The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

NEW SERIES. BOSTON, NEW YORK AND CHICAGO, SATURDAY, FEBRUARY 27, 1858. VOL. I....NO. 9.

Spiritual Philosophy.

For the Spiritual Age.

A QUEER CASE OF CONSCIENCE.

Having in our two previous articles made the issue with Prof. Felton, that the Demon-God of Socrates was objectively distinct from that phase of being, of one's own self, termed Conscience, we proceed to the testimony of another pupil of the Athenian sage—the great and good Xenophon.

In his memorable things of Socrates he says: "It could not be doubted but that he believed in Divination, and practised that belief, since he was wont to declare, publicly, that he received counsel and advice from a certain Demon." Of this familiar spirit, "he freely owned that a Demon was his monitor; and he several times gave his friends notice of what they ought or ought not to do, according to the instructions he had received from his Demon. And they who believed him, and followed his advice, always found advantage by it; as, on the contrary, they who neglected his admonitions, never failed to repent their incredulity. He also advised his friends in doubtful matters to consult the Oracles, and said that they who design to govern with success their families, or whole cities, had great need of receiving instructions by the help of Divination;" though "he held it to be a weakness to importune the Gods with questions which we may resolve ourselves."

When he believed that the Gods had admonished him to do anything, it was as impossible to make him take a contrary resolution, as it would have been to have prevailed with him in a journey to turn off a guide that was clear-sighted and take one that knew not the way, and was blind likewise. For this reason "he pitied their folly who, to avoid the derision of men, live not according to the admonitions and commands of the Gods. And he beheld with contempt all the subtleties of human prudence, when he compared them with divine inspirations."

Socrates asked Aristodemus in what way he would behold the manifestation of the Spirits, or Gods, so as to be convinced. "I would have them," answered Aristodemus, "send on purpose to let me know expressly all that I ought to do, or not to do, in like manner as thou sayest they do give thee notice." "What!" said Socrates, "when they pronounce any oracles to all the Athenians, dost thou think they do not address themselves to thee? When by prodigies they make known to the Greeks the things that are to happen, are they dumb to thee alone, and art thou the only person they neglect? Dost thou think that the Gods would have persuaded men that they can make them happy or miserable, if it were not indeed in their power to do so?—and dost thou believe that men would have been thus long abused without discovering the cheat? Know'st thou that the most ancient and wise republics and people are the most pious, and that man, at the age when his judgment is ripest, has most inclination to the service of the Gods? Oh, my dear Aristodemus! consider that thy mind governs thy body as it lists; in like manner we ought to believe that there is a Mind diffused throughout the whole Universe, that disposes all things as it pleases. Thou must not imagine that thy weak sight can reach to objects that are several leagues distant, and that the eye of God cannot, at one and the same time, see all things. Thou must not imagine that thy mind can reflect on the affairs of Athens, of Egypt, and of Sicily, and that the Providence of God cannot, at one and the same moment, consider all things."

Socrates, in answer to the question of his defence at the Judgment Seat, replied: "I assure you that, having set myself to think what I should say to my judges, the Demon that advises me dissuaded me from it." At which, Hermogenes, seeming surprised, Socrates said to him, "You are surprised that this God thinks it better for me to leave this world, than to continue longer in it; for you are not ignorant that I have lived as well and as pleasantly as any man, if, as I believe, to live well be to have no concern but for virtue, and if to live pleasantly be to find that we make some progress in it. Now, I have always believed so of myself, grounding my opinion on the sincere testimony of my conscience."

We do not recollect that Socrates ever uses the word conscience more than twice; and then it is used in the ordinary sense of the word. It offers only a colorable pretext for Prof. Felton's assumption that this conscience was the Demon-God of Socrates; for it is not in keeping, in this sense, with all else in relation thereto, as we have seen, and shall see, that the Demon was a guardian, angelic intelligence, objective to the conscience. The subjective phase of being will prove too much for Brother Felton's purpose; for if conscience is the key to unlock the God and Spirit-world of Socrates, and all the regions round about, what is to become of all the theologies of the Jews and Christians, with their Lords and Angels? Are they only the consciences of those who speak in their names? How otherwise, if conscience suffices to explain spiritual manifestations? for the plane of corresponding phenomena must always be linked in the same series of causation. If God, Demon, or Angel, mean conscience, it must then have been conscience in the father of Socrates, when admonished by an oracle in regard to his son; and so, too, of Joseph, the father of Jesus, when warned in a dream, and when spoken to by the spirit Gabriel.

Brother Felton's way of Jordan is a hard road to travel, if, when our loved ones on the other side speak in kindly voice to us, we hear only the figments of our own mentality; and conscience is the be-all and end-all of all spiritual beings. The old Primer, with its "Holy angels guard thy bed," of course meant nothing of the kind, as there is neither angel nor spirit, but only conscience, or "double consciousness," or "vitalized electricity." "O star-eyed Science, hast thou wandered there" to tell us that naught remains but to be "valiant at pot and trencher," and to be skilled "in ye cryptogamia of ye turtle"?

Socrates would not avenge himself of whatever of ill-treatment he might receive, but overcame evil with good in the spirit of "Father, forgive them, for they know not what they do;" and when struck on one cheek, the other was turned to the assailant. Being severely kicked by a passionate man, he bore with meekness the indignity. This so wrought upon his assailant, that he was so greatly conscience-stricken as to hang himself. Like the penitent Judas, he gave up his life as a sacrifice for the wrong.

"Though very poor, Socrates was always cleanly and neat in his own person, and in his house."

The Oracle of Apollo pronounced Socrates to be the *wisest of all men*. These oracles of ancient days, whether Gentile or Jewish, were evidently of the order of our trance-mediums of this time; and Socrates thought the poets to be under a similar inspiration, "and that they knew not what they did, no more than those who deliver the oracles know what they say."

Charpentier, an author of the life of Socrates, further says: "How vast soever be the title of *wise*, with which the oracle honored him, we may affirm, that among all the heathens, there was none had more right to lay claim to it than he. But what rendered him yet more worthy of it was, that he pretended to it less than all other men. 'Tis said that he had a familiar spirit, or a tutelar Demon, that assisted him continually, and that often discovered to him things to come. The examples of this were so frequent, that there was not a man but had heard them spoken of.

"The effects of this divine assistance were observed likewise in things of small importance. Going to a friend's house, he would not go through a certain street, saying that his familiar forbid him to go on. The result proved the foresight of the spirit; and many other instances of like character show that this guardian angel had

> "Mystical lore,
> Of coming events casting their shadows before;"

and Socrates says "that never any man neglected his advice without repenting it."

Prof. Felton is not alone in his denial of the familiar spirit of Socrates. His cotemporaries, however much they may have worshipped the older Spiritualism of Greece, and garnished the tombs of the gods, goddesses and heroes, and could receive the responses of the Pythian Apollo, were yet slow of heart to believe that Socrates had thus been favored with the light that cometh down from heaven. "Some believed that it was only the visions that he had, by means of which he was informed of things that were to come to pass. Others had the conceit that it was a divination by sneezing," which is about as wise as the delectable theories of the present day to account for similar phenomena. Would not Brother Mahan do well to adopt the *sneezing* theory for the one of Od Force? and Gasparin, also, for the one of "Fluid Action?"

The spiritual gift of Socrates was simply that of clairaudient mediumship—"hearing a voice, but seeing no man," as Saul on his way to Damascus, and Samuel hearing the voice of the Lord at the house of Eli. The angel manifestation by Socrates, was on the same wise, as appears by Plato and Xenophon.

The gift is common enough in the present unfolding, and is as easy of apprehension as any of the various gifts otherwise manifest. Socrates, himself, doubted of seeing mediumship, and denied any other way but by the voice of the angel. And yet, how patent is the spirit-sight of to-day, wherein we see our loved ones gone before,

> "To shame the doctrine of the Sadducee
> And Sophist, madly vain of dubious lore."

Socrates, no more than Jesus, was exempt in his surroundings from this doctrine of the Sadducee and the Sophist, who, like Prof. Felton, scouted his spirit-Lord, nor would believe as holiest men have deemed, "there is a land of souls beyond death's sable shore," but that "what he called his Demon was only his natural judgment or soul." And even the Professor's favorite poet, Menander, was cited to prove that the mind or natural understanding of man is a God, or Demon. "For sure our understanding is a God," says this poet. Others, as philosophers, to get rid of the trans-mundane spiritual theory, maintained with our present savans, that the nature or consciousness of man is the Demon. That is, he is a Demon in the flesh, but nothing out—formless, voidless nothingness,—the grave, the cold dark dungeon of the soul and body, with mouth forever open, yawning to receive us to eternal night.

It thus appears that brother Felton's consience theory is not without support from the parallel plane of minds of his ancient brethren, but it is a little queer that he should invoke their shades to his present rescue, when they are, logically to his premises, only of "such stuff as dreams are made." Verily this *conscience* is a marvellous Demon which can work only in the flesh, but not out; or, at best, must wait countless ages before it awakens to be reunited to its cast-off and worthless body—contrary to every law of the heavens above, the earth below, and the waters under the earth.

The belief of Socrates, that he was guided by an objective Divinity, or familiar spirit, in no wise contravened the religion of his day, abounding in the protection of the tutelary gods; nor did the many and exalted religious minds of his day doubt that their beautiful teacher was so guided by his familiar God.

"When accused of introducing new Deities, in saying that he heard a Divine voice, he proved that it was no new thing to say that the Gods made use of a voice to make themselves be understood by men, for they who found their divination on the cry of birds, or on the noise of thunder, do they not receive their Intelligences from voices? Does not the Pythian Priestess at Delphos pronounce the oracles with her voice? In short, he had said that a Demon discovered to him things to come. And then to prove that he did not falsely boast of this Divine assistance, he said that though he had admonished several of his friends of things to come, he was never found to be a liar. Upon this, there arose a great noise among the judges, some of them making a jest at what he said, others envying him, that he was thus favored of heaven. To prove that he could not be guilty of the crimes of which he was accused, he cited the Oracle of Delphos, which had declared him the wisest and most just of all men. At these words his judges made more noise than before."

How analogous is all this to the charge and condemnation of that other just man, some four hundred and fifty years later in the ages. "What need have we of witnesses? Ye have heard his blasphemy. Let him be crucified!" The Gentile Oracles sufficed not for the one, nor the Jewish Oracles for the other. How alike in some of the phases of spiritual manifestations, are all the Jewish and Gentile world. Some hear voices, and others hear only thunder. There is divination of birds, and divination in the dove from heaven; and, in the present advent, there is the spirit-mission of a bird to a vessel at sea, whose captain is induced thereby to change his course three points, which places him in line with the sinking steamer Central America, and many persons are thence taken from the wreck.

How analogous, too, the summoning of false witnesses against the Medium of Athens and the Medium of Galilee. "Gentlemen," said Socrates, "they who instructed the false witnesses to depose against me, and they who gave credit to them, must have a conscience loaded with a deal of injustice." This is the second and last time the word conscience is anywhere used by Socrates, and it will be seen to be in the ordinary sense of the word, and independent of the Demon character. In this place the conscience is of his accusers; and if their familiar spirits were made up of this conscience, how could they charge Socrates as a setter forth of strange Gods? There is no such thing as objective spiritual being, but only "conscience that makes cowards of us all!" A marvelously queer thing is this conscience. "Shadows to-night have struck more terror to the soul of Richard than could the substance of ten thousand soldiers;" and yet Richard could hardly be said to have large conscientiousness. The souls of his murdered victims might have confronted him and prefigured the "coming events," though they might not succeed in bringing his conscience to a penitential mood. "Can such things be, and overcome us like a summer's cloud without our special wonder?" Macbeth had a conscience more easily reached by the apparition of a disembodied soul; but Hamlet, when he saw the ghost or Demon of his father, saw only his own conscience! and if he had taken its word for a thousand pounds, he would have lost at the bar of the Harvard Professors, though Horatio should testify that there were more things in heaven and earth than were dreampt of in their philosophy. And when Rhoda heard Peter rapping at the gate, and said it was his spirit, she meant that it was only her own conscience that she heard! and when Jesus was seen walking on the water, and his disciples said it was his spirit, it was only a conscience that they saw; and all the voices ever heard from heaven were only the voices of conscience, snugly ensconced in flesh and blood, which cannot inherit the kingdom of God!

Surely materialism has sounded its lowest deep when the heavens are thus shut up, and the concentrated light of scientific vision brought to a focus in the unfolding of a turtle!

Well, as the proverb says, "it is darkest just before day." It is probably this darkness that is ushering in the present day-spring from on high, and "the light shineth unto the darkness, but the darkness comprehendeth it not," as it streams Harvardwise, and through the gloom of stereotyped theologies.

Let us hope that the dead will not be long in burying its dead; for why should the dead past longer cumber the ground with its unfruitful works of darkness?

Mrs. Crowe could now find in the new Aurora wherewith to illumine her "Night Side of Nature." She, too, in the contemplation of Socrates, could exclaim, "How these old Heathens shame us!" Socrates, open to interior light, could receive intelligence by dreams as well as Joseph, the father of Jesus. He foretold the time of his death, from the notice he had of it in a dream, and related how he had seen in his sleep a woman of wondrous beauty, who called him by his name and quoted a verse from Homer, that within three days he should be within the land of souls,—and this prophetic dream-woman must have been akin to conscience, if Prof. Felton interprets aright. But Socrates knew that the day of his Lord was at hand, and that the work was finished that had been given him to do. To the last, "he discoursed of the immortality of the soul; of the rewards that attend the good, and of the punishments that come upon the wicked." He washed himself before he died, that "he might not give the women the trouble after he was dead." From the executioner's hands he drank the deadly draught, and his soul went forward to the "wondrous beauty" of his dream.

How like his brother of Nazareth was the Savior-man of Athens, who left nothing in writing, but said that "he was ordered only to make others bring forth, but that he was forbidden to produce anything himself."

We agree with Brother Felton that Socrates should be better known. In our Sunday schools he would have a daily beauty in his life that would render ugly that character of Jewish Spiritualism which was manifest in lust, revenge, and murder, while having the odor of sanctity in the cry of "Lord!" "Lord!" and set to music in psalms of much poetic beauty. These are seemingly from one who was a doer of the word as well as its singer; but when we turn to the deeds of the "sweet psalmist of Israel," and find him a worker of iniquity of the darkest dye, putting people to death "by square, rule, plumb and level," having his own household "hung up unto the Lord," we are reminded of that other sweet-singer at Rome, one Nero, and are not amazed that Swedenborg, while yet a dweller in the flesh, but intromitted into the other world, did not find David in the higher spheres.

Now, what is the moral to be drawn from the dispensation of Socrates? It is "that God is no respecter of persons; but that whoever worketh righteousness is accepted of him," whether Jew or Gentile, and whether inside or out of synagogues and dead churches. The familiar spirit of Socrates was of a far more beautiful and Christ-like order than many who operated in ancient Hebrew spirit-intercourse, under the convertible terms of Jehovah, God, Lord, angel, man, and were appealed to as authority for a "Thus saith the Lord." The Spiritualism of all nations and ages must be judged by its fruits. We do not say that the exclusive kind of the Jews was not the best for that time and sphere of development, though merciless, revengeful and bloody; but with some exceptions of the later prophets, the way of Socrates in his light, is a far more excellent way than the dim-lighted path through dark, material Judea.

C. B. P.

For the Spiritual Age.

ANGEL-WHISPERS.

BY S. M. PETERS.

When the toil of the weary day is o'er,
And slumber its solace brings,
An angel stands on the farther shore
Of the river of Death, and sings;
She sings, "We are one forevermore,
Then silence thy murmurings:

"Silence thy murmurings, child of toil,
And wait for the second birth;
Wait, though thy tears bedew the soul,
And hushed is the voice of mirth;
Still struggle on through the wild turmoil
Of the dark and shadowy earth.

"Weep on, though thy heart is ready to burst,
Drudge on, till thy task is o'er;
The first are last, and the last are first,
On the banks of the spirit-shore;
And our heart-companions beloved of erst,
Are beloved forevermore.

"I have watched and waited, and lingered long,
By the shore of this darksome tide;
My faith increases, my love grows strong,
Since I flew from the old earth-side.
I shall wait thy coming, O child of song,
To reclaim thy Spirit-Bride."

NEW BRUNSWICK, Feb. 1858.

Man may err, and be forgiven; but poor woman, with all his temptations, and but half his strength, is placed beyond the hope of earthly salvation, if she but once be tempted into crime.

Were but human beings always that which they are in their best moments, then should we know here already on earth a kingdom of heaven, of beauty and goodness.

WHAT IS THE SPIRIT?

Perhaps no word in the English language conveys so vague and indefinite an idea, as the word "spirit." The infidel tauntingly asks, "What is the spirit, describe it; exhibit it; or cease to use a word for which you have no *thing* as a relative." Whilst in the old religions it is regarded as a *name* rather than a *thing*, a phantom, a moonbeam, a shadow, never as a substantial organic form.

Now the first step towards gaining a right view of this subject, is to banish the idea that because we cannot see, or hear, or touch a thing, therefore it does not exist, or has no shape nor substance. That is, we must not think that spirit is not *real*, simply because it is not *matter*. That would be an error indeed. For God is not matter; He cannot be seen, or touched, or heard, or handled; yet surely He is something very solidly real! If then God is real substance, spirit must be real substance, for "God is spirit."

By substance we mean *something*, in distinction from *nothing*. It comprises whatever exists. It takes in all that *is*. Matter and spirit are both included in substance. But matter takes in only that lowest kind of substance which we perceive by our natural senses, or which is controlled by natural laws; while above it is that higher degree of being called spiritual substance. Now both these grades of being may be distinct from each other, so that one cannot see, nor hear, nor touch the other; and yet both be real, and each in its own sphere be visible, audible, and tangible. To deny this, is to deny that there is any grade of being other than matter, which denial *does away with God*.

There are spiritual substances, then, as well as material ones; and the former are none the less real because out of the reach of chemistry, or edge-tools, or because the senses cannot measure them. Indeed it is only the grosser kinds of matter which the senses can apprehend. Heat and electricity are as truly material as flint and granite, yet man can neither cut, nor weigh, nor measure them; while the familiar and abundant air we breathe, can neither be seen, nor felt, till put in motion. As for invisibility, which to the vulgar is proof of non-existence, no warning is so incessantly addressed to us, from every department of creation, as not to commit the mistake of disbelieving simply because we cannot see. Each class of substances is real in relation to the world where it belongs;—material substances in the material world; spiritual substances in the spiritual world.

To deny the existence of spiritual substance is, in a word, to assert that heaven is an empty void. And to say, as is said by our old and decaying forms of faith, that spirit is not substance, is to say that spirit is nothing; and, as "God is spirit," it is virtually to say that God is nothing. "Think of the millions of human bodies now being moved about by spirits—a thousand millions on this earth alone. They would stop were the spirits to go out. Is this immense amount of matter moved without substance? moved by nothing? Think of the material universe all in motion. The unimaginable host of suns, each the centre of a lesser host, and all flying through space with a velocity that never slackens and never tires. And by what? by that which is not substance? No; but by the real substance of *spirit*. By Him who is the infinite organization of spirit. And the effort to conceive of Him without substance, or to conceive of the finite human spirit without substance, is simply to grapple with the impossible."

But if spirit be substance, it follows, in the next place, that that substance must have *shape;* for if it have no shape or form at all, then it will have no parts; it will be a mathematical point; it will be nothing. Now what shape shall we give to man's spirit? Can you imagine that loved companion, or son, "who has gone before," as round, or square, or in any higher form than the human, even in heaven? No! the angels of our highest dreams,—the angels of Raphael, and of Milton, are always *men*. Nay, God himself is in the form of man. How else could we stand "in his likeness and image,"—how else could He be "Our Father?"

O friend! in whatever doctrine you may have been drilled, about the soul turning into formless ether, when it leaves the cast-off body; your *heart knows* that the one you loved and lost, is still in the God-like human form, and in no other. Yes, man's spirit, whether in or out of the form of flesh, is in a complete human body. For THE SPIRIT IS THE MAN; and the earthy body is the mere outer covering, which the real man uses to work with in this material world.

When one puts on a glove to take hold of some special thing, the glove is in the shape of the hand, and seems to move and act, yet only *seems*, for the real hand is within, using the glove for its covering. So the spirit within is the real man, using the natural body as its covering, while it lives in this natural world.—"*The Human Soul*," *by Rev. E. M. Wheelock.*

AMUSEMENT.—Do you suppose that the grown-up child does not want amusement, when you see how greedy children are of it? Do not imagine we grow out of that; we disguise ourselves by various solemnities, but we have none of us lost the child nature yet.

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.
LEWIS B. MONROE, Business Agent.

New York Office,—At Munson's Bookstore, 5 Great Jones St.
S. B. BRITTAN, Agent.

Chicago Office,—At Higgins' Music Store, 45 Lake St.
HIGGINS BROTHERS, Agents.

SATURDAY, FEBRUARY 27, 1858.

EDITORIAL CORRESPONDENCE.

SPIRITUALISM IN THE WEST.

Bro. Newton:—Soon after I left Louisville I found it extremely difficult to use my right hand, owing to a slight injury which had resulted in inflammation; but the offending member having been restored to its normal condition, it may not be uninteresting—even at this late date—to briefly notice the more important facts and incidents connected with my recent journey, and the signs of progress in the region of my travels. That Spiritualism is rapidly extending its influence through the great West, is a fact that candid observers will not pretend to dispute, and one which the most subtile and daring opposer may no longer hope to conceal. In almost all directions a spirit of earnest inquiry is becoming general. A large proportion of the people, being already measurably free from the arbitrary restraints of New England theology and the chronic prejudices of the older States, are ready to listen, to reflect and to judge, and this course—with unimportant exceptions—leads unerringly to a settled conviction.

LAFAYETTE AND ATTICA, IND.

After leaving Kentucky I proceeded directly to Lafayette and Attica in Indiana. The writer's first lecture in the last mentioned town was delivered on Saturday evening, Jan. 23d. An unusually large audience assembled, and the two lectures on Sunday, 24th, were likewise numerously attended, notwithstanding the natural forces of the outer world and the unnatural *forces* of the outer Church were in constant commotion. The heavy rain, the ill wind, and the small thunder did not intimidate the people who came with one accord to one place, leaving even "the chief seats in the synagogues" well nigh deserted. The occasion was doubtless a favorable one. A peculiar interest had just been excited by the sudden and singular conversion of a Mr. John Gitchell, who had been engaged in *exploding Spiritualism* through all that region. In the prosecution of this enterprise he was aided by one Prof. Sands, a magician, and likewise by the patronage and the prayers of the churches. Sands practised his juggling tricks (rapping, etc., by machinery or confederates) for the amusement of the multitude and for the edification of a peculiar people, including several ministers of the gospel, who seemed intensely anxious that Spiritualism should be fully exposed, and they generously patronized those who had undertaken to render the community this most important service. True, it had been repeatedly exposed before, but it had to be done again, and Mr. Gitchell and Prof. Sands doubtless performed the work quite as fairly as any one of a dozen clerical jugglers who have entered into the service.

But during his stay at Attica Bro. G. was suddenly arrested by the powers that some time since produced the remarkable *horizontal demonstration* through the mediumship of Rev. Mr. Harvey. John was invited to the house of our friend, F. R. Gridley, where he received *the power* in such an extraordinary manner, that he was rendered quite *powerless*. The next morning the institution for exploding Spiritualism very much resembled a balloon when the gas has escaped and the ballast (in this case, as usual, it consisted of *sands*,) has been thrown out. In the following record of the circumstances connected with Mr. Gitchell's conversion, I have endeavored to confine myself strictly to the facts, as they were related to me, trusting that the peculiarities of style may aid in establishing the faith of several pious readers.

A CHAPTER FROM THE MODERN CHRONICLES.

John Gitchell (likewise called Saul) persecutes the Spiritualists—employs one Sands, a magician, to make an expose. They visit Attica together,—they show signs and wonders in presence of the people,—none of the elect deceived,—mysterious conversion of John and sudden disappearance of Sands,—general outpouring of spiritual influence at Attica and rejoicing among the people.

1. It came to pass in the first year of the Spiritual Age that one John, whose surname was Gitchell, came from the South, showing many signs and wonders, and persecuting the believers who walked not after the flesh, but after the spirit.

2. And while he journeyed in the country of the Hoosiers, he came to a place that is called Attica, where there were many disciples.

3. And John grieved the spirits daily, because he persecuted the faithful in every city, employing one Sands, a magician, to witness falsely against them.

4. And when the magician had gathered a multitude, with some of the baser sort, he persuaded the people with great swelling words of vanity.

5. And while they yet listened he prophesied with a loud voice that the spiritual kingdom should come to nought, and that the disciples would be scattered abroad.

6. And John went out and caused the words of the prophecy to appear on the walls and on the fences, and likewise on the door-posts of Attica, that all the people might see them.

7. And the magician whom John had employed bore false witness, saying, "*There are no spirits;*" and John believed the words that were spoken.

8. And the people who followed and witnessed the signs and wonders that were performed, marveled among themselves and were divided.

9. And there was a woman at that place whose name was Tippee; and she abode at the house of one Gridley, a just man whose faith and works were everywhere spoken of.

10. And the young woman was daily visited by an angel or messenger from the Lord, and she was wont to speak as the spirit gave her utterance.

11. And the angel commanded that John should be brought; and the same day Gridley went out and besought him to come into his house.

12. And when he had entered in and saw the woman, behold the spirit was with her; and while the word was quick and powerful, John was pricked in his heart.

13. Immediately the spirit was poured out upon John also; and his knees smote together, and the fashion of his countenance did change, and he appeared like unto a dead man.

14. While the spirits appeared to John in vision, it came to pass that the woman spake to him in an unknown tongue; and when he heard it he marveled greatly and was speechless.

15. And straightway John arose and departed; and as he went his way the angel prophesied through the woman, saying that he would wander abroad seeking rest and finding none.

16. And the spirit troubled John that night that he could not rest. So he arose early in the morning and went out and remained in the street.

17. And when the sun was up, behold there met him in the way one of his own sort, who likewise persecuted the saints.

18. And John said unto him, "An enemy hath vexed my soul, and I am grievously tormented day and night. And it cometh to pass when the evil spirit is with me that he holdeth me fast that I cannot move, and he maketh me dumb that I cannot speak."

19. About that time the spirit of wisdom descended on John, and many were astonished because he bore witness to the truth.

20. And when his eyes were opened by the power of the spirits he repented that he had established his house and his hope on the *Sands;* but the spirit was merciful to his unrighteousness, and the sin of ignorance was blotted out.

21. And John said to the magician, "Now I pray thee depart from me, and go hence, for yesterday an angel appeared to me at the house of Gridley the silversmith; and he was with me in the night time to rebuke me; and now I perceive that thy ways are not clean in the sight of the Lord."

22. And the magician arose and departed according to the word of John, and he wandered to and fro (like one of old) in the land nigh unto the Wabash.

23. And because John had persecuted the disciples he was called *Saul;* but the spirit was with him, and he grew in grace and in the knowledge of the truth.

24. And John tarried yet many days in the region about Attica, where the people heard his testimony gladly; and the believers were greatly multiplied in that place.

25. And the spirit was poured out on the old men, on little children, and on gentle maidens; and the young men in Zion were strong, being armed with the sword of the spirit.

26. And the enemies of the new Israel were put to flight in those days by the power of the spirits, and the disciples rejoiced together with joy unspeakable. Selah.

It is worthy of honorable mention that when Mr. Gitchell discovered his error he at once disbanded his company like an honest man, leaving the wily magician to set up on his own account, while he continued his investigation of the spiritual mysteries. He attended the writer's lectures at Attica, visited the circles and testified to the truth of Spiritualism before public assemblies. His mediumship improved so rapidly that he was soon able to converse with his departed friends who were rendered visible to him. He also gave repeated evidences of his ability to perceive—by some spiritual process—objects and events that were above or beyond the limits of outward observation. Mr. Gitchell professed to distinguish some of the spirit friends of Mr. Gridley, and among them his uncle, Gen. Gridley, of Auburn, N. Y. In order to test the reliability of the medium's impressions, Mr. Gridley placed in his hands a number of family pictures inclosed in cases. The medium's eyes were closed, and he was sitting at the time in a dark corner of the room, where it was impossible to distinguish one picture from another. From among the number in his possession he immediately selected one which he declared to be the picture of the spirit he had seen. On examination it proved to be an ambrotype likeness of Gen. Gridley.

After leaving Attica, where I enjoyed the hospitality of Mr. Gridley and Mr. Bateman, (the latter is the editor and proprietor of the village paper) and the attention and generosity of many friends testified their interest in my subject, I next delivered a brief course of lectures in the Melodeon at Lafayette. This is a much larger place than Attica, but the friends are far less numerous. The people generally seemed to have very little concern about anything spiritual, though the churches had been laboring for weeks—by means of protracted meetings—to awaken apprehensions for the safety of the impenitent ones in that community. The excitement, however, was neither deep nor general, from which charitable persons may be disposed to infer that there are not many sinners in that city. The local press appears to be a reliable medium for the spirit of illiberality and the manifestations of ignorance and prejudice on the most vital themes of to-day. But there are a few free, earnest, and generous friends, whose hearts are warmed by the fire of the living word, and whose hands are actively employed in every good work. Of this number I must be allowed to make special reference to Dr. G. H. Stockham, his wife, Mrs. A. B. Stockham, and a friend who is likewise a member of the family—all of whom are graduates of the Eclectic Medical College in Cincinnati. They are also earnest and true friends of rational freedom and institutional reform, whose kind attentions to the writer are gratefully remembered.

CHICAGO.

The last Sunday in January the writer occupied Metropolitan Hall in Chicago, which the friends of Spiritualism had just rented for the ensuing year. It was opened on that occasion for the first time, and large audiences assembled both in the morning and evening. It is not long since a room ten feet square would have contained all the believers in the great city of the West; but the hall now occupied is of such ample dimensions that it will seat two thousand persons with ease, and yet the friends entertain the idea that with attractive speakers they will soon be able to fill it. This indicates the peculiar manner in which "the delusion is passing away" in all directions from the chief seat of learned ignorance in the East. The cause in Chicago now finds its prominent representatives among a class of men whose business relations, social position and moral character enable them to command respect even before the tribunal of public opinion.

A CASE OF PREMONITION.

The departure of Prof. Henry Ahner, which occurred quite recently at Chicago, was attended by circumstances which plainly show that he was admonished by Spirits of the impending event. Mr. Ahner came from Germany to this country about eight years since, and for some time belonged to a band of musicians known as the Germanians. Subsequently he established himself in Providence, R. I., where he appears to have been highly esteemed in his professional capacity—as a man of rare natural endowments and fine musical education. About two years since he removed to Chicago, and there continued the practice of his profession with decided success. His favorite instrument was the cornet, in the use of which he displayed unusual taste and skill. For some time Mr. Ahner was the leader at all the principal concerts in Chicago, where he was at once admired, respected and esteemed by all who could appreciate his genius as an artist and his character as a citizen.

It was some time in the latter part of January last that Prof. A.—having just completed a series of musical entertainments—was one day in the music store of Higgins Brothers. In the course of a brief interview on that occasion, Mr. A. J. Higgins said to him, "Professor, when will you commence your next series of concerts?" Pointing toward the sky he said, calmly, "*I shall commence them up there.*" Mr. A. was not accustomed to speak of the after life, and it was not even supposed—judging from his conversation on other occasions—that he had any faith in immortality. Mr. Higgins, being in doubt as to the precise import of Mr. Ahner's singular answer, interrogated him respecting his meaning. A. explained by saying, in substance, that *he expected to commence the next series of concerts in the spirit-land.* What it was that produced this conviction his friends were not informed. He exhibited no unusual mental excitement, but his prevailing mood was calm and cheerful. Very soon after the interview at the music store—it is alleged—Mr. A. visited a medium for the first time in his life. The person was a stranger to him, but he was immediately notified of the presence of one of his spirit-friends, who said to him, "*In one week you will be with me.*" This announcement did not appear to agitate his mind, and he continued to exhibit his usual composure. That short week passed away, and with it Henry Ahner, whose image we shall see no more in the flesh. Agreeably to his proposal, he commenced the new series in the upper assembly rooms of the Choral Angels!

KANKAKEE CITY, ILL.

Kankakee City, Ill., on the Southern branch of the Indiana Central Railroad, fifty-five miles from Chicago, was the next place visited by the writer. The invitation emanated from Mr. H. S. Hall, an earnest, fearless and constant friend. Kankakee is the county seat, and though the city is now but four years old, it is said to contain a population of four thousand inhabitants. Five lectures—including one on a literary subject before the Library Association—were delivered in the Court House before large audiences, composed of the best citizens, and for one week at least the subject engrossed a large share of public attention. If we except a few discourses, extemporized in the trance state through Mrs. Streeter, of Momence, the subject had only been misrepresented in public by such caricaturists and jugglers as Leo Miller and Prof. Sands. At the date of our visit there were but two or three avowed believers in Spiritualism at Kankakee; but as there are now many persons interested in the subject, and some twenty copies of the Age will be regularly mailed to subscribers in that place, it may be expected that the rapid growth of the city will not be limited to its physical development and the advancement of its more material pursuits and interests.

The writer is under obligations to several gentlemen for personal favors, and especially to our friend Hall, to James M. Perry, Esq., clerk of the County of Kankakee, and to A. S. Perry, the enterprising banker, for the hospitality of their homes.

While at the county seat I became acquainted with Judge Beebe—an enlightened and generous friend—who was holding his court at that place, and at whose earnest solicitation the writer visited Momence, where the Judge resides. This place is some fourteen miles from Kankakee (Indian name for Beautiful River) by the course of the stream, or ten miles by the most direct road across the prairie. I was surprised to find that the Spirits, through the mediumship of a single uneducated woman, had literally reduced the citadels of popular prejudice and sectarian dogmatism to the last extremity. Some time since, the institutions in that place, having "a form of godliness but denying the power," resolved on *consolidation*, possibly from an outward necessity rather than from any internal law of affinity. But the union—as a bar to the progress of the new faith and philosophy—was powerless as a rope of sand. The old theological fortress, on whose frowning battlements the fathers inscribed the *total depravity of every child of God*—whose foundations were cemented with the blood of the martyrs of reason, conscience and religion—whose heralds proclaimed the implacable wrath of Deity and the everlasting reign of Satan over the blasted fields of Paradise and the desolated souls of men—was soon deserted—for the sake of reason and humanity—deserted forever! Those who but yesterday sat in this "region and shadow of death," where the inner light of their own souls was obscured by the smoke of "the bottomless pit," now repose by the river of life, beneath the white banner unfurled by the spirits in the morning light of the new day.

MOMENCE.

While at Momence I was most agreeably entertained at the residence of Judge Beebe. On Saturday evening, and likewise on Sunday morning and evening, (Feb. 6th, 7th,) public lectures were delivered by the writer before very large and deeply interested audiences. Before we reached the place of meeting on Sunday night, many persons had turned away who could not find a convenient standing place inside the walls. And let it be remembered that the way for this (to the writer) unexpected reception had been prepared by the Spirits. Finding that the accredited ministers of religion had neglected their commission and lost the primitive gifts and powers of the spirit, a convocation of worshippers from the inner sanctuary had ordained and set apart Mrs. Alma L. Streeter as a preacher of the living gospel, accompanying her ministry by some of the signs which anciently followed the true believers. Mrs. Streeter's opportunities for instruction were always extremely limited, and having married at the early age of sixteen years, she had no earthly prospect of usefulness in any public capacity. But some four years since she was suddenly influenced by spirits before she had ever visited a circle or attended a spiritual meeting of any description. At that time both herself and husband were members of the Methodist Episcopal Church. The first manifestations were by writing, the ideas and sentiments expressed being essentially opposed to the theology of Methodism and in accordance with a rational, spiritual philosophy.

THE SIGNS THAT FOLLOW.

Respecting the matter-of-fact evidence that Mrs. Streeter was really called and properly ordained, I can only speak very briefly. It is a significant fact that, through her instrumentality, more than half the inhabitants of Momence have either been converted to Spiritualism or have become interested in the investigation. But she is gifted with a healing power, some illustrations of which may be very briefly stated. Mr. P. Maybe, having lost the use of one eye by *cataract*, so that he could not distinguish the largest physical forms by daylight, Mrs. S. prescribed some external remedy which removed the disease in three weeks, and he can now see to read with that eye alone.

About one year since Mrs. Lincoln, of Momence, having suffered for some time in consequence of a partial paralysis of one arm, was suddenly cured by the Spirits. Mrs. L. could not raise her arm without taking hold of it with the other hand; sensation was greatly impaired, and for three months (so the patient informed the writer) she had not slept so much as half an hour at one time, owing to the condition of the palsied member. One day Mrs. Streeter was entranced by a spirit and laid her hands on the diseased limb. Immediately the pain and numbness were removed and the power of voluntary motion was restored. The patient slept soundly that night, and has had the free use of her arm ever since.

Mr. James Nichols, while reduced very low by a fatal disease, was rendered speechless for some days, and his mind seemed to be wandering in the realms of chaos. Mrs. Streeter laid her hands on him and uttered a prayer that light and order might be restored to his mind; whereupon his countenance immediately changed; at the same time his speech and the normal exercise of his intellectual faculties were restored. "You have straightened the way," said the dying man, "and I can now see the end of my journey." He declared that his mother and sister (both in the spirit-world) were present with him, and his happiness was so intense that he desired the persons at his bedside to sing continually. Thus with unclouded faculties, and a clear vision of the life "beyond the river," he received his "crown of rejoicing" at the hands of the angels, who gently led him upward to their serene abodes.

CONCLUDING ENGAGEMENTS.

Able lecturers will be quite sure to receive a cordial welcome and a fair compensation at Momence and Kankakee. They will likewise do well to stop at Elkhart, Ind., which is on the line of the Southern Michigan and Northern Indiana Railroad, about one hundred miles this side of Chicago. The writer lectured at Elkhart on the 9th instant to a large audience, and was personally provided for by Mr. M. E. Cole, Mr. Shuey and Mr. Kenyon, who generously anticipated the necessities of the body. Our last engagement, while in the West, was at Goshen, Ind., (ten miles from Elkhart, on a branch railroad,) on Wednesday the 10th instant. There are several excellent friends in that place, but the audience was not large. On Thursday the 11th the writer left for home, but owing to unavoidable delays did not reach New York until Sunday evening the 14th, having been absent thirty-eight days.

Fraternally thine, S. B. B.

NEW PUBLICATIONS.

A Discourse on Faith, Hope and Love. Delivered in New York, Sunday, April 23, 1857; to which is added a Report of a Philosophical Investigation on the Nature of Mediumship. By Mrs. Cora L. V. Hatch. New York: Published by B. F. Hatch, M. D. 29 pages, 8 vo. For sale by B. Marsh.

A Discourse on the Immutable Decrees of God, and the Free Agency of Man. Delivered in the City Hall, Newburyport, Mass., Sunday, Nov. 22, 1858. By Mrs. Cora L. V. Hatch, of New York. Published and for sale as above. (32 pages, 8vo.)

These discourses are printed substantially verbatim, as taken down by phonographic reporters, and hence may be supposed to present very accurately the *language* employed in their delivery; and, doubtless, they furnish very good *average* specimens of the usual style of impromptu addresses through the lips of Mrs. Hatch. We say *average*, because it is well known that trance-speakers are quite as subject to the influence of conditions, in the style of both thought and expression, as are all other speakers,—usually more so; and Mrs. Hatch is no exception. No orator can command such an easy, fresh and consecutive flow of thought, or facility of expression, when suffering from physical exhaustion, or surrounded by a bad atmosphere, as when under more favorable circumstances; and the same law must obviously apply to *inspired* speakers, or to disembodied spirits using human organisms.

If regarded merely as the unaided impromptu productions of a girl of seventeen or even twenty summers, the discourses are surely quite extraordinary, both in thought and in language. If accepted as the thoughts of older and disembodied minds, breathed through a limited and imperfect though highly spiritualized organism, as they claim to be, there is much to justify and nothing to contradict the claim. We cannot, however, pronounce them either faultless in style, or infallible in sentiment—and these they do not assume to be. Like the efforts of the best extempore speakers, they could have been made to *read* better by a careful revision—by the pruning off of redundancies, and the substitution in some instances of more directed and *pointed* phraseology.

In fact, the printed page can never convey anything like an adequate idea of the higher beauties, the real excellences, of Mrs. Hatch's inspirations,—nor, indeed, those of any other truly inspired speaker. Her gestures, the intonations of the voice, the electric flash of the eye, the heaven-illumined countenance, and more than all, the currents of unseen but potent magnetic influence which emanate from the speaker's brain and flow into every receptive mind, conveying the essential *substance* of the *thoughts* of which *words* are at best but a bungling semblance,—these are wholly lost to the mere reader; and hence he may wonder how the *listeners* could have been so enwrapt by a discourse which *reads* very indifferently. These finer influences are measurably lost, also, to many listeners,—those who busy their minds mainly with externals, or who fail to get into sympathy with the *spirit* of the speaker; and hence some hearers will pronounce that "vapid nonsense" which interests, instructs and delights others to the highest degree.

We are induced to make these general remarks, on account of the exaggerated claims sometimes put forth, and the extravagant expectations which are apt to be indulged and disappointed, in regard to productions of this class. A proper acquaintance with the principles of mediumship and the laws of inspiration will lead no one to look for or claim impossibilities.

As to the *sentiment* of these discourses, we have room to say but little. The first-named, on Faith, Hope and Love, presents a train of thought which will not be fully apprehended or appreciated on a hasty reading. The three principles named are considered as sustaining to each other the relations of external, internal, and inmost. Faith is defined as the intellectual conception, the outward form, in which the aspirations and religious emotions of humanity take expression. It is thus the substance (or external embodiment) of things hoped for, the evidence of things not seen. Hence, to worship from mere Faith is formality and idolatry—not religion. Hope is "the thing of which Faith is the substance;" it is "the life of Faith," "the living, breathing principle in nature,"—that principle which is ever aspiring to and impelling towards the better, the higher, the unattained. Love is "the spirit, of which Hope is the form; the life-giving, life-sustaining, the all-pervading and the eternal element," "that fountain of perpetual purity and goodness, which manifests itself in the twofold form of Hope and Faith." Hence there can be no true religion where Love is wanting; and where Love exists, it supercedes both Hope and Faith, and swallows up all lesser principles.

The general principles of mediumship, elicited in the philosophical investigation, a report of which is appended, are those generally accepted by intelligent Spiritualists. All persons are regarded as mediums in a degree—some being, from a peculiarity of organism, made sensible of spirit-action, while others are not. It is very properly asserted, that "The quality of the communication never exceeds the capacity of the medium; though it may greatly exceed the *usual manifestations* of that capacity;" and that "Inspiration simply implies a quickening of the inherent powers of the soul."

The discourse on God's Decrees and Man's Free Agency, attempts to grapple with a very difficult problem. It suggests plainly the *great principles* on which the solution of the problem depends; but whether these are brought out and illustrated with sufficient clearness and point to be readily apprehended by minds which most need the solution, may be doubted. There seems to us a want of *definiteness* in the use of language when endeavoring to present the critical points of the argument,—which indicates that the medium was not in the happiest condition for clear expression at the time. Nevertheless, the thoughtful reader can hardly fail from the perusal to obtain some aid towards enlarged and truthful views of the perplexing question discussed. The main function of the trance-speaker, we conceive, is rather to inspire and quicken the *heart* than to present clear and well defined theories to the intellect.

The Nature and Tendency of Modern Spiritualism.—By J. H. Waggoner. "They are the Spirits of Devils working Miracles." Rev. xvi. 14. Review and Herald Office, Battle Creek, Mich. (80 pages, 16 mo.)

The author of this pamphlet holds, on *Scripture authority*, that all conscious life in the human being ceases with physical death, to be restored again (if at all) at a future physical resurrection. He considers the doctrine of the immortality of the human soul a "heathen superstition," and contrary to the teachings of the Bible. Consequently he finds it an easy matter to prove from the "infallible word," seemingly to his own entire satisfaction, that all communicating spirits are "devils,"—whom he identifies as "three unclean spirits like frogs," which came out of the mouth of a certain "dragon, beast and false prophet," seen by a symbolic medium in Patmos some centuries ago. Perched on this lofty pinnacle of Scriptural exposition and "divine authority," the Rev. Mr. Waggoner hurls anathemas and wrathful threatenings unsparingly, not only upon the wicked Spiritualists, but also upon all churches and people who do not accept his extremely rational views. We commend the work to such readers as desire a new illustration of the infallibility of Bible-expounders, and the beauties of religious exclusiveness.

Spiritualism: Its Phenomena and Significance. An Essay read, by invitation, before the New York Christian Union, on Tuesday evening, Dec. 22, 1857. By Charles Partridge, Editor of the *Spiritual Telegraph*. Together with a Report of an Ensuing Discussion on the Subject. New York: Published at the Spiritual Telegraph Office. (56 pages: price 12 1-2 cts.)

This essay presents a condensed statement of the great facts of man's spiritual nature and relations, as generally apprehended by modern Spiritualists, with a summary of the testimonies from ancient history and modern experience which go to show the reality of spirit-manifestations and intercourse. Bible testimony is largely cited, and some comparisons are instituted between Scriptural and modern phenomena. As an epitome of evidences bearing on the great question of the day, the pamphlet will be found very useful. The report of the discussion which followed the reading of the essay is not the least interesting part of the pamphlet. It exhibits the vague, indefinite and unphilosophical notions prevalent in the religious community, in strong contrast with the clear, firm and rational enunciations which the philosophic Spiritualist is enabled to make. When will the "Christian Union" of the Puritanic city of Boston, have the courage and liberality to invite a similar discussion?

A. E. N.

Spiritualism in Woonsocket.—A Hasty Conclusion.

A late number of the *Woonsocket* (Mass.) *Patriot* says:

"The number of believers in modern Spiritualism in this vicinity is quite large. One in the faith estimates them at not less than a thousand within an area of ten miles of Woonsocket. We frequently hear of the meeting of circles in this and the surrounding villages.

"If we really could hold communication with our departed friends, it would be a great, sweet consolation; but we fear this is denied to all who tabernacle in the flesh. Those who go hence speak to us nevermore this side the grave; yet it has ever been a pleasing thought to us that they, though unseen, *are cognizant* of us. Are they not guardian angels?"

It seems to us that our brother editor disposes of this great question rather too summarily. There may be more things in heaven and earth than he has yet dreampt of; and we think it would be wiser for him to take counsel of his higher aspirations, his purest heart-yearnings, rather than of his *fears*. At any rate, millions of persons who have investigated the question, have come to the sweet conviction—many to the glorious *knowledge*—that they *can* hold communion with the dear departed. It surely is not impossible that God is more kind than men have feared. If our departed friends are "cognizant of us," and are our "guardian angels," is it not cruel in them to deprive us of "a great, sweet consolation," provided it is in their power to grant it? And do not recent developments of the power of mind to act on mind, indicate clearly that it *is* in their power, under certain conditions? We commend these suggestions to the calm consideration of our brother, and of all who with him cherish the "pleasing thought" of the ministration of the departed.

Spiritualism of Socrates and Plato.—Those of our readers who have perused attentively the articles of our correspondent "C. B. P.," will be able somewhat to appreciate the dilemma into which a learned University Professor precipitated himself, (in a late discussion upon modern Spiritualism at the Melodeon in this city,) by an unfortunate reference to the teachings of the above-named worthies of antiquity. Probably no one could be more keenly sensible of the awkwardness of his position than was the Professor himself, after he had taken time to refresh his memory upon the subject. The fact that the learned gentleman has abstained from engaging in further encounters of the kind, is thought by many to evince that he has come to regard "discretion" as "the better part of valor."

Clerical Insanity.—The *Plymouth Rock* makes the following remarks respecting an unfortunate clergyman of Abington, who was recently taken suddenly insane, and (not having the fear of the *Springfield Republican* and *Boston Courier* before his eyes) divested himself of his clothing, proceeding to Wareham "*in puris naturalibus*":

"Mr. Lakeman has been distinguished at So. Abington, if it all, for the fierceness with which he has denounced all other denominations except his own, (Baptist;) and his anti-Christian speeches against other churches, have been taken in that locality, where 'religion' in a great measure consist in 'Christian backbiting' and rivalry, for *smartness*, and this madman's ravings have been quoted as divine sayings. We learn that he has been carried to the lunatic asylum."

Notwitstanding all this, Baptist Christianity may not necessarily make its adherents insane, nor all Baptists be in favor of going naked!

Back Numbers.—Our edition of No. 1 New Series is now quite exhausted; consequently we shall only be able to supply back numbers from Jan. 9th, to those who should wish them in future. We regret having been obliged to disappoint several subscribers who wished the numbers from the beginning of the volume.

"The Wildfire Club."—We had intended to finish the story with this title this week, but found we had not rightly estimated its length. The conclusion is in type for our next issue.

Correspondence.

Interesting Interview with a Spirit.

The subjoined instructive account of an interview with a disembodied friend comes to us accompanied by a preparatory note, as follows:

RIPON, Mich., Dec. 27th, 1857.

"I send you a copy of a communication written by my husband, G. M. Henderson, while influenced. He is a trance-medium and sees and speaks all communications before writing them. He has never written until within a short time, not being able to hold a pen; but for a week past he has been influenced to write what he has seen and spoken before; and the impression is continually forced upon him to send these which he now receives for publication. Mr. H. has been conversant with the spirit-world from a boy; has often been motionless and cold exteriorly, while seeing and enjoying a life unseen by us. I will copy as he wrote, saying only, that at the time of seeing and hearing these things he was unconscious, and did not remember what he said; but when influenced to write to you it came to him as he had seen and said to us."

BROTHER NEWTON:—I feel strongly impressed to write to you a communication which I received a few days ago from a lady in the spirit-land. Last season, at this time, she was a resident in my family; was a very good psychometrical reader, and also a very good medium for spirit-communication. I, also, being a medium and clairvoyant, enjoyed her society very much; and most especially her quiet, harmonious nature. Indeed, we felt that we were members of the same circle and kindred spirits. She left this sphere on the 28th Nov., 1857, and as soon as I heard of her departure, I desired much to see and communicate with my spirit-sister. In a short time she came. I felt her presence, and heard her peculiar laugh. It startled me, as I was then in thought on a subject very foreign to her. But I knew the sign, and who it was that called me. She did not remain then, but influenced me with joy at her departure so much as to make those about me think strangely of my feelings. She promised to come soon and talk with me; said she was too weak then.

True to the promise she came, a few evenings ago. I felt the soothing influence of my spirit-friend and director—he who always controls me—and then that same peculiar laugh of my spirit-sister, ANNIE. She stood between two beautiful ladies, and my spirit-guide stood at a little distance. When I saw her, my spirit leaped for joy; it seemed so real, so like her very self, as it was. I desired to embrace her, but she said *no!* She looked like a beautiful fair girl of thirteen or fourteen years. (She was twenty-three while here.) She said:

"George, I am *so very glad* we found you in such a state that we could influence you! I want to tell you *so* much you will like to know, but I cannot tell you half to-night. Oh! I am *so happy!* so glad!"

Here again her low musical laugh thrilled my whole soul with delight. I then said, "Tell me how you felt when you passed from earth?".

"Yes!" she replied, "for I did not desire to go. Oh, I struggled hard to live, until all my strength left me; then I did not care which way it went. I so loved my father and mother, my sisters and family, I felt I could not give them up; I thought they would miss me so much, for they used to trust much to me. The struggle was hard; but finally I gave up. I then soon lost all consciousness. I seemed to pass into a weak negative state and knew no more until I awoke in the spirit-home we used to talk so much about. When I awoke, or began to know, I thought I was going to get well, I felt so much better. The air was *so* good! Every breath I inhaled seemed to heal and strengthen my whole being. Oh! how I wish I could tell you of the atmosphere, so that you would realize how it heals, strengthens, purifies and elevates the whole being! I soon saw my sister, two uncles, and your wife's father. I thought it strange, but still thought I was in a dream, or having a spiritual vision. But no! as I became stronger, I saw more clearly, and began to think I was really in the spirit-land. My sister said, 'See! this is me; and this is uncle Selah!' Oh! I felt *so* glad, and every breath I drew was *so* good! My friends took me and carried me to their home. It was slightly ascending, and oh! so beautiful! We came to a beautiful plain, where were fine trees, ripe fruits, and a large building, which we entered. They laid me down to rest; and oh! my rest was so good!—so sweet,—everything about me adapted to my tastes. I slept, and when I awoke I felt strong and rested. I realized then fully that I was in my spirit-home. I then felt an overwhelming desire to see my sister Carrie, whom I had left on earth. They carried me to her—I then saw my body, and my sister weeping and kissing it. Oh, how she loved me, even my body. We influenced her so that she felt more calm and happy. How strange it seemed to see sorrow and happiness mingled, as it was in her soul!"

"Tell me all you have seen since you went home," I said. She replied:

"Oh, I could not tell you one-half! besides you have no language by which I could portray all; but I will tell you what I can. The face of the country is very beautiful; undulating and somewhat hilly; sometimes mountainous. This you have seen yourself, and I tell you, so that when you have seen, you need not doubt. Interspersed among the hills and valleys are beautiful lakes and streams; and all so orderly and so beautiful. There is grand timber here. The trees are tall and grandly beautiful! I admire them much. The soil is of a light color, very rich and soft. It seems almost good enough to eat, the effluvia arising from it is so pleasant. But of the fruits and flowers, how shall I tell you? Oh! *so* thrifty and abundant! the fruits so luscious. I lie among the grass and flowers as long as I please, and I grow strong and rested. Everything tends to make me strong, healthy and happy. I cannot tell you of the harmony the elements around me produce! George, do you not know that spirits live and move amid elements like themselves? that is, the elements composing us are in perfect harmony with those surrounding us. Spirits are not all fine; those who move amid elements nearer the earth are not so happy. Some of them are very unhappy, because they have unhappy organisms. The conditions and education of our earth-life very often prevent our perfect happiness for a long time. I shall tell you more about this at some other time. Uncle Selah is going as a missionary and teacher to the spirits living near the earth."

* * * * * *

It was asked if the visions we had last winter and spring were true.

"Yes! and more than what we were told. George and I were impressed by spirits who believe that the world is going to be destroyed; but the world is not to be destroyed. Still those great atmospherical changes will take place; accompanied with violent sickness and death. I will tell you of this also. I am told that spirits have very different opinions of things, and that they are very zealous in advocating them among themselves, and also among the inhabitants of the first sphere [i. e. the earth.] Their teachings may be true, but may not take place as they suppose, in all the minutiæ. You know, or George does, that all things should be tried by the great judge or jury, namely, the unchangeable, unerring principles which control the Universe. These same laws apply to all departments of nature."

She then retired and my spirit-guide said that he would show me the interior of one of their society buildings very soon, and instruct me in their system of social life.

The friends then retired, with pleasant farewells. I awoke and found myself in a rocking-chair in a dark room, very much instructed and amused by the interview. G. M. HENDERSON.

Rev. Mr. Pierpont in the Field.

ROCKFORD, Ill., Feb. 9, 1858.

MESSRS. EDITORS:—It may be of interest to your readers to learn that the well known preacher and poet, Rev. John Pierpont, has entered the field as a lecturer upon modern Spiritualism. His first appearance in this capacity was at the request of friends of the cause in this place, about a week since; and in conversation with the writer, he expressed a willingness to answer other calls of a like character. He does not, however, take the position of an avowed and firm believer in the spiritual theory, but rather as an observer of facts and an enquirer after truth. He seems deeply interested in the subject, and notwithstanding his somewhat equivocal position, the *effect* of his lecture was that of a powerful plea in behalf of the truthfulness of the claim advanced by Spiritualists. He has been an earnest investigator for several years, and has thus at his command an array of interesting and striking facts of his own personal experience, which he lets loose in a perfect avalanche upon his astonished hearers.

It is easy to see that such a testimony, coming from a man of Mr. Pierpont's standing and almost irresistible eloquence, is well fitted to shake the skepticism of some not easily reached by the regular lecturers now in the field.

On a subsequent evening, Mr. Pierpont also gave us a poem entitled "Onward," which was one of his happiest efforts of the kind. A considerable portion of this was directly upon Mesmerism, Spiritualism, &c., and the whole of it was eminently in harmony with the views of Spiritualists and the friends of progress generally.

Mr. P. expects to return to the east in a few weeks, when, as I doubt not, many of our friends will secure to themselves the privilege of listening to this veteran reformer upon the great question of the age. His present address is Medford, Mass. Truly yours H. SNOW.

Kenduskeag, Me.

"Mr. J. B. Hodges, of Monroe, trance-speaker and healing medium, finished a course of three lectures at the Universalist meeting-house in this place last Monday evening (Feb. 8). It was the first time the mass of our people ever heard anything of the kind, and it took them entirely by surprise.

"We understand that some few of our intelligent and worthy citizens believe him to be a highly educated individual, (his pretensions to the contrary notwithstanding) and that the trance state is all a *humbug*. None will deny that the speaker who could give such utterances in his normal condition, must be a very capable man, and could command, as pay, five times as much as he usually receives for such lectures. All he asks is what people choose to give him.

"We think these lectures are destined to produce a most elevating influence in the minds of our community." Yours, &c.

Williston, Vt.

The cause of truth has progressed in this place. One year last November, there could not have been more than eight or ten that had heard or at least knew anything of Spiritualism. Now there are over seventy who openly advocate the cause, and as many more who are favorably inclined, believing the phenomena. It is about one year since I have been used as a medium. My becoming a medium has converted the whole neighborhood to the truth, besides knocking off the sectarian shackles from my family. We have had public circles once a week and private circles once or twice a week. There are some twelve or fourteen mediums of different kinds; some good tests have been given through some of them.

The Methodists have had a revival, or at least an attempt at one; they spent breath enough to waft a ship from Boston to New York, and all the prizes they got were a gull or two, that had more feathers than reason. Among their shouts and prayers were heard these words: "O Lord, we ask of Thee to destroy all the rapping devils, and tipping devils, and universalist devils!" How well this prayer was answered you may judge from the numbers who have had their eyes opened to the light of reason. Yours in the cause of truth, N. E. MILLER.

St. Louis.

A correspondent, after speaking of the recent labors of Mr. and Mrs. Davis in this city, which have been already mentioned in our columns, adds:—

On the evening, of Jan. 24th, Rev. J. B. Ferguson, of Nashville, Tenn., and formerly of the Christian Denomination, occupied the attention of a large and intelligent audience. He is a clergyman of high culture, and an able orator, of recent conversion to our ranks; and, with his broad and comprehensive views, will aid very materially to strengthen the cause in the South and West.

On Sunday, the 31st ult., Mr. T. G. Forster, or rather the spirit controlling him, was listened to, morning and evening, with marked attention.

Boston and Vicinity.

The Melodeon Meetings.

Mrs. M. S. Townsend's afternoon discourse of Sunday last was on Theoretical and Practical Christianity. She said that theorizing had been going on for eighteen hundred years, and it was quite time for practice if it ever was to come. The elements of a practical Christian life were pointed out and men were urged to their acceptance in their every day life.

The text "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," was treated upon in the evening. Love was shown to be the baptismal fire which should burn out the evil from men's hearts and free them from the damnation of a torturing conscience.

The lectures through Mrs. Townsend, though not so poetic in their character as those given by some other mediums, have a merit which is too commonly overlooked in such productions, that of simplicity and comprehensibleness. The conviction reaches the hearer, too, that the sentiments uttered are inwrought into the medium's own life. She will do good wherever she goes.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, Feb. 18th.

Mr. NEWCOMB in the chair announced the subject of the application of Phrenology and Spiritualism in the training of children as still in order for consideration, and made some opening remarks in favor of the teachings of Phrenology. Spiritualism, too, he said, in revealing the fact that character may be read by impression, has given us an excellent guide in educational discipline.

A piquant discussion on the merits of Phrenology followed, in which Dr. WEEKS opposed its claims against some half a score who contended in its favor.

Miss BROWN of Templeton, a medium, was impressed to speak. Man, she said, is a complex being; and in contemplating the unfoldment of his nature we should look upon him as such. Phrenology has its use, but its application is too limited. It is confined to the brain. It is well to study this; but this is not all. Spiritualism teaches us to educate the whole nature. It reveals man as a material, intellectual and spiritual being; it shows us that the up-gushings of the natural should meet and blend with the down-pourings of the heavenly. It stimulates those powers which take hold on immortality. It unwinds the electric wire which binds spirit with spirit. It gives food to millions who are famishing for spiritual nourishment. It strikes the fetters from mental slaves, by casting away the blind reverence for creeds, and makes men free thinkers and actors. It has taught the child of a higher life; and he has dropped the wine-cup of iniquity at his feet and thrown the goblet of sin away. It leads him by fountains of truth, where he may drink from the cup which pure seraphs have filled. It gives the heart a pure affection. It coincides with nature, and therefore with nature's God. Let a child be natural; let all his powers be evenly, harmoniously developed, then it will not be said that Spiritualism has done no good.

After remarks from Mr. SWAIN, Dr. GARDNER, Mr. BLANCHARD and others, the Conference adjourned for the further discussion of the same question another week.

MARRIED.—In Boston on Tuesday evening 16th inst., by Rev. Mr. GODDARD of Chelsea, Dr. CHARLES MAIN to Mrs. ELIZA SMITH, both of this city.

The ceremony was witnessed by a pleasant company, to many of whom it was a successful surprise, the more so, from the Doctor's supposed impregnability against Cupid's arrows. For many years identified with a celibatist sect, and withal so skillful in treating affections of heart, head or body, it was not dreamed that the sly little archer would ever deeply wound him. But so the event has proved, and only the good physician Hymen held the healing balm.

Well, we wish them joy, and beg leave to quaff with the Doctor the following sentiment:

"An angel always dwells beneath the roof
Where, in her virtue, a sweet wife fulfils
Her gentle duties; and unnumbered ills
From that love-guarded precinct keep aloof."

The ATLANTIC MONTHLY for March is out. An excellent number. We will give our readers a taste of its contents next week.

Mr. WALCOTT has interested audiences at the Reading Room for three successive Monday evenings, in explaining his pictures symbolical of scenes in the spirit-land.

Mr. F. L. H. WILLIS spoke in Mechanic's Hall, Portland, Me., on Sunday last.

Obituary.

On the 15th inst., NELLIE T. ROBBINS, of Charlestown, Mass, aged 4 years, 4 mos. 15 days, entered the morning land. Her disease was scarlet-fever.

Our Lily-dove, through ether fields
Of flowers, takes her way,
Sweet, beautiful as Heaven's morn,
Serene as bliss and day.

Led by the Hand that motion guides,
From us to realms so fair,
With all her kindred throng around,
She breathes Heaven's fragrant air.

She sees those happy fields of light—
She hears the angels sing—
Immortal notes float from her harp—
She joins the Seraphim.

New York and Vicinity.

Dr. Warner and our Local News.

Just as we were on the point of leaving New York for the West, a friend whom we had engaged to fill the local news department of the AGE during our absence—notified us that circumstances—not thought of when the engagment was made—would render it impossible to perform the duty in a proper manner. In this emergency our noble friend Dr. L. T. WARNER, kindly consented to aid us; and for the last six weeks he has performed the work with so much taste and discrimination—at once so gracefully and so thoroughly—that it is not without a feeling akin to reluctance, that we return to a place which our disinterested friend has occupied with so much credit to himself and satisfaction to the intelligent reader. When we consider that this was purely a labor of love on his part, performed—like all his labors for human advancement—in the midst of the most engrossing professional duties, we feel impelled to acknowledge our indebtedness, even at the risk of displeasing the Doctor, who in mind, heart, and deportment, is at once too enlightened, unselfish, and unobtrusive to court general attention, or even to desire the reputation due to distinguished intellectual and moral endowments, and the deeds of a silent, unostentatious charity. While persons of very superficial and questionable claims resort to hollow devices and every selfish expedient to advertise themselves before the world, we may be pardoned for simply recognizing true merit, even when it instinctively retires from public observation. S. B. B.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, Feb. 16th.

Mr. QUERU presented a paper, the object of which was to prove that the communication handed in by him at the last preceding meeting was really what it purported to be,—a communication from the spirit of Daniel Lecompte. The argument was based upon the fact of very important differences in the opinions entertained by himself and those set forth in the communication.

Mr. CULBERTSON then proposed the following question:—"Why does man need to worship a personal God?"

Dr. GRAY answers by asking—What is worship but the sentiment awakened in us by the recognition of good in purpose and truth in act in another's character? We see, for instance, a new expression of goodness worked out by means which we approve as truthful; and we address ourselves to the individuality whence these arise with a desire for a closer intimacy. This is fraternal or human worship; the source of all real happiness on the earth plane.

Divine worship is felt whenever man recedes from his sensuous plane of consciousness far enough to recognize in the universe a superhuman source of beneficent goodness, working by superhuman means or laws of truth; that is to say, there is a profound sense of gladness in discovering the divine means of effecting universal good; a profound love of the good and an irrepressible yearning after a closer conjunction with the Divine Individuality from whom the streams of this most welcome good are outflowing evermore.

The Doctor prefers "individuality" to "personality" as the expression for the object of worship, whether on the human or divine plane. All material nature is the body or person of God; the Divine Individuality, like the human, is never objective to sense, but is spiritual, and therefore only objective to Love through spiritual reason.

Prof. PHENIX said,—We recognize certain principles in nature as immutable—light, heat, electricity, &c. We can comprehend God only in the out-workings or manifestations of these principles. Man is the epitome of all nature below him, as God is the epitome of the entire universe. We can neither comprehend nor worship a philosophical God. We require a representative deity,—a personality who shall represent the highest form of created intelligence embodying all the principles of nature in a state of perfect equilibrium. Such a person Christ is conceived to have been; and hence he is all of God that man can comprehend and worship.

Mr. ALLEN cannot find a proper object of worship in an integral part of the universe. Such an integral part he considers Jesus was. He reverences profoundly the Christ principle, but cannot find in Jesus his highest ideal of God. In some respects Michael Angelo, Mozart and others were superior to Jesus. That which all men worship is their highest conception of human development. His conception of God is, so to speak, of an infinite, grand man, embracing all principles and all humanity. He worships at the shrine of human perfectibility, looking forward to and striving for a degree of human unfolding that shall surpass any manifestation of the divine that has ever existed on the earth.

Mr. LOVELAND defines worship to be the exercise of the religious emotions. Religion has been defined by an eminent writer to be "a feeling of entire dependence." It belongs to the emotional department of our nature. The dangers, uncertainties and sufferings incident to mortal life seem to render it necessary that we should have a personal God to whom we can look for aid. "The Lord is my rock, my shield, my defence; a present help in trouble," &c., is the language of religious emotion and worship. It cannot be addressed to a principle. The worshipper demands a being, in nature like himself, possessing human affections and sympathies. But, as man progresses in intellectuality and the troubles of life diminish through the discoveries and applications of science, the necessity for this kind of dependence diminishes also, and he loses sight of the simple faith of his childhood. Atheism is the result of intellectual activity. This activity, however, will result in a higher degree of development, that shall harmonize the utmost cravings of the affections with the broadest deductions of the reason.

Rev. T. L. HARRIS discoursed last Sunday morning, in the Chapel of the University, opposite Washington Square, on the indications or proofs of the Divine life in man. Christ in the soul—in the inmost affections, in the natural mind, the outward relations and the external actions—was shown to conist in something more vital than sectarian distinctions and intellectual acquirements. The discourse was at once beautiful, instructive and religious, and withal so catholic in spirit that it must have been acceptable to every hearer in whom the moral and devotional elements exert any true influence or find a just appreciation.

A. J. DAVIS and MARY F. DAVIS are lecturing to large audiences in the West. They were at Elgin, Ill., when the writer was at Chicago, and they were already advertised for a course of lectures in the last mentioned place when we left for home. The peculiar interest in Mr. Davis, occasioned by his published works, his remarkable private experiences, and his novel style of treating a subject, seldom fails to call together a large audience in the West, while Mrs. Davis is universally esteemed for her many amiable qualities and superior intellectual endowments, which render her equally interesting in the retirement of private life and in her capacity as a public teacher.

J. S. LOVELAND occupied the desk at Dodworth's Academy last Sunday morning and evening. We were not able to be present, and cannot for this reason speak of the lectures. We were informed by one of his auditors that the evening discourse was designed to illustrate the use of all the religious systems and political revelations of the world, as means in the progressive development of the race.

DR. O. H. WELLINGTON is absent on a short excursion through the western section of the State, and will go further West, as far as Indiana and Illinois, in a few days. Those in that region who may desire his services as a lecturer, may address him for the next ten days at Chicago, care of Higgins Brothers.

WARREN CHASE continues the battle for the "Harmonial Philosophy" in the West, where he is perhaps more generally known than any other lecturer in the field.

Opening of Another Place of Meeting.

On Thursday evening, 18th instant, the friends of spiritual and practical reform opened a new public assembly room, to be known as "PROGRESS HALL," corner of Eighth Avenue and Twenty-ninth street, where they design to hold regular weekly meetings. The objects of those who have rented and furnished the new hall were briefly stated by Mr. Davis. After reading the call for the meeting, as published in the *Tribune*, and singing by the choir of Dodworth's Academy, IRA B. DAVIS delivered an interesting address, which we can only report in the most condensed form. Mr. D. said he was dependent on Spiritual Manifestations for all his hopes of immortal life; Spiritualism had driven the grim spectre, Annihilation, out of sight; and now only one cloud darkened his existence, and that hovered over the scenes of ignorance, misery and despair in the world around him. The speaker thought he should be uncomfortable, and that even Paradise would be desolate, if he must contemplate the wretchedness of this world forever. He hoped that the new movement might exercise a great reforming power. If the manifestations are not of spiritual origin, he felt assured that the Bible and Religion were without substantial foundations, and that the bright hopes and glorious dreams of the life beyond the grave must at last fade away, like

"The baseless fabric of a vision."

Mr. Davis spoke of the necessity of harmonic states and relations, as indispensable means and conditions to reliable and instructive intercourse with Spirits. As an important preliminary step toward the realization of this harmony, he urged the importance of universal toleration and charity, which is but the practical recognition of the great law of Brotherhood. If the spiritual movement and our interest in the world's deliverance from the bondage of creeds and customs, and the crushing weight of its accumulated woes, are all to end in mere eloquence and logic, he thought the investment would hardly repay the stockholders, much less would Spiritualism prove to be a redeeming gospel to the poor and lowly.

Mr. Davis was in one of his nobler moods, and seemed inclined to rest all rational hopes of usefulness here and happiness hereafter on an unwavering devotion to great essential principles of life and duty, and a conformity to the laws of moral rectitude and spiritual harmony, rather than on the schemes and fortunes of political jugglers, who break the hearts of the poor in throwing their loaded dice,—who make merchandise of the most sacred rights, and who immolate conscience, individual honor, and public liberty on the altars of a low, misguided and selfish ambition.

After Mr. Davis had concluded his address, Mrs. E. J. FRENCH occupied the stand. She regarded the utterances of the spirits as an inspired gospel. Instead of the mere theories in morals and philosophy which had occupied the minds of the learned for centuries, our attention is now called to a life of practical uses, in which we are to gather the imperishable fruits of truth and immortality. These are the beautiful crystallizations of eternity. Angels open exhaustless fountains to which they lead the willing soul. Those who yield to their influence know the luxury of living. The practical uses of the life on earth must influence the measure of enjoyment in the spheres. Angels live in their labor of love; nor can we fail of their own high happiness if we minister, as we have opportunity, to the needs of suffering humanity. We may smile at the impotent fury of the world, if by a life of good deeds we have inscribed our names on the records of human progress.

The meeting closed with singing by the choir and musical improvisations through the mediumship of Mrs. Cargill.

TIFFANY'S MONTHLY.—Mr. Tiffany's Magazine, the recent numbers of which have been unavoidably delayed, is by no means suspended, as we learn by the appearance of the December number, and likewise from reliable information that the number for January is stereotyped and will soon appear. Among the authors of our spiritual literature the philosophers are not so numerous, that a work of the character of this one, should be allowed to languish for want of adequate support. We are claiming for Bro. Tiffany a large success when we express the wish that his patronage may be commensurate with the intrinsic merits of his Magazine. Those who have learned to reason will not wait for our recommendation to peruse the work, but the teachers of pseudo science and a slip-shod philosophy, whose loose logic is rickety, ragged, and *soulless* as a pauper's sandals, are hereby affectionately advised and exhorted to read a portion every morning and evening, and to pray for knowledge and a sound mind.

Subscriptions received by S. T. Munson & Co., No. 5 Great Jones St.

DR. WELLINGTON'S ESTABLISHMENT.—Our readers have already been informed that circumstances make it necessary for the Doctor to dispose of the furniture and and good will of the house Corner of University Place and Twelfth Street. This step is prompted chiefly by the unsettled health of the Doctor and Mrs. Wellington. The place is admirably located and only needs an active and agreeable proprietor to secure a large and increasing patronage. We deem it to be a matter of some importance that the house should continue to be kept by some friend of Spiritualism, who will make it a desirable retreat for such of our resident friends as desire to secure the comforts of a home without assuming the responsibilities of an independent household, and likewise for the convenience of those who may visit us from abroad. The rent of the house is $2,500 per annum, and the receipts about $1000 per month. We really hope that the right person will make his appearance and purchase the Doctor's interest.

Mrs. E. J. FRENCH lectured last Sunday evening in Progress Hall, corner of Eighth Avenue and Twenty-ninth street. Mrs. F. has been laboring for some time in that quarter of the city, and considerable interest has been awakened.

Spiritual Phenomena.

☞ Our friends everywhere are invited to send us statements of current phenomena indicative of spirit-agency. These have become so common with many as to seem hardly worthy of further record; but our paper reaches thousands who still demand them. Those who furnish them are requested to use care in making their statements clear and well-guarded. We often receive testimonies which are so loosely written that they are of little or no value to the careful inquirer.

An Aid in Medical Practice.

A physician in Memphis, Tenn., publishes the following card in one of the papers of that city. The medium referred to we learn is A. T. Crow, M. D. of St. Louis, Mo.

"*To the Editor of the Morning Bulletin:*—You have heard something of Harmonial Philosophy, or Spiritualism, and of there being different mediums through which a great diversity of manifestations are being made, very like those recorded in the Gospel of St. Mark, in the 16th chapter, 17th and 18th verses. Should you, or any of your numerous readers, doubt the fact, if they will visit my Infirmary, I will introduce them to a gentleman of learning, who has the power or gift of relieving the most excruciating pain by simply laying on of hands. This natural antidote for pain is being practised every day. Will not some skeptic test this gentleman's power? None need fear any legerdemain or trick. Should there be in the range of your acquaintance any persons afflicted with St. Vitus'-dance, the medium believes such person can be relieved by calling at my Infirmary a few consecutive days. It is well known that I have been treating cancers and other ulcers for many years; it is also known that the medical agents are of the strongest caustic character, producing considerable pain, to alleviate which patients have often to resort to opiates. There is at this time already under my care and treatment, a lady with a very large and malignant cancer of the right breast. In her case I use my strongest remedies, much stronger than usual, and strange as it is, this lady complains less than any lady I ever treated. The reason is, that the medium controls the nervous system, by the laying on of hands, so completely as to preclude the necessity of opiates, of which she has taken none; and in her case, unlike all others, she has not been confined to her bed or room. This is among the most gratifying and beneficial results of this new philosophy, or rather one coeval with the existence of man. SAMUEL GILBERT."

A Warning.

A singular incident connected with the death of a man named Ashley, who was stabbed in Troy a few days since, is related by those who sat up with him the night previous to his death. About four o'clock in the morning, to the consternation of the whole family, the clock in the room which had been out of order and which had not been running for over three months, suddenly struck ten times! No one appeared near it; neither had anybody touched it in any manner. Ten hours after that Ashley was a corpse!

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, FEBRUARY 27, 1858.

LETTERS RECEIVED.—L. Hynman, M. H. Tuttle, S. M. Peters, T. H. Chivers, J. V. Aldrich, R. B. Stickney, M. Helm, H. A. Johnson, L. Ellsworth, J. C. Andrews, H. E. Burt, O. S. Holmes, H. Vanstrand, N. E. Miller, U. Clark, W. H. Glasgow, L. Bigelow, K. C. Gleason, Investigator, J. D. Sias, C. B. Peckham, S. S. Thompson, R. D. Searle, H. Baldwin, M. Miller, O. Clark, J. Harding, C. Brigham 2, G. G. Willis, E. N. Andrews, C. B. Wing, J. M. Kennedy, J. M. Ladd. P. Smith, W. A. Butterfield, F. A. Hildreth, G. Philbrick, E. B. Leavenworth, R. Brown, P. M. Calef, J. R. Tallmadge, O. Sisson.

PERSONAL AND SPECIAL.

The subscriber continues to receive calls to lecture on Spiritualism. He is prepared to present the subject in its Phenomenal, Biblical and Philosophical aspects; also, to discuss its claims to public favor, with any honorable disputant. JOHN HOBART.

References—Dr. H. F. Gardner and A. E. Newton.

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.

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.

MISS SARAH A. MAGOUN, Trance Speaking Medium, will answer calls for speaking on the Sabbath, or at any other time. Address her at East Cambridge, Mass. She will speak at Portsmouth, N. H., on Sunday, the 28th.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS—Mr. H. B. STORER, of Connecticut, trance speaker, will speak at the MELODEON on Sunday next, at 3 and 7 1-2 o'clock, P. M.

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

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

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

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

CHARLESTOWN.—Meetings in 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.

SALEM.—Meetings at Lyceum Hall every Sunday afternoon and evening at 2 1-2 and 7 o'clock. The best Lecturers and Trance Speakers engaged.

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

Miss R. T. AMEDY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. ☞ She will also attend funerals.

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. at No. 395 Washington street; also evenings at 51 Kneeland street.

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. 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 th 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.

S. T. MUNSON & Co., Agents, second door East of Broadway, opposite the La Farge, keep all the Reform Publications, together with a splendid assortment of Spiritual Books, all of which will be sold at the lowest publisher's prices for cash. All persons who wish to purchase the class of Books mentioned, will find it for their advantage to send their orders to Munson & Co., who will give instant attention to the demands of their customers. Subscriptions received for all

Spiritual and Reform Papers and Serial Publications.

Books and other merchandise ordered at our establishment, not excepting Miscellaneous and School Books, Stationery, &c., will be sent through the post office, by the press, or in private hands, as may be directed, without delay, and all papers and periodicals forwarded as soon as published.

All Spiritualists and Reformers who visit New York, are requested to call, immediately on their arrival, at Munson & Co.'s, for the purpose of *registering their names*. By this means they may become known to the friends in this city, and thus their interests and pleasure may be essentially promoted.

Merchants and others from different parts of the country, who want any of the Spiritual papers, should call at the office of *The Spiritual Age*, and subscribe. The location is central, and the whole establishment on the first floor, so that our customers are not required to ascend any lofty flights to inaccessible upper rooms to find

S. T. MUNSON & CO., Agents, No. 5 Great Jones street, N. Y.

OLIVER SISSON,

THE WELL-KNOWN HEALING MEDIUM, BY THE LAYING ON OF HANDS, May be seen at Dr. E. B. Irish's, No. 44 Thames Street, Newport, R. I., until further notice.

TERMS.—For examination $1,00; for Examination and Manipulations, $2,00; Examination at a distance $1,50.

THE LITTLE BRICK MAKER.

This new machine is now reduced in size, so as to be driven by one man. It takes the rough clay, previously one night in soak, tempers and moulds 420 bricks per hour, attended by two men and four boys. The brick is beautiful. Thus every farmer can be his own brick maker, as it requires only common laborers. Price, $70. The larger machines worked by a horse, making 7000 per day, $150; 10,000, $200; by steam, 16,000, $250; 25,000, $400.

For further particulars in a pamphlet, giving full instructions on brick setting and burning, address, FRANCIS H. SMITH, Sun Building, Baltimore.

W. S. COURTNEY, BENJ. K. PAYNE.

COURTNEY & PAYNE,

ATTORNEYS AND COUNSELLORS AT LAW.

Offices No. 346 Broadway, New York, and No. 10 Court street, Brooklyn.

Messrs. Courtney and Payne will give their attention to the prosecution and collection of claims and all business pertaining to the profession, in the Courts of New York and Brooklyn and the adjoining counties.

By their prompt and undivided attention to business they hope to deserve their share of the patronage of the spiritual public.

JUST PUBLISHED.

Mesmerism, Spiritualism, Witchcraft and *Miracle:* A Brief Treatise, showing that Mesmerism is a key which will unlock many chambers of Mystery. By ALLEN PUTNAM, author of "Spirit Works," and "Natty a Spirit." Price 25 cents. For sale by BELA MARSH, 14 Bromfield street.

A Discourse on Faith, Hope and Love; delivered in New York, Sunday, April 2 3, 1857; to which is added A Report of a Philosophical Investigation of the Nature of Mediumship. By Mrs. CORA L. V. HATCH. Price 15 cents. For sale by BELA MARSH, 14 Bromfield street. 7—tf

Interesting Miscellany.

For the Spiritual Age.

"THE WILDFIRE CLUB."

A TALE FOUNDED ON FACT.

BY EZRA.

CONTINUED.

The winds sung a wild and mournful requiem, the pelting storm descended in heavy gusts, and the genius of desolation swept with the icy scymetar of the bitter north wind, the half-savage mountain region in which the dwelling of Reuben Merlin was situated. It was the short winter afternoon of December 30th, 17—, when the old beggar, known as Blind Sandy, stood in the porch of Mr. Merlin's door, claiming admittance to an interview. His old threadbare garments, no less than the dripping coat of the poor little storm-beaten cur that led him, bore testimony to the fury of the storm through which they had passed. The old man's uncovered white locks floated wildly in the blast, and every rag he wore, even to the tattered boots on his feet, streamed with rain.

A heart of iron could not have turned so piteous an object from the shelter of a roof; but if the servants of the Abbey—as Merlin's place was called—purposed doing so, they must have been overruled by the majestic and commanding tone in which the "fearsome Prophet" (terrible by virtue of his reputation as a wizard, but still more to be dreaded when, as now, he appeared to be under the influence of his mysterious ecstasy,) *commanded* that he should instantly be led to the master's presence. Arrived there, however, and suddenly confronted with the indignant owner of the house, the fortitude of the beggar appeared to forsake him. He stood for a moment apparently struggling to answer the stern demand of what he wanted, and then fell on his knees, and in a passion of tears and sobs, agonizing to witness in one so very old and miserable, implored the master, in the name of all he held most holy in heaven or earth, to give him back his daughter. Had he been sufficiently composed to have noted the effect of his words on his auditor, he must have acquitted him of any participation in the cause of his grief, so astonished and affected did he appear to be at the nature of the appeal.

At length he succeeded in raising the unhappy suppliant, and in kind and earnest tones besought him to control his emotions, and give him a consecutive account of the loss he thus deplored. Then it was, amidst heavy sighs and in accents often choked by sobs, that the mendicant explained his case. He had, it seems, one only child, a blossom of summer beauty, the only stay of broken fortunes and ruined hopes,—the prop of his abject old age,—the sun of his waning life. So beautiful was this solitary ewe lamb, that the old man, terrified at the thought of subjecting her to the rude glances of a sensuous world, had secluded her in a remote little hut, and actually went forth to beg their daily bread, and ply his art as a mendicant ballad-singer, rather than expose his gem to the eyes of men. He told how she wove baskets, which he went forth to sell,—how craftily she knit and spun when they could beg flax, and above all, how, with her fairy footfall and joyous laugh, "*her sound*" went forth in his little hut like the echoes from a world of angels;—he told, too, how on the fatal Christmas night, when he had appeared with the dark mantle of prophecy thrown around him in the midst of the revellers at the Abbey, and the hour being late, and the night stormy, he had sought shelter in an adjoining barn, he had returned to his hut the next day to find it empty,—hour after hour he had waited to hear the sound of Margaret's approach, but he waited in vain. The hearth was cold, the embers extinguished,—the light of the place had gone out forever. The wild winds bore no whisper from his lost one; and though his trembling feet and groping hands had gone over every inch of his little dwelling, and secured every bush, tree or hollow in its neighborhood, he could *feel* no trace of his lost one. He had shouted her name till the hoarse throat refused to obey his still calling spirit; he had paced the hills and glens and rocks and woods, and still returned, day and night, morning and eventide, muttering to himself and his little dog, "She will have come home by this time. Yes, yes, she must be home at last!" but she was *gone*—gone, gone forever! He knew it now, and he knew, too, how she had been spirited away, and by whom; and then, in still wilder agony, he went over the vision which he had described at Rufus Rushton's house, and frantically added his conviction that the veiled female, whose face he could not see, participating in the unholy bridal, would be his own kidnapped child.

Long and earnest was the conversation which ensued. Had the "Wildfires" heard its details they might have voted Mr. Merlin out of their body as a recreant member, who could by no means come up to the approved standard of wickedness; but there were other listeners to the dialogue, who conceived of it in another spirit—bright, ministering angels—divine agents in the great scheme of the world's government, who, marking the conflict in the soul of the worldling, and triumphing with him in the noble struggle of his better nature, stamped him with the seal of a mighty destiny, and registered him henceforth as one of the levers in the great machinery of human progress.

As the Dives and Lazarus of modern days parted in the door-porch, the former said,—

"I have sworn to you, old man, and I will keep my word. Your wrongs in this matter shall be my own; and if, in the prosecution of our mutual search, I find Margaret in the possession of the father who gave me life, or the brother who shared it with me, I will tear her from his arms, though my own life and his part in the struggle."

As he turned to re-enter his library his servant met him with a pile of law papers, which were essential he should immediately examine; but although he knew that heavy mortgages were in danger of foreclosing on his estate, and that nothing but vigilance could save them, he neither touched nor thought of the papers, until he had written letters to every member of "The Wildfire Club." Their purport was universal; it was a strict charge to assemble as usual on the last day of the old year,—to be punctual to their hour of meeting—midnight,—but above all, to meet without fail at his own house. To Rufus Rushton, the bridegroom elect of the New Year's orgie, the letter ran as follows:

"As you are a man and a gentleman, a scion of an honorable house and a sworn brother of our order, I charge you to adhere to the terms of our oath. Bring your bride hither *a pure virgin.* Let her be as unwilling as you choose, but let her come hither to this bridal as *innocent* as the hour when she saw the light. Why I lay this charge upon you now, and thus solemnly, is on account of a matter whose deep import shall be unfolded to you when we meet."

The letter farther proceeded to urge upon Rufus the obligation of the club to meet at *his* (Merlin's) house on the appointed night, with other details which he considered essential to his purpose. He then occupied himself diligently in the prosecution of his affairs, for which purpose it became necessary that he should devote his whole time to the business on hand. This he did, determining to spend the last day of the old year in his study, apart from all interference, until the hour arrived for the meeting of the club. Previous to entering upon this arrangement, however, he despatched the letters he had written by trusty messengers, with "Speed, speed!" "Ride for your life!" impressed on each. He further stationed twenty strong men, all of whom wore plain citizen's dresses, but bore a striking military air and manner, in a retired part of the mansion, ready for a certain duty of which they had been previously well informed.

From the hour when the blind beggar had quitted the Abbey on the night of the 30th of December, the storm, which had been gathering force the whole day, appeared to rage with a concentration of power which threatened to overwhelm every spot of low ground in the country. Tiny brooklets were converted into foaming torrents and rushing water-courses. Picturesque waterfalls threatened to swell into destructive floods; mighty trees were uprooted, huge rocks hurled from their primeval resting-places, roofs and beams whirled high in air, and everywhere the genius of desolation appeared threshing the air with its mighty pinions. And still the winds howled and moaned, in forest, turret and homestead, and still the rain poured down, and the huge black wings of the storm-king spread a pall of darkness athwart the lowering skies.

Night fell, and as the hour of meeting drew nigh, the master emerged from his studio and proceeded to review his forces. The strange men whom he had introduced into his house were all in their places. The domestics, habituated to their master's vagaries, pursued their avocations with their accustomed immobility, but yet the mind of Merlin became troubled, when eleven o'clock came, and neither Blind Sandy—for whom he had inquired many times—nor any of the messengers whom he had sent off the previous night with missives to the club, made their appearance. It was not the rule of the association for the host to receive his guests, or even appear amongst them, until the hour of midnight. A secret door, known to all, and commanded by all, at every house of meeting, led to their club-room; and thus each member arrived without question and awaited in profound silence the coming of the host to open the meeting.

It was at twelve o'clock to a second that Reuben Merlin, with a hand colder and more tremulous than he had ever before experienced, touched the secret spring of the door which led to Wildfire Hall—as the apartments devoted to their use were termed by the club. These rooms were in general spacious and handsome, and for the purposes of the profane ceremony with which they were wont to usher in the New Year, were generally fitted up as a chapel. This apartment in Merlin's house was splendid beyond any other; and as he entered the room, his eyes for a moment became almost dazzled with the blaze of the innumerable wax lights which shone upon and around the mock altar.

At the grand banqueting table, twelve of his companions were seated in profound silence. By the side of the altar, at the end of the hall fitted up in imitation of the Catholic Cathedrals, stood Rufus Rushton; and stretched upon the steps lay what appeared to be a human figure, but so enveloped in a mass of white drapery that Merlin could not distinguish whether the person thus concealed were living or dead, male or female; he judged it, however, to be the latter. The most remarkable part of the scene was the effect which he found acting upon himself the moment he entered the hall. Not one of the company moved or spoke; they did not even turn their heads or stir at his entrance. They sat, stood, and looked, rigid as statues, with the spell as of an enchanter's wand chaining them down to the life of the dead. But apart from the strange immobility of the scene, Merlin felt a powerful and almost tangible vapor arising, he knew not from whence or how, curdling around his own vitality, and locking up his senses in the same magnetic rigidity which he beheld around him. How long he stood in this fixed condition he never knew; he was accustomed to say if it were but a minute there was no such thing as time, for the experiences of a whole life were crowded into the period in which he stood. Beyond this, too, his acute sight took cognizance of a new and still more remarkable feature in the scene. As his eyes traversed the assembled company, he read on each face the entire character, life, actions—ay, even thoughts and motives of each man's most secret soul. There was the rude fox-hunting squire, whose evergreen cutaday coat, bright brass buttons, and huge top-boots, seemed to cover up such a world of hearty, convivial good humor, and even benevolence within. Why did he now recognize him to be a bully, a coward, a tyrant and a liar? The graceful, courteous aristocrat next to him, whose polished words and courtly smiles won for him the open sesame to every house and every heart,—why did he now perceive that he was a mean, fawning hypocrite, living on the weaknesses of humanity, by servilely flattering their foibles and administering to their passions? Could it be that the stern magistrate on his left,—that unyielding censor of crime and trafficker in public justice,—that even-handed lawgiver and model of indomitable virtue,—could he be a *thief*, a mere plunderer of his own father's desk,—a receiver of bribes, a cheat, and a secret swindler? And yonder gallant soldier—the adored of women and the envied of men,—the champion of his country and the fiery chevalier of the court of honor,—why did he now behold him, unmistakably flying from the enemy in battle, practising in gaming-houses with loaded dice, and wearing a loathesome livery of fashion, as the concealed favorite of a revolting old age, in the person of a celebrated dowager of immense wealth and high reputation?

There, too, sat his familiar friend, the gay and reckless child of fashion, a young peer, who had suddenly inherited unexpected rank and wealth. Heaven of mercy! what frightful psychology was that, which could stamp on his candid brow the red dye of *murder!*—murder of his own cousin, the the real heir of the title he then wore; while beside him sat a *trusty* physician, the guardian of the sick, and the smooth-lipped, familiar friend of unsuspicious families, who had mixed and administered the deadly draught which made the one man a peer, and the other a rich and fashionable physician? What shocking and yet mysterious revealments did the moveless lineaments of these familiar, yet most strange faces now disclose!—whence came it? how did he know it all? and did his own face stand unmasked in the same appalling clearness?

And now his wild and haggard eyes are fixed on Rufus Rushton—eagerly he strains his gaze to read the mystery of that half-averted face. It needs not. On his very *form*, in the very atmosphere, he feels he is looking on a libertine, a scoffer, a ravisher; but oh, above all this, he is looking on a baffled and convicted villain. It would be impossible to describe the mixture of terror, confusion, bravado, and yet despair, which thronged around the mind of the master, in sympathy with the "Archangel Ruined," upon whom he now gazed? And yet the whole sum of the full revelation made in the form of Rushton, could not have occupied above a few seconds, for it seemed almost, as his glance fell on him, that he became startled by a shrill, prolonged, and terrific shriek.

CONCLUSION NEXT WEEK.

THE SNOW-STORM.

What angel is passing from heaven,
  With her white robes trailing through air—
Cold, as the form whence the spirit is driven—
  Pale as the face of despair?

Child of the air and sky,!
  With a cloud she wreaths her brow,
While her white foot falls as silently
  As a vision's tread on the earth below.

See! her foot gleams white on the mountain
  As it rests on its earthward flight!
See! she melts in the arms of the fountain
  As day-beams dissolve into night!

O'er the forest she throws a diamond shower,
  O'er the ash, and the fir, and the wild rose-tree;
With old-woven domes she roofs the bower
  Where sleeps the young anemone.

Silent she moves on the soul of the dead,
  With a quiet touch of her magic wand
She binds the green moss in a silver thread,
  Like a fanciful work of fairy-land.

She comes like a thought of by-gone love,
  In the winter of hope descending,
When the blossom we loved is blooming above,
  And sorrow our life's tree is bending.

When, amidst the stillness, and chill, and gloom,
  That memory bright and fair returning,
Illumes the heart in the shades of the tomb,
  And whitens the barren season of mourning.

When once she clasped the earth, like true love
  No more from her chosen one she flies,—
But pours out the soul, which came from above,
  On the breast where her beauty lies.

A visitant all too pure for earth,
  Early she fades in her virgin day,
And her spirit floats back to the clime of her birth,
  Drawn by the golden threads of a ray.

Blackwood.

A FRAGMENT.

* * Nay—I saw a *soul!*
His eyes were light with it. The forehead lay
Above their fires in calm tranquility,
As the sky sleeps o'er thunder-clouds. His look
Was mixed of these—earnest and yet subdued—
Gentle yet passionate—sometimes half God-like
In its command, then mild and sweet again,
Like a stern angel, taught humility!
Oh, when he spoke, my heart stole out to him!
There was a spirit-echo in his voice—
A sound of thought—of under-playing music—
As if, before it ceased in human ears,
The echo was caught up in fairy-land!

N. P. WILLIS.

THE TRUE AIM OF LIFE.—With reference to our individual cultivation, we may remember that we are not here to promote incalculable quantities of law, physic, or manufactured goods, but to become MEN, not narrow pedants, but wide-seeing, mind-traveled men.

PROSPECTUS.

THE SPIRITUAL AGE;

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

THE NEW ENGLAND SPIRITUALIST AND BRITTAN'S (NEW YORK) SPIRITUAL AGE UNITED.

A. E. NEWTON and S. B. BRITTAN, Editors,

L. B. MONROE, Associate Editor and Business Agent.

The *Spiritual Age* will be, as heretofore, mainly devoted to the elucidation of the nature, laws, relations and functions of MAN; the mysterious capabilities of departed human spirits; together with a rational philosophy of Spiritualism, both with respect to its essential principles and phenomenal illustrations; and it will be one of its cardinal objects to reduce the accumulated spiritual elements to a more scientific and demonstrative form.

But *The Spiritual Age* will not be limited to the discussion of the Spiritual Philosophy and Reform, nor confined alone to their great and obvious issues; but will also illustrate the laws and conditions of individual development and general progress, in every department of human learning, and as applied to every phase of human life. This journal shall be free, liberal, rational, and religious in its spirit and policy, but in no sense dogmatic, sectarian, or proscriptive; and while it shall be truly catholic in its sympathies, it shall, at the same time, be fearless, searching, and critical, in its analyses of all subjects, and righteous in its judgments of men and things.

The Paper, in its General News Department, will contain a brief digest of whatever is most interesting and important in Science, Literature, Art, Morals, Theology and Religion; while, as a whole, the contents will be fresh, original, and highly diversified.

The Miscellaneous Department will contain *Mythic* and *Spiritual Stories*, in which the subtle elements and powers of the Spirit-World, and the most thrilling, actual soul experiences of the living will be brought out in the most attractive form.

It is believed that the combination of talent and concentration of patronage secured by this union will enable the publishers to present a paper which will at once take a leading position in the ranks of progressive journalism, and which, as an exponent of the Philosophy and Practical Uses of the Grand Spiritual Reformation now in progress, will be second to no other publication in the world.

The *Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at $2 per annum, *invariably in advance.* One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

Principal Office of Publication, NO. 14 BROMFIELD STREET, BOSTON.

New York Office at Munson's Book-store, 5 Great Jones street.

Address SPIRITUAL AGE, 14 Bromfield street, Boston.

Single copies of the AGE may be procured of

Bela Marsh, 14 Bromfield street, Boston.	S. F. Hoyt, 3 First street, and Union Depot, Troy, N. Y.
Federhen & Co., 9 Court street, "	A Hutchinson, 160 Vine st., Cincinnati, O.
A. Williams & Co., 100 Washington st., "	S. W. Pease & Co., "
John J. Dyer & Co., 55 School street, "	Woodward & Co., cor. 4th and Chestnut sts., St. Louis, Mo.
S. T. Munson, 5 Great Jones st., New York.	H. Taylor, Sun Building, Baltimore.
A. S. Taylor, 289 Third Avenue. "	F. McBride, Post Office, Charlestown, Mass.
Dexter & Brother. "	H. F. Williamson, Lake City, Minn.
E. S. McDonald, 78 Central Street, Lowell.	R. O. Old, Elgin, Ill.
Philip Teare, Woburn, Mass.	J. H. Austin, New Haven, Conn.
E. S. Ayres, Portland, Me.	Alfred Munroe, New Orleans, La.
A. Rose, Hartford, Conn.	H. H. Waldo, Rockford, Ill.
S. W. Shaw Providence.	L. Bache, Wellsboro', Pa.
Barry & Henck, 836 Race st., Philadelphia.	
J. S. Randall, Norwich, N. Y.	

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

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

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

DR. JOHN SCOTT,

The successful Spirit Physician, has removed from ST. LOUIS, to No. 6 Beach street, New York. Patients under treatment can be accommodated in the house.

Agents wanted, to dispose of Scott & Co.'s celebrated and successful Spirit Medicines. Address, JOHN SCOTT & CO., 6 Beach street, New York. 8—tf

THE AGE OF FREEDOM.

A Weekly Paper, published at Berlin Hights, Ohio; edited by Cordelia Barry, Francis Barry, C. M. Overton and John Patterson. Terms, $1 a year. Specimen copies sent gratis. Address Cordelia Barry, Berlin Hights, O. 7—2m

DRS. BROWN, DENTAL SURGEONS,

24 1-2 WINTER STREET, BALLOU'S BUILDING,

☞ Patients Psychologized or Entranced, and operations performed without pain.

ADELAIDE R. SAWYER, ARTIST IN CRAYON,

ROOMS AT A. S. KELLY'S, COTTAGE STREET, CAMBRIDGEPORT, MASS.

MRS. METTLER'S MEDICINES.

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

Mrs. Mettler's Restorative Syrup.—For an impure state of the blood, derangement of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, Irritation of the Mucuous Membrane, etc. Price per bottle, $1.

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

Mrs. Mettler's Celebrated Elixir.—For Cholera, Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and internal injuries. Price per bottle, 50 cents.

Mrs Mettler's Neutralizing Mixture.—For Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price per bottle, 50 cents.

Mrs. Mettler's Pulmonaria.—For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs. Price per bottle, $1.

Mrs. Mettler's Healing Ointment.—For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chaffing. Price per box, 25 cents.

Mrs. Mettler's Remarkable and Unprecedented Liniment.—For Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc. Price per bottle, $1.

JAMES MCCLESTER, Proprietor.

5—tf S. T. MUNSON Agent, 5 Great Jones street, New York.

MRS. C. L. NEWTON, HEALING MEDIUM,

Has fully tested her powers, and will sit for the cure of diseases of a chronic nature, by the laying on of hands. Acute pains instantly relieved by spirit-power. Chronic Rheumatism, Neuralgia, Chronic Spinal Diseases, Pains in the Side, Disease of the Liver, Nervous Prostration, Headache, &c. Terms for each sitting, $1.00. Hours from 9 A. M. to 3 P. M. Will visit families if required. No. 26 West Dedham street, two doors from Washington street, Boston. 6—tf

MRS. J. E. KELLOGG, SPIRIT MEDIUM,

625 BROADWAY, NEW YORK.

Hours from 10 A. M. to 1 P. M. On Tuesday, Thursday, Friday and Saturday evenings from 7 to 9. By previous engagement only, from 4 to 6 P. M. 5—tf

ROOMS FOR MEDIUMS.

To let, at No. 6 Warren Square; two parlors, furnished in handsome style. Will be leased singly or together. Also, an office on the first floor, suitable for a healing medium, and several chambers. 4—tf

MRS. L. W. KEMLO, HEALING MEDIUM,

NO. 15 LAGRANGE PLACE, BOSTON.

Invalids may rest assured that Mrs. K. is fully qualified, by study and experience, to treat disease successfully; nor is she surpassed in her examinations, prescriptions and success, by any known Medium. She prepares the medicines needed, thus preventing mistakes, saving much time and trouble.

N. B. Consultations and examinations free of charge.

MRS. E. J. FRENCH, CLAIRVOYANT PHYSICIAN.

Mrs. French is now permanently located at No. 8 Fourth Avenue, near 8th street, New York, where she continues daily to make examinations and prescribe for the sick with great success. Parties from a distance, or who from severe illness cannot visit her at her rooms, are requested to enclose a lock of hair and at least one of the prominent symptoms. Examination and prescription $5, invariably in advance.

MRS. FRENCH'S MEDICINES.

These really valuable vegetable compounds (as the testimony of hundreds of living witnesses will prove,) are still prepared with great care by the subscriber, who, after nearly five years' experience and observation, feels not only warranted in giving them a still wider circulation, but a duty he owes to suffering humanity, to make them more generally known. With this view we have recently simplified the classification for general use.

Lung and Cough Syrup—For Bronchial and Lung Affections, Coughs, Colds, Whooping Cough, Croup, &c.

The Nerve Vital Fluids, classified as Nos. 3 and 5. No. 3—For impurities of the Blood, Liver and Kidney Affections, Headache, Dyspepsia, General Nervous Debility, and for all diseases where the stomach is implicated.

No. 5—For Tic Doloreux, Neuralgia, Rheumatism, St. Vitus Dance, Palsy, Cramp, Colic, Cholera Morbus, and all severe nervous affections.

Chill Fever Mixture.—This remedy is invaluable. Unlike most remedies for this disease, it leaves no sting behind.

The External Fluid—As an external application for the alleviation of pain and soreness, for sprains, bruises, &c., this fluid is unequalled, and should be in every family.

Salves.—We have a variety of Salves and Liniments, for Cutaneous Eruptions, Felons, White Swellings; Boils, Bealings, &c.; also for Piles and Corns. Price 25 cents per box.

These fluids are sold at $1 per bottle. Packages of six bottles securely boxed and sent by express to all sections of the country for $5. A liberal discount to agents.

S. CULBERTSON, Agent, No. 8 Fourth Avenue, N. Y.

I have recently fitted up, and have now in full operation at No. 8 Fourth Avenue, New York, *Oriental Baths.* These baths cannot be too highly appreciated as remedial agents for many conditions of the human organism, while as a mere luxury they are unequalled. S. CULBERTSON.

CONSUMPTION AND DISEASES OF THE THROAT.

Successfully Cured by Inhaling Cold Medicated Vapors.

DR. ANDREW STONE, Physician to the Troy Lung Institute, inventor of the celebrated *Pulmometer*, or Lung Tester, and editor of the "Invalid's Oracle," is treating with astonishing success, all Diseases of the Lungs, the Throat and Heart, Asthma, Bronchitis, Laryngitis, and Tubercular Consumption, with his new discovered system of Cold Medicated Vapors, which are breathed directly into the lungs and the seat of disease.

This discovery is based upon true scientific principles. The vapors are so prepared and composed, as to dissolve tubercular matter in the lungs and cause it to be expectorated,—at the same time it traverses every minute air tube and cell, and ulcerated cavern in the lungs, causing them to heal, quieting the cough, subduing the night sweats, the hectic fever and chills.

Consumption, that all prevailing disease, which is now carrying one hundred thousand annually in the United States, to a premature grave, and which brings the black pall over so many families, blights so many young hearts and blasts so many prospects, is now as curable in my hands, under my system of treatment, as any other disease, if adopted in any prudent season, before the vital energies of the constitution are too far depressed.

Packages of Vapors—with all the treatment and inhaler, with both written and printed advice for a three months' course, $25,—for one month, $15.

☞ Dr. Stone is permitted to refer to the New York Editor of the *Age* for information respecting the nature and success of his treatment by the inhalation of cold medicated vapors.

Address, DR. ANDREW STONE, No. 96 Fifth street, Troy, N. Y.

THE SPIRITUAL TRIBUNE.

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

Address HENRY H. TATOR, Editor and Proprietor, Chicago, Ill. t11

LIFE OF A SEER. FIFTH EDITION.

THE AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.

ENTITLED "THE MAGIC STAFF."

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

Of those strange events which have marked the Author's most private and interior experiences, the descriptions are marvellously beautiful, and the whole is distinguished by a style at once simple and pathetic, romantic and familiar, original and entertaining. The Volume contains 552 pages, 12mo. Illustrated. Price, $1.25.

Orders will be promptly filled by the Publishers.

Single copies sent by mail, postage free. J. S. BROWN & CO., No. 22 Frankfort street, New York.

COUNSELLOR AT LAW.

JABEZ C. WOODMAN, OF PORTLAND, ME., 31 EXCHANGE STREET,

Practices in the Counties of *Cumberland, York, Oxford*, and *Androscoggin*, and in the *Courts of the United States.*

He trusts that the friends of truth in BOSTON and NEW YORK will see to it that he does not suffer in his professional business, because his testimony has been freely given in relation to the evidences of Life and Immortality that have occurred in the present age.

Portland, Jan. 5, 1857.

A. C. STILES, M. D., BRIDGEPORT, CONN.,

INDEPENDENT CLAIRVOYANT,

Guarantees a true diagnosis of the disease of the person before him, *or no fee will be claimed.*

Terms to be strictly observed.—For Clairvoyant examination and prescription, when the patient is present, $2; if by a lock of hair, if a prominent symptom is given, $3; if a prominent symptom *is not given*, $5. For answering sealed letters, $1. For Psychometric delineations of character, $2. To insure attention, the *fee* and postage stamp must in all cases be advanced.

WM. HOLLAND,

CLAIRVOYANT, PSYCHOMETRIC, AND HEALING MEDIUM.

TERMS.—Clairvoyant examinations, when present, $1; by a lock of hair, $2. Psychometric delineation of character, $1. No. 45 Broad street, Salem, Mass.

A HOME FOR THE AFFLICTED.

HEALING BY LAYING ON OF HANDS.

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

THE NEW PRACTICE.

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

THE SICK ARE HEALED

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

B. Marsh's Catalogue.

BELA MARSH,

No. 14 Bromfield Street, Boston,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Proceedings of the Hartford Bible Convention. Price 75c.

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

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

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

Spirit Intercourse. By Herman Snow. Price 60 cents.

The Seeress of Prevorst. Price 38c.

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

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

Brittan and Richmond's Discussion. Price $1.00.

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

Reichenbach's Dynamics of Magnetism. Price $1.00.

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

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

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

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

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

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

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

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

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

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

Tiffany's Monthly. $1.00 per annum.

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

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

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

Book for Skeptics. Price 25 cents.

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

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

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

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

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

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

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

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

The Lily Wreath of Spiritual Communications; Through Mrs. J. S. Adams, and others. 85 cents, $1.50 and $1.

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

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

WM. E. RICE, CLAIRVOYANT PHYSICIAN,

OFFICE 95 Hudson Street, Boston, Mass. If sickness or distance prevent persona attendance, examination can be made from a lock of hair and a statement of the leading symptoms, age and sex. Office hours from 10 A. M. to 3 P. M. Terms (in advance), when the patient is present, $3; when absent, $5.

AN ASYLUM FOR THE AFFLICTED.

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

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

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

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

TO THE AFFLICTED.

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

N. C. LEWIS, CLAIRVOYANT PHYSICIAN.

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

A REMARKABLE TEST.

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

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

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

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

A RETIRED PHYSICIAN,

WHOSE sands of life have nearly run out, discovered while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds and General Debility. The remedy was discovered by him when his only child, a daughter, was given up to die. Wishing to do as much good as possible, he will send to such of his afflicted fellow-beings as request it, this recipe, with full and explicit directions for making it up and successfully using it. He requires each applicant to inclose him one shilling—three cents to be returned as postage on the recipe, and the remainder to be applied to the payment of this advertisement. Address,

DR. H. JAMES, No. 19 Grand street, Jersey City, N. J.

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS,

CAREFULLY prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. tf

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

NO. 15 TREMONT STREET, BOSTON, MASS.

FOUNTAIN HOUSE,

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

H. F. GARDNER.

SUFFOLK DYE HOUSE.

CORNER OF COURT AND HOWARD STREETS, BOSTON.

DENTISTRY.

DR. N. H. SWAIN, DENTIST, COLUMBUS, OHIO.

Satisfaction guaranteed in all cases, and prices reasonable.