

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.

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Spiritual Philosophy.

From the New Englander, for August.

THE LITERATURE OF SPIRITUALISM.

CONCLUDED.

EXPLANATIONS WHOLLY UNSATISFACTORY.

The books which have been written to explain, expose, or counteract Spiritualism, are scarcely less voluminous than those in its interest. It has been too customary among journalists in noticing books of this class, to praise them, of course—apparently on the principle of "the will for the deed"—without duly considering whether the weapon commended be really adapted to the warfare in which it is to be used. Now we scarcely need say, that while we deprecate the evils of Spiritualism and abhor its errors, and hail with joy everything really calculated to counteract its workings; and while we find very much to commend in the books of this class—their aim, their historical erudition, their often carefully selected facts, and, in the main, their spirit—honesty, nevertheless, compels us, in all frankness, to say—and nine-tenths of those who have read these books, we are confident, will agree with us in saying—that on the main point, after all, they are most of them wholly unsatisfactory;—they *do not solve the problem*. They do not unfold the mystery. They do not cure the evil. The ulcer lies deeper than probe or caustic has yet reached.

There is to be noticed a remarkable gradation in the successive counterblasts. First, newspaper squibs, bits of ridicule, explosions of the humbug—then, articles longer and more serious, demonstrations of imposture, solemn warnings to frighten the timid, like the grim illuminated pumpkin spectres of Chinese warfare—then elaborate magazine articles, pamphlets, sermons, full of reasonings and theories, for the most part minus data—then, thin volumes in paper covers, and larger bound volumes, and so on, up to the formidable work of Count de Gasparin, two volumes of nearly five hundred pages each, based on an investigation of only a single branch of the subject. All this successive unmasking of batteries, and gradual change of tactics—while it shows the zeal and right intentions of the authors—is clear proof of one other thing at least—the inherent *difficulty* of the subject.

EXPLANATIONS MUTUALLY DESTRUCTIVE.

And this difficulty is farther evident, from two striking characteristics of the works before us. First, they nearly all *agree* in *admitting the facts;* secondly, they nearly all *differ* in their *explanation* of the facts. And the explanatory hypotheses are not only different the one from the other, and almost as numerous as their authors, but, what is worse, are *irreconcilable* with each other, and, consequently, *mutually destructive*. Hence, the books in opposition to Spiritualism have, unwittingly, contributed scarcely less to extend its influence than those in its interest. Some of them, indeed, have been habitually kept for sale by the Spiritualists themselves.

The diversity of the explanatory hypotheses will be seen from a cursory glance. Count Agenor de Gasparin, a man of rank and influence in France, a Protestant Christian and a scholar, having investigated *table-turnings* for himself, thinks he recognizes a "fluid" which brings everything within the category of simple natural phenomena. But, unfortunately, his theoretical coat, as it seems to us, is only a single sleeve, and will fit only the single arm of the subject which he himself took the measure of, if, indeed, it will that. Mr. Dods, the well-known expert in animal magnetism, develops a theory of involuntary mental and muscular action, setting spirits wholly aside. But, unfortunately for his logic, since his book was published, he has burst the shell of his own theory, and come out a full-fledged Spiritualist. For still other hypotheses the reader is referred to other volumes on our list:—to Mr. Rogers's for "automatic brain-action," with Reichenbach's "Odylic-force;" to Dr. Mahan's for another form of the Odylic-force theory; to the great Faraday for "unconscious muscular exertion;" to M. Morin for "the law of the power of instinct;" to Prof. Page for the notion of "leaden balls tied to the toes;" to the savans of Buffalo and of Cambridge, the first unfolders of the mystery, and the last, respectively, for various modifications of the "joint-cracking" theory. And if these are not enough, let the puzzled inquirer betake himself to the volumes of Prof. Mattison and others, and to the newspapers generally, for the "short and easy method" of calling the whole thing a "sham," a "humbug," "collusion," "imposture," "transparent trickery," and other like labor-saving epithets.

Now the thing for thinking men to notice in all this, is this successive giving up of position after position of attack, until we have been led from simple dogmatism and hard words, up through joint-cracking, electricity and odyle, to the most elaborate and metaphysical hypotheses—hypotheses more puzzling to comprehend than even the mysteries they were intended to elucidate.

SPIRITUALISM HAS THE ADVANTAGE.

And another remarkable thing to be noticed is, that the main point in which several of these hypotheses do agree,—viz: in calling to their aid the agency of a supposed subtle fluid, or force of nature (odyle)—is one, also, in which they equally agree with the hypothesis of Spiritualism itself; though with this difference in favor of Spiritualism, that the latter has intelligent agents in abundance by whom the fluid, or force, is employed in producing effects, while the former either make it a blind agent of itself, like that which Atheism substitutes for God, or else they connect it, in some impossible, or, at least, incomprehensible way, with minds yet in the body. That the use made of this supposed odyle by Spiritualism is the more simple and natural of the two, must be sufficiently obvious.

This over eagerness, on the part of many writers, to theorize and explain, has made sad havoc with their logic. Assuming that *something must* be done to lay the ghosts—*some* explanation had at all hazards—they have drawn hasty conclusions from partial investigations, and fired off their guns almost at random, as at an enemy in the bush, without knowing his real strength or whereabouts. The result is—nothing has been hit; and the simple truth remains, that, to the minds of thinking men, and, indeed, to the world generally, the whole matter is as sore a puzzle to-day, as at any moment of the ten years since the modern rappings commenced. If Spiritualism is making just now a less figure than formerly, or shows any symptoms of wasting and decay, it is rather, as it would seem, from poison inflicted by its own fangs—its own reaction upon itself—than from any force of logic, or soundness of philosophy that have been brought to exterminate it; or if, in any degree, it has seemed to be sinking in public estimation, it is rather, apparently, because, barnacle-like, it has attached itself to every rotten and sinking hulk of reform, than because it has been shown by science not to possess vitality, and power to penetrate the more solid timbers of society.

THE BIBLE.

This logic, as we have intimated, is what we specially disapprove. It is too near akin, in its assumptions and methods, to that which has so often, and with such disturbing effect, been brought by infidel writers, to bear against revelation itself. There runs through many of these books a vein of semi-sadduceeism, which is quite foreign to the whole tenor of the Bible, but quite in keeping with the materialism and rationalism of the age. When we have observed this trait in the opposers of Spiritualism, we have been tempted to ask,—Are you not, good friends, in your antipathy to ghosts, pushing blindly to the opposite extreme? Are you not, in your reverence for natural law, in danger of foisting upon Christianity a degree of materialism which is foreign to its very nature and essence? Why is it, indeed, that good Christians, believers in the plain teachings of the Old and New Testaments, should be so palpably rationalistic in their ideas?—why, so violently reluctant to "believe in spirits?"—as if a spirit-world were a thing unknown to Christianity—or intercourse with it, in the nature of things, impossible? In order to keep out an intruder from your dwelling, would you *nail up the doors*—shutting out friends, as well as foes? But have you not, in endeavoring to shut out Spiritualism, thus virtually barricaded the very gates of the spirit-world of the Bible—impressing men with an idea of the impossibility, almost, of revelation itself, and destroying at the same time all faith in testimony, on which, primarily, revelation must take its stand?

No true theory of Spiritualism will thus run its plow-share through the teachings of the Bible, if the Bible itself be true. It will cover the whole subject, in all its possible facts and bearings. It will make no lame exception in favor of revelation or miracles, out of respect for public sentiment, while it so lays down natural law in explanation of the phenomena, as to render the exception a nullity. It will be applicable, equally, to all ages of the world. If it concedes the reality of such phenomena in early times, it will not, except for most potent reasons, deny their possibility, and even probability, in this, or any future age.

Some writers (as Mr. Beecher,) have not lost sight of this point; but, keeping in view the Bible and facts alike, have recognized these phenomena as old acquaintances, in both sacred and profane history. And while they cannot, they say, as sane men, but admit their reality, and, as believers in revelation, cannot deny the *possibility*, at least, of their spiritual origin, they yet exercise their Christian prerogative of "trying the spirits" and by the rule of "fruits," class these modern spirits, if spirits they be, with the "wicked demons" of the heathen necromancy, the "lying spirits" of the Old Testament, the "unclean spirits" of the New, and the "spirit of antichrist," "that confesseth not that Jesus Christ is come in the flesh," and hence, "is not of God."

THE QUESTION STILL AN OPEN ONE.

But, however easy it may be to decide upon the character of the spirits—granting them to be such—or however patent to all may be the follies, extravagances and blasphemies of Spiritualism—its *modus operandi*, nevertheless, the true theory of its phenomena, remains, in our view, yet to be discovered. The question is still an open one. To a mind philosophical and well-balanced, it is neither an unimportant nor unattractive one. The field in which the inquiry lies, is that mysterious and almost unexplored domain, which fills the region between mind and matter;—the same *terra incognita*, unquestionably, to which belong, as we have before suggested, all the secrets of sorcery and magic, the oracles and prodigies of history, apparitions, warnings and haunted-houses, the strange workings of witchcraft, the multiform modern phenomena of mesmerism, biology, *et id omne genus*. This field, for the reason, possibly, that it is, confessedly, haunted, philosophers have instinctively shunned. While they have devoted themselves, on the one hand, to physical science, or, on the other, to the old questions of metaphysical speculation, this border region of the two worlds, where the physical and the spiritual meet, and the natural passes into the supernatural—this debatable realm between the seen and the unseen, the meeting-ground of life and death, of mortality and immortality, the birth-place of all the profoundest questions that can agitate human thought and feeling—has been left, as by universal consent, the common heritage of the ignorant or the designing, the natural home and vantage-ground of superstition and priestcraft. Even the physiologist, who must, of necessity, approach its borders in threading upward his streams of inquiry, stops here in dismay, and buckling closer his shield of prejudice against imaginary dangers, turns on his heel and leaves the land unexplored.

WHAT IS TO BE DONE?

What, then, is to be done? We say,—Let science and philosophy, hand in hand, explore this dim border region with all the lights they can command. Let them unfold its character; ascertain what portion of the domain belongs to the kingdom of mind, and what portion to that of matter; and learn, if possible, how it is that life—that electric spark from heaven—brings these two apparently incongruous kingdoms into harmonious union, and establishes over them a sovereignty, by the laws of which spirit—conscious, self-acting, thought-producing spirit, unconditioned by time or space—is enabled to ally and blend itself with body—unconscious, inert, and under fetters of size and form—and thus thought and volition—the attributes of spirit—be enabled to transform themselves into force and phenomena—the attributes of matter. Let them discover the Philosopher's Stone by which this transmutation is made, and something will have been done, we doubt not, towards explaining the mysteries of Spiritualism, whether modern or ancient.

But, short of solving this fundamental problem of investigation and discovery, what shall be done, especially by theologians, to counteract the wave of error and moral evil that Spiritualism is spreading over the world? We answer:—Let the question be well understood, before anything is done. Let no one, through ambition or over-zeal, attempt what is impossible. If the helm of Achilles be impregnable, let the archer aim at his vulnerable heel. The *religion* of Spiritualism is, in our view, its most assailable point. Be that religion from finite spirits only—and it pretends to be from no other—it is plainly, as a system of faith, an awful blunder and delusion—the spasmodic grasping of drowning men at straws—the anxious chasing of will-o'-the-wisps for light and guidance, by minds self-exiled from the light of heaven, and lost in darkness and doubt. Legions of such finite human spirits might counsel us, and all their teachings would no more bind the conscience, or be to us a religion, than any like mass of communications, rapped out to us, in bad grammar and worse sense, through the walls of our dwelling, by the miscellaneous throng of every-day passers in the street—their character and identity, all the while, utterly beyond our ken. Between the religion, then, and the phenomena, there is truly a great gulf fixed, not to be bridged by logic, and impassable for sane intellects. Let a lantern be set over this gulf, and the monstrous leap of logic shown, as well as the intense blindness of which they are guilty, who jump from an admission of the facts, or of their spiritual origin even, to the conclusion that they have found a new revelation—and more will have been done, we are confident, to recover the wandering and put the tempted on their guard, than by all the haughty anathemas, or hasty hypotheses, which have yet been given to the world for that purpose.

WHO SHALL INVESTIGATE?

But must all "investigate," then? Only, we reply, as all must be geologists, or all explorers of the heavens. Yet, as we have said, if the man of science choose—not otherwise—let him investigate, and explain, or refute, if he can. If the philosopher or the physiologist choose, let him investigate—unfolding the secrets of the mysterious "Middle Kingdom," and re-conquering that domain from superstition and sorcery. If the pastor or theologian choose, let him "try the spirits, whether they are of God," and be prepared for an intelligent appeal "to the law and to the testimony;" and, withal, let him note the bearing of his observations on the supernaturalism of the Bible, and the theories of inspiration. But it may be asked—if men and women in general choose—especially the superstitiously-inclined—shall they, too, investigate, and go to the "peepings and mutterings" for their faith? Only, we answer, as they would go to a lazaretto for health—no otherwise. And if exposed, by chance, to the infection—tempted by "seducing spirits"—then let their remedy be found in sound common sense, and a well-grounded confidence in the "Lively Oracles."

THE SPIRIT'S MYSTERIES.

BY MRS. HEMANS.

And slight, withal, may be the things which bring
Back on the heart the weight which it would fling
Aside forever;—it may be a sound—
A tone of music—summer's breath, or spring—
A flower—a leaf—the ocean—which may wound—
Striking th' electric chain wherewith we are darkly bound.

CHILDE HAROLD.

The power that dwelleth in sweet sounds to waken
Vague yearnings, like the sailors for the shore,
And dim remembrances, whose hue seems taken
From some bright former state, our own no more;
Is not this all a mystery? Who shall say
Whence are those thoughts, and whither tends their way?

The sudden images of vanished things,
That o'er the spirit flash, we know not why;
Tones from some broken harp's deserted strings,
Warm sunset hues of summers long gone by,
A rippling wave—the dashing of an oar—
A flower-scent floating past our parents' door;

A word—scarce noted in its hour perchance,
Yet back returning with a plaintive tone;
A smile—a sunny or a mournful glance,
Full of sweet meanings now from this world flown;
Are not these mysteries when to life they start,
And press vain tears in gushes from the heart?

And the far wanderings of the soul in dreams,
Calling up shrouded faces from the dead,
And with them bringing soft or solemn gleams,
Familiar objects brightly to o'erspread;
And wakening buried love, or joy, or fear,—
These are night's mysteries—who shall make them clear?
And the strange inborn sense of coming ill,
That oft times whispers to the haunted breast,
In a low tone which nought can drown or still,
Mid feasts and melodies a secret guest;
Whence doth that murmur wake, that shadow fall?
Why shakes the spirit thus?—'tis mystery all!

Darkly we move—we press upon the brink
Haply of viewless worlds, and know it not;
Yes! it may be that nearer than we think
Are those whom death has parted from our lot!
Fearfully, wondrously, our souls are made—
Let us walk humbly on, but undismayed!

Humbly—for knowledge strives in vain to feel
Her way amidst these marvels of the mind;
Yet undismayed—for do they not reveal
Th' immortal being with our dust entwined?—
So let us deem! and e'en the tears they wake
Shall then be blest for that high nature's sake.

For the Spiritual Age.

MY FIRST INTERVIEW WITH A. J. DAVIS.

In the autumn of 1844, I spent a few Sabbaths with the Universalist Society in the city of Troy, N. Y. While at this place I received an invitation from the Universalist Society in Poughkeepsie to come and preach a Sabbath with them. In going to Poughkeepsie, I took passage on board of a steamer at Albany. Soon after the vessel was underway, a young man, who was a stranger to me, came and shook me cordially by the hand, asking kindly after my health. I supposed that this youth had mistaken me for some person of his acquaintance, or that he had attended some of my meetings in Troy, and had taken that opportunity to address me. Hence I did not inquire his name.

Before leaving Poughkeepsie, I received an invitation from the Society in Mill street, to become their pastor. This invitation I accepted, and immediately commenced my labors with them. One evening I was invited to be present and witness a clairvoyant examination of a sick person. I gladly accepted this invitation, for I had never been favored with an opportunity of witnessing any experiments in clairvoyance. I confess that I was very skeptical concerning any pretensions of this nature, though I was a believer in the simple mesmeric phenomena, having often witnessed them. The clairvoyant whom I went to see was A. J. Davis. I was greatly surprised at what I witnessed on that evening. The person examined was a female, and a stranger to the clairvoyant, and had refused to be seen by him before he was thrown into the state. He, nevertheless, gave an accurate and learned diagnosis of her disease, and then described the proper means for her relief.

On the next evening I attended another sitting. When the proper state of trance had been produced, and a bandage—as was then the custom—had been placed over the clairvoyant's eyes, he requested me to take a seat near him. On my complying with the request he said: "*You are the shepherd.* Do you remember my coming and speaking to you on board the steamer soon after leaving Albany?" I told him that I then recollected the circumstance. He continued: "I knew you when I met you on board the boat, for I saw you in vision with a flock of sheep in Mill street, about a year ago. The sheep were scattered, and you desired me to help you get them together. By our united exertions we succeeded, and you went down the street with them, appearing to be pleased and happy. I met you again between two mountains [*I now live between two mountains*] with the same sheep, and they were again scattered and greatly confused, running and leaping against the sides of the mountains. I aided you in getting them together the second time, and they then remained in one flock, and were united."

During the years of 1844 and '45, I was with Mr. Davis much of the time. In company with Mr. Livingston, his magnetizer, we visited several places, lecturing upon spiritual clairvoyance, and examining the sick; and invariably, while in the clairvoyant state, Mr. Davis called me "*The Shepherd.*" He never addressed me by any other name while in the trance state.

Mr. Davis has given an account of this vision in the 2d vol. of the "Great Harmonia," and also in the "Magic Staff;" but he has not mentioned my name in those accounts. Why he has neglected to do this, I know not. Circumstances now seem to demand that he should give a more definite statement concerning the matter. I have stated the simple facts concerning the vision as they were related to me in the hearing of others by Mr. Davis, while in the trance state, in 1844.

SOUTH SHAFTSBURY, July, 1858. GIBSON SMITH.

NOTE.—Since the foregoing was in type, we have received a note from Mr. Smith, informing us that he has removed to Camden, Me., intending to make that his future residence.—ED.

"POSSESSED WITH DEVILS."

The following is from Rev. Adin Ballou's able and learned commentary on the New Testament, now publishing in the *Practical Christian*. The passage under comment is Matt. iv. 24.

Among the great variety of diseased persons whom Jesus healed were those "possessed with devils." The word rendered devils in this and [illegible] Testament Scripture is the plural of the Greek noun *daimon*, demon—not *diabolos*. In what is called classical Greek, it generally signifies the soul or spirit of a human being existing after death, whether good or evil. The most learned ancients believed in demons of various rank, from very high and excellent, to very low and vile. Josephus and the New Testament writers seem to have spoken of demons almost uniformly, as the departed spirits of wicked men. The former asserts that "those called demons are no other than the spirits of the wicked, that enter into men that are alive, and kill them, unless they can obtain some help against them." Exorcism, or the casting out of evil spirits from persons possessed by them, has been practised in various forms in almost all countries and ages of the world. The Jews of Christ's day claimed to exercise this power, and it has always been deemed a standing gift in the Catholic Church. Learning and philosophy for the last two centuries has inclined strongly to skepticism respecting the manifestation and even the conscious existence of departed human souls. Liberal Christians, so called, have been considerably infected with this Sadduceeism. Many of them have have stoutly contended that the demoniacs of the New Testament, like the lunatics, were merely afflicted with peculiar nervous diseases, and that there never was really any such thing as the *possession* or *obsession* of living mortals by departed human spirits. They have argued that Christ thought it expedient not to contradict the popular belief of his time respecting demoniacal possession, and so, when he cured that form of disease, seemingly acted in the capacity of a divinely empowered exorcist. I once tried to establish myself in this view of the subject. But I could never quite bring myself to believe that a being so pure, disinterested, guileless and truthful as Jesus, would deliberately practice such deceit. My subsequent acquaintance with modern spirit-manifestations, the writings of Swedenborg, and a host of well attested facts collected from the whole range of human experience, have completely satisfied me that the old doctrine of demoniacal possession is substantially true. I cannot doubt there are departed human spirits who are predisposed to return as far as possible, into a state of flesh and blood; that there have always been peculiarly diseased persons in our world who were mediumistically liable to demoniacal possession; and that such departed spirits have in many instances actually taken possession of such diseased subjects for longer or shorter periods of time. Many such cases in ancient and modern times have been exceedingly distressing. Hence I firmly believe that Jesus and his apostles, as well as others before and since their time, really cast out demons. But in this, as in all other religious and spiritual excellence, Jesus the Christ stands pre-eminent.

Pointless Sermons.

In one of his discourses John Newton has this pithy remark:

"Many sermons, ingenious in their kind, may be compared to a letter put in the post office without direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents.

"Such a sermon, whatever excellences it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jeweled hilt, and a gorgeous scabbard, but yet will not cut, and therefore, to all real use is no sword. The truth, properly presented, has an edge, it pierces to the dividing asunder of soul and spirit, it is a discerner of the thoughts and intents of the heart."

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.
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SATURDAY, SEPTEMBER 4, 1858.

REVIEW OF THE CHRISTIAN FREEMAN.—IV.

[Resumed from the SPIRITUAL AGE of June 5th last.]

The *Freeman's* No. 4 opens with a dash at "the swell which some make for a smattering of knowledge in part," and a quotation of the familiar couplet—

"A *little* learning is a dangerous thing:
Drink deep, or taste not the Pierian spring."

A notable illustration of such a "swell," and of the danger attending it, we have already found in our critic's confident but mistaken citation of the authority of M. Arago, the Baron Von Reichenbach, and "learned medical men, chemists and electricians," for the existence of his (or rather Pres. Mahan's) "od-force." Still others we shall have occasion to point out as we go on.

The *Freeman* proceeds to reiterate the assumption that the phenomena in the case of Angelique Cottin and others "were produced by "merely physical forces"—an assumption which has not been and cannot be proved. When like phenomena have occurred of late, it has been found that by *questioning* the power producing them, proofs of *intelligence* have been elicited—intelligence which of itself *claims* to be disembodied spirits. In all probability, therefore, had the "force" in the above cases been properly interrogated, it would have given evidence of being more than a "merely physical force." Hence those phenomena were either imperfect, or imperfectly tested, and the vast conclusions built upon them are totally unwarrantable.

Our reviewer goes on to set forth the relations, as he conceives them, between the odylic element and mind, or spirit. Mind cannotactdirectly onthe grosser forms of matter, but operates through the intermediate agency of the nervo-vital-fluid; which our philosopher thinks is composed of electricity and odyle combined. This may all be so. It is evident that such an intermediate fluid, having some analogies with common electricity, and yet distinct from it, exists and is employed by mind; and we will not dispute about names. Our denial is, that this fluid *has the power of producing the current phenomena of itself*, by spontaneous discharges from either a healthy or a diseased organism, or except as used and guided by the *will* of an intelligent being. No proof of such a quality in it has yet been adduced. In fact, no absolute proof *can* be offered,—for if invisible beings are ever about us, it is impossible to affirm that their wills do *not* interfere and act upon this element thus interfere without clear proof. Doubtful cases like those referred to, prove nothing either way.

Next follows the unequivocal testimony of our reviewer to an important fact:

"There is a well-known process by which a magnetic relation may be induced between me and another person, through which my will may control the action of his mind, and of his body. I have magnetized, or mesmerized, or, as Mr. Sunderland would say, pathetized, scores of persons, when their physical senses became closed or suspended, so that they could neither see, hear, feel, taste nor smell anything of surrounding objects. The spirit was active, but not acting through the organic senses. My will controlled their wills, and the motion of their bodies. And I could put another into rapport or communication, with the mesmerized subject, and then he could exert the same control as myself."

If Mr. Cobb has this power now, when he comes to drop off the visible form and find himself in the spirit-world, unless that state is inferior to the present, he will still possess the same power; and hence we shall expect in that event to hear of his controlling the minds and bodies of mediums for the purpose of correcting the errors which he now labors to disseminate.

But he makes use of this important fact of the power of control, for a somewhat different purpose. We quote:

"This is an important fact to be considered in connection with the current phenomena, those with the reports of which the Spiritualistic journals abound. In our preceding number we adduced abundant facts to show that the mere convulsions and motions of furniture, or even its suspension without hands in the air, in the presence of certain conditions and circumstances, are not of themselves proof of the interposition of agents from a foreign world. And now we have entered upon the observation of a class of facts which indicate that neither does the occurrence of those phenomena in a manner to indicate intelligence, or the direction of mind, prove the interposition of foreign spiritual agents."

Very good: we can admit all this. But we must urge that the spirit-world is *not* "a foreign world," nor are its inhabitants "foreign spiritual agents." That world is around us, over us, among us, and we are ever in the midst of it. *State*, or interior condition, not *locality*, is the only separation between minds or spirits. This illusion of a distant and far-off spirit-world is the constant stumbling-block of our blindfold theologists. In one breath they will talk of the omnipresence of God, and of direct interior communion with him, and even also (as does Mr. Cobb) with angels and spirit-friends—implying of necessity *immediate* presence—and yet in the next breath these beings are in "a foreign world," with "partition-walls" between, so widely separated that their presence and interference in mundane affairs is quite insupposable and almost incredible! A little exercise of common sense should dispel this illusion. Why should the disembodied be supposed to fly away at once to some far-off region? Their acquaintance, their attachments, their loves are here; why should they not hover around and watch over those whom they love? By what law of nature are they transported to a distant locality? Is it said, on Bible authority, that "the spirit goes to God who gave it," or that the Christian desires to "depart and be with Christ"? But is not God *here*—everywhere? Is not Christ present always and *in all places* with those who love and are like Him? This does not imply, as some imagine, "a mixing up" of all characters in one confused and seething mass; for it is *likeness* of *state*, or *sympathy*, which alone gives the *spirit* a sense of presence.

Again:

"As we find the presence of an element which is the next grade of existence below the spirit, and with which mind can come in contact, and which, in certain conditions, vibrates to the motions of mind, and is used by the mind as an instrument of action upon other objects, it is clear that, wherever the presence of this element is manifested in action by impulses given it by a peculiar condition of the human organism, the *mind connected with that human organism*, or another in rapport with it, may influence such action."

We will not deny this. Minds in the body, for aught we can say, have the same power to use this element for the movement of ponderable bodies without visible instruments, as have minds disembodied—provided they *know how*. The question is not who *may*, but who *does* put forth the energy and skill requisite in a given instance? If the visible parties do, they *know* it. If they do *not*, then invisibles *do*.

Now there may be many cases in which it is uncertain whether visible parties are conscious mental actors or not. We are willing to throw all such out of the account, and rest the question upon those in which it is certain that no visible human being is the actor. Moreover, we have yet to find the first person or circle that ever clearly succeeded in moving either a piano, table, chair, or even a feather, by a simply mental effort, without physical instruments. Certainly such things are not common. On the contrary, it is well-known that any special activity, interference or over-anxiety of mind, on the part of medium or investigator, is almost sure to interrupt or totally prevent the phenomena. Whenever the persons visibly present strongly desire the occurrence of any particular thing, it is almost certain *not* to occur; while something quite unlooked-for frequently takes place. An entire passivity or negativeness of mind, on the part of the medium and circle, is the nearly indispensable requisite to these phenomena. This every one knows who is familiar with them. And this fact is conclusive evidence, where it is observed, that the acting and directing mind *is not in the visible circle*.

On the other hand, if the Mahan-Cobb theory of od-force were true,—namely, that its movements are produced or directed by minds in the body solely,—then the *more* mental power put forth by the medium and the circle, in any one direction, the greater would be the demonstrations; which is the reverse of the facts. Then, too, would this od-force be available as a motive-power for machinery, for grist-mills, cotton-factories, rail-cars and steamships; and the demand repeatedly made, that these od-philosophers give a practical demonstration of their theory by some such application of the power, is not unreasonable. Let them try it—either in some such way, or even in the common mode of tilting and lifting tables—and if, on the intelligent application of tests, they do not find an element involved which is beyond their control,—an *intelligence* distinct from their own, and with which they cannot compete,—then we are ready to revise our opinion.

True, there have been cases in which a powerful will in the body has seemingly influenced the results, to a limited extent. But there have been abundance of others in which the wills of all visible persons have been entirely overruled by an intelligence more powerful than they all, claiming to be a disembodied spirit. Such facts, with those before mentioned, lead us to the conclusion that, to use and control this subtle element so as to produce the intelligent results common in the current phenomena, requires (not perhaps superior power, but) such superior *perceptions*, *skill* and *facilities*, as the disembodied alone possess and claim.

It is an easy matter for one standing aloof from these phenomena to speculate as to how they must be produced. It is equally easy, after having obtained a "smattering of knowledge" respecting them, to "make a swell" about ability to explain them. But it is quite another thing to become daily familiar with their varied phases; and then with the enlightened candor of a philosopher, but with the teachableness of a child, to rigidly and thoroughly interrogate their source and meaning. That this latter is the true method of arriving at their real significance, is, we think, plain. And it seems equally plain that our reviewer has not pursued this method.

But it seems needless to spend more words on this department of Spiritualism. Candid minds are yielding the controversy and acknowledging the force of its evidences—for the proof of which, see the *New Englander's* review which we have laid before our readers. The assaults of the uncandid and unqualified are of little consequence, and may for the future be briefly dealt with.

A. E. N.

ROBERT DALE OWEN.—The statement has been extensively circulated of late, that Robert Dale Owen, the distinguished Minister of the United States at Naples, has become a convert to Christianity; at which the churches are greatly rejoiced. The *Investigator* learns that the report originated in the fact that he has recently been investigating the phenomena of Spiritualism, and from evidence thus obtained, has changed his mind from infidelity to a belief in the immortality of the soul. There is no evidence that he has ever embraced any of the dogmas of the sects, nor is it likely that a man of his liberal habits of thought will ever become cramped within any such narrow limits as prescribed by the creeds.

GOING WESTWARD.—The undersigned designs attending the Convention at Utica, N. Y., on the 10th—12th inst., also spending some time subsequently in the western part of New York and Ohio. He hopes that his health will permit him to occasionally address public audiences on Spiritualism, after Sept. 20th. Friends in that section desiring his services will please address him at Utica until the 12th, or at Jamestown, Chautauque Co., care of Dr. Wellington, until the 20th.

A. E. NEWTON.

Prof. Felton's health has been much benefitted by his hasty excursion to Greece. His friends throughout the country will be delighted to hear this.—*Courier.*

Especially the Spiritualists. They will also be glad to know of his return to the scene of his famous Anti-Spiritualistic exploits. It must, however, be a little mortifying to the Professor, to find that the "monstrous delusion," which he once so fully and valiantly demolished, and whose "last gasp" he had the pleasure of chronicling before his departure, is again flourishing in a vigorous resurrection.

Dr. F. L. W. ANDREWS, editor of the *Georgia Citizen*, published at Macon, Ga., on a late visit to New York, became fully convinced, by personal investigations, of the reality of spirit-intercourse. On his return home, he boldly published his convictions in his paper, with some of the facts on which they were founded. This of course has brought down upon him the ridicule and impudence of the Sadducecic Press generally; but the Doctor defends himself gallantly.

SPIRITUALISM IN MAINE.—The Aroostook *Pioneer*, in noticing a disparaging statement in another paper relative to Spiritualism, says:

"We happen to know that many of the most intelligent men in the State, are 'engaged in it,' and those too, who occupy high social positions."

THE SOUTH ROYALTON CONVENTION.

We loitered by the way. Who would not have done the same? The wild beauty of these bold hills, the enchanting attraction of the gushing, gurgling, meandering streams, the calm stillness of the cloistered woods, held us captive, and we lingered like a lover. Surely had you started with us from Rutland and traced the tortuous way, over hill and down dale, steep, stony, savage, then smooth and soft in its loveliliness, you too would have worshipped. You would have stayed to wonder, admire and praise—to thank the Giver of all good for the beautiful, and for the soul to enjoy it. Truly Vermont is rich in romantic scenery; and we warn the Convention-reporter who visits its retreats, to travel blindfold, or he will surely be late—as we were.

We found the meeting in session, though not formally organized. Besides many well-known faces, tried and worthy laborers in the good cause, we saw and welcomed many new ones—inquirers and converts. Among the latter we counted with pleasure, no less than seven clergymen. We were pleased for them, that they had sufficient moral courage to risk the opprobium of being seen outside of the well-worn path of prejudice. May there be more such!

An animated discussion of various topics connected with Spiritualism occupied the forenoon and afternoon sessions. Rev. Mr. CUTTING spoke on the "Sources of our strength." These he said were: 1. Faith in man. We begin by assuming man's possibilities; in this we differ from the popular theology. 2. We have faith in Reason. It is one in kind with the reason of God. We trust in it without fear and without doubt. Old theology discards reason; it has no heart, head, nor soul, for it once burned infants; it now believes in the endless misery of full grown men. 3. We have as another source of strength a *courageous consistency*. Not to change as new facts are made known, is inconsistent. As Emerson says: "Speak the truth that is in you in words hard as cannon balls. Speak, if it contradicts all you have ever said before." What is consistency in the popular sense? It is to travel in the old path. Our motto is, Upward and onward. When I hear a man say, "I stand just where I did twenty years ago," I am ashamed of him. 4. Another source of our strength is the spirit of free inquiry. On this subject we differ from all other sects. We can take in all the good there is in any *ism* in the universe. Thus if we are true we shall leave the world better than we found it.

Rev. S. C. CHANDLER of Wisconsin said he was formerly a Baptist clergyman; but a voice had come to him saying "You are preaching a lie," and from that time his convictions had changed. No prayers were effectual to bring back his hell and devil, or to restore his belief in infant damnation, endless future punishment or partial salvation. He now saw these to be errors. He saw too, that the church cannot reform them, because they are in their creed and their creed is infallible. No person can stay in the fellowship of the church without subscribing to these foolish and absurd doctrines. He liked the Spiritualists because they are reformers of these false doctrines, and because they sustain mental freedom and a glorious progression. A great reformation is needed, which the Spiritualists have begun, and he hoped they would carry it to a successful termination. In this work he was with them and he bade them Godspeed.

Rev. Mr. ELKINS, of Glover, Vt., said he was a Universalist because he believed in the universality of principles; he was a Spiritualist because he believed in spirit-communion. In Spiritualism, which he regarded as a sort of wing of Universalism, he found much to praise, but some things to criticize. He did not like to have its believers withdraw themselves from the rational churches. He thought they should be willing to combine with the liberal sects. He made objection to the manner in which Spiritualists distribute their pecuniary favors. If we rightly understood him, he would have less bestowed on "mediums from cities" and more on liberal clergymen.

Mr. Middleton, Rev. Mr. Davis, Miss Sprague and others took part in the general discussion.

In the evening D. TARBELL, Jr., of Sandusky, Vt., was chosen to preside over the deliberations of the convention; no further organization was deemed necessary.

The exercises of the session opened with a fervent and impressive prayer through Mrs. M. S. TOWNSEND, followed by an appropriate improvised song.

Mrs. WILEY of Rockingham was then impressed to deliver a discourse. Deep within the human soul, she said, dwells an immortal principle which is ever sending up a voice of inquiry to the beyond—is ever searching into the future, striving to lift the mystic curtain of destiny. What is there, it asks, to satisfy its nature? The answer comes from the depths of the infinite, that man may add knowledge upon knowledge, jewel on jewel, to his interior treasures, and still go on ascending, enjoying, expanding forever. But this growth can only take place in freedom. Go into a cellar and sow a seed, and when it springs up the plant will be feeble and frail; bring it into the open sunlight and it will droop and wither. But let it be planted in the open field, and it will come up hardy; the storm and winds may beat against it but it stands firm and grows stronger in its battle with the elements. So the human soul if planted in darkness and circumscribed by walls of error and superstition will develop but a feeble growth and will shrivel before the sun of truth; but let it be planted and nurtured in the broad air of freedom, and it will grow and bear itself nobly up like the sturdy oak of the forest. The very voice of opposition and storm of persecution will be turned to strength in its veins. May we all thus enjoy the atmosphere of perfect freedom, our skies illuminated by the God of Love.

The discourse was truly eloquent and poetic, and was delivered with stirring earnestness.

At the close of the lecture Mr. WILMOT proposed the question "What is the ultimate purpose of Spiritualism?"

A voice: To make MEN and WOMEN.

Mr. WILMOT: The world is full of them.

Mr. MIDDLETON: True the world is full of forms, but they are bowed down through fear and ignorance; they are not true men and women. Spiritualism comes to teach us what constitutes us men and women and to help us attain that ideal. There is evidence to-day that it is working out this effect. A few years ago the men were few who would have dared to face dogmatic authority and think for themselves, and to express thoughts, seemed heretical even in the face of the clergy. Spiritualism, too, has unlocked the mysteries of the Bible and shown us the spiritual import lying under the letter of that hitherto sealed book; and not clergymen alone, but the laity now read and understand it.

Dr. BROWN of Clarendon said: Spiritualism is a principle; and how far it aids us in becoming true men and women will depend on the extent to which we apply it in our lives.

Mr. WILMOT found a great deal of discord and inharmony in the world. He found scarcely anything right. He believed the ultimate end of Spiritualism is to harmonize government and social institutions—to secure to every man true relations, and thus make us all happy.

Mr. WILLS of Sandusky compared Spiritualism to a refiner's fire; if we get into it we shall be purified.

Mr. TARBELL said: The world is in a sad and pitiful condition, the causes of which were being now revealed. Oppression and corruption in government and a hireling priesthood were great sources of evil. This state of things cannot long endure. He prophesied a most important change in Church and State as nigh at hand.

SECOND DAY.

Exercises opened with prayer through Mrs. BROWN, after which an hour was spent in familiar conference.

Rev. Mr. CHAPIN, of Huntington, Vt., then gave a lecture. He said that he belonged to that class everywhere spoken against, the clergy, whom he proceeded warmly to defend as an instrumentality in bringing forward the race. The Bible, too, he ardently defended as containing truths that can never be left behind. Any contest on the latter question, he said, must be against man's notions of the book, not against the book itself. It is the greatest record of Spiritualism that exists, save the heavens and the earth. All the manifestations of the present day are confirmations of what is therein affirmed. Jesus is first and foremost in confirming the truth that spirits may come back to earth, by his appearance and teaching after his physical death.

Mrs. HUNTLEY followed with an inspiring discourse, in answer to the question, for what purpose are we assembled? We are not met for a few hours of enjoyment, or to gratify idle curiosity; not to contend against the theological errors of this one or that one; not to say to our brothers and sisters, you are wrong; not simply to talk of phenomena or to prove that our loved ones live. We meet to inspire and strengthen each other to higher aspirations and acts. Humbly and meekly should we come forth with a glowing purpose for man—seeking to elevate ourselves, and to do our brothers good. We are unworthy to represent ourselves as believers in Spiritualism, if we do not give evidence that our lives are made better by it. Truly has it been said we should nobly strive to make ourselves men and women.

The singing of Old Hundred introduced the afternoon session, when AUSTIN E. SIMMONS spoke in the trance state.—Spiritualists, he said, had been called upon to compromise not only their name, but their principles. The speaker saw no need of compromise other than to extend the hand of fellowship to all. The speech was spiced with some clever sarcasms on the idea of being swallowed up by any of the sects.

Mrs. THOMPSON, of Lowell, entranced, gave a Bible argument for Spiritualism.

Mrs. TOWNSEND discoursed with fervency and power on the needs of the human soul, and their supply. First let us know what man's real wants are, and we may be assured the supply exists somewhere, and is attainable with proper effort. Besides physical wants we have the needs of the soul which must be fed. We all need love, sympathy and charity from our fellow creatures. Without these we pine and droop.—Whatever need of this character we feel, let us first bestow it on our neighbor, and a return of the same will follow in some way from some source. It might seem paradoxical, but what we want we must give.

The session closed with remarks through Mrs. PRATT, of Braintree.

The evening was devoted to conference, in which the prominent speakers were Messrs. CHANDLER and MIDDLETON, who spoke in eloquent terms on the false and true ideas of Deity. An hour was given to discussion of the true position and rights of women.

THIRD DAY.

Business matters and a discussion verging a little on "side issues" occupied the attention of the meeting for two hours of Sunday morning, when the number in attendance became too great for the capacity of the church, and an adjournment was made to the grove. Here, after singing and invocation, a discourse was given by Mrs. TOWNSEND in continuation of the same subject previously spoken upon through the same medium.

Mr. POTTER, trance speaker from Mass., followed with a discourse on Harmony. He said, the evils and inharmonies which we lament are the result of inequality. We should have an equilibrium of our own faculties as individuals, and equality of rights and privileges in our relations to each other. Wisdom is the means to the attainment of harmony. John on the Isle of Patmos saw an angel descend with an open book in his hand and set one foot on the land and the other on the sea, and "he sware that there should be time no longer." This figure corresponds to man's nature; man stands with one foot on the natural, the other on the spiritual, and the little book is wisdom. When wisdom has come to man, time is to him no longer; he has taken hold of eternity; he sees himself immortal. Wisdom cannot be *got*, it must be *grown* in the soul.

After this lecture Messrs. ROGERS of Pittsfield and DAVIS of Barnard became entranced and were caused to speak for some fifteen minutes alternately in an unknown tongue. At the conclusion, the first named gentleman was impressed to give an interpretation. Some Indian spirits had spoken through the mediums and told of the efforts of the missionaries to convert them to Christianity daring their earth life. The missionaries had come with the Bible under one arm and a gun upon the the shoulder, had planted new sins among their people, and resting the gun on the Bible, had shot them down by thousands. This was a most convincing demonstration of spirit-power. Mr. King, formerly of Bridgewater, Vt., who spent the last sixteen years in the far west, was present in the audience, attending a Spiritualist meeting for the first time in his life. He was astonished and delighted to find the language one which he had learned among the Indians. This test, as he assures us, was overwhelming.

In the afternoon, L. B. MONROE, of Boston, gave a lecture on Magnetic Influences. Miss A. W. SPRAGUE followed with a beautiful discourse, full of life and feeling, on the subject of Justice. A. E. SIMMONS, of Woodstock, concluded with an able argument on Inspiration.

The closing session in the evening was devoted to a conference in which trance mediums only took part. An abundance of profitable instruction was given through the various speakers.

Our necessarily brief and fragmentary allusions to the exercises of the convention give little idea of its character. When we state that attentive audiences were present for more than *ten* hours each day, some conjecture may be formed of the zeal of the speakers and the interest of the hearers. And even after three long days of speeches, many lingered on Monday to hold circles and continue the intellectual and spiritual feast. The whole proceedings passed off admirably, and the large company dispersed to their respective homes with a feeling of satisfaction as to the manner in which the exercises had been conducted, and with delight at the pleasant and elevating influences with which they had been favored.

X.

Correspondence.

Spiritualism in New Orleans.

NEW ORLEANS, Aug 3, 1858.

By becoming a resident of the Crescent City, I have learned that there exists here a greater amount of spiritual development than the casual observation of a stranger would note. So distinct are the three great divisions which national peculiarities, caste and prejudice have caused, that except to those who occasionally mingle with all, the progress of the new philosophy here is scarcely perceptible.

The mediumship of New Orleans is less concentrated than in most other places. Our healing medium, Valmore, still presides at his round table, and multitudes are every day eagerly thronging the place, that they may feel the healing influence which he is able to dispense, and, in numerous instances, successfully. A short time since, a man, so paralyzed that he could not move unaided, was the recipient of this wonderful magnetic power for the space perhaps of half an hour, when he was able to arise, and, placing his staff under his arm, walked away erect, without assistance. This is only one instance of the many cures which are daily occurring; and the light which the mediumship of this humble individual sheds abroad, although we are obliged to search a bye corner to find it, yet may illuminate thousands. And we are not destitute, in the higher walks of life, of susceptibility to spiritual influences, although in some instances they conflict too strongly with the grosser duties of external life, and thus produce a morbid sensibility which sometimes unfits the subject for the performance of those duties which very properly have been termed the basis of all spirituality; yet most surely is the reception of these finer influences (arousing into life a keener discernment of the beautiful) the only sure pathway to higher life.

Conversing the other day with a gentleman of remarkably refined and sensitive cast of mind, who is too alive to the spiritual to observe always profitably the ways and means of sustaining the external body, I was pleased with an antidote he found one day to his besetting sin of allowed fits of despondency. Life, he said, appeared to him one unvaried scene of gloom; not one ray of light or hope illuminated his horizon; all was dark despair; even death, which he coveted, seemed an uncertain good. In this unhappy condition he was walking the street and the iron grasp of desperation might have destroyed him, had not his eye accidentally fallen upon a little child of remarkable beauty, sitting upon a doorstep, with a flower in her hand, which had attracted a gorgeous butterfly, which, poised upon almost spiritual wing, would taste the honey of the flower. The child, enraptured with the elegance of the insect, and yet half afraid, held out the floral vase, at the same time shrinking back and throwing herself into an attitude of exquisite gracefulness, her ivory-like shoulders shaded only by the soft luxuriance of her waving tresses, and the whole figure spiritualized by the depth and intensity of the gaze of her azure eyes. A chord was touched in his soul whose vibrations chased away, as if by magic, his despondency. He was no longer alone in the world, for he could appreciate a beauty which he had found in his pathway. Nature gave out for him a gush of music, which filled his soul with harmony. He had touched a key-note upon life's organ, and now the thrilling melody swept o'er his soul, filling its inmost recesses with harmony, beauty and love.

Oh, that we were sufficiently refined and spiritualized to always perceive the beauty which God, with lavish hand, has abundantly scattered in every department of earthly life, and always to hear the sublime notes of that grand and continuous anthem of praise from all creations throughout which He is ever dispensing harmony and happiness!

Manifestations of great local interest are continually being given, and a "hopeful revival" of interest in the cause attracts our attention from the danger of fever, at this usually unhealthy season. We have, however, no epidemic as yet, and may escape the curse, which sometimes here proves so destructive to human life.

Yours for Truth. FRANCES E. HYER.

Spiritualism and the Future State,

AS APPREHENDED BY THE PUBLIC PRESS AND COLLEGE PROFESSORS.

FRIEND NEWTON:—In giving its readers a report of the recent exercises at Williams College, the Springfield *Republican* takes occasion to criticize some of the efforts of the students in the matter of pronounciation, and remarks that "Dr. Griffin would turn in his coffin, if there were truth in spiritual communications, on hearing these slips of tongue, pen and professor."

Having but a limited knowledge of the laws, facts and philosophy of Spiritualism, I find great difficulty in understanding how such strange and startling phenomena as the turning in the coffin of the ashes of men long since deceased can take place consequent upon the faulty pronunciation of certain words by the students of a college.

One of the Professors, in responding to the *Republican*, rather complicates than helps the difficulty by observing that "if Dr. Griffin would be disturbed in his coffin by such pronounciation he has certainly more broken slumbers than should belong to so good a man;" implying that the highest felicity to which the good can attain on departing this life, is an unbroken slumber in the grave?

The *Republican's* idea of Spiritualism, and the Professor's notion of the future state, seem odd enough to have emanated from that queer 'od-force' which some contend is at the bottom of modern spiritual phenomena.

The *Republican* might say, in meeting my difficulty, that a power that could turn a table might turn a Griffin. Perhaps so. But what instance can be given of modern spiritual force seeking a D. D. or other subject in the grave long after decomposition had done its work on the remains of the individual?

Or when and where have "spiritual communications" affirmed that those who depart this life inhabit boxes six feet more or less under ground, where they enjoy slumber unbroken, fitful or partially quiet, according as they may have developed character, good bad or indifferent, during their brief sojourn on the surface of the planet?

This you see is running man's immortal existence literally into the ground; and I should be glad to have you inform me if you can whether the *Republican* is right in affirming that "spiritual communications" are responsible for teaching such a *grave* destiny for the human race.

E. W. T.

SPRINGFIELD, Aug. 1858.

[The *Republican* is noted for its confused ideas relating to everything spiritual. In supposing that spirit communications come from dead bodies smouldering in their coffins, instead of living, active, conscious, emancipated minds, that paper is not more grossly mistaken than when it asserted that Spiritualists in Boston met in naked circles! It seems to have a proclivity to the groveling and the loathsome.—ED.]

An Important Question for Old Theology to Solve.

Mr. Editer: there has ben a grate discushion doun here in Squawbetty about the Divil, and the hogs, but I wil begun to the beginen. you se Zeke and I, and unckle Bens sun, Jeames, al went doun tu here our old parson ex-pound the scripter. his text was in Levitcuss or Ecleziasticuss I have forgot which, but twas about the Divil goin inter the hogs; the subject was so affectin that when he cum to tell about the hogs bein drownded most the hull congreshun busted out a cryin and so you see I forgot exacly wich chap the text was in; he told us to take it hum with us, for it wud make us Wise unto salvashun. Wall you see we tuk it hum and appinted one nite tu clucerdate the subject. Jeames thort twud be bes to meat at Ant Mimas, case she and the ministers wife was cusins, and he thort she wud be likly to now sumthin about it. Wal you se we met accordin to apintment and chused a morderatur and then the discuss-shun commenced by ant Mimas sun bill, asken the quetshun how manny hogs there was; then we all loked at one nother with asstonishment at the wisdom of Bill, but ant Mima sed that are was not a proper quetshun becase it belonged to the hidden misterrys and was untirely unproppер for us finite critters to consider. Then Zeak wanted to no if one divil went inter all the hogs. Ben sed that are was unpossible for one parson-all Divil to get inter all the hogs. Ant Mima sed twas her opinun that there was one Divil went inter evry hog. The Morderatur sed that was his opinun. Bill sed he wud like to enquire *threw the president* ef all the hogs was drownded, case they coodent swim, and ef anny of the divils was drownded. The president sed he bleeved the hogs was all drownded, but the divils come out of the hogs and swum ashore, and here the metn ended. And now Mr Editer as this is the most importantest questhun that has cum before the world sense the dazs of Old Anx-ine, I want you to see if you can find onnybodty in Bosting that can give enny lite on the subjeckt; but lest you shud not understand it I will state the questshun

agin, which is how cum so menny hogs to git drownded and not kill nary Divels?

Squawbetty, Aug. the 1 1858. Yurs for the truth, OBE.

[We doubt not the readers of the AGE will pardon our correspondent's evident lack of early literary culture, in consideration of his present earnestness in the pursuit of knowledge. We presume the visits of the schoolmaster to Squawbetty, in "Obe's" early days, were, like angels' visits in the past, few and far between. As to the "important question" which now agitates that sequestered community, we feel hardly competent to give a decision. We think it probable, however, that the unhappy beings referred to, being reputed natives of a very *warm* climate, had a strong repugnance to *cold water*. Such, at least, is a usual symptom with those unfortunates who become familiar with SPIRITS of the ARDENT kind now-a-days. But, we recommend that the problem be referred to that Reverend Divine of our city who is well known for his "South Side Views" of things in general. He has recently demonstrated, to his own satisfaction at least, the "reasonableness" of an endless residence amid sulphureous flames (an "extremely southern" view); doubtless he can make equally clear the *unreasonableness* of drowning devils in cold water.—A. E. N.]

Medium Wanted in California.

A correspondent writing from the land of gold, says:

"The cause is progressing in California—not so rapidly as we could wish, but *very* surely.

"I wish a first class test medium could be induced to visit us and make the tour of the State. I feel almost sure that he would find it lucrative, while he would do a vast amount of good in spreading the truth."

Who will go—not for the sake of the *gold*, but of the *good*?

Boston and Vicinity.

Grove Meeting at Milford, Mass.

The Spiritualists of Milford, Mass., held a grove meeting, on Tuesday of last week, on the ground belonging to John G. Gilbert, at So. Milford. Some seven hundred people assembled as early as 10 A. M., and half an hour afterward the meeting was organized by the choice of Rev. ADIN BALLOU, of Hopedale, as presiding officer.

Upon taking the chair, Mr. Ballou spoke of the favorable conditions under which the assembly had convened, and in a few well-timed remarks, urged the practical operation of charity in the minds of all present, and the importance of hearing aright that which the inspiration of the hour might give them.

The assembly then united in singing the familiar tune of "Edinburgh," the melody of which, as it soared upward and reverberated against the dense foliage above, produced a grand and harmonizing effect upon them.

Miss FRANCES DAVIS, of Waterford, N. Y., was the first medium entranced. For one hour she poured forth a strain of eloquence "truly wonderful in one so young," as a skeptic observed at our elbow. Her subject was "Our Father, give us *this* day our daily bread." It was handled in a manner that showed a very superior controlling intelligence.

At the conclusion of her discourse an hour was given to supplying the wants of the material man. For this the most liberal arrangements had been made by the committee. The tables were well supplied with every concomitant to a substantial repast, and presented a pleasing and inviting appearance.

After dinner, Rev. B. H. DAVIS, of Poughkeepsie, occupied the stand, and was speaking with a good deal of energy when our reporter was compelled to leave the grounds to secure the last train for Boston. Other excellent mediums were present, including Mrs. CURRIER of Lowell, and Mrs. ROSE of Providence.

This grove, which has been fitted up and used for Spiritualist meetings for the first time, will hereafter be kept for this purpose. It has very many local advantages, being situated on an eminence a short distance from the depot of Milford and Boston road, and easy of access from a large tract of surrounding country. There is, also, a good influence about the place, and a harmonizing atmosphere, that susceptible persons feel in an extraordinary degree. It is to be hoped that this pleasant spot may often be the scene of gatherings similar in character to the one we have described.

Rev. Mr. Pierpont at Cambridge.

On Sunday last that veteran of the pulpit and the platform, Rev. JOHN PIERPONT, lectured before the Spiritualists of Cambridgeport. In the afternoon, Washington Hall was crowded with hearers. The venerable speaker was suffering from a severe affection of the vocal organs, but nevertheless exhibited something of the characteristic fire and vigor for which he has long been noted as an orator.

After announcing as a text the words of Jesus, "Why, even of yourselves, judge ye not what is right," he proceeded to define his position in relation to Spiritualism. He did not *profess* to be a Spiritualist; that is, he did not belong to a Spiritualist church or society, nor was he a medium for spirits. Nevertheless he had been long an interested investigator of the subject, and had enjoyed the unusual advantage of having a medium in his own family, through whom, as well as through others, he had received numerous communications purporting to come from disembodied spirits. He was an honest inquirer, not afraid of truth, and would follow wherever it should lead. He could not believe on authority, but must believe on evidence. It was his duty, in the spirit of his text, to judge for himself what is true in theory, as well as what is right in practice. He did not consider it of any consequence to his hearers what his *belief* was, for each must believe for himself according to the evidence presented.

The question was, Is it a truth that disembodied spirits do, under any condition, or in any way, manifest their presence to or communicate with persons in the body? This Spiritualists affirm and their opponents deny.

He proceeded to argue at length that such communication was both possible, desirable, reasonable, and was susceptible of proof. But the kind of proof must correspond to the nature of the thing to be proved. A mathematical problem requires mathematical demonstration—a moral question must be settled by evidence appealing to the moral perceptions—a historical question, like this, must be determined by historical evidence, that is, testimony—the testimony of one's own senses, and of other credible witnesses.

He had himself witnessed phenomena which could not be referred to the known unintelligent forces of nature; he was therefore obliged to assign them to spiritual agents, by the same process of reasoning by which he arrived at the conviction that there is a God who acts in and through nature.

He narrated at length facts which had come under his own observation, and others which had been reported to him by credible persons, which, to his mind, appeared to settle the question of the agency of spirits. Among other facts, he stated that a gentleman in whose veracity he confided, told him that he had placed paper and pencil on the floor, and seen that pencil arise from the floor, no visible hand being near it, and write an appropriate communication, signing the name of the gentleman's own deceased daughter. Those who saw and knew such things could not evade the conclusion that spirits communicate.

In the evening the City Hall was obtained for the meeting, and was well filled by a highly respectable audience. Mr. Pierpont devoted the time to a review of some of the common objections urged against spirit intercourse, taking as a text the words, "Beloved, believe not every spirit," etc. In the course of his remarks, the speaker affirmed that he found nothing in spirit-manifestation and intercourse that conflicted with the Bible; on the contrary, he must admit that what he had witnessed had confirmed his faith in many things in the scripture narratives which he had before found it difficult to credit. He thought the testimony of living persons that they saw spirits, especially when they correctly described the appearance of individuals whom they had never seen in the body, to be as credible as that of Bible seers. As to the doctrine of a future *physical* resurrection, he had not believed that these twenty years.

In conclusion, he considered the subject of the utmost importance, and hoped it would continue to agitate the public mind, until all should come to a knowledge of the truth.

We understand it is Mr. Pierpont's intention, as soon as his physical health will admit, to hold himself in readiness to speak on this topic whenever called upon. His address is West Medford, Mass.

☞ The Sunday meetings at the Melodeon in this city, will not be resumed until Sept. 12th.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Aug. 27th.

The following question was adopted for discussion: "Are spirits an efficient power in the affairs of mankind, of individuals and of nations?"

Dr. ORTON said: We know that spirits communicate with us, give us advice, etc., but this question is intended to embrace something more. Do they influence our decisions and actions, unknown to ourselves; not by coercing our wills, but by suggesting motives and exciting emotions on the inner planes of our nature; and can they, and do they, sometimes, rescue us with strong arms from impending dangers; and in like manner do they make themselves a positive and operative power in societies and the affairs of nations? Many believe that they do. The decision of the question must rest mainly on facts, though the philosophy involved is undoubtedly on the side of the affirmative. The acknowledged power of mind to impress and be impressed, leads directly to this conclusion. When we see a friend about to pursue a doubtful course, or giving way to passion, we say to him, Do not do it; take time to consider; or, perhaps, on the other hand, we say to him, That's right; give blow for blow, wrong for wrong, and vindicate your manhood. Many believe that the spirits about us influence us in the same way, for good or evil, according to their dispositions. If this be so, it will be seen that the field which the question opens to our exploration is a most important one.

In our records of modern facts, we have many statements of the intervention of spirits to save persons from danger; and sometimes, it would appear, that an individual has been removed bodily, by an invisible power, ten or twenty feet, from an exposed situation—in consequence, perhaps, of the fall of a building—to a place of safety. A certain medium states, that on passing down Broadway one day, he saw two men quarreling, and one of them had his fist raised to strike the other, when the medium, with his open eye, perceived a little spirit child on the shoulder of the outstretched arm, gazing imploringly into the face of the enraged man. Suddenly the arm fell, the face of its owner became calm, and he said he believed he would not strike. If we go back into past centuries, we find like records of the exercise of spirit-power. Greek and Roman history bear witness to it, and their poetry is full of it. In Hebrew literature it is the same. The diverse books of different ages which go to make up the Bible, affirm it on almost every page. An angel set the apostle free; an angel rolled away the stone from the sepulchre; the servant of Elisha saw the hosts of the Lord encamped about them; and the stranger told Joshua that he was the leader of the armies of the Lord. Now if these records are to be believed, those armies were not drawn up merely for show; they had a work to do. The speaker said, soon after the execution of Lopez, the Cuban patriot leader, he got in communication, as he supposed, with his spirit, when the Cuban said, that he was now in a position to do more for the liberation of Cuba, than before, and that he would never rest until this one great object of his life was accomplished.

Mr. COLES: Without doubt spirits do influence us in our actions, but they cannot, so he thought, be marshalled by us to do our bidding. If Lopez, as a spirit, could work for the liberation of Cuba, the Spanish spirits could oppose him. He had heard of a case where the spirit of a former wife had attacked and choked an innocent woman; and on one occasion so severely, as she was descending a flight of stairs, that she would have fallen to the bottom had she not been caught and sustained by a person near her. But there were things in this connection hard to be understood. At the massacre of St. Bartholomew in France, for instance, where seventy thousand Protestants were put to death by the Catholics in three days, if the Catholic spirits were urging them on, where were all the Protestant spirits at the time?

Dr. GOULD: If we are materialists, and will accept no proof aside from the movement of ponderable bodies, or that which appeals to the sense of sight or touch, this question will be found a difficult one to settle. On the plane of Christianity it is different. Christianity directly recognizes the existence of a spirit power which is not tangible to the physical senses; and unless Spiritualism is coupled with Christianity, its problems will remain unsolved, and it will go down.

Dr. HALLOCK: Dr. Gould mistakes. The founders of Christianity based it on facts. It is their successors who deny the facts. Now we are having a succession of these facts, and let us look at them. It is in proof that we are surrounded by spirits, and that they act upon us. He answered the question in the affirmative—Spirits are an efficient power among us. They protect and do us good. Whatever he had witnessed, consisted of acts of kindness. Opposite acts also are referred to spirits, but he had never witnessed them.

Dr. GOULD: The natural man cannot discern the things of the spirit, because they are spiritually discerned. This lies at the basis alike of Spiritualism and Christianity. Without it they are nothing. One of old says, seek earnestly the best gifts; and yet, he adds, I show you a more excellent way. Sitting at a table and getting raps, is good in its way, but it is not the best way. He recollected no case where Christ or his apostles were dependent on a circle, to enable them to get a spirit communication.

Dr. MASSY: The whole Christian world bases itself on the fact that God does impress his creatures. Where two or three are gathered together in my name, there am I in the midst. It is evident that we are dependent for life and strength altogether on unseen agencies. The bread we eat nourishes us in an unseen way; and the same is true of the invisible air we breathe. The breath of contagion travels on the winds, unseen; and a lady takes the small pox from a roll of bank bills. All this we can believe. But are there intelligences which influence us for good or evil? He believed there were. He also believed with Elihu, that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. It has been the belief of all nations that they were influenced by superior powers; and he believed that spirits are an efficient power in the affairs of mankind.

Mr. LITCH: This question is fraught with the highest interest. He would relate one or two facts. He had felt a strong impression to go from Albany to Troy. It was inconvenient, but he went. At Troy he fell in with a Mr. Hill, who had recently had a remarkable escape from a robber. Mr. Hill had sold a drove of cattle, and had two thousand dollars in his pocket. He was travelling with another man in a buggy, when his companion presented a pistol and fired upon him. He sprang from the buggy, and though five balls were shot at him, one of which struck one of his buttons, he escaped unharmed. Mr. Hill, though no Spiritualist, said that, at the time, it seemed to him that his departed relations were about him, endeavoring to protect him. The speaker said to Mr. Hill, If there is a power to guide the ant, do you not suppose there was a power to guide those balls? Again, he was impressed to go to a Baptist meeting, and went. When there he accosted the minister and said to him, Is the immortality of man a law of nature? The minister replied, That is a remarkable question, for that is the subject of my sermon—a subject which I have been debating in my own mind for four years, but you could have had no knowledge of it. The speaker said he occupied apostolic ground on this question, and to this all would be obliged to come at last.

Mr. SWACKHAMMER: The New Testament contemplates a new dispensation. It speaks also of the *raps*, in a certain way. Behold I stand at the door and *knock*, and if any man will open to me, I will come in and sup with him, and he with me. The speaker said, he observed, almost universally, that Spiritualists object to opening the door to Christ. They will open it to almost any other spirit, but why not open it to him, and listen to him for a while? He knew several instances where persons had been injured by other spirits. A lady of his acquaintance was now subjected to the influence of a spirit who seems determined on her destruction. Among other things, she had received a severe blow across the forehead, which left a mark as though it had been produced by the back of a knife.

Mrs. BARNES here became entranced. The controlling influence spoke in bad poetry, and seemed to think that the Conference was wasting a good deal of time; but the strong points which should have replaced this waste, we were unable to gather from the discourse. The Last Supper was referred to as a parallel to a modern circle; and the devil entering into Judas, as an illustration of evil influence. Of Christ himself, the speaker did not seem to have a very exalted opinion. She or he—whichever it might have been—preferred going directly to God, whose providence, everything declares, is over all.

Mr. BAKER said, he believed that mankind were influenced in their actions both by good and evil spirits. Among the illustrations he gave, was the case of Daniel Webster, who declared that he was prevented by a special providence from going on board the Lexington, which was burned on Long Island Sound.

Dr. MASSY affirmed this incident, which he had heard Mr. Webster relate; as also another, when the distinguished statesman declared that he was saved by an impression, which he considered an interposition of Divine Providence, for his safety. J. R. O.

Compend of Facts.

The Gift of Healing.

The following examples of the exercise of this power, we select from a large number at hand:

Mr. ROBERT STEVENSON, of East Lenox Street, Boston, furnishes a detailed account of the case of his wife, who has recently been raised to health. We abbreviate it for our readers. Mrs. Stevenson was attacked last winter by a severe nervous disease, which the physicians at first pronounced an affection of the heart, afterwards cancer in the stomach. Their treatment was of no avail; she became utterly prostrated, and was given up to die. About the first of May, when it was the physician's opinion that at best she could survive but a few days, she consented that her husband should call a healing medium. Mrs. Parmelee, of this city, was consulted. The spirit controlling her averred that neither disease of the heart nor cancer existed, but a "general disorganization of fluids, and consequently obstructed circulation," and that a cure could be effected. A course of treatment was prescribed, which resulted in immediate improvement, and within thirty days, Mrs. S. was able to be in the street. Mr. Stevenson says he does not wish this statement to be taken for granted, but asks the most searching scrutiny of the facts by any who may doubt.

Mrs. CLARISSA V. ALDEN, of Eastport, Me., states that she had been a sufferer for twenty-three years—for the last five of which she had been entirely prostrated. Recently she met at Portland with Mr. David C. Dinsmore, a healing medium, who, after a few week's treatment by the laying on of hands, and without the administration of a particle of medicine, has fully restored her to health.

Mr. THOS. OBRIEN writes us from Door Creek, Wis., to the effect that about three years ago, while engaged in building a railroad at the iron mines, Lake Superior, he contracted a bad cough with hemorrhage of the lungs, which compelled him to leave business and seek medical aid. He proceeded to New London, Canada West, where he put himself under the care of the Government physician. He was soon told that his disease was a settled and hopeless consumption. He then started for his father's home in Wisconsin to die. On the way, while in Michigan, he called on a friend, who advised him to see a healing medium in that vicinity. He thought Spiritualism was a deception, and did not "wish to have anything to do with that kind of folks;" but at length was persuaded to go. The medium, who was an utter stranger to him, was entranced, and informed him that the spirit of "Sherman" was present—a man with whom he had been acquainted on Lake Superior. This spirit talked with him about matters which were known only between the two. A spirit physician then examined him and told him he could be cured—prescribing "water and magnetism." The pains from which he was suffering at the time were all removed by passes; and after following the prescription for a proper period, he became a well and stout man. During the process of cure, however, at one time, he suffered severely from an ulcer, and became paralyzed in one side—lost the power of speech and of sight—and was supposed to be dying. The medium was sent for, and she pronounced him dying. But she was immediately entranced, and made to say that he would recover—which proved true. Other facts transpired, in connection with the case, all which seem to have convinced our correspondent that spirits can communicate, and that Spiritualists are not the "kind of folks" he once supposed them to be.

Tests through a Skeptic.

A gentleman who resides in the vicinity of Boston, informs us that his wife, though an unbeliever in spirit-intercourse, is nevertheless at times entranced and controlled by influences claiming to be disembodied spirits—entire strangers—who have frequently communicated statements relative to their earthly life, which, on inquiry, have proved true. He gives the following as specimens:

One spirit claimed to have borne the name of Dorcas Rae—lived in Columbia street, Boston, No. 3—died of old age, at the age of 83 years—was unmarried—attended Brattle-St. Church—said Spiritualism was true, and she was very happy, and desired her friends to know it.

(No person present ever heard of such an individual, but on application as directed, the statements were corroborated. The same in the following case:)

"My name is Mary Harvey. I died at No. — Tremont St. while on a visit there, of fever; was not taken proper care of—was to have been married in one week. I once lived in Salem. Go and find out about me. Mrs. H——, who keeps a store on Washington St., knew me; I once worked for her. I want them to know I came. They did not do right by me. Miss A—— knew me—lived in the same house. Have been in the Spirit-world 19 years."

(In this case some parties who were inquired of did not want to admit the facts, but *did*.)

Some of the Facts.

"I have myself seen the answer to a question, raised in open daylight, in less than one minute, out of the flesh and blood of a woman's arm! The answer was in fair, round letters, accompanied by a well-drawn diagram to illustrate its doctrine. I have in my possession an answer to a question, written with a pencil taken out of my own hand by a *seventh* hand, when there were but three persons visible to the senses, in the room and I knew the exact position of *their six* hands. In compliance with a request, I have seen a common-sized table moved with great rapidity and force, in all directions about a room, when the only persons visible, instead of causing its motion by touching it, had all they could do to keep out of its way. I have made one of three persons, the other two heavier than myself, who stood upon the table at the same time, and were lifted clear of the floor; the other six or eight persons present merely sitting by and looking on. I have had mental questions answered by being patted on the head by a pair of hard, muscular hands, when the only other pair near me belonged to a young lady, and they, during the whole time, were firmly held in my own. I have been gently and caressingly pressed upon the back of my own hand, by a pair of *little hands*, as of a child, when there was no child belonging to this world, in the room, or in the house. I have seen a man lifted, several times in succession, clear of the floor, with no other visible human being within *fifteen feet of him* whilst it was being done; the twelve or fourteen persons who saw it with me, having no farther conscious agency in the matter than simply observing it. I have heard music, which was delightful to listen to (I am no judge of its scientific value), from a piano with its key-board turned to the wall, and its own legs at intervals beating time to the music. I have heard "Home, Sweet Home" from an accordeon, with sweeter effect than from any other source, while the instrument was being held upside down under a table, and by *one hand only*, every other hand being *upon* the table."—*Dr. Hallock, in Road to Spiritualism.*

Spiritualism in Dentistry.

Mr. L. F. Dearborn, of Candia, N. H., states that a lady of that place, while on a visit to Lowell, Mass., a short time since was very anxious to have some teeth extracted, sixteen in number. She was fearful, however, that the pain and excitement which would naturally result from so severe an operation, might prove detrimental to her health. But the day before it was performed, a circle of spirit doctors came to her, among whom was one who claimed to be a brother of Dr. Gerry, a dentist of that place. They told her that if she would consent to have the teeth extracted on the morrow, they (the spirits) would assist in the operation. She did so, and the result surprised all who witnessed it. She was entranced, and the sixteen teeth were removed at one operation, without the least pain. And what is stranger yet, her gums and jaws have never troubled her in the least since. Should any one wish to test this matter, they can do so by calling upon Dr. G. A. Gerry, No. 24 Central street Lowell.

Redeemed by Spirit-interposition.

Mr. Wilson, of Canada, at the Abington Picnic, stated that he was once on a steamboat on the Mississippi River, when a man came on board very much intoxicated, and extremely profane. Soon he reeled and fell overboard, but was at length rescued with great difficulty, when life was nearly extinct. After much labor he was resuscitated, and his first words were a request to bring him his liquor-jug. It was brought, when he ordered its contents thrown into the river, declaring that he would never taste another drop. He stated that while externally unconscious, his spirit-wife (or mother, we are not positive which,) had come to him, and so earnestly implored him to abjure the intoxicating draught, that he had determined to do it as long as he lived. Mr. W. said he was with the man for some time afterwards, and never saw any further signs of intoxication, or heard a profane word from his lips.

Various Items.

SPIRITUALISTS IN THE ROMAN CHURCH.—Rome has long ago condemned the whole Spiritualistic movement, and forbidden all members of the Church to take any part in the experiments. Nevertheless, Spiritualism has found adherents also among Roman Catholics. The most celebrated medium is a female servant in Munich, who pretends to receive revelations from some higher spirits. Singular enough, the spirits are all believers in the doctrines of the Roman Church, but censure severely the corruption in the Church, and especially the depravity of the clergy. Her revelations were published under the title, "Communications of blessed spirits and the Archangel Raphael, through the hand of Mary Kahlhammer and the mouth of Crescentia Wolf." They found adherents even in the highest ranks of society. Two of the believers went to Rome, to prevent, if possible, a condemnation of her revelations by the Pope. But in vain; the book was forbidden as superstitious and pernicious; and when the seeress and her adherents refused obedience, they were excommunicated by the Archbishop of Munich. But, nevertheless, they continue to increase, and the "*Volksbote*," the Catholic organ of Munich, calls on the Government to suppress the whole movement by force, because the spirits begin also to utter political sentiments which are anything but conservative. The *Evangelical Church Gazette* of Hengstenberg brings a long article on the revelations of Mary Kahlhammer, with numerous extracts from her book, according to which the spirits in Germany seem to lack intelligence and good breeding as much as in America.—*Independent.*

MYSTERIOUS DISPPEARANCE AND PROBABLE MURDER OF A YOUNG GIRL.—[We are requested to copy the following from the Boston *Bee.*]

A young lady named Miss Martha M. Jeffery, residing in New York city, left her home on the 6th of April, 1857, to go to her place of business, since which time no trace has been had of her. It is believed she was seduced way by a man named Daniel Hays, at that time a watchman in the Washington Market in that city. Hays had a wife at the time, who was an invalid, and he induced the girl to reside in his family to render some little assistance about the house. It was by this means he gained her confidence and effected her ruin. Both disappeared at the same time, and no intelligence having been received during the long interim, it is feared she may have become the victim of violence. Hays is about thirty-three years old, low in stature, broad round shoulders, blue eyes, fair complexion, and has a singular way of talking. The distracted mother is anxious, if possible, to procure some light as to her daughter, and will reward any one with $100 who shall restore her, if living. She will also pay a liberal reward for any information concerning the scoundrel Hays, who has resided on Long Island, and at or near Galveston, Texas. He is a blacksmith by trade and has followed boating. The young lady is 19 years old, low stature, rather broad shoulders, chestnut-brown hear, fair skin, nearly black eyes, round-moulded features and small hands. Any information will most gratefully received by addressing J. A. Jeffery, 137 Pond street, Providence, R. I.

CLERGYMEN IN THE BALL ROOM.—A correspondent of the Chicago *Press* and *Tribune*, writing from Atlanta, Logan county, Ill., thus describes the singular termination of the Fourth of July ball in that town:

"It appears that the managers, several days since, sent special invitations to the ministers of the various churches in town to attend the dance, thinking to have a good laugh to themselves over it; but to the surprise of those present, after the ball had got under full headway, four of the aforesaid ministers made their appearance in the hall, and soon were mingling with the bystanders. The 'set' being through, the announcement was made that the ministers having been solicited to attend, desired that a portion of the time should be set apart for them, which was acceded to. Then commenced the *religious exercises of the ball!* One preached, another prayed, and another struck up a good old hymn, when the dancers, seeing what turn matters were likely to take, ordered the musicians to proceed, and began the dance again, leaving the ministers to do their own singing, and make their exit the best way they could."

CRINOLINE AN OBSTACLE TO SALVATION.—I heard yesterday a colored gentleman preach, and his manner, matter and emphasis would have done no discredit to the plantation preaching in Alabama. He gave the greatest blast against crinoline that I have heard this year. He said, "My bredderin, de scriptur say straight am de gate and narrow be de way to salvation; how dem going to walk dare what wear de hoops." And the colored bredderin knew that the preacher had made a *hit*, and for full two minutes there was such a rumpus that the world would have thought there was a general row. "Amens," "dat um good," "hit him again," "dat be de blow," "so him is," "hallilujah," &c., flew on all sides with guffaws that shook the tabernacle. Forrest never made a more palpable hit.—*N. Y. Correspondent of the Boston Journal.*

"A NEW LANGUAGE." Prof. Scherb, in a lecture introductory to a course on the "Poetry of the Bible," lately quoted the following from the sermon of a monk, preached in Germany just at the commencement of the Reformation:

"They have lately got up a new language which they call Greek, and which is crammed full of heresies. I counsel you to beware of it, and especially of a book in that language called the New Testament. This is full of thorns and adders. They have also invented another new language, called the Hebrew. All who read this will certainly become Jews."

PERSONAL AND SPECIAL.

Dr. LYON requests us to say, that in consequence of the appearance of a circular addressed to Spiritualists, assailing his character and calculated to destroy public confidence in his sincerity and morality, he has concluded to withdraw all his appointments, and to discontinue his public labors, until he can meet the charges of his assailants and prove himself to be worthy of the confidence of his friends. His address for the present will be at Lowell, Mass.

Mrs. FANNIE BURBANK FELTON will lecture in Providence the 5th, 12th, 19th and 25th of September, and in Pawtucket the 8th, 15th, 22d and 29th. Those wishing her services subsequent to that time, can address Willard Barnes Felton, Providence, care of Rufus Read.

Mrs. V. J. BURRELL, trance speaking medium, will answer calls for public speaking upon the Sabbath, or at any time desired. Please address, Randolph, Mass. 36—3m

R. P. AMBLER is engaged at St. Louis for three months from Sept. 1st. He may be addressed at that place, in care of J. J. Outley.

Dr. REDMAN, after an absence of many weeks, in consequence of the protracted illness and decease of his wife, has returned to New York, and may be found at his rooms—office of Drs. Orton and Redman—108 Fourth Avenue, New York, a few doors above their late location. His Tuesday evening circles—limited in number, at a charge of $1—will be resumed on the evening of the 7th September, from 8 to 10 o'clock.

GEORGE ATKINS, trance-speaking medium, will lecture in Putnam, Conn., the first Sabbath of each month, until further notice. He will also answer calls from other places to speak on the Sabbath or at any other time. Address, Webster, Mass.

Mrs. J. W. CURRIER, trance-speaker, will answer calls to lecture, in any part of New England. She is a clairvoyant and TEST MEDIUM. Address, until further notice, Lowell, Mass.

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

Obituary Notices.

ASCENDED.—On Monday, the 23d of August, from the residence of her father, Simeon Arnold, in the city of Hartford, Mrs. HELEN L. REDMAN, wife of Dr. Geo. A. Redman, like a flower folded too soon, but not unwillingly, took her departure for purer, brighter realms, on which her reason had long rested with delight. Her age was 24, and her disease consumption. O.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, SEPTEMBER 4, 1858.

LETTERS RECEIVED.—S. Robinson, S. Niles, S. Albro, S. P. Kelsey, C. C. Preston, P. T. Snow, J. L. Beardsley, J. R. Morley, P. Nims, L. F. Dearborn, M. Wright, J. Breed, R. Vallant, J. Q. Henck, J. T. Cram, G. Barnard, J. M. Peebles, G. Smith, M. A. Holbrook, W. Koch, L. J. Pardee, L. E. Barnard, S. E. C., I. A. Sanford, W. Prior, B. Blood, Jr., A. Hemenway, P. J. Connelly, A. M. Dignowity 2, S. T. Sherman, R. Parker, T. S. Sheldon, E. Davis, E. B. Leavenworth, E. P. Andrews, L. W. Ransom, J. W. Currier, G. Atkins, C. Bates, A. Winchester, D. B. St. John, C. H. Bull, L. Bache, H. L. Bowker, A. H. Hammond, T. S. Newman, D. McNaughton, E. Sweet, T. Glancey, E. Hardinge, T. S. Merrill, R. Lambert, W. Buck, H. M. Twining, E. D.

Announcements.

S. B. Brittan Going West.

TO WESTERN AND SOUTHERN READERS.

The undersigned proposes to leave New York in September, on his annual Tour through the Western States, for the purpose of giving Lectures on the Facts, Philosophy, and Moral Bearings of Spiritualism; together with its Relations to, and Influence on, the existing Institutions of the Church and the World. The course will comprehend in a general way the following subjects:

1. Relations of the Visible and Invisible Worlds.
2. Relations of the Soul to the Body.
3. Nature of the Intercourse between Spirits and Men.
4. Laws of Spirit-mediumship.
5. Classification of Spiritual Phenomena.
6. Philosophy of Life, Health, Disease, Death, and Life in the world to come.
7. Spiritualism of the Bible and Philosophy of Miracles.
8. The Spiritual Idea an integral Element in all Religions.
9. Fundamental Principles and *Legitimate* Claims of Christianity vindicated, and Popular Materialism subverted.
10. Claims of Science and Religion harmonized.
11. Religion made philosophical and Philosophy invested with a Religious importance.
12. "The Unity of the Spirit in the bonds of Peace," on the broad basis of a Natural Theology and a truly Spiritual Worship.

In order to render his labors the more effectual, the undersigned desires to make out a complete programme—before leaving New York—of his proposed travels and lectures, and to this end will thank any friend—in each place where his services may be required—to write him, *in the course of August*, making known the wishes of the people with respect to this proposal.

FRIENDS OF PROGRESS IN THE GREAT WEST!—The writer proposes to discuss the important questions and issues named above, before the assembled multitudes, and to this end your earnest co-operation is cordially invited. With your aid in the execution of the plan, and the continued presence of the invisible agents of a living inspiration, we may hope to be serviceable in a cause that merits the consecration of the noblest human and angelic powers.

AT THE SOUTH IN WINTER.—Should the writer receive a sufficient number of invitations to visit important places in the southern section of the Union, to justify the undertaking, he will spend the winter months in the Southern States, extending his travels—if sufficient encouragement be offered—as far as Galveston, Texas. Will the friends in the South, who may wish the writer to stop at the places where they respectively reside—for the purpose herein mentioned—take an early opportunity to communicate their desires?

Address the undersigned at the *New York* office of THE SPIRITUAL AGE, or at Newark, N. J., his present place of residence.

New York, July 24, 1858. S. B. BRITTAN.

Conventions and Grove Meetings.

UTICA, N. Y.—The Philanthropic Convention at Utica, N. Y., is to be held in Mechanic's Hall, on the 10th, 11th, and 12th of September.

KIANTONE, N. Y.—Grove Meeting at Magnetic Springs, Kiantone, Chautauque Co., 17th, 18th and 19th of September.

CRYSTAL LAKE, ILL.—Convention of Progressive Friends at Crystal Lake, McHenry Co., Ill., commencing Sept. 10th.

WORCESTER, MASS.—Harmonial Colony Convention at Worcester, Mass., 15th and 16th of Sept.

PETERBORO', N. Y.—Free Convention of Reformers at Peterboro', on the 25th and 26th of Sept.

MEETINGS IN BOSTON AND VICINITY..

MEETINGS AT NO. 14 BROMFIELD STREET.—A CIRCLE for trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

MEETINGS AT WALTHAM will be resumed on Sunday next, in Concert Hall. L. J. PARDEE will speak on that day.

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 M. MUNSON and Mrs. H. P. JENNESS, No. 13 Lagrange Place, Boston. 34

Miss HODGES, Healing and Trance Medium, respectfully informs her friends and the public that she has removed to No. 19 Berlin street. 29

Miss WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 32 Carver street. Hours, 9 to 12 and 3 to 9. Terms $1 per hour.

Miss E. MOORE, Rapping, Writing, and Trance TEST Medium. Rooms No. 15 Tremont street, up stairs, opposite the Museum. Hours from 9 to 12 and 2 to 7.

Mrs. L. B. SMITH, No. 43 Eliot street, a successful Healing Medium, prepares medicines adapted to every case. Also, Writing Medium, and Spirit-Seer. Physiognomical and Phrenological examinations by spirit-impression. Circles, Tuesday and Friday evenings.

Mrs. DICKINSON, No. 38 Beach street, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

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, 24 1-2 Winter street—Room 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 for Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street.

HEALING INSTITUTE.

Dr. R. W. LOUGEE, Healing Medium, has taken the house No. 23 Eliot street, for the benefit of the afflicted. In addition, he has procured the services of Dr. BROWN and wife, of Plymouth, celebrated as clairvoyants and trance mediums, who will make examinations of disease, satisfactory, or no pay will be demanded. Trance communications will be given, if desired. All medicines that are prescribed will be put up at the Institute.

Mrs. WELLS, a celebrated drawing medium, has also taken rooms at the Institute. Also, Phrenological examinations made by a Phrenological medium. Terms satisfactory.

A developing and harmonizing medium may also be found at the Institute.

A public circle will be held every evening for development and spiritual manifestations, from 7 to 9 o'clock. Admission 25 cents.

Persons desiring board at the Institute, can be accommodated on reasonable terms. 36 DR. R. W. LOUGEE.

SPIRITUAL BOOKS AND PERIODICALS.

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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 Jone street, N Y.

Interesting Miscellany.

THRILLING ADVENTURE.

The following thrilling adventure is from an English Magazine:

"Father will have done the great chimney to-night, won't he, mother?" said little Tommy Howard, as he stood waiting for his father's breakfast, which he carried to him at his work every morning.

"He said he hoped all the scaffolding would be down to-night," answered the mother, "and that'll be a fine sight; for I never liked the ending of those great chimneys; it is so risky, thy father to be last up."

"Eh, then, but I'll go and see him, and help 'em to give a shout afore he comes down," said Tom.

"And then," continued the mother, "if all goes on right, we are to have a frolic to-morrow, and go into the country, and take our dinners and spend all the day in the woods."

"Hurrah!" cried Tom, as he ran off to his father's place of work, with a can of milk in one hand, and some bread in the other. His mother stood at the door watching him as he went merrily whistling down the street, and she thought of the dear father he was going to, and the dangerous work he was engaged in, and then her heart sought its sure refuge, and she prayed to God to protect and bless her treasures.

Tom with a light heart pursued his way to his father, and leaving him his breakfast, went to his own work, which was at some distance. In the evening, on his way home he went around to see how his father was getting on.

James Howard, the father, and a number of other workmen, had been building one of those lofty chimneys, which in our great manufacturing towns almost supply the place of other architectural beauty. This chimney was of the highest and most tapering that had ever been erected, and as Tom shaded his eyes from the slanting rays of the setting sun, looked up in search of his father, his heart almost sank within him at the appalling height. The scaffold was almost down, the men at the bottom were removing the last beams and poles. Tom's father stood alone at the top.

He then looked around to see that everything was right, and then waving his hat in the air, the men below answered him with a long loud cheer, little Tom shouting as heartily as any of them. As their voices died away, however, they heard a different sound, a cry of alarm and horror from above. "The rope! the rope!" The men looked around, and coiled upon the ground lay the rope, which, before the scaffolding was removed, should have been fastened to the top of the chimney, for Tom's father to come down by! The scaffolding had been taken down without remembering to take the rope up. There was a dead silence. They all knew it impossible to throw the rope up high enough or skillfully enough to reach the top of the chimney, or if it could it would hardly be safe. They stood in silent dismay, unable to give any help or think of any means of safety.

And Tom's father. He walked around the little circle, the dizzy height seemed more and more fearful, and the solid earth further and further from him. In the sudden panic he lost his presence of mind, and his senses failed him. He shut his eyes; he felt as if the next moment he must be dashed to pieces on the ground below.

The day passed as industrionsly as usual with Tom's mother at home. She was always busily employed for husband and children in some way or other, and to-day she had been harder at work than usual, getting ready for the holiday to-morrow. She had just finished her arrangements, and her thoughts were silently thanking God for the happy home, and for all these blessings of life, when Tom ran in.

His face was as white as ashes, and he could hardly get his words out: "Mother, mother! he cannot get down."

"Who, lad, thy father?" asked the mother.

"They have forgotten to leave him the rope," answered Tom, still scarcely able to speak. The mother started up horror-struck, and stood for a moment as if paralyzed; then pressing her hands over her face, as if to shut out the terrible picture and breathing a prayer to God for help she rushed out of the house.

When she reached the place where her husband was at work, a crowd gathered round the foot of the chimney, and stood quite helpless, gazing up with faces full of sorrow.

"He says he'll throw himself down."

"Thee munna do that, lad," cried the wife with a clear, hopeful voice; "thee munna do that. Wait a bit. Take off thy stocking, lad, and unravel it, and let down the thread with a bit of mortar. Dost thou hear me, Jem?"

The man made a sign of assent; for it seemed as if he could not speak—and taking off his stockings, unraveled the worsted yarn row after row. The people stood around in breathless silence and suspense, wondering what Tom's mother could be thinking of and why she sent him in such haste for the carpenter's ball of twine.

"Let down the end of the thread with a bit of stone, and keep fast hold of the other," cried she to her husband. The little thread came waving down the tall chimney, blown hither and thither by the wind, but it reached the outstretched hands that were waiting it. Tom held the ball of string while his mother tied one end of it to the worsted thread.

"Now pull it slowly," cried she to her husband, and she gradually unwound the string until it reached her husband. "Now hold the string fast, and pull it up," cried she, and the string grew heavy and hard to pull, for Tom and his mother had fastened a thick rope to it. They watched it gradually and slowly uncoiling from the ground, as the string was drawn higher.

There was but one coil left. It had reached the top. Thank God, thank God! exclaimed the wife. She hid her face in her hands in silent prayer, and trembling, rejoiced. The iron to which it should be fastened was there all right—but would her husband be able to make use of it? Would the terror of the past hour so have unnerved him as to prevent him from taking the necessary measure for his safety? She did not know the magical influence her few words had exercised over him. She did not know the strength that the sound of her voice, so calm and steadfast, had filled him with—as if the little thread that carried him the hope of life once more, had conveyed to him some portion of that faith in God, which nothing ever destroyed or shook in her pure heart. She did not know that as she waited there, the words came over him, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God." She lifted up her heart to God for hope and strength, but could do nothing more for her husband, and her heart turned to God and and rested on him as on a rock.

There was a great shout. "He's safe, mother, he's safe!" cried little Tom.

"Thou hast saved my life, my Mary," said her husband, folding her in his arms. "But what ails thee? thou seemest more sorry than glad about it." But Mary could not speak, and if the strong arm of her husband had not held her up, she would have fallen to the ground—the sudden joy after such great fear had overcome her. "Tom, let thy mother lean on thy shoulder," said his father, "and we will take her home." And in their happy home they poured forth their thanks to God for his great goodness, and their happy life together felt dearer and holier for the peril it had been in, and the nearness of the danger had brought them unto God. And the holiday next day—was it not indeed a thanksgiving day?

MARRIAGES OF CONSANGUINITY.

In the National Medical Association, at its late session at Washington City, a very able report was submitted by Dr. S. M. Bemis, of Ky., upon the influence of marriages of consanguinity upon offspring. Dr. B. says:

"My researches give me authority to say that over ten per cent of the deaf and dumb, and over five per cent of the blind, and nearly fifteen per cent of the idiotic in our State institutions for subjects of these effects, are the offspring of kindred parents.

Aside from the facts which I have gained by corresponding with gentleman who have given close attention to these points, a curious but perfectly legitimate process of computation confirms me in the opinion that these estimates are very nearly correct. Five classes in the schedules prepared give 787 marriages of cousins, 246 of which have given issue to deaf and dumb, blind, idiotic, or insane children. Admitting the same ratio to prevail, the Ohio report, which contains 151 marriages of cousins, followed by deaf and dumb, blind, idiotic, or insane offspring, would indicate the existence of 332 other marriages of cousins in the same population, not followed by such defects. The counties which furnish these 151 marriages, as above, are supposed to comprise in their limits 332 unreported marriages; making a total of 483, contained in 1850, in a population of 1,528,238. If the same ratio be supposed to exist throughout the Union, there would be found to the twenty millions of white inhabitonts, six thousand three hundred and twenty-one marriages of cousins, giving birth to 3,909, deaf and dumb, blind, idiotic and insane children, distributed as follows:

Deaf and dumb,	1,116
Blind,	648
Idiotic,	1,854
Insane,	299

Then if the figures of the last United States census still applied to our population, there would now be found in the Union,

9,136 deaf and dumb, of whom 1,116 or 12-8 per cent are the children of cousins.

7,978 blind, of whom 648, or 08-1 per cent, are children of cousins.

14,257 idiotic, of whom 1,844, or 1-29 per cent, are the children of cousins.

14,971 insane, of whom 299, or 0-29 per cent, are children of cousins.

Speaking Well of Others.

If the disposition to speak well of others was universally prevalent, the world would become a comparative paradise. The opposite disposition is a Pandora-box, which, when opened, fills every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has imperfections, and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it be not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

Ludicrous Incident.

A minister was preaching to a large congregation in one of Southern States, on the certainty of a future judgment. In the gallery sat a colored girl, with a white child in her arms, which she was dancing up and down with commendable effort, to make the baby observe the propriety of the place. The preacher was too much interested in his subject to notice the occasional noise of the infant; and soon, right in the midst of his discourse, threw himself into an interesting attitude, as though he had suddenly heard the first note of the trump of doom, and looking toward that part of the chnrch where the girl with the baby in her arms was sitting, he asked, in a low, deep voice:

"What is that I hear?"

Before he recovered from the oratorical pause, so as to answer his own question, the colored girl responded in a mortified tone of voice, but loud enough to catch the ears of the entire congregation:

"I do'no, sa, I spects it is dis here chile; but indeed, I has been a' doing all I coul to keep him from 'sturbin you."

It is easy to imagine that this unexpected rejoinder took the tragic out of the preacher in the shortest time imaginable; and that the solemnity of that judgment day sermon was not a little diminished by the event.—*Methodist Protestant.*

RIGHT AND WRONG.

If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale or singing a song,
In praise of the right—in blame of the wrong.

CHARLES MACKAY.

It has been remarked that ladies have generally a great fear of lightning, and this has been superficially ascribed to their natural timidity; but the truth is, that it arises from their consciousness of being attractive.

There are many troubles which you cannot cure by the Bible and Hymn Book, but which you can cure by a good perspiration and a breath of fresh air.—*Beecher.*

Man's chief good is an upright mind, which no earthly power can bestow nor take from him.—*Kaimes.*

For the Spiritual Age.

FAITH.

From an unpublished work entitled "Pearls from the Poets of all Times and Climes."

Ye who think the truth ye sow,
Lost beneath the winter's snow,
Doubt not, Time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Tho' it withered in the blight
Of the medieval night,
Now the Harvest we behold;
See! it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred
Listen to the cheering word
Now the faithful sower grieves;
Soon he'll bind his golden sheaves.

If Great Wisdom have decreed
Man may labor, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be borne
On the resurrection-morn!

LITTE-VERD STREET, Aug. 1858. CALVERT.

SHE CAME, AN ANGEL BRIGHT.

She came, an angel bright, to me,
When hope and peace lay wrecked
Upon life's dark and stormy sea,
By sorrow and neglect;
She seemed to me in my distress,
A spirit from above;
She filled my soul with tenderness,
And won my heart to love.

She told me of a peaceful shore,
Where joys forever reign;
She bade me sigh and fear no more,
And brought me peace again;
Since that I've passed through many gales,
Seen life in roughest forms,
Nor knew despair, for she was there,
My angel in the storm.

MINISTERING SPIRITS.

It is a beautiful belief,
That ever round our head
Are hovering on noiseless wing
The spirits of the dead.
It is a beautiful belief,
When ended our career,
That it will be our ministry
To watch o'er others here,
To lend a moral to the flower,
Breathe wisdom on the wind,
To hold commune at night's lone hour,
With the imprisoned mind;
To bid the mourner cease to mourn,
The trembling be forgiven;
To bear away from ills of clay,
The infant to its heaven. PERKINS.

THE INNER VOICE.

There is a voice within me—
And 't is so sweet a voice
That its soft lispings win me,
Till tears start to my eyes.
Deep from my soul it springeth,
Like hidden melody,
And ever more it singeth
This song of songs to me:
"This world is full of beauty,
As other worlds above,
And if we did our duty,
It might be full of love." LONDON TIMES.

PROSPECTUS.

THE SPIRITUAL AGE;

DEVTED 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 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.

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.

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PROCEEDINGS OF THE FREE CONVENTION,

HELD AT RUTLAND, VT., June 25th, 26th, 27th, 1858.

Just published and for sale by Bela Marsh, No. 14 Bromfield street. Price, in paper covers, 50 cents; in cloth 67 cts. The work contains Debates on the Bible, Government, Marriage, Spiritualism, Slavery, Woman's Rights, Free Trade, &c. 33—tf.

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"Nothing extenuate, nor set down aught in malice."

THE PROCEEDINGS OF THE RUTLAND CONVENTION,

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24—tf S. T. MUNSON, No. 5. Great Jones street, New York.

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