Harvard University Library



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, MARCH 27, 1858. VOL. I....NO. 13.

Spiritual Philosophy.

For the Spiritual Age.

THE TRANSIT OF LIFE.

BY GEORGE STEARNS.

I suppose an infant, before learning to walk, has so small a notion of gravitation, that in its first accident of falling it wonders why the floor should give it such a naughty thump; and I have heard of inebriates who blamed the earth for getting "unsteady" at times, and making it very difficult for one to keep his pedestrian balance. A similar perceptive illusion is momentarily possible, perhaps, to every sober and sensible person, in the act of sailing on a river, or near a shore of the sea, when it is common to fancy the sailer motionless and all land objects passing rapidly by. When the watery surface is smooth, such is the actual appearance to the gaze of mere eyes; and nothing but the readiness of pertinent information previously acquired, can dissipate the illusion. The same hasty assent to the apparitions of sense, has led everybody to think the sun rises and sets, the moon waxes and wanes, and makes western circumnavigators of the earth insensibly gain a day. I mention these little presumptions of experience, because they are generally understood, and therefore make a good vehicle of attention to some more consequential prejudices of thought.

It is commonly said that "Time flies," and everybody seems to credit the saying; whereas time and space are the only conceivable things which never move. All nature moves *through* time as well as space, the former being as much a medium of development as the latter. Time is one Eternity, as space is one Ubiquity; and days, years and ages are the steps, strides and stages of *our* career through the developing processes of creation. This makes life consist in a series of transitions from lower to higher forms of being, which the human observer is prone to misconceive as so many forms of dissolution. Hence the old adage, "Life is short," when the truth is that life only changes its outer garment.

Let us see if it is not so, taking for example one of the vegetable forms of life. Plant a kernel of corn, and attend to the process of its growth. "First appears "the blade, then the ear, after that the full corn in the ear." When the blade springs up, the kernel dies; that is, the life of the kernel passes into the blade, or stalk. The stalk grows, and the ear is developed, when the former dies—imparts the life it habited to the ripened ear, which has, not one kernel, but hundreds, each as fraught with life as the single kernel which was planted. See how life has augmented in this ear of corn, and let the fact teach you that the *forms* of vegetable life only are transient, while *life itself*, as manifested in these forms, is permanent.

See how vegetable life passes from bud to bloom and from blossom into fruit, preparing, through spring, summer and autumn, a variety of esculent baits for animal appetite; whereby it steals a passage through the foliage of plants into the lower stages of insect developments; through grass and grain into the higher animal forms; and through the various fruits and vegetables of agriculture, as well as the flesh of animals, into the human stomach, gliding upward by gland, artery and nerve, to the brain of man. Finally, see how the human body, like the larve of a butterfly, in dying gives up the ghost of life to—nonentity? No—the disembodied soul, transported to the world of hope.

Here, indeed, is the metempsychosis of nature's creative Soul. Life, in its upward transit, does not become any more real and immortal in one form than in another; but each stage of progressive development is only a larger measure and a fuller expression of the all-pervading spirit of divine Life. In a pebble it is called attraction, which gives consistence, form and position to every mineral body. In plants it is conceived as vegetation, or the cause of organization and growth. In animals it takes the name of sensation, as the cause of consciousness, which in man becomes intelligence,—the cause of knowing as well as feeling, and the beginning of spiritual identity. Physical nature is the womb of the human soul; and the transit of life from the mineral to the spiritual form, exemplifies the mode of divine gestation. In this light it appears that the lowest grub of existence is as really a child of God and as certainly on its way to heaven, as the worthiest sage or most hopeful saint in christendom.

But who discerns this beautiful truth? Not they who, looking back on the sportive scenes of childhood, sigh to think

"The sweetest dream of life is past."

Not one who, speculating on the chances of adult character for "life, liberty, and the pursuit of happiness," presumes that

"An honest man *is* the noblest work of God."

Not they who interpret life only of the joys of sense, still repeating the jeer of a poetic toper—

"There's many a slip 'tween the cup and the lip."

Not he who, forecasting the end of life, with an eye to wrinkled age, decrepit, toothless and blind, deliberately takes his pen and writes the moral of human experience thus:

"So flourishes and *fades* majestic man."

Certainly not they who, sick of vain ambition or worldly excess, sit down in a vestry meeting to sing that ditty of pious discontent—

"This world is all a fleeting show,
For man's illusion *given*."

Nor, indeed, that solitary murmurer in rhyme, whose sad lyrics are appropriate to the poet's corner of an antiquated religious newspaper, one of which I remember to have seen not many years ago, each stanza being nicely turned to the vague sentiment of "Passing away! Passing away!" I think the day of such elegies *is* passing away; for the great transit of life is positively upward, and all the whiners of an ignorant age are about to learn that nothing worth a sigh is ever lost. All that the Father of spirits hath given us is ours for improvement, not for a keepsake. The common disposition to hoard as well as use, makes many a man and woman act like children that are not satisfied with eating their condiments, but would keep them too.

But are there not those who *do* discern the truth which makes them free? Let such reverse the notion of human blindness, conceived in an age of darkness, and write for the coming age of spiritual light, instead of "Passing away,"—

PASSING UP AND PASSING ON.

Oft for cursory survey,
Mortals mope amid "decay;"
Talk of age as "growing grey;"
Talk of youth as simply "gay;"
Talk of childhood in its play,
And of botanizing May—
All we should enjoy to-day,
As "too beautiful to stay;"
In Progression's upward way,
Only see "death's blighting sway;"
Still recounting pleasures past,
Ever doting on the last;
Like a baby, fed to wish,
Clutching still the empty dish;
Or, like mourners at the grave
Of affection's dearest boon,
Blaming God, that what he gave
He took back again too soon.

Yet will come an end of sighing;
Man will cease to talk of dying;
Living, growing, rising, soaring,
Yet shall be the general song;
Right in place of conscious wrong;
Prayer will turn to pure adoring,
Only let the truth appear;
That's the end of mortal fear;
Man will gather earnest cheer;
Every soul that is a seer,
Is at least serene.
Heaven is not a copal sphere,
But the use of Now and Here;
Heaven is near, and very near
When this truth is seen.
Call not Immortality
Any fixed reality;
Life's an ever-changing thing,
Like the ever-rolling year,—
Winter melting into Spring,
Spring to Summer yellowing,
This to Autumn mellowing,
Autumn turning cold and sear.

Yet is Life no cheating round,
Like the circuit of a mill,
Where a mule but beats the ground
For another's selfish will.
Life's an upward traveller,
And his steps are stages;
Death is not a raveler
Of the weft of ages;
He is but a caviler
On the lore of sages.
Childhood in its mimic toys
Finds the heaven of girls and boys;
But, to men and women grown,
These their childish sports disown;
Not that we discern the child
To be cheated and beguiled;
Not that we were never blest,
But, with change of appetite,
For the old we lose our zest,
And prefer the new delight.

What was our humanity?
Something like inanity,
Ere the germ of infancy
Found the world of light.
Not a soul that comes to see,
Seeks again the night.
Here's the very reason why
Every mortal dreads to die.
As a baby sucks its finger,
Of its mother-gift denied;
As the heart delights to linger
Where it last was gratified,—
So, till death the soul has weaned,
After earthly good is gleaned,
Ignorant of spirit-birth,
Not at all refusing it,
Still immortals cling to earth,
As if they were choosing it;
Not so careless of true worth
As afraid of losing it.

Shall we be thus always haunted
With the fear of nothingness?
If the truth of hope were granted,
Would the love of life be less?
If the love of life were greater,
Should it hinder gratitude?
Will it make men profligater
To be sure that God is good?
Let me tell you I am certain
Our Creator don't deceive;
O that I could part the curtain
And the world from doubt reprieve;
For there surely were no hurt in
Knowing more than men believe.

WEST ACRON, Feb., 1858.

For the Spiritual Age.

THE PARAGRAPH SERIES—No. II.

THE PSYCHICAL SELF.

Do not the experiences of human life furnish convincing proof, or at least weighty evidence, of the actual existence of a psychical or subjective self, the fortunes of which are not necessarily linked with those of the outer body or fleshly self? Does not science itself, however material its interpretations, furnish striking suggestions of the fact?

What can be more of a truism than to state that it is *not* the eye itself which sees, or the microscope, or any other optical instrument. The eye may be perfect in its structure, but a gentle pressure behind it, on the optic nerve or the sensorium, prevents the function of sight—and there is no vision.

"SPIRIT."

Is it not manifest that we require a more perfect nomenclature—a more precise wording in expressing the conceptions embraced in the philosophizing on the phenomena of Spiritualism? I have thought that some improvement in this respect would do away with no slight difficulty, and render much smoother the path by which men must penetrate logically to an understanding of spiritual realities.

Thus, for instance, the word "spirit," which means *no* matter, does not appropriately express the invisible psychical Ego, or individual, since that is an organized personal *system, embodied* in concrete, all of which is contradictory to the *absence of matter;* as clearly so as *something* is contradictory to *nothing.*

Spirit being defined to be that which is *immaterial*, i. e., exclusive of matter, then the psychical individual, and "a spirit," are not identical,—indeed, are not reconcilable conceptions or realities.

Is it not self-evident that the organized conditions absolutely necessary to the phenomena which constitute human life, imply matter, and without it are indeed impossible, *whatever the mode of that life?*

Remembering that there are none of us entitled to dogmatize upon this point, I would say, that unless it is material, i. e., composed distributively of *particled* matter, there can be no such Ego; since, in the absence of *particles, there could be no numbers, and therefore no individuals—no parts.*

Hence it is manifest that the word "spirit" (whatever its significance) does not correctly describe a living, active, though to ordinary observers, *invisible* Ego. What we Spiritualists call "spirit," i. e., the Ego, or individual, we call "a spirit," or "the spirit," is composed of *subjective matter.* What we are showing is not a mere laxity of expression, but a total *inaccuracy* of it, amounting to a decided *misnomer*,—a total misapplication of the language symbol used to denote *no* matter.

THE "SPIRIT WORLD."

So, too, the term "spirit world," implies the idea of a space theatre *other* than that Kosmos, otherwise the only world known or conceivable to man, while it is undeniably true that the psychical selves people or abide in the same space theatre as ourselves. The great distinction between us being one of condition or state, they and we occupy equally the same spatial world, which is not to them a place any otherwise than to us; but they are beyond the plane of ordinary sense. Is not this truth affirmed (without intending it) in the most positive manner when such subjects manifest their actual but intangible presence, and we say, "this spirit is *here*,"—a judgment which implies the same relations to time and space as ours? Such persons, in order to apprehend natural things, have to undergo a change parallel to that which the seer undergoes when he becomes aware of spiritual things. Natural and spiritual persons are equally in one and the same world, though they are not experimentally aware of it.

Hence there is no *merely* natural world and no *merely* spiritual world.

Hence, moreover, persons may, *without the surrender of the natural body*, undergo that personal change whereby previously invisible things become apparent,—that change which supervenes on what we call "death,"—which is not a *terra-incognita* interposed between the natural and spiritual worlds, but an historic event whereby the congress between the natural and psychical selves is arrested and they divorced.

The abode of human being, therefore, whether present or future, (final) is the world (not two) along with which, and in which we now exist.

[A few digressive words are much required here, and there is no other journal—at least I know of none—chronicling the facts of Spiritualism, which would welcome and give them place, but yours. From the dawn of the spiritual manifestations of our day, it has been the uniform practice of the receivers of it to *idealize* (poetize) the "world of spirits,"—to amplify in rapturous euphuisms on its imagined glories and perfected beauties,—to indulge in fine anticipations of the period when the rivulets of individual life should emerge into its all-blissful area; but a deeper and more luminous (real) insight into the problem of life *everywhere*, reveals no *reason whatever* for the belief that the introduction into that life is any *more desirable than the continuance of this.* I know by this affirmation that I shall provoke some animosity and subject myself to harsh and inconsiderate criticism; but if it be deemed peculiarly offensive by others, let it be *refuted.* Our position is that the separation of the physical and psychical selves, and the introduction into the psychical life, in so far as individual happiness is concerned, is not *necessarily* a *progressive* event; i. e., it does not *necessarily entail as a consequence* human happiness.]

"SCIENCE OF SOCIETY."

But it is not alone in Spiritualism, but also in cognate fields of inquiry, that a parallel error is manifest. What, for instance, could be a more complete misnomer than the phrase which forms the above heading? How so? In order to determine this accurately, we cannot too carefully define science. In the material realm—the Kosmos—facts and phenomena in concrete, which, in virtue of constant, endless consecutive repetition or recurrence, we regard as necessary, i. e., indispensable in the system of nature, constitute science. These form determinate laws,* or what when we have formulated (grouped or arranged) them, we call laws; and the production of these is assignable to causes, either personal or impersonal, absolutely (necessarily or fatally) beyond the range of human powers.

Now the above alone form *science*, but do not include human schemes, or manners, or institutions.

It is clear, therefore, that in the nature of the case man can only discover, *find out*, science. He cannot possibly *make* or *invent* it. A scheme or order of society, supervening through will, upon, or conformable to, science (existing laws), if possible, is art, *not* science.

In the nature of things we can never comprehend in the realm of "science" a human economy, either that which is or may arise.

The use of this phrase therefore is not *merely* a perversion of language, but it moreover evinces that those who use it confound a possible with an impossible thing,—the *founding* (on science) of a better scheme of human government, or order of humanity, with the creation of a science itself,—a confusion which proves the groundlessness of their claims as real *thinkers.*

Such persons may be very appropriately termed *romancers.* They need an acquaintance with, or a return to, the alphabet of science. It is clear, moreover, that if a "science of society" were not impossible, *fatality* would be *all essential* to it; i. e., it would be a system consisting of a *pre-arranged* (predetermined) series or mass of acts, performed by individuals in concrete, taking place with the sequence of mathematical certainty.

THE TRANSMISSION OF TRUTH.

What a palsying reflection is it that we are not at liberty to speak the truth, nor at liberty to hear it! It is a great toil, and we regard it as a happy discovery if we perceive it. We pursue it sincerely, from the most sacred motives; we reach it exhausted; yet when we seek to impart it, we find that the labor has become a strife,—that all our energy is required to moderate antagonism and animosity. EPOCH.

*Instance Kepler's Laws.

THE ILLIMITABLE GULF.

[Extract from a discourse on the Parable of Dives and Lazarus, by Miss EMMA HARDINGE, at Saratoga. Abridged from a phonographic report in the Saratoga *Republican.*]

The next point, is the illimitable gulf—the eternal gulf, which must be placed between good and bad men in the world of consequences. Friends, we admit, all this. We not only admit it, but we proclaim it to be so, and we will show you that this gulf exists even in your very midst; you have no reason to go to the spirit-world to find it. It exists between the good and bad of this life. We find that two human beings may walk through this world, foot by foot, hand in hand; may step through the highways of life in measured pace, and keep time even with the beatings of each other's hearts, yet there may be a gulf between the two as wide as that which separated Dives and Lazarus.

There are two brothers, one of whom is intent on gaining gold. In his daily career he falls down and worships mammon, his gold. He is unchanged in the counting-house, or in his intercourse with his fellow men. When the beggar, the Lazarus of life, is laid on his door-step, the crumbs are collected for fear that one of them should escape and satisfy the cravings of hunger. His gold is forever clinging around his heart, though upon him there may be no dark stain of crime.

The other's heart is forever open to the cry of the poor. His broad hands grasp with kindred love every child of sorrow and want. These two pass through the highways of life; yet there is a broad gulf between them. The world recognizes no difference, the world perceives no gulf,; and yet there it is, as vast as the gulf which is between Dives and Lazarus in the parable. Mark them in the world of consequences. Where do they go? Where have gone the spirits of thousands, aye millions of such men passed away? There is for them a destiny, as sure as there is an inevitable law perpetually controlling the wheels of creation.

The heart of the philanthropist exists amidst the spheres of light, gathering strength, gathering momentum in its progress through the beautiful spherces of joy and happiness. But the man of avarice wanders on in the darkness and cold of the winter which his own nature has created. There could not be a more miserable conception of life than that which surrounds the rich man here spoken of. Now steps in the beautiful doctrine of progress. In the desolations of the consuming canker worm, he finds the bitter mistake he has made. It may be that he has gone to Christian churches; it may be that he has forgotten that there are seven days that belong to the Lord instead of one; it may be that he recognizes his kindred without knowing that every man is his brother, and every child has a claim upon him. It may be that he has never been taught it. And shall he be punished forever? must he be consumed in endless fire because he has not had the light? Oh! no! oh! no. The darkness of his nature must be wiped away. The black spots which have gathered around his soul must be eradicated by suffering in the purifying fires of adversity, before he can enter into his glory. A few short years may intervene before that light begins to dawn upon him; but when he perceives that his best interests have been sacrificed by his own darkness or want of perception, he begins to advance. Thus it is that sorrow changes into joy, joy into hope, and hope into the temple where there are living angels beside you, ever ready to lead you upward in the highway of progress.

But, in the meantime, the good man has progressed also. There is no stopping, there is no shadow of turning in the glorious attraction of the light. Once entered in the path of light, we cannot again turn into the darkness. Away! away! on to the waveless shores of infinity, where there are no more breakers, no more sounds of rushing billows, where the storms and tempests have passed away. There float the spirits of the good, the happy and true. The souls of the lost and the suffering may speed toward them; but they never, never can regain the moments lost. The gulf is eternal. The division is forever. The lost soul may one day sparkle in the firmament of creation; but archangels have passed away in the celestial regions before them. Never, never will the gulf be annihilated.

It remains for you, men, women and children, to take hold of the spirit of this parable. We shall find that we are all Dives, and have a Lazarus laid at our gates. There is not a being in this universe that has not a duty to perform, which constitutes him a teacher to the race, to the beings that look upon him, ay, to the hand which relieves him. This is the lesson which the spirit teaches. Men and women, ye are all Dives. Ye may obey your duties, but as surely as the atmosphere in which you live is God's atmosphere, as surely as the earth and the stars are linked together in a great harmonic bond, a chain of love communicating as well to the lowest as to the highest creatures in this world, so do your relations constitute a link in the chain; and so surely will you be called upon to account for the use you have made of it. Oh take hold of that principle of social power; for to every being you come in contact with, in commerce, in business, even in the interchange of words and thoughts, there is something you can give. These are the teachings of spirits. These are the interpretations which those who are living in the world of spirits give of those scriptures which you are called upon to search.

Oh! if the torch of experience, if the illumination from the world of consequences, cannot cast a brighter light upon the page which the past has offered to man, so long darkened, where, where will you find the truth? Is the arm of the Lord shortened that it cannot reach you? Is the voice of the still small whisper which sounded in the ears of the ancient seer, in the midst of the whirlwind and the storm, quenched forever, that it cannot make itself felt in the human heart, and whisper,—"*a new commandment, I give unto you, that ye love one another?*"

For every one, life has some blessing—some cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time or other sweetness. Who is he that has not found in his path of life some fragrant rose bush, scenting all the air with its sweet perfume, and cheering the heart of the weary traveler with its beauty.

It is the great law of nature that, whosoever shuts his heart to the sympathies of humanity, shuts it at the same time against the ingress of all happy influences.

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, MARCH 27, 1858.

SPIRITUALISM AND ITS COROLLARIES.

[The following summary statement under this head, read before the Boston Conference, is printed by request, and with the hope that it may be of service to some readers. The statement is of course subject to amendment, addition, or substraction, and criticisms are invited from all sources.]

DEFINITIONS.

SPIRITUALISM, in its broad sense, as a Philosophical System, embraces whatever relates to *spirit*, *spiritual existences*, and *spiritual forces;* especially all truths relative to the *human spirit*, its nature, capacities, laws of manifestation, its disembodied existence, the conditions of that existence, and the modes of communication between that and the earth-life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion and development—all causation, immediate or remote,—all existence, animal, human and Divine. It has, consequently, its Phenomenal, Philosophical and Theological departments.

But in neither of these departments is it as yet clearly and completely defined, to general acceptance. Hence there is no distinct *system* now before the public which can with propriety be called Spiritualism, or *the* Spiritual Philosophy, and for which Spiritualists as such can be held responsible.

MODERN SPIRITUALISM, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realized communication with them.

COROLLARIES.

The following deductions seem to the writer to be inferable, more or less directly, from the foregoing proposition, when taken in connection with the *general* tone of the modern revelations, and the known laws of mind. They are not presented as *new*, but simply as legitimate and *true;*—not as the creed of a *sect*, but as the views (in part) of an *individual*.

I. THEORETICAL.

1. That man has a spiritual nature, as well as a corporeal; in other words, that the *real* man is a *spirit;* which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

2. That man, as a spirit, is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it; else it would destroy their identity.

5. That happiness or suffering, in the spiritual state, as in this, depends not on arbitrary decree or special provision—but on *character*, *aspirations*, and *degree of harmonization*, or of personal conformity to universal and divine law.

6. Hence, that the experiences and attainments of the present life lay the foundation on which the next commences.

7. That since *growth* (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a *birth* into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression, is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or interblended with our present state of existence; and hence that we are constantly under the cognizance of spiritual beings.

9. That, as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that state includes all grades of character, from the lowest to the highest.

10. That as heaven and hell, or happiness and misery, depend on *internal states*, rather than on *external surroundings*, there are as many gradations of each as there are shades of character,—each one gravitating to *his own place* by natural law of affinity. (They may be divided into seven general degrees, or spheres, but these must admit of indefinite diversifications, or "many mansions," corresponding to diversified individual characters—each individual being as happy as his *character* will allow him to be.)

11. That communications from the spiritual world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truth; but on the contrary partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence, that no *inspired* communication, in this or any age, (whatever *claims* may be or have been set up as to its source,) is *authoritative* any farther than it expresses TRUTH to the individual consciousness—which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

13. That Inspiration, or the influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a PERPETUAL FACT—the ceaseless method of the Divine economy for human elevation.

14. That all angelic and all demonic beings which have manifested themselves or interposed in human affairs in the past, were simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so-called) in the past,—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, etc., etc.,—have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all Life, Intelligence, and Love—are to be sought in the internal, the spiritual realm—not in the external or material.

17. That the chain of causation leads inevitably upward or inward to an Infinite Spirit—who is not only a *Forming Principle* (wisdom) but an *Affectional Source* (Love)—thus sustaining the dual *parental* relations of Father and Mother to all finite intelligences, who, of course, are all brethren.

18. That Man, as the offspring of this Infinite Parent, is His highest representative on this plane of being—the Perfect Man being the most complete embodiment of the Father's "fullness" which we can contemplate; and that each man is, or has, by virtue of this parentage, in his inmost, a germ of Divinity, an incorruptible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with this inmost or divine principle; and hence whatever prompts and aids man to bring his more external nature into subjection to and harmony with his *interiors*—whether it be called "Christianity," "Spiritualism," or "The Harmonial Philosophy"—whether it recognize 'the Holy Ghost," "the Bible," or a present Spiritual and Celestial Influx—is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit-communion manifestly tends—

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the present life.

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon; as well as to prevent inordinate sorrow and mourning for deceased friends.

3. To give a rational and inviting conception of the after-life to those who use the present worthily.

4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influence of the impure and the unenlightened of the spiritual world. If such exist, and have access to us, our safety is not in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest possible grades of spirit-life and thought.

8. To stimulate the *mind* to the largest investigation and the freest thought on all subjects,—especially on the vital themes of a Spiritual Philosophy and all cognate matters—that it may be qualified to judge for itself what is right and true.

9. To deliver from all bondage to *authority*, whether vested in creed, book or church, except that of perceived truth.

10. To make every man more an individual and more a MAN, by taking away the supports of authority and compelling him to put forth and exercise *his own* God-given truth-determining powers.

11. At the same time to make each one modest, courteous, teachable, and deferential. (If God speaks in one person's interiors, he does the same in those of every other person, with a clearness proportional to their individual development; and if one would know the truth in all its phases, it is well that he give a patient ear to the divine voice through others, as well as in himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this, is the extreme of *egotism;* while unquestioning submission to another's convictions is the extreme of *slavishness.*)

12. To promote charity and toleration for all differences, in so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the *affectional* nature—making persons more kind, fraternal, unselfish, angelic.

14. To quicken the *religious* nature, giving a more immediate sense of the Divine existence, presence, power, wisdom, goodness, and parental care, than is apt to be felt without a realization of angelic ministry or mediation.

15. To quicken all *philanthropic* impulses,—stimulating to enlightened and unselfish labors for universal human good,—under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

This statement might be extended to an indefinite length; but the foregoing is submitted as sufficient for the present purpose.

A. E. N.

THE MEIONAON INVESTIGATION.

This occasion (of which a detailed report will be found in another column) may justly be considered one of much importance. Not often, if ever, since the advent of Modern Spiritualism, has it been possible to convene an assembly equal in respect to numbers, character, and influence, for the serious and earnest investigation of Spiritual Phenomena. With pleasure we bear testimony to the entire candor and courtesy of the distinguished gentlemen who composed the committee; as also to that of the audience in general. (There were some few exceptions—persons with whom "imposture" was evidently a foregone conclusion, and who seemed vexed at their conscious inability to find evidence of it.)

That a profound impression, favorable to the genuineness of the phenomena, was produced, there can be no doubt; for, whatever agency may have caused the raps (which were generally loud enough to be heard in all parts of the hall,) the evidences of intelligence beyond what could reasonably be attributed to the medium, or any human operators, were numerous, marked and clear. The manifest mistakes made by Mrs. Coan, in reading names written through her own hand, plainly evinced that *she* was not the writer, and was not clairvoyant.

The *Courier*, which is on the alert for "trickery" on such occasions, makes no pretence of having discovered any, but indulges in harmless pleasantries, immaterial side issues, and a characteristic insinuation of the incompetency of the committee! "It is a little surprising," (says a "Rusticus" in that sagacious sheet,) "that Mrs. Coan does not ask for a committee of persons accustomed to investigate"!! The old claim, that none but "experienced observers" (i. e., pompous University professors, who understand how to brow-beat mediums, and overpower the invisibles) are competent to judge of such matters. Strange that common people will persist in using their own senses, and thinking for themselves, when these benevolent gentlemen of the *Courier* and Old Harvard stand ready to do it for them!

A. E. N.

VISIT TO MILFORD AND HOPEDALE.

Our recent lecturing excursion to these places was an occasion of much pleasure and interest. On Saturday evening and Sunday afternoon, 13th and 14th inst., we addressed good audiences of intelligent men and women in the Old Brick Church in Milford, which has been secured by the Spiritualists for the term of one year. On Sunday morning, we spoke to a full assembly convened in the Community Chapel at the village of Hopedale; and in the evening attended a conversational meeting in the same place. The Hopedaleians are a people who have opinions of their own on most subjects, yet we judge the prevailing sentiment of the place is in favor of the reality of spirit-intercourse.

THE COMMUNITY.

This was our first visit to the locality where an effort is making to inaugurate a "Practical Christian Republic" in our world, and we had some interest to inquire into the workings of the scheme, though the limited time at our command did not permit any very extended investigation. We learned that while the business of the village has been increasingly prosperous of late, being carried on in part by outsiders, the Community proper has not augmented in numbers, but rather diminished. Of the causes of this, we are not prepared to speak. Suffice it to say that the problem of a perfect social state on earth evidently remains as yet *practically* unsolved—though it is not impossible that Hopedale has taken some valuable steps towards the solution.

REV. ADIN BALLOU.

We enjoyed a very pleasant and instructive interview with the originator and chief expounder of the Hopedale scheme—Rev. ADIN BALLOU, editor of the *Practical Christian*, whose bold and judicious testimony to Spiritualism, in its early years, did much to promote its advancement. It has been reported of late, that Mr. Ballou had renounced Spiritualism; but in a recent address to his towns-people, at the opening of the Brick Church, he reiterated his convictions of its truth as firmly as ever. The report probably arose from the fact that he had protested against what he considered the errors and extravagances of some Spiritualists; and there are people who have not yet learned to discriminate between these and Spiritualism itself. The Spiritualists of Milford have engaged him to speak to them on the first and third Sundays of each month through the year.

AN INVENTOR AND HIS EXPERIENCE.

While at Hopedale, we shared the hospitalities of Mr. W. W. DUTCHER, who is Secretary of the Committee of Spiritualists. Mr. D. is an inventor, and manufacturer of articles of his own invention—a man of much intelligence and clear intuitions. He was formerly a materialist, of the most unyielding type, but became a convert to Spiritualism in its earlier development. He was at the time in Auburn, N. Y., a stranger in the place, detained a few days on business, when his attention was attracted by a hand-bill announcing that the notorious C. C. Burr and his "brother Heman" would "expose Spirit-Rappings" on a certain evening. Thinking this would furnish matter for an evening's entertainment, he concluded to attend; but thought it would be well first to inform himself somewhat in relation to the matter to be exposed. He accordingly inquired out and visited a medium—Mrs. Tamlin. The results of the first interview were such as to completely confound him—stubborn materialist though he was—and before Mr. Burr's *expose* came off, he had witnessed demonstrations of spirit-power and intelligence which that gentleman's coarse ridicule, and his brother's facile toe-crackings, failed utterly to explain away. He soon became confirmed in the glorious truth of an immortal existence, and has ever since been its earnest advocate.

We were much interested in Mr. Dutcher's relation of his experience as an inventor; which had proved to him (what we were before convinced of) that inventors are but *mediums*, receiving and working out what is influxed to their minds from invisible intelligences. He said that he found it necessary, on perceiving that a machine for any special purpose was wanted, to retire to his room, put himself in the most quiet and passive condition possible, become oblivious to all external things, when to his mental vision would be presented the required mechanism, with all its parts and details complete, provided he remained passive long enough to obtain the whole. He considers the main difficulty with inventors—the reason of their numerous and often futile experiments—is their *impatience*, which impels them to begin to construct before they perceive clearly what they want.

In this, Mr. D. does not claim to be sensible of spirit-presence and action; but nevertheless, various incidents had led him to recognize such agencies,—one of which we will mention. On one occasion, while residing in Vermont, his mind had been occupied during a considerable portion of a night in tracing out and perfecting a novel machine for a specific purpose; but he made no mention of the matter to any person. The next forenoon, two spirit-seeing mediums entered his office, when one of them saluted him with the question:

"Well, Mr. Dutcher, what sort of a machine are you getting up now?"

"Why do you ask that question?" was his reply, as there were no external indications of anything of the kind.

"I see a spirit standing by you, with a very curious machine in his hands," was the answer.

The other medium professed to see the same, and proceeded accurately and minutely to describe the invention of the previous night, telling the purpose for which it was designed. The mediums moreover described the attendant spirit so fully that Mr. D. at once recognized him as a brother inventor, with whom he had been formerly associated in another part of the country, but who had been some years in the spirit-world; and who now claimed to be still aiding him in the same department.

We have long doubted whether either inventors or writers could be properly said to *originate* anything. If their conceptions *flow to them*, from higher realms of mind, this fact at once explains how it is that the same idea, or the same mechanical invention, may reach more minds than one at or about the same time. How foolish, then, the quarrels about priority of right, and the charges of plagiarism, so common among the classes referred to! "What hast thou that thou didst not receive?"

REWARD OF PERSEVERANCE.

At Hopedale we met an intelligent gentleman and lady from Worcester—Mr. and Mrs. W.—the latter of whom is a very successful healing and prescribing medium. Though her practice has been wholly in a private way, yet we understand she has within a short time treated some fifteen hundred patients, and without price. The conversion of this couple to Spiritualism had some features of peculiar interest. Mr. W. was a materialist, having no belief in spiritual existence. Mrs. W. was connected, if we mistake not, with one of the popular churches. They resolved that, if there was any truth in Spiritualism, they would know it for themselves, and without exposure to deception from others. They accordingly determined to give it a full trial, by sitting by themselves for an hour each day, in their own house, and awaiting tokens from the spirit-life. Mrs. W. even refused to be entranced, wishing to retain the normal use of all her faculties through the investigation. They persevered in this patiently and without a sign, *for several months;* when at length their perseverance was rewarded by unmistakable demonstrations,—first by physical phenomena, and afterwards by the higher forms of manifestation. Can any of those who so confidently deny the reality of spirit-communion, and charge all mediums with imposture, claim that they have submitted the question to an equally thorough test?

Other items and incidents of this visit, we have no room to note. The Spiritualists of Milford seem to have taken hold of the work of maintaining meetings in good earnest. They desire the services of trance and other competent speakers, on those Sundays when Mr. Ballou does not occupy the desk. Their meetings are free, and speakers are compensated by voluntary contributions. Judging from their generosity in our case, we think no capable speaker who may visit them need doubt of receiving a suitable recompense for his or her labors.

A. E. N.

SPIRITS AND THE ST. LOUIS DISASTER.

The following example of a mysterious communication made to a child—doubtless by spiritual agency—is copied from a late number of the St. Louis *Democrat*.* It is even more remarkable than the memorable announcement made by Swedenborg of the occurrence of a destructive fire at Stockholm while he was at Gottenburg, more than three hundred miles from the scene of the conflagration. The distance from the disaster in the case subjoined is much greater, and besides, it does not appear that the child made any pretensions to the clairvoyant powers of the great seer:

REMARKABLE CIRCUMSTANCE IN CONNECTION WITH THE PACIFIC HOTEL DISASTER.—The following circumstance is related to us by one of our prominent citizens, who received the intelligence by a letter from his wife, now residing in the State of New York.

On the night of the terrible destruction of the Pacific Hotel, a little brother of Mr. Henry Rochester, living at home with his parents, near Avon, in the State of New York, awoke some time after midnight with screaming and tears, saying that the hotel in St. Louis was on fire, and that his brother Henry was burning to death. So intense was his alarm and horror that it was with considerable difficulty he could be quieted. On the following day, at noon, the parents received a telegraphic despatch from this city confirming the little boy's dream in every particular.

When Joseph was "*warned in a dream*," that the child Jesus was exposed to the malice of Herod, it is believed that a special messenger was sent from the Lord to inspire that dream; but the startling vision of this child, which was neither less reliable in its conformity to the facts, nor less remarkable in its general features and particular aspects as a psychical experience, will doubtless be referred by Christians (?) as well as Infidels (?)—to anything and everything else rather than to an angel of the Lord. The angels are supposed to be out of business in these days. Electricity, Magnetism, Od Force and Jugglery having suspended their functions and obviated the necessity for their presence. For a long time we have been supplied with lifeless praying and mechanical preaching; and now it is proposed to substitute the subtile elements of the earth for the angels of Heaven! There remains but one step more to complete the work of apostasy and to finish this monument of our sensual and shameless Materialism, and that is, to *to resolve the object of worship into a galvanic battery or a principle. O tempora! O mores!*

S. B. B.

* Since this article was prepared, the simple fact unaccompanied by any observations has appeared in the AGE.

ORTHODOXY PROGRESSIVE.

The *Congregationalist* sums up a five-column article on "Infant Damnation" in the following language:

"We do not deny that infant damnation was once the Orthodox doctrine of the church—before the days of Calvin. We do not deny but Calvin himself believed that some infants might be non-elect and lost. We do not deny that Calvinistic writers of eminence, since his day, have held and taught that the children of unbelievers and heathen might be reprobated of God. But we do affirm that Calvin struck the death blow to the old dogma of infant damnation, when he demolished the doctrine of baptismal regeneration, on which it rested. We do affirm that Calvin, in so doing, did more than any other man to bring about the present universal disbelief of that dogma. We do affirm that our Puritan Fathers, and the Reformed churches generally, did not hold it—maintaining silence on its main position, and leaving heathen infants to the wise and merciful discretion of God. We do affirm that the New England Divines—in the establishment of their doctrine of the necessarily voluntary character of sin—swept away the last stone of support from beneath it, and left it among the effete errors of the past. We do affirm that for the last two generations in New England, the doctrine has been disbelieved and repudiated by the Orthodox body, who have been in no way more chargeable with, or responsible for it, than for the baptismal regeneration of Augustine, or the pre-existence of Origen, or than our Unitarian friends are for some of the notions of Pelagius."

Taking these as the facts, (though something might be urged to the contrary) it follows that Orthodox theology has always been *progressive*—that is, the orthodoxy of one age is repudiated as a ruinous heresy by those which succeed. It is quite supposable, then, that some points in the orthodoxy of to-day, which are earnestly contended for by the *Congregationalist*, may be wholly repudiated in the next century, and its advocates looked back upon with as much pity and sorrow as that journal now feels in looking back upon the harsh and unenlightened advocates of unending torture for infants. It may be, too, that some minds, through spiritual illumination, are enabled already to catch fore-gleams of that coming day, and to rejoice in its light. At any rate, there are many who now see clearly that the dogma of a "probation" limited to the earth-life, and that of endless, hopeless reprobation to such as do not avail themselves of it in the orthodox way,—the dogma of exclusive and infallible biblical inspiration, and of sure and hopeless perdition to such as cannot accept it, etc., etc.,—belong "among the effete errors of the past,"—and who also think that the destiny of *all humanity*, as well as heathen infants, may be safely left "to the wise and merciful discretion of God," who in due time will "reconcile all things to Himself." Who, indeed, in the light of past progress, can assert that a rationalized Spiritual Philosopy will not be the orthodoxy of the coming age?

A. E. N.

THE HUMAN SOUL. *A Discourse by Edwin M. Wheelock.* We are glad to announce that this valuable discourse, from which we have presented several extracts, has been republished in an elegant tract, by Crosby & Nichols, of Boston, and may be had of Bela Marsh. Price 12 1-2 cents.

☞ All who like beautiful sentiments, well expressed, will admire the story commenced on the fourth page of this number. Read it.

Correspondence.

Signs of the Times.

NEW YORK, March 12, 1858.

FRIEND NEWTON:—We all rejoice in every influence which helps to make mankind conscious of the beautiful influx from the spirit-world. I myself maintain that all that is held in common by all Spiritualists is to a great extent also held by leading minds among all sects of Christians. All Christians believe in the influence of "Guardian Spirits." All believe in an approximation of the spiritual to the natural world about this time. I do not mean that the *location* of "Heaven" is to be changed, or that spirits are to be seen coming bodily nearer to earth and taking new abodes. But I mean that in the action and expression of their affections, the spirits out of the form have a more complete sympathy with the needs of those yet in the form. I should not want to say too strongly with Henry Ward Beecher (an extract from whose communication in the *Independent* I give below) that the good company of "*the holy and just who have gone home to heaven look* DOWN *upon us here;*" but I would rather say they LOOK IN upon us here.

I am quite satisfied to say with him that "*Heaven is near* US,—*that it broods us,—watches us,—sympathizes with us,—that though the holy and just have gone home to heaven, they are not separated from the struggling company on earth.*" This I call Spiritualism, whether in the church or out.

No, I will rather call it TRUTH, quite happily expressed; and I rejoice with all good spirits, that, coming from such a source, it will have far more weight than if you or I should say the same. I rejoice to see in the present "revival," evidence unmistakable that the "Holy Spirit" descends through a "Ministry of Angels" and moves the hearts of the dearest friends of those angels; but I rejoice still more that this "Ministry of Angels" is recognized so much by the new converts and by pastors and leaders in the religious world.

I once heard Mr. Beecher ask why we could not have another Pentecostal season when three thousand should be converted in one day? He had been very happy that day, and every heart was warm and aspiring, and my own heart promptly and earnestly responded, "Simply because you, Mr. Beecher, do not lead us all to see that our dearest friends in the spirit world are proffering us their aid, and we do not recognize it."

When the hearts of his people were so warm and glowing, if he had recognized those spirit-hands proffered for fellowship,—if he had introduced a *few* worldly minds to the spirit-friends who were waiting to aid them in every effort after that which is holy and pure, he would have planted a divine seed of love in every heart, and opened its embryonic life to the light and heat of the spirit-sun.

But I am sure that all will rejoice in the expression which he gives of himself in the extract below.

W.

"And what a thought! That the virtuous lives, the heroic deeds which men perform on earth, are not unheeded, though they may be performed in obscurity, and buried in the consciousness of the heart of the actor; that human life lies open to the inspection of heaven; that a cloud of witnesses behold our strife, or defeat, or our victory; that though, to all intents, we may be far off from heaven, since we are distant by the number of years that lie between,—by the separation of *time* rather than of *space*,—yet heaven is near to *us;* that it broods us, watches us, sympathizes with us; that though the holy and just have gone home to heaven, they are not separated from the struggling company on earth; that they look down upon us here, beholding our journey thither, and await our arrival that they may greet us with the surprise of a triumphal entrance! This is the grand idea that rose before the mind of the Apostle, which is so dimly conveyed in our imperfect translation. There are some applications of this truth which may justify our returning to its consideration again."

Letter from California.

MARYSVILLE (Cal.), Feb. 18, 1858.

DEAR AGE:—The last mail to this distant country brought the cheering news to the hearts of Spiritualists that our dear brother, and that able champion in the glorious cause of human redemption from the galling fetters of ignorance, bigotry and superstition—S. B. Brittan—had again entered the field of active labors, where he should be, when such a mighty work is to be done. We the disciples of the humanitary reform upon the far-off Pacific coast, greet you in the name of our common God and Father, and pray that the union of your efforts to promote the cause we so much love may be the precursor of the union of all hearts, all hands, all desires and labors, in the work of bringing to earth the peace, harmony and good will of the spheres above.

Spiritualism, thanks be to God and the good angels, is gloriously triumphing over all opposition, as triumph it *must and shall*, because God is in it. But for this, how soon would it come to nought. What man so mad as to suppose the movement would have survived the shocks of bitter, unrelenting opposition, until its adherents are numbered by millions of the most intelligent minds of our Union, had its source reached no higher than earth? Verily I tell you it would long since have come to nought; and this reflection gives our enemies great exercise of spirit. The clergy, the men of science begin to *fear it may be true*, that angels do come to earth and commune with its inhabitants,—preaching our sermons, healing the sick, and demonstrating theories of science and metaphysics.

"Othello's occupation" will indeed be gone in a short time, if the light continues to spread in the future as in the past. The long robes and black coats will be given to the moles and the bats.

On the 15th day of May, ensuing, a convention or conference of Spiritualists of this State will assemble at Sacramento. We are determined that for numbers, zeal, harmony and good results, this gathering shall eclipse all others which have gone before it in this State.

The cause here is advancing steadily and surely. The basis of the superstructure is being laid, as it were, upon the solid bed-rock of reason and common sense. Our people, as a class, are a reflecting people. They are indisposed to take anything for granted, or upon trust; they must know the why and wherefore; consequently are well calculated to make good Spiritualists when the light *does* reach them.

In our young city of some six thousand inhabitants, we have over thirty mediums, in different stages of development. Pretty fair, is it not?—particularly when it is considered that but little more than one year has elapsed since the work first fairly commenced here. We have a public circle,—that is to say, conducted by an association of persons desirous of investigating the subject, in which all persons of good character may become members on paying a small initiation fee,—which meets nightly. Aside from this there are a number of others meeting at private houses. Thus the work progresses.

Our demonstrations grow more interesting as we grow in knowledge how to live, as to attract to our meeting better and more intelligent spirits.

Yours in bonds, L. W. K.

An Impostor Exposed.

RUTLAND, Vt., March 16, 1858.

FRIEND MONROE:—I send you an article which I cut from the Rutland *Courier*, printed in this place, concerning a fellow now residing in Wallingford, Vt., and editing a small paper called "*The Local Spy.*" He first came into this section of Vermont last fall, and offered his services as a lecturer on Temperance, Spiritualism, &c., &c. He had a public discussion in January, in our Town Hall, with Elder Miles Grant, of Boston, and did remarkably well; and he would have made a good impression here, had he not disclosed the *wolf* by getting intoxicated the next day. Soon after, we began to get reports of his real character, which proved him to be an impostor and villain.

He is a decided genius, and has powers in the use of language equal to our best speakers; and could he but direct his talents in the right channel, he could be instrumental in doing much good. Where he is best known, he denies a belief in Spiritualism; but in new places, he puts on the garb, and enters into controversy with all who oppose. His main effort in his little paper seems to be to slander and abuse those who make known his real character as soon as it comes to their knowledge. He is imposing upon many good and honest Spiritualists wherever he goes, and by his conduct disparages them and injures the cause of Truth. No pains should be spared to expose him and put Spiritualists on their guard. He goes under an assumed name—"Frank Rupium." I suppose his real name is Williams. He is a young man,—I should judge not more than twenty-two or three years of age.

Yours for Purity and Truth, NEWMAN WEEKS.

The newspaper extracts accompanying the above indicate that this individual has pursued a singular career of crime and imposture—having graduated at an early age from a penitentiary, and since employed his talents, now in "preaching

the gospel," now in lecturing on Agriculture, and again in addresses on Temperance, with practical illustrations of its opposite, and lastly in the advocacy of Spiritualism, with ocular demonstrations of the power of *evil* (alcoholic) *spirits*. His delinquencies have before been charitably alluded to in our columns, in the hope that he might be induced to change his course; and did he manifest any earnest purpose of reform, we would gladly refrain from further notice of them. But it is important that the public should be protected against wolves in sheep's clothing. Let Spiritualists be on their guard.

P. S. Since the above was in type, we have received a copy of the "*Spy*," in which the truth of all the foregoing allegations is flatly denied; also, a late copy of the *Rutland Courier*, with additional evidence to sustain them. We will not presume to decide on the merits of the case, but having given the "Col. Rupium" (?) the benefit of his denial, leave all concerned to the exercise of their own judgment. A. E. N.

Boston and Vicinity.

Investigation at the Meionaon.

LEGISLATORS PUZZLED!

On Wednesday evening, of last week, a select private gathering was held at the Meionaon, for the investigation of phenomena occurring in the presence and through the mediumship of Mrs. A. L. COAN,—to which were invited the Governor, Council and members of the State Legislature, the Mayor and municipal authorities of Boston, together with the representatives of the Press, and numerous others. A large and highly intelligent company assembled, and an occasion of much interest ensued.

Dr. GARDNER, who had issued the invitations, in a few introductory remarks, stated the object had in view. He adverted to the rapid spread and extensive influence of Spiritualism—the charges which had been made from a high source, as to its delusive nature and demoralizing tendencies—and thought it behooved legislators to acquaint themselves with its real merits, that they might judge intelligently in respect to their duties in relation to it.

Mrs. COAN then explained the methods of manifestation from disembodied spirits, as she believed, which were wont to occur in connection with herself, and the modes by which their origin might be tested. She remarked that mysterious sounds had attended her at times from childhood, and though their nature was not then understood, yet her parents came at length to regard their recurrence as premonitory of some important event to the family. Within a few years, she had found that these sounds proceeded from an intelligent cause, and could be used as a means of communication with what she believed to be disembodied minds—though she wished all investigators to form their own opinions on this point. She then asked for the selection from the audience of an impartial committee to sit upon the platform and conduct the investigation.

A committee, consisting of Hon. J. M. USHER and Hon. J. BRANNING, of the Senate, and Hon. AMASA WALKER, of the House, was selected. Each professed a disbelief in Spiritualism, and accepted the service. Taking their places on the platform, they first examined the table and its surroundings, satisfying themselves that it had no secret machinery, and then proceeded to prepare a number of folded ballots with names written inside—Mrs. Coan in the meantime retiring to another room.

When the ballots were prepared and so mixed that the writers could not distinguish them, Mrs. C. returned and proceeded to take them up one by one. At the fourth or fifth one, raps were heard. She asked the committee if they knew the contents of the ballot, and they answered in the negative. She stated, what all could readily believe, that she was herself equally ignorant; and passed it into the hands of Mr. WALKER, requesting him to keep it folded until the spirit should write the name through her hand. Then, taking a pencil, her hand quickly wrote—upside down, and from right to left—"Walter."

Mr. WALKER said he had written such a name, and on opening the ballot, "Walter" was found there. This was test No. 1.

No. 2. Mr. Walker asked the place of decease of this person. He wrote several names on a piece of paper, and holding the writing out of the medium's sight, raps were made as his pencil indicated "North Brookfield." This he said was correct.

No. 3. The disease was asked. Mr. Walker wrote several words, and at the request of some one in the audience passed the paper to Mr. Usher, who stated that he did not know what the disease was. He pointed to the words, but no raps were heard. He then passed it back to Mr. Walker, when "typhus or typhoid fever" was indicated, which he said was right.

At this result, a murmur of satisfaction ran through the skeptical portion of the audience, and a gleam of triumph on their countenances seemed to say—"Now we have got the key—the mystery is fathomed!"

No. 4. Mrs. Coan requested the gentleman to ask another question. He desired the age of the deceased. Taking a card on which figures were printed, he passed his pencil over it, but *no raps were given*. He then passed it to Mr. Usher who averred that *he did not know the age*, when raps were made at 62—which Mr. Walker testified was right!

This result, exactly reversing the indications of the preceding one, caused skeptical countenances to fall as suddenly as they had before been elated.

No. 5. Mrs. Coan's hand was moved to write "James." The committee claimed to be unable to tell, without opening, which ballot contained this name. Mrs. C. took up the folded papers, one by one, raps were heard, and she passed the ballot so selected to Mr. Walker, who opened it and found "James."

No. 6. The age of "James" was asked. Mr. Usher pointed at the figures, and raps were made, as he said, at 8. Mr. Usher did not know whether it was right or not, but consulted the father of the boy (who was in the audience). The father stated the age to be 9. Mr. Usher was understood to say that the sounds came as he was passing the pencil along, and he could not be certain but that 9 was intended, instead of 8.

No. 7. A lady in the audience, who claimed to be the mother of "James," here wished to be permitted to send up a written question as to his disease. She did not wish the paper touched by any person who knew anything in regard to it. She was accommodated, but no raps were granted.

A tall gentleman, with a very inquisitive looking nasal prominence, here wished "to be allowed to inquire whether the persons—[referring to the father and mother of "James"]—*who had been brought in here to assist the committee, were Spiritualists.*" The lady (who proved to be Mrs. Cobb, wife of Rev. Sylvanus Cobb, of the *Christian Freeman*) somewhat sharply replied, that herself and husband were present without any previous arrangement with any person—that it was the first meeting of the kind they had ever attended—and that they did not believe that departed spirits communicate in this way. The inquisitive gentleman, who thought he "smelt a rat," appeared to be satisfied.

No. 8. Mrs. Coan proceeded, and another ballot was selected as before. The name "Nathaniel" was written through her hand, and the paper was found on opening to contain the same. It was written by Mr. Usher.

No. 9. Place of decease asked. "Lebanon" was indicated by raps. Mr. Usher attested its correctness.

No. 10. Disease. Three raps at "Nervous debility." Mr. Usher believed it to be correct.

No. 11. "William" was written through medium's hand. Mr. Branning said he wrote such a name, but could not tell which paper contained it. One was selected by raps, and found to contain that name.

No. 12. Place of death. "Kansas" was indicated. Right.

No. 13. Cause of death. "Murder" was selected out of six words, and pronounced correct.

It was here proposed to collect folded ballots from all parts of the hall, and some hundreds were piled promiscuously on the table.

No. 14. A folded paper was selected by raps, and put in Mr. Walker's hand. A name was written by Mrs. C.'s hand, which she read as 'David Halden." On opening the paper, "David Holden" was found. The committee examined the writing through Mrs. C.'s hand, and were understood to say that it might be read either way.

No. 15. A gentleman in the audience confessed to having written the name, and asked the place of decease of the person. He called several names repeatedly, and indefinite raps (two) were heard at "Boston."

No. 16. He then called for the disease and named several. Uncertain raps were made at "Consumption."

The gentleman was disposed to consider it a failure; but proceeded to ask—

No. 17. The age. Raps indicated between 26 and 27.

The gentleman then explained that there were two persons, father and son, in the spirit-world, of the same name, and that he had not fixed his mind definitely upon either in asking the questions. This, he thought might account for the indefiniteness of the answers. The age was right for the son, and "Boston" and "consumption" were right for the father.

No. 18. He then asked the occupation. "Machinist" was doubtfully indicated, which was conceded to have been the principal occupation of one of the parties.

No. 19. Another ballot was selected, and "Harvey Nickerson" was written. The ballot was opened, and found to contain that name.

No. 20. Ballot selected, and name written, which Mrs. C. read as "John Whitten." On opening the paper "John Whittier" was found within. The committee thought that "Whitten" might be read equally well "Whittier"—thus evincing that Mrs. C. of herself knew neither what was in the paper nor what was written through her hand.

No. 21. Place of decease. The gentleman named several places, but no rap was heard. He repeated the call, when three raps designated "Manilla," which he stated was right.

No. 22. Another ballot was selected, and "Robert" written. "Robert S. Davis" was found within.

No. 23. Place of residence. "Brookline" was indicated—right.

No. 24. Age. Two raps at 37. He was between 36 and 37.

No. 25. Another ballot. "Emily" was written. "Emily Hall" was found in the paper.

No. 26. Ballot selected. "Joseph Cheney" was written, and found to be right.

No. 27. Place of decease—"Leicester." Pronounced correct.

No. 28. Age. Raps at 75. A gentleman said this was right, but added rather stubbornly that he was "an unbeliever."

The evening being somewhat advanced, the committee, at this point, retired for consultation, and in a few moments returned to report, through Hon. Mr. Usher, That so far as they were able to perceive, the whole proceeding had been conducted fairly and honestly;—there was not in their opinion the least deception or attempt at it;—but as to the cause of these sounds, and the source of the intelligence they evince, each one must form his own conclusion.

Mr. POTTER of the House then moved a vote of thanks to Mrs. Coan for the interesting entertainment of the evening, which was carried by a unanimous and hearty *yea*; after which the audience separated.

Whether the occasion will result in the bringing in of a bill in the Legislature to banish the spirits or the mediums from the Commonwealth, in order to preserve "the truthfulness of man and the purity of woman," remains to be seen.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, March 18th.

Question—"Admitting modern Spiritualism to be true, what are the teachings which naturally flow from it, and what influence should these teachings have upon us as individuals?"

Mr. DUNCKLEE was called to the chair, and opened the Conference by speaking of the sustaining and consoling power of Spiritualism in times of affliction and bereavement. He had been called recently to part with the visible presence of his earthly companion, and had found his faith in spirit-presence and communion a source of indescribable strength and calm joy under the trial. He was acquainted with others who had experienced the same.

Mr. NEWTON read a condensed definition of Spiritualism, and summary of its prominent sequences, as they presented themselves to his own mind. [See editorial columns.]

Dr. WEEKS read a letter from a friend in the country, as expressing his own estimate of the moral and religious tendencies of Spiritualism. It was very elevated and rational in tone.

Mr. W. W. THAYER thought one chief excellence of Spiritualism to consist in its tendency to promote a looking upward and onward—to enkindle aspirations for the higher and the better.

Dr. WEEKS stated its effects upon himself, in delivering him from the bondage of sectarianism, and breaking up the bigotry and superstition under which he had formerly suffered.

Mr. COOLIDGE was disposed to look more at the political signs of the times, and see what it is accomplishing for the overthrow of tyranny and conservatism among nations.

Dr. LANE urged the propriety of indulging less in aspirations and dreamy anticipations of the future, and a more circumspect attention to practical every-day duties.

The following question was adopted for consideration at the next meeting:

"What can Spiritualists do practically for the improvement of man's external condition on the earth?"

Meeting at 14 Bromfield Street,

SUNDAY, March 21.

The usual circle was held in the morning. In the afternoon the attention of the audience was claimed by Dr. A. B. NEWCOMB, of this city, who delivered a discourse on Physical Reforms, as intended to develop man's interior spiritual nature to a vastly higher plane than that upon which it at present rests. It was argued that it was a duty incumbent upon all persons desiring to make true spiritual progress, that they should look well to the harmonious development of every bodily function, in order that the spiritual nature might have a reliable, physical basis upon which to stand. Mediums, and persons desiring medium power, have particular need to regard this idea more than they do. If they would themselves lend the helping hand of self-denial to the work, not more than one-half the time usually consumed in their development would be required. The discourse was attentively listened to throughout.

The Melodeon Meetings.

At the MELODEON, the afternoon and evening were occupied by demonstrations from the spirit-life, through the mediumship of Mrs. COAN. The invisibles acquitted themselves in the usual successful and triumphant manner: but we deem it needless to give the details.

Remember the party for the benefit of the Ladies' Harmonial Band, at Nassau Hall, Common street, Friday evening of this week.

The *Atlantic Monthly* for April is received—readable as ever.

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, March 16th.

Mr. PHENIX submitted the following questions:

1. Is the spirit of man a consequence, or the cause of organic progression?
2. Did matter or spirit first exist?
3. Is matter immortal?
4. Does the spirit of man differ from the consequent amalgamation of the spirit of matter preceding him in organic life?

Dr. GRAY: Matter is form, and not immortal. These questions may all be comprehended in one: Does spirit occupy a place prior or anterior to matter? Which is first? In this piece of iron (a poker) force is first, and force makes form, and force is spirit, or an attribute of spirit.

Mr. PHENIX: This iron can undergo no change, except in name. Expose it to the sun and it takes on oxygen, and is called by a new name, but is still iron. You cannot put it out of existence. It is immortal. When a train of cars is running rapidly over a track, you may smell the disintegrated iron in the air, like the smell of burnt horn, but it is still iron. In New Jersey, near where the battle of Monmouth was fought, there is a brook which holds so much sulphate of iron in solution, that it killed many of the soldiers. There are very few plants or soils but what contain iron. Rye, barley, wheat, the blood of man, all contain it; and these, for aught he knew, might constitute in its series of progressions, the heaven of iron. Silex exists not alone in the flint; it coats every straw; is found in the membranes of the eye, on the bills of birds; and forms the covering of a hair. But in all these shapes, it is still and forever silex. Burn a stick of wood, and the result is carbonic acid. But it is still carbon. You do not put it out of existence. It is immediately taken up by the soil, and in an advanced state, enters into new vegetable growths. The spiritual body, it is surmised, may be made up of the more refined portions of matter. It is immortal, but no more so than the coarser substance. Iron has intelligence. It arranges its particles always after an orderly law. An iron-worker will tell you that a certain piece of iron has lost its life, and become worthless. But in six months after it recovers it again. Still he believed that spirit originated matter.

Dr. GRAY: Is not spirit matter?

Mr. PHENIX: A refined kind, perhaps; too refined to handle.

Dr. GRAY: One of his reasons for believing that the iron could not exist prior to spirit, was, that it is capable of progression. The chemist, on dissolving the crystal, finds nothing but force. Love and wisdom are the substratum of the form. This renders a Divine Creator necessary. And this admitted, we can understand very easily how all things are progressing in divine use.

Mr. PHENIX: The Chinese razor is made of brass, with an edge like steel. It is beyond our art to imitate. Perhaps it is progressed brass. An analysis shows nothing but tin and copper. But chemistry, he considered, a lame duck. It contained ninety per cent. of error, about the same proportion as Spiritualism. Matter and progression must be a consequence of spirit. He could find no matter but what was pervaded by spirit. Every substance in nature exhibits the power to follow natural law. The crystals of any particular metal are the same in Siberia that they are here. Grind them in a mill, and they are still the same. No mechanical force can disturb them. Apply electricity, and it makes no change. It hurries or retards the inherent, operative forces—nothing more. Use progresses everything; and thus it is that we use old horse-nails in making gun-barrels. There is no inert matter. We find matter always conjoined with spirit, but spirit is the reality, and matter the accompanying ensign, merely that we may recognize its presence.

Mr. LEVY: Can spirit exist without matter?

Mr. PHENIX: In psychological and mesmeric experiments, we recognize the transfer of spirit, with no perceptible transfer of matter. The same may be said of gravity and attraction. These forces travel through space, and are operative everywhere, but we fail to detect anything of matter about them.

Mr. COLES said, that none of us knew anything about the matter, but he would give his guess with the rest. He considered matter and spirit the same thing, in different forms. Both were immortal, eternal, and had always existed the same. He compared spirit to the flavor of an apple, and matter to its substance. Neither could be without the other. He suggested that spirit and matter might be considered as the male and female principles, working together for ends of production and use.

Mr. PHENIX: Pomologists have learned to change the flavor of the apple, by changing the feed of the tree. This shows that the flavor of the fruit cannot be regarded as its spirit or life, but merely as an attribute.

Dr. GRAY, who, at the beginning of the meeting, had read some extracts from Allen Putnam's new work on Mesmerism, etc., said he should be glad to hear the question there raised, as to the difference between mesmeric and spiritual phenomena, and how we are to distinguish between them, discussed.

Dr. HALLOCK: Two questions, the one just named by Dr. Gray, and the other, What is the meaning or significance of Spiritualism? press with equal and tremendous force upon us. If there be a great end in Spiritualism, everything that traverses that idea must come to naught. History exists that we may look back and examine the different steps, spiritual and physical, by which we have gained our advance. Luther and Fox protested against certain ecclesiastical oppressions. Our Revolutionary fathers entered their protest against bad government, and established a higher form. But back of this there was an era of seers and prophets, who declared a day of peace was coming, when swords should be beaten into pruning-hooks, and all know the Lord. The fulfillment of these prophesies must come through natural law; and in the expression of the present day we see the possibility of its accomplishment; and that all that has preceded has been but in preparation for this. The central thought is, to make every man free; and a fulfillment of these prophesies in himself. And if this be, everything in opposition to it must perish. The difference between Spiritualism and Mesmerism is fundamental; and the proceedings of last week's Conference show the necessity of investigating it with a sharp discrimination.

J. B. O.

Correction.

Mr. EDITOR:—I am obliged to your reporter for giving so fair a report of my remarks at the late Conference in this city. But when he says, "Whenever we derange the *body*, LOW SPIRITS take hold of the deranged organs and use them for their own purposes," he does not express my thought correctly. Whenever we lose the ability of self-control, either from fatigue, disease, anger, fear, despondency, fever, use of medicine or drink, disembodied spirits MAY take partial or entire possession of our faculties. And they *may* use this possession for our good, or their own pleasure. Whether these will be *low spirits*, or those purely developed, will depend on our spiritual state—on the influences around us, and the extent to which our systems may be developed. The strength imparted in the delirium of fevers, *I* believe, comes from spirits out of the form. Possibly those spirits may be very much improved by the influence upon them while "en rapport" with the body.

O. H. WELLINGTON.

MR. FROST AND MRS. HATCH AT CLINTON HALL.—The circumstances attending the lecture of Mrs. Hatch, at Clinton Hall, on Tuesday evening, drew out a large audience. At a previous lecture, Mr. Frost, who is understood to be a lawyer of this city, and who, according to his own statement, had come near falling a prey to the blandishments and pretensions of Mrs. H., thought he had discovered the key to the mystery, and at once proceeded to charge deception on the lecturer and her friends. He pronounced the whole thing an unmitigated humbug. His theory was this: Mrs. Hatch wrote her lectures, or had them written for her, and committed them to memory; and then, by securing a friend in one member of the committee, was enabled to have the proper question selected. To him, the proofs of this were explicit and clear. That evening he had seen Mrs. Hatch in conversation with Prof. Mapes, and Prof. Mapes was subsequently put on the committee; and thus the fraud was consummated. In reply to this, Prof. Mapes stated that, though on the committee, he had allowed the question to be selected entirely by the other members, which was corroborated by them. Mr. Frost was also offered the privilege of furnishing a question to occupy the latter half of the evening, but declined. It was understood, however, that on a subsequent evening, Mr. Frost would be prepared to test his theory and explode the whole affair.

The important evening came—the Tuesday evening first named—and Mr. Frost was in his place. He was made chairman of the committee, and allowed to select his associates. He presented his question, and Mrs. H. took it as her text, and delivered one of her best lectures, in her best style, to an overflowing house. Mr. Frost declared himself satisfied; and like a true gentleman, made the amende honorable, by offering ample apologies to all the parties he had implicated in his charges.

MRS. HATCH AT NEWARK.—On Monday evening, Mrs. Hatch delivered her second lecture at Newark, N. J. At the first, one week previous, she spoke to the following question, selected by a committee: Is God a person, or, who and what is God?—and is a change of heart, in the orthodox sense, necessary to future happiness? The invisible intelligence speaking through Mrs. H. acknowledged his inability to answer the first branch of the question. God is infinite; all else is finite; and no one can expect ever to be able to describe or comprehend him. We must know him by his attributes and works. He is all of life, power, intelligence,—all, and infinitely more than we can apprehend from the use of the words, infinite, omnipotent, and the like. He is love, and love is life. He is the Father and Creator of all things. He may be known in the soul, but not portrayed to the intellect. Christendom believes that he incarnated himself in Jesus Christ. Then look to that noble and pure being, and make him the model of your lives.

As to the last branch of the question, the answer depended on what was meant by a change of heart. In the orthodox sense, as generally interpreted, the communicating intelligence did not deem a change of heart necessary. But if by this was meant a change of the bad affections of the heart to good affections, such a change was indeed necessary to man's happiness here as well as hereafter.

DODWORTH'S.—Prof. Brittan will address the assembly at Dodworth's Hall, on Sunday morning next In the evening, the New York Association of Spiritualists will hold their annual meeting. The exercises will consist of addresses from several speakers; after which, whatever business may be before the meeting, will receive attention. A full attendance of the friends is desirable, as the occasion, it is anticipated, will be one of unusual interest.

Spiritual Phenomena.

Spirit Test and Poem.

SALEM, Mass., March 18, 1858.

Mr. NEWTON:—Dear Sir—I was sitting one evening last October with a friend of mine, Mr. J. A. Bassett, who is a healing medium, when his hand was influenced, and he wrote the name of "ODORA;" also, "Read me when you see me." I asked if it was a book the spirit had written before she left the form. She then wrote, "I have lately written a Poem through Thomas L. Harris, of New York, and it would be a good test to write to him asking him if such is not the case."

I did so, and received a letter from Mr. Harris, stating that such was the fact, but owing to the financial crisis he had deferred publishing it.

Mr. Basset, a few weeks since, after retiring for the night, felt his hand influenced to write, and supposing it might be a call to a very sick patient of his, got up; when what purported to be the same spirit, wrote the enclosed lines, which I send you for publication.

Yours, ABBOT WALKER, Jr.

HEAVEN.

Behold my country! Hast thou ever trod
So fair a landscape? Here the smile of God
Beams in the seasons, builds the glorious dome;
Art, Wisdom, Beauty, here have made their home.

See'st thou the mists above its mountains curled?
Each ray is heaven, each dewy point a world;
All that the ancients in their speech express
Of Joy, Love, Worship, here has found its rest.

Hear'st thou that whisper? Musical it flows,
Like morning incense from a new-blown rose;
'Tis the creative stream of song divine,
And new-born systems in its effluence shine.

Drink with me from these urns of spirit-gold;
The waters of inmortal truth they hold;
Pellucid these within thy breast shall be,
An inward ocean lit with Deity.

Pluck the rich clusters where the fruit-trees gleam;
Thy soul shall feed on Joy's embodied beam,
On Love's own essence, quickening with its fire,
The spirit of each loving heart-desire.

Gather the blossoms from yon branch that bend;
Each blooms from heart of some celestial friend.
Hark! the sweet birds make music in the grove;
They are the poets of the world of love.

Would'st find an Angel, wise, great and free?
Lo! thy swift wish a silver bark shall be;
A pilot steer, a wind of swiftest pace,
To bring thee to that most beloved face.

Would'st know the past? Lo! every ancient here,
Sits in the centre of his loving sphere;
The Sphynx of Time her own deep thought unrolls,
And Memory lives immortal in the souls.

Here shall the poet find the starry muse
Who sought his breast with genius to transfuse;
Here the historian grasp the fiery pen
That writes the secrets of the lives of men.

Here alchemy discerns in truth enshrined
The essence that immortalizes mind;
Religion shapes her wonders; waves and seas
Are prayers unrolled in forms and harmonies.

Here Painting glories beyond all mortal art,
Bathed in the visions of the Father's heart;
And Sculpture carves from inward thoughts that rise
The Godlike statuary of the skies.

Would'st know its name, this country? 'Tis the one
That through all regions and all works doth run;
Not time, nor space may grasp it in their span—
'Tis th' inmost presence-world of God with man.

'Tis in us, o'er us, high above,
Bounded by wisdom, organized by love;
Framed for all Uses, built for all mankind
Their life in faith and charity who find.

[We have taken the liberty to correct two or three obvious verbal errors, probably made by the transcriber.—EDS.]

Test through an Unbeliever.

A gentleman of Roxbury informs the editors of this paper that recently, while sitting with his wife (who was not at the time a believer in Spiritualism, nevertheless sometimes controlled as a medium), her hand was controlled to write as from a spirit, when a communication of which the following is a substance was written:

"Sarah Baty. Have been in the spirit-land 33 years—died in consumption—lived in Broad street—was 16 years old—left sisters behind. Am very happy now.

"Oh! how my mother wept when I died. She wanted me to come back.

"Inquire about me—my father was a barber."

On a subsequent occasion, the same spirit, as it claimed to be, stated that her "sister married a Mr. B——," and that her object in communicating was to assure her friends of her present happiness and to induce them to believe in Spiritualism.

Neither the gentleman nor his wife, as he alleges, had any knowledge of such person, or the family to which she belonged; but on inquiry learned that the above statements were true in their main particulars or so far as could be ascertained.

Test Fact.

While Mrs. Brown, of the Cleveland *Agitator*, was at the house of an orthodox friend in this place, she saw a female who appeared about the age of the lady's deceased daughter. She had some flowers in her hand, and formed letters of them on her forehead. Mrs. Brown very distinctly saw L and three other letters; that, she was told, could not be right, as that number of letters would not form her name. Mrs. B. then replied that the spirit had not enough flowers to form all the letters. In a moment the spirit formed LAUR, and then took the A which comes after L and moved it to the end which formed LAURA, the daughter's name.—*Vanguard, Richmond Ind.*

PERSONAL AND SPECIAL.

TO READERS AND CORRESPONDENTS.—We have received and shall publish as speedily as possible the following articles:

"How shall our children be educated?" An Essay read before the Farmer's Club of the American Institute, N. Y., by Dr. O. H. Wellington.

"The Church and Natural Philosophy." Nos. 3 and 4.

"The Paragraph Series." No. 3.

Letter from an Episcopalian—Letter from Dr. J. R. Buchanan—Letter from G. B. Stebbins—"Thoughts on Style"—with various other communications and poetic contributions.

MR. L. J. PARDEE, trance-speaker, intends visiting Montreal soon.

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.

MISS SARAH A. MAGOUN, Trance Speaking Medium, will answer calls for speaking on the Sabbath, or at any other time. Address her at East Cambridgeport, Mass., care Geo. L. Cade.

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.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, MARCH 27, 1858.

LETTERS RECEIVED.—L. W. R., J. H. Gould, C. Pine, E. Marsh, G. W. Duncan, Visscher, Owen & Co., J. H. Wade, I. Willey, S. B. Nichols, E. E. Guild, R. Barron, P. L. Baxter, P. Josselyn, B. M. Brown, F. L. Wadsworth, I. N. Knapp, A. Stanton, J. C. Andrews, L. Alden, H. M. Twining, Comstock & Monroe, B. F. Stone, T. R. Holliday, A. Tyler, S. Barry & Co., E. Randall, Jr., R. D. Chalfant, J. L. Maynard, H. C. Hurd, R. D. Searle, L. A. Millington, E. Hazeltine, J. Hewitt, H. Thatcher, H. L. Macomber, A. Walker, F. Worcester, A. Kennedy, M. Wright, J. M. Ewing, C. B. Peckham, O. H. Wellington, J. Kinney, M. Wakefield, T. Barnes, C. Putnam, J. R. Orton, N. Weeks, J. E. Hood, F. J. Smith, W. Prosser, G. B. Stebbins, S. Andrews, M. Hoskin, W. Whitman, C. A. Greenleaf, T. A. Sedgwick, C. Hendee, W. Hickok, H. E. Balliere, E. D. Root, H. G. Hulbert, D. Jones, J. Mayhew, J. Burk, D. Stuart, E. Sweet, A. C. Fisher, G. W. Duncan, E. D. Root, H. G. Hulbert, D. Jones, J. Mayhew, J. Burk, D. Stuart, E. Sweet, A. C Fisher, S. Sartwell, T. Howard, J. N. Blanchard, J. C. Tilton, S. B. Jennes

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.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—It is hoped that Rev. ADIN BALLOU, of Hopedale, will occupy the desk at the Melodeon on Sunday next, but it is not known definitely at the hour of going to press.

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.

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, 21 1-2 Winter street—Room 13. 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 and 7 to 9 P. M. at No. 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 1 P. M., or, if desired, will visit families. Terms 50 cts. 34—3m

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

PUBLIC ORAL DISCUSSION.

SPIRITUALISM AND THE OPPOSITION

On trial before the same tribunal.

It is the privilege of all to read and the right of every one to judge.

The recent Oral Discussion at Hartford between S. B. BRITTAN, of *The Spiritual Age*, and Dr. D. D. HANSON, of the Free Congregational Church of that city, is now in press, and will be published in a few days. It will make an elegant octavo book of about 150 pages, printed on fine paper and suitably bound. The price will be 38 cents, single copies. A discount of one-third will be allowed to the trade, and to those who purchase a number of copies for gratuitous distribution. Let the friends and opposers of Spiritualism send on their orders without delay, addressed to S. T. MUNSON & CO., No. 5 Great Jones street, New York.

☞ Send six cent postage stamps when the book is to be forwarded by mail. 12

SPIRITUALISM.

MRS. A. BANKER (late Miss Seabring), CELEBRATED TEST MEDIUM.
WM. W. BANKER, MEDICAL AND SPIRITUAL CLAIRVOYANT.

Test circles daily, from 10 A. M. to 10 P. M.—483 BROADWAY, Room No. 13, Third Floor. ☞ Private Circles attended. 13—3m

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 LaFarge, 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.

MRS. METTLER'S PRESCRIPTIONS.

DR. S. D. GRANT, NO. 524 MAIN STREET, HARTFORD.

Having opened a store at the above number for the sale of Medicines generally, and especially of BOTANIC and ECLECTIC REMEDIES, I am prepared to put up prescriptions and to forward them to any part of the country. I am especially authorized to say that Mrs. METTLER will not take any responsibility for the prescriptions she gives, if the Medicines are obtained elsewhere in this city. She takes this course in order that the patients, as well as herself, may be fairly dealt with. Complaints have been made of the failure of her Remedies, when the fault has been directly traced to the incorrect manner in which her prescriptions have been put up, impure and vitiated articles having been used, and, not unfrequently, other medicines substituted, by persons who have put up the prescription for those she has prescribed. This has operated with manifest injustice, and it is to avoid these inaccuracies of the drug shops that the establishment of the undersigned has been opened.

I have just received from W. S. MERRILL & Co., of Cincinnati, Ohio, every variety of their celebrated CONCENTRATED MEDICINES; also, a large stock from the New Lebanon Society of Shakers, fresh and genuine. None but the very best shall be kept by me. DR. S. D. GRANT.

MRS. METTLER'S MEDICINES—Restorative Syrup, Dysentery Cordial, Pulmonaria, Neutralizing Mixture, Cholera Elixir, Liniment, Ointment, Plasters, &c., always on hand, fresh from the factory. 12—tf

SPIRIT-REMEDY FOR DYSPEPSIA.

A recipe for the effectual cure of this distressing complaint, simple in its preparation, inexpensive, and purely vegetable, will be forwarded to any address on receipt of six red stamps. This remedy has been, and is now, being used with the greatest success in this class of cases, and was given by spirit power through the mediumship of the undersigned, who desires to give it to the public on the above condition, knowing great good will result from its use. Address (with stamps enclosed) A. B. NEWCOMB, 2 Suffolk Place, Boston, Mass. 13—3t

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.

Entertaining and Instructive.

HARMONIUS.

BY HEINRICH ZSCHOKKE.

I.

We often sat together, in the spring, in the garden of Harmonius. Never have I seen a man who lived more purely and inwardly; never one whose love was more worthy of the tenderest return.

As an old man of seventy years, he was still the same glad, quiet, contented, guiltless person which he had been as a child of seven. Still with the same heartiness he inclined towards all that was good and true, as in the days of his boyhood. He carried the fresh spring-heaven of childhood with him through the hot age of summer, down to the cool winter of life. Time, indeed, touched the outer shell of his spirit, and colored and bleached it: but on his inner life the destroying finger rested not.

Still, as ever, to him was the immeasurable world the great, sacred dwelling-house of God and of His children; and the earth but a school apartment in this house; our life-time a bright, laborious hour of study. He believed not in crime and criminals, but only in error and erring ones; he believed in suffering only as the step to happiness.

"Man must live *in himself*, not out of himself," he often said. "We have nothing to do with the outward, but only with the inward. The outer world belongs to us only so far as it mirrors in our souls its colors and forms through the camera obscura of sense. Man is spirit; he lives not by intercourse with bodies and dead forms, but with souls. But our souls are related to one another, and are all sisters. Even the dumb animals we should love, for we have no reason to doubt that they have souls: these are as it were, younger brothers and sisters."

Before the interwoven arbor of climbing honey-suckles, in the garden of Harmonius, stood a group of marble figures. A young and beautiful woman leaned upon an urn. A bird sat resting upon the urn near her; a little dog lay sleeping at her feet.

On the pedestal stood the words—*Love Imperishable under all forms.*

When we were together in the garden of Harmonius for the first time, and saw the group, and read those words, we thought we discovered the key to their meaning, when Harmonius said that the female figure was dedicated to the memory of his wife who died many years since, in the bloom of life. The dog seemed to us a symbol of Fidelity, and the bird upon the urn an image of the Soul, which wings its way above this earthly dust towards better worlds.

When we soon afterwards stepped into his house, we observed upon the wall, among other pictures, one which was larger than the rest. We saw here the same young woman, clothed in inexpressible beauty, and near her, upon a green bough, a bird, whose feathers showed that it was a gold-finch; a little brown dog, snow-white upon his paws and under his neck, lay couched at the young woman's feet. The eyes of these three beings were so arranged by the painter, that we seemed to be seen by them all at the same time.

In the study apartment of Harmonius, which was the most beautiful in the whole house, with an extensive view over the surrounding country, we saw the same thing again, under other relations.

Three portraits hung together, wreathed about with a flowery chain of evergreen and forget-me-nots. The first represented a similar bird to the one we had before seen; the second, the same brown dog, but as full grown: the third the wife of Harmonius. Beneath the pictures, in golden letters, upon a sky-colored ground, were the words: *Love Imperishable under all forms.*

In other apartments of our venerable friend, we saw other pictures, but all of these had ever the same text.

II.

One Sunday evening, though it was quite late, we were assembled around the old man before the garden-house. Night kindled above us her thousand suns. The moon rent her veil of clouds, and her spiritual silver fell down upon us, with the blossoms of the hanging apple-tree, like elysian rain.

In the deep stillness, scarcely broken by the sighing of the evening breeze through the blooming shrubbery, our souls sank into a profound and earnest mood.

"Such evenings are a festal summons to the human heart;—are peculiar reflexes from other worlds; are like evanescent summers from the fields of yonder life." So spoke one of our company who sat next to the old man.

Harmonius withdrew his eyes from the stars and said: "Thou art a happy man, and I am happy with thee, since I prize the Evening as thou dost. Truly, truly, dear friends, the world is to us what we are to it. *It* does not make us happy or unhappy, but we make it happy or unhappy. He who believes in Virtue, has Virtue; he who believes in no God, for him there is no God. Since, then, we are, as it were, creators of our own world, let us continue to be *good creators.*"

Then one of us said: "Yet I have found but few men who considered themselves entirely happy. Shall I believe that they were not sufficiently virtuous and pure?"

"I will not sit in judgment upon the heart of man!" answered Harmonius. "The pupil in painting knows not the the value of *shadows;* he will either banish them altogether, or put in too much of them. Even so the half-developed man knows not the value of *deprivation.* He will abstain from nothing. Man, too, envies not the *happiness* of another, near so much as his *means* of happiness. Each one has in his proportion an equal right and a like power to sleep on a hard or a soft bed."

"But," said I, "if every one shares the same right and the same power, all have not received the same insight to find out the highest good. Thou knowest, Harmonius, how many theories of happiness our philosophers have written, and how they have contended against each other."

Harmonius answered me: "He who seeks out of himself what is to be found *in himself*, will seek forever and find nothing. We have all received *one* good teacher, we in Europe, as well as our brothers in Indus and Mississippi, that is *Nature*—Nature with her legislation. He who lives within this, has peace; he who once despises her laws, loses the rose, feels only its thorn, and wounds himself. Pain is the best cure for error. Why does man invent stupifying preventives against instructive pain? These means are unnatural, and create fresh wounds. And so we wander ever farther from Nature, and bewail these, instead of ourselves. We have fabricated for ourselves a host of sciences and systems, which were not necesssary for our happiness. Sciences have not made man miserable; but *misery has made sciences.*"

III.

When Harmonius had thus spoken, a deep silence arose among us, and each one reflected upon his words.

Near me sat Vitalis, who seemed deeply bowed down, and sighed softly as he looked up to the sky.

"Many men have freely left the firm land," he said, "and thrown themselves into a frail bark. Even I am one of these wanderers. But why is the island so small on which Destiny casts us? Why is our desire of knowledge so great, that we do not enjoy what we have? Why are we still so eager to discover what lies outside of our island of life? Why are the fairest and most desirable objects veiled impenetrably? Why must we be most uncertain about that which is most important to know?"

"Why, why," replied Harmonius, "I cannot answer, since I am not thy Creator, but His child as thou art. But is then our desire for knowledge really too great for the circumference of our life-island? Is this really too poor for the nourishment of our spirit, so that we must seek another island? O truly thou didst not mean to think and say this. Thou art convinced as I am that this present world is too rich in materials for our spirit; that our stay is too short to enjoy more than a small part of it in the most hasty way. See, I number seventy years, and men call me an old man, and will remember me by that title when I in a little while shall have departed hence; but my spirit is still undeveloped, my thirst not yet quenched; I have learned daily, and am a scholar in my seventieth year. Thou scarcely numberest twenty-one!

"The desire of learning and knowledge may gormandize here below to excess, and we shall never exhaust the store held out to us. But what thou callest desire of knowledge, I call *curiosity*, and curiosity is disease. It will not enjoy, but sip; not investigate, but flutter about from novelty to novelty. Curiosity never has enough, just as the whole vault of heaven does not furnish air enough for the asthmatic patient. It is a moral asthma.

"Thou hast now thrown thyself into a fragile bark, and art sailing about to discover the unknown country. What hast thou found? What more dost thou know now, than thou didst before thou left the shore? Wouldst thou make discoveries concerning the true home of spirits; concerning the World from which the hour of death separates us? O my friend, thou wouldst feel the magic of music, without an ear for it, and gaze into Elysium, without eyes.

"Come home then after thy fruitless search;—fruitless, not really because there is no other country to be found beyond the island of life, but because thy boat was too frail. Or wilt thou, blind one, persist in denying the beautiful colors of spring, because thy sight is wanting?

"Come home. Take the divine medicine as my motto prescribes it for thee: *Faith, Love, Hope,* and *Patience.*"

"But what shall we believe?" asked several of us at once.

Harmonius smiled and looked at us awhile in silence. Then he began again: "How childishly you ask! Or would you try me? Believe whatever Reason bids you and your Heart advises you. No Belief can be prescribed or inoculated. It is another thing with principles of Reason, which only need to be announced in order to be received and approved by every one. For the law of the Reason is alike in all men. But it is otherwise with Belief. It is not shared, nor received. It is a spiritual flower, springing from the constitution, education, strength, weakness and necessities of the soul. Therefore it is different in all men. That of a Kamschatkan is as little to be measured by me, as mine by him. Belief is a blossom of the soul: in the blossom thou knowest the tree. Destroy not the blossom with a rough hand, if it displeases thee in another person for thou wilt be in danger of making the whole tree fruitless. But if thou wilt do good, then honor the root of the tree, give it better soil, finer nourishment. Ennoble the soul, so will it ennoble its own faith.

"But I," continued Harmonius, and he raised his hands through the moonbeams and blossoms, "but I believe in thee, Eternal, Unknown, Nameless One! I believe in the sacred world of spirits, wherein reward and blessedness reign: I believe in the imperishableness of our love in all its forms!"

When Harmonious had spoken these last words, his looks were turned from the sky and rested on the marble image before the arbor.

IV.

"O Harmonius, how happy am I to be of thy faith!" I exclaimed. "But the sense of thy last words I have not precisely understood. I beg of thee if thou wilt, to make them clearer to me."

"And if I should do it," said he, "would not my Belief appear to you like a mere dream? But my Belief is the fruit of my life, as it is with all mortals. And as my life is not yours, so my Belief cannot be yours. But if you send a deeper gaze into your own being, and that of the divine All of things, my Belief will of itself strike you as it did the Ancients, the Indians and the old Greeks, and you will love it as Pythagoras and Plato did.

"But before I knew Pythagoras and Plato, that which these divine men believed, had already bloomed forth from my own life. Therefore I must draw out some individual threads from the web of my destiny. I will relate to you, if you are not weary of listening to me, a few passages from my history.

"I can in recollection still look far back through this terminated path of seventy years. Yet in the farthest distance, the objects begin, like clouds, to fade away and grow uncertain. I recognize still in dubious forms the revered figure of my father. My mother I never beheld. She died a year after my birth. He six years later. I was an orphan, and delivered into the hands of strangers.

"To be an orphan was to me a hard lot: but only hard to me at that time, because I was not like my playmates. I had no father to teach me, no mother to press me to her bosom. This deprivation made my heart continually sore. I wept silently for myself; I lost myself with unspeakable pleasure in the little Paradise of my past life: each feeling in me formed itself into tenderness.

"Of all whom I knew, no one loved me. Yet I was not hated. I was lonely. They called me a dreamer. My playmates I little valued. In the Summer I wished for Winter, because its solitude seemed consoling to me; in the Winter I called upon the Spring, that I might find my playmates.

"When I was twelve years old, on the very morning of my birthday, I lay under the high pear-tree in my father's garden: I was half asleep. Yet I tormented my heart with longing dreams. Tears gushed through my closed eyelids. I looked up and gazed through my tears, and through the green wilderness of branches, at the sky. 'I am alone in the whole world. No one knows me!' I sighed; 'No one may love me. And yet I am not wicked. Is nothing then related to me? Has nothing yet loved me?'

"Then I shut my eyes. Tears flowed down my cheeks. I longed to die.

"At this moment I felt that a little bird seated itself upon my chin, and with his bill picked toyingly against my lips. I was frightened, and as I opened my eyes, the little thing flew away.

"I raised myself. The bird sat in the tree above me, and seemed to look at me attentively.

"O, what would I have given to possess him! I enticed and allured him, but in vain. He did not fly away, but came no nearer. I searched for all the crumbs in my pocket, and scattered them about. Then he flew timidly down, ate a few, and looked at me as if he would thank me. But at my slightest motion he flew away.

"'O little bird, dear little bird,' I cried, and weeping, stretched my arm up to the tree into which he had flown, 'I am not one to be feared; I will love thee and feed thee, and nobody shall do thee any harm.'

"So I called, well as I knew that the little creature could not understand my entreaty. Yet, as if he had understood me, he looked at me, hopped from one bough to another—looked at me—and flew down from the tree and lit upon my arm.

"How shall I describe my delight? It is impossible. Man's joys are even greater than his sorrows. For beneath those he forgets himself; but with these he still retains enough of self to commiserate or to admire himself. Therefore have we so short a memory of our joys, and so long an one of our sufferings.

"I showed to all my house-mates my beautiful captive: I could not call it a captive. The little creature had given itself to me. I carried it to my chamber. There I kissed it a thousand times; there I fed it; there I let it flutter freely around me.

"I was as in heaven. I was more industrious at school; more agreeable at home; more gay among my playmates. Every one came, and wondered at my bird and its fearlessness; its love and fidelity towards me.

"Even with the window open, the little favorite remained true to me. He flew out sometimes, and came chirping back again.

"Smile not that I take so much pleasure in relating this trifling circumstance. It belongs to the brightest dreams of my seventieth year, when the god of sleep sweetly mirrors back to me those scenes of childhood.

"The little creature died, after a year and a half of fidelity and friendship. For some days before its death it lost its accustomed sprightliness. It fluttered around no longer, but sat sorrowfully in its place, or, at most, upon my shoulder. At last it became so weak that it could not even reach that. I held it in my hand. I carried it in my bosom. When I wept, and held it caressingly before me, it looked at me with its little eyes, as though it felt the nearness of its departure; as though it would thank me for my love and for my tears. Then it hid its little head under its wing, as in sleep.

"On its last evening, I carried it into its corner, to its freshly broken twigs. I wept aloud and kissed it a thousand times.

"I went to bed, but turned back again and again, to see it once more. And as often as I came, it hopped from the lower twig towards me upon the floor, so weak was it—as though it was conscious of the approaching separation—as though for the last time, it would caress me, for the last time see me and thank me. I fell asleep quite late with tears in my eyes.

"In the morning it lay dead on the floor. It lay before my bed: it had left its little place in the night, and had come to die near me.

"O thou dear faithful little creature, thou dumb angel of my childhood! why wast thou obliged to depart so soon?

"Spare me the picture of my sorrow over the bird. I buried him, sobbing, under the same pear-tree where I first found him. So buried I my bright dream of a year and a half, and all the joys of my childhood."

TO BE CONTINUED.

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.

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.
Federhen & Co., 9 Court street, "
A. Williams & Co., 100 Washington st., "
John J. Dyer & Co., 35 School street, "
S. T. Munson, 5 Great Jones st., New York.
A. S. Taylor, 289 Third Avenue, "
Dexter & Brother, "
E. S. McDonald, 78 Central Street, Lowell.
Philip Teare, Woburn, Mass.
E. S. Ayres, Portland, Me.
A. Rose, Hartford, Conn.
S. W. Shaw Providence.
Barry & Henck, 356 Race st., Philadelphia.
J. S. Randall, Norwich, N. Y.
S. F. Hoyt, 3 First street, and Union Depot, Troy, N. Y.
A. Hutchinson, 160 Vine st., Cincinnati, O.
S. W. Pease & Co., "
Woodward & Co., cor. 4th and Chestnut sts., St. Louis, Mo.
H. Taylor, Sun Building, Baltimore.
F. McBride, Post Office, Charlestown, Mass.
H. F. Williamson, Lake City, Minn.
R. O. Old, Elgin, Ill.
Geo. Judson, New Haven, Conn.
Alfred Munroe, New Orleans, La.
H. H. Waldo, Rockford, Ill.
L. Bache, Wellsboro', Pa.

THE UNITARY HOME.

Mrs. S. C. H. CUZENS, Matron of the Unitary Home, 28 Elliot street, has the pleasure of announcing that she has now in her family Medical and Healing Media, who are reliable in the successful treatment of all forms of mental and physical disease; also media for the various spiritual manifestations. Invalids and all interested in the progressive movements of the age, are invited to call and acquaint themselves with our facilities for rendering assistance to the afflicted. Advice free.

"Sweet home! No place like home!" 12—3m

GEORGE ATKINS,
HEALING MEDIUM AND CLAIRVOYANT PHYSICIAN,
WEBSTER, MASS.

TERMS—Examination when the patient is present, $1; by lock of hair, $3, in advance. 12—tf

C. HAZELTINE, PIANO FORTE TUNER.

Orders may be left at Tolman's, 219 Washington street, or at Putnam's, 456 Washington street. Mr. H. gives instruction in singing, and in playing the piano and violin. 10—3m

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

DRS. BROWN, DENTAL SURGEONS,
24 1-2 WINTER STREET, BALLOU'S BUILDING,
☞ Patients Psychologized or Entranced, and operations performed without pain.

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 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

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.

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.

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

B. Marsh's Catalogue.

BELA MARSH,
No. 14 Bromfield Street, Boston,

Keeps constantly on hand, for sale at the Publishers' prices, the Books named 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. 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; $3.60 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. Cahuguet. 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. B. 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 98 Hudson Street, Boston, Mass. If sickness or distance prevent persons 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 intel