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, NOVEMBER 20, 1858. VOL. I....NO. 47.

Spiritual Philosophy.

REV. T. L. HARRIS' NEW BOOK.

"ARCANA OF CHRISTIANITY: An Unfolding of the Celestial Sense of the Divine Word, through T. L. Harris. Part First. Vol. I. Genesis—1st Chapter: 'And God said, Let there be light.' New York: New Church Publishing Association, 447 Broome street, near Broadway, 1858." Octavo, pp. 496.

This work was sent us some time since by the publishers, for notice. We have devoted such time as we could command to its careful perusal, but have been unable as yet to master the whole. Our reading thus far, however, enables us to say that we consider it one of the most remarkable works—perhaps *the* most remarkable—which the modern Spiritualistic movement has given to the world. It is one on which a candid and fair opinion is not to be formed in haste. Instead of attempting to write out a review of our own, we are constrained to lay before our readers the following from the pen of Rev. Adin Ballou, of the *Practical Christian*. Mr. B. expresses, for the most part, our own impressions of the book very exactly, while the modesty and absence of dogmatism which he displays, specially win our admiration. On some points, our ideas, or at least modes of expression, would differ somewhat from those employed by Mr. Ballou,—as we have indicated by the introduction of passages in brackets. A. E. N.

We always feel our incompetency to sit in judgment on the writings of Spiritual Seers. We are not of their class. We have not had their gifts and experiences. We have always as yet lived at home in the body, an observer of phenomena within a narrow sphere of realities; an inquirer, a thinker, a reasoner; a Spiritualist by conviction and strong general impression on the religious plane; a theologian, moralist, reformer, progressive, conservative and Practical Christian on a platform of fundamental principles and facts. We feel sure that we love truth and righteousness for their own sake, as well as their fruits, according to our highest conceptions of them, whether they be old or new, agreeable or disagreeable, popular or unpopular. And we loathe error, falsehood and wickedness wherever we can detect them, however ancient or modern, vulgar or refined, attired in rags or in lawn. We love poetry and fiction when they have a substratum of realities, and are consecrated to the moral elevation of mankind. Otherwise they are sickening to us. The richest productions of *mere* imagination, fantasy, hallucination, or illusion, we instinctively regard as poor stuff, "altogether vanity." We long to contemplate all things in the universe *as they really* ARE, without any distortion, exaggeration, aggravation, disguise, or false appearance either for the better or worse. We know that at best we are ignorant and erring. We feel willing to learn, and only pray that we may not be deluded, misled, or cheated in what we accept for truth. We know that other minds are gifted with various noble endowments which we do not possess, some in one way and some in another. We wish to respect and profit by this diversity of gifts. Though we are not a Seer or a Prophet, yet we doubt not there are Seers and Prophets—true ones. Counterfeit and false ones there are of course.

Now how shall we sit in judgment on the writings of such men as Emanuel Swedenborg, Thomas L. Harris, Andrew Jackson Davis, etc., whose spiritual senses have been opened to behold the realities of the spiritual world,—who declare that they have conversed familiarly with spirits, angels, and even the LORD himself,—have been intromitted into the uppermost and lowermost realms of spiritual existence,—have visited many planets and suns of the skies, and who calmly narrate in detail what they saw and heard? Of all these wonders it has not yet been given us to know even the alphabet. We are but a dim-eyed mole, compared with these etherial travellers, clairvoyants, divine illuminees and spiritual philosophers. We are filled with admiration, astonishment, amazement, at their revelations! We cannot doubt that they have really possessed, in a higher or lower degree, the susceptibilities, capabilities and illuminations asserted, nor that they have passed through most wonderful experiences, nor that they have actually seen many persons and things of the spiritual world. We cannot regard them as impostors, false pretenders, nor as wholly mistaken visionists. But they differ more or less in respect to realities seen, truths learned, and philosophies inculcated. There is even contradiction, antagonism and hostility between them. Now whom shall we follow, what shall we reject, doubt, or believe? After all, ignorant, blind and incompetent as we are, we must criticise and judge the testimonies of these seers, at least modestly, for ourselves. So then, with mole-like vision, we will try to feel our way, as best we can, through these amazing "Arcana."

Arcana, the plural of arcanum, signifies secrets, mysteries. The volume before us is the first of a contemplated series, destined to unfold the secrets and mysteries of Christianity contained in the celestial sense of the sacred Scriptures. Those alleged to be contained in the first chapter of Genesis are treated of in this volume. Emanuel Swedenborg wrote a voluminous work, called the *Arcana Celestia*, giving the *spiritual sense* of the sacred writings. T. L. Harris proposes to give their *celestial sense*. He claims to have had the third or celestial degree of his mind opened into the knowledge of this profounder sense, whereas Swedenborg had only his second degree opened. In respect to several leading doctrines, Harris seems to follow, or at least closely accord with Swedenborg. Also, in the use of technical terms and peculiar phrases, such as "The Word," "the Lord," "the Lord's New Church," and many others. The more orthodox Swedenborgians seem to be much disgusted with all this, and do not hesitate to denounce Harris as a bogus Seer. We think they manifest more pride, jealousy and scorn towards him, than of that reason and charity which they so much magnify in words. They evidently regard him as a plagiarist and an upstart pretender. But they can hardly treat him with greater contempt than was showered on their own Seer, for a long time, by most of the learned in the old Church.

Some of the principal positions set forth in this volume of "The Christian Arcana," if we correctly understand the author, are the following:

1. Jesus Christ is the one Lord God of the Universe, as taught by Swedenborg and held by the Church of the New Jerusalem. In him there is a trinity, not of persons, but of properties, offices and operations. By incarnation of the Divinity in Humanity and the subsequent glorification of the latter by the former, there is now an infinite God-man, Jesus Christ, who is at once the Creator, Redeemer, and Lord of all.

If this be so, we are teaching a great error, namely, that Jesus Christ is a glorious, yet finite manifestation of the one infinite God, made by means of the Divine Christ-Spirit flowing into and through the pure man Jesus. But if it is certain that the whole infinite God actually descended into the organism of Jesus, and became inseparably united therewith, be it so. We will believe as fast as we can.

[We should say that if the infinite Divine Spirit inflowed into Jesus, or inflows into any other being, according to capacity and receptivity, we see not how that portion (so to speak) which was in him, or which is in any other, can be *dissevered* from the Infinite Whole, and thus *finited*. The Atlantic Ocean flows into Massachusetts Bay and Boston Harbor, according to the capacity of these to receive and contain; but the portion thus inflowing does not thereby become dissevered, or anything different in *essence*, from the ocean itself. The great atmospheric ocean surrounding the earth flows into and inspires every breathing organism that lives in it; but the atmospheric life-sustaining element in all organisms is *one* and the same. So it seems to us that the Divine Spirit, in Jesus of Nazareth, or any other man, need not be considered as distinct, either in person or essence, from the Infinite Divine Spirit.—A. E. N.]

2. There is but *one* Universe of worlds and beings, which, however immense, has its positive boundaries. Space itself was created and has its limits. Also the external universe had a beginning, previous to which archetypes of its multiform contents existed in the mind of God. So God existed alone, without any external universe of creatures, as many duodecillions of eternities as he can hereafter exist. The whole vast universe is arranged into the form of a "Grand Man." All this is in accordance with Swedenborg's teachings.

But we have been led to believe and teach, that there are universes without number; that there is no one grand centre of the whole; that there are no positive boundaries to creation; that space is mere vacuity, not substance, and has no limits; that there is no space or vacuity unoccupied by Deific and subordinate elements; and that there never was a conceivable time when God existed without external worlds and beings innumerable. But if this be erroneous, let the truth prevail.

[Analogy leads us to conceive of one grand centre of life and energy to each universe, or complete system of worlds, as the heart is the grand centre of the system of organs comprising the human body; also that, if there are more than one such Universe in the Univercœlum—and they may be continually unfolding or propagating, for aught we know—it would seem that all may and must sustain similar relations to one Super-Grand Centre, or Heart of Hearts. But we are not disposed to quarrel very sharply with one who conceives differently on this point.—A. E. N.]

3. That of all the habitable orbs of the Universe, two only were ever infected with sin and its evils; viz., our own earth, and another that once existed not far from it, which was subsequently destroyed on account of its wickedness. Lucifer was the primal man of that orb. Somehow or other he fell from his innocence, became inveterately wicked, contaminated a large majority of his posterity, persecuted the few that remained faithful, filled the whole planet with intolerable evils, was at length overwhelmed with all his hosts in a general destruction of their orb by fire, and thereupon consigned by the Lord to certain dreadful spheres of darkness beneath their former world. When the earth had been created and its primal pair had been placed in Eden, Lucifer and his restless crew in the hells below, filled with the most deadly envy and hatred, contrived to project their venom upward into the earth, next, through a wonderfully produced and most seductive phantasm called the serpent, to seduce the primal pair into sin, and so ultimately to superinduce all the evils which fill our world with woe. And this in spite of the Lord's numerous countervailing interpositions and influences. So the wicked have multiplied in the earth, and the hells below have been continually augmenting the number of their wretched inmates.

But we have been led to believe and teach, that probably innumerable habitable worlds similar to our own, in their natural order of progress, have exhibited similar natural and moral phenomena—passed through similar experiences of imperfection, evil and good—originated their own satans and saints, and transcended or will transcend all their disorders and miseries through the same all-wise discipline to which we of this planet are subject. We have not been led to believe and teach, that God has ever been really thwarted or disappointed by anything that has taken place. Yet we have not SEEN; we have only felt, thought, reasoned and been impressed. Let the truth, and the truth only, prevail.

4. In order to reduce the hells to subjection, institute a process of certain redemption for mankind, and finally destroy all evil, the infinite God in his own proper person became somehow incarnated in the babe Jesus, dwelt in his organism, combatted the devil, triumphed over all the powers of darkness, passed through death and the resurrection, and at length glorified his humanity forever in the inmost heaven. This is very nearly the doctrine of Swedenborg. It discards the notion of vicarious atonement, and substitutes a process of voluntary suffering and spiritual combat with the hells, as the only means of ensuring human salvation.

But we have been led to believe and teach, that God as an infinite being never completely incarnated himself in a finite organism or form; nor otherwise than by imparting to such organism or form such a portion of his communicable Spirit as the receptacle was able to contain, retain and reflect; that he thus incarnates suitable portions of himself in all receptive moral agents; that Jesus is superior to all other human beings only by reason of his superior spiritual capabilities, and the consequent superior influx and indwelling of the Divine Christ-Spirit; that his birth, life, death, etc., took place in the regular order of progress, in the fullness of time, with respect to our human family; and that probably a similar Christ has appeared, or will appear, in due season, on every planet inhabited by a similar human family. We have not been led to believe and teach, that the devils and hells of our earth ever required any extraordinary interpositions of the infinite God to control them, nor that the final overcoming of all evil in our human family needed any other than the persistent use of those means which have been operating with greater or less force ever since man began to know the difference between right and wrong. In all this, if the volume under notice sets forth pure truth, our views are erroneous and must be abandoned, or very greatly modified.

5. "The Word." Like Swedenborg and his followers, T. L. Harris SEES that the Bible, with perhaps the exception of certain books and parts of books, is an arrangement of specially chosen words, phrases, sentences and forms of expression originating in the inmost heavens, carefully transmitted through successive gradations of angels, and finally recorded in our world by inspired scribes; and that every word and sentence has a threefold sense, the natural, the spiritual, and the celestial, each involving certain correspondential and divine arcana, which can be fully unfolded only by divinely qualified Illustrators. Accordingly, he finds the single first chapter of Genesis so full of these arcana that it requires a large volume to unfold them. The cosmogony, ontology, paleontology, theology, Christology, angelogy, demonology, etc., drawn out of that chapter, with elaborations of rare rhetorical beauty and poetic sublimity, are indeed most wonderful.

Nevertheless, we are yet to be convinced that this very precise and sacred combination of words, phrases, sentences and forms of expression, technically called "THE WORD," is anything in its verbiage [phraseology] but natural human language, made use of by the several writers to express their ideas as best they could at the time of writing. We doubt its having any other sense or senses whatever than it readily conveys to intelligent, candid, conscientious minds, who sincerely take reasonable pains to understand it as it was intended. There are grand primary truths of religion, sublime fundamental principles of righteousness, glorious prophecies, and generic spiritual ideas, variously expressed all through the Bible in human language. To us these are the *Word of God*, properly so called. These we endeavor to evolve, deduce, reverence and make conscientious use of. The rest, in our judgment, is merely human. Herein perhaps we are a heretic and an infidel, but here we stand till converted. If we could see with open spiritual eyes, like Swedenborg and Harris, perhaps we might view the Bible as mysteriously involving all those recondite correspondences and arcana which they have therein discovered. But this has not yet been given us.

[To the definition of the "Word of God" here given we would add ALL TRUTH WHATSOEVER, whether evolved in the providential history and writings (bibles) of all other nations beside the Jewish, or learned by modern scientific observation and deduction, or by intuitive perception.—A. E. N.]

6. The volume before us teaches that a general judgment is rapidly approaching, in the process of which truth and good will be separated from error and evil, the lines distinctly drawn between righteous and wicked men, anti-christian spirits and their subtle machinations exposed, the Lord's New Church (which embraces all the truly good) be developed, the hells subdued, Lucifer, with his angels, and all incurable evil demons be utterly destroyed as to their personal organization and consciousness, the lost planet recreated, the place of every destroyed moral agent filled up with a newly generated holy being of equal capacity with the original one, and finally a state of perfect holiness and happiness be re-established, leaving not a stain of sin, nor a pang of woe remaining in the whole universe. If "all is well that ends well," we ought not to complain of such a doctrine. On this point our new Seer's unfoldings seem to be far preferable to Swedenborg's, inasmuch as those of the latter leave the hells in permanent and endless equilibrium with the heavens—the miserable finality for which millions of sinners were unaccountably brought into existence.

But we have been led to believe and teach a different doctrine from this. Of the lost orb, its primal apostate man, its rebellious inhabitants, its destruction and its re-creation, of course, we could know and predicate nothing. But of our own orb, its inhabitants, departed spirits, sinners and devils, we have long been assured that every one would ultimately be subdued to Christ, baptised with his spirit, evil be completely overcome, and "God be all in all." And this blessed consummation we have believed would be brought about in the fullness of time, without any infraction of man's moral nature, any stupendous catastrophe, or any destruction of the wicked other than of their evil wills, dispositions and characters, through that all-wise regenerative discipline which finally renders its subjects new moral creatures. This still seems to us more rational, credible and probable, than that God should bring into existence such hosts of incurable reprobates, to be sometime annihilated as personal entities, and replaced by infinitely more favored substitutes never exposed to so sad a fate. Why could not God have created the right ones at first? Nevertheless, again we say, let the truth, and only the truth, prevail.

But here we must refrain. We have thus far noticed a few of the prominent teachings of the unique production before us, and contrasted therewith our own hitherto cherished views on the same points; not in the way of controversy or animadversion, but simply that the author's and our own positions may be understood. We will conclude by saying, that the piety and morality inculcated throughout this volume are very pure, beautiful and elevating. It abounds with exceedingly interesting illustrations, graphic descriptions, thrilling visions and rich suggestions. It is everywhere marked by great apparent candor and earnestness; and its rhetorical wealth is surpassingly brilliant. To what extent it sets forth absolute realities and truths, every one must judge for himself. We should be very glad to understand the laws of Seership so as to know what *is* and is *not* reliable. In reading Swedenborg, Davis, Harris and others, we are often sorely puzzled. But we have a strong impression that all minds of their class, constitution and aptitudes, must sometimes, by some occult law, unconsciously project into *objective* elaborations what at first were only rudimental ideas purely *subjective* in their own thoughts. This is the only probable supposition on which we can account for many things affirmed and narrated as actualities in their writings.

[Is it not true that all our perceptions and conceptions of external objects, even on the natural plane, are to some extent *subjective*—i. e., influenced and modified by our *internal* states, or *our ability* to see the *uses*, *relations* and *essences* of these objects? The blade of grass, the flower, the tree, is a very different thing to an enlightened man from what it is to an ox. Must not our conceptions, then, become more and more *subjective*, as we enter the inner world—the realms of *cause* and of *essence*? It seems evident that different seers and different spirits occupy very different planes of observation—that is, they enjoy very various degrees of insight into the causes, uses and essential natures of things. Hence their observations and descriptions may be *true to the position or plane which they occupy*, though very diverse from each other. As to which approaches most nearly to the absolute, we can determine only as we ourselves come into conditions of absolute harmony with, and receptivity to, the All-Seeing Mind. So it seems to us.—A.E.N.]

For the Spiritual Age.

INVOCATION.

Spirits of the mighty dead,
By the Master's spirit led,
Guide us to the fountain head
Of wisdom, love and truth!
While we have the the cross to bear,
While we wander here and there,
May we all be pure and fair
In the bloom of youth!

God of mercy, let us be
Only bound to truth and thee!
From all error set us free,
And from worldly strife.
Feed us in the final hour
From the sweet ambrosial bower,
On the spirit of the flower,
On the bread of life!

Gently lead our souls away,
When they leave this house of clay,
For the light of endless day,
To the realms above,
Where they'll have no cross to bear;
Where they'll have no worldly care,
Where angelic spirits fair
Seek a God of Love.

B. D.

Childhood was originally, and is still, designed to be the era and the instrument of spiritual nurture.—*Mercein.*

FLESH AND SPIRIT.

Great men are not always big men. Shakspeare was a man of slight stature. Napoleon looked almost dwarfish beside the tall English officers who conveyed him to his rocky home on St. Helena, because he was too great for the peace of Europe. It is not the flesh that is mighty, but the spirit; not the body that is brave, but the soul.

"How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars;
Who, inward searched, have livers white as milk."

The human frame is but a machine; something depends upon its size, more upon the soundness and symmetry of its parts; but the fire within is all important. It is this that carries a man swifter and farther than the best legs. It is this that commands the passions and wills of the multitude, whether on the field of battle or the deck of a sinking ship, in the hall of debate, or in the seclusion of the thinker's study, from which flow forth thoughts that float the minds of the world. It was this that kept Dr. Kane alive, and warm, and active, in regions of the thick-ribbed ice, where the strong sailors of twice his bodily bulk grew torpid with the cold, and would have perished but for the vital heat the intrepid chief imparted from his own spirit to theirs. It was this that enabled the Apostle Paul, a person of mean stature but a blazing soul, to write the name of Christianity upon the world in letters of fadeless fire.

The flesh does not naturally like scratches, too much heat, or too much cold. It has no fancy for cannon-shot, and the smell of powder. It loves to eat and sleep at its ease. It says with Falstaff, in the hour of danger, "Would it were bedtime, Hal, and all well!" It sees only the disagreeable side of martyrdom—the pincers, the gridiron and the roasting.

But when the spirit arrives and is roused, this compact piece of man becomes heroic. Leander swims the Hellespont for love. Luther opposes popes, priests, the world, with his single arm standing firm upon the little rock of truth, while the fiery billows of superstitious fury and selfish rage whirl around him like a hell. For the love of their religion and their Lord, feeble women have gone cheerfully singing glad psalms to the stake; and we read of wives and mothers among the early Christians who spoke brave words of faith and hope to their husbands and sons, comforting and sustaining them when delivered over with them to the wild beasts. A Roman patriot, taken in an attempt to assassinate the invader of his country, thrust his hand into a pan of burning coals, and held it there unflinchingly to convince the astonished Etrurian king of the determination and fortitude of the people he had come to conquer.

The superiority of the spirit over the flesh is no less surprising when shown in an unworthy cause, or for vain ends.

Plutarch tells the story of a Lacedæmonian lad, who having stolen a fox, held it under his cloak while it tore his bowels out, rather than have the theft discovered. Montague speaks of a Parisian woman who had her face flayed in order to obtain a fresh complexion; and adds—alluding to the women of his time—(of course there are none such now-a-days!)—"to make a fine Spanish, slender waist, what racks will they not endure, in tightening and bracing, till they have notches in their sides, cut to the quick, ay, sometimes to the death!"

The spirit holds such supremacy over the flesh, as not only to enable it to endure pain, but also to render it insensible to pain. In times of excitement, persons have received grievous hurts without knowing it; and we have no doubt but martyrs who have continued praying and singing in the hour of the body's torment and death, have risen above the sense of suffering, with the exaltation of their souls. It is well known that courage and resolution arm the flesh against infection, and drive out disease. St. Paul, full of the spirit, shook the viper from his wrist into the fire, and felt no harm. While, in cholera times, fear makes more victims than the epidemic, some angel of mercy, in the frail form of a woman, moves on noiseless steps of love through the wards of the hospital, ministering to the sufferers, and breathing out from her pure soul an atmosphere of faith, which, while it is more than medicine to them, clothes her as a raiment, yea, as an armor of light, impenetrable even to the subtle arrows of the infection. Instances of this kind have more weight than all arguments and preaching, to convince us of the transcendent powers of the spirit, and its immortality.—*J. T. Trowbridge, in Olive Branch.*

The glory of an age is often hidden from itself. Perhaps some word has been spoken in our day which we have not deigned to hear, but which is to grow clearer and louder through all ages. Perhaps some silent thinker among us is at work in his closet, whose name is to fill the earth. Perhaps there sleeps in his cradle some reformer, who is to move the church and the world, who is to open a new era in history, who is to fire the human soul with new hope and new daring.—*Channing.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, NOVEMBER 20, 1858.

EDITORIAL CORRESPONDENCE.

CLEVELAND, AGAIN.

Circumstances have prevented the writing out of my notes on Cleveland, to the extent I had designed; and I now have time but to briefly mention one or two topics.

Cleveland has been prolific, within the past eight years, of publications devoted to the advocacy of Spiritualism; but these have mostly proved weakly and short-lived. I trust their progenitors are able to derive consolation from the old proverb, "whom the Gods love, die young." At present, Mrs. Brown's *Agitator*, devoted partially to the elevation of woman, as well as to Spiritual Philosophy, and conducted with much vigor and tact, is enjoying a flourishing youth, with a promise of many days and much usefulness. Mrs. Brown, is a New England woman, of great energy of character, and performs a large amount of labor in the way of public speaking, as well as private household duties, besides the management of her paper. Mr. and Mrs. Cridge have recently removed the headquarters of their *Vanguard* to this city; and if hard labor and perseverance will secure success, they seem determined to win it. We found Bro. C. with his shirt-sleeves rolled up, setting types and attending to the other mechanical, as well as the editorial departments of his publication; while his energetic and versatile "better half" divides her time betwixt public lecturing, paragraph writing, and taking care of the "blessed baby," with other household matters. As if these were not enough, she is about to add to her responsibilities by publishing a monthly reform paper for children, to be entitled *The Home Gem*. Verily, if the world is not "reformed," it is not because there are not people willing to work hard for it, in their way.

Among the editors of the secular press of the city, I made the acquaintance of J. W. Gray, Esq., of the *Plaindealer*,—a gentleman of much frankness and independence of character—who hesitates not to avow himself a believer in the phenomenal department of Spiritualism, and to open his columns to its defence; but his absorption in political matters prevents his giving much attention to its philosophical or reformatory bearings. The remainder of the press, so far as I could learn, remains hopelessly sunk in prejudice and old-fogyism.

I had intended to write something of the more *material* interest of Cleveland—its commerce, manufactures, etc., but can only revert to one item which is not likely to be noticed by others. I visited by invitation of the proprietor, the Grain Huiling and Feed Mill of Mr. O. P. Stevens, for the purpose of inspecting several machines of his invention for milling and hulling purposes. One of these, a curiously contrived affair, performs the work, not only of cleansing wheat from smut and other impurities as is done by common smut machines, but also removes the coarser and non-nutricious portion of the husk from the berry, leaving it in a fit condition to be ground and made into bread without bolting or sifting. The grits and unbolted flour made from wheat hulled in this way avoids the objection made by many to common unbolted or "Graham" meal on account of its coarseness; while on the other hand it escapes the universally conceded evils pertaining to the use of fine flour. In this process, but three pounds out of sixty are removed. Mr. Stevens, like most inventors, has exhausted his means in perfecting his invention, and hence has been unable to secure its introduction and use by millers to the extent to which its merits would seem to entitle it.

But I must bid adieu to the Forest City, with many grateful remembrances of new-found friends, and ask the reader to take with me a passing glimpse at other places.

GENEVA.

This town, whose name is suggestive of Alpine scenery and theological controversy, is situated on the shore of the blue Erie, but is quite destitute of Alps, or even respectable hills. It has, however, what is better—a considerable number of free, expanded and aspiring minds, who live as much above the common atmosphere of conservatism and intolerance as is Switzerland above Rome. They have erected a Hall, dedicated to "Free Speech," in which all new and progressive ideas have a tolerant hearing. The Spiritualists occupy this on Sundays—Mrs. Hunt, a trance speaker of excellent capacities, residing in Madison (an adjoining town) speaking once in two weeks,—the alternate Sundays being occupied by the people in conferences and discussions among themselves. Mrs. H. being ill on the day of my visit, I partly supplied her place.

At Geneva I met the Rev. Mr. Cortes, a Baptist clergyman who was reported in the papers some time since as a sudden and unwilling convert to the truth of Spiritualism. It was stated that while preaching a course of sermons against Spiritualism, in Farmersville, in western N. Y., (if I remember rightly the place) he had entered the pulpit one evening with the intent of pronouncing another discourse against the supposed heresy, when he was, *nolens volens*, controlled by a power and intelligence beyond himself, and compelled to preach the faith he had sought to destroy—to his own astonishment, no less than that of his hearers! Mr. Cortes assured me that this was all true, and that he had ever since been a firm believer in the facts of spirit presence, influence and communication. And this, he further informed me, he had preached in the pulpits to which he had access, so far as it had seemed to him wise and judicious so to do. He had, however, requested and received a release from his ecclesiastical relations, and hoped soon to be in a position to speak independently, though his intention was soon to go west to Missouri.

Returning from Geneva, I made a brief call at

PAINESVILLE.

Here I spoke one evening to a small audience, less than half a day's notice having been given. Spiritualism has many friends here, and among the most intelligent and influential citizens of the place. Once it commanded larger Sunday meetings than any other form of faith; but the singularly erratic and disharmonizing course of an "apostle" of the spiritual gospel, who formerly resided in Painesville, with perhaps some indiscretions on the part of others, have had the effect to so disperse its friends that no unitary action can at present be obtained. The same is true of many other places in Ohio, as well as elsewhere. Well, it is comforting to remember that disintegration and pulverization are usually necessary as precedents to true association and organization. The latter will come in due time.

At Painesville is in process of erection and nearly completed, a building intended for a Female College, or Seminary, on the Mt. Holyoke plan—the pupils to perform their own labor of cooking, washing, etc., so as to reduce the expense of tuition to less than $100 per year. The structure is a very large and fine one, intended to accommodate three hundred pupils, and is one of the best specimens of architecture I have seen in this section. If its managers ever come to see the folly of so one-sided an affair as a school for one sex exclusively, and make it an integral school for the development of men and women, practically acquainting them with *each other*, as well as with books and with labor,—and it is to be hoped they will sometime,—it may become a noble and useful institution.

From Painesville, I proceeded, via Cleveland, to attend the so-called

"MASS MEETING" AT RAVENNA.

This proved a small affair. From some oversight on the part of the originators, no adequate notice was circulated, and we found that many even of the townspeople did not know of the gathering until the second day. Of course the "Mass" was not there, though the meeting on Sunday was very creditably attended. The chief speakers were Messrs. Kellogg, Leland, Clarke, French, and Dr. Morrisson, who spoke in trance or by impression; Mrs. Lane, who read an address, Mrs. Cridge, Mr. Toohey, and myself. The proceedings I cannot report in detail, and will only remark that the trance-speaking afforded some clever specimens of the style commonly known as "western oratory," characterized by a fertility of imagination and a floridity of rhetoric which sets all rules at defiance, and yet astonishes and moves the crowd. There was, however, no indulgence in those extravagances of utterance on moral and reform questions which rendered Ravenna so famous a year or two since.

From Ravenna, I set my face toward the Quaker State, and next halted at

NEW BRIGHTON, PA.

Here I was greeted warmly by one whom I had long known and esteemed, but had never before seen,—friend Milo A. Townsend, a spiritualized Quaker, whose house has for years been a shelter and home for unpopular reformers. Not less genial was the welcome of his worthy companion, and I was soon made to regret that I could not stay longer to enjoy their hearty hospitality. Gave one lecture at New Brighton, on a most unpromising evening, but to a large and attentive audience.

Thence I proceeded to Pittsburgh, the city of iron and smoke; but I must defer attempting a word-picture of this Tartarean region to another sitting. A. E. N.

PHILADELPHIA, Nov. 10.

RECANTATIONS OF SPITITUALISM.

These, if the public press can be believed, are becoming quite fashionable—almost a "mania." We trust the good work will go on. Any body professing to be a Spiritualist, who *can* recant, should do so immediately—the sooner the better. Those who have received *positive proof* of the fact of spirit-existence and communication, can never renounce the conviction, so long as they have sane minds. Those who have *believed* without sufficient evidence on which to form a solid and lasting conviction, had better throw up at once such belief and begin the investigation over again. Those whose minds are so lacking in the important element of *stability* that they are liable to be blown about by varying winds of influence, and those who make Spiritualism a cloak under which to practice imposture and sensualism, are of no value or credit to any cause; and Spiritualism will be the stronger for their repudiation of it.

Many professed Spiritualists, as well as others, labor under a great mistake as to what Spiritualism is. They suppose it to be a certain set of doctrines or ideas about the Bible, or Religion, or Theology; or that it is the substitution of the authority of spirits for that of the Church or the Bible. Hence when they or others come to renounce these speculative ideas, which, likely as not, may have been quite erroneous, and no more a part of real Spiritualism than is Fetischism,—they suppose Spiritualism is renounced. Thus the Nicholses, Hume, Margaretta Fox, and others, are said to have recanted Spiritualism on entering the Catholic church, when in fact, they do and must continue to believe in the reality of spirit communication as fully as ever—however greatly their opinions on theological questions may have changed.

One of the latest, as well as most edifying, cases of "recantation" is the following, for the account of which we are indebted to the veracious and discriminating New York *Tribune:*

"Dr. Randolph, a celebrated Spiritualist has openly recanted. In a lecture at Utica, on Sunday last, he stated it as his candid opinion, founded upon an experience of nine years as a medium, that Spiritualism was one-third imposture, one-third insanity and one-third diabolism. Mr. Randolph declares that insanity is the usual fate of trance-mediums. He has received and accepted a call to the Christian ministry."

The *Tribune* fails to inform us whether this is the *fifteenth* or *fiftieth* time that this "celebrated Spiritualist" has astonished the world, and both grieved and amused his friends, by an open recantation. We certainly have known of more of these summersaults in his case than we can now enumerate. We last met the erratic gentleman at the Utica Convention, on which occasion he entertained us one morning by advocating earnestly in private some novel and interesting speculations in Spiritual Philosophy, only to astonish us in the afternoon by going upon the public platform and blowing the whole to the winds, besides performing various other feats of ground and lofty tumbling, to the great delight of the noisy rabble. Before this, he had declared to us his purpose of entering the field in the New England States as a lecturer, wishing us to announce and recommend him to the Spiritualist public—a favor which we somehow forgot (?) to render. A day or two later he assured a friend that he was preparing for a brilliant career upon the stage, and wished no longer to be identified with Spiritualists and Reformers, lest it might damage his prospects in that newly chosen field—hence his repudiating speech in the Convention. Now he turns up an acceptable candidate for "the Christian ministry"! Much joy may our Christian friends have of so brilliant an acession! The clerical profession is proverbial for its petrifying tendencies. Should it have the effect to bring our erratic friend to some sort of *fixity* of character or mental habits, it may do a good work for him, for which it shall have due credit.

Mr. Randolph, towards whom we entertain none but the kindest feelings, is one of those psychological puzzles which Spiritualism alone helps us to unravel. A record of the "fantastic tricks" which, in the name of Spiritualism, he has played off "before high heaven" within the last nine years, would throw Barnum and Munchausen forever in the shade. These we shall not undertake to recount. But his tendency to "insanity" or eccentricity dates far back of his mediumship; it has its source in the mixed blood of diverse races which flows in his veins, and the strange incongruities which have been, by no fault of his own, enstamped upon his organism. These, with his susceptibility to spiritual influences, have rendered him the subject and often the sport of surrounding intelligences, good, bad, and indifferent, according as his own states have determined.

That spirits communicate, and have done so to and through himself, we are confident Mr. R. will not and cannot deny, if he has a particle of sanity left:—that he has sometimes yielded himself to unwise and injurious influences, may have been partly his fault as well as misfortune. Of that he must be his own judge. But that he should judge all mediums and mediumship by his own erratic peculiarities, or lay these to the charge of Spiritualism, is the absurdest thing he has done yet. When he recants Christianity, and plays the ingrate to his new-found Christian friends, (which will doubtless be his next feat in spiritual gymnastics,) he will probably discover that the religion of Jesus is a very dangerous and diabolical thing!—as indeed it is to those who use it diabolically.

We have devoted more room to this case than its importance deserves, otherwise than as it represents a class of unfortunates whose pranks the public will yet come to understand.

There is another class who have less claims upon our commiseration—those who shamelessly avow that they have been acting the part of impostors and jugglers under the guise of mediumship. It was to have been expected that some of these would foist themselves upon the spiritual movement, and it is well for it and the world that they are so soon revealing their true characters.

We repeat, that all who *can* renounce Spiritualism—either from want of positive conviction of its truth, or from consciousness of insincerity in its profession, or from lack of ability to appreciate and adhere to truth regardless of all consequences—had better do so at once. Heaven speed the day when the ranks of reform shall be purged of all fanatics, cowards, pretenders, vagabonds, and wolves in sheeps' clothing! A.E.N.

A FAITHFUL MAN GONE.

His mortal career is ended. On the second day of October, at his vineyard home in Patriot, Indiana, JOHN ALLEN "put off this mortal coil." To many the feeling will come at first, that in the decease of our noble-hearted friend the cause of Social Reform has sustained an irreparable loss. But that cannot be. God's providence is over all things, and directs all events; so that while we do justice to the memory and character of an untiring and faithful co-worker, let us not abate our faith in the Divine justice and wisdom. Is it not good to feel, that not a "sparrow falls to the ground without God's notice?"

Mr. Allen was a native of Massachusetts. He was born in one of the north-western towns bordering on Vermont, and was brought up to the labors and duties of a farm-life, with such advantages of school education, as were afforded by the common school system of thirty-five years ago. Of a strong intellect, ardent and aspiring, he naturally laid hold on every means of self-culture and social advancement which offered. At that time, the chief social excitement was of a theological or religious character. Religious revivals and protracted meeting fervor were dominant among almost all the so-called evangelical churches; and it was about that time, too, that the disciples of John Murray, or the Universalists, were beginning to be recognized and dreaded by the churches aforesaid, as a rapidly increasing and dangerous body, against whom all faithful pastors felt bound to warn the people, as against the genius of Evil itself.

This was a controversy in which there could be little doubt, as to how the unbiassed instincts of youth, just verging upon manhood, stirred by hope and a pure disinterestedness, would impel a man of our friend's mercurial nature to range himself. The Fatherhood of God, and the filial sonship of the human race, were truths as clear and palpable to Mr. Allen's head and heart, as the lustrous sun at noonday. He at once espoused the hated and banned heresy, with all the ardor which a singularly enthusiastic nature, not over reverential towards dogmas merely because they were old, would be likely to bring to any great and inspiring work.

Entering on a course of preparation for the ministry, he was in due time formally inducted into that sacred office. For several years he was an earnest, faithful and successful preacher. Always free and untrammeled in the pulpit, he could not fail to exert a powerful and wholesome influence in every field of labor into which he was called.

Mr. Allen was always on the alert for new and larger views of man, and a higher social destiny for the race, than the world at large entertained, and welcomed every movement, whether of an economical or philanthropic nature, which looked to the permanent improvement of any portion of the human family. Hence he was among the earliest of the New England clergymen to espouse the anti-slavery cause, and was one of the first to assail that spirit of clerical intolerance, which at one time was directed with so much bitterness against the early friends of the slave. Indeed, there was no question, as we have before said, pertaining to general social well-being, which our friend did not heartily entertain. But like many others, he soon saw, in the sudden blossoming out of so many partial and fragmentary reforms, such as anti-slavery, anti-capital punishment, prison discipline, temperance, woman's rights, &c., a universal confession of social impotence, and the necessity of *one* grand integral reform. He saw that the only successful and permanent remedy must come from a profound scientific and religious socialism. In common with most earnest, observant and thoughtful men of this inventive age, he participated in the hope and expectation of a new and higher social career for the race.

Vague as was this faith at first, it gradually strengthened into sight. The grandeur of these new views, and the new labors which invited his aid, so dwarfed the merely clerical office in his estimation, that he resolved to drop the latter and devote himself unreservedly to the former. And here it was that Mr. Allen earned his true distinction as an eloquent and powerful teacher of an integral social philosophy. From the first moment of awakened interest in social science, till his death, Mr. Allen devoted his life and services thereto, without a moment's abatement.

Simultaneously with the first efflorescence of socialism in New England, through the writings of Fourier, there sprung up also a very marked movement among the working classes, with a view to a more equitable adjustment of the relations of capital to labor. This was one of the most powerful and suggestive of all the agitations of the last twenty-five years. At first, spasmodic and incoherent, the efforts of its authors were mostly wasted in fruitless discussions and abortive efforts to form themselves into a political party. Gradually, however, there appeared able and intelligent leaders in their ranks. Among the earliest and most conspicuous of this class, was our noble and chivalrous friend. He taught the working men that political agitation could not remedy the evils of which they complained,—that their evils were social, not political, and that a social reform only could correct them.

Out of these discussions rose a systematic plan for promulgating the new thought. Leagues were formed, and papers were published for the better enlightenment of working men, and thus securing greater unity of action among themselves. The final result was the organization of what is known as the "Working Men's Protective Union." Of all forms of socialistic effort, up to this time, this Union was the most significant and powerful. Thus, where pretended science failed, and a more bookish intelligence blundered, the sure instinct of the masses seized the real key to a successful Social Reform—and that key was the *Organization of Commerce.*

A sad domestic tragedy, at this period, put an end to Mr. Allen's connection with the distinctive working men's movement. Thereafter he devoted himself unreservedly and actively to the labors of organic Social Reform, by uniting with that noble band of cultivated and refined men and women, who were aspiring after a practical success at Brook Farm. The choice of labor which he made will at once illustrate the genial nature and love of beauty, which were leading traits in his character, while it typifies the ardor of enthusiasm which he bore with him into every pursuit. He there entered into the department of floriculture and horticulture.

The cultivated and refined social circle which he there found, was perhaps in many ways the best school which our friend ever entered. He was soothed and made receptive by music, which he delighted in; his religious feelings were strengthened, and he gained clearness and method in the arrangement and expression of his thought. It was there that what had heretofore been conviction became a purpose, a religion of life; and there it was, that, hand in hand with others, forming a circle, vows of consecration and unswerving fidelity to the labors of unitary social reform were made.

Not long after the dispersion from Brook Farm, our friend married a second time and removed to Ohio and thence to Patriot, Ind., where he had bought a beautiful situation for the culture of the vine, on the banks of the Ohio River; and where bitter experiences of pioneer life and social exile awaited him and his uninitiated and devoted young wife. His idea was to plant there a vineyard, which, after a few years, should yield a revenue ample for the support of his family, thereby rendering him free to engage once more in the social service, whenever the tocsin might sound for another rally of forces. He knew that the dispersions from Brook Farm and the North American Phalanx were not defeat, but only the refluent tide in social affairs—that a fuller and higher flow was sure to succeed, and he meant to be ready for the first sound of the murmuring surf-beat, when the tide of success should again set in.

Accordingly, he was the first one in this country to respond in perfect loyalty and good faith, to the voice of Victor Considerant, when defeated in France by the perfidy of Louis Napoleon, he came to this country and called upon the scattered disciples of the great Fourier, in both hemispheres, to join with him in building an asylum, both from the anarchy of Europe and the duplicity of a perfidious civilization, on the flowery plains of Texas.

While some listened respectfully to Mr. Considerant, gave him good dinners and otherwise treated him civilly, as the distinguished leader in social science; and whilst others *talked* largely of their interest in the new enterprise, and pledged funds in furtherance thereof, which they have not paid, and probably never meant to pay, John Allen left all, vineyard, family and home, to aid the new movement in Texas, hoping there to see founded the Equal State, and the city of Justice built. One year's effort, however, convinced him that the "*hour* and the *man*" had not come. He returned quite discouraged to his home.

Some months thereafter, the writer met him with his wife in Cincinnati, and visited them at their home in Patriot. At that time Mr. Allen had seen nothing in Spiritualism which he deemed worthy of notice. In the merely phenomenal phase, he saw pastime for many who had no comprehension of the practical beneficence which he himself demanded, as a test of the value of the new faith. Neither did he reject the idea of spiritual teachings. For when the scope and design of associated bodies, (as it was believed) in the spirit life had been set forth to Mr. Allen's mind, relative to the introduction of a new social state on this planet, all his generous qualities of soul came forth afresh. He saw the wisdom and necessity of laying the basis of such an enterprise deep in the religious nature. This had been overlooked in all the previous socialistic efforts; and for that reason they had failed. Spiritualism henceforth became invested with an epic grandeur for Mr. Allen. The conviction grew stronger day by day, that Spiritualism was the lever by which the race was to be raised to a higher social condition. Catching but fragments of its teachings, watching its slow development at a distance, longing more and more for a sphere of active and decisive labor for himself, witnessing also, to what an extent the socialistic faith had sprung up in the sweep of Spiritualism—solitary on his vine-clad hill he beheld the mighty spectacle, until impatient of what seemed delay, he came to New York with a view of starting a paper which should more fully meet what seemed to be a great public want. In this enterprise he failed, under circumstances too painful to be here detailed. This was the too heavy burden which crushed alike his health and his hope. The history of that undertaking cannot be now entered upon. Enough to say, it was for him the poisoned, fatal chalice.

John Allen had his faults; and the greatest one was, a too trusting nature, a too ready faith to believe that men would put into deeds all they uttered in speech. That was his way,—to talk as he meant, and do as he talked.

He is gone. Who shall fill his place? Can any one make it good? Noble friend! who shall speak thy praises! One of humanity's "forlorn hope." Heroically hast thou fallen, untouched by dishonor, unsullied by lust of gain. Thy reward is with thyself. No mortal may sing thy requiem. Nature and the complaining stars alone can sing in fitting terms thy worth. And may the vine he loved so well, type of unity, keep mellow his memory in our souls. O.

Make truth credible, and children will believe it; make goodness lovely, and they will love it.

EMMA HARDINGE ON "FREE LOVE."

We commend to our readers the following vigorous and high-toned letter, addressed by Miss Hardinge to the New York *Sunday Times:*

"RIGHT NAMES FOR RIGHT PEOPLE."

GENTLEMEN:—Under the above caption, I have noticed an article in your paper which justly censures the license and immorality which, in the name of free-love and the garb of sophistry, tends to subvert true morality and the orderly relations of social life. While I cordially agree in your denunciation of this most pernicious sophism, I cannot but protest against the conclusion which you draw as to its origin, or at least its identity, with the teachings of Spiritualism. If your opinion is founded—as your article would imply—from the domestic difficulties which have arisen between at least "forty prominent trance mediums of both sexes," I would ask if you may not, upon inquiry, find an equal number of ill-assorted unions in any form of sectarianism numbering the same amount of persons with the Spiritualists; also, whether your informant supplied you with a list of prominent trance mediums who were living in harmonious domestic relations with each other—whether, if so furnished, their numbers would not exceed forty-fold the notorious exceptions—and whether, in the case of these exceptions themselves, it can be *proved* that the doctrines of "spirits" have the tendency to produce the disunion complained of? I am aware that a difference of opinion between married persons upon a subject of such vital importance as that of religious belief may, more than any other point of disagreement, be productive of disunion; but this would apply to any religion, or almost any subject of equal importance. You state also, in proof of your theory, that Dr. Hatch claims his wife's rebellion is produced by spiritual influence. Is Dr. Hatch's mere assertion proof of his position? Is the mere assertion of any one party, where two are concerned, sufficient evidence? And even if it were so, can two persons, or even forty-and-two, be considered fair types of a community which in New York alone numbers its thousands? Not as a type of the spiritual philosophy in my own person, but as an earnest and indefatigable investigator, and as (at least) an honest exponent to public assemblies as the result of these investigations, I beg most explicitly to state, that neither in the nature of spirit-communion, spirit-teachings, nor its influence upon the world, can I find the least shadow of excuse for infidelity to the marriage relation, or any other of the social obligations of private or public life.

As far as my own experience of spiritual teachings have gone, the principal fact derivable from spirit-communion is the certainty of life beyond the grave—the identity and individualization of spirit after death, and its ability to communicate with earth. As far as I understand the theology of Spiritualism, it teaches the existence of God, and man's duty toward him, by extending the sphere of his religious duties from mere Sabbath-day profession to every moment and every act of his life. As far as I understand the spiritual view of a hereafter, it is a scene of happiness or misery in exact proportion to the mode in which the duties and relations of life have been fulfilled. As far as I understand the mission of Spiritualism, it is to elevate men as much as possible above the animal—into as near an approximation of spiritual perfection as can be attained to. As far as I understand the doctrines of "free-love," it is to incur misery in the life of the hereafter by breaking loose from the duties and relations of life, and by dragging down the spiritual nature of humanity below the animal plane, by a pernicious assimilation with the lowest propensities of animal life. With these views, I, as one of the trance mediums of the day, whose position frequently necessitates my promulgating these teachings in very large assemblies, have invariably denounced (in connection with vice and immorality) this lowest, and yet most sophistical species of vice—"free-love"—in unsparing terms.

I do not select this subject for comment, nor am I often called upon to do so, because I do not recognize in it the spiritual philosophy at all, or any connection with or bearing upon the various "isms" and petty reforms which restless and discontented persons endeavor to fasten upon it. You must be aware that the camp-followers are no more the types of an army than the vultures who track its path. I also am aware that every innovation upon received opinion is liable to be the subject of severe criticism from the opponents of progress. In the conviction that Spiritualism can bear far rougher handling than it has received in your able journal, and that truth needs no champion, I have hitherto borne, and shall continue to bear, in silence, any species of antagonism which, when based upon unsustained assertion, or descending to personal abuse, cannot carry conviction to any generous or candid mind—cannot damage the cause of truth, nor seriously injure, however it may insult, its advocates. Error, however, in all its forms, true Spiritualists are commissioned to challenge.

I believe you unwittingly err in confounding "free-love" with Spiritualism. I know that some Spiritualists profess "free-love;" but I also know that Spiritualism proper neither teaches nor countenances it; and in justice to myself as a woman, and the cause which I advocate, I earnestly protest against a conclusion which, too hastily drawn, confers *wrong names upon the wrong people.*

I am, sirs, respectfully yours, EMMA HARDINGE.

The *Life Illustrated* has the manliness to copy the above, prefacing it with these sensible remarks:

Because some few persons who possess "free-love" principles have professed to be Spiritualists, the attempt is made, very unjustly, we think, to connect the one with the other, in the relation of cause and consequence. It would be quite as inconsistent to charge the marriage institution with being the cause of adultery because a few married men were guilty of such a crime. Spiritualism may be right or wrong, true or false, good or bad, from above or below, but it ought to be allowed to stand or fall on its own merits. It is one of the meanest things in the world to charge upon any sect or party principles or professions which are distinctly repudiated and denounced by the great majority of its members.

REV. J. B. FERGUSON.—The many friends of this able advocate of the spiritual philosophy will be glad to learn that he is completely restored to health and is able to resume his pastoral duties. We learn that he will permanently reside in Nashville, Tenn., where arrangements will shortly be made to secure a house at which he will hold worship regularly. The *Nashville Gazette* says:

We are truly glad to know that we are to be favored with such a valuable addition to the ministry of our city. Whatever opinions some may entertain in respect to his religious views, all will agree in pronouncing him one of the most eloquent pulpit orators in the South. Gifted with natural oratorical powers, a gentleman of the highest order of genius, graceful in his delivery, pleasing and agreeable in his manners, he will continue to attract, as formerly, large and appreciative congregations.

TOO MUCH TRUTH IN IT.—The Norfolk County *Journal* says:

There is nothing like experience in publishing a paper to furnish a man with a full view of the small side of mankind.

Anything like a generous support of an independent journal is hardly to be expected. As in preaching, you may safely scourge the sinners of antiquity; so in newspaper editorials, you can war on anything that has no present connection with living mortals, and you are safe; but touch but the hair of the head of enormities and malpractices now rife, and how few will have the manliness to give you aid and comfort! Still let us not despond.

THE SUNBEAM.—The first number of the new Spiritualist paper just started in Buffalo, under the editorship of Dr. C. D. Griswold, has reached us. It is a small, neat affair, modest in its pretensions—unless its ideas of the prophet Elijah be an exception—and we hope will be the means of doing much good.

Bound to no party, to no sect confined;
The world our home, our brethren, all mankind.
Love truth, do good, be just and fair with all;
Exalt the *right*, though every *ism* fall.

A great writer observes: "Imagine that the beings above us were to treat us as we treat the beings below us, and we at once perceive that we should think them less angels than fiends."

Correspondence.

The Cause in Vermont.

BURLINGTON, Nov. 11th, 1858.

EDITORS SPIRITUAL AGE:—Thinking perhaps you might want to know how we are getting along in the good cause in the "Mountain State," I would say that Mrs. Coan is now laboring here in Vermont. She gave two public test circles here this week, and will remain in Vermont some little time. Her meetings here were a complete success. The first evening over fifty test questions were given—no mistakes nor errors, and the commtitee reported "that they could discover no trick or collusion on the part of the medium," and were well satisfied of the reality of the phenomena. Questions were asked mentally and answered—the questioner being at some distance from the medium among the audience. It seems to me that wherever Mrs. Coan goes she must do much good; for many persons desire *tests* of identity before they can accept the philosophy of Spiritualism.

Mrs. Horton is doing a noble work in our State. Her long experience as a member in good standing of an orthodox church renders her labors among *honest Christians* very valuable. Mrs. Horton is considerable of a test medium also. Mrs. Currier of Lowell is to be with us shortly; also H. B. Storer. Rev. John Pierpont has an engagement here in December. There seems to be an awakening interest in the cause all over the State.

God speed all true laborers in the field either public or private is the earnest prayer of Yours Fraternally, N.

One of the Tricksters.

WORCESTER, Mass., Nov. 8, 1858.

FRIEND MONROE:—The opposers of Spiritualism in Worcester have been edified during the last two or three evenings by that model of honesty, M. V. Bly, who was the confederate of Von Vleck in his operations in Newark last month. He proposed to give what he calls a *new* expoeition of the philosophy of mediumship and physical manifestations. He claims to have been a medium (for trance speaking only,) for five years; says he *lately* discovered the *key* to the process by which mediums deceive the public. Wonder if the key resembles in any respect the one by which he and Von Vleck unlocked the shackles in Newark!

The lecture on Friday evening was attended by an audience of four or five hundred. The performance consisted of wholesale abuse and denunciation of all mediums; repeated the probable lies of Von Vleck in the New York Conference, respecting an interview with Foster and Redman; impudently asserted that he was a true Spiritualist himself; demonstrated to all candid minds—opposers as well as Spiritualists—that he was himself an arrant trickster, who has been practising this system of deception for years His plan of operation is to procure a committee of the right sort to preside—goes through his shallow jugglery of exposing, as he says, the tricks of Mrs. Coan and others, demanding of his audience that they shall receive *his word* as authority for his assertions. He scoffs and sneers at everything connected with Spiritualism or the manifestations of spirit-power.

The result of all this has been to awaken an intense interest in the subject in our community, which cannot fail to do good. That mediums have deceived the public in the way he asserts, in *some* cases, is very probable;—that it has been done in the case of Bly himself, is positively certain, showing the absolute necessity of extreme caution in our investigations. I intended giving a more detailed account of his proceedings, but illness made it impossible.

Yours truly, A. R. MARSH.

SUTTON, N. H.—A correspondent informs us that Spiritualism has been the subject of animated discussion in the Lyceum of this place the past season, and has gained a powerful influence on the minds of the people notwithstanding the most violent opposition from the orthodox community.

Boston and Vicinity.

THE SUNDAY MEETINGS.—The attendants at the Melodeon meetings will not be sorry to learn that the services which have been heretofore held in that inelegant and uncomfortable place, will, after the first Sabbath in December, be held in the Music Hall. Thanks to Dr. Gardner for this new instance of his liberality and energy for the good of the cause.

Mrs. Hyzer speaks again at the Melodeon next Sabbath, when we hope to see a large attendance.

THE CONFERENCE.—A change has been made in the method of conducting the Conference at No. 14 Bromfield street, so far as to admit general questions of reform and progress as topics of discussion, and give an opportunity to all well-disposed persons, whether Spiritualists or otherwise, to take part in the discussion. It will be noticed that the time of meeting has been changed to Thursday evening.

THE LEVEE of the Ladies' Harmonial Band which was originally announced for Thursday evening of last week, by a new arrangement takes place *this* week Thursday, at Union Hall, Washington street. A pleasant time is in anticipation.

AT HIS POST.—Rev. Theodore Parker occupied the desk again at the Music Hall last Sunday, much to the rejoicing of his host of ardent admirers.

ANOTHER LECTURER.—We are pleased to see our esteemed friend, George W. Keene, in the field as an advocate of the spiritual philosophy. He speaks in Plymouth next Sunday afternoon and evening. He will leave his mark wherever he goes.

An unknown correspondent, "Immortelle," is right. We stand corrected. The word death needs a new definition.

PASSED TO THE HIGHER LIFE.—The *Christian Register* contains the following just and discriminating notice of Mrs. FRANCES B. TENNEY—wife of Benjamin F. Tenney and daughter of Joseph and R. F. Veazie—who passed from the form Oct. 24th. It is doubtless from the pen of the Rev. Edward E. Hale, who had ample opportunities for forming a correct estimate of the character of the deceased:

The death of this lady, in the very meridian of life, leaves a great void in the midst of the large circle of her friends. She was perhaps most widely known by the singular success of her efficient works of charity. Though these were undertaken in the most modest way, they were carried through with a vigor and precision which ensured full fruit, and she was the only person who thought them trifling. To name but one of these, she was so thorough and ready in all her observations, that as a visitor for the Provident Association, in the worst "section" of the city, she felt at once the necessity of giving some practical training to the squalid children there.

With her to see the necessity was but the first step toward meeting it. She instantly gathered a class of these children to teach them to sew in her own house. She attracted them in such numbers that no private house could contain them; and then, enlarging her plans with the same quiet system with which she began them, she extended the work of her school, year by year, till, last winter, she had nearly two hundred girls upon her lists, in the school which she regularly watched over in the large ward room of the Eleventh Ward. This is only a single illustration of the simple energy with which she worked among the poor.

Though this exhibits the side of her life which is more widely known among those who were not intimate with her, those who were know that this fullness of life sprang directly from the Fountain of Life. No person could have a more sweet and confident faith than she. In early life she was personally interested in the greatest realities of all life,—and there is nowhere on record a more simple or definite narration of religious experience, than, with her singular clearness of analysis, she could give her own, when she spoke confidentially, of the growth in her heart of the germs of true faith. She very seldom spoke of such experience, but wholly without any desire to publish her own religious convictions to others, she obeyed their directions for action most implicitly, and to the utmost; and the result was the life so endeared to a circle of the closest friends.

God has chosen her for a higher service,—and to that service she has most willingly passed. But in the memories of her straight-forward, energetic and yet humble and devout ministry, she still lives here in the lives of all who were so fortunate as to know her.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Nov. 12th.

Question: "What are the causes and conditions of these phenomena, and the reasons for and against the supposition that they are produced by spirits?"

Dr. GOULD: Some had pronounced his remarks on the subject of evil spirits, last week, out of order, under this question. He thought not. The ground is taken that all untrue and evil communications are to be referred to mundane causes, and hence it is in order to prove that there are evil spirits. Spiritualism has several sides, and one of them is the moral side. The time was when that side in this Conference was tabooed, but it is no longer so. It may now be freely discussed; and so far as he knew, there were not more than one or two individuals in the Conference, but who acknowledged the existence of evil, and that there were evils to be remedied. In examining spiritual gifts we should estimate their value. They are designed to operate as incentives to good works; or as rewards. Physical manifestations are only incentives to lead us to something beyond and better; and to follow them up after they have answered that end, is foolishness. Such action is like that of the child who receives a present as a stimulus to exertion, but instead of exerting himself more, does nothing but ask for more gifts. Spiritual gifts may be called supernal currency, and Jesus said that the way to obtain them was to do the will of the Father. This rule, and the other discoveries and settled principles of Ancient Spiritualism, form the elementary parts of the science; and can no more be thrown aside than can be the ground rules of arithmetic, in the science of mathematics.

Dr. GRAY: The question calls for the scientific rationale of physical manifestations. The preceding question asked, are there such phenomena? We assume that it has been answered in the affirmative—that the phenomena exist, and are produced by spirits; and pass to the inquiry, how do spirits produce them. He would state his theory: Given, first, a spirit. Second, observers here, one of whom is a medium. A medium—that is, for physical manifestations—is one whose muscular power can be detached from his will, and used by another. So far science, which takes no cognizance of spirit, goes with us. Physiology declares and establishes the existence of this muscular force, this refined essence, by which the will acts in producing motion; and we have but to add to this, that this muscular force may escape from the body, and that it forms a portion of the medium's sphere.

The next point is, to what distance can this force be made to act? His experience went to show that spirits cannot use this sphere longer than the vitality remains in it. It must be employed near the medium. He thought the sphere of its capability extended about twenty-five feet; and that in cases where it would seem to have been employed at a greater distance, there was some mistake. If there was a well authenticated instance where spirits had moved physical bodies through a medium at a greater distance than twenty-five feet from him, he would be glad to know it. In that case, this part of his theory would fall to the ground.

Mr. DEVOE: The first manifestations at the house of Dr. Phelps, he believed, occurred while the family were at church, and nobody in the house.

Dr. GRAY: They probably occurred immediately after the medium left, while the force of his sphere remained, or just at his return. So in the case of some writing done through Edward Fowler. The spirits announced: We are about to write in your room. In five minutes go to it. He went at the time, and found the writing.

Mr. ODELL: He had often tried to get a manifestation immediately after the medium left, but never could succeed.

Dr. HALLOCK: It is the common experience that the manifestations usually occur in close proximity to the medium.

Dr. GRAY: He witnessed the temporary organization of a human hand at the distance of about six feet. This was in the presence of Hume.

Dr. ORTON: On this point his experiences had led him to very different conclusions from those of Dr. Gray. He believed that the sphere of a medium was capable of an almost unlimited extension. He was prepared to say that that sphere could be drawn, especially to places which the medium was in the habit of frequenting, or in connection with articles which he had handled, twenty miles, a hundred miles, or a thousand miles. This was proved by the psychometrical examinations and examinations for disease which are so frequently made, at a distance, by means of a letter or lock of hair, as a link of connection—though these are not absolutely necessary—a simple effort of the will being sufficient to form a rapport, by which the examiner is enabled to ascertain the condition of the patient *to-day*, not what it was when the letter was written; thus proving a present connection between the two spheres. This he knew could be done, for he had witnessed it several hundred times successfully performed; and especially in psychometrical descriptions of persons at a distance, he had tested the faculty sufficiently in his own person, to become satisfied that the power does exist. If, then, the sphere of a medium is capable of such extension, it would seem probable that it might be used for physical manifestations at a greater distance than twenty-five feet. With respect to the bones which had been so wonderfully showered down at his office, he could only vouch for the mysterious manner of their arrival; and however probable it might be deemed that the sphere of Dr. Redman was used in their transfer, it was not absolutely necessary to assume this; for it has been asserted and believed that spirits have transported physical substances from one place to another, in the sphere of some person traveling between the two points. The Doctor also stated the circumstance of a family in Brooklyn, who shut up their house and went into the country, when manifestations of a most extraordinary and vexatious character, which had previously been taking place, were still continued; and they were notified from time to time by the spirits, through the medium who accompanied them, of what was taking place at home.

Dr. GRAY: He did not think this proved his position wrong. He had no doubt of the reality of psycho-dynamic rapport. There is no distance in the spirit-world. Swedenborg says that there, affection is presence. In the Brooklyn case, though the house was shut up, there might still have been a medium within twenty-five feet.

Dr. HALLOCK: There is one other element necessary to secure the manifestations, and that is use. Every manifestation he ever saw, was not only in close proximity to the medium, but was for use. He would ask if any others had ever been witnessed. In the Brooklyn manifestation, where property was injured, where was the use? These things, if they take place, are all under the supervision of the great central power we call God. In all his works he looks to economy. He only paints the tail of the peacock where it comes in sight.

Mr. DEVOE: When you and Prof. Mapes and Mr. Odell were raised on a table by the spirits, what was the use of that?

Dr. HALLOCK: His school for the last ten years had been a rich one. That was one of his jewels. It aided in convincing him of the greatest of truths.

Mr. DEVOE: Might not the mischief done at the house in Brooklyn answer the same end?

Mr. WESTON recurred to the fact stated by him two weeks ago, relative to his Railroad Guide having been brought to him at Boston from his office in New York, and hurled into the window. The statement was criticised and defended.

Mr. WHITMAN described some feats of Anderson, the Wizard of the North, which he had witnessed; and also some performed by an East Indian juggler, for which he could not account. He believed them mere tricks, however.

Mr. PARTRIDGE: He did not believe that the rationale of the manifestations could be given. We had not got far enough along. So far as we go we must base our conclusions on facts. Mr. Coles says he cannot believe, because he has not seen. But is human testimony good for nothing? It may be that we are unjust to mediums. We treat them very much as outsiders treat the whole subject. We ought to receive all new facts carefully, but hospitably. We should also take great care in the statement of our facts, to have them accurate. The speaker then referred to the spirit prediction made through Mr. Coles, pointing to the death of Nicholas of Russia, three months before it occurred, and to some facts in his own experience; and as to the bones, he would believe Dr. Orton as soon as he would himself, if he only knew that he had his eyes open and was in his normal condition; and he believed he was.

Mr. ATWOOD made a statement with respect to a thimble, which the spirits repeatedly hid, and moved from place to place, in his own house; and did it also, at his request, before his eyes.

Mr. SMITH, of Chicago: He had had a theory, substantially that of Dr. Gray, and wrote it out; but on comparing it with his facts, he found they did not agree. Then he made another, but would not insist upon it. But was it not possible that spirits may move physical bodies without any medium at all? At first, we got only light manifestations, and those in the dark; and the spirits gave us very learned reasons why they could not be done in the light. So, at first, physical objects could only be moved by contact; but he was well assured that physical objects could be moved, at least thirty-five miles, without contact. On one occasion, when he resided at Waukegan, he, accompanied by his niece, who was a medium, went to Chicago. On arriving there, she could not open her satchel, and recollected that she had left the key at Waukegan. Just at twilight, as they were at the house of a friend, they sat down around a table, when the key suddenly fell on the table and bounded off on the floor. The spirits said they brought it, and he asked them, if, to convince him, they would not take it away again. It disappeared from before their very eyes. They were subsequently told that they would find it in the portico of the house, and found it there. Now he believed this as fully as he believed anything. His theory was that the spirits began carefully with us, at first, and gave us only what we could bear. If all that has since come—had come on us at first, and at once, it would have shook society to its foundations. J. R. O.

Compend of Facts.

"These Signs shall follow them that Believe."

On the 5th day of August last, Mrs. Thomas Wells received a severe injury in her knee-joint. The tendon connecting the knee-pan with the muscles of the leg, was doubtless torn, and, it may be, nearly severed. This accident rendered her leg perfectly useless. Her knee was bent to almost a right angle, and from that position she could not move it. It was useless and powerless. Inflammation ensued, with pain and swelling, and her knee was in jeopardy.

In this state, the unquestioned and eminent skill of Dr. Winslow Lewis was called; but the difficulty of the case, made worse by a scrofulous disposition in her system, baffled his skill for a number of weeks, during which time there was no apparent improvement. In this condition Mrs. Wells passed into the hands of Dr. J. W. Greenwood, of Boston. Mrs. Helen Leeds, by spirit-direction, went to Dr. Greenwood, and took him to the house of Mrs. Wells. When he came into her presence, her knee was stiff, inflamed, swollen, and painful—bent to a right angle, immovable, and perfectly useless. Dr. Greenwood laid his hands upon it, as spirits directed him, and made passes over it for about thirty minutes, during which time Mrs. Wells felt a prickly sensation—a giving and loosening of the cords. When the Doctor had finished the passes, he said to her, "Now get up and walk!" She obeyed, and, to her utter astonishment, and that of all present, she walked the room with her knee apparently well. She walked backwards and forwards, and even *ran* around the room, at the same time almost doubting the reality that she could and did do so. Her nurse was so much excited with delight at the wonderful cure, that she cried like a child; and all who had knowledge of it were struck with astonishment, for it was an extraordinary manifestation of an unseen power—a power which transcends that of human effort, skill and science.

The authenticity of this account is vouched for by Mr. and Mrs. Wells, 15 Oliver place; Mrs. Helen Leeds, the well-known medium, 45 Carver street; Mr. S. C. Hart, 201 Washington street; Mr. Phineas E. Gay, 126 Harrison avenue; Mrs. G. L. Bean, 30 Eliot street; Mr. and Mrs. Jesse Ames, Marginal street, East Boston; Mr. and Mrs. Ira Ballou, corner of Dover and Washington streets; Miss Rosa T. Amedey, 32 Allen street; and Dr. H. F. Gardner, who is well known to every Spiritualist—all of whom will be willing and happy to answer questions in relation to the case.

Editors with Spirits.

It is exceedingly rare that an editor reports anything of Spiritualism, even when able to speak from his own experience and observations, without interspersing it with such remarks as are calculated to ward off the force of facts. Such remarks they use as physicians use sugar in their medicines to make their patients take the small moiety of the healing element. C. W. Webster, editor of the Mohawk Valley *Register*, says:

Most of our readers have heard more or less about "spirit rappings." Marvellous stories have been narrated by the press, which require a deal of credulity to believe, although corroborated by the highest testimony. So irreconcilable with our ordinary conceptions of cause and effect are the phenomena witnessed on these occasions, that even the witnesses who behold them are loth to believe that they are not the work of jugglery and collusion. Being so remarkable as to be considered delusions by eye-witnesses, it is not in the least strange that others should be skeptical. So mystical and successful have been the arts of the magician, that we are apt to attribute to his wand those exhibitions that cannot be solved by natural principles. But, in what are denominated "spirit rappings," there are some mysterious features, beyond the usual scope of the magician, which impart to them additional character and importance. And, however extraordinary they may seem, if they are the result of fraud, the secret remains yet to be discovered and divulged. Our partner, while at Buffalo the other day, witnessed some "manifestations," which, we presume, our readers will be interested in; so we furnish the facts as related, for their entertainment and consideration:

"Through the politeness of a friend I was invited to visit a medium in the city of Buffalo, on Friday evening last, and witness the manœuvres of the spirits. The party consisted of one lady beside the medium, and three gentlemen. The medium was a girl about thirteen years of age, unassuming in manners, and seemingly free from the trickery ascribed to persons in such capacity. While these manifestations are usually conducted in the dark, in this case not only was the room illuminated, but the medium actually required it in order to call the spirits in play. Hence the chance for deception was diminished. The first intimation of the presence of spirits was by beating a tune, as with a hammer, upon the floor, while the little girl entered the room. The next was the removal of a heavy table, covered with books, from the wall to the centre of the room, with not a hand near it. Questions were answered with marvellous accuracy, by raps—one for no, and three for yes. A guitar was placed under the table, and the spirits requested to keep time to the singing of the medium, which was done with great correctness; after which the guitar was thrown three or more feet in the room, and broken against the wall. Chairs were moved from one room into another, and each of the spectators was in turn rocked in rocking-chairs, and tipped from them by this invisible agency. A common lead pencil was placed by me under the table, and at my request was removed into a back bed-room in the story above, where I found it on resorting to the room. At my like request it was again restored to the room below, and in its transit both ways we heard it rattling upon the floor. The girl asked the spirits to lift her from the floor, when at once she was raised about a foot and a half by merely resting two fingers of one hand gently upon the shoulder of the lady present. A light sheet-iron stove was so securely held by this power that a pair of stout arms could not stir it. The spirits told me when a friend of mine was to be married, corresponding with the day fixed for the nuptials; how old I was; how many members I had in my family; and other facts which staggered my incredulity. I left the house, believing more firmly that 'there are more things in heaven and earth than are dreamed of in our philosophy.'"

Test of Spirit Agency.

The following occurred at the residence of Esq. P——, of Barnard, Vt. At the request being made for a lecture from the invisible friends, the controlling influence spoke in such terms as to induce Mr. P. to ask some question, as he confidently recognized his spirit daughter:

FATHER. "Emily, is it you?"

SPIRIT. "Yes, father, it is I."

F. "If it is Emily, tell me the last words you said to me before you died."

S. "'Father, I love you;' was it that?"

F. "Yes, Emily, these were the words, but were you sensible until the last, and did you know us?"

S. "Yes, father; my tongue was paralyzed so I could not speak; but I saw you all, and standing with you, were beautiful angels waiting to bear me away. Thousands, when the hour of dissolution arrives, speak of bright ones near, and the mourning friends say, 'They are wild; the intellect wanders;' when, of a truth, the angels are with them, assisting them in their extremity. Glory to God, who hath vouchsafed to me this privilege of making myself known to you without a doubt! Come to my arms, dear, blessed father of my heart!—and thou, too, mother of my soul! Let us return thanks to God for this sacred interview." (A touching and appropriate prayer followed.)

Mr. P. remarked relative to the circumstances attending her departure from the body: "We were alone; she put her arms around my neck and said, 'Father, I love you,' and lingered with us two days, seemingly unconscious till she died. *World's Paper.*

Various Items.

POPERY LOSING ITS HOLD.—A Jesuit in France has published a work, under the sanction of the Archbishop of Lyons, in which he says that in the small towns of France a majority of the men are entirely strangers to the sacrament; that in the larger towns less than one-third attend, and in the great cities not more than five in a hundred.

The Annapolis *Gazette* tells the following story of a citizen of that place: A person better known for his wealth than for his liberality, was requested to aid in the erection of a church. The subscription book was placed in his hands. He looked at it anxiously and earnestly and handed it back with the astonishing remark: "No, sir, I will not give anything;—*not half as many people go to hell now as ought to go.*"

SINGULAR FREAK OF A DYING MAN.—Mr. Bennet Aldridge, one of the oldest citizens of Petersburg, Va., being eighty-one years of age, died week before last. He had some time since provided for the event by having his grave prepared and a heavy tomb ready. The grave was dug and lined to the top with granite—the old man having the singular fancy that the devil couldn't scratch through such solid walls.

NEW THEORIES AS TO THE COMET.—Perhaps, as comets are both luminous and transparent, and ghosts likewise, according to some observers, both shine themselves and are also diaphanous, comets are the ghosts of departed planets. Natural as well as supernatural substances, however, both reflect and transmit the rays of light; and your comet generally has a tail. Analogies subsist throughout nature. May not a comet be a planet in the first stage of its development, a celestial body corresponding to the terrestial tadpole?—*Punch.*

OLD JOKES VERSIFIED.

At church, Joe says his manly heart
With true devotion swells,
Disproving that,—as some assert,—
He's led there by the *Belles;*
While Jane, the happiest of coquettes,
Whose eye no sorrow dims,
Most piously employs her time
In looking for the *Hims.*—*Boston Post.*

THE "CONJEPREERITES."—Within a year a new religious sect has sprung up in the town of Preparation, Monroe county, Iowa. They call themselves "Cojeprerites," and the aggregate church is styled the "Conjeprerion." The head of the organization is Charles B. Thomson, the editor of a weekly journal named "The Newspaper." His official title is "The Chief Apostolic Pastor and Evangelical Bishop." He is the author of a new revelation—"The voice of Baneemy." It proposes to confirm the Bible, but at the same time to supercede its binding authority for the future, its use being rendered unnecessary in consequence of the greater light of the new revelation. During the past year the church has grown from forty to eight hundred members, and is rapidly increasing. The property is held in common, and the people are described as moral, quiet and orderly.

A BOY'S IDEA OF BECOMING A CATHOLIC.—Master Willy Bouncer accompanied his mother the other evening, when she "made a call" on Mrs. Convert, a well-known member of the Catholic church, in a neighboring city. During the visit the conversation "ran" on religion; and Mrs. C., who has a habit of enforcing the idea that no one "can be saved out of the Church," urged Mrs. B. to "make a Catholic of little Willy." The boy listened thoughtfully, and indeed appeared sad. Upon returning to his own home, he proceeded at once to his chamber, where he wept audibly. The child had never manifested such sorrow before. His father questioned him as to the source of his grief. The boy sobbingly explained: "Mrs. Gon-con-vert—wants!—to make—a Paddy boy of me."—*Boston Courier.*

ORIENTAL WIT.—A young man going on a journey, entrusted a hundred *deenars* to an old man; when he came back, the old man denied having had any money deposited with him, and he was had up before the Khazee. "Where were you, young man, when you delivered this money?" "Under a tree." "Take my seal and summon that tree," said the judge. "Go, young man, and tell the tree to come hither, and the tree will obey when you show it my seal." The young man went in wonder. After he had been gone some time, the Khazee said to the old man; "He is long—do you think he has got there yet?" "No," said the old man; "it is at some distance; he has not got there yet." "How knowest thou, old man?" cried the Khazee, "where that tree is?" The young man returned, and said the tree would not come. "He has been here, young man, and given his evidence—the money is thine."

ANOTHER MIRACLE.—It is recounted that a deaf and dumb lad of sixteen, a native of St. Briac, near Dinan in Brittany, has seen the Virgin, who appeared to him blazing in beauty and surrounded by stars. The celestial visitor opened the conversation by asking his age, to which inquiry he replied, "I don't know." She then told him, and proceeded to recount the whole history of his life, and a variety of other circumstances within his knowledge; she concluded by saying:—"Hereafter you thall speak like any other person; meet me again tomorrow night, and I will tell you some wonderful things." The boy came faithful to the trust, and the Virgin then pointed out to him three mysterious letters in the tail of the comet, and explained that they symbolize prophecies of events to come. He is not, however, at liberty to make known the things that were told him until the expiration of a year from the date of the vision. The boy now speaks and hears perfectly well. Such is the story, which, according to the *Union Malouine et Dinnanaise*, the natives of the village of St. Briac are ready to prove upon the hide of any skeptic.—*English paper.*

PERSONAL AND SPECIAL.

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

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

H. B. STORER IN VERMONT.—H. B. Storer will spend the month of December in Vermont, commencing his lectures at Burlington, on Sundays, Dec. 5th and 12th. He will lecture on four evenings of the week, besides Sunday, if the friends will make arrangements with him for meetings in their various localities. Address him at Lowell, Mass. until the last week in November, after which at Burlington, Vt., care of S. B. Nichols.

WARREN CHASE will speak as follows:—Nov. 21st, in Manchester, N. H.; Nov. 24th and 25th, in Pittsfield, N. H.; Nov. 28th, in Natick, Mass.; Dec. 1st, 2d, and 3d, in Dover, N. H.; Dec. 5th and 12th, in Portland, Me.; Dec. 7th and 8th, in Kennebunk, Me.; Dec. 14th, 15th and 16th in Portsmouth, N. H.; Dec. 19th, in Newburyport, Mass.; Dec. 21st, 22d and 23d, in Salem, Mass.; Dec. 26th, in Worcester, Mass.; Dec. 29th and 30th, in Mercantile Hall, Boston, Jan. 2d and 9th in Providence, R. I.; Jan. 16th, in Hartford, Ct.; Jan. 23d and 30th in New York City; Feb. 6th and 13th, in Philadelphia; Feb. 20th and 27th, in Baltimore.

SPIRITUALIST REGISTER FOR 1859.—On or before the first of January, 1859, I shall publish No. 3 of the "Spiritualist Register," for 1859—a neat pocket companion of thirty-six pages,—Facts for skeptics and inquirers; Ancient and Modern Spiritualism, its uses and abuses; Free Love and Reforms; short articles of interest to all; names of lecturers and mediums; general statistics of Spiritualists, etc., etc. This little work is an annual—the only one of the kind ever published—and the last number was extensively quoted by the popular press. Will not all lecturers, mediums, editors, and Spiritualists throughout the country, please report as early as possible? Dealers and others will immediately send their orders with advance payment, as the work will not be sent out on sale, and the edition will be limited to previous orders. Mailed free, five dollars a hundred; fifty for three dollars; fourteen for one dollar; single copies ten cents.

Addres URIAH CLARK, Auburn, N. Y.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, NOVEMBER 20, 1858.

LETTERS RECEIVED.—T W Sawyer, W M Laning, J W Seaver, H Erskine, J Harvey, A F Martin, A E Stanley, M Sibley, J D Lagrave, E C Hyde, L Fobes, C Scribner, C W Judd, W G Vansickle, E Sweet, H Towne, S Albro, H Wells, S A Horton Higgins Broc, E Tallmadge, E Samson, S Britain, S Fish, C B Peckham, L J Fuller, L Moody, H L Bowker, S W Robbins, E M Roberts, J Ball, S Ruggles, M E Thompson, E Wetherbee, A Wincnester, N.Tucker, F Goodrich, A Sturtevant, S P Stone, N S Haywood, B F Reed

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.

MENTAL EPIDEMICS.—The subscriber will lecture (by invitation) on the PHILOSOPHY OF SPIRITUAL CONTAGION, those *invisible causes* by which multitudes of people become suddenly, similarly and strangely affected, as in *Witchcraft*, *panics*, and *sectarian* "*revivals.*" From observations continuing now for more than forty years, he will explain how "revivals" are "got up," showing that MODERN SPIRITUALISM has all the elements of a *Genuine Revival*, and that it is, indeed, by far the Greatest Revival that has ever occurred, surpassing all others in the *mysteriousness of its origin* the *power of its demonstrations*, the work it has done, and the rapidity of its influence now spreading over the world.

47—6t Address LAROY SUNDERLAND, Boston, Mass.

Rev. JOHN PIERPONT will lecture on Spiritualism, at Burlington, Vt., on Tuesday, Wednesday, Thursday and Friday evenings, Dec. 14th, 15th, 16th and 17th.

H. P. FAIRFIELD, trance speaking medium, may be addressed at Boston, Mass., till Jan. 1st. Those desiring his services will please address him early.

LORING MOODY will lecture on Spiritualism and its relations, in Middleboro', Sunday, Nov. 21st; Stoneham, Sunday, Nov. 28th; Reading, Monday and Tuesday evenings, Nov. 29th and 30th; Saugus Centre, Thursday and Friday evenings, Dec. 2d and 3d; Salem, on Sunday, Dec. 5th, and on intervening evenings in neighboring towns or vilages. ☞ Will friends of truth see that all needful arrangements are made?

GEORGE ATKINS, trance-speaking and healing medium, will lecture Harwich, Mass., 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*.

A. B. WHITING will speak at New Bedford, Sunday, Nov. 21st and 28th, and at Providence, Dec. 5th and 12th. Those desiring lectures through the week may address him at either of the above places.

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

MEETINGS IN BOSTON.

Mrs. F. O. HYZER 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.

A CONFERENCE MEETING is held every Thursday evening at 7 o'clock. Admission free.

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

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ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

The subscriber has just issued a new work, written a few weeks since by Mr. Davis. In preparing his matter for the Philanthropic Convention at Utica, he wrote out several suggestive ideas respecting the Cause and Cure of Evil, or how to "overcome evil with good," which was the great question before that memorable gathering of thinkers and philanthropists. This new production is entitled

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Interesting Miscellany.

A TALE OF THE SOUTH.

BY A SOUTHERN MAN.

In the year 1820, when the present State of Alabama was a comparative wilderness, a gentleman by the name of Saunders came from a neighboring State into one of its eastern counties in quest of a place of settlement. He was well-dressed and well-mounted and traveled alone.

At the close of a fatiguing day's ride, he stopped at a house of entertainment which was the nucleus or central point of a struggling, backwoods village, containing some fifteen or twenty inhabitants. The host was a grim, sour-visaged man, with small, sinister-looking eyes which twinkled like burning points beneath the heavy fringe of the prominent eyebrows. The tavern building seemed to have been left in an unfinished condition by the workmen, and looked ruinous and old for want of paint and repairs.

On entering the bar-room, which was a dingy, half-lighted apartment, Mr. Saunders found a few men, very ordinary in both dress and appearance, engaged in retailing to each other the gossip and news of the neighborhood. He seated himself in their midst, and awaited in silence the announcement of supper.

After eating a hearty meal, feeling both fatigued and drowsy, he requested to be conducted to his room. The landlord, taking a lamp in one hand and the saddle-bags of the traveler in the other, went out of the bar-room into the yard, requesting Mr. Saunders to follow him.

At the extreme end of the tavern-buildings, they ascended a flight of rude steps to an upper story. Entering a narrow, dark passage, Mr. Saunders was shown into a small, uncomfortable room, furnished with a bed, one chair and a small table. The landlord placed the lamp on the table, bade his guest good night, and retired.

As the door of the room was without a lock or fastening of any sort, Mr. Saunders placed the table and chair against it, blew out the light and lay down. Overcome with fatigue and drowsiness, he soon fell asleep, but almost immediately awoke, quivering in every limb, and in a state of extreme mental perturbation. He had dreamed a vivid and most frightful dream.

In his vision, he saw a man, grim and dark, ascending the outer steps to the passage which led to his room. He bore a a long glittering knife in his hand, and came up the steps with a slow and silent tread. At the sight of him a feeling of apprehension—a presentiment that danger was nigh—came over the dreamer. He sprang out of bed, opened his door and stepped out into the passage. Opposite to his room he saw another door, through which he felt impelled to seek an escape. Opening it, he saw a hole in the middle of the floor, over which the timbers of a bedstead were extended, the cord hanging down to the floor beneath. As he was in the act of siezing this to let himself down, he awoke and found that it was all but a dream. He was still in bed, and the chair and table remained in the position he had placed them against the door.

After revolving the dream in his mind for a few moments, his nerves became quiet, and he again fell to sleep, dreamed the identical dream over, and awoke, as before, trembling and affrighted.

He got out of bed, removed the chair and table from his door, and opening it, saw, what he had failed to observe before, that there was another door, close shut, opposite to his room. The full moon had risen, and lit up the passage and upper rooms of the inn, which were without shutters, with the radiance almost of day. Curiosity and the excitement of his dream prompting, he stepped across the passage and gave the opposite door a gentle push with his hand. It flew wide open, and displayed to the now startled traveler the very objects and arrangement he had seen in his dream. In the middle of the room there was a large hole, made by the removal of short pieces of plank; across it lay the uncorded timbers of a bedstead, from which depended a stout rope, that reached almost to the floor of the room below.

Thoroughly alarmed by this literal and utterly unexplainable verification of his dream, Mr. Saunders returned to his own room, dressed himself in great haste, and, with his saddle-bags thrown over his arm, stepped out upon the platform at the head of the stair-steps. His intention was to leave the tavern, and, if possible, get lodgings for the night at a respectable looking house he had passed on the outskirts of the village. The next morning he could send for his horse and pay his bill by a messenger, and thus avoid explanations which might prove unpleasant both to the landlord and himself.

The shadow of a large tree which stood a few yards distant from the end of the building, fell upon the platform and nearly half of the stair steps. A brilliant moonlight rested on the yard and all other objects on that side of the tavern.

Just as Mr. Saunders stepped out on the platform, he saw a man come round the corner of the house, and walk in the direction of the steps. He held a large butcher's knife in his right hand, and looked wistfully round as he advanced. As soon as he came to the bottom step, he began to ascend the stairs with a slow and silent tread. In appearance, movement and weapon, he was the exact ecounterpart of the image seen by Mr. Saunders in his dream.

What was the traveller to do, unarmed as he was, to escape the menacing peril? He felt glued to the spot upon which he stood by the very imminence of the danger which apparently confronted him. To leap from the platform to the earth would imperil both life and limb. A face to face encounter with an armed man could only end in his being desperately wounded or immediately killed. Nor was there even time to escape through the room with the hole in its floor, for the desperado had already mounted to the highest illuminated step, and was only a few feet distant from Mr. Saunders.

Summoning all the resolution he could command, he cried out, "Who comes there?"

Startled by the voice, the man threw up his face, and Mr. Saunders at once recognized him as the landlord of the inn. Without saying a word he turned, almost ran down the steps, and hurried round the corner of the house in the direction he had come.

Mr. Saunders immediately descended the steps himself and walked, with no laggard steps, to the house on the outskirts of the village, where, after some entreaty, he procured lodgings for the night.

Early the next morning, he sent a messenger for his horse, with money to pay his bill. He made no mention of the occurrences of the previous night, but, as soon as his horse was brought, mounted and resumed his journey.

Some years afterwards he met his former host, face to face, upon one of the streets of Columbus, Georgia. They mutually recognized each other, but in a moment, the quondam landlord threw down his eyes seemed much abashed, and hurried quickly by without saying a word.

Was murder really meditated in this case? and was the dream, which roused the intended victim, a veritable premonition sent to rescue him from impending death? These are questions which the writer will not undertake to answer. He can vouch, however, for the literal truth of the facts herein related. They were communicated to him by the Rev. R. M. Saunders, of Alabama, a son of the gentleman to whom the monitory dream was vouchsafed.—*Home Journal.*

WOMEN IN THE MOHAMMEDAN SYSTEM.

The place which the Mohammedan system assigns to woman in the other world has often been wrongfully represented. It is not true, as sometimes has been reported, that Mohammedan teachers deny her admission to the felicities of Paradise. The doctrine of the Koran is, most plainly, that her destiny is to be determined in like manner with that of every accountable being; and according to the judgment passed upon her, is her reward, although nothing definite is said of the place which she is to occupy in Paradise. Mohammed speaks repeatedly of "believing women," commends them and promises them the recompense which their good deeds deserve.

The regulations of the Sunneh are in accordance with the precepts of the Koran. So far from woman being regarded in these institutions as a creature without a soul, special allusion is made to her, and particular directions given for her religious conduct. Respecting her observance of Ramazan, her ablutions and many other matters, her duty is taught with a minuteness that borders on indecorous precision. She repeats the creed in dying, and, like other Mussulmans, says, "In this faith I have lived, in this faith I die, and in this faith I hope to rise again." She is required to do everything of religious obligation equally with men. The command to perform the pilgrimage to Mecca, extends to her. In my journeys, I often met with women on their way to the Holy City. They may even undertake this journey without the consent of their husbands, whose authority in religious matters extends only to those acts of devotion which are not obligatory.

Women are not, indeed, allowed to be present in the mosques at the time of public prayers; but the reason is not that they are regarded, like pagan females, as unsusceptible of religious sentiments, but because the meeting of the two sexes in a sacred place is supposed to be unfavorable to devotion. This, however, is an Oriental, not a Mohammedan prejudice. The custom is nearly the same among the Christians as among the Mussulmans. In the Greek churches the females are separated from the males, and concealed behind a lattice; and something of the same kind I have observed among the Christians of Mesopotamia.—*Travels in the East.*

Carrie's Prayer.

Little Carrie Perkins was a great pet of mine; indeed, she was the sunbeam of the house. She was only three years old, but she had a strangely mature way of talking sometimes that made her seem very interesting. Every night I went to her room for a good night kiss, and never shall I forget how sweetly she used to look, in her little night dress, as she knelt down at her mother's side and said, "Our Father," nor how reverently she used to fold her hands at the close and say,

"Good night, dear God, and please take good care of little Carrie."

"Why Carrie," said her mother, the first time she added this to her prayer, 'you shouldn't talk to God so."

"Shouldn't I?" said the little prattler, "I love God, and why shouldn't I say good night to him, before I go to sleep, just as I do to you and aunt Annie?".

Her mother looked thoughtful, but only replied by kissing her; and always after that she repeated her good night petition.

Modern Charity.

Phillip James Bailey, author of "Festus," has recently published a satire, called "The Age," wherein he pointedly hits the vanities, follies, and inconsistencies of the times, in a style peculiarly direct. Turning his eyes to the Western Hemisphere, he gives our fashionable charity a shot after this fashion:

"New York sends clergy to the far-off Brahmin,
While neighbor Red-skins, by war, rum and famine,
From poisoned seed produced, in thousands die;
Too near to move the holy charity
Which acts with warmth inversely as the distance;
So kind we are when no one needs assistance!"

Not more tender is he towards his own countrymen, and thus he serves up English inconsistency, in their treatment of the Chinese:

"To whom we prove our godly care on Sunday,
By 'slacking shell' from Saturday to Monday,
Burning and slaughtering all the week but one day."

Riches.

On a sultry, hot summer day, an honest old man was plowing his own field, when suddenly, under the shade of an oak, he beheld a godlike figure slowly approaching him. The man started back.

"I am Solomon," said the phantom, in a confiding voice.

"What art thou doing here, old man?"

"If thou art Solomon," was the reply, "how canst thou ask me? When I was a youth thou didst send me to the ant; I saw its method of living, and it taught me to be dilligent, industrious, and persevering, and gather the superfluous for a stormy day. What I then learnt I still continue to do."

"Thou hast studied thy lesson but half," replied the spirit; "go once more to the ant, and learn from it also how to find rest and quiet in the winter of thy years, and how to enjoy that which thou hast hoarded up.—*From the German.*

"Naked Truth."

A late eminent and eccentric lawyer, in one of his addresses to the jury, explained the meaning of this phrase by relating the following fable, worthy of old Esop himself:—

"Truth and falsehood traveling one warm day, met at a river, and both went to bathe at the same place. Falsehood, coming first out of the water, took his companion's clothes, leaving his own vile raiment, and went on his way. Truth coming out of the water, sought in vain for his own proper dress, disdaining to wear the garb of Falsehood. Truth started, all naked, but has never overtaken the fugitive, and has ever since been known as 'Naked Truth.'"

Let no man be too proud to work. Let no man be ashamed of a hard fist or a sun-burnt countenance. Let him be ashamed only of ignorance and sloth. Let no man be ashamed of Poverty. Let him only be ashamed of dishonesty and idleness.

For the Spiritual Age

THE CELESTIAL VINTAGE.

Thou ever beautiful and living Vine!
Embracing space, and thought, and time;
Upward to Thee the striving tendrils climb.
Are not the grapes all gleaned?
Is not the wine-press trod?
May I not drink thy richer life, oh God?

Ah! weary, waiting, toiling soul,
Say, can'st thou pour the ocean's mighty whole,
Into the streamlets scanty bowl?
The purple fruit
Is bending low
Beneath the seven-hued bow!

Ye are gleaners all, from the purple vine;
And all must tread the wine-press Time;
And life doth flow, the life Divine.
Faith shall be the living stream;
Hope shall bid the waters flow;
Then Patience wait the vintage thro'.

EVENING PRAYERS OF CHILDREN.

It is the hour when babes with angels speak
While we are rushing to our pleasures weak
And sinful, all young children, with bent knees,
Eyes raised to Heaven, and small hands folded fair,
Say the self-same prayer at the self-same hour
On our behalf, to Him who all things sees.

And then they sleep. Ah, peaceful cradle-sleep!
Oh, childhood's hallowed prayer! religion deep
Of love, not fear, in happiness expressed!
So the young bird, when done its twilight lay
Of praise, folds peacefully at shut of day
Its head beneath its wing, and sinks to rest.

VICTOR HUGO.

Whatever shape the pious rite may bear,
Even the poor Pagan's homage to the sun
I would not harshly scorn, lest even there
I spurned some element of Christian prayer—
An aim, though erring, at a world ayont—
Acknowledgment of good,—of man's futility,
A sense of need, and weakness, and, indeed,
That very thing so many Christians want—Humility.

TOM HOOD.

When we think that every house might be cheered by intelligence, disinterestedness, and refinement, and then remember in how many houses the higher powers and affections of human nature are buried as in tombs, what a darkness gathers over society!

There is a lust in man, no power can tame—
Of loudly publishing his neighbor's shame;
On eagle's wings immortal scandals fly,
While virtuous actions are but born to die.

HORACE.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero.*

"All, all on earth is shadow, all beyond
Is Substance."

The violet grows low, and covers itself with its own tears, and of all flowers yields the most delicious and fragrant smell—such is humility.

"'Tis moral grandeur makes the mighty man."

Public opinion cannot do for virtue what it does for vice. It is the essence of virtue to look above opinion. Vice is consistent with, and very often strengthened by, entire subserviency to it.

PROSPECTUS.

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