The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

NEW SERIES. BOSTON, NEW YORK AND CHICAGO, SATURDAY, OCTOBER 30, 1858. VOL. I....NO. 44.

Spiritual Philosophy.

For the Spiritual Age.

THE BASIC WORD OF THE OLD CHURCH.

No. VII.

Beforetime in Israel, when a man went to inquire of God, thus he spake: "Come, let us go to the Seer; for he that is now called a Prophet, was beforetime called a Seer."—1st SAMUEL, 9: 9.

EXODUS.

"The tables are renewed" in place of those which Moses in his anger destroyed; but the renewal consists only in extent of body, with the soul left out,—a barbarous array of trappings, with superstitious rites of vain formulas, fit only for the lowest estate of the groundlings whose worship is ever in the external. The Lord comes down in a cloud as at first, with a new addition of "jealous" to his name, as significant that any freedom of worship outside the meretricious upholstery of the tabernacle and its ark, would be deemed a damnable heresy, requiring another twenty-three thousand to be slain.

The adjacent people were to be driven out, and their altars destroyed amid "such signs as were never seen on the earth." "Three times in the year all thy males shall appear in the sight of the Almighty Lord, the God of Israel." Moses, while receiving these new commands from his tutelary God, on Mount Sinai, fasted forty days, which caused him so to shine as to make it necessary to veil his face before the people.

And Exodus is ended without a gleam of immortality of the soul; or only to be inferred in what we may glean of trans-mundane spiritual operation through the mediumship of Moses and his assistants. What the old record may have in this respect, Modern Spiritualism will be able to redeem, so far as it may be consonant with the law and conditions of the modern unfolding. The ancients believed their trance mediums to be possessed by God, and the medium was often called God, as in the case of Moses. With the modern light, we are enabled to take the degrees on the ancient sliding-scale of the God-head, and the basic word of our churches is simply the naked assumption of antiquity in the name of God, whether material or spiritualwise.

DeWette receives the Hebrew collection as "legends for the childhood of the human race," and as "contributions to history, are not to be despised." Agreed; but when the church of the nineteenth century puts forth these "legends" as the infallible word of the Most High, they become a weight of enormous pressure upon the humanity of Christendom. The church has so entangled our souls in these legends, that till we can rise through their cloud to the greater light, there must remain but very slow progress for the human race.

As Moses veiled his face, so the church veils these legends in the name of God. If the people incline to look curiously within the ark of the covenant, to see its table made in the pattern of that at Delphi, they are warned to keep at the foot of the hill, lest the Lord break forth upon them and kill them, and some fifty thousand and seventy be slain, as happened in Jewry when God and his ark were carried home on a new cart. When the people looked into the ark of the Lord, he smote them "with a great slaughter," to the amazement of the groundlings, who exclaimed, "Who is able to stand before this holy Lord God?"

It does appear from the present unfolding that the clouds of Old Jewry must soon sink below the horizon of the coming day. McNaught, in his inquiry into biblical inspiration, says, "One may find many rich and imaginative descriptions in the Bible, but not a single logical or scientific definition." This same clergyman cites Bishop Hampden as admitting the Bible to be often low in its standard of morals. "If a Jew or an early Christian wished to say that any action was referable to some inspiration, his mode of expressing this idea was, such and such an action was performed by such and such a spirit, good or evil, as the case might be." McNaught continues, "If, by a dream, or any other circumstances or causes, Paul and his companions were induced to abandon some field of missionary labor, and adopt another, the Christian expression was, "We are forbidden of the Holy Ghost to preach the word in Asia."

Genius, Demon, Holy Ghost and God, were the common names to designate the origin of the inspirational influx. Viewed from this point, we get the true status of the Jewish Scriptures. They were doubtless of the highest outbirths of their respective ages, and valuable at this time, not as yokes upon our necks, but as landmarks along the ages, suggestive of higher phenomena in the unfolding heavens, and also gloriously valuable in the later prophets, manifest in the moral grandeur of the outspoken truths; but they show no light of the future existence of the soul to lift its aspirations up, and to lessen the weight of its earthly burdens. Their angels appear rather distinct creations than the resurrection of mortals; though, in the light of the modern page, we can trace the faint glimmerings of antiquity. Moses, on Horeb and on Sinai, wrote on his Delphian table as the spirit gave him utterance. Such may have been the Jewish fount of oracles divine, as from priestesses at Delphi and at Dodona's grove.

There have been so many different versions of the Bible, that it is impossible to determine precisely what meaning the original writers attached to their words. Wherever God appears or acts in some of the versions, an angel of God appears or acts in the others, and thus correspondingly expresses what among the surrounding Gentile nations was deemed the intelligence and motivity of Demons or of Gods. "All the words which the Syrians apply to the worship of God, are applied to idolatry by the Hebrews, because the worship of the Syrians appeared to them as apostacy, or false religion." But to view all these matters, gathered to a focus, see Theodore Parker's translation of DeWette, Mrs. Child's "Progress of Religious Ideas," McNaught on Inspiration, and the *Westminster Review* for the last ten years. These will suffice for all who have neither time nor inclination to trace the dark labyrinth of the past.

"It is," says Theodore Parker, "often difficult to determine where the myth begins, and the plain statement ends. But the Hebrew Scriptures have this difficulty in common with all very ancient and especially Oriental writings." And Eickhorn (*in cit.*) on the book of Genesis, says: "Its conceptions are only like those of the ancient world in general, when it had not been ascertained by long-continued inquiry that all events are connected into a series of intermediate causes. Therefore, it stops with God, the ultimate cause, as if He were supposed to be the intermediate cause." Hence the record is not above the genius, demon, god, or familiar spirit of the writer.

DeWette thinks "the Pentateuch may be called the theocratical epic poem of the Israelites, without denying that there is an historical basis at the bottom." This author also shows that the Hebrew collection "written with the finger of God," presents an aspect of more than one finger in the pie; and these fingers of Elohim (Gods) and of Jehovah (Lord) do not always pursue a unity of line without variableness or shadow of turning.

Josephus, though a very pious Jew, and possessing a wonderful capacity of belief in the legends of his ancestors, yet staggers under the burden of some of the biblical stories. He is more liberal in his household faith than our nineteenth century Christians, who have the effrontery and stupidity to offer us these same legends as the infallible words of the ever-living God, and to cast us out of their synagogues if we do not so receive them. Josephus, while he makes as good a presentation of the house of Israel as he can, liberally declares—"but as to these matters, let every one take them as he thinks fit;" and Philo, equally devoted and credulous, does not require of his readers to bolt outright the sacred legends of his grandfathers—to be told to "sons and grandsons in the name of the Lord," but considers it "incurable folly" so to receive them, without large admixture of allegorical interpretation. What the Jews themselves could not receive, is offered to us as a *fetisch* to be worshipped; but the modern advent is lifting the veil of the ancient holy of holies, so that all may walk in and behold the grim idol which has so long Lorded over the true heritage of God.

LEVITICUS.

The Lord calls to Moses from the tabernacle, and instructs him in lessons of slaughter, and how to dispose of entrails so as to make a "most sweet savor to the Lord." Utterly disgusting as these things now are, they are offered to us as relicts to be worshipped, and not as savage exhibitions of an early and barbarous age. Gross rites and ceremonies, forever the concomitants of ignorance and imbecility, appear to have had as low a plane among the Jews as among any other people. To kill all sorts of cattle "in the sight of the Lord," for his "sweet smelling savor," is but one remove from the near slaying of Isaac, or the immolation of Jepthah's daughter. While the church continues now, as the priesthood then, to anoint these things in the name of the Lord, even to the impregnation of Sunday and secular schools, progress, in the way of a new birth, must be slow indeed; and but for the modern light, the ancient cloud would seem destined to shroud us forever.

Now, it swiftly recedes to the horizon of the ancient day; and however fit may have been the covering then, it has but little aptitude for present needs. To offer pigeons, turtles and rams as sin offerings to the Lord, may have been entertaining to "sons and grandsons" of Old Jewry, but do not show forth unto edification as the word of God to-day.

The Lord of old time spoke to Moses, telling him how to temper things with oil, and to fry them in a frying-pan, and to offer them hot "for a most sweet odor to the Lord;" but if modern spirits, Lords or otherwise, should utter such things now, what a shout of derision from church, press and people, would burst forth, unheeding that the old savor is a stink, and not genial perfumery for the present. Nor is it meet to offer us the old "ram of consecration, elevating it before the Lord."

Notwithstanding the Lord was ever present, directing in all things, from the hem of a garment to the slaying of a bullock, or a ram—notwithstanding he dwelt between the cherubim, and in the ark of the covenant, and gave his oracles in the name of "Jealous," yet there was not a unity of faith in the camp; but unbelief was here and there rampant, doubting the assumptions and the authority claimed in the name of the Lord. Here were the sons of Aaron, the high priest, a God by virtue of his office, (as per Philo,) and nephews to the still higher God, Moses, who did not receive the pretensions of the tabernacle Godhead, but offered incense to other Gods, and were themselves consumed by the Lord, whose name is "Jealous;" so that "they died before the Lord." Aaron had, himself, led off, on another occasion, in the worship of the golden calf; and the sons, now deeming a little heresy to be needful in the camp, offered other incense than the entrails of the consecrated ram as a sweet smelling savor to the Lord, who slew them therefor—Moses assuring Aaron that the Lord would be "glorified in the sight of all people." Aaron then "held his peace," though some of the brethren were permitted to "bewail the burning which the Lord had kindled," and in which Aaron's sons became the victims as the sin offering for heresy.

The Lord, who is doubtless Moses, then spoke to Aaron telling him not to drink wine or be drunk "when you enter into the tabernacle;" and also directed how "the oblations of the Lord" were to be eaten by Aaron's household in the holy of holies. In the meantime Moses sought for the buck-goat that had been offered for sin, and found it burnt. He was then angry with other of Aaron's sons who had escaped "the burning which the Lord had kindled;" but Aaron and his sons were too much afflicted in the loss of the two boys in the fire kindled by the Lord to have much appetite for a well-roasted buck-goat," and so suffered it to be burnt; and so Moses was angry at the loss of a good cut for his dinner. Aaron replied, "How could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?"

We then have a long account of the ways and means of purification, physically and spiritually, by saddling our sins upon a buck-goat, and sending him off to the wilderness as an atonement, instead of ceasing to do evil and learning to do well. But amid so much that is frivolous, there are excellent moral precepts which appear very little to have been practised. The scape-goat way was found easier than loving your neighbor as yourself; and sorry we are to record that even in this nineteenth century the scape-goat way of atonement is more relied upon than to do justly, love mercy, and walk humbly. So, too, in old time, though the Lord taught not to "honor the countenance of the mighty," yet a trespass against a bond-servant, or slave-woman, was to be atoned for by "a ram to the Lord, because she was not a free woman."

"I am the Lord your God. You shall not divine nor observe dreams, nor shave your beard." It would appear from this, that Moses had so centralized his mediumship as not to be disposed to permit any divination outside of himself. This is rather contrary to democratic usage, but may have been necessary with a disorderly and superstitious people. Let us trust that Moses and his familiar spirit did the best they could under the circumstances, without taking their yoke upon our necks—but rather courting that all the winds of doctrine be let loose, and with Milton, nothing fearing for the truth, when she and falsehood grapple in free and open encounter.

Not so Moses, who directs, in the name of his Lord, that "a man or woman having a familiar spirit shall be stoned to death." Cotton Mather thinks Moses was jealous of other mediums. It was rather hard usage to stone the heretics; but how much less would it be by many who now sit in Moses' seat, if they had the power? It is only that the sceptre has departed from our churches that we may now come to an innumerable company of angels.

In the ordinances relating to the priests, the Jewish God is minute and exclusive, as usual; and when the word of God reaches us only through a priesthood, it must necessarily be of a very doubtful character, as this craft, in all ages, have ever so fashioned their God for the people as shall most redound to the exaltation of the priest. Hence, in the Leviticus of the *Vulgate*, "the priest is greatest among his brethren," though this is hidden in the "common version; but when God's word can be so changed by variety of language as to mean various things in general, it would seem rather to impair its infallibility, though by the meretricious surroundings of "oil of unction" and "holy vestments," the people shall be amazed out of their common sense, if they had even so much as would amount in stature to a grain of mustard-seed, and believe the incredible and impossible, if the priest so instruct them in the assumed authority and name of the Lord. So the Jewish God forbade the priesthood to take any but virgins for wives, or to intermarry with the "common people." Neither would he have for priest a man with "a little, a great, or a crooked nose," or otherwise unhandsome, because, "I am the Lord." But if this Hebrew Lord were the creator of the heaven and the earth, and man in his own image, it would seem like unparental treatment to cast out his suffering children with unfashionable noses or broken feet, especially as he gave no physiological conditions to show how these untoward infirmities could be prevented. We are hoping in our day to have physical laws so unfolded in our schools, as to show what the conditions are that shall give birth to healthy, well-formed children, and to show the law of healthy growth. When we grow into harmony with the laws of the great whole, lawyers, doctors and priests will not thrive as now they do, upon ignorance, discord and crime.

Not in puerile shams, in church and state, shall we find the salvation of man. Not in dead theologies and dead Gods shall man find his savior, but of the fully developed of God in the living present. When men shall know themselves, they will know the laws of their being; and to obey these laws in their highest unfoldment, will be to obey the laws of the living God. They will know that on these laws rest their physical, moral and spiritual health in all their multifold yet simple relations. That each part relates to a whole whose centrality is the Higher Law or Godhead of the Universe, and that so much as we are in equilibrium with these forces, we have physical, moral and spiritual peace. So much as we counteract them, we have disease, war, death. These laws are not hard to learn, but open readily to all who would rise to their sources. Who reads them and acts them aright, lays up treasure in heavem, and finds within himself the kingdom of God.

Let us approach, then, the holy of holies of the greater light, that we may lay the ax to the root of the tree—that we may find how much better is the ounce of prevention than the pound of cure. It is thus we may prevent physical and moral sin. There is none—there can be no other way to the kingdom of heaven, but to know and observe its laws in all relations to a whole. So much as we rise in this light, the truth makes us free. In ignorance and darkness we are lost.

The Jewish Lord gives directions concerning "an ox or a sheep, that hath the ear and the tail cut off." Also, "You shall not offer bread to your God from the hand of a stranger."

The Romanist Bible appears more naturally and literally translated than the Protestant version, which is so strained as to be unintelligible in some of its parts.

The Lord often claims the first fruits of lambs, flour, and "libations also of wine," and of the pantry generally. "The loaves and the lambs without blemish;" the calves and the rams "shall be for a holocaust with their libations, for a most sweet odor to the Lord;" besides "a buck-goat for sin," and directions for holy days, weeks and months.

All this priestly government of antiquity, fitting only for a people in the grossest darkness, we foolishly adore in the present day, because our priesthood, like the old, proclaims its authority in the name of the Lord; while Modern Spiritualism is derided on the assumption that it lacks dignity, compared with the old! We proclaim truths of this world and the next, and these are undignified in comparison to the slaughtering of animals and burning their entrails as a sweet savor to the Lord, amid plentiful "libations of wine"!!

C. B. B.

THE FUTURE LIFE.

[EXTRACT FROM FESTUS.]

FESTUS. But thinkest thou the future is a state
More positive than this; or that it can be
Aught but another present, full of cares,
And toils, perhaps, and duties; that the soul
Will ever be more nigh God than now,
Save as may seem from mind's debility;
Just as the sun from weakness of the eye,
And the illusions made by nature's forms,
Seems hot and wearied resting on the hill?
It would be well, I think, to live as though
No more were to be looked for; to be good
Because it is best, here; and leave hope and fear
For lives below ourselves. If earth persuades not
That I owe prayer, and praise, and love to God,
While all I have He gives, will Heaven? will Hell?
No; neither, never!

CLARA. . . . I think not all with thee.
Have I not heard thee hint of spirit-friends?
Where are they now?

FESTUS. Ah! close at hand, mayhap.
I have a might immortal; and can ken
With angels. Neither sky, nor night, nor earth
Hinders me. Through the forms of things I see
Their essences; and thus, even now, behold—
But where I cannot show to thee—far round,
Nature herself—the whole effect of God.
Mind, matter, motion, heat, time, love, and life
And death, and immortality—those chief
And first-born giants all are there—all parts,
All limbs of her, their mother: she is all.

NATIONAL REFORMS.—Pity that a nation cannot reform itself by what the newspapers call "tremendous cheers." Alas! it cannot be done. Reform is not joyous, but grievous; no single man can reform himself without stern suffering and stern working; how much less can a nation of men! The serpent sheds not its old skin without rusty disconsolateness; he is not happy, but miserable. In the water-cure itself, do you not sit steeped for months, washed to the heart in elemental drenchings, and, like Job, are made to curse your day? Reforming of a nation is a terrible business.—*Thos. Carlyle.*

More persons fell out concerning the right road to Heaven, than ever got to the end of their journey. So says an orthodox old fogy.

SYMPATHY AND ANTIPATHY.

Parents and physicians have not paid sufficient attention to the subjects of sympathy and antipathy in children and patients. The child or patient finds some articles of food repugnant, this is ascribed to imagination; but such instinctive aversions or attractions most frequently are realities and ought to be treated accordingly. We sub-add a few cases of antipathy in man and animals.

By antipathy, must be understood, of course, the reverse of sympathy. The following remark is from Dr. Good:

"We occasionally meet among mankind, with a sort of sensation altogether wonderful and inexplicable. There are some persons so peculiarly affected by the presence of a particular object, that is neither seen, tasted, heard, smelt nor touched, as not only to be conscious of its presence, but to be in agony till it is removed. The vicinity of a cat not unfrequently produces such an affect, and I have been a witness to the most decisive proofs of this in several instances."

Dr. Sutherland says: "I knew a person who was so much affected with the smell of onions, as to be unable to remain in the house where they were; and it is said, Henry the Third, of France, could not endure the presence of a cat. Lord Chancellor Bacon fell down in a fit whenever there was an eclipse of the moon; the philosopher Boyle could not endure the sound of water drawn from a cock. Erasmus trembled at the sight or smell of fish; Marshal d' Albert fainted at the sight of a sucking pig; La Mollie la Voyer could not endure the sound of music; and Shakspeare speaks of some person in his day who could not endure the sound of the bagpipe. The celebrated astronomer Brahe, was totally paralyzed in his limbs at the sight of a live hare; and we have known intelligent persons who could not endure the sight of a rat. Some persons are peculiarly affected on touching certain kinds of metals, and others are affected in the same way if they touch them only in their imagination. An intelligent lady of my acquaintance had such an antipathy to spiders, that for eight years she retained the sense of disgust and horror which it gave her on finding one upon her person.

"Now, it is quite certain, that these states of feeling do not depend upon the judgment, but they must have their origin in a peculiarity of the physical nature of each person. So it is in common life. There is, as it were, an atmosphere surrounding every individual, and which you perceive at once, when you approach him. On the first sight of one person, you feel instinctively repelled, and you do not find it possible to feel pleased with being near to him, or to delight in his company. But with another person you are delighted at once. You feel an attachment to him, for which you can render no reason at all, no more than you could for the antipathy you felt for for the other. All our feelings of love, friendship and dislike are founded in this peculiarity of our nature. We all attract or repel those who are like us; hence the good delight in the good; the evil feel attached to the wicked."

ABSORPTION OF VITALITY.

A habit which is considerably prevalent in almost every family, of allowing children to sleep with older persons, has ruined the nervous vivacity and physical energy of many a promising child. Those having dear old friends, whose lives they would like to perpetuate at the sacrifice of their innocent offspring, alone, should encourage this evil; but every parent who loves his child, and wishes to preserve to him a sound nervous system, with which to buffet successfully the cares, sorrows and labors of life, must see to it, that his nervous vitality is not absorbed by some diseased or aged relative.

Children, compared with adults, are electrically in a positive condition. The rapid changes which are going on in their little bodies, abundantly generate and as extensively work up vital nervo-electric fluids. But when by contact for long nights, with elder and negative persons, the vitalizing electricity of their tender organizations is absorbed, they soon pine, grow pale, languid and dull, while their bed companions feel a corresponding invigoration. King David knew the effects of this practice, and when he became old, got certain young persons to sleep with him, that his days might be lengthened. Dr. Hufeland, the German physiologist, attributes the frequent longevity of schoolmasters to their daily association with young persons.

Invalid mothers often prolong their existence by daily contact with their children. I once knew a woman who, by weak lungs and mineral doctors, had been prostrated with incurable consumption. Her infant occupied the same bed with her almost constantly, day and night. The mother lingered for months on the verge of the grave, her demise being hourly expected. Still she lingers on, daily disproving the predictions of her medical attendants. The child meanwhile pined, without any apparent disease. Its once fat little cheeks fell away with singular rapidity, till every bone in its face was visible. Finally it had imparted to its mother its last spark of vitality, and simultaneously both died. I saw it recently stated in a newspaper, that a man in Massachusetts had lived forty-one days without eating anything, during which period he had been nourished altogether by a little cold water, and "by the influences absorbed by him while daily holding the hands of his wife."—*Dr. E. P. Foote.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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HIGGINS BROTHERS, AGENTS.

SATURDAY, OCTOBER 30, 1858.

EDITORIAL CORRESPONDENCE.

JAMESTOWN, N. Y., Oct. 6th, 1858.

The glories of an autumnal forest in America have been the theme of many a glowing pen and pencil. But not every year, nor in every locality are to be seen such splendors as now enrobe the hills and vales of this vicinity. A wonderful artist, as well as magician, is Mr. John Frost, sometimes irreverently nicknamed Jack. His achievments the present season, in this secluded quarter, certainly entitle him to honorable mention in the Chronicles of Art. A few days since, and all our trees stood rejoicing in the green livery of summer, unfaded by the scorching heats and bleaching rains of an unusually fervid September. Suddenly at night this magic artist made his appearance among us, and waved his wand over hill-top and valley. Twice or thrice he repeated the incantation, when lo! it seemed as if a myriad rainbows had fallen from the sky and broken themselves in fragments upon every shrub and leaf! For some reason, the colorings have a brilliancy and vividness which I never observed on so large a scale elsewhere. Each single tree seen from my window stands transformed seemingly into a gigantic bouquet of flowers, sometimes of every tint from sombre emerald to flaming crimson. From the hills which I climb in my morning walks, the whole country, as far as the eye can reach, appears one immense flower-garden, laid out on the most ample scale. Some views which I obtained day before yesterday, while riding in the mellow, golden atmosphere of an October afternoon, to the valleys of the Kiantone and the Connewango, would have thrown an English or Italian artist into ecstacies; and I must confess to a little enthusiasm being enkindled in my cool Yankee temperament.

JAMESTOWN INSTITUTE.

During my stay here, I have found most comfortable quarters at the establishment of Dr. Wellington, known as the Jamestown Institute. To him and his estimable lady, with many members of his large family, I am deeply indebted for unremitting attentions during an illness under which I have suffered for some days. With the object and plan of this school, the readers of the AGE are already well acquainted. As it has not been in full session during my stay, I have had less opportunity than I could have wished to acquaint myself with its practical operation. I have seen enough, however, to assure me that the Dr. has got hold of the true idea of education—the education of the future. The distinguishing characteristic of his system is, that it stimulates the pupil at every step to *think for himself*, instead of loading his mind with other people's thoughts, and to *govern himself*, instead of being restrained by external force. Text-books and technicalities are not committed to memory, but are made use of only as the growing mind becomes hungry for them. Order is not secured by the enforcement of mechanical rules, but the school is organized into a self-governing association. Of course, it requires some little time to awaken in pupils accustomed to the old regime, a due sense of propriety and *esprit du corps* to restrain from all irregularities; but we think as much has been accomplished in this direction as could reasonably be expected, and constant improvement is observable. The Institute relies for support upon the patronage of liberal and enlightened parents. We would recommend such, if possible, to visit and thoroughly acquaint themselves with its plan and working, when they can intelligently decide upon its adaptation to the educational wants of the time.

I shall leave this place with many pleasant memories both of the inmates and of the location.

LAONA, N. Y., Oct. 11th.

We left Jamestown on Friday morning, in the midst of a feathery snow-storm. Of all the strange freaks of Madame Nature, for which the present year has been distinguished—tornadoes, floods, and sudden changes of temperature, not excepting even that unheralded messenger which has unfolded its wondrous *tale* in the north-western sky—this was most unexpected. In places the snow lay from two to three inches in depth (further south, I am told, it was six inches deep!)—and fields with their produce, forests with all the gorgeous beauty of the previous day, were enveloped in the white shroud of winter. A part of our way lay through primeval woods, where the rude cabin of the pioneer had but recently made its appearance. Here were revealed new scenes of splendor. The falling flakes had fastened upon the upper surface of every twig and tinted leaf, giving a novel finish to the before unrivalled coloring of the magic artist. The effect, as one looked upward through the thick foliage, each rainbow hue tipped with pure crystalline, nearly equalled the most gorgeous dreams of fairy-land. It was a master-piece from Nature's studio, to be gazed upon, perhaps, but once in a life-time.

THE CONVENTION AT LAONA.

Arriving at this village, late in the afternoon, we found, in spite of the storm, a hundred or two earnest souls assembled in the little village church,—a house erected by one of the popular religious sects, but now owned by Spiritualists,—and engaged in an earnest discussion of some of the most vital topics of the day.

HENRY C. WRIGHT, that unwearied and almost ubiquitous champion of several unpopular reforms, had been elected chairman besides being called upon to act as chief speaker. Mrs. CARTER and Mrs. STARR, of this place, were secretaries. Mr. and Mrs. Davis, who were expected, were not present.

The following resolutions, introduced by Mr. Wright, were discussed during the first day, chiefly by himself:

SLAVERY AND ITS SUPPORTERS.

Resolved, That we regard American Slavery as "the sum of all villainies," and all who sustain it, politically or religiously, directly or indirectly, as practical advocates and participators of the theft, robbery, pollution and crimes which are essential to its existence.

THE AMERICAN UNION.

Resolved, That the American Union was formed to establish and secure the blessings of liberty; and having failed to answer the objects for which it was created, i. e., to secure life, liberty, and the pursuit of happiness, it is the right and duty of the people to dissolve this slave-holding and slave-hunting Union, and form a confederacy on the principle of "No union with slaveholders."

A SLAVE-HOLDING AND WAR-MAKING GOD.

Resolved, That we deny the existence and scorn the worship of a God that sustains war, or slavery, or that in any way authorizes and upholds fraud, injustice, cruelty and inhumanity between man and man, and recognize the existence and worship only of a God of love and justice, who, in all things, respects the persons and rights of all men, without regard to color, creed or condition.

THE SPIRIT AND TEACHINGS OF JESUS.

Resolved, That love to enemies and forgiveness of injuries, good for evil, and self-sacrifice, constitute prominent and essential elements in the spirit and teachings of Jesus; therefore, the individual, the church or state that sanctions war, and preparation for war or death-penalty, or the principle and practice of evil for evil, and blood for blood, is not and cannot be the friend and follower of Christ as he is set forth in the New Testament.

THE CHRIST OF CHRISTENDOM AND THE CHRIST OF CALVARY.

Resolved, That the Christ of Christendom and the Christ of Calvary are in spirit and practice, eternal antagonisms, and the individual or church that receives and honors the Christ of Christendom, must of necessity reject and despise the Christ of Calvary.

Resolved, That to imbibe and practice the spirit and teachings of Jesus as they are delineated in the New Testament, would abolish all slavery, war and death-penalty, all drunkenness and prostitution, all sectionalism and nationalism, and lead to a practical recognition of liberty, equality and fraternity among men.

THE BIBLE AS AUTHORITY.

Resolved, That nothing is true or false, or right or wrong, because it is approved or condemned by the Bible; therefore, the Bible should never be quoted as authority to prove anything true or false in principle, or right or wrong in practice.

CHURCH ORGANIZATIONS.

Resolved, That the object of church organizations is to maintain and perpetuate the stereotyped *ideas* of the past, and that no man or member of any of them can entertain or propagate any new or progressive idea without disturbing the whole body and subjecting himself to its injustice and cruelty; therefore, all who would seek the true elevation and progress of man, must in imitation of Jesus and all reformers of the past, come out of all churches, and free themselves from the fetters imposed by such bodies on freedom of thought and speech.

THE SUPREMACY OF MAN OVER HIS INCIDENTS.

Resolved, That we recognize the supremacy of man over his incidents; therefore, we affirm that institutions are for man and not man for institutions, and that all religious and political institutions, by whomsoever established or however venerated, which cannot exist without enslaving or killing men, or in any way injuring or desecrating their bodies or souls, ought to be at once and forever abolished.

In the evening, the resolution relating to the Bible was specially taken up.

Mr. CODDING, of Rochester, while disclaiming the authority of the Bible as a present rule of faith and practice, yet believed it was of superhuman origin, and argued the propriety of using fiction and even falsehood for good ends. The falsehoods of the Bible he contended were designed for wise ends in the education of the race.

Mr. WOODWORTH, of Michigan (formerly a clergyman), held the Mosaic writings to have been symbolical, and capable of an interpretation which will show that they refer to principles rather than persons, and are a truthful account of the conditions of Humanity, rather than histories of individuals, as the common translation makes them.

A. E. NEWTON repudiated *in toto* the morality of pious frauds, and held that authority, in questions of philosophy and religion, is vested only in *perceived truth*. When a man claims the Bible, or any statement in it, to be the authoritative Word of God, he of course means *his understanding* of the book or the statement. But to-morrow, or next year, he may get more light, and understand quite differently its meaning. What was the Word of God before to him, is now a mistake of his own, and he has virtually a new Word. The Bible, therefore, is authority to no man any farther than he sees it to contain truth; and the amount of truth he finds in it depends upon the degree of the enlightenment and spiritualization of his own mind.

Mr. MEACHAM, of Fredonia, mentioned the fact that the American Bible Union had discovered twenty thousand errors in the common version of the Bible, and were about publishing a corrected translation. Which will then be the infallible Word of God?

Mr. WRIGHT made some statements relative to the ancient method of writing Hebrew, without points, capitals, or distinction of sentences, making its meaning oftentimes quite impossible to determine, and hence the absurdity of regarding any translation infallible. Every man's heart is the mirror in which he sees God, and hence every man's God corresponds to the condition of his own heart. He found a revelation of God in all the higher intuitions of the human soul, in the sympathies of life, the sentiment of brotherhood, and the bond of conjugal love.

SECOND DAY.

H. C. WRIGHT offered, and advocated in a characteristic and impressive speech, the following resolves:

MARRIAGE.

Resolved, That the only true and natural marriage consists in an exclusive conjugal love between one man and one woman.

PARENTAGE.

Resolved, That the only true and natural parentage is that which results from a relation based upon an exclusive conjugal love between one man and one woman, that leads the twain to oneness of heart and life.

THE TRUE HOME.

Resolved, That the only true and natural home,—the home which constitutes the bright ideal of every man and woman, and for which each man and woman instinctively longs,—the *only home* in which human beings can be naturally and divinely born and developed,—is that which is created by an exclusive conjugal love, in which the child may be surrounded by the anxious, tender, nursing care of both parents.

THE RIGHTS OF WOMAN.

Resolved, That while we recognize woman's perfect equality with man as to the right of suffrage, education and property, we believe that it is woman's most sacred, most important and exclusive right to decide for herself how often and under what circumstances she shall assume the responsibilities and be subjected to the sufferings of maternity.

MAN'S GREATEST WRONG TO WOMAN AND TO HIS OFFSPRING.

Resolved, That man can commit no greater outrage against his child, and the mother of his child, and against Humanity, than to impose on woman a maternity whose responsibilities and sufferings she is not prepared joyfully to accept and endure, and thus subjecting her to the horrible necessity of committing the crime of ante-natal murder, or of giving birth to children whose existence is unwelcome and repulsive to the mother that bore them.

ANTE-NATAL RIGHTS OF CHILDREN.

Resolved, That children have an inherent right to demand of their parents healthy bodies and healthy souls; bodies freed from tendencies to scrofula, cancer, consumption, and other diseases; and souls freed from tendencies to theft, lying, robbery, murder and drunkenness, insanity and idiocy.

Resolved, That children have a right to demand of their parents a *love* origin, a designed existence, and a joyful welcome into life.

THE RESPONSIBILITIES OF PARENTS.

Resolved, That parents alone, and *not God*, are responsible for the existence and healthy or diseased organization and constitutional tendencies of the bodies and souls of their children.

Resolved, That parents, and *not God*, are responsible for all the diseases, crimes, sufferings, and deaths of children that result from inherited conditions and tendencies.

WOMAN'S EMPIRE AS A MOTHER.

Resolved, That woman's power as a mother over the character and destiny of the race is absolute and eternal, and can never be too highly estimated and respected; inasmuch as through her organism must come whatever goes to make up our bodies and souls previous to birth, and as it does so it must be stamped with her physical, intellectual, and spiritual conditions.

Resolved, That mainly through woman as a mother, the laws of health or disease, of life or death, of purity or impurity, of virtue or vice, of happiness or misery, are written on the body and soul of each human being, and on the health, truth, purity, knowledge and nobleness of the mother must depend the health, nobleness and happiness of the child.

THOMAS ADAMS, Esq., of Fredonia, submitted the following resolves definitive of his views in

MENTAL AND PSYCHICAL SCIENCE.

Resolved, That mind, soul, and spirit, are distinct entities, which constitute the inner, real man, and who is the spirit-man, both here and hereafter.

Resolved, That mind, composed of varied faculties, is the only structure in the universe endowed with power to evolve thought, the sole element of intelligence.

Resolved, That no structure in nature performs two offices, or two structures the same office. Therefore,

Resolved, That soul and spirit, having other offices to perform, cannot think, and hence, are not intelligent.

Mr. CODDING, entranced, was made to utter some statements purporting to come from a circle of a thousand spirits, including the writers of the Bible, relative to the authorship of that book, which might be considered as "important if true."

Mr. WOODWORTH presented his analysis of man's psychical nature, as consisting of soul, mind and spirit—*soul* being refined material substance, *mind* an organization composed of spiritual substance capable of thinking, and *spirit* the force or energy which lies back of or within the whole.

A gentleman inquired what remedy the chairman proposed for the evils of marriage. Mr. Wright answered—1st, diffuse knowledge on the subject among the young. Parents should instruct their children. He drew a picture of the common process by which marriages are "got up," and warned against haste, selfishness and sensualism. 2d, the higher instincts or intuitions must be better cultivated, and they will become safe guides.

Afternoon. H. C. WRIGHT offered the following additional resolve:

"FREE LOVE."

Resolved, That we reject the doctrine of "Free Love" as entertained and advocated by Abraham, Jacob, David, Solomon; by the ministers and churches of Christendom, and by the God whom they profess to worship, as unnatural and monstrous, and tending to the pollution, degradation and ruin of our common Humanity.

In advocating this, Mr. W. bore hard upon those clergymen, churches and editors who hold up ancient polygamists as models of wisdom and virtue, and yet declaim with holy wrath against modern Spiritualists, whom they falsely charge with "free love," the equivalent of polygamy—thus adding falsehood to inconsistency.

A. E. NEWTON, in offset to Mr. Wright's picture of common courtships, presented one in which the parties are drawn together by the highest and holiest impulses of their natures, without disguise or deceptions, finding themselves married by an interior and indissoluble bond, and each seeking supremely the other's good. The results of such a God-made union, as he knew by happy experience, were the entire reverse of those which had been portrayed, consequent upon the misalliances so common. He traced the evils in married life mainly to animalism, selfishness, and an attempt to live in false relations—that is, as husband and wife, when intended for no nearer relationship than that of brother and sister. The cure is to be found in greater spirituality, a noble unselfishness, and true living.

T. S. SHELDON, of Randolph, presented his views of the purposes and tendencies of Spiritualism. He deemed it revolutionary of present institutions, and aiming to introduce new and better. He stated some of the plans of practical reform contemplated by the "Unionists" at Homeville, Kiantone. He referred to the reports in circulation relative to his "insanity," "waste of property," etc., and said that after a careful review of the whole matter, he felt that at present he was more sane than at any previous portion of his life, and that he had spent no property for which he had not received an overwhelming equivalent in that which was worth infinitely more than the treasures of earth. He considered himself a better judge of these things than those who were ignorant and misinformed.

Mr. CODDING thought the idea of a *contract* to be included in the marriage relation, and that the resolution ought so to express it.

H. C. WRIGHT had no objection to parties making any contract they pleased, but if no marriage exists before the contract, none will afterwards. Men and women should *pronounce themselves* husband and wife, besides which a public record of the fact is all that is necessary. He believed that sensualism on the part of men was the great cause of the trouble; it was this which destroyed the health of wives, and caused the honeymoon so speedily to go down in a life-long night.

Evening. Dr. HAMILTON, of Rochester, advocated the resolution on Marriage, and earnestly urged all married partners to makes themselves lovely as the only way to be loved.

H. C. WRIGHT spoke feelingly on the resolutions relating to Slavery, presenting statistics showing the appalling prevalence of legalized prostitution in the slave States.

Mr. PITCHER discoursed at some length on theological topics.

THIRD DAY.

On Sunday the church, and every standing-place about the doors, was filled to its utmost capacity by an attentive and orderly audience.

T. S. SHELDON submitted an address on Human Chemistry, in which he discharged a whole broadside of ideas novel and startling to conservative minds. We can but hint at their direction. He considered man, mentally and spiritually, as made up of substances chemically combined, and that it is possible so to analyze him and apply the laws of combination as to introduce, through the process of generation, and with scientific certainty, finer and better specimens. Parents must first be re-generated, before they are prepared to wisely generate. It is possible for advanced minds in finer conditions (spirits) to associate, concentrate their psychological powers, and by action upon receptive mothers, without miracle, to reproduce their present combined characteristics in a human child. In this way he thought great minds of the past had been produced; and when human chemistry, astrologic influences and psychologic powers are better understood, it will be quite as possible to introduce into the world astronomers, mathematicians, poets, artists, metaphysicians, moralists, organizers, and better types of humanity generally, as they may be desired, as it now is to improve the stock of animals upon the farm.

GEORGE TAYLOR, of No. Collins,—a young farmer, of modest appearance, yet possessing many of the characteristics of a true orator,—followed in a speech of noble, generous, inspiring, fraternal sentiments, gushing from an earnest, loving soul, and prompting to a true and manly life.

A. E. NEWTON submitted, with a few words of explanation, the following resolves on

EDUCATION.

Resolved, That one important requisite of human progress is a true education for youth of both sexes.

Resolved, That a true education includes the due and harmonious unfolding and training for the highest use of all the powers and faculties of the human being, physical, mental, moral, spiritual and religious.

Resolved, That it behoves us as intelligent friends of progress, next to all possible efforts to secure such education in our own families, to encourage and sustain, as far as practicable, schools and educational institutions in the charge of competent persons wherein our ideas of a true unfolding may be actualized.

[At this point an intermission was voted, during which tables were extemporized by placing rough boards across the pews,—a profusion of substantial edibles made their appearance, and the congregation, without reference to their "good and regular standing," were invited to participate in a genuine *communion*.]

Afternoon.—A. E. NEWTON introduced and advocated the following resolves on

SPIRITUALISM.

Whereas, It is clearly manifest that the evils and discords which afflict human society, and oppose human progress, have their source in the preponderance of unregulated desire over the love of right, of use and of good,—or, in other words, an excess of blind animalism, overpowering the pure intuitions and dictates of the spiritual man, resulting in ignorance, misdirection, selfishness and every evil work; therefore

Resolved, That the one sole indispensable requisite of true reform and of human progress, is *the development of the spiritual or higher nature of man* to that degree that it shall bring the *animal* wholly into subjection, making the love of right, of use and of good supreme; and constituting the whole man a new creature in righteousness and true holiness.

Resolved, That in the modern Spiritualistic movement, as interpreted by its best exponents—in its tendency to free the mind from bondage, to compel men to think, judge and act for themselves, to give a *knowledge* of spiritual realities, to arouse and inspire men to noble and unselfish deeds, to quicken and expand the spiritual, affectional and religious faculties, and thus to promote the growth of the whole man,—we recognize a potent instrumentality (and the only adequate one now operative in the community) for awakening mankind from the lethargy of spiritual death, for the promotion of true and lasting reform, and for the upbuilding of a better human society.

H. C. WRIGHT followed with an address of great moral power, enforcing the doctrines of his resolution on the rights of children, responsibilities of parents, woman's empire as a mother, etc.

At the close of this address, Esquire PITCHER, of Collins, a venerable gentleman, widely known and respected as a magistrate, said that before coming to this Convention he had read in the papers of H. C. Wright as an advocate of the most foul and disgusting doctrines, and he had come with the determination of opposing and denouncing him before his fellow-citizens, which he thought was his duty as a man and a lover of the public weal. But he felt compelled, on the contrary, to stand up and express his great satisfaction and unfeigned joy at what he had heard from him and other speakers. He was not a Spiritualist, but felt obliged to concede that the doctrines taught were of the most pure and elevating character. He had been accustomed to hear preaching for seventy years of his life, had been a Presbyterian church member for many years, but never from the pulpit had he listened to such important practical instructions, relative to the most vital duties of every day life, as he had heard here. He therefore earnestly exhorted his fellow-citizens, as they should go home, not only to live out what they had heard but to put the stamp of falsehood upon the misrepresentations and slanders of both press and pulpit. He was now satisfied that these were utterly unreliable in their statements respecting Spiritualists and their doctrines; and he advised those who wished to know the truth to subscribe for and read the SPIRITUAL AGE, as he had done.

This testimony, from such a source, produced, as it ought, a profound sensation in the crowded assembly.

A physician of the place, connected with one of the religious sects, asked some questions relative to what was meant by "the Christ of Christendom," which brought out from H. C. Wright a most startling and effective portraiture of popular Christianity, with its salaried priesthood, gorgeous churches, war-making and slavery-justifying, as contrasted with the precepts and practices of Jesus of Nazareth. The physician exclaimed, "If that is Christendom, I don't belong to it."

With an inspiring song from George Taylor, the session closed.

Evening.—Mrs. STARR read Massey's stirring poem entitled "The People's Advent."

Mr. TAYLOR, taking as a text Massey's line, "The time has come to preach the Soul," gave expression to another warm gush of manly feeling.

Miss HOUSE of Jamestown, called up the resolution on education, and read the prospectus of the Jamestown Institute, as a school adapted to meet the want therein expressed.

Mrs. PIERCE, of Cattaraugus, made a few remarks on the moral power of Spiritualism.

Mr. TOOHEY urged Spiritualists to lives of practical goodness.

A middle-aged gentleman was brought seemingly by a force he could not resist, to the platform, and made to give reluctant testimony to the truth of Spiritualism.

Mr. MEACHAM of Fredonia, thought this meeting, with others recently held, gave evidence that the great palpitating heart of humanity is deeply stirred, and is crying out for "More Light." Spiritualism has caused this demand, and will bring the supply.

Mr. SMITH, of Smith's Mills, formerly a prominent infidel, gave a brief statement of the evidences by which he had been converted from infidelity to a *knowledge* of an after-life—which we will endeavor to record elsewhere.

The writer, being called on for some concluding remarks, reminded the audience that none of the resolutions discussed had been adopted by vote of the Convention. These were designed to be expressive only of the convictions of those who offered them. If they met the approval of others,—if the divine voice within your own souls responds to them, or any portion of them,—live out what you conceive to be true. The most effective voting is by a *life* true to your convictions. So far as you find truth and good in what has been presented, live them out; so far as you find error and evil, let them die.

Thus closed one of the most harmonious, and, for its numbers, effective convocations of the kind we have ever attended. It was characterized less by offensive extravagancies of speech, or partial, one-sided utterances of truth, than some others have been; and that many of the views presented told with mighty power upon the minds and consciences of the hearers, was plainly evident. "The world will be the better for it." A.E.N.

ANOTHER BOGUS MEDIUM.

The enemies of Spiritualism have exhibited remarkable fellow-feeling and unusual liberality in contributing to the comfort and support of a class of shallow and unprincipled pretenders who go about the country ostensibly to expose Spiritualism, but really to make a shameless exhibition of their own folly and knavery. These deceivers are chiefly sustained in their swindling operations and encouraged to continue their nefarious practices by those conscientious and pious people who are determined that Spiritualism shall be nothing else but a cheat and a delusion. They are all ready and quite willing to reward such tools of the adversary for every specious falsehood that seems to confirm their own stupid assumptions. They will avail themselves of any poor pretext for the continuance of their unrighteous hostility, and will cover the iniquity of the opposition with such flimsy apologies as either fools or knaves are able to furnish for a price.

We understand that Newark, N. J., has just been visited by one of those graceless pretenders to Spiritual Mediumship, who distinguishes himself as DR. W. L. F. VON VLECK, and who advertises—among other things—that he will practice as an "Independent Medical Clairvoyant," at 115 1-2 Grand street, New York. Said "Von Vleck, independent, &c.," accompanied by one V. M. Bly—who attempts to extract "the secret" from genuine mediums by unblushingly assuring them that he is likewise engaged in the business—(meaning the deception) recently performed their farce of dishonest jugglery before several ladies and gentlemen in Newark. The individual known by the application of the above-mentioned *alphabetical exhauster*, advertised that a committee of gentlemen might bind him as securely as possible with fifty feet of cord, and that the spirits would then untie him in a dark room. This was several times repeated in public, and on each succeeding trial "the Medium" for the opposition demonstrated that he is a slippery fellow, by "*shuffling off his mortal coil.*"

The propriety of putting hand-cuffs on the medium (?) and of leaving the hypothetical spirits to release him at their convenience, having been proposed, Von Vleck consented to act on the suggestion at a subsequent meeting, and it was thereupon decided to make the experiment on Tuesday evening, the 12th instant, in a private circle composed alike of Spiritualists and Materialists. If we are rightly informed, there were but two Spiritualists present at the trial. The Doctor (?) was shackled as proposed, and after being alone for a few moments, in a dark room, it was ascertained that he had achieved his freedom. Skepticism exhibited great general debility and seemed ready to give up the ghost, when one of the party, while engaged in feeling about the understanding of the "independent medical" gentleman, discovered that he had *a suspicious instrument concealed in his boot*, which he finally acknowledged had been procured expressly for the occasion, and with which he had released himself. We learn that he likewise admitted that his whole performance was deceptive; also that he insisted, in the most resolute manner, that *all* the mediums for physical manifestations are impostors like himself.

This testimony from the veracious Von Vleck appears to have afforded great consolation to those who are especially anxious to have Spiritualism put down, while they are not especially scrupulous about the means to be employed for that purpose. As an evidence of their high appreciation of the character and services of their medium, they forthwith *took up a collection* among themselves to encourage his heart and to help on the business of spiritual counterfeiting.

In conclusion, we beg permission to suggest—in a friendly way—that among the enemies of Spiritualism, there are several who might find it a safe expedient to take lessons of Von Vleck in the rope experiment, inasmuch as the time may come—should their characters and the penal code remain unchanged—when such marvelous skill in *slipping a halter* may be an acquisition of great personal and practial utility. S.B.B.

Since the above was in type we have received the New York Conference report, to which the reader is referred for Mr. Von Vleck's own statement of the case. For our own part, we find therein not the least justification of his proceedings, nor palliation for the scandalous imposition. May all such tricksters be met with an indignant frown, that shall banish them from the presence of honest men till they are heartily ashamed of their conduct, and above its repetition under any pretence.

THE MAGNETOSCOPE.

The subjoined article is from the columns of the *Life Illustrated*. Beyond the testimony of that journal we know nothing of the merits of the instrument described; but whether or not this invention really answers the purpose designed, we doubt not an important discovery in this direction awaits the human mind. When even inanimate matter is constantly giving forth emanations which are detected and measured in force by the electrometer and magnet, how much more is it to be presumed that the emanations from living beings might be indicated tangibly to the senses. Of the practical application of this principle, the results are incalculable. It must open an entirely new field in Therapeutics, in the diagnosis of diseases, perhaps in mental and psychical science. The change may be as great as has been wrought in natural philosophy by the discovery of electricity. We may have to wait a year or a generation before the idea is perfected—centuries had electrical phenomena been observed before Franklin "bottled thunder and lightning"—but when the fruit is ripe it will fall from the tree of the Infinite into man's eager and astonished hands. But to the instrument in question:

"An English gentleman, who has given much attention to the subject of animal magnetism, has contrived a very ingenious instrument which he calls the magnetoscope. It serves the purpose of measuring the quantity of magnetism or electricity which a given individual is capable of imparting, and also determines its quality as relates to sex—whether male or female.

It consists essentially of a small piece of sealing-wax, suspended within a glass cylinder by a silk thread from a brass rod. Whenever the operator's thumb and forefinger are applied to the brass rod, the sealing-wax begins to move gently forward and backward, gradually increasing in force, and soon changing to a circular motion. But the interesting part of the performance is this: "If the operator be a male, no matter of what age or condition, the circular motion will be described from right to left, and if a female be the operator, the motion will be from left to right.

We were present, a few evenings since, at a magnetoscopial exhibition by the students of the Hygeio-Therapeutic College in this city. We could detect no deception or collusion on the part of any one present; indeed there did not seem to be either opportunity or occasion for either. A gentleman applied his thumb and forefinger to the rod, and the sealing-wax soon moved in a circle from right to left. Another gentlemen took hold of his other hand, which had the effect to increase the force of the motion *in the same direction*. One of the female students then took hold of the hand of the second gentleman, whereupon the current soon changed from left to right. Another gentleman then took hold of the lady's hand, which restored the original motion from right to left. Another lady then took the last gentleman by the hand, and, presto, the circle was from left to right again. The experiments were repeated and varied, but always with the same general results.

The current was always right or left, according to the sex of the operator. If any number of persons of both sexes were in connection with the instrument by joining hands, the motion was invariably determined by the person farthest from the magnetoscope.

It has long been claimed—first among the French, we think—that phenomena precisely similar to those above described could be produced with simply a finger ring and a silk thread. Suspend the ring by the silk, of which the other end is to be held between the thumb and forefinger, the elbow resting on the table. It is said the motions of the ring will be just such as are indicated by the magnetoscope. We have often seen the latter experiment tried—sometimes to the satisfaction of the experimenter, but never in a manner to convince us that the motions were entirely independent of the jar of a pulse-beat. So we could not be sure that the movement resulted from any magnetic impartation. Nevertheless we have faith in the principle, and hope to see it successfully carried out.

Boston and Vicinity.

[ABSTRACT REPORT BY DR. CHILD.]

Miss Emma Hardinge at Boston Music Hall.

FRIDAY EVENING, Oct. 22d.

The following subject was proposed by a committee of the audience: "The equal and impartial justice of God in his dealings with man—the unequal and partial distribution of his blessings, as seen in the history of men and nations." Immediately Miss Hardinge arose and uttered in fervent tones an invocation:

Infinite Father! thy children ask of thee a knowledge of thy ways. They ask of thee—are thy ways equal and thy blessings justly distributed to thy children? We look abroad upon the earth, and we see change stamped upon all things. There is not a thing on which change is not wrought—there is not a moment of time in which the process of change, in some degree, is not going on. Do we dare to say or think that without thy divine justice this work of change goes on? Oh, Father, Father! show us this night that thy footprints are visible everywhere—in trackless space, in the deep ocean, in the grain of sand, in the massive rock, in the barren desert. Teach us that thy perfect justice is written in all life—in the little flower, in the giant tree, in tables of flesh and blood—is carved in letters of fire on every human spirit.

Of the lecture which followed without a moment's thought or preparation, our notes convey but an imperfect idea. It was a powerful, complete production, in which it would seem hard to discover a fault—to criticise or oppose any part of it. She said:—It is our mission to deal with all change, the source of which is progression. We may take notes of bubbles that float upon the surface, and conceive of the currents in the depths beneath, of the great ocean of life; but not until we know something of the soundings can our ships of progression sail safely on. As we gaze upon the earth, we perceive ten thousand conditions of life, and we are apt to say that God's ways are unequal; but this is not so. All nature proclaims fixed and immutable law—a grand scheme in which there is not the least flaw to be detected—sustained eternally by a mighty intelligence. Once advised of the wisdom and power of God, the only position that remains to be demonstrated is the LOVE of the Creator. God's love is commensurate with his wisdom and power—then it must be an impossibility that there can be an unequal distribution of his love—we cannot call it unequal. The heart has moments of joy; then we feel that God is good. There are moments, too, while agony crushes out all joy, when the aroma of deep grief rises in clouds and overshadows us and the curse of life seems stamped upon us, and the heart cries—woe, woe.

How shall we reconcile this apparent inequality? If we attempt to do it by the representation of individual minds, we shall fail. How distinct is the idiosyncrasy of every mind—no two are alike—judgment varies in every one. It would be in vain to look in the narrow sphere of individuals to find the position we seek. In the general whole we find it—in the scheme of existence we find God's impartial dealings with men. We perceive harmony in all nature—planets and suns revolve in harmony—starry worlds speak and proclaim God's wisdom, power and love. There is some magnetic power that fills the vast world of space connecting all worlds subservient to his purposes. Times and seasons—all vegetable and animal life—all are obedient to an unseen planetary influence. If there is a power, the lines of which reach through the vast unmeasured waves of ether, unimpaired, that moves all nature in harmony, think not to disconnect your destiny from the chain of immutable laws emanating from a God of perfections. There is a connection between the grain of sand and every higher condition of life, that cannot exist without this influence. Commence then with the grain of sand beneath your feet—it is but a disintegrated part of the huge rock standing like a memento of eternity, apparently bidding defiance to the dashing waves of the ocean forever. It was not always there—no, for in liquid form every crustaceous rock once lay. Now there stands the rock—the grain of sand has fled out, working its existence to a higher condition, and yet it appears lower. The little grain of sand in murmuring whispers says—"Stretch out thy hand, oh, Eternal One, and raise me up to the larger rock. Where is thy distributive justice? The rock is large and I am small."

The rain-drop on the flower complaining, asks why it is not a ray of sunlight. We hear the sigh of blossoms; they ask why they have not locomotion to speed like beast and bird from place to place. The eagle asks, too, why it has not a voice to speak like man—why it has not an intellect, and is not possessed of the stupendous power that belongs to man. Every condition is struggling for a higher.

So in man, the microcosm of all existence, do we find all these grades of condition, from the grain of sand up to the highest forms of being, reflected. We see men with natures as stolid as the rock. We see others who are undergoing suffering and toil—it is the fiery purgation which is to melt out their grossness. Ascend a higher peak and we shall see new types; from the flaunting belle symbolized in the butterfly, up to our sages and philosophers, in whom we shall not find it difficult to recognize types of the animal kingdom, after all, denying, as they do, spirit-existence and power, and acknowledging nothing which is not perceivable by the senses.

But all these are continually unfolding into higher and higher forms of life. In darkness the work goes on; but light will triumph over darkness, and we shall some time see the wisdom of all things within the human heart. The work of destiny goes on the same—change in the various conditions is ever taking place. Every failure, and every success, has brought a lesson that was needed. The darkness that keeps the wise purposes of God from our view is necessary. The rock, the vegetable, the animal—all must work out themselves. Each is useful; there is no condition that is not valuable. All are necessary—from the grain of sand up to the radiant worlds that shine above. The past, and the future, too, are necessary to our present. The past is a strong hand of necessity, that pushes us; the future is the bright and beautiful chain that draws us upward. The experience of the race is that of each individual. The hand of God is in the past and the present, and in the life of every individual the same. With the increase of knowledge, we trace the long, unbroken line of memory, and learn the necessity of all conditions. We see the hand of Divine wisdom, of equal justice, in all—even from the lowest dens of infamy to the most joyous and happy condition.

THE MELODEON LECTURES.—The lectures which Miss Hardinge has been giving at the Melodeon for the last three Sabbaths are becoming more and more interesting. The series closes next Sunday when she will speak on the Spiritualism of the present day. Without question the last discourses will form the climax of the course, the subject being one into which speaker and hearers cannot but enter with heart and soul. We advise all who have inquiring and skeptical friends to urge their attendance at the Melodeon next Sunday, when they will hear the truths of Modern Spiritualism presented in a manner pleasing and instructive, at the same time logical and philosophical.

LEVEE.—The Ladies' Harmonial Band hold their first levee for the benefit of the poor at Union Hall, on Thursday evening of the present week. Should these parties prove as successful as those of last season—and how can they be otherwise when these excellent hearted ladies have the management—many a pleasant hour will be passed by the friends of the Band, and many a poor person's heart will be rejoiced.

THE CONFERENCE.—It will be seen by the notice in another column that conference meetings are to be resumed this week at No. 14 Bromfield St. An interesting and profitable series of meetings is anticipated.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Oct. 22d.

The question of the last session was continued: "What are the conditions and causes of the phenomena, and what are the reasons for and against the supposition that they are produced by spirits?"

Dr. GOULD said: The conditions required, in his opinion, depend much on the character of the communications. These may be obtained from undeveloped spirits on the sole condition of our need. But if we seek them from spirits occupying high moral planes, passivity, humility, sincerity, purity, with a temperate use of intellectual as well as physical aliment, are necessary; and lastly, a temperate atmosphere. He had observed when the thermometer mounts up to seventy-five or eighty, spirit-communications slacken. Some twenty-five years ago he was connected with a church, which was so zealous that it resolved to have a perpetual revival. It succeeded as long as the weather remained cool, but failed under summer heat. In reviewing the history of revivals, he had concluded that summer ones are generally spurious; and accordingly if we have any hard jobs to propose to the spirits, it is safest to avoid very hot weather.

As to the philosophy of Spiritualism, he deemed it something more than a knowledge of the agents and forces employed by spirits, and their mechanical effects on mind and matter. Philosophy being an explanation of the causes and reasons of things, it follows that every department of knowledge is a department of philosophy; and hence to understand the philosophy of spirit-communications, it is necessary to investigate their physical, physiological, metaphysical, ethological and theological sides. If he was correct in this, it followed that Dr. Gray, in ruling out of order those speakers who do not confine themselves to the mechanism and facts of Spiritualism, is incorrect and unparliamentary.

To understand the philosophy of Spiritualism, a marked distinction must be preserved between its signs and the things toward which its signs point. All psycho-dynamic demonstrations are to be regarded as signs appealing to the intellect and natural senses. They notify and warn of work to be done, but do not accomplish the work themselves. They are the bell-ringers who give the alarm, but not the firemen who put out the fire; the grand and overshadowing purpose of spirit-communication being, in every age, the cultivation and elevation of man's moral faculties.

Mr. VON VLECK: One condition necessary, in his opinion, to the reception of spirit-communications, was a good share of credulity. He did not deny that such communications were received, but believed the cases rare. He had had a wide acquaintance with mediums. He was acquainted with Mr. Conklin, Dr. Redman and Mr. Foster. He had seen a good deal of Mr. Conklin's mediumship. Mr. C. sits with his hand on the edge of the table, with nails driven on the other side to keep it from slipping. One hundred pounds can thus be raised by the hand without apparent effort. In giving tests, the sitter writes several names on little slips of paper, which are rolled up into balls, and the names are then reproduced by Mr. Conklin. But the speaker knew by actual experiment that a name could be read by the motion of the top of the pencil.

A friend of his called on Mr. Foster. The name of a spirit was rapped out to him, who, by a little *finesse* on the part of the sitter, was made to give his name as Charles Fogg, brother to the sitter, whose first name was declared to be James. Now the sitter never had a brother Charles; neither was his own name James, nor Fogg. His true name was Bly. Mr. Bly, furthermore, was desirous of seeing spirit-writing in colors, which Mr. Foster undertook to produce. A name was to be written on a bit of paper under the table, but Mr. B. made a dive for the paper as soon as it was placed there, and found the name already written on it. He then asked the privilege of searching the medium, when a scene ensued unnecessary to describe.

Dr. ORTON inquired of Mr. Von Vleck if he had not professed to be a medium himself.

Mr. VON VLECK: He had.

Dr. ORTON: Would he be willing to state what occurred at a recent circle or exhibition of his at Newark, reports of which had already been published in some of the journals.

Mr. VON VLECK: With pleasure. He went to Newark to give an exhibition. The citizens of Newark called it spiritual, and so announced it. He gave two of them. At the second one he was engaged by Mr. Moore. He did not intend to take Mr. Moore's money; his object was to deceive them in order to undeceive them. He intended to explain the matter on the *third* evening, but circumstances hastened the denouement. On the second evening he met eight individuals at the house of Dr. Cleveland. He had felt desirous to give them some very extraordinary manifestations, and so had provided himself with a key which he thought would unlock almost any pair of shackles. He suffered himself to be searched, and then shackled; and on being left alone in a room for about four minutes, he was free. Dr. Cleveland concluded to search him again, and discovered in his boot, not the key, but another instrument which he employed in his operations. This precipitated the disclosure, and he at once made an explanation. He acknowledged that his conduct was wrong, but as several of the prominent members of the Conference did not believe in evil, he presumed they would not judge him severely.

Dr. ORTON asked Mr. Von Vleck if he had not himself alternated between doubt and belief as to the character of many of the manifestations made through him.

Mr. VON VLECK: Yes. He had sometimes believed them spiritual. He was frequently unconscious at such times.

Dr. ORTON: What made him unconscious?

Mr. VON VLECK: He did not know. He had always been a mesmeric subject, and could induce the state at will.

Mr. SMITH, of Chicago, inquired of Mr. V. V., if he was conscious at the time he witnessed some manifestations through him at Waukegan.

Mr. VON VLECK replied that he was *unconscious*, but that if spirits had anything to do with it, he believed, as in his being unbound, that they made use of his hands.

Dr. GRAY asked if at Waukegan he was conscious of performing a trick.

Mr. VON VLECK answered that he was not. He was unconscious at the time.

Dr. ORTON: He had known Mr. Von Vleck quite intimately and must think better of him than the account he has given of himself might seem to warrant. As to Mr. Conklin, many of them had known him for years; and he thought such grave questions as to his integrity ought not to be raised except on the best of evidence. He had heard raps loud and repeated, following in quick succession, and moving to different parts of the room, when the medium was in bed. He had also seen a table lifted clear out of the circle and borne away over their heads, without physical contact, into another part of the room, and afterwards brought back and replaced within the circle by the same invisible means.

Dr. GRAY: He had witnessed the same thing on several occasions. Though the room was dark, the circumstances were such that there could have been no deception. At one of these sittings, a child of Mrs. Dr. Hallock, which died at the age of two and a half years, manifested itself, and rapped out a particular tune, known only to the mother; and at request, placed its hand tangibly on its mother's. This little hand was felt by Dr. Hallock, and subsequently by himself. It was placed on the back of his hand, and remained there sometime, pressing and patting it. The shape and size were distinct to him, and it was a little child's hand. There was no child at that time in the house—certainly not in the room.

Mr. COLES: Spiritualists do not tell all they see. In order to get at the truth, it is necessary to inquire into all the particulars. The other day he met a friend who was in raptures because his wife in the spirit-land had come to him and sat down in his lap; but on inquiry it turned out that it was only a medium supposed to have been influenced by the spirit of his wife. Mrs. Coan raps out music; but he finally discovered that the raps were always the same, and that the sitter fitted them to any desirable tune. Mrs. Coan was formerly of the opinion that there were no evil spirits, and all her spirits affirmed this, until he showed her that her spirits would lie, and after that her spirits thought *there were* evil spirits. She used to think there were no inhabitants on other planets or suns, and so her spirits declared, until he informed her that Davis, Harris, and common sense taught that there were, when her spirits changed their tune, and ever after all worlds were full of inhabitants as well as this.

Mr. Coles continued at some length, criticizing the manifestations through Mr. Redman and other mediums, and was followed by an English gentleman—whose relations were very interesting; by a gentleman from the interior of the State, and by Dr. Gould, Mr. Smith and Mr. Taylor.

J. R. O.

Compend of Facts.

How He Was Converted.

Mr. Smith, of Smith's Mills, Hanover, N. Y., a prominent businessman, well known through all that region as for many years a prominent "infidel," stated before the Laona Convention the means by which he was converted to a *knowledge* of spiritual existence and an after-life. Among other proofs he had received were the following: He once invited to his own house two mediums for physical demonstrations in the dark. He made every preparation for a thorough trial. He not only bound the mediums with cords to their seats, but also every other person present, connecting all together by cords run through their button-holes, and fastening them to the floor by tapes and sealing-wax. He also made secure all entrances to the room. On extinguishing the light, musical instruments which had been provided began to move about, some of them overhead, five being played upon at the same instant, in different parts of the room. In addition to these, at his request, a melodeon which stood in the room *closed up*, was played in harmony with the rest, the whole making excellent music. He was absolutely sure that no person in the flesh could by any possibility have performed these things. More than all, the spirit that purported to control would speak in an audible voice, seeming to come from the atmosphere above the heads of all, and in that way hold long and interesting conversations. At length the spirit said he could talk Dutch, and made some remarks in that tongue, which no one present could understand. While this was proceeding, a man in Mr. Smith's employ, who had learned Dutch in his childhood, came into the room. He at once entered into conversation in that language with the spirit and found that the intelligence could speak Dutch better than himself. Spirit-hands were also felt, which would grasp different parts of the body. Mr. Smith was himself slapped on the side of his face quite sharply, so as to lead him to protest against such violence. The spirit replied that he (Mr. S.) had supposed that these things were all imaginary; it was the design to strike him hard enough to convince him that it was reality!

After experiencing similar things several nights in succession, Mr. S. invited in ten or fifteen of his most intelligent and skeptical neighbors, when the same phenomena were enacted in their presence, under every precaution against the interference of persons in the body. Since then, Mr. S. had witnessed things equally marvellous in the light; members of his own family had become mediums, and he had been a frequent observer of demonstrations that would have been utterly incredible had they not transpired under the cognizance of his own senses.

He did not blame the world for incredulity in regard to these things, nor for considering Spiritualists insane. A few years since he was equally incredulous, and should have called any man crazy who should have asserted what he now knew to be true. His skepticism in regard to the appearance and communication of spiritual beings, and works of spiritual power in ancient times, as recorded in the Bible, had been overcome. If these things occur now, it was altogether probable that that they did anciently.

An Interesting Case.

MESSRS. EDITORS:—A few weeks since Mrs. Asa Rogers, of this place, one of the most active and useful believers in our faith, left the mortal form and passed on to spirit life. A few days subsequent to her departure Mrs. Felton and myself spent a few days with Mr. R——; at which time she came and gave him many words of cheer and comfort, saying, "If I can aid you, through this medium, (Mrs. F.), I will do so when she is away; for I find you, on my return, very much reduced and worn with your constant attendance upon me."

We left Hartford for Providence, and after we had been there about a week, one night Mrs. F. was awakened from her sleep and for an hour or two was very much distressed, remarking that it was in some way connected with Mr. Rogers, as Mrs. Rogers seemed to be near her, drawing strength from her to sustain him.

Two days later—September 10th—as we were sitting with a group of friends, Mrs. F. was suddenly thrown into a state of stupor, in which state she remained nearly half an hour, when suddenly rousing herself she commenced making passes over some unseen person with her eyes fixed on vacancy, and seemingly unconscious of all around, which continued for some time, when she gradually returned to her normal state, remarking,

"I have been with Mrs. Rogers to see her husband; he has taken cold and is not as well. He is either away from home or has just returned, as I find him surrounded with new influences. He has just escaped passing to the spirit-land. Note the hour—9 1-2 o'clock—and write to-morrow, asking him about it."

I did so, and found the case to be as stated. Mr. R. had just returned from a visit to Bridgeport, the former home of his wife—was taken quite ill in the night, and thought he should have died before he could have roused any one. This was what so distressed Mrs. F. Two days later he retired early, suffering in a similar manner, when at about half past nine, to his surprise, he felt a calm, gentle influence stealing over him, from the effects of which he quietly sank to sleep, and awoke the next morning quite refreshed. The dates were the same as we compared them.

Skeptics often ask what good can spirit-communion do? Here, I think, is an answer. Is it not a cheering thought to the sick and weary one to know that those they have loved and lost are not only around to cheer and relieve, if need be, but have the power to communicate what they have done through a medium a hundred miles distant?

Yours Truly, WILLARD BARNES FELTON.

Hartford, Oct. 20th, 1858.

Skepticism at Fault.

MILFORD, Oct. 20, 1858.

MR. EDITOR:—Seeing a call in the AGE a short time since for facts, in relation to the general subject of Spiritualism, I thought I would relate a few incidents that recently occurred in our town. Mrs. J. W. Currier of Lowell made us a visit about two weeks since, and I will give you a brief account of some of the manifestations that I witnessed in her presence.

While she was stopping at my house, two gentlemen called and requested an interview with her. One of them remarked that he came for the purpose of investigating the subject; he was skeptical, but willing to be convinced. The other one said that spirits have nothing to do about it, and refused to take a place in the circle. He said we might sit around the table and he would sit back and watch the movements, and explain to us how the thing was done. We accordingly seated ourselves, and placing our hands on the table, it very soon by raps and tipping showed unmistakable signs of intelligence, very much to the annoyance of the gentleman who sat back watching the movements. "Now," said he, "If the legs of the table stood on glass, it would take some time for it to get charged and consequently some time before it would tip."

We accordingly placed the legs of the table on glass tumblers, and before we had time to get seated around it, it commenced tipping without a hand on it. Seeing the tumblers were in danger of being broken, he said we had better remove them, as it did not operate just as he expected it would. "But," said he, "after you take them out you will find it will take some time for the table to get charged so that it will move again."

We removed the tumblers and it commenced tipping immediately, more powerfully than before. He then placed a compass on the table to see if it would be affected by moving it towards the medium. In this he failed. The needle remained in the same position standing anywhere on the table. He tried various other experiments, but failed in every instance to accomplish what he said he thought he should. I relate this, partly, because I have been informed that the gentleman alluded to in the back-ground is about to publish a book in opposition to Spiritualism, and the thought occurred to me that he might neglect to publish an account of the interview he had with Mrs. C.

At another time, in company with Mrs. Currier, I have seen stones dropped on the floor by some invisible power. On one occasion two books were brought from the room adjoining, into the room where we were, and dropped on the floor.

I might go on enumerating many things that occurred while she was here that can be accounted for in no other way except through the agency of departed human spirits, but will merely say that I received some of the best communications from departed friends, through her mediumship, that I ever received. They came in such a way and manner that they were good tests of spirit-presence. Yours, I. G. G.

"Bright spirits sustain me in this hour, and I long to go to my spirit home!" were the words of a young lady of Stockbridge on the 13th inst., as she was about to leave the mortal form.

Various Items.

STILL ANOTHER JOURNAL.—Another new paper, devoted to Spiritualism, is announced to appear next month—*The Sunbeam*—to be published at Buffalo.

THEODORE PARKER.—We much regret to state that Rev. Theodore Parker has been unable to occupy his desk for the last two Sabbaths on account of sickness, which, it is feared, will end in consumption, that scourge having already carried away other members of his family.

REV. JOHN PIERPONT speaks at Dodworth's Hall, New York, next Sabbath, making four in all. His houses have been constantly crowded, and he has been listened to with great interest by the large audiences which have flocked to hear him.

A KEEN CLERGYMAN.—Some tavern jokers hailed a clergyman of Nashua, N. H., the other day, with a request that he would settle a dispute among them.

"What about?" said he.

"Tell us how old the devil is," they answered.

"Keep your own family records, gentlemen; keep your own records," said he, and the fellow who had bet that that he could "head off the minister" went in and treated.

WONDERFUL MENTAL FEAT.—Mr. Morphy, the American chess-player, has been astonishing the Parisians by repeating his extraordinary performance of playing eight games with eight separate players at one and the same time, without seeing the boards. Mr. Morphy won six of the games, and the other two were drawn. The play lasted for ten hours, during which time Mr. Morphy never took the slightest refreshment, and at the conclusion he did not appear to be much fatigued.

THE MIDDLEBOROUGH SUICIDE CASE.—A gentleman from Middleborough assures us that the postmaster was right as to the name of the person who committed suicide some years ago in that town. It was Abner Bourne who hung himself, May 25th, 1806. So the discrepancy of names to which we referred remains unaccounted for. Though this is in one sense a trifle, yet it has an importance, inasmuch as it is the truth we wish to present in these matters. We do not design to warp any fact to fit our theory. A true theory will cover all genuine facts. The statement as published in the AGE last week is all right except in this particular.

CATHOLIC CEREMONY OF EXORCISM.—Mrs. Johnson in her "Three Years in Jerusalem" says:

"One of the most absurd of the ceremonies performed in the Church of the Nativity is the exorcism of evil spirits! A high ecclesiastical dignitary of the Church of Rome—no less a personage than the Patriarch of Jerusalem—assisted by a long retinue of bishops and other clergy, in full canonicals, annually perform this solemn mockery, a few days before the Latin Christmas—they have two or three Christmases at Bethlehem! Some of our party, witnessing this droll mummery, could not control their risibles at sight of the curious and violent gesticulations of these reverendissimos, when they would apparently corner one of these demons and cast him out of the church. But though we had not intentionally offended them, our want of faith in their exorcising powers nearly cost us a night's lodging in prison."

RARE TOLERANCE.—The liberality and sound sense displayed in this extract from the *Christian Repository* are rare among the sects—the more refreshing for their rarity:

"We hear of divisions in some societies on account of Spiritualism. This is wrong. Our advice is, let not Universalists oppose Spiritualists with anything like harshness. Let us agree to disagree. The whole of Spiritualism rests on a single proposition, viz: that our friends who have left the body, do, under certain conditions, hold communication with those in the flesh. Believing this merely, does not make one less a Christian, or less a Universalist than before. It is a beautiful thought, if true. If God, for wise purposes, permits this intercourse, let us enjoy it. If, for wise and benevolent purposes, the departed

'Have no part in all that's done
Beneath the circuit of the sun,'

then, let us wait with patience until our change come."

CHURCHIANITY.—See what constitutes a crime in the sight of the Church! A week or two since the Right Rev. Bishop Doane, of New Jersey, suspended a Rev. Mr. Carden, of his Diocese, for the awful sin of inviting a Methodist minister to assist him in administering the communion.

Yet, as the *Protestant Churchman* candidly states, this very Bishop is one who was presented for trial by three of his peers, all of unblemished and exalted reputation, under charges of *grossly immoral conduct, dishonesty and drunkenness.* His accusers declared publicly that they believed him guilty, and stood ready to prove the charges they had brought. He shrunk from an investigation, and by desperate wriggling escaped it.

This bishop allows one of his own presbyters in a prominent church in the largest city of his Diocese, *to disgrace the church by intemperance and raises no voice of rebuke.* But lo! a presbyter of another diocese happens for once to enlarge his heart of charity beyond the straight jacket of sectarian intolerance, and down comes the hammer of interdict on his devoted head.

PERSONAL AND SPECIAL.

H. P. FAIRFIELD will speak in Dover, Vt., on Sunday, Oct. 31st.

Mrs. A. M. HENDERSON will speak in Foxboro', Mass., at the Town Hall, on Sunday next.

L. J. PARDEE will lecture at Newburyport, on Sunday, Oct 31st.

Mrs. CLARK, editress of the *Spiritual Clarion*, will speak in Clay, N. Y., on Sunday, Oct. 31st.

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.

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

Lecturers or mediums wishing to correspond with the Spiritual Society at Louisville, Ky., will please address "Society of the Friends of Progress," care of John Timmins, cor. Market and Hancock streets, Louisville, Ky.

Mrs. ADA L. COAN will be at Concert Hall, Burlington, Nov. 10th and 11th, and give her wonderful public manifestations. Friends in Vermont who would like to secure Mrs. Coan's services, will write immediately to S. B. Nichols, Burlington, Vt.

An American girl desires a situation as *seamstress* in a Spiritualist family. Please address MARY J. SUMMERS, through the Boston Post Office. 42—5t*

IN THE FIELD AGAIN.—LORING MOODY is ready to answer calls to lecture on Spiritualism and kindred reforms, on Sundays and week-day evenings. Address Boston office of the *Spiritual Age*. He will also take subscriptions to the *Spiritual Age* and *Banner of Light*.

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

ATHELODE GUM TEETH.—A new method of constructing artificial teeth and gums in one entire piece without crevice or crack for the lodgment of impurities. It has been thoroughly tested, and for cheapness, beauty and cleanliness is superior to all others. Call and see specimens at 24 1-2 Winter street, Boston. Teeth extracted by electricity without extra charge. 43 4t AMMI BROWN, Dental Surgeon.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, OCTOBER 30, 1858.

LETTERS RECEIVED.—A. E. H., A. Morgan, J. R. Fonda, W. Allen, B. F. B., H. P. Fairfield, S. Albro, J. Baker, O. H. Wellington, J. L. D. Otis, C. Southwick, L. A. Campbell, D. H. Pallais, A. Reed, H. P. Osgood, A. L. Drewitz, W. B. Felton, J. T. Hoyt, H. Holmes, S. E. Legate, B. Gillet, F. Goodrich, C. Partridge, H. B. Storer, W. H. Pendleton, S. S. Thompson, M. F. Davis, W. W. Comstock, J. C. Bill, H. O. Boynton, J. K. Milnor, W. Green, Jr., D. C. M'Kellip, O. Barnes, J. Westcott, S. M. Burdick, G. Hathaway, A. Bartholomew, S. S. Williams. "An Outsider." E. A. Sweet, D. Jackman, J. Smith, A. Winchester, E. Dunbar, J. Booth, E. Edmonson, J. S. Rhea, N. K. Sargent.

Announcements.

Lectures on Spiritualism.

The following are among the topics for the discussion of which the subscriber offers his services to the public:

1. Objections against Spiritualism by believers in the Bible.
2. Spiritualism defined and proved from the Bible to have existed during the first 4000 years of the world's history.
3. Modern Spiritualism a revival of Primitive Christianity.
4. The Philosophy of communion with disembodied spirits.
5. The Uses of Spiritualism.
6. The Abuses of Spiritualism.
7. False and injurious views of the Bible.
8. Inspiration, general.
9. Human reason the ultimate authority in matters of faith and practice.
10. God, Man, and the Devil.
11. Philosophy of Religious Revivals.
12. Spiritual growth.
13. Our enemies our advocates.

Lectures on the above topics will be furnished singly or in courses of five and six lectures each. Address, office of *Spiritual Age*,

44—3m JOHN HOBART.

H. B. STORER, Inspirational Medium, will fill engagements to lecture at the following times and places:—At Providence, R. I., on Sunday, Oct. 31st; Manchester, Ct., Nov. 7th; Worcester, Mass., Nov. 14th; Lowell, Mass., Nov. 21st and 28th; Willimantic, Ct., Dec. 5th; Manchester, Ct., Dec. 12th. Friends in the vicinity of the above-named places who may desire his services, are requested to address him at either of the above towns at which he is to be next after their letters are written. Early application should be made, that there may be no loss of time.

Mrs. FANNIE BURBANK FELTON will lecture in Hartford, Ct., Sunday, Oct. 31st; Willimantic, Nov. 7th and 14th; and in Norwich, Ct., Nov. 21st and 28th, and Dec. 5th and 12th. Those wishing week evening lectures can address Willard Barnes Felton at either place. Address until Nov. 1st, Hartford, Ct.

Miss EMMA HARDINGE will lecture in Portland, Me., the first two Sundays in November; in Montreal and Philadelphia the last two. Miss Hardinge will spend the month of December in St. Louis, and will be happy to receive applications from western cities for February and March. Address during October to the care of Dr. Gardner, Fountain House, Boston, Mass.; during November to 194 Grand street, New York, and during December to the care of A. Miltenberger, Esq., St. Louis, Mo.

GEORGE ATKINS, trance-speaking and healing medium, will lecture Sandwich, Nov. 7th; Barnstable, Nov. 10th; Yarmouth, Nov. 12th; Hyannis, Nov. 14th; Harwich, Nov. 21st. He will continue on to Provincetown, lecturing and attending to the sick in any place where his services are desired, between, and also after, these dates. Address, Webster, Mass. He will act as agent for the *Spiritual Age*.

MEETINGS IN BOSTON.

CONFERENCE at 14 BROMFIELD STREET.—A number of gentlemen have united their efforts to sustain a Conference at this place every Wednesday evening, for the purpose of presenting and considering interesting facts pertaining to Spiritualism. Admission will be free. All who are interested in the subject of Spiritualism are invited to attend. Question for next Wednesday evening—"Is anything wrong?"

Miss EMMA HARDINGE will speak in the lecture room of the Music Hall, on Friday evening, Oct. 22d, at 7 1-2 o'clock.

Miss EMMA HARDINGE will speak at the Melodeon, on Sunday next, at 3 and 7 1-2 o'clock, P. M.

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.

D. F. GODDARD lectures Sunday afternoon at No. 14 Bromfield street, at 3 o'clock. Admission free.

THE DUAL COMMERCE ASSOCIATION.

THE DUAL COMMERCE ASSOCIATION was organized during the past summer in order to introduce and actualize a new method of commerce purposed to supersede the old forms.

A central depot has been established at No. 3 Hotel Pelham, corner of Boylston and Tremont streets, with branches in Ward 1, corner North Bennett and Salem streets; Ward 5, No. 99 Cambridge street; Ward 8, No. 25 Hudson street.

From these stations are sold the various articles of daily family consumption, at prices quite below the average market rates, and of qualities that are insured "standard." These various products are obtained directly from the best manufacturers and producers. It is proposed through this method to build up a large connexion, and to tax upon the cost of the article sold only a sufficient amount to pay the cost of distribution.

An estimate, which includes the items of interest, loss by bad debts, rents and living expenses, proves that each grocery and provision store is an expense to the public of $2250 each more than it would cost to distribute the same products for cash through the dual commerce stations. At the same time much better qualities may be secured to the consumers.

Those who have undertaken to accomplish this work, seek and solicit the aid and co-operation of *all* persons who have at heart a *reform of action*.

Manufacturers and Farmers, by producing the best qualities of such articles as they are engaged upon, may send them to our central depot and establish a lasting connexion with parties who stand before the public simply as trustees to take proper care of whatever may be entrusted to their keeping.

Consumers, by giving preference to these stations where to expend their money, in each dollar they invest will assist to centralize or concentrate the means through which only a marked reform can be accomplished.

Willing hearts and able heads may also here find for themselves positions where they can assist to carry on a great work, if they will but take hold of it as we have, with ungloved hands, and without care or anxiety as to what the morrow may bring forth.

We invite those who are interested to call upon us at No. 3 Hotel Pelham, or to address by mail "The Secretary of the Dual Commerce Association, 3 Hotel Pelham."

MAIN STREET HOUSE, MONTPELIER, VT.

Has just been opened by JOHN NESBITT. The public will be entertained at as reasonable rates as any in the neighborhood. 44

MEDIUMS IN BOSTON.

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

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

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception*. Charge for guarantee, $3.

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

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

Mrs. S. S. RUSSELL, Test Medium—Residence, B street, South Boston—next door to Universalist Church, cor. of Broadway. Hours from 9 A M to 9 P M. The sick examined and evening circles attended. Charge satisfactory.

Miss M. MUNSON No. 13 Lagrange Place, Boston. 34

Mrs. 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 50 cents per sitting. t50*

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. 13 Lagrange Place, 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 13. Hours from 10 to 1, and from 2 to 7. 2—3m

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

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M for Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street.

IN MANCHESTER, N. H.—H. C. COBURN, Healing Medium, 58 Elm St. Will also receive calls to lecture in trance. 37—10t*

Interesting Miscellany.

ENTERING HEAVEN.

BY. T. S. ARTHUR.

"The gates of Heaven have swung open, and another soul has entered its shining courts," said the preacher, as he stood, with uncovered head, by the coffin of one whose mortal history was closed.

As I left the graveyard, an old man of mild aspect, walked by my side.

"Did you know Mr. ——?" he asked, referring to the deceased.

"As a neighbor, but not intimately," was my reply.

"I knew him very well," said one who walked with us.

"The preacher spoke of him as having entered Heaven," the old man quietly remarked.

"He died calmly and in Christian hope, putting his trust in his Redeemer," said the other. "I was with him in his last moments, and his end was peace. If he has not gone to Heaven, there are not many of us who can look foward with confidence."

"We must enter Heaven while living upon the earth," said the old man, in answer to this, speaking gravely, "or the doors will be forever shut against us. We must be, as to our spirits, in the society of angels here, or we cannot be in association with them hereafter."

"How can we be in Heaven and upon earth at the same time?" queried the one who had spoken of my neighbor's peaceful end; "for one is spiritual and the other natural."

"To be spiritual-minded is to be in Heaven; and this we may be, while, as to the natural body, we are still upon the earth. Was our friend spiritual-minded?"

The old man turned to our companion, and awaited his answer.

"He did not talk much of religion as a general thing; but he was a regular church-goer."

"That signifies little," was replied.

"He was as good as other men; better in many things, I should think—though not in any way distinguished for piety. He was not one of your talking professors. But those who knew him best, valued him most. His peaceful end assures me that he is safe."

"The life, not the death, gives genuine assurance," said the old man. "With rare exceptions, all men die peacefully—the evil and the good. As the time of departure draws near, the soul sinks into tranquil states, and thoughts of life, not death, hold it away from depressing influences. There is a wise as well as a merciful Providence in this. But you say that those who knew him best valued him most?"

"Yes."

"Valued him for what?"

"For his kindness of heart, his benevolence, his truth and honesty. Why, Sir, that man would have suffered his right arm to be taken off, rather than swerve from his integrity."

"Was he proud of his honest fame? Did he boast of it and compare himself with other men?"

"No, Sir. He was not one who thought much of himself, or took merit for a good deed. I think the poor will miss him, and weak ones sigh for the sustaining hand that is now cold in death. Ah! Sir, he was a good man. But I don't think he could be called spiritual-minded."

"A good man and a true man, and yet not spiritual-minded!" There was a look of surprise in the old man's face. "Are not goodness and truth spiritual in their nature? And does not their reception into any mind determine its quality?"

"You may be right in your conclusions," said the other. "I have not been in the habit of viewing things just in your way. But I am very sure that our friend has gone to Heaven."

"He has gone among those who are like him, and with whom he was in conjunction as to his spirit, while he yet lived in the world," the old man answered. "He could not live in eternal association with the spirits of angels, the movement of whose lives was not in harmony with his own. If he was a lover of truth; if he was kind, benevolent, thoughtful of others, and faithful in all his acts, he has passed upwards into the heavenly companionship of the good; but if he was selfish, cruel, exacting, faithless in his life, no tranquil death-hour has made him a fit companion of angels, and he will go unto his own. Revelation affirms this, and reason assents to no other conclusion. It is a doctrine that sweeps away fallacious hopes, and leaves to none the dangerous, if not always fatal, experiment of a death-bed repentance."

We paused, for our ways diverged.

"If all were of your doctrine," said I, "men would take more heed to their ways. There are few who do not hope to reach Heaven at last. They trust to some good deed that will not involve any hard denial of self, or some cheap act of faith to crowd them through the gate, thinking that if they once get in, they will be all right for eternity. But this idea of a heavenly quality being formed in the soul before any one can enter Heaven, is rather a hard saying for most men. It is an extinguisher of hope for the evil-minded."

"There is no other way," was answered. "We must enter through the straight gate of self-denial—and it will be found very straight to most people. If we fail to do this, and seek to climb up some other way, the consequences of our folly will be with us forever."

And as the old man said this, we turned from him, pondering his words in our heart.

The Sting of Death.

In a biographical notice, giving an account of the last days of a good man who was distinguished for his serene and lofty faith, he is reported as saying,

"I appear to suffer but I do not. It seems as if some angel were standing by me, he bearing all the pain, and this poor body of mine only exbibiting the outward signs of it."

A striking instance of the same kind occurred not long since within our own knowledge. A lady of exalted piety was suffering from protracted and fatal sickness, and at certain intervals there came on spasms and convulsions, giving externally all the symptoms of intolerable agony. Once, when these spasms were evidently coming on, and her friends were bending over her with anxious faces, she looked up with a sweet and tranquil smile, and said,

"Do not be troubled about me. You think I suffer extremely; but I do not. I know not how it is, but somehow, when these convulsions come, there comes with them a sense of the Divine presence, an inward power, that takes upon itself the burden of my sufferings, and these spasms are only in appearance.

MEDICAL ABSURDITIES.

If any of our readers imagine that physicians three hundred years ago used to practice medicine as we do now, they are mistaken. We are able to furnish a curious list of medical absurdities, which will be read with interest. We copy from Ritto, which will show that all the wisdom did not perish with the ancients.

"Most of the practices as to applications of animal simples, which, where found in use among our peasantry, are cited, under such headings as "Folk-Lore," as rural superstitions, are often little other than remnants of ancient and legitimate medical practice.

"The point is curious; and in proof of it we might quote largely from a work bearing date of 1664, which sets forth the medical uses of most animals, citing ancient and medical authorities for most of the statements—including Jewish medical writers. We wish our space allowed quotation from this book; but can only give a sample or two. The first article is 'Ape,'—in which, among other things, we are told 'an ape eaten by a lion cureth his diseases'—a fact we most potently believe, having often noted a lion to seem greatly refreshed after demolishing an ape. Under 'Asse' we are told, among other delectable matter, that 'a little of the water being drunke, of which the cow or asse hath drunke, doth effectually help the headache.' 'The dryed brain of an asse, being drunke daily in water and honey, helpeth the epilepsie in 30 daies.' 'The heart of a black male asse, being eaten with bread, helpeth the falling sicknesse.'—'The gall doth asswage the signes of abscesses.'—'The flesh helpeth against the paine of the back-bone and hipps. The marrow anointed cureth the gout, and easeth the paine. The ashes of the hoofs burned, help the falling sicknesse. The dung mixed with the yolk of an egge, and applied to the forehead, stoppeth the flux of blood, and with a bull's gall, curleth the haire.' Of the mouse it is said, —'The flesh causeth oblivion. A mouse dissected and applied, draweth out reeds, darts, and other things that stick in the flesh. Being eaten by children, when roasted, they dry up their spittle. The water in which they have been boiled helpeth against the quinsey. The ashes, with honey, used ten dayes, clear the eyes. The head worne in a cloth, helpeth the headache and epilepsie. The liver, roasted in the new of the moon, trieth the epilepsie. The brain being steeped in wine and applied to the forehead, helpeth the headache. The gall, with vinegar, dropped into the eare, bringeth out live creatures into the eare. The dung, given in any liquor, helpeth the cholic,' and is further stated to be good as are other of its parts and products, for a variety of other uses, which must have rendered this little creature formerly of much more estimation in public opinion than it now bears."

FLORENTINE LEGEND.

Two Florentine lovers, who had been attached to each other almost from childhood, made a vow of eternal fidelity. Mina was the name of the lady, her husband's is not material. They parted. He had been for some time absent with his regiment, when, as his disconsolate lady was sitting alone in her chamber, she distinctly heard the well-known sound of his footsteps, and starting up, beheld, not her husband, but his spectre, with a deep wound across his forehead, entering.

She swooned with horror; when she recovered, the ghost told her that in future his visits should be announced by a passing bell, and these words distinctly whispered, "Mina, I am here!" Their interviews now became frequent till the woman fancied herself as much in love with the ghost as she had been with the man. But it was soon to prove otherwise.

One fatal night she went to a ball—what business had she there? She danced too; and what was worse, her partner was a young Florentine, so much the counterpart of her lover that she became estranged from his ghost. Whilst the young gallant conducted her in a waltz, and her ear drank in the music of his voice and words, a passing bell tolled! She had been accustomed to the sound till it hardly excited her attention, and now, lost in the attraction of her fascinating partner, she heard but regarded it not. A second peal! She listened not to its warning. A third time the bell, with its deep and iron tongue, startled the assembled company and silenced the music! Mina then turned her eyes from her partner, and saw reflected in the mirror a form, a spectre; it was her husband. He was standing between her and the young Florentine, and whispered in a solemn and melancholy tone the accustomed accents, "Mina I am here!" She instantly fell dead.

Visible Angels.

"There is one angel that thou may'st remember about thy cradle singing low sweet songs to thee. Nay, at that angel's knee didst thou, grown older, lisp thy first prayer; and now that angel whispers to thy heart, 'This is well,' or 'This is ill done.' Men call it *conscience*, but when that angel walked visibly on earth, the baby lips used to call it 'Mother.'

And there are yet other angels who guard thy steps through life—some visible, of this world—some invisible, of the other world; and one thou callest 'Father;' others 'sisters,' 'brethren,' 'friends'—all angels.

And behold there is still another angel, with clear, earnest, soft eyes, and long dark locks, that make a calm night around your brow, when that angel bends over you to kiss you; and a sweet low voice, and a fairy form and step, so light that you know she flies sometimes—she cannot walk so swiftly.

And that angel's voice is sweeter even than the voice of conscience. And she is a visible angel, and sometimes thou callest it 'Love'—but in thy later years it hath a dearer name—the dearest name on earth—'wife,'—and that angel ever dwelleth near thee and blesseth thee. But that dearest angel is the light and blessing of thy life; and in thy youth thou dreamest that forget-me-nots first blossomed at her feet; but afterwards, in thy later thoughts, she is crowned with pansies. And when thou kneelest down thou prayest God—oh! how earnestly—that that angel may tarry long with thee on earth; that no fault of thine may cause that she fade away, and leave thee for that brighter home in Heaven, from which thou knowest so well she came down to be the life of thy life. So pray forever, and long may thine angel abide with thee."

NEITHER SCHOOLS NOR NEWPSPAPERS.—Sir William Berkeley, one of the early Governors of Virginia, in 1671 wrote to King Charles II.: "I thank God there are no free schools nor printing-presses here, and I trust there will not be this hundred years, for learning breeds up heresies and sects and all abominations. God save us from both."

Difficulties are God's errands. When we are sent upon them we should esteem it a proof of God's confidence.

He's armed without that's innocence within.

For the Spiritual Age.

THE SECOND LIFE.

AN IMPROMPTU.

[Written through the mediumship of a lady of New Bedford.]

I slept and dreamed; and lo! an angel bright
Came to me clothed in robes of glorious light;
The name of LOVE was written on her brow,
And sweetest music from her lips did flow.
"Come mortal, come," she said; "there's darkness here;
Come and I'll lead thee to a brighter sphere,
Where dreary night comes not, nor weary pain,
Nor darksome clouds, nor stormy winter's rain;
Seest thou yon star? 'T will guide us to that home—
The path is strewn with flowers where angels roam."
My spirit then seemed floating through the air,
And there was light and music everywhere.
My angel Love still lingered by my side,
Her arm of glory 'round me, to support and guide.

Our path seemed by rich meadows, and the green
Was brighter than by mortal ever seen;
And fountains, too, where each drop seemed a gem,
Each tiny spray a sparkling diadem;
And bowers of roses often met our view,
And fragrance-laden flowers of every hue;
And birds of plumage bright on every tree
Poured forth their notes of sweetest melody.
All was so peaceful, calm, and yet so bright,
It filled my senses with a strange delight;
And while I gazed and wondered at the scene,
A band of spirits came with garlands green
And o'er my brow a wreath of roses threw,
And welcomed to their home a spirit new,—
And then they chanted; some played harps of gold;
And o'er me then a flood of rapture rolled,
I knew that earth such bliss had never given—
That I had gone from earth and dwelt in heaven.

I then went on, my angel by my side
To brigher spheres my happy soul to guide.
Each one was bright, and yet they brighter grew,
And in each sphere I still found something new!
"Behold," the spirit said, "yon happy band
With crowns of shining gold and harps in hand;
Those were the *poor of earth*, whose souls were riven
By sorrow there—theirs is the *rest of Heaven*.
Forgotten is their grief, their trials o'er,
They bathe in love on this eternal shore;
And those who tore their hearts upon the earth,
Are those they welcome at the spirit-birth."

"And where is God?" I asked; "is He not here?
I thought to find him in some heavenly sphere."

She pointed up, my spirit-angel, Love;
And whispered, "He's in all things and above;
He watches over earth and spirit-land,
And holds all things within His mighty hand;
He sent me unto all to fill their hearts with peace;
I guide their spirits here, my labors never cease.
My work, commenced on earth, is finished here,
And upward is my way from sphere to sphere;
Yet will I work till all are gathered home,
Until the lamb and lion side by side shall roam—
Until united all, a heavenly throng,
God's praise shall be the one theme of our song."

ALL'S FOR THE BEST!

"All's for the best! Be sanguine and cheerful;
Trouble and sorrow are but friends in disguise;
Nothing but folly goes faithless and fearful;
Courage forever is happy and wise;
All's for the best—if a man could but know it;
Providence wishes us all to be blest;
This is no dream of a pundit or poet;
Heaven is gracious, and—All's for the best!"

Words are but the bannerets of an army, a few bits of waving color here and there; thoughts are the main body of the footmen that march unseen below.

"And he that shuts Love out, in turn shall be
Shut out from Love, and on her threshold lie,
Howling in outer darkness. Not for this
Was common clay taken from the common earth;
Moulded by God, and tempered with the tears
Of angels to the perfect shape of man."

All noblest things are religious. Not stripes and martyrdoms only, but the best books, pictures, poetry, statuary, music.

PROSPECTUS.

THE SPIRITUAL AGE;

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

A. E. NEWTON and S. B. BRITTAN, Editors,
L. B. MONROE, Associate Editor and Business Agent.

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"WHENCE THIS SPIRITUALISM?"

The *New Englander*, the most conservative and able of the American literary standards, in the course of a protracted article on Spiritualism, puts the above inquiry The obvious implication is, that spiritual phenomena evince an intelligence not visible and yet reliable. For a perfectly candid and reliable exhibit of these phenomena, visit 5 Great Jones street, New York. You will ascertain that the so-called "dead" and "departed" still interest themselves in the welfare of their friends, and still can make themselves intelligible to you. Hours, 9 to 6 private, and from 7 1-2 to 10 P M, Tuesday and Thursday, public. CHAS. H. FOSTER, Medium, "Central Spiritual Publishing Establishment." 42—tf

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At 18 and 20 Lagrange Place. It is the aim of the proprietor to combine the comforts of a home with the independence enjoyed at a hotel, avoiding the annoyances complained of in private houses—poor bread, bad butter, &c. Persons of sedentary habits will here always find the varieties of bread which they require. Baths, with a constant supply of warm water on each floor, for the use of guests. Terms $3.50 and upwards per week. Transient board $1 per day. 42—tf

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

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Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 96 Fifth street, Troy, N. Y.

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

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

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"We have seen the receipt tried by a lady who had no faith in it, and who was surprised at the lightness and sweetness of the bread."—*Portland Transcript, April 17th.* 33—tf

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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.

36 DR. R. W. LOUGEE.

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W. E. R. will answer calls to lecture on Sundays. 41—tf

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