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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.

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Spiritual Philosophy.

WHAT IS GOD?

MESSRS. EDITORS:—I send you the following discourse for publication, if it should prove acceptable. It is the production of one who, though not professedly a Spiritualist, yet seems to have much sympathy with this and all other progressive movements of the age. As you will perceive, the discourse does not claim to be a deeply philosophical discussion of the subject; but, as a clear and compact statement of important practical thoughts concerning the Divine Existence, it seems to be well worthy of a place in your columns; and as I doubt not it would prove acceptable to a large class of your readers besides those at whose request it is presented for publication. It is emphatically the *Christian* view of the subject, and it is for each reader to decide whether this does more fully meet the wants of the human soul, and tend more strongly toward its development and perfection, than certain other *apparently* Pantheistic or semi-Atheistic views which are the common utterances of *some* of our public lecturers on Spiritualism.

Respectfully and fraternally yours,

ROCKFORD, Ill., Nov. 17, 1858. H. SNOW.

A DISCOURSE ON THE PERSONALITY OF GOD.

BY A. H. CONANT, PASTOR OF THE UNITARIAN CHURCH, ROCKFORD, ILL.

[COPY FURNISHED FOR THE SPIRITUAL AGE, BY REQUEST.]

JOHN 4: 23, 24.—"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. * * * * God is a spirit."

I have selected these words from the conversation of Jesus with the woman of Samaria, as indicating the Christian idea of God. Intellectually conceived, God is a spirit; morally conceived, God is a Father. Blending the intellectual and moral together, Christianity represents him as "the father of spirits." Probably no conception of God can be formed by us which is nearer than this to absolute truth. It is impossible for a finite mind to grasp or adequately conceive the Infinite Mind—the infinite Father of spirits. From the limitation of our faculties, any conception we can form of the Divine Being must be limited and imperfect. We can at best only grasp and comprehend, conceive and utter a small portion of truth concerning him; and when our highest conceptions are brought to the standard of the Divine infinity and compared therewith, their inadequacy is at once revealed.

In seeking to avoid some of the most prominent errors of the prevalent theology and religion, and to obtain and convey a more adequate and just conception of the Infinite Being, some have thought to obtain an advantage by indefiniteness of idea and expression. Finding limitation a condition of the ordinary idea of personality and individuality, they have sought to escape from this error by discarding the idea of the personality of God, and conceiving and speaking of him as "the vital force," or "the Deific Principle" in nature.

But it must be apparent to a reflecting and intelligent mind, that the condition of limitation attaches to this method of conception and expression as inevitably as it does to the other. With regard to the Personality of God, it is to be borne in mind that it differs from the common idea of human personality, in its entire independence of a material form, or finite bounds. The popular idea of human personality may need correction by a clearer exhibition of the fact, that, though we are dwelling in bodies of flesh, yet our human personality is not material, but spiritual in its essence. It consists not of the material organs, but of the self-conscious soul, endowed not only with vitality and a knowledge of its own existence, but also with will, sentiments and affections. In speaking of the personality of God we ascribe to him a spiritual personality—self-conscious existence, will, sentiments and affections. Limitation is a difficulty inherent in the finite mind, and one which no change of method of conception or representation can possibly remove. It exists no more with regard to the infinity of God than with regard to infinite space or duration. They have no limits, but our ideas of them are limited; and no method of statement or presentation can make them otherwise.

The idea of a "vital force" or "Deific Principle in nature," as a substitute for a Personal Being, proves, on a careful examination, to be more incomplete and objectionable than the one in the place of which it is presented. While on one hand it gives prominence to facts which the popular theology fails to recognize, on the other hand it ignores facts of equal or even greater importance.

A "vital force" or "Deific Principle" in nature may be conceived as universal and uniform in its operation—as always conforming to laws of order and harmony, and tending toward a higher development and perfection. This, as regards one class of facts, may correspond more nearly to the absolute truth concerning God, than do the "special provisions," "plans," "schemes," "contrivances" and "interventions" of the popular theology. But there are other facts equally veritable and clear to the conscious perception and recognition of men, pertaining to the nature of the Divine Being, which are left out of this representation of God. Self-conscious existence, will, affection—the moral elements and forces which exist in us, and must, of necessity, exist in the source of being—are left out of the account.

The idea of a mere vital force, or Deific principle in nature, does not include self-consciousness, will, affection, or at all account for their existence. Leaving out these, and the personality to which they belong, it leaves out everything upon which reverence, faith, gratitude, love can take hold, and make an object of regard. We cannot venerate an unconscious force or principle; we can feel no gratitude, love, or trust, in a moral way, toward what has no personal existence, no sense of right, no sentiment of beneficence, or regard for us. Yet we find in ourselves all these moral elements and forces, demanding not only an object for their action, but a cause, origin creator, for their existence.

The attempt to correct our erroneous and inadequate conception of the Deity by discarding the idea of his Personality, and giving us instead a "vital force" or "Deific Principle," by its failure to recognize the moral facts of the Universe, is, in this direction, more imperfect and erroneous, and worse for the moral welfare of mankind, than even the limited conceptions it seeks to remove. We can hardly do better than try to understand more perfectly the comprehensive teaching of Jesus. In its intellectual conception of God as a spirit, in its moral representation of him as the Father of spirits, I am fully persuaded it is the most complete and perfect which our finite faculties can apprehend.

Jesus says, "God is a spirit." What is included in the idea of a spirit? What do we find in our own spiritual being? We find "vital force," and we find also intelligence; we find sense and thought. But these are not all we find. We find in our spiritual nature, as I have already said, self-consciousness, an intuitive perception of our own personal and individual existence. We find the power of will, giving direction to our physical organs and mental faculties. We find moral sentiments and affections, making discriminations between right and wrong, beauty and deformity, good and evil.

A spirit, then, as we learn from our own souls, is not a mere element, or force of vitality, or intellectuality, or something of the two combined, but is a living personality, endowed with self-consciousness, with volition, with moral sentiments and affections.

In conceiving of God as a spirit, we conceive of him as existing, not as an unconscious force, or principle of vitality, but as a living being—an infinite moral Personality; a being whose will is the centre and source of all law, energy, order, in the material and moral Universe; in whose wisdom, justice and goodness originated all existing harmonious and beneficent relations of things, and whose moral attributes are a pledge of the final perfection of his work.

The fact that we cannot help attaching limitations to our ideas of Personality, exists no more in relation to this than to any other method. Spiritual being and spiritual action are the most unlimited, free and exalted of anything within the range of our finite observation. We therefore maintain, that the intellectual conception of God as a spirit is the most perfect, comprehensive and just, the nearest to the absolute truth with regard to his being, of anything within the ability of our finite minds.

But Jesus presents to us a still more definite, interesting and needful moral conception of God, in ascribing to him the paternal relation and character, and representing him to us as the Father of our spirits. This idea of God as our spiritual Father is most reverential toward him, and most ennobling in the sentiments and affections which it inspires in us. Such a conception of the Divine Being not only inspires awe, by the contemplation of the boundlessness of the Universe, and the harmony and permanence of all its adjustments and laws, and the precision and perfection of its operations and results—not only inspires a profound consciousness of our helplessness in the presence of this infinite order of the Universe, and of our entire subjection to its laws—but it inspires moral reverence, and devout adoration and gratitude for the righteous and beneficent will, which acts in and is expressed through all; and the paternal care and love which make all subservient to the interest and welfare of living and spiritual beings. To the idea of infinite power and wisdom, we add that of perfect rectitude and love,—the earliest, latest, noblest human affection exalted to infinity,—and thus conceive of a being to whom the truest homage of reverence and devotion is due.

A mere "vital force" or "Deific Principle," however potent, enduring and wide-spread its energy, has no moral quality, no righteous will, no beneficent affection, to inspire reverence, to deserve gratitude and love. But an infinite Father of spirits, who rules the Universe in equity, and fills all its energies with his own truth and goodness, and through all its laws, and in all its operations, expresses his righteous will and perfect love,—who, as an earthly father, knows how to give good gifts to his children; knows how, through all this order, to express his love, and exert his power, and provide for each want of his child,—a father, whose will, unfettered by law, or the machinery of nature, works freely by it and through it, and works efficiently for every desirable result; and whose ceaseless care and boundless love are the absolute and eternal security of all conscious existence. Such a Father of spirits, so conceived, commands the highest homage and secures the humblest, holiest, truest worship of every moral and spiritual being. The knowledge of God, so regarded, is our highest wisdom; obedience to his will is our highest law; likeness to his moral character our highest excellence; harmony of spirit with him and consciousness of his approval, our purest and highest enjoyment. Such a God and Father is an object of trusting faith and submission in those circumstances of trial and suffering which are part of all human experience—the uniform, if not the necessary attendants, of a life of moral and spiritual discipline and development.

No blind, unknowing "vital force," or impersonal, unconscious, unsympathizing, law-bound, "deific principle" in nature can meet these conditions. Humanity asks, "What do these sufferings and trials mean?" No satisfaction is given to the moral nature by pointing to unconscious agents, laws and forces, operating in the material world. There is an intuitive perception of the soul, that, behind all these agents, laws and second causes, there is a Divine Will and purpose, of which they are but instruments; and it finds no sufficient explanation or answer, but in the assurance of the rectitude and beneficence of that will and purpose. In darkness and distress it cries out for the Father, and feels safe only when it can grasp a paternal hand, and becomes submissive and strong to endure only when assured that the suffering is the corrective chastisement, the wise discipline of parental love. Not in inevitable laws or unconscious forces, but only in the righteous, loving will of God, the Father of spirits, can the soul of man find an explanation of the great mysteries of trial and suffering, and strength to rise above them and make them helpers of his highest work and truest welfare.

This moral conception of God as the Father of spirits is the only adequate inspiration of our moral and spiritual nature for the attainment of exalted excellence of character. As mere vital forces and principles without personality have no character, and can command no reverence, gratitude or love, so can they afford no standard of moral worth and excellence above ourselves to which we can aspire. Our own conscious personality places us morally above all unconscious forces or principles in the universe. A being is greater than a thing. Having personality and a moral being, we are greater than any impersonal unconscious forces in existence; and if there is no Personal Divine Being, we are at the head of all things, and can find nothing higher, nothing worthier of reverence and worship than ourselves.

Morality and religion are equally without a rational and permanent foundation on which to rest, or a worthy object for their action or motive for their exercise. A conception of the Divine Being which so fails of recognizing the facts and wants of man's moral and religious nature is evidently imperfect and incomplete.

The facts of man's moral nature are as well established as the laws of the material universe. A recognition of the moral nature and character of God is as important to a true conception of him as is the idea of his infinity and immutability. We do well then to hold fast to the Christian doctrine that "God is a spirit" and "the Father of spirits." This alone gives significance to the order of nature, a meaning to its laws, a purpose to its eternal succession of cause and effect, and enables us to understand it as a ceaseless revelation of the moral glory of God. This idea enables us to exercise a faith that things beyond the present range of our finite comprehension are controlled and directed by a wise, righteous and beneficent Providence. This alone gives to our own nature its highest dignity, and to our life its grandest significance, its divinest impulse, energy and joy. Grander than all other lessons learned on earth, is that by which we are taught of Jesus to say, "Our Father who art in heaven!" It is the revelation of Divine truth, the inspiration of Divine strength, purity, penitence, faith and devotion. So long and often as this prayer is remembered and offered in faith and truth and love, will men have help in their weakness, strength to endure trial, energy to perform every duty, and impulse to the highest moral and spiritual excellence. So long will light shine upon them out of darkness, and their earthly pilgrimage visibly terminate in an entrance to a heavenly home and mansions of eternal glory and blessedness.

[REMARKS.—The positions of the foregoing discourse are, to our perceptions, substantially correct. The grand mistake of certain superficial thinkers, who claim to deduce their ideas of God from Nature, and yet arrive only at an impersonal Force or Principle, without moral and loveable attributes,—is that they forget to include MAN as a part of Nature. Man has conscious personality, intelligence, will, affection, veneration, and moral sense. Any idea of a First Cause, therefore, which does not in itself embrace these, is inadequate to account for man's existence as a part of Nature. "Pantheism" involves a truth that should not be overlooked; but in recognizing it, it is not necessary to ignore other truths equally palpable.—A. E. N.]

Times of calamity and confusion have ever been productive of great minds. The purest ore is produced in the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

Influence is to be measured, not by the extent of surface it covers, but by its *kind*.—*Channing*.

For the Spiritual Age.

STRAY THOUGHTS.

"Such dupes are men to custom, and so prone
To reverence what is ancient, and can plead
A course of long observance for its use,
That even servitude, the worst of ills,
Because delivered down from sire to son,
Is kept and guarded as a sacred thing."

How applicable are these words of the poet to woman and her education! Both sexes are yet the dupes of custom, fettered and circumscribed by it. So long have we been accustomed to restrictions, so long been accustomed to have our progress embarrassed, to see the finger of ridicule and contempt pointed at us, the moment we attempt any innovations upon the established usages of society, touching the enlargement of our sphere of action, or the elevation of the standard of female education, that our moral courage has become enervated, and our efforts palsied, by an overwhelming sense of the opposing influences around us. Woman has long felt, in her inmost soul, that she was made for something higher and better, nobler and holier—long felt a thirst for knowledge, and an aching void, which in her present position she is not able to fill.

But a brighter day is coming; we see and feel its dawning. The faint outlines of its shading are clearly defined to our mental vision; the mists of custom are beginning to evaporate, and the clear sunlight of truth shines boldly out in the foreground of the picture. A reform in the education and position of woman has commenced; nor is it dependent for success on the efforts of a few poor obscure females, who, by persons of limited views, are looked upon as fanatics, seeking only notoriety, or an opportunity to get out of their prescribed sphere, and show off their *strong-mindedness*.

No, reader; this cause is founded on no such ephemeral basis. It rests on *Truth*, and the certainty of its success is evinced by facts. Mind, talent, virtue and learning are enlisted in its behalf. States and nations have undertaken the work. Shall I say intelligent beings of a higher sphere have undertaken it?—undertaken it, too, for the good of all future generations?

Woman, though a prominent actor in this drama, will not have to do all the work alone; men, who are worthy of the name, have volunteered in her behalf; men, whose veracity and talent, whose logic and eloquence, would forever put to flight a whole regiment of sneering sycophants; men who, with one stroke of their pens, would shroud in eternal oblivion every scintillation of genius which was ever struck off from the case-hardened brain of old Conservatism.

Such men are enlisted in the work of putting woman on a platform of equality with man—of according to her the heaven-delegated rights of humanity. That there must and will be a radical reform in the education of woman, we have not a doubt; and the idea of woman's mental inferiority to man—the idea that her sphere is circumscribed by the boundary lines which long usage has established—the idea that she was endowed by her Creator with less natural rights than man, will, ere long, be where the old Ptolemaic system of astronomy is, resting on the back of a huge tortoise, and recorded in the history of the past, for future generations to read, wonder and laugh at!

TOPAZ.

DEATH.

Then whence, O! death, thy dreariness? We know
That every flower the breeze's flattering breath
Woos to a blush and love-like murmuring low,
Dies but to multiply its bloom in death;
The rill's glad prattling infancy that fills
The woodlands with its song of innocent glee
In passing through the heart of shadowy hills
To swell the eternal Manhood of the Sea;
And the great stars, creation's minstrel fires,
Are rolling towards the central source of Light,
Where all their separate glory but expires
To merge into one world's unbroken might;
There is no death but change, soul claspeth soul,
And all are portion of the Immortal whole.

READERS.—Coleridge classifies readers as follows:

1. Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied.

2. Sand-glasses, who retain nothing, and are content to get through a book for the sake of getting through the time.

3. Strain-bags, who retain merely the dregs of what they read.

4. Moral diamonds, equally rare and profitable, who profit by what they read, and enable others to profit by it also.

Man is like a snow-ball. Leave him lying in idleness against the sunny fence of prosperity, and all the good that's in him melts like butter; but kick him around, and he gathers strength with every revolution, until he grows into an avalanche. To succeed you must keep moving.

Burns once said: "My idle reasonings sometimes make me a litttle skeptical; but the necessities of my heart always give the cold philosophizing the lie."

For the Spiritual Age.

RIGHT EDUCATION OF CHILDREN.

"A well born child needs not to be born again."—*A Modern Seer.*
"Of such is the kingdom of Heaven."—*An Ancient Seer.*

For four years we have watched the growth of our only child, and though he was not gifted with a perfect organization, nor has been favored with such circumstances as we should choose, yet he has never shown any marks of depravity. His diet has been simple, and has always been provided at regular hours, and now his instincts are remarkable in the choice of pure and healthful food. He refuses cake, candies, pies, puddings, and all mixed or seasoned food, though never told that such things were injurious. Indeed, having suffered by too much precept in our early years, we resolved to teach only by example—to give no instruction but as it should be called for by questions.

Children are full of inspiration; and if preserved from bad examples or evil earthly influences counteracting the angelic, and are allowed an opportunity of development and observation, they soon show remarkable wisdom, and need no preaching. But what opportunity for development and observation of nature have children imprisoned within city walls? We cramp and stifle them, and when their God-given energies rise in rebellion against oppression and wrong, we call it *total depravity*.

Our boy has ever manifested the greatest tenderness and kindness toward every living thing, compassionating with agonizing cries the least injury to insects or larger animals. A year ago, when at a farm-house, he unfortunately was witness to the cutting off of a chicken's head, and learned that animals were killed for food. His sufferings were great, and his whole nature seemed to revolt at the idea of eating animals, so that he concluded it best for him to abandon meat, though he had hitherto eaten it ignorant of its nature.

Our child has never manifested selfishness—always having had enough and to spare of whatever has been given him, he has always seemed happy to share with others; and where children are defective in this respect, it is undoubtedly the result of being stinted, or of improper encroachment on their rights.

As we find our little one remarkably deficient in combativeness, never resenting an injury, we hope that in his day "swords will be beaten into ploughshares." Among other methods of preventing the development of this unamiable and unchristian spirit, where the germ seems to exist in a youthful breast, we would prohibit reading the ancient Jewish Scriptures and other records of a barbarous age, as well as the Abbott books of our age, especially those of the biographer of Napoleon. Our juvenile literature needs a mighty sifting for the children of the new Era. Indeed, we could almost wish for another Alexander to burn up the libraries and rid the world of much rubbish, as well as a power of evil by example.

M. H.

WOMAN'S INSTINCT.—It has been said that a woman never can become a good reasoner, but that is no matter, for her perception being quick as lightning, she has little need of logic. Her penetration is intuition—almost instinct. By a glance she will draw a deep and just conclusion; but ask her how she formed it, and she cannot tell. A philosopher deduces inferences; but he gets at the head of the stair-case, so to speak, by slow degrees, mounting step by step. Woman arrives at the top of the staircase as well as he, but whether she flew there is more than she knows herself. While a woman trusts her instinct she is scarcely ever deceived, and she is generally lost when she begins to reason.

STRANGE.—To hear a person at one moment confess himself a vile worm of the dust—the chief of sinners—a hardened rebel—totally depraved—deserving of eternal tortures, &c.; yet ready to blaze up with passion the moment one hints he may have formed an incorrect opinion, improperly expressed himself, or committed some action not quite accordant with the moral code. Which are we to believe—the parrotted, whining confession, or the act itself? Strange—isn't it? At one moment the English language has no words sufficiently expressive of self-abasement; at another a broken head, if you question his infallibility.

The church is important only as it ministers to purity of heart and life; and every church which so ministers is a good one; no matter how, when, or where it grew up; no matter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven is that, and that only, in which the spirit of heaven dwells. The church where worship rises to God's ear, is that, and that only, where the soul ascends.—*Channing*.

Angels will not question thee as to the amount of wealth thou hast left behind thee; but what good deeds thou hast done while in the world, to entitle thee to a seat among the blest!—*The Koran*.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTAN, EDITORS.
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SATURDAY, DECEMBER 25, 1858.

CLOSE OF THE VOLUME.

With the present number ends the first volume of the SPIRITUAL AGE, New Series. The year's labors are finished—its record is now closed. Their results will be known in due time.

The task of conducting a journal devoted to the great Spiritual and Progressive Movement of the Age, is no easy one. No cause ever met with a more unscrupulous and virulent opposition. None ever called for the exercise of greater discrimination, broad-mindedness, patience and magnanimity on the part of its advocates.

The past year has been one of special interest and of important progress. Though the financial depression which still prevails has been unfavorable to the increase and spread of Spiritualistic literature, yet our advices from nearly all sections indicate a quiet but sure and resistless advance of inquiry and conviction among the intelligent classes.

The opposition which has been encountered has only tended to promote this inquiry, and to render growth more healthful. The same is true of the severe sifting process which the movement has been and still is undergoing at the hands of its friends. From all this Spiritualism will emerge purified and strengthened.

The ill health, and consequent absence from his post for a considerable portion of the year, of the principal editor, has prevented the accomplishment of all that has been designed in these columns. Yet we have the satisfaction of feeling that something useful has been done towards defining and maintaining the principles of a truly rational and religious Spiritualism, against all misconceptions, slanders and contradictions.

How far the SPIRITUAL AGE has met the requisitions of the time, and earned the confidence and future support of the friends of spiritual truth, we leave its readers to judge. Of the numerous complimentary notices of the press, the following are samples:

This is a magnificent sheet, issued weekly. Nothing need be finer and more elegant than its exterior. And its editors have established so high a reputation for talent, tact, discretion and literary taste that the public may confidently depend on a first-rate paper.—*Practical Christian.*

The ablest and most interesting moral and religious reform journal published in the United States.—*Atlantic Messenger.*

The AGE is a large and beautiful sheet, filled with the richest matter.—*Nashua Oasis.*

The typography of the AGE is exceedingly neat, and the Spiritualists throughout the country will recognize in the names of the editors three of the ablest exponents of their faith.—*Portland Transcript.*

To the friends of progress, to those who are interested in the developments of spiritual communion, or those who desire to make themselves acquainted with the rationale and facts of Spiritualism through the medium of the best talent and highest order of development, we commend the SPIRITUAL AGE.—*Masonic Mirror.*

The best spiritual paper we know is the SPIRITUAL AGE. . . . It is delectable reading in this eminently practical country. . . . There is more deep and curious thought in it than in any other periodical published.—*Crusader of Freedom.*

We endorse every word of the above, and can recommend to our spiritual friends the AGE as the best paper of the kind published.—*Michigan City Enterprise.*

Persons who may be desirous of investigating the spiritual phenomena, now attracting so much attention, will find in the AGE a valuable aid. . . . Its moral standard is pure and elevated, and its views of humanity are practical and sound."—*Aroostook Pioneer.*

The editors are able writers and experienced journalists, and the friends of Spiritualism, had the choice been theirs, could not have committed the conduct of their leading paper into better hands.—*E. Boston Ledger.*

PROF. FELTON, of Harvard College, the most bitter opponent of Modern Spiritualism, says: "We will do it the justice to say that the tone of the paper is often respectable, and the style far from contemptible. We have read it *with pleasure and instruction.*"

N. B.—For announcement of the new volume see last page.

TO CONDUCTORS OF MEETINGS.—There are thousands of persons interested in Spiritualism, attending lectures and other meetings of Spiritualists, who have never yet been informed of the existence of the AGE. Persons presiding at such meetings would therefore be conferring a benefit upon inquiring minds and doing us a great favor at the same time, if they would make known the claims of this paper.

We especially request all throughout the country who may be kindly disposed towards us, to read to their audiences the announcement of the new volume now to commence. Lecturers and conductors of meetings are particularly requested to act as agents for the AGE.

TO FARMERS.—There are many farmers and producers who would gladly subscribe for the AGE, but are unable to turn produce into cash. To such we would say, we should be happy to accommodate you by receiving at market prices any amount of grains, fruits, vegetables, or other articles suitable for home consumption. These may be sent by express, any reasonable distance, at our expense, either to our New York or Boston office. You need not therefore be without the valuable addition to your home comforts afforded in the perusal of the AGE.

TRANCE-SPEAKING.—Bro. Tarbell, of the *World's Paper*, and Bro. Dewey, of Delphi, Ind., take exceptions to our recent remarks on trance-speaking. Both mistake our meaning to some extent. We shall take an early opportunity to set them right, and to justify our position,—which we think we can readily do to every enlightened mind. A. E. N.

ENGRAVING OF KATE FOX.—S. T. Munson, No. 5 Great Jones street, New York, has just placed on sale a life-like engraving of Kate Fox, the noted medium. It is an exquisite specimen of art, and will make a very neat little souvenir for the holidays. Copies may be ordered also of Bela Marsh, Boston. Price 15 and 30 cents, according to the style.

THE GOOD WORK GOES ON.—Reports from all parts of the country are informing us of the rapid spread of Spiritualism. The attacks lately made on it have only aroused a new interest.

EDITORIAL CORRESPONDENCE.

SANDUSKY, O., Dec. 8, 1858.

READERS OF THE AGE:—Some time has elapsed since the familiar record of the writer's travels was discontinued. Circumstances broke the *yarn* of our discourse somewhere in New England, since which the accumulation of the unappropriated material is too great to admit of tracing out, in this connection, the numerous threads of thought and incident that make up the fabric of our experience. At most we can only indicate the several places visited, speaking briefly, perhaps, of such things as seem to be most worthy of special attention.

Some time since I spent a week in Cortland county, New York, chiefly in the village of that name, where a large share of the people have already realized the era of intellectual, moral and spiritual freedom of which so many only dream and prophecy. The church edifice formerly occupied by the Universalists is now consecrated to a free and unsectarian Religion. Rev. Mr. Fish usually occupies the desk on Sundays, but the boldest champions of Universal Freedom and Practical Reform are permitted to fill his place whenever they desire, while the poor ghost of the old Dogmatism has no place within the consecrated precincts. It long since ceased to haunt the outer courts of the temple, and now wanders like a homeless stranger among the hills and valleys of Central New York. The societies at Homer and McLean have followed the same law, the specific gravity of the external elements having so far preponderated over the moral cohesion of the whole body that they have fallen to pieces. The truth is, the Universalist denomination through all that region is undergoing a rapid decomposition under the action of spiritual forces. The glory of the theological Zion has departed; the waste places are not restored again; while in the deep shadows of "coming events," the prescient mind reads the sentence of final judgment. The sect performed a service in its day for which we are suitably thankful. For that we will cherish its memory. Over its grave mistakes and the great weakness of its ecclesiastical policy, the intolerance of its rulers and the infidelity of its accredited representatives, to its highest claims and interests, we would draw the veil that covers "a multitude of sins."

The appropriate mission of Universalism was finished when it ceased to represent the most advanced religious thought of the American mind. Until then it was the early star that inspired the hopes of the watcher who waited for the morning. Since that time its light has paled, until it now resembles a dim taper burning in the thick atmosphere of the sepulcher. It reveals no opening springs of a new and present life; but it enables us to observe yet more distinctly the process of its certain departure, and to mark the ashes of its sure decay as they silently fall into the open urn.

I spent one Sunday and portions of two other days at the residence of J. Savage, Esq., in Syracuse, which is distinguished alike for its Salt Springs and its Reform Conventions. The saline city is the well-known scene of the labors of Rev. SAMUEL J. MAY, widely known as a true friend of reform and an earnest preacher of a religion that is pure, practical and undefiled. In the morning the writer listened to a discourse from Mr. May, on hungering and thirsting after righteousness of which the following is

A BRIEF SYNOPSIS.

There are wants in the soul that resemble the hunger and thirst of the body. If we have never been sensible of those spiritual wants it is because there are depths of human feeling and supplies in Christianity which we have yet to discover and enjoy. Jesus recognized those wants of his higher nature in his interview with the woman at the well. Others have felt them in the soul's highest moods, and in their noblest efforts for Humanity. At such times we have even found that the wants of the body were obliterated for a season. When men have been stirred by some worldly enterprise, and the incentive to action is suddenly withdrawn, they naturally feel conscious of a solemn reaction and a chilling collapse. But the mind and affections react whenever the deeper springs of the moral and spiritual nature are moved and the inward void is filled.

Our spiritual wants are not less real because so many are unconscious of their presence in human nature. The merely sensuous man has no right to infer that there are no deep internal wants because he has never supplied their demands nor realized their existence. In such cases the better part of man's nature is not called into action. The lesser concerns of this world being near, hide the greater interests beyond, as a single leaf directly before the eye may conceal a whole forest at a distance.

Many souls, like certain animals of the Arctic regions, remain inactive and unconscious for a long time. The soul must be aroused to action. When it comes to give earnest heed to the things of the spirit, such as are disclosed in Christianity, it becomes active and exhibits its true life. Until we begin to think, God, immortality and eternal life are nothing to us; but when they become realities to our souls, we are born of the spirit.

The body is not the real man. Our individuality is spiritual and immortal. We shall never live aright until we realize this truth. When we enter on this present life it is but natural that the demands of the body should be first regarded. It is well if those wants be not also the objects of our last and our supreme concern. In our relations to others the highest office that any human being can hold, and the greatest responsibility he is capable of assuming, are involved in the position and the functions of *a teacher of the young.* The family is the nursery of the Church and State and the gateway of Heaven; and the parent's obligation to regard the spiritual wants and to watch over the interests of the souls of his offspring are paramount to all others.

This land was a wilderness for ages only because the original inhabitants did not feel the wants which have been great springs of action in our own people. The natives had no inducements to labor and conquer the country as we have done. The consciousness of our numerous wants have prompted the efforts which have rolled the land up out of the darkness of Barbarism and crowned it with numberless blessings. Thrice blessed shall we be when as a nation we come to feel the deeper wants of the spirit, for then shall we rise and go forth to sow the seeds of immortal harvests of peace and righteousness and joy.

In the afternoon of the Sunday spent in Syracuse, the writer attended the Conference of Spiritualists and listened to Mrs. U. CLARK, who inculcates the pure thoughts and sentiments of the new time in poetic language, and with a voice as silvery and musical as those that haunted the shades and woke the echoes of Æolia. In the evening the undersigned accepted the invitation of Rev. Mr. May to speak to a large and intelligent congregation assembled in his place of worship.

The Salt Springs, and the extensive works in and about Syracuse for the manufacture of salt, are objects of no ordinary interest to the stranger. By suitable hydraulic apparatus the brine is drawn from its fountains far below and beneath the bed of Onondaga Lake, whose waters do not appear to be impregnated with any saline deposites. The Springs furnish the chief business of the place and the principal source of wealth to its inhabitants. The salt is said to be equal to the best, its superior preservative qualities having been fully established by repeated trials in comparison with the best Turks Island salt. The combined works at Syracuse, Salina, Geddez and Liverpool, all situated within five miles of the principal springs, are now adequate to the annual production of 10,000,000 bushels of salt.

On the occasion of my recent visit to Le Roy, Genesee Co., N. Y., and the neighboring village of Byron Centre, I met with several excellent friends and became somewhat enlightened respecting the celebrities in that region. Among the latter I must briefly notice one whose claims to public attention have never escaped his own remarkable powers of observation. Reference is had to Rev. Dr. Cox, who presides over the Female Institution, at present known and distinguished as the "Ingham University." The Doctor is a pompous but clumsy *angler* along the stream of popular favor, and he is liable to lose his balance and pitch into the tide whenever he feels *a nibble.* He takes special pains to inform the people, wherever he may be called to speak, that he has been to Europe—*the second time*—and that he was introduced to the Lord Chancellor. On one occasion, when about to commence a prayer meeting, it is said that he prefaced his opening petition by assuring the poor sinners listened to him that when he went to England he had the distinguished honor of being presented at Court, and that it became necessary for him to procure a Court Costume before he could be admitted to the Royal Presence. He then proceeded to his instructive application, by telling them that in like manner it would be necessary for every one of them to be provided with a suitable dress before they could hope to appear in the courtly throngs that surround the Divine Majesty.

The distinguishing characteristics of Dr. Cox appear in his peculiar style, which is illustrated in the following extract from one of his annual reports. Speaking of the University at Le Roy, he says:

"It was at first begun in the *vicinal*, and beautiful, and *nominally classic village of Attica*, in the Spring of 1835. In April, 1837, it was established in Le Roy, in its present tasteful and *ornate* location on the bank of the river; and on the *orient* side, where residences, gardens, *serenity*, and *the immediate beauty of Trigon Park in front, imparts a staid and tranquil grandeur to the contour of its scenery;* all the shops and the business of the place being *sited* in the western section."

* * * "Whether *such a plenary creation* ever existed before, in our Empire State or more imperial nation, for the nurture and accomplishment of our daughters, we stay not here to inquire."

It is quite possible that some of the younger pupils in the Ingham University may mistake the above for a specimen of fine writing; but we never even imagined that the Reverend head of a professedly literary institution, who, in the name of his country, had been permitted to appear among intellectual people at a foreign court, would ever indulge in such senseless grandiloquence and amuse himself with such tawdry descriptions at home. The Lord Chancellor's American guest moves in the literary arena with a peculiar majesty of speech and manner as must impress the young people from the rural districts, while he flourishes his rhetorical feathers with as much grace as a native exhibits the turkey's tail in his cap. It is well that the author of the extract did not stop to inquire whether "our imperial nation" has another similar institution. There is scarcely room for two such to flourish on the same continent; and if there were, it would be difficult to find another man uniting such a rare and peculiar assemblage of powers as would be required in the supervision of "such a plenary creation."

During the time the writer remained in Le Roy, he stopped for the most part at the house of Mr. S. Chamberlin, who lives on the "orient side," directly in front of the University, his residence being one of the number comprehended in the above classic description. Most of the Spiritualists are "*sited* in the western section." Bro. Samson and J. Summerfield, Esq., though very enlightened gentlemen, reside on *the occident side of the mill-dam*—further in the direction of sundown—and at a considerable distance from the "staid and tranquil grandeur" of Trigon Park.

There are some earnest and noble friends in Oswego, and Spiritualism has taken a vigorous hold of some of the best elements in the place. The leading friends are now engaged in raising by subscription, a sufficient sum to enable them to employ the ablest speakers in the country, on each succeeding Sabbath throughout the year, beginning with the first of January next. While I remained at Oswego I was politely entertained at the pleasant home of J. D. Miller, Esq., which I left on the morning of the 26th ultimo, arriving here at a late hour on the night of Saturday, the 27th. Since the 2d instant I have been confined to the house in consequence of a heavy cold and consequent general indisposition, but from which I am now recovering. S. B. B.

Paine's Deceptions.

Our New York Conference report of last week contained an account of the detection of Mr. Paine, of Worcester, in trickery, and his defence or attempted justification of his proceedings. Nothing which he said at the Conference, or which he was able to present to our view in a long private conversation on the subject, has satisfied us that such conduct is not at all justifiable. Mr. P. contends that it is, on the principle of doing evil that good may come. He says he deceived in order to detect deceivers. The end was laudable, but the means were, in our estimation, reprehensible in the highest degree.

We are are not called upon to sit in judgment over a fellow-being; and far be it from us to pronounce on the purity of the man's motives,—let that be a matter between his conscience and his God;—but we feel it our duty to enter a most solemn protest against such proceedings in any man, friend or foe. Nothing, in our opinion, can justify the trifling with the highest, tenderest feelings of human nature. And to victimize a hundred bleeding hearts upon the altar of their dearest affections for the sake of exposing one or two unprincipled knaves, is uncalled for and cruel. Let Spiritualists be wide awake and on their guard everywhere to expose imposition; but let them use only honorable means, and as true as there is a God in Heaven, the right will come uppermost!

CORRECTION.—In our remarks on the "Basic Word," last week, the types made us say "*partially* tolerated," for *patiently* tolerated. A *partial* toleration, in the case in hand, would be no toleration at all.

ROBERT OWEN'S THEORY OF REFORM.

In briefly noticing, two weeks since, the departure of this venerable social reformer from the earth-life, we proposed to give, on a future occasion, our estimate of his theory of reform. Before proceeding, however, we would mention that his demise took place, not at Seven Oaks, as we supposed, but at Newtown, England, the place of his birth, whither he had gone but a few days before, for the express purpose of leaving there his bones.

The favorite and fundamental axiom of Mr. Owen, on which his whole efforts rested, was that "*Man is the creature of circumstances,*" from which he logically argued that it was only necessary to surround men with *good circumstances*, and they would be virtuous, industrious and noble in character, from birth to death. If we mistake not, in his earlier years, he made only a very restricted interpretation of even this doctrine—confining it only or mainly to worldly surroundings *at and after birth*—giving little attention to the effect, in determining character, of *ante-natal* conditions, and none at all to that of spiritual influences of any kind. Hence his attempts to form moral, industrious and harmonious communities out of men and women born as they have been, and without a thorough renovation, proved necessarily abortive.

Latterly, however, he seems to have seen the necessity of a wider interpretation of the doctrine of "circumstances." In a private letter addressed to a member of our family, dated Seven Oaks, 25th March, 1858, are the following significant passages:

"I have long been impressed that the social system is a perfect circle, and that until the views of society, or public opinion, shall be sufficiently expanded to allow that circle to be completed in practice, it cannot be worked successfully.

"That circle will include the numbers of the population which can be the first united to insure their permanent progress and happiness.

"For this end, *all* require to be *well born*, fed, clothed, housed, trained from birth, educated physically, intellectually, morally, spiritually and practically—employed, usefully and healthfully recreated and governed; and these results are to be accomplished by all being so placed as to be within surroundings to effect each object, in these new combinations, in the best manner for each man, woman and child.

"The general outline and detail of the practical measures by which this combination of results can be attained, have been for some time made known to me; and also that the public mind was ripening to admit of their execution and practice; but that it was not quite ripe to admit of the introduction of that part of the circle absolutely necessary before man can be well-born, or truth become the language of mankind, or confidence, full and pure, be established between them. To accomplish these high results, the sexes must be united as God compels their sympathies and feelings, and not according to any past or present insane law of undeveloped man, as devised by him within any of his superstitious and ever contradictory surroundings."

This, at least, is an approximation towards the true starting-point. But another difficulty lies behind this, which Mr. Owen seems to have overlooked—namely, that those who have themselves been badly born, inheriting the evils of selfishness and inharmony deep in their own natures (as is the case, more or less, with all of us), cannot be expected to form marital unions of a very pure character, nor to give birth to offspring except in their own likenesses. Hence the need of a thorough expurgation of these inborn evils—in other words, a spiritualization, or practical re-generation, of individuals before they become parents—as the first step towards social reconstruction. Failing to recognize and provide for this first step, Mr. Owen never succeeded in reaching the second.

This, however, so far as it relates to the coming generation, is only a wider application of the doctrine that "man is the creature of circumstances." This doctrine itself, though true, is but half the truth. While as to his lower nature, and his external character, man is indeed moulded by his surroundings, yet as to his higher nature, and by virtue of his spiritual capacities, MAN MAY BECOME THE KING OF CIRCUMSTANCES. By proper dispositions, he may come into such relations with the source of spiritual energy in the universe—or become so receptive of the Divine Spirit, if any prefer that phraseology—as to triumph over even the unhappy circumstances of a depraved organization and a false education, and subdue and exterminate all disorderly appetites in himself. He may do this in the present life, if he but rightly understands himself and his surroundings. In this way may be attained that needed regeneration without which none are fitted for parentage, or for a true and harmonious social state.

This condition can come only of a high and well-rounded spiritual growth. To promote this is, we believe, the ultimate aim of Modern Spiritualism; and hence in it, as a reformatory and re-constructive power, centers the hope of the world. A. E. N.

"REPORT ON THE CURRENCY."

HON. GEORGE OPDYKE, Chairman of a Committee appointed to investigate the defects of our financial system, and to recommend such measures of practical reform as may remove or mitigate the existing evils, reported on the 23d of September 1858, before a public meeting convened in the rooms of the Mercantile Library Association, New York, James Gallatin, Esq., presiding.

We have known Mr. Opdyke for some time as a writer on political economy and as an occasional but able contributor to the daily press, chiefly on subjects of a scientific and practical character. The engrossing labors and responsibilities which naturally fall on the head of a large mercantile establishment have still left him opportunities for a thorough investigation of the laws that regulate the commercial relations and interests of the State and the financial policies of nations. Where minds of inferior mold have found only wasting care and barren toil, he has not only realized wealth from his clear insight into the laws of trade and his wise conformity to their demands, but he has discovered numerous suggestions to profound and independent thought on subjects of great practical utility. With unclouded powers of perception and ratiocination he at once perceives the relations of particular facts to essential principles, and thus grasps the philosophy of things by the natural law of his mind.

Mr. Opdyke's papers on the currency indicate uncommon familiarity with principles and details, as well as admirable method in the analysis and treatment of the subject. He uncovers the nerves of motion and reveals the organic defects in our financial system; he gives his diagnosis of those spasmodic attacks which periodically seize and arrest the vital forces of the business world; at the same time he prescribes remedies for the fearful paralysis which has so often smitten the Briarean form of American Commerce, whose arms shall yet claim the tribute of Neptune and sway a peaceful sceptre over every sea. The views maintained in this report are expressed with logical precision, and the reforms proposed are so clearly defined and cogently defended as to leave no opportunity to misapprehend the author's meaning, and little chance for controversy respecting the general soundness of his opinions. S. B. B.

Zeal without knowledge is fuel without fire.

CHRISTMAS.

To-day is Christmas. Reader, do you know its significance? Do not turn to the prejudices of the Protestant, nor to the traditions and gorgeous ceremonials of the Roman Church, for an answer. Centuries before the chair of St. Peter was established at the Vatican, or the Judean shepherds heard the angelic choir rejoicing over the babe of Bethlehem, was this day honored with splendid festivities and songs of rejoicing by millions of the human race.

In the ancient astronomical religion of the world—a religion founded on the "word of God" as declared by the heavens—the twenty-fifth of December was the greatest of festivals. It was, as it is now in reality, the beginning of a new year—the day when the sun first begins perceptibly to return northward, to awaken a new life and call forth verdure and beauty in all northern latitudes, where winter and decay and death have supervened.

Naturally and properly the devout ancients regarded this external phenomenon as correspondential with and symbolic of a grand truth of the internal world—namely, the quickening of the soul to a new and higher life under the beams of the Spiritual Sun. They regarded the natural sun as the representative of Mithras, or the Mediator,—it being the medium through which light and heat and all vivifying influences are dispensed from the First Cause to the natural world. Hence their seeming worship of the external sun was doubtless, in all spiritual minds, associated with and accompanied by an internal veneration for that Personage whom they regarded as the Mediator of wisdom and beneficence between them and the Infinite Source of Being, and whose apprehension by the inner perceptions was the beginning of a new life, a regeneration, to the soul.

Christendom, with the exception of a fragment of Protestantism, has taken up the same central idea, connecting it with the Divine Man of Nazareth, the Christ and Mediator of the moderns, and has very appropriately fixed the celebration of his birth on this interesting day (though it probably actually occurred at a different season); while with its usual contempt of everything pertaining to the "natural" world, it for the most part utterly ignores the striking and beautiful correspondence involved.

Spiritualists should look beneath the surface of things—should exhume all the buried truth of the past, and put it to its highest use. The external universe, with all its grand and changing phenomena, is but the symbol of an inner world of ever-changing and progressive soul-experiences. Should we not each yearn for and hail with rejoicings the beginning of a higher and diviner life within ourselves, as we long for and hail the approach of a new spring-time and summer in the outer-world?

Any being who has made greater advances than ourselves in the divine life, can be in some degree a mediator unto us; and especially may he, whose pure teachings and unselfish deeds on earth distinguished him as pre-eminently the Divine Man of the Past—especially may he, as he lives to-day, exalted in the mediatorial sphere of the heavens, be the mediator of divine life and regenerative energy to all who place their spirits in loving rapport with his.

Reader! a merry Christmas to you, and many of them. And may each returning festival mark the beginning of a new era in your inner world,—a new ascent of the "Sun of Righteousness," to be followed by the brighter verdure, the sweeter blossoms and richer fruits of a more fully regenerate life.

A. E. N.

ANOTHER SLANDER NAILED.

Recently a statement was set afloat by some of the New Hampshire press, and eagerly caught up and repeated throughout the country, that an itinerant "spiritual doctor" and lecturer, while sojourning at Franklin in that State, had been guilty of an aggravated complication of crimes, for which he had been arrested and held for trial. The offences charged were no less than those of having drugged two young ladies, daughters of the family where he was entertained, who were put under his care as a physician, and then committed upon them the foulest of crimes.

We have had put in our possession evidences showing very conclusively that this accusation is the result of a malicious persecution with scarce a shadow of basis. The persons implicated are Dr. L. D. Pike, formerly of Lowell, but extensively known throughout New England as a "healing medium" and lecturer; and the young ladies are daughters of Mr. Hazen Kimball, of Franklin. Among the evidences to which we refer is a letter from BENJ. A. ROGERS, Esq., of Northfield, who was counsel for Dr. Pike at the trial before the magistrate, and who affirms his conviction of Dr.'s entire innocence, adding:

"During the whole twelve years of my professional practice, I have never before known any person committed to jail, or bound over, upon proof so slight—or rather upon so glaring a *lack* of proof—as in this case."

He states that both the father and mother of the young ladies testified to the perfectly unexceptionable behavior of Dr. P. while in their family, and that no opportunity occurred for the commission of the crime charged before the court, namely adultery. He adds:

"There was no attempt to show any drugging or other malpractice, so loudly proclaimed through the papers; and, in my opinion, newspaper articles of a more unjust and abusive nature were never published than those that have gone the rounds in the case."

Besides, we have letters from both Mr. and Mrs. Kimball, confirming the above, and testifying to the entire innocence of Dr. Pike; also, testimonies from D. Gilchrist, Esq., Postmaster of Franklin, (whom we know as an impartial and reliable man,) and Mr. J. L. Colby, a citizen of the town, both concurring that *no proof* of the charges was adduced at the trial, and that in their opinion they are wholly without foundation.

The petty magistrate who had the honor of enacting the Jeffries in this case, is probably a reader of a certain "respectable" Boston print which we need not name, and in his simplicity considered the mere fact of being a "spiritual doctor" *prima facie* evidence of criminality and scoundrelism.

Dr. Pike, still lies in Concord jail, awaiting a final trial in February next, bail to the amount of $600 being demanded in his case; but there is no probability that the grand jury will return a bill against him.

It appears that since our visit to Franklin last summer, a great excitement has prevailed in that town in relation to Spiritualism. A virulent and determined opposition, stimulated by the clergymen of the place, has sprung up, and reached its culmination in this shameful act of persecution. Its fomentors, however, have overdone the thing, and a fearful reaction awaits them. A. E. N.

SOUR GRAPES!—Nine years' experience has convinced Dr. B. F. Hatch of the pernicious tendencies of Spiritualism!! So he says in a public print. Who does not see through that?

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Interesting Miscellany.

THE LOVE OF WOMAN.

To this same principle in the feminine soul, the necessity of loving, and the desire of having her love appreciated, is owing that devotedness in times of persecution, war, and danger, which gives women the courage to follow the objects of their affection into exile, banishment, deserts, caves, mines, perpetual imprisonment,—nay, even to the scaffold and the stake. In the same principle, on the calmer stage of every-day life, orignate most of the extraordinary matches,—at least, such as, on the surface, appear extraordinary and inexplicable, in the eyes of a surface-judging world,—that women, gifted with equal liberality by nature and fortune, often form with persons laboring under disadvantages of circumstances, or health, or physical peculiarities, which may even excite the ridicule of the unfeeling. Not so with woman; she sees in the unfortunate only a claimant on her pity; her first thought is, "Can I console him? Can I make him happier?" Her next, "Will he not value, tenfold, the love testified to him, at a moment when he is so much in need of it?" From motives like these, thousands of women bind themselves for life. We should not imagine it possible to bring forward one single example, in the whole history of the human race, of a man doing the same thing.

There are few persons, we believe, who would not be able to adduce, as having come within the sphere of their own observation, instances of this disinterestedness, or rather more properly speaking, devotedness of affection in woman; but one which, from personal intimacy, came more closely under our notice, was so remarkable, that the mention of it here may not be deemed out of place.

The lady was in the prime of life, the widow of a gentleman well-known in the scientific world, by whom she was left in easy, though not affluent circumstances. She took, for her second husband, a captain in the Indian army, who, in earlier years, had been on terms of intimacy with her first. He had gone out to India in the full vigor of health, and ardor of youth; favored also with more than an average share of manly beauty. After a residence of some years in India, with every prospect of promotion and honorable independence opening before him, all his expectations were in a moment blighted, by his being thrown from his horse, and his head jammed into a fissure of the rocks that bordered the road he was traversing. He was taken up apparently lifeless, but, by the care of his faithful servant, he was, after many days of insensibility, restored to consciousness; and found himself blind, deaf, and the organs of speech so injured,—all through the same cause, compression of the head,—that he could with difficulty give utterance to a few scarcely articulate sounds, which he had not even the consolation of hearing. For several months he lay in this deplorable state, almost of despair; but gradually a sweet calm came over his mind. He reflected how many he had seen in the possession of every luxury, and in the enjoyment of every thing which the world calls pleasure, and who were yet far from happy themselves, and still further from making others so; he considered that "the fountain of content must spring up in the mind," and that, however deplorable his situation might appear in human eyes, yet in those of his heavenly Father, who seeth not as man seeth, it was doubtless that which was best for him. With this conviction came perfect resignation to the Divine will, and with that resignation also came its inseparable companion, perfect peace. With the health of his mind that of his body equally improved; and as soon as he had regained sufficient strength to make the effort, he took courage to set out to his native country, his career in the East being decidedly terminated, as hopelesssly as unexpectedly.

On arriving in London, the place of his birth, and where his father had reached the highest civic honors, he lost no time in presenting himself to the widow of his deceased friend, by whom, in the lifetime of that friend, he had always been received with the kindest hospitality. Her feelings on seeing him such a wreck of his former self, may easily be imagined, and as easily that, to pity for his altered state, was soon added the desire to alleviate his sufferings and privations.

They married, and never was a union more tender or more true; their days flowed on in one pure stream of reciprocal harmony. Ever at his side to understand and interpret his wishes, his wife invented for him an alphabet, upon her own fingers; and it was a pretty sight to see him take her hand in his, and touch each finger with a gentle fondness, that seemed as if glad to linger over its errand. The impediment to his utterance gradually decreased, leaving him the power to make himself understood; and he recovered sufficient eyesight to track his way round the garden. This was a great source of enjoyment to him, and we have often watched him stopping to feel the texture of the leaves, and inhale the fragrance of the blossoms, with a countenance so serene, and so expressive of thankfulness, that he has seemed to us a living embodiment of the holy truth, "God is love; and to love is to be happy."—*Mr. Strutt's "Feminine Soul."*

Death-Bed Superstitions.

The practice of opening doors and boxes when a person dies, is founded on the idea that the minister of purgatorial pains took the soul as it escaped from the body, and flattening it against some closed door (which alone would serve the purpose,) crammed it into the hinges and openings; thus the soul in torment was likely to be miserably pinched and squeezed by the movement on casual openings of such door or lid. An open or swinging door frustrated this, and the fiends had to try some other locality. The friends of the departed were at least assured that they were not made the unconscious instruments of torturing the departed in their daily occupations. The superstition prevails in the north as well as in the west of England; and a similar one exists in Spain.

THE INWARD MONITOR.—An Indian related, that having got some money, he was, on his way home tempted to stop at a tavern and buy some rum; but, said he pointing to his breast, "I have a good boy, and a bad boy, here; and the good boy say, John, don't you stop there—the bad boy say, poh! John, never mind, you love a good dram; the good boy say, no John, you know wh t a fool you made yourself, when you got drunk there before,—don't do so again. When I come to the tavern the bad boy say, come [illegible] take one dram; it won't hurt you—the good boy say, no John [illegible] you take one dram, then you take another. Then I don't know what to do; and the good boy say, run John, hard as you can—so I run away, and then be sure, I feel very glad."

He is a hypocrite before God, who talketh of a work within, when there is no work without.

THE POTTER AND THE WASHERMAN.

A BURMESE LEGEND.

In the olden time, during the era of Thoomoyd-ha, a potter conceived an evil design against a washerman, who lived with considerable ostentation; and being unable to bear the sight of the wealth which the latter had acquired by washing clothes, he determined to come to an open rupture with him. With this view he went to the king and said, "Your majesty's royal elephant is black; but if you were to order the washerman to wash it white, would you not become lord of the white elephant?"

This speech was not made from any zeal for the king's advantage, but because he thought if the order was given to the washerman, according to his suggestion, and the elephant should not turn white after all, the fortune of the washerman would come to an end. The king, on hearing the representation of the potter, took for granted it was sincere, and being deficient in wisdom, he, without consideration, sent for the washerman, and ordered him to wash the royal elephant white. The washerman, seeing through the potter's design, replied, "Our art requires that, in order to bleach cloth, we should first put it in a boiler with soap and water, and then rub it well. In this manner only can your majesty's elephant be made white."

The king considering that it was a potter's business, and not a washerman's to make pots, called for the potter, and said to him, "Heh, you potter, a pot is required to lather my elephant in; go and make one large enough for the purpose."

The potter, on receiving this order, collected together all his friends and relations; and, after they had accumulated a vast quantity of clay, he made a pot big enough to hold the elephant, which on completion he laid before the king, who delivered it over to the washerman. The washerman put in soap and water; but as soon as the elephant placed his foot upon it, it broke in pieces. After this, the potter made many others, but they were either too thick, so that the water could not be made to boil in them, or too thin, so that the first pressure of the elephant's foot smashed them to pieces. In this manner, being constantly employed, he was unable to attend to his business, and so he was utterly ruined. Therefore, such as aim at the destruction of others will fail to reach those whom they intended, and will only recoil upon their own heads. Although a person be ever so poor, he ought not to design evil against others. Those who are guilty of treacherous actions should be avoided.

A YANKEE ANECDOTE.

Dr. Patton, a very eccentric clergyman, was traveling in England. He met a fellow of one of the colleges, who was anxious to make an inquiry of the doctor, provided he would give no offence. The doctor told him to "out with it," as he guessed it would not hurt him much.

Fellow.—The inquiry is this: Do you think that your present form of government will stand, or that your people will require a king?

Dr. P. Well, Sir, that is indeed a question that does not fall in with my predilections, for I am a thorough Republican. Still I have no objections to answer your question frankly. It is my opinion, to which I have come after much reflection, that we shall eventually have a king.

Fellow. I am sure of it!—I am sure of it! but I have never seen an American who was willing to admit it. Will you favor me with the reasons on which you found your opinion, for I have no doubt they are good ones.

Dr. P. I think they are good ones, and I will frankly state them to you. They are these: I read in the Bible that when Israel was a virtuous people, God governed them generally with judges of their own choosing; but when in time they became a corrupt and degraded people, "God, in wrath, gave them a king!" As we are rapidly importing European manners and corrupt customs into the United States, I greatly fear we shall degenerate until God will treat us as he has the degraded nations of Europe, and give us a king.

An Exorcist Possessed.

Pere Surim of London, in 1635, writes thus in a letter to the Jesuit Attichi of a strange disaster that befel him, resulting from his attempting the exorcism of an evil spirit:

"For three months and a half I have never been without a devil in full exercise within me. While I was engaged in the performance of my ministry, the devil passed out of the body of the possessed, and coming into mine, assaulted me and cast me down, shook me, and traversed me to and fro for several hours. I cannot tell you what passed within me during that time and how that spirit united itself with mine, leaving no liberty of sensation or of thought, but acting in me like another self, or as if I possessed two souls; these two souls making, as it were, a battle ground of my body. When I sought, at the instigation of the one, to make the sign of the cross on my mouth, the other would suddenly turn round my hand and sieze the fingers with my teeth, making me bite myself with rage. When I sought to speak, the word would be taken out of my mouth; at mass I would be stopped short; at table I could not carry the food to my mouth; at confession I forgot my sins; in fine, I felt the devil go and come within me as if he used me for his daily dwelling-house."

DIVINATION BY THE BIBLE AND KEY.—This practice is very prevalent in some parts of England. When any article is suspected to have been stolen, a Bible is procured and opened at the 1st chapter of Ruth; the stock of a street door-key is then laid on the 16th verses of the above chapter, the handle protruding from the edge of the Bible; and the key is secured in this position by a string bound tightly round the book. The person who works the charm then places his two middle fingers under the handle of the key, and this keeps the Bible suspended. He then repeats in succession the names of the parties suspected of the theft; repeating at each name a portion of the verse on which the key is placed, commencing "Whither thou goest I will go," etc. When the name of the guilty person is pronounced, the key turns off the fingers, the Bible falls to the ground, and the guilt of the party is determined. The belief of some of the more ignorant of the lower orders in this charm is unbounded. The key is sometimes laid over the 5th verse of the 19th chaper of Proverbs, instead of the 1st chapter of Ruth.

CHINESE WIT.—A missionary in the Chinese waters having distributed several copies of the Ten Commandments on shore, they were sent back the next day with the request that they might be distributed among the French and English, for the tracts contained admirable doctrines, and these people evidently much needed them.

Virtue and happiness are mother and daughter.

THE WATCHER ON THE TOWER.

BY CHARLES MACKAY.

TRAVELER.

What dost thou see, lone watcher on the tower?
Is the day breaking? comes the wished for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land.

WATCHER.

The stars are clear above me, scarcely one
Has dimmed its rays in reverence to the sun;
But yet I see on the horizon's verge
Some fair, faint streaks, as if the light would surge.

TRAVELER.

And is that all? O watcher on the tower?
Look forth again; it must be near the hour;
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?

WATCHER.

The mist envelopes them; I cannot trace
Their outline, but the day comes on apace;
The clouds roll up in gold and amber flakes,
And all the stars grow dim. The morning breaks!

TRAVELER.

Again, again, O watcher on the tower!
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us shall it be
A bright, calm, glorious daylight for the free?

WATCHER.

I hope, but cannot tell. I hear a sound
Vivid as day itself, and clear and strong
As of a lark, young prophet of the noon,
Pouring in sunlight his seraphic tune.

TRAVELER.

What doth he say? O watcher on the tower?
Is he a prophet? doth the dawning hour
Inspire his music? Is his chant sublime
With the full glories of the coming time?

WATCHER.

He prophesies, his heart is full, his lay
Tells of the brightness of a peaceful day!
A day not cloudless, nor devoid of storm,
But sunny for the most and clear and warm.

TRAVELER.

We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When error shall decay, and truth grow strong?
When right shall rule supreme and vanquish wrong?

WATCHER.

He sings of brotherhood, and joy and peace,
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar as unfettered as its God designed.

TRAVELER.

Well done, thou watcher on the lonely tower!
Is the day brightening? Dawns the happy hour?
We pine to see it. Tell us yet again,
If the broad daylight breaks upon the plain?

WATCHER.

It breaks! It comes! The misty shadows fly!
A rosy radiance gleams upon the sky!
The mountain tops reflect it calm and clear,
The plain is yet in shade, [illegible]y is near!

There are some men whose c[illegible]n can be reckoned upon against everything that has no[illegible]ed from themselves.

ALL I

Her voice was sweet an[illegible]ce
No words can make [illegible]
For it looked out of hea[illegible] enough
To leave a shadow h[illegible]

And I only knew that I[illegible]
And saw the shadow [illegible]
And that she carried my heart away,
And keeps it; that is all.

ALICE CAREY.

Prejudice is as a thick fog, through which light gleams fearfully, serving rather to terrify than to guide.

Mellow tones musical,
Thrilling and clear,
Come in my dreaming oft,
Come to my ear;
Sung by the sainted ones,
Blessed and dear,
Gone from my waking eye,
Gone, but still near!

A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of the earth, and sole wonder of the world.

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The subscriber has engaged the services of the celebrated Test Medium, Mr. C. H. FOSTER, of Salem, Mass. In place of the large public circles recently held on Tuesday and Thursday evenings, it is thought best to limit the number to about eight persons, at $1 each, as conditions are not apt to be as favorable in large promiscuous circles. The circles will be formed at 7 1-2 P. M. on the above evenings. For the day and evening circles for private investigation, besides Mr. Foster, other mediums of varied gifts are employed. Mediums will be in attendance from 9 A M to 1 P M and from 2 to 6 P M; also, on Monday, Wednesday, Friday and Saturday evenings from 7 1-2 to 10. 37tf S. T. MUNSON, 5 Great Jones St., New York.

"WHENCE THIS SPIRITUALISM?"

The *New Englander*, the most conservative and able of the American literary standards, in the course of a protracted article on Spiritualism, puts the above inquiry, The obvious implication is, that spiritual phenomena evince an intelligence not visible and yet reliable. For a perfectly candid and reliable exhibit of these phenomena, visit 5 Great Jones street, New York. You will ascertain that the so-called "dead" and "departed" still interest themselves in the welfare of their friends, and still can make themselves intelligible to you. Hours, 9 to 5 private, and from 7 1-2 to 10 P M Tuesday and Thursday, public. CHAS. H. FOSTER, Medium, "Central Spiritual Publishing Establishment." 43—tf

MEDIUMS WILL BE IN ATTENDANCE CONSTANTLY.

Day and evening, at MUNSON'S ROOMS. S. T. M. has the pleasure of announcing that he has engaged the services of some o the best mediums in the country; the hours will be from 10 o'clock, A. M. till 2, and from 3 till 5 P. M. Evening circles from 8 till 10. On Tuesday and Thursday evenings the circles will be public, at an admission fee of 50 cents. 33tf S. T. MUNSON, 5 Great Jones St., New York.

Boston and Vicinity.

P. B. Randolph's Lectures.

"Put your finger on him, and he's not there!" said an honest Hibernian whose pursuit of a certain active little insect was unavailing;—should his chase ever prove more successful, we hope he will then try to track the illustrious "Recanter" who figured at the Melodeon last Sunday; for we confess our inability, after two or three hours' following his oratorical gyrations, to catch him long enough in a place to pin him. With all due respect to the lecturer, we must say that his performance was the most incongruous, inconsistent—we had almost said farcical—attempt at logic to which we ever listened. But the reader shall judge. Here are points where we tried to put a finger on him:

He said at the start he was a full believer in and humble practitioner of the religion of Jesus Christ. He had been led to the very gates of Hell by Spiritualism, and now Christianity was leading him to the very gates of Heaven. He regarded Spiritualism as "a very long bridge over which he had gone to several valuable truths, but by no means to immortality, though he once thought he had." His knowledge of the nature of the soul, he was free to say, much of it was derived from Spiritualism. He now "sternly repudiated everything connected with the subject, except its partial corroboration of the fact of immortality." "Was about to pronounce all mediums impostors, but in doing so he should do injustice to some of the purest, best, noblest, most self-sacrificing beings on God's earth." Yet he went on to say: "It is my firm conviction that no possible good can come to man through such channels; it is disorderly, and has in all ages proved highly detrimental to the species, and is equally so to-day."

Here are a few verbatim quotations:

"'Knowledge is power,' say the modern oracles; 'and Spiritualism is a royal road thereto.' I admit it fully. I have travelled over this royal road; I have reaped extraordinary intellectual fruits; have become highly cultivated in the mental department of my nature; but the end of the journey found me weak and sore. The price I paid for my knowledge was fearful."

"Not long since Spiritualists called me brother; admitted that notwithstanding composite men like myself could not possibly have genuine brains naturally, yet that my mother's only son had, for certain ends, spiritual and recondite, been furnished with a sort of tolerable imitation of the real cerebral substance, which, when properly inflated by viewless ghosts, was a capital substitute therefor. They even admitted that I was immortal, and that my poor little unfortunate cream-colored soul—what there was of it—would be permitted to occupy a by-corner in the celestial spheres, where, if I behaved myself and practised the credit-system, I might attain to the position of barber, shave the saints, curl the houris' hair, oil moustaches, and vary the employment by serving as a patent spout for still more rarefied ghosts from the ethereal globes floating in the sea of Melodia!—for which service, on account of my descent from Pocahontas, I would doubtless be occasionally allowed, Indian-like, to raise Ned, whoop, scream, halloo, and with a brace of spiritual dogs go a hunting sublimated stags through imponderable forests, over æriform rocks, volatile swamps and magnetic streams on the sides of the super-etherial 'Mountains of Mornia,' by permission of master 'Cylenios,' lord of that elevated manor, and of 'Silonius,' better known as A. J. Davis, game-keeper and surveyor in ordinary to the celestial spheres. But to merit these favors most transcendent, I must never kick in the spiritual harness," etc. [Mr. R. was not allowed, as he informed the audience, a hearing at the Utica Convention.]

"The philosophy has turned to twaddle. The Harmonial milk has badly soured. The flowers are faded; the lights grow dim. One after another the most intelligent persons quit the ranks rather than longer feed on spiritual husks. I think this results from the fact that Spiritualism is all eye and head; no soul and heart; all philosophy, no religion; all spirit, no God!

"The truths of Spiritualism will remain truths, in spite of all gainsayers whatever. Its realities will stand as long as the eternal hills; it has been so of every system of human thought; it will ever continue so. It is falsehood only that should be destroyed."

Mr. R's evening performance was still more erratic than that of the afternoon. To his credit be it said, that whenever he gave himself to the influence that was evidently at work upon him, he spoke in lofty terms in favor of Spiritualism; it was only when he returned to his notes that he indulged in low slurs against it.

As he rose to speak he said: "A voice comes to me, saying, 'After all, are you not mistaken?' It requires all my manhood and will to keep it down. That's honest!" He proceeded to speak of the skepticism as to immortality that had been growing for years previous to the advent of Spiritualism. This fault he charged upon the clergy—as he was pleased to term them, the doll-baby clergy, with its nambypamby Miss Nancy preaching. [QUERY—Will he not be likely to prove a hot coal in the fingers of those who were in such haste to snatch him with a "call to the Christian ministry?"]

So great was the skepticism, he said, that it required a voice from the dead to rouse humanity—*and it came!* The Providence of God permitted demons, perhaps good spirits, to manifest themselves and arouse men to a sense of immortality. If through spirit manifestations men can be convinced of this great truth, in God's name let them go on! There is no harm in that. But when men are convinced of it, let them go on in self-development.

He believed we are surrounded by a host of spirits, but he had never yet made the acquaintance of one decent one. They are a scaly set. [QUERY—Do mediums attract a class of spirits on their own plane?] He knew there were many wonderful phenomena produced by spirits. Would to God he could explain them away; but the evidence was so strong that he must confess the preponderance was in favor of the idea they came from spirits. "I'm down on the whole thing; yet common honesty compels me to say that these facts will form the foundation of a new science whose field will be that *terra incognita* which bridges this state of existence with the future."

His wife was a medium. She would hold a sheet of paper in the air and the raps would be produced upon it. A table had been caused to dance about the room and climb the wall, simply by her holding her fingers within a few inches of it. Now his wife was an honest woman; "she would not lie any more than she would steal." She did not cause it. Now these facts remain unaccounted for.

The speaker finding he was making strong points against himself retreated to his notes and attempted to read. After several unsuccessful efforts he exclaimed, "I am the victim of a conspiracy! I am perfectly satisfied that Dr. Gardner has made a contract with the spirits to come here and obfuscate me so that I can't read my notes!"

[Dr. G. rose and disclaimed anything of the kind. He thought it evident that the speaker was influenced by spirits in spite of himself, but it was not the result of any conspiracy in which he had part. He would give Mr. R. the platform next Sunday when he might finish reading his notes.]

The speaker then proceeded in the same strain, announcing his firm conviction that these manifestations were to unfold a most magnificent and sublime science. [He will also proceed with the assistance of a humbug medium to explode the whole thing at Chapman Hall on the successive evenings of this week.]

THE FAIR AND LEVEE AT CAMBRIDGEPORT, last week, proved a very successful and pleasant occasion. From the number who crowded the City Hall on Thursday evening, it was evident that the people of that locality have little respect for the fulminations of Old Harvard.

The Spiritualists of Waltham also held a Fair and Levee on Wednesday evening of last week, which was well attended, and by means of which they relieved themselves from debt, and obtained means to secure a hall for meetings next season.

A most successful Levee was also held on the same evenings at Milford, the proceeds of which were $250 above all expenses.

MELANCHOLY SUICIDE.—It is with sadness we record the removal from our midst, under such unhappy circumstances, of Mr. Elisha Magoun, better known among Spiritualists as the father of Miss Sarah Magoun the speaking medium. The tie which unites the spirit to the body was severed by his own hand.

Of course the simple fact that he was a Spiritualist affords sufficient pretext to some unprincipled public journals for charging the rash deed to his belief in Spiritualism. Our inquiries into the case, however, do not furnish the least justification of the charge. On the contrary, it is this hopeful belief which has buoyed him up to bear life's trials much longer than he would have done. We are told that he has for years been borne down with heavy pecuniary and domestic troubles; and these with ill health have driven him to fits of despondency bordering on insanity. We are informed that on his last consultation with his physician he was told that a voyage to a foreign clime was the only thing that would restore him to health. Not having the pecuniary means to make such a voyage, and thinking perhaps that life was of little worth if he had no hope of health, he was driven to this despondent condition and desperate act.

THE BOSTON CONFERENCE at 14 Bromfield street, on Monday evening had an unusually interesting discussion on the subject of *Trance*. The crowded state of our columns compels us to defer a report till next week.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Dec. 17th.

Discussion on the "Sources of Fallacy," continued.

Dr. ORTON said: The interest he still felt in the discussion of this question, having already given his views pretty freely, was confined to the single point of fallacies induced by deceiving spirits. It was still denied by some that there is any such thing as a deceiving or malicious spirit; but the opinion of the Conference, he believed, with a slight exception, was with him; and this view is sustained by the general experience of mediums—who of all people have the best reason to know—and by the records of Spiritualism in all ages of the world, ancient and modern. He would like to have the negative on this point explain the cases of spiritual possession recorded in the New Testament, on their theory. Take, for instance, the case of the dumb and deaf spirit which the disciples could not cast out. The possessed person, it appears, had been thus afflicted from his youth; and a vivid picture is given of his condition, which we can well imagine to be true; for, with slight variations, we have witnessed the same thing. The influence, whatever it was, would throw him on the floor, where he would wallow and foam and gnash his teeth. At other times it would throw him into the fire and into the water to destroy him. Now this cannot be explained on the principles of fraud, hallucination or deception. Jesus considered this influence a foul spirit, and commanded him to come out and enter into the man no more. He came out, crying and tearing his victim, who fell down and for a time was believed by the bystanders to be dead. To the same end, furnishing a like proof, are the constant follies in which Spiritualists are induced to engage by the advice of spirits—digging for money, deserting their families, taking new wives, and engaging in futile and disastrous "Movements." In short, the evidence in support of the position that there are evil and deceiving spirits, is of the same nature, and just as good, as that on which we rely to prove that spirits communicate at all.

Dr. GOULD coincided in this view, and thought that those who deny its positions place themselves in opposition to the records of all ages, and the testimony of mediums.

Mr. BAKER: At first he had endeavored to account for the constant errors occurring in spiritual communications, by the action of mind on mind. Next he adopted the theory of evil spirits, but finally had come to the conclusion that with most of the fallacies which occur, spirits have nothing whatever to do. [Mr. B. here exhibited a chart, illustrating his idea of the means by which manifestations are produced. On it a medium and others of a circle are exhibited, each surrounded by his aromal sphere, like men encased in spherical transparent globes. The communicating spirit above, is enclosed in a like sphere; and when harmonious conditions are induced, the spheres of the sitters flow more or less together, and the sphere of the spirit is projected to meet them. Thus is established a medium of communication between all the parties; but as the spirit can communicate, or move the table, only by the action of his will force, and each sitter has also a will force as well as the spirit, the doings of the spirit are liable at any moment to be interfered with and overpowered, even by the unconscious action of the wills of the sitters.] Here, continued Mr. B., is a great source of fallacy; and if his theory was correct, raps and tips could be made by a circle, as well as by a spirit; and no action whatever could be produced outside of these spheres. If this was true, such a phenomenon as the transportation of bones from Hartford by spirits, was impossible, except they were carried in the sphere of a traveling medium, which might be done without his knowing it.

Mr. COLES: He differed with Mr. Baker. He thought the bo[illegible] might have been brought by the medium without his friends know[illegible] it. We hallucinate ourselves. Mediums become possessed of an idea, and it assumes with them a tangible shape. When Von Vleck was in Providence performing his tricks, while he was untying himself from sixty feet of cord, a seeing medium sat by and described the process. She saw him surrounded by sailors. A very short one was at work about his legs and a very tall one about his arms, and a very gaunt one doing something else. Even Hume has been detected in cheating. A Mrs. Fitzgerald, who sat with him in London on several occasions, became suspicious and armed herself with a darning-needle, and when she was touched by a spirit-hand under the table, she thrust the needle into it, when Hume, sitting on the opposite side, jumped six feet. He did not wish to offend mediums; he had been a medium himself; but if any medium felt aggrieved and would send him a note, he would either prove that he was a cheat, or would publicly acknowledge that he was not.

Dr. HALLOCK: In the case of Paine, the table only lifted two of its legs. The communications were also fallacious, furnishing no tests. All the circumstances were suspicious, having the appearance of deceptions. But there are other sources of fallacy lying deeper. The worst of these is self-deception—when a man thinks he has got hold of a truth, and has not. But this may be a healthful discipline. Outsiders deceive themselves when they demand that the truth shall come to them under *their* conditions. This is fallacy. Another is, neglecting the truth we have in our anxiety to get more. This is illustrated in the parable of the talents. You must use what you have, and then more will be added; but if you do not use them, they will be taken away. The same is taught in the parable of Dives and Lazarus. They had Moses and the prophets. Let them use the truth they had, and until they had used it, they would not believe though one should rise from the dead. He hoped no offence, but he must say plainly that this he considered to be the condition of his friend Coles. Once he was a medium. How did he and his friend Smith use their talents? Why, they took a room in the Bowery and spouted Choctaw and other inanity by the hour. They thought then they had the truth of Heaven; was this the way to use it? No more pearls, according to the economy of Nature, could be given them to trample under foot. Again, devotion to God's Word and a desire to obey it, underlies all my friend's [Dr. Orton] trouble about evil spirits. The fundamental fallacy is in supposing that there can be any fallacy outside of himself. Every manifestation is true to its proximate cause. Instead of studying man in books, we must study him in himself. We can reply to one another, but the questions that Nature asks within us, we must apply to Nature to answer; and taking man as our text, we must begin with him in his cradle.

Mr. SMITH: He was accused of wasting his talents in spouting Choctaw. He did spout something, but did not know what it was. There was something strange about it, but he did not now believe it was spiritual. He was not unconscious, but an influence would come over him which he could not resist, and words would be forced out of his mouth. [Here Mr. Smith began to swing his arms, and with a half whoop, commenced on an unknown gibberish which might well have been Indian of some sort. He declared that the old influence had got hold of him again; and on attempting to go on with his explanation, and being forced for the second time into an unknown tongue, he sat down.]

Dr. ORTON: He arose to say a word, which, perhaps, ought to have been said sooner. During the first weeks of the arrival of those bones, Dr. Redman—his wife then lying ill at Hartford—went home nearly every Saturday. His sole baggage in going back and forth, was a small India rubber bag. He (the speaker) took liberties with that bag, and also with Dr. Redman's sack and pockets, which nothing but the necessities of the case would justify. He examined them, and kept a close watch to know the nature of their contents. Once, after many bones had been received, he found a vertebra in the bag. He did not remove it, but kept track of it, and found that Dr. R. took it back to Hartford with him, apparently without noticing it; once, and he believed twice, when he (the speaker) took it out himself. How it came there, he did not know. He had never informed Dr. R. of the freedom he had used with his baggage and effects. The bag often lay open in the closet beneath or near the shelf on which the bones were deposited; and this he felt bound to say for Dr. R., with the closest scrutiny he had never detected anything like trick in connection with any of his manifestations.

Mr. COLES: He wished to say a word in defence of the Bowery circle. If Indian was spoken there, so was also English. The members paid a sixpence apiece, and sometimes there were sixty present. A little fund was collected;—what did this despised circle do with it? One poor suffering woman they relieved with three dollars. Another, a poor sick French woman, they rescued from want, hired rooms and a nurse, supported her six months, and then buried her. Ten dollars they gave to one poor man, and nine to another. Was this making a bad use of the gifts of Heaven? Had any Broadway circle done as much?

Mr. PARTRIDGE suggested a distinction between the spirit of a man and his bodily appetites. There is something within us that constantly remonstrates against what is wrong. If this is the spirit, in contradistinction from the flesh, then when the flesh is dropped, all evil is dropped with it.

Mrs. FRENCH related some interesting facts, and among them the following: While lecturing at Providence in November, she stopped at Mr. Potter's. After lecture on Sunday evening, she told Mr. Potter that while she was speaking at the hall, her own proper spirit had taken a trip to New York, and looked into the condition of her family; that she found Mr. Culbertson and another gentleman so busily engaged in conversation that she could not attract their attention, when she stepped into the hall and halloed so loud, that her children and the nurse came running down stairs, calling her by name, and expecting to find her there. This fact was confirmed by a letter from New York within a day or two, which she exhibited to Mr. Potter; and the gentlemen were now present in the hall, and could confirm it to the audience if they desired.

Mr. BENNING announced that the same spirit who gave them early information of the successful laying of the Atlantic Cable, had now informed them that the present difficulty would be obviated by the taking up and relaying of the British end of the coil, now in progress, and that a communication might be expected over the line on Christmas day.

Mr. EDDY, of Cleveland made some wonderful statements in connection with Rogers, the spirit-painter, and Wm. Hume, the western medium. He certified to the truth of the diamond ring, recovered from the Lake by Hume; and said that a wallet containing money and papers, had been brought from Lafayette, Ind., and dropped in a room in Cleveland, Ohio, a distance of about three hundred miles, in about one hour. He had repeatedly witnessed relief in money furnished to the needy by spirits—on one occasion, sixteen dollars, principally in silver quarters, dropped down from the ceiling overhead.

Dr. GRAY made some pertinent remarks, going to show, that even in spirit-painting there were chances for fallacy in the disturbing influences of other minds; and warning the audience to be prepared for fallacies everywhere, for that the same law of mind which enabled spirits to communicate, enabled other minds to interrupt them; when the meeting adjourned.

J. R. O.

Correspondence.

A Voice from Wisconsin.

MESSRS. EDITORS:—It has been some little time since I wrote you respecting the spiritual movements of the West. For the last two years I have devoted a good share of my time in the public field as an advocate of its philosophy. I have studiously avoided any public notoriety, but have been silently at work upon my own responsibility. I think I have been as successful in overcoming the opposition to the spiritual unfolding in Southern Wisconsin and Northern Illinois, as any other lecturer. Two years ago I was nearly alone; but now believers have multiplied by thousands; mediums have been developed by hundreds. There is scarcely a district or village that I pass through where I cannot find a home and a respectful hearing. The Harmonial and Spiritual Philosophy, upon the minds of our western go-ahead people, seems to have two effects,—one to exc[illegible] curiosity of the superficial and unthinking, while the sober an[illegible]ing portion drink deep of its waters and stand fast to its pri[illegible] remaining as steadfast to the cause as the rocks of "Gibraltar."

There is one thing that [illegible]n friends greatly neglect, and that is the reading of some pa[illegible]odical devoted to the elucidation of this New Style Spiritual[illegible]t not for the universal pressure in the money market, I kn[illegible]reds that would immediately send for your paper or some [illegible] think that every month will present more favorable oppo[illegible]ut as expectations are constantly failing, the neglect to s[illegible]cessarily follows; and further, not knowing the value of yo[illegible]matter, they do not realize their loss. But be assured t[illegible]ents of Spiritualism are working deep in the soil of the West. We have been very much in the habit of looking to the East for light; but as it is now very fast springing up in our midst, we are beginning to look more at home.

I am no longer alone. We have several good speakers in Wisconsin, and quite a number in Northern Illinois, besides visitors, almost every week, from the South and East. The Convention at Crystal Lake, on the 10th of September, brought together many friends, and I trust did much good. A large variety of speakers were present, and many truthful ideas advanced, a report of which I shall not attempt in this letter. The gathering at Beloit a few days before was equally interesting. I have been spending two Sabbaths at this place. The friends appear to be attentive and interested. They have a hall that is free and open to all traveling lecturers. Bro. Wadsworth, from Maine, spoke three evenings last week, and is advertized to speak there more this week. He seems to be well liked. Mrs. Britt lectured here a short time since, and caused a little dissatisfaction among a few; but I attribute it to a misapprehension of her views or statements.

If this should meet the eye of any western brother, he can address me at Rome, Jefferson Co., Ill., and in my travels I may give him a call and lecture in his vicinity, as my time this fall and winter will be principally devoted to this business.

I shall probably write you again soon, giving you further details respecting this section of country. If any eastern friend should wish to locate in this western country, by addressing me, as above, I might give him information that would be of much use to him.

Yours respectfully, in the cause of Progression,

E. S. WHEELOCK, M. D.

Strange Phenomena.

Mr. J. B. Lewis writes from Belleville, Wayne County, Mich., as follows:

"Occurrences of the above character lately transpired at the residence of Stephen R. Randolph, two miles N. E. of the village of Belleville, which I have this day been investigating somewhat.

In the latter part of July last, rappings commenced in the early part of the night, up stairs, in a bed-room occupied by a German girl, aged fifteen, by the name of Elizabeth Camera. They continued louder and louder, until they attracted the attention of Mr. and Mrs. Randolph, a son, and one or two daughters, all of whom became very much excited and deeply interested in the matter, and labored diligently to trace, if possible, the cause. The host and hostess of the house (Mr. and Mrs. R.) accordingly went up stairs and ascertained that the raps or noises were in the room and near the bed occupied by the German girl. The raps continued for a period of four successive evenings, increasing each evening in volume and power, until the conclusion. The last evening, eleven holes or cavities, were broken through the plastering, varying in size from one to three inches in diameter. The largest two will quite readily admit the hand of an ordinary sized man.

These strange phenomena all took place, according to the declarations of all the family, independently of the intervention of any known human agency. In one of said cavities two laths are broken out almost as squarely as if they had been cut with a saw; in another, one is taken out in a similar manner; and all the cavities are evidence of the fact that the power was supplied from the inside of the room. The force exerted, according to the declaration of Mrs. R. and daughter, was sufficiently great to shake the entire house, which is large, heavy-framed and quite new; and the noise was audible to the barn, which stands several rods distant.

Some skeptics have referred it to electricity or gas; but reason readily contradicts both suppositions.

The house, as I observed, is furnished with excellent electric conductors, which are perfectly insulated from the same. As for gas, there was none about the house except what would naturally collect; and a quantity sufficient to produce such effects would be sufficient to kill all the inmates of the upper chambers. But gas explosions never, to my certain knowledge, take place in this manner; and as for thunder storms, they never occur in this country on dry, clear moonlight nights. Mrs. R. affirms that each and every night was of this character. The family do not claim to be Spiritualists, and are unable to account for said phenomena on anything like satisfactory principles, or to trace them to any except a spiritual source. And at the same time they cannot see why anything but the devil or an evil spirit should make holes in plastering, or in other words, should destroy anything.

Various Items.

A HISTORY OF THE DEVIL.—There is a preacher in Chicago, Ill., nightly holding forth to large audiences, and giving, as he says, "a history of the devil." The *Democrat* says that all who hear him are entirely convinced of his thorough acquaintance with the subject.

WOMAN IN THE PULPIT.—Rev. Dr. Whittemore, on a recent occasion, accompanied Mrs. Jenkins, the female preacher, to Lawrence, and not only sanctioned her preaching by sitting in the pulpit with her, but boldly declares that the sermon was "one of the most effective, tender, instructive and truthful discourses" he ever heard.

ADVICE.—An exchange paper, under the head of "Good Advice," advises young men to "wrap themselves up in their virtue." A cotemporary well says,, "Many of them would freeze to death this winter if they had no other covering." Yes; and everybody would laugh at them, or arrest them as vagrants. "Naked virtue" is not a popular thing just now. It is entirely out of fashion.

SPIRITUALISTS IN CINCINNATI.—It is said there are more Spiritualists in Cincinnati than in any other city in the Union, New York perhaps excepted. Hundreds who do not openly avow their belief are privately converts to the philosophy, and attend "circles" with their intimate friends *sub silentio*. The first and only Spiritual Sunday School, called the "Morning Star," in the United States, has recently been established there, and by those who attend, is reported in a flourishing condition.—*Boston Herald.*

WHENCE THE VOICE?—The Perth (Canada East) *Courier* relates the following singular story about a man named John McIntosh of Litchfield, who went out into the woods in search of cattle, and remained seventeen days, during which time he was searched for in vain. On the seventeenth day he returned weak and emaciated, just able to walk, his feet so swollen that it was necessary to cut his boots from them. When able to tell what had caused his long absence, he said that he lay the whole time under the cleft of a rock, near a spring of cold water; how he got there he knew not, but his strength left him, and he could not leave the spot. He saw one of the men who was on the search, and his gig, quite close to him twice, when he made all the efforts possible to draw the man's attention, but could not as he had not the least power to speak or move.

He thinks that he tried to leave the place three or four times, but could not. When he awoke (for he had been asleep) on the seventeenth day, he says he heard a voice which said—"Rise, rise, and go home," when he made his way to the house as above stated.

PIOUS MURDERERS.—A man who was recently sentenced to death at Toronto, for the murder of his son, addressed the Judge as follows:—

"My Lord, awful as my position is at this moment, I trust God in his mercy will give me strength to meet it. In the faith and with the humble resignation of a Christian, I hope, through the blood of my Redeemer, to be saved in the world to come. I forgive my enemies, and hope they will forgive me, that I may die in peace with the world. I have from my heart, forgiven my family for aught in which they have erred towards me; and I have disposed of all my worldly estate equally, or nearly so, among them, leaving a small sum only to the parish church to which I have been in the habit of resorting and where I have, at times, received great comfort and consolation."

This is as bad as the case of Dove, the prisoner, who was executed a short time ago in England. This worthy is represented as having expressed to all who visited him in the condemned cell, his devout gratitude to God for having by an all-wise Providence led him to poison his wife, since the murder led to his condemnation, and being sentenced to death had been the means of turning his attention to religious duties, and so had enabled him to make his peace with Heaven. Can the force of hypocrisy and cant further go?

APPALLING CASE OF SUPPOSED SOMNAMBULISM.—A FEARFUL LEAP AND DEATH.—We are pained to announce the death of John H. Brownson, Esq., who for the last two years has resided in this city and followed the practice of law. He was found dead at an early hour yesterday morning, his head cut in the most horrible manner, and his face bathed in gore, with his left shoulder crushed in and his body otherwise shockingly mutilated. In his death we are called upon to record one of the most appalling cases of supposed somnambulism which has ever come to our knowledge, no less than a fatal leap from a window down a steep between *eighty and ninety feet*, to the spot where the unconscious man first struck the ground. Looking from the window of Mr. Brownson's office, the distance to the base of the bluff, on a level with the river, is not far from one hundred and fifty feet, and perhaps more.

Mr. Brownson has long been subject to attacks of somnambulism; frequently arising in his sleep and wandering about the room, and even venturing into the street unknown to himself, until aroused to consciousness. About six weeks ago he met with an accident from this cause, in which he sustained a severe cut on the head by falling down the flight of stairs leading to his office; he having arisen in his sleep, lighted a candle, and was proceeding to the lower front door, under the impression that some person was there who desired admittance.

He leaves a wife, who having been absent on a visit to the East, was daily expected to return. He had no family. He was about 35 years of age.

Mr. Brownson was a son of O. A. Brownson, Esq, Editor of Brownson's Review, and had a wide range of scholastic attainments, speaking French, Italian, and other languages, with fluency, ease and accuracy. Many able and excellent articles which have appeared in his father's publication have been from his pen. He had been an extensive traveler, having made a tour of Europe and gathered much valuable information. As a lawyer, we believe he ranked well at the bar.—*St. Paul Times, Dec. 5th.*

PERSONAL AND SPECIAL.

H. P. FAIRFIELD, the celebrated trance-speaking medium, will lecture in New London, Conn., Sunday Jan. 2d.

Mrs. FANNIE BURBANK FELTON will lecture in Norwich, Ct., Sunday, Dec. 26th, and in Somerville, Ct., Jan. 2d and 9th. Address until Jan. 1st, Willard Barnes Felton, Norwich, Ct.

L. JUDD PARDEE will speak at Mansfield, Mass., on Sunday, Dec. 26th. Address to Fountain House, Boston.

Mrs. C. M. TUTTLE will lecture in Bristol Ct., Dec. 26th; Winsted, the first Sabbath in January, and Willimantic the 9th and 16th.

Miss EMMA HOUSTON, trance-speaking medium, having returned from her visit to New Hampshire, will answer calls to lecture on Sundays and week evenings. Address to the care of Dr. H. F. Gardner, Fountain House, Boston.

E. S. WHEELER, inspirational speaker and improvisator, will speak at Providence, R. I., Sunday, Dec. and 26th, and during the week at the adjoining towns. Address Providence, until Jan. 1st, 1859, care R. A. Potter.

Obituary Notices.

BORN INTO THE SPIRIT-WORLD, Nov. 2d, 1858, aged 78, at Barrie, Canada West, WILLIAM JOHNSON, in the full assurance of on immortal life. He was visited by his spirit-friends for two years before he left the earth-form, and was made very happy, as they appeared to him every night. He saw them and talked with them, and they would shake him by the hand. During his sickness, the spirits constantly hovered around his bed, and he saw lights in his room continually every night. These lights were at first of a white silvery color, and at the close, or near his departure, they became yellow or red. Many of the friends of different persuasions called to see him, and he astonished them all as his language was not of this world's teaching. In his sickness he was eased from suffering, and at last bid all [illegible]well, and closed his eyes in peace.

HILARY CLARKSON.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, DECEMBER 25, 1858.

LETTERS RECEIVED.—H B Storer, S Albro, 2, H Snow, J Spencer, E M Maxhall, J Saford, J F Hartwell, C G Taylor, E H Munn, "Enos," A Clark, E T Hayford, J P Coles, S H Wetherby, L Moody, G W Johnson, J W Currier, M Robinson, A G Avery C Ward, C Lewis, C Whitwood, G Leavens, Keeny, H L Macomber, N Sherman, J G Tompkins, M R., E D Draper, M Wright, F Goodrich, E C Kellogg, C B Peabbles, U Thayer, J N Blanchard, C Partridge, R B Whitney, B H Carter, P Howe, T Haskell, J Morris, J A Dugdale, J H Dewey, H Randall, J Cram, H Woodward, W L Gay, H P O., J Graham, D Robsnson, E Pugh, H B Smith, B A Richards, M G Bundy, M A Tyler, W H Messer, G Stearns, T J Howland, R Putnam, J Whiteley.

Announcements.

WARREN CHASE will lecture at Mercantile Hall, Boston, on Wednesday and Thursday evenings, Dec. 29th and 30th. First evening, on "Ancient and Modern Revelation, Material and Spiritual;" second lecture, on "Church History and Influence, including Old Harvard, the *Courier*, and Prof. Felton." Admission 10 cents. Commence at 7 1-2 P. M.

H. B. STORER, inspirational medium, will lecture at the following times and places: Concord, N. H., Dec. 22d and 23d; Quincy, Mass., Sunday, 26th; Northampton, Mass., 28th and 29th; Florence, 30th; Whately, 31st; Willimantic, Conn., Sunday, Jan. 2d; Utica, Sunday, Jan. 9th; Oswego. N. Y., Sunday, 16th; and the four Sundays in February at Providence, R. I. Friends desiring week-day lectures in the vicinity of the last-mentioned places, can direct applications to him at those post offices.

Miss EMMA HARDINGE will lecture at St. Louis, Mo., and the adjacent cities during Dec. and Jan.; in Feb., at Boston; in March, at Philadelphia; in April, at New York; in May and June, at Worcester, Mass., Providence, R. I., Portland, Me., and Troy, N. Y., together with such adjacent places, on week day evenings, as her time and strength will allow. Those who do not know how to address her at the various cities she visits, should send letters to her residence 194 Grand street, New York, from whence they will be punctually forwarded.

LORING MOODY will lecture on Spiritualism and its relations, in Duxbury, Wednesday, Thursday and Friday, 22d, 23d and 24th; West Duxbury, Sunday, 26th; Kingston, Monday and Tuesday, 27th and 28th; Plympton, Wednesday and Thursday, 29th and 30th; Middleboro, Sunday, Jan. 2d; Wareham, Monday, Jan. 3d; E. Wareham, Tuesday, Jan. 4th; Sandwich, Wednesday, Jan. 5th; Hyannis, Thursday and Friday, Jan. 6th and 7th; Harwich, Sunday, Jan. 9; Mattapoisett, Friday, 14th; New Bedford, Sunday, Jan. 16th, and on intervening evenings in neighboring towns or villages. ☞ Will friends of truth see that all needful arrangements are made?

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.

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 HORART.

MEETINGS IN BOSTON.

P. B. RANDOLPH will speak at the Melodeon, on Sunday next, at 2 1-2 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 Monday 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 letts and money will be returned in *thirty days from its reception*. Charge guarantee, $3.

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

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

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

Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 32 Carver street. Hours, 9 to 12 and 3 to 9. Terms 50 cents per sitting. 1tf

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

Mrs. DICKINSON, No 23 Eliot street, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

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

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 13 Hours from 10 to 1, and from 2 to 7. 2—3m

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

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M or Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 20 Eliot street.

MRS. R. S. GREENLAW,

A Successful Independent Clairvoyant, from Maine, has taken rooms at No. 5 Hayward Place. She will examine and give medical remedies for chronic and all diseases arising from weakness, however complicated they may be. In 1843 Mrs. G. discovered that she was a clairvoyant, and could see to locate disease; and from that time she has employed clairvoyance and other kindred means for the relief of the sick with wonderful success. Prior to 1843, Mrs. G. administered vegetable remedies. We feel assured that, by the use of these various means, coupled with our many years' experience, and the blessing of God, we can effect a cure if a cure can be effected. 52

NEW BOOKS!

Twelve Messages from the Spirit John Quincy Adams: through Joseph D. Stiles, Medium. To Josiah Brigham. Price $1.50.

The Philosophy of Life: By E. W. Loveland. Price $1.25.

The above books will be published and for sale by BELA MARSH, Saturday, Dec. 25th. Orders are solicited. 52

THE PROV[illegible]ES OF GOD IN HISTORY.

By L. Judd Pardee. Price 10 cents. Just published and for sale by BELA MARSH, No 14 Bromfield street. 52—tf

SKETCHES FROM NATURE,

FOR MY JUVENILE FRIENDS.

BY FRANCES BROWN.

Price in muslin, 38 cents; do. gilt, 50 cents. This is an excellent work, just published by BELA MARSH, No. 14 Bromfield street. For sale at wholesale or retail.