The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

NEW SERIES. BOSTON, NEW YORK AND CHICAGO, SATURDAY, JANUARY 22, 1859. VOL. II....NO. 4.

Spiritual and Reform Literature.

WOMAN AND HER WORK.

BY REV. DR. CHAPIN.

The relation between man and woman is the most beautiful expression of the great law of nature. Woman is simply the equal of man—nothing more, nothing less. We have no right to determine what is woman's sphere by any arbitrary prejudices. I cannot recognize any such fact as man's rights or woman's rights; I only recognize *human* rights. Woman's orbit is the orbit of her humanity, and hence she ought to be man's equal—equal before the world, before the law, as she is before God. And let no one be disturbed by visions of strong-minded women with spectacles, lecturing on Kansas. The question is what is truth, and not what are the imaginable consequences. Man may run against God's will, but cannot alter it. *I* urge that woman should actually be something more than she has been held to be. She has been placed above the scale and cast below it; she has been man's slave and his empress. In one place you may see her the poor drudge of the wash-tub or the needle, working to support a drunken husband; in another place we see her in some parlor, listening to the confectionary of small talk furnished by some dandy. Society around us is but little more than a modification of these two pictures. What we want is some way of deliverance for woman from being a mere slave, and something more substantial than those accomplishments which make her a mere gewgaw.

Woman ought to be rendered less dependant upon man. Our present state of society too often so trains her as to make marriage an absolute necessity. I am glad if there is some advance in this respect; I am glad if women and clergymen are regarded as something else than respectable paupers. Woman can become what she should be, and do what she should do, only by a genuine education. I cannot see why there should be a very sharp discrimination between the education of boys and girls. If a certain kind of learning will develope the intellect of the boy, why not of the girl? You may say woman cannot be a Newton or a Shakspeare. Well, if she can't she won't, and so where's the harm?

Why should a woman with a liberal education be less fitted for the duties of a wife or mother? If in the cultivated mind there is reserved force for emergencies, why should woman be debarred from that blessed skill that unlocks the treasuries of truth and opens communion with the distant and the dead? In many cases woman is brought up, not to a self-reliance, but simply to make a settlement for life. We all have a horror of female gamblers; but how many women are really gamblers for a lucky match? Do we wonder there is often the gambler's loss as well as his hazard? In the world's version it is not charity, but money, that covers a multitude of sins. The rich profligate receives the hand of virtue and beauty. But there would not be so many serpents in the parterres of fashion if there were not Eves in the garden to listen. In rude society woman was bought and sold as a slave, and some of our manners are not much better. Christianity teaches us that woman has a soul; but many men act as though they had none to give. Women have a right to a proper culture, not as woman's rights, but as human rights; as man's equal and companion, she requires a training which will develope every human faculty. The true way to find the sphere of anything is to educate it to its highest capacity. A genuine culture will produce nothing that will overrun its divinely appointed limits. Woman's work will follow spontaneously from woman's nature, and will accord with the qualities of her being. It will not therefore be strong physical work, but where clean, delicate work is needed, where emotion mingles with thought, it will be her work in the future, and still more future opens into civilization. Woman's truest work is of home and its sanctities. Let us not fear; these offices will still be the heart of the wife and mother. There are many women for whom this sphere of home is enough. But if woman is enslaved and degraded at home, where shall she have honor? In this sphere I claim for her a large and liberal culture. Is it of no consequence who is to discharge these offices—who is to teach and train the life, the heart of future man? Among women there are two classes, whom home duties do not absorb, and they claim something to do. They comprise those who are not forced to work for a living, and those who are. In behalf of those, I say a large field is needed for woman's work. Consider what ought to be done for that class of women who must work or perish. What are they to do? That is the question.

I might specify many forms of labor, such as some parts of watch-making, of telegraphing, of the work of newspaper offices, and countless others, all of which are adapted to woman's nature and her capacity. The claim of this class of women is simply the claim of their humanity. They must have this work or perish—perish in one or two ways—physically, either from lack of work or scantiness of it. Think of the poor widow who makes shirts at five cents apiece—and I suppose the man who pays it covers the New Testament with that five cent piece. She can perhaps make one a day. Is not that reducing humanity nearly to starvation? Think of those noble women who virtually say, "Let Death have us, so he takes to God our womanly purity untainted." Thank God for the women who die honorably and only perish physically! I think what saints they make in Heaven, with their sweet faces, from which all the trouble is glorified away. What did those men, whom the world call heroes, more than those noble women, who, clinging to their conscience, died at their posts? This ought not to be so. Then should she work for all, and least of all, should work be denied her because she is a woman? and yet this is really the fact. We reverse the Divine law which tells us not to oppress the weaker, and turn and oppress them simply because they are weak. To some men, the shirts they have made might be the shirt of Nessus. I wish these old scrougers who pay five cents for making shirts, might be haunted with women's ghosts, who should bear the inscription, "More work and better pay." But there is another class who perish morally. We must not shrink from all the facts, and it is a fact that want of work has a great deal to do with driving to shame the 20,000 women in our city who walk our streets, whose smile is only seen by the gaslight. But the shame is not all with them. Shame upon him who offers the price of disbonor; shame upon those honorable women who smile upon the victorious debauchee; shame upon ourselves if we flourish any prejudice which depreciates the value of women. Let all these shames blend with the shame of the poor lost girl, and lighten a little the curse that bears too exclusively upon her. Here are these two classes who must have work or else honorably or dishonorably, perish.

But there is another class of women, who are not compelled to work, concerning whom one of the noblest women of our day (Mrs. Jameson) asks if a more enlarged social sphere cannot be allowed woman? I can merely say, that this field is indicated in the philanthropic institutions of our age. It is exemplified in women like Elizabeth Fry and Florence Nightingale. One of those poor soldiers of the Crimea said, that her shadow seemed to do him good as it passed over his bed.—What a compliment to her was that of another poor sick man, who said to her, "I believe you are not a woman, but an angel." How much better is that than the homage of the drawing room, or triumph of a flirtation. How many a woman might be an angel to the poor hollow eyes that followed her from a sick bed. Let us remember that this is not an attempt to draw woman from her sphere. But let us consider how many claims there are out of this sphere. Let us not fear any ridicule which may be cast upon us. Ridicule is the feeblest weapon that can be used; it proves the lack of heavier artillery; it fires scattering shot, and does not hit the mark. It is rather a fearful picture, to be sure, of a masculine woman, scheming in Wall street, or shouting in Tammany Hall. But when called to step forward to the line, who shows more manliness, more courage, than woman? Look at the maid at Saragossa, look at Grace Darling, and at that noble woman who a year ago brought home the ship of her poor disabled husband; she may have been out of her sphere, but she circumnavigated the globe. I am inclined to believe that a woman starving in the streets, is fully as incongruous as a woman in the Senate or the Forum.

The true idea of civilization will never be unfolded till woman has been placed upon an equality with man. In the cabin of the Mayflower; in the war of the Revolution, when the wives loaded the muskets, there were such men, because there were such women. The grandest transactions of history are unfolded, when she stands nearest to man as an equal; and when Christianity shall have reached its highest point, her heart will be near his hand. Let woman stand upon the ground of her human nature, then there will be no discordant music in the march from the paradise which they left together—to the paradise which they hope to obtain.

Interior Growth.

Spiritual truth must find something in our natures *similar to itself* before it can take effect; the roots feel their way into the earth in search of nutriment, homogeneous and corresponding, each root for itself, that of wheat for one substance, and that of sorrel for another; so the truth feels its way into the heart. As music addresses and develops the musical sentiment, so evangelical love and truth address and develop the sentiments of love and truth. In this way the Spirit of Truth acts, gains access to the heart, makes sure that the floor will hold him,—then commences an onslaught on the unclean spirits, drives them out with old Adam at their head; brushes away the dust and cobwebs of meanness; opens the shutters and lets in the light of God, and the clear shining of the Sun of Righteousness.

FORGIVENESS.—The brave only know how to forgive; it is the most generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions,—cowards have fought, nay, sometimes conquered; but a coward never forgave; it is not in his nature; the power of doing it flows only from a strength of soul conscious of its own security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness.

IMOGEN'S JOURNEY.

THE MESMERIST AND THE CLAIRVOYANTE.

BY CHARLES MACKAY.

How dost travel, Imogen,
When the trance upon thee lies?
Lo! I shed the influence o'er thee—
How dost travel to the skies?

"On a wonder-working steed,
Like the steed in the eastern tale;
I mount his back—I try his speed—
I guide him over hill and dale;
Deftly ever I hold the reins,
And sit in the saddle haughtily;
Over the mountains and over the plains,
Over the land and over the sea."

Imogen, I know thou wanderest
At thy pleasure through the air;
Canst thou tell what thou hast witnessed,
And thy mysteries declare?

"Much I see lovingly,—
I feast on the beauty of the earth,
In its sadness, in its mirth,
In its decay, and in its bloom,
In its splendor, in its gloom;
To every clime, remote or near,
I soar in my saddle and never fear

"Much I see mournfully,—
Want, and ignorance and strife,
And the agonies of death and life;
Intemperance mowing its victims down
In countless hosts through city and town;
And hapless infants, newly born,
Cast on the world to shame and scorn;
Taught to lie, to steal, to swear,
Nurtured in hatred and despair,
Trained in obedience, reckless, and blind
To the worst passions of their kind.

"Much I see indignantly,—
The prosperous evil, the suffering good;
And battening, fattening,
Fawning, lying, God denying,
Pestilent ingratitude.
Sons bringing shame to a father's cheek,
And daughters doing their mothers wrong;
The strong man trampling on the weak,
The weak man worshipping the strong;
The white man selling the black for a slave
And quoting Scripture in his defence,
And giving the money—the holy knave—
In support of pulpit eloquence;
Harsh intolerant Bigotry
Taking the name of Charity;
And Vice, in a masquerading dress,
White robed like virgin loveliness,
Sitting in Virtue's seat, unchallenged,
And passing herself in all men's sight
As a radiant creature in form and feature,
A visitant of love and light;—
Tyrants ruling, wise men fooling,
And stolid Ignorance preaching and schooling;
All this I see most mournfully,
And haste to descend to the Earth again,
And rest on the level ground with men.

"But in my trance of yesterday
I was travelling far away;
Far away in the air upborne,
I, clear-seeing Imogen,
Lost myself in the depths serene
Twelve hours eastward of the morn.
The full round Earth beneath me lay
A large bright orb of silvery grey,
The bi-centuple of the moon;
I heard her rolling on her way,
Her tidal oceans pealing a tune,
Sea with sea, harmoniously,
Through the dread Infinity.
And a living voice spake to my soul,
As I watched the mighty planet roll;—
An angel of another sphere,
An alien and a wanderer here;
And spirit to spirit, mind to mind,—
I to him, and he to me—
We spoke together bodilessly,
On the deeds of human kind.

"'Oh, lovely is your world,' he said;
'Behold the glory round it spread;
Behold its oceans, how they shine,
Suffused with radiance divine;
Its teeming continents behold—
Its mountain summits fired with gold;
Its gleaming poles of purest white,
Its tropics bathed in fruitful light;
A lovely world, a gorgeous plan—
How fares the brotherhood of man?'

"'The brotherhood of man?' said I,
Mingling a whisper and a sigh;—
Alas, the Earth, though old in time,
Is young in wisdom. Brotherhood?—
There is no land in any clime
Where even the word is understood;—
Look below at yon fair isles,
Laving themselves in Ocean's smiles,—
They rule the Earth, yet cannot teach
The simple truth thy words convey,—
Though ever the few dissuade, and preach,
Ever the many fight and slay.'

"'Blind creatures,' said the voice to me,
'If they know not Charity—
But surely they have learned the truth—
That God is love—and growing wise,
They study from their tenderest youth
That holiest of mysteries!'

"'They know it not,' I made reply;
'Of all the swarms that live and die
Upon that wide revolving ball,
The pettiest faction of them all
Has heard that truth;—and of those few,
Though hundreds *think*, the units *do*.
Aliens, foes, estranged from birth,
Are the nations of the earth;
One to the east of a mountain cope,
Hates the one to the western slope;
One to the left bank of a river,
Pursues with its deadly wrath forever
The one that prospers on the right,
And works forever to its despite;
And to the earth's extremest bound,
Brotherhood is nowhere found.'

"'But is there none,' said the voice, 'to show
The wrong, the shame, the guilt, the woe,
The fearful madness of such crime?
Is there none with a soul sublime
To open their hearts that they may see
That Love is the law of infinity,
The dominant chord of the mighty seven
That form the harmonies of heaven?'

'Many to teach, but few to hear.
Though scant the boundaries of our sphere,
Truth goes slowly over the zones,
And stumbles over pebble stones.
The laziest worm that ever crept,
Although at each remove it slept,
Would measure the girth of the rolling earth
Ten times o'er, in a tithe of the time
It takes slow-footed Truth to climb
The dense obstructions in its course,
Raised by folly, fraud or force,
And circle it once from pole to pole;
Never yet, thou wandering soul,
Has one great Truth pierced through the crust
Of universal human dust.'

"'It cannot be,' said the voice again;
'Was there never born 'mong men
Th' incarnate God?' 'Alas!' I said,
'Look at the Earth—behold it spread
Its countless regions to the day;
Behold—I'll show thee in the ray,
Every little speck of land
Where the truth has made a stand—
I could cover them with my hand.

"'See yon little continent,
And close beside it other two
Of aspect more magnificent,
And large dimensions, looming through
An atmosphere of radiant blue;
The smallest spot alone has heard
The great and civilizing word
That God is Love; and even there
Men hate each other, and declare
Fierce war for difference of degree,
And shadows of divergency
On minor points, and dogmas dim,
That whether we cling to or let fall
Is of no account in the eyes of Him
Who gave a law beyond them all.

"'Ignorance is the lord below;—
Hatred, Bigotry and Scorn
Do his bidding, and scatter woe
On the climates of the morn;
Do his bidding and high behest
On the regions of the west,
Obey his rules from north to south,
And take their orders from his mouth.

"'Farewell!' said the voice of the upper air,
'I'll change my track, I'll go not there;
To other planets I will roam,
Where Love and Knowledge find a home.'
"Farewell!" said I, "thou wandering sprite,
I must return to earth ere night,
And bear for awhile, as best I can,
The cold, dull ignorance of man."

* * * * *

Now thou'rt wakened, Imogen,
Dost thou know where thou hast been?
"No," she said, and rubbed her eyes,
And looked around her with surprise,
"I have slept—and I have heard—
Something—nothing—who can tell?
Waking memory knows no word,
And has no sense of what befell.
But when again thy fingers pour
The influence through me, if it chance
That I can summon up once more
The lost ideas of my trance,
I'll tell thee truly what I see,
Wise or foolish, as may be."

Do what good you can. If it be but little, do not tuink it will make no great difference any more than though you had not done it. It will make a difference. One ray of light—the smallest even,—makes a difference in a dark place.

INNOCENCE VINDICATED.

A STRIKING CASE OF SPIRIT-IMPRESSION.

Arthur Howell was an intimate acquaintance of Friend Hopper. He was a currier in Philadelphia, a preacher in the Society of Friends, characterized by kindly feelings, and a very tender conscience. Upon one occasion, he purchased from the captain of a vessel a quantity of oil, which he afterward sold at an advanced price. Under these circumstances, he thought the captain had not received so much as he ought to have; and he gave him an additional dollar on every barrel. This man was remarkable for spiritual-mindedness and the gift of prophecy. It was no uncommon thing for him to relate occurrences which were happening at the moment many miles distant, and to foretell the arrival of people, or events, when there appeared to be no external reasons on which to ground such expectations.

One Sunday morning, he was suddenly impelled to proceed to Germantown in haste. As he approached the village, he met a funeral procession. He had no knowledge whatever of the deceased; but it was suddenly revealed to him that the occupant of the coffin before him was a woman whose life had been saddened by the suspicion of a crime which she never committed. The impression became very strong on his mind that she wished him to make certain statements at her funeral. Accordingly, he followed the procession, and when they arrived at the meeting-house, he entered and listened to the prayer delivered by her pastor. When the customary services were finished, Arthur Howell rose, and asked permission to speak.

"I did not know the deceased, even by name," said he; "but it is given me to say, that she suffered much and unjustly. Her neighbors generally suspected her of a crime, which she did not commit; and in a few weeks from this time, it will be made clearly manifest to the world that she was innocent. A few hours before her death, she talked on this subject with the clergyman who attended upon her, and who is now present; and it is given me to declare the communication she made to him upon that occasion."

He then proceeded to relate the particulars of the interview, to which the clergyman listened with evident astonishment. When the communication was finished, he said, "I don't know who this man is, or how he has obtained information on this subject; but certain it is, he has repeated, word for word, a conversation which I supposed was known only to myself and the deceased."

The woman in question had gone out in the fields one day, with her infant in her arms, and she returned without it. She said she had laid it down on a heap of dry leaves, while she went to pick a few flowers; and when she returned the baby was gone. The fields and woods were searched in vain, and neighbors began to whisper that she had committed infanticide. Then rumors arose that she was dissatisfied with her marriage, that her heart remained with a young man to whom she was previously engaged, and that her brain was affected by this secret unhappiness. She was never publicly accused, partly because there was no evidence against her, and partly because it was supposed that if she did commit the crime, it must have been owing to aberration of mind. But she became aware of the whisperings against her, and the consciousness of being an object of suspicion, combined with the mysterious disappearance of her child, cast a heavy cloud over her life, and made her appear more and more unlike her former self. This she confided to her clergyman, in the interview shortly preceding her death; and she likewise told him that the young man to whom she had been engaged had never forgiven her for not marrying him.

A few weeks after her decease, this young man confessed that he had stolen the babe. He had followed the mother, unobserved by her, and had seen her lay the sleeping infant on its bed of leaves. As he gazed upon it, a mingled feeling of jealousy and revenge took possession of his soul. In obedience to a sudden impulse, he seized the babe, and carried it off hastily. He subsequently conveyed it to a distant village, and placed it out to nurse, under an assumed name and history. The child was found alive and well, at the place he indicated. Thus the mother's innocence was made clearly manifest to the world, as the Quaker preacher had predicted at her funeral.

I often heard Friend Hopper relate this anecdote, and he always said that he could vouch for the truth of it, and for several other similar things in connection with the ministry of his friend Arthur.—*Mrs. Child's Life of Hopper.*

NOT TIME ENOUGH.—We complain that we have no time. An Indian Chief of the Six Nations once said a wiser thing than any philosopher. A white man remarked in his hearing that he had not time enough. "Well," replied Red Jacket, gruffly, "I suppose you have all there is!" He is the wisest and best man who can crowd the most good actions into now. —*Emerson.*

Light, whether it be material or moral, is the best reformer; for it prevents those disorders which other remedies sometimes cure, but sometimes confirm.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTAN, L. B. MONROE,
EDITORS.

Principal Office,—No. 14 Bromfield Street, (up stairs,) Boston, Mass.
LEWIS B. MONROE, BUSINESS AGENT.

New York Office.—At Munson's Bookstore, 5 Great Jones Street.
S. B. BRITTAN, AGENT.

Chicago Office.—At Higgins' Music Store, 45 Lake Street.
HIGGINS BROTHERS, AGENTS.

Buffalo Agent, - - - - - - - - - S. ALBRO.

SATURDAY, JANUARY 22, 1859.

"THE CAUSE."

Some well-meaning friends of Spiritualism appear to entertain quite too limited and superficial ideas of the scope and aim of the great movement of our time in which we are enlisted. Such are apt to be nervously sensitive about "the good of the cause," and fearful lest its respectability will be compromised or its progress injured, by the defections of false friends, or the honesty and frankness of true ones. For example, if we candidly give a "recanter" credit for any portion of truth, or fail to join in sweeping condemnations against such as have made themselves obnoxious, or venture a criticism upon what we regard as an error or folly of Spiritualists, somebody becomes alarmed lest we are about to betray "our glorious cause;" and forthwith we find ourselves objects of painful solicitude.

We are glad to receive expressions of opinion from all sides of the Spiritualistic house, and shall endeavor to gather some addition to our store of honey, even from the most pugnacious thistle among our opponents. But it should be distinctly understood by all, both within and without the ranks of Spiritualism, that an earnest and intelligent Spiritualist can have no "cause" to support, save that of eternal truth and absolute right. Whatever of these is discovered among opposers and exposers, must be acknowledged and endorsed; and whatever of error and wrong is perceived, must be rejected, however tenderly it may be cherished or devoutly reverenced by any as an integral part of "our beautiful faith." True Spiritualism excludes no truth, and embraces nothing but truth, whatever that may be.

One chief occasion of the present sifting process—that which has rendered it necessary to real progress—is that some Spiritualists have been too anxious to build up a "cause," and have not scrutinized with sufficient care the materials with which they have builded. One of the most prominent of the recent "renouncers" admitted to us that he had taken the basis-facts of the spiritual movement *on testimony*, with no positive knowledge. Hence, in process of time, as every rational mind must, he began to doubt, and found that *his* building rested only on sand. We honor him in that case for getting out of it as quickly as possible!

Persons coming to us with difficulties and perplexities have sometimes said, "I wouldn't tell these things to outsiders for the world—it would hurt the cause." This style of expression we do not like. It too strongly resembles the cant of sectarian religionists, who manifest a greater love for the "cause" than for the truth. In their anxiety to sustain a pleasing theory, and to make proselytes to "our side," none should ever allow themselves to exaggerate facts, or to suppress counter circumstances, in order to make out a strong case. All faith that is built up in this loose manner is unsound, and we may expect that it will come tumbling down in the day of trial. It is worth no more than that of modern churchdom, which consists mainly of assumption piled upon assumption, with little or no substantial basis.

The only safe way is to be entirely frank and rigidly honest with yourself and others. Thus only can "the cause" be really promoted. It can enjoy a healthy growth, only as people become truly spiritual, and in love with vital spiritual truth. Nothing is gained by endeavoring to proselyte those who are unwilling to accept truth for its own sake, and at whatever cost,—who are not hungering and thirsting for true wisdom and practical righteousness. Such persons, even if intellectually convinced, will be likely to pervert the truth to some selfish and unworthy end, or to basely abandon it in the hour of trial. Food crowded upon an unwilling stomach is apt to lie undigested, doing more harm than good—perhaps producing nausea, and ending in rejection and disgust.

Our own convictions of the reality of spirit-communion have not been arrived at by any hasty process, nor do they rest on any slight grounds. They do not depend at all upon the honesty of public "professional media." Hence, if all this class were shown to be impostors, the fact would have no influence upon our convictions. We have been compelled to believe by evidence addressed to our own senses, which renders it impossible that we should do otherwise, while reason is in the ascendant. But our convictions do not and should not answer for others. We ask no body to accept Spiritualism any further than its facts are demonstrated to his own senses, and its principles to his own understanding and conscience.

Planting our feet firmly on this truth, we, in common with all earnest souls, are searching for the good and the true in all directions. Spiritualists have no sect to build up—no party to maintain—that requires the disguise of any truth, or the toleration of any error. While they should treat with due respect and weigh with all candor the views of any who may differ from them—and avoid as far as may be the appearance of evil and the liability to misinterpolation—yet they should allow no mistaken regard for the interest of the "cause" to regulate either their acts, or the expression of their opinions.

Let all Spiritualists be true to themselves—to their own highest convictions of right and duty, regardless of blame or fame—and "the cause" may be safely left to take care of itself.

A GOOD COMPARISON.—A correspondent remarks, with much truth, respecting certain "recanters" of Spiritualism: "I wish they could realize that they have just entered upon the mission of Spiritualism, and are doing more for its advancement than they ever did or ever could while expecting the loaves and fishes, as a certain concomitant of their labors. Such recanters may be compared to noxious weeds in a potato patch which render more real support to vegetation when pulled up and thrown into the furrows to decompose, than they ever did while casting unhealthy shadows over the legitimate crop. Would it not be charitable to assist a few more of the same sort to recant?"

HONESTY OF THE PRESS—A SAMPLE.

A we(a)kly cotemporary, which boasts an "immense" circulation, undertakes to inform its readers what Spiritualism is. It commences by saying that "spiritual philosophers have a language of their own. We do not pretend to understand it. . . . We confess that we can make nothing of it but what the printers express by the term *pi*," etc. It then proceeds to demonstrate its want of understanding, or its positive *mis*understanding, by the following statements:

"Spiritualism and Mormonism identify themselves very closely, somehow, to our imagination. They are alike, and yet unlike. Both propose to reveal a new and improved system of religion, but not in the same manner. Both do it in a manner, though, not excessively complimentary to Christianity; both cultivate a very poor opinion of the marriage relation; both reduce woman to a base condition in the social system; both sanctify sensuality, and place the promptings of the animal nature above the cooler dictates of reason."

This writer evidently drew more on his "imagination" than on facts, for these statements. Of Mormonism we have nothing to say; but as regards Spiritualism, no statements could be more diametrically opposite the truth than are these. It proposes to reveal no wholly new system of religion, but clears old systems from error, fog and mystery, and thus gives them new force and beauty; it establishes the essential truth of Christianity, and is therefore highly "complimentary" to it if such a phrase be permissible; so far as it has to do with morals, it leads to a vastly higher and deeper sanctity of the *true* marriage relation than popular morality ever dreams of; it elevates woman to an equality if not superiority in the social system; it abhors sensuality, and places the intuitions of the pure spiritual nature above both the promptings of the animal and the dictates of mere sensuous reason. Could anything then be more foully false than the above representations? The writer would have shown more discretion in waiting till he was capable of understanding something of the subject before undertaking to enlighten his "immense" patronage. He adds, by way of salve for the wounded:

"And yet there may be good and honest Spiritualists; we are not aware that there are no good and honest Mormons; but we incline to think that, if so, the abstract doctrines of neither may be credited with the production of the phenomena."

Spiritualists were never so absurd as to attribute the phenomena of Spiritualism to "abstract doctrines." On the contrary, they credit them to actual living spirit-beings. Again,

"A just man by nature will be just, and a moral one will be moral, whether he believe in Andrew Jackson Davis and Brigham Young, or contemn both these celebrities. But will Spiritualism or Mormonism make a man just and moral who is not so by force of original mental constitution? That is the question. True Christianity will do it, but will anything else? We 'guess' not."

Real Spiritualism (we do not mean merely the "Harmonialism" of Mr. Davis) includes all the saving truth and redeeming power embraced in "true Christianity," to which it adds the force of present demonstrations from the spiritual world. Why, then, should it not possess a vastly augmented power for human elevation? We do not "guess," but we *know* it does—to those who receive it rightly.

THE MANSFIELD CONTROVERSY.

Since our last reference to this matter, Mr. C. H. Collagan has published in the *Courier* a reply to J. V. Mansfeld. He denies complicity in any degree with Mr. M.—alleging that his sole object, after becoming convinced of the knavery of the latter, was to lead him on till sufficient evidence should be obtained to prove this knavery to the public. He either flatly contradicts or explains away much that Mr. M. alleges against him, though he fails to dispose of one important item—namely his writing to Mr. Mansfield that if the latter would pay his demand, he should consider that he had "*no right to do or say anything further.*" This certainly looks more like love of the dollars than the promptings of a tender conscience. There is some awfully hard lying between the two. The public must judge for itself on which side it is.

One D. C. Lillie, of North Easton, communicates to the same paper a statement that a letter sent by him and other parties to be answered by spirits, was opened while in Mr. Mansfield's possession, and a bogus answer returned. If this is no nearer the truth than a charge against the SPIRITUAL AGE, contained in the same letter, it is not of much account. The following note published in the *Courier* will explain what we mean.

BOSTON, Jan. 6, 1859.

TO THE EDITOR OF THE BOSTON COURIER: D. C. Lillie states in your paper of yesterday morning, that the *Spiritual Age* refused to publish a letter of his about Mr. Mansfield, because "it would blast his reputation for life." It is true we were so far unlike some of our city cotemporaries as to decline publishing criminal charges against *any* man till satisfied of their truth; and we did ask evidence to substantiate such charges before making them public.

That evidence was not produced. On the contrary, Mr. Pratt, Mr. Lillie's associate in the experiment, called at our office and retracted the accusations, and in the presence of witnesses expressed himself fully satisfied, after further experiments, that Mr. Mansfield's powers were genuine; and voluntarily withdrew the letter which we had before requested him to leave for publication, should circumstances justify it. The truth, gentlemen, is all we ask, let it blast whom it may.

Respectfully, LEWIS B. MONROE,
Editor *Spiritual Age*.

The *Courier*, lawyer-like, endeavors to bolster up its witness by an *argument*, which needs no reply. It concludes with the following characteristic slur:

"That such a convicted swindler as Mansfield—convicted of playing upon the tenderest sensibilities of the soul for the love of gain,—should be sustained by the *Spiritual Age* and its conductors, shows plainly enough how little real belief they have in Spiritualism, and how purely mercenary is their adherence to the cause."

May it please the Court, an *accusation* is not a *conviction*, however strenuously a brazen-faced advocate may endeavor to make it so appear.

MR. TOOHEY IN CENTRAL N. Y.—The Phœnix (N. Y.) *Reporter* speaks highly of a course of Physiological lectures recently given in that place by our friend J. H. W. TOOHEY. At the conclusion a series of resolutions, commending the lectures and the lecturer to the confidence of the public was unanimously adopted. Bro. Toohey is to speak to the Spiritualists in Oswego on the 30th inst., after which he will give a course of lectures in Physiology. He intends soon to visit Syracuse, and reply to the assaults of one Rev. Mr. Backus, who has been preaching against Spirtualism.

PROF. BRITTAN IN MICHIGAN.—The Grand Rapids *Daily Eagle* reports at considerable length the lectures of our associate in that place. His efforts are spoken of as evincing great ability and effect upon the community. The last, in which the objections to Spiritualism were canvassed, was, "listened to with almost breathless attention, though the speaker occupied nearly two hours and a half in his argument."

Truth may have its fanatics as well as error.

NEW PUBLICATIONS.

TWELVE MESSAGES FROM THE SPIRIT JOHN QUINCY ADAMS, through Joseph D. Stiles, to Josiah Brigham. Boston: Bela Marsh.

This is an elegant octavo volume of 459 pages, published at the request of the reputed spirit author. Mr. Brigham is a highly respectable citizen of Quincy, Mass., a townsman and friend of Mr. Adams, when in the earth-life. In his preface he gives a detail of the facts connected with the production of this volume, which are certainly curious. The medium, being at Mr. Brigham's house, is first controlled to write a short communication to his (Mr. B.'s) daughter, in the peculiar tremulous hand-writing of Mr. Adams, and embracing a proof of knowledge beyond the medium's own. He afterwards addressed Mr. Brigham, in such a manner as to interest him in the investigation of Spiritualism, in regard to which, till then, he had been entirely skeptical. Soon after this the writing was commenced and continued through four years, the medium being in an unconsciously entranced state while writing. The whole manuscript bore a strikingly exact resemblance to Mr. Adams' peculiar chirography in his later years. Facsimiles of both are given in the book; also of writings signed by Mrs. Adams and George Washington, through the same medium, and which are singularly faithful imitations of the chirography of these two persons when in the earth-life.

The "Messages" purport to be a history of Mr. Adams' reception and experience in the spirit-life, embracing addresses made to him by numerous worthies who had preceded him, with responses from himself, and reflections on various topics. The whole, by the author's request, was revised for the press by Allen Putnam, Esq., of Roxbury. Both Mr. Brigham and Mr. Putnam seem fully convinced of the authenticity of the work. The latter, in his preface, refers to the messages themselves as containing, to his mind, strong internal evidences of genuineness. He says, however,—

"In most communications spirits get embarrassingly blended with their mediums. In this work, Mr. Adams only at intervals shows *himself fairly:* he gets mixed up, diluted, and yet the production, essentially, is from him.

"The literary style of these pages though not uniform, is prevailingly smooth and perspicuous. Though sometimes diffuse and abounding in adjectives, it is never mystical nor meaningless. Looking at the language and thought together, we find some passages that are little better than commonplace and prosy; others that come near to being wearisome repetitions; yet very many—most—of the paragraphs are lively and interesting, while not a few rise to genuine eloquence, and command general admiration." * * * "We are here furnished with some very good poetry, and, besides these qualities, there is a remainder that baffles my critical skill." * * "My proposition to suppress a large part of the poetry he [the spirit] declined giving his assent to."

Yet he considers that—

"As a whole, the book is pervaded by a novelty, life and power, and, being produced by him at a great disadvantage, will do no discredit, in considerate minds, to the ripe scholar and active thinker who inspired the pen."

"This narration is essentially an appeal from the heavens to every soul to free itself from the dwarfing influences of even common sectarism and common church creeds."

On examining the book, we find good reason for these criticisms and qualified commendations; and we wonder not that the reviser was anxious to suppress the "poetry." In fact, so markedly is the style throughout that of an uncultivated youth, and so different from what we should expect from the "Sage of Quincy," the "Old Man Eloquent," that it is difficult to believe he had any hand—or anything more than a hand—in it. If he, or any other of the "radiant immortals" who are introduced, really furnished the essential *ideas* set forth—and this we will not undertake to dispute—yet *in expression* they have surely got so "mixed up and diluted" with the medium, that it is quite impossible to make any distinction. We judge that the book will not improve the general reputation of spiritualistic literature, nor carry conviction to minds skeptical as to spirit-intercourse. Yet its production under such circumstances presents a weighty problem to the candid student of psychical laws. Whence did it come, if not from the source claimed? Let him answer who can. Possibly the work may serve to call attention to and illustrate the laws, as yet little understood, of the transmission of thought through media.

THE PROVIDENCES OF GOD IN HISTORY: A lecture delivered through and by L. JUDD PARDEE, at the Melodeon, Boston, Sunday Morning, July 25th, 1858. Boston: Published by Bela Marsh.

This is a well-printed pamphlet of 32 pages. Not every mind has the power to penetrate the external of the complicated and seemingly chance-directed drama of human history, and distinctly perceive the agency of the Divine Hand therein, or the wisdom, beauty and majesty of the mighty plot that is being enacted through human instrumentalities. Mr. Pardee here shows that he has had some glimpses behind the veil. His style of expression, however, is peculiar, and often obscure. Those who can, through his *outre* garb, see his meaning, will in this lecture behold the outlines of gigantic thoughts, and find suggestions of mighty import.

THE GREEN MOUNTAIN SIBYL has made its appearance, and is a great improvement on its predecessor. Its tone is liberal and catholic; and we doubt not the modern "Sibylline leaves" will be more worthy of regard and preservation than were the ancient. Edited and published by A. C. Estabrook and W. Scott Abbott, Sandusky, Vt., at $1.50 a year in advance.

P. S. The following note just received from the proprietors of this paper indicates that the new enterprise has met with a perplexing obstacle. Those interested will take notice and govern themselves accordingly:

SANDUSKY, Vt., Jan. 15, 1859.

BRO. NEWTON—Dear Sir: Please say to the readers of the *Green Mountain Sibyl*, that the subscription list of said paper was stolen by some fiend in human shape, on last evening. This is to notify them to be on the lookout for the *impostors!* Pay no attention to their calls for money, or other maligaity they may put forth.

Yours truly, ESTABROOK & ABBOTT, Proprietors.

THE SPIRIT GUARDIAN is the title of a new candidate for the support of Spiritualists, hailing from Bangor, "away down east." It presents a good appearance, and its editorials exhibit considerable facility in the use of the pen. Geo. W. Brown, Publisher; $2.00 a year in advance.

THE CRESCENT AGE greets us from the far west. It is a small but spicy sheet, claiming to represent not alone the Spiritualists but the Liberalists in general of Rockford, Ill. Published monthly at 50 cts. a year. The editor's name is not given.

THE HOME GEM is a small monthly paper for the juveniles, just commenced by Mrs. Anne Denton Cridge, at Cleveland, Ohio. Price, 12 1-2 cents a year.

We will only add that if these new enterprises base their hopes of success on the supposed *liberal* support hitherto accorded to the Spiritualist press, we fear they will be disappointed.

SCRIPTURE ILLUSTRATED by moral and religious Stories, for little children. By Mrs. L. M. Willis. New York: Published by Joel Tiffany, Fourth Avenue, for the use of Sabbath Schools.

FIRST BOOK OF THE CHRISTIAN RELIGION. By T. L. Harris. New York: New Church Publishing Association, No. 147 Broome St.

HESPER, THE HOME-SPIRIT. A simple story of Household Labor and and Love. By Elizabeth Doten. Boston: Abel Tomkins, and Brown Taggard and Chase.

STUDIES OF CHRISTIANITY: or Timely Thoughts for Religious Thinkers. A series of Papers, by James Martineau. Edited by William R. Alger. Boston: American Unitarian Association, 21 Bromfield St. 494 pages, 12 mo.

ATHANASIA: or Foregleams of Immortality. By Edmund H Sears. Fourth Edition. Boston: American Unitarian Association, 21 Bromfield st. 340 pages, 12 mo.

THE LIFE OF THOMAS PAINE, Author of "Common Sense," "Rights of Man," "Age of Reason," etc., etc. With critical and explanatory Observations of his Writings. By G. Vale, Editor of the Citizen of the World. Boston: Printed and Published at the Boston Investigator Office, by J. P. Mendum. 192 pages, 8vo.

THE PHILOSOPHY OF LIFE. By E. Winchester Loveland. Boston: Bela Marsh. New York: S. T. Munson. 12mo., 532 pages.

The above works have been received from the publishers, and will be noticed as soon as may be.

'FREE LOVE' FRUITS OF THE LATE REVIVAL.

A friend residing in New Jersey, whose word we regard as good authority, in lamenting the want of interest in Spiritualism in his vicinity, gives the following forcible reason therefor:

"The natives of this part of the kingdom of New Jersey are grossly material and actively sensual; therefore any attempts to procure subscriptions to the AGE have thus far failed. You will not wonder at it when I tell you that within the circle of my acquaintance—which is not large—there have been born during the last two months, twenty-one illegitimate children, among the young female converts of last winter's revival, in the Methodist Church. This will give you a faint idea of the state of society here."

The following item is also to the point:

FREE LOVE.—A Methodist class leader in Troy, N. Y., has eloped with one of the sisters of the Church, who was converted during the late revival excitement. The runaway husband has left a wife and three children behind—so says one of our exchanges."

We do not present these facts as bearing specially against our Methodist friends,—though they would do well to modestly remember them when inveighing against the "immoralities of Spiritualism." They simply illustrate a law—a weakness, if you please—of human nature, not peculiar to any sect or people. When persons of both sexes are brought closely together in social and sympathetic relations, as in revival meetings and "praying circles," there is always more or less liability to such results among the inexperienced and the unguarded. We have known observing and cautious pastors to discourage the popular "revival measures" on account of this liability. The self-righteous uncharitableness of our sectarian denouncers is receiving a just rebuke, and from a quarter they little anticipated. "Let him that is without sin," etc.

Sunday School Books.

A correspondent asks—"If we should establish a Sabbath school can we be supplied with suitable question and library books for such a school? Such books will be called for, and where can they be found?"

We are pleased to know that attention is being turned in this direction among Spiritualists, but regret to say that this needed department of Spiritualistic literature has thus far been almost wholly neglected. The demand, however, will soon create a supply. (Our notices of New Publications indicate a beginning in this direction.) There are doubtless numerous volumes among the Sunday School publications of the more liberal sects, as well as among the miscellaneous issues of the press, which would be unexceptionable as library books; but our occupations allow us no time to make the extensive examination necessary for a selection. Very probably, too, there may be question-books which could be used to advantage till a suitable one, taking a broader range in the realm of universal and practical truth than most question-books venture on, shall be prepared. We invite suggestions from readers who may be acquainted with such works.

We would add, however, that an intelligent and truly spiritually-minded teacher need not hesitate to use any sort of a text or question-book, or even to proceed with none at all. There is some truth everywhere, and a competent teacher should be able to so present the truth that the pupil will accept it in preference to the error, wherever found.

Mrs. Hayden in New York.

Our New York friends will be pleased to learn that Mrs. W. R. Hayden has made arrangements to spend a few weeks in that city, where she will give an opportunity for the investigation of the spiritual phenomena which occur in her presence. Mrs. H. is so well and favorably known, that she needs no recommendations from us, either for her wonderful gifts as a medium, or for the strict integrity and womanly excellence of her character. She carries her own recommendation with her, in her ingenuous manners, urbane disposition, and a reputation which stands without a blemish after occupying for years a position which is open to the assaults of the unprincipled, the bigoted and skeptical—that of a public medium. We especially recommend those who have been perplexed by bogus manifestations to visit her, and learn, for instance, what a wide difference there is between the genuine manifestations and the bungling counterfeits of knaves and tricksters. Mrs. H. receives visitors at Munson's rooms, No. 5 Great Jones street.

Case of Inward Perception.

We find the following in Mrs. Child's Life of Isaac T. Hopper:

A singular case of inward perception occurred in the experience of his [Hopper's] own mother. In her Diary, which is still preserved in the family, she describes a visit to some of her children in Philadelphia, and adds:—

"Soon after this, the Lord showed me that I should lose a son. It was often told me, though without sound or words. Nothing could be more intelligible than this still, small voice. It said, Thou wilt lose a son; and he is a pleasant child."

Her son James resided with relatives in Philadelphia, and often went to bathe in the Delaware. On one of these occasions, soon after his mother's visit, a friend who went with him sank in the water, and James lost his own life by efforts to save him. A messenger was sent to inform his parents, who lived at the distance of eight miles. While he staid in the house, reluctant to do his mournful errand, the mother was seized with sudden dread, and heard the inward voice saying,—"James is drowned."

She said abruptly to the messenger,—"Thou hast come to tell me that my son James is drowned. Oh! how did it happen?"

He was much surprised, and asked why she thought so. She could give no explanation of it, except that it had been suddenly revealed to her mind.

BELIEF IN SPIRITS.—As far as we can ever look into the mists of antiquity, and trace the history of the Teutonic nations, we find a universal belief in the existence of familiar spirits, known among the peasntry of different countries by the names of nickers, brownies, poulpicans, hobgoblins, and elves.

Correspondence.

Imposture, Fanaticism and Fallacy in Spiritualism.

In the deliberations of the spiritualistic savans, on the causes of fallacy in spiritual communion, and the actual problem of whether spirits communicate with earth at all, (a question which appears to be raised just now at the instance of a few persons who have encountered trickery in the commercial part of Spiritualism,) it seems to me that the many human motives for the practice of imposture—but still more the prevalence of the most astounding fanaticism—does not receive its due share of consideration. I find very much stress laid upon what the spirits ought to do and yet fail in doing, together with what the mediums ought to be, and are not; but yet very little is said about what human nature really is, and what the world of human nature has a right to expect from itself.

For instance:—two years ago, in the very commencement of my own investigations, I met with a gentleman whose entire faith in the spiritual philosophy was based upon the communications and tests received from a certain spirit-uncle, by whose shrewd and excellent advice the human nephew was accustomed to regulate all his business transactions. After looking dubiously on the philosophy which thus surrendered the chief function which distinguishes humanity, individuality, into the hands of a power *without* the plane of human action, I lost sight of this gentleman till within the last five weeks, when I met him in the ranks of the most bitter antagonism against the "fallacy of spirit-communion." Upon inquiry into the cause of this great change, I am told that whereas the mortal uncle had promised to leave the nephew a certain sum of money, which he failed to do, the spirit-uncle had promised to assist the nephew to the possession of this sum, and failing likewise, the said nephew declared that Spiritualism was a humbug. True, he could not make me understand why the spirit-uncle should not be quite as faithless in promises as the mortal, or by what law a spirit passed from the immediate details of earthly affairs should transact business better than when he was personally engaged therein. His uncle was a boaster, he said, on earth, and therefore he could quite understand the non-fulfillment of his *earthly* promises; but that was quite a different thing with spirits. Why it was so different he could not inform me. Possibly because both the law of the communion and the condition of the spirits being points upon which humanity is just now most profoundly ignorant, humanity deems itself called upon to declare what *ought* to be, just because it does not know what is.

In the same category I find innumerable persons buying damaged goods of *honest* tradesmen, for sound ones, swearing by the respectability and honor of wholesale swindlers called merchants, lawyers, and stock-jobbers,—laughing at the practical jokes of the capital good fellows of their acquaintance, repeating the petty thefts, cunning falsehoods and irresistibly droll acts of malice and deception of their little children, as evidence of their precocious ability to deal with the world in the world's own coin; and yet, when swindling, deception, falsehood or malice is manifested by the very same merchants, jobbers, traders and children—when without change of heart they have simply changed their country, and put off the cloak of an earthly body for the coat of a spiritual one, indignant humanity cries out, "diabolism or imposture,"—that is to say, spirits of bad men and ill-instructed children cannot manifest their real natures without being evil spirits, unless, indeed, the whole system is a fallacy.

I need not point to the case of Christ's being unable to perform the same mighty works in his own land that he did in Capernaum, because the illustration is so often cited by Spiritualists that one would think the world had never afforded them any other evidence that conditions were necessary for the production of results; nevertheless, out of two-thirds who have put their hands to the spiritual plough and turned back, we find it is because the spirits have not produced certain effects; no matter whether the causes existing were adequate to their production or not—whether the *Spiritualists* themselves understand the causes or could appreciate them if they were presented—or, as it often happens, whether there were any causes existing at all.

As to the fact of imposture being practised, for my own exceedingly simple part, I should look upon the absence of imposture in most mercantile transactions, as a greater phenomenon than the bodily descent of a whole army of Holy Ghosts. How many of the real *bona fide* mediums of the day have devoted themselves to the exercise of their gift for the simple love of the cause! And has the world the smallest right to expect such devotion from them? The manifestations, as a general rule, have fallen *unsought* upon the subjects of them; as an invariable rule they are externalized through the *physical* and not the moral conditions of the medium; and what is there in the exercise of any art, science, or mode of occupying time which is exclusively to benefit others, which should exclude the mediums of to-day from occupying that time in earning their bread therewith? Why should any one set of human beings become vagrants, beggars, or starve, that they may thereby confer the results of an unsought gift, their time, vitality, labor, upon the world, free of cost? If this be a gospel which should be *given* to the poor, why should the poor be the givers? Why should wives, children and dependants starve, in order that the mediums (who, from the Galileans downward, were always of the poor,) should vagabondize about the world begging their bread in order to gratify those who do not want to pay fifty cents for the privilege of insulting, cross-questioning and never thanking them for the knowledge of immortality.

The old law of *caste*, which in India and Judea separated religion from science and life practice, gleams out in all its superstitious deformity in the murmurs of those who complain that spiritual mediums do not come under the law of ordinary day-laborers, and therefore have no right to be hired, as they would rather inflict upon the world legions of mendicants, who, like the Friars of old, became the most fruitful sources of imposture, degradation and public abomination. They would rather draw the line of demarkation still stronger between the holy and unholy, and pretend that honest labor and the interchange of gifts is profane, and beggary, monasticism and levitism sacred, than sanction the system of paying mediums,—leaving it to be inferred that the mediums are either too sacred to be paid, and should therefore be set up in temples to be worshipped, or else are too unworthy to be paid, and therefore should not be employed at all. And here opens to us one of the sources both of fallacy and imposture in this cause,—of fallacy, because whilst the world persists in deeming one part of God's law sacred and another profane, fanatics will always be found whose veneration is large and whose perception is small, who will go forth as martyrs and apostles, under the full persuasion that they have a wondrous mission to perform, which sanctifies them above the ordinary habits of low, vulgar commercial humanity.

Either time should be paid for as an article of trade, or set apart as the property of the community. In the first case you have on the one side the advantage of an effort on the part of the medium-trader to study the law, accomplish himself in his calling, and thus present an acceptable article; while on the other hand, you have all the disadvantages of an over-reaching mercenary, who, desiring to obtain the prof its of his trade, has not either the industry or ability to master its details, and therefore resorts to imposture; while in the second case you have the old sectarian impiety of deeming that all that concerns the eternal life of man is too sacred to come in contact with commerce, leaving poor commerce and science,—the real gospel, as I take it, in which we may best arrive at a knowledge of the works of the Creator,—forever unvitalized by the influence of religion.

I am quite aware of the fruitful source of imposture which a craving for the dimes of the world proves in Spiritualism. For instance, conditions are absolutely necessary with the best of mediums, for the production of the external phenomena. For many months I sat as a test-medium myself, and know that the slightest change in the atmosphere, the quality of a meal of which I had partaken, the subtle aura emanating from the place, furniture and even dress of myself and my surroundings, were all influential in affecting the conditions. When I add to these the minds, magnetisms, thoughts and purposes of every person that approached me, and my own entire ignorance of how to classify these things or conform to the workings of a law of which I felt the force but had not the understanding of, I was not surprised, however, I might be mortified, to find that while at one time I was able to give what both myself and my sitters would acknowledge to be unmistakable tests (sometimes *every* requisite test) of spirit-presence, at other times I could obtain nothing but a mess of folly and error, which, while it manifested effort *outside of myself*, was either proof of nothing but folly and error, or else an inability to create conditions which did not exist. Now in cases where a dependant wife and hungry little ones are waiting for the fifty cents that the regular test-mediums are to receive in exchange for presenting intelligence which they have given before—but somehow, they know not why—cannot give now, is it too much to fear that mediums who have been simply *physically*, not *morally* gifted, may be tempted to impose?

In presenting this hypothesis I will not be misconstrued. I am not defending imposture, but simply pointing to the human and ordinary sources from whence it may be expected to arrive. Here, however, we present a temptation, neither stronger nor weaker than that which induces the tradesman to sell damaged goods or the merchant to swindle. There are many others equally potent—the love of notoriety, the love of imposition, or the same deliberate villany which influences the man who cheats at cards or uses false dice. I acknowledge that all manner of imposition has been and is now practised in Spiritualism; and yet, strange to say, I am no more impressed with the falsehood of spirit-communion than with the belief that sound goods, uses in commerce, and genuine dice do not exist, because there are counterfeits. On the contrary, I am fully impressed that the counterfeits never could have arisen except upon the staple foundation of the genuine article.

One of the strangest paradoxes in this system of imposture, to me, appears the fact that whilst mountebanks and conjurers are so exceedingly expert in performing tricks that place the art of jugglery high in the scale of human ingenuity, the deceptions in Spiritualism should usually be so clumsy and so unscientific that the chief difficulty is to find the credulous in their authenticity. Another and a still more striking paradox is the invariable rule of charging all this mass of manifestation of simply *human* Spiritualism, upon the law of superhuman Spiritualism; or rather resolving that as the inherent tendency to roguery which exists in every other branch of human effort, where rogues as well as honest men take part, is permitted to appear in Spiritualism, hence that there can be no truth in Spiritualism at all. Admit that there is a great deal of roguery in human nature, and we think you will arrive at the root of the evil; admit that while Spiritualism, like a hot-house process, externalizes the real nature, and forces into prominence what was only latent before, there is no "ism" nor no mere precept of good men or good spirits which can supercede the natural law of growth in the plant of the human heart, or convert rogues, cheats and mercenaries into unselfish, high-principled philanthropists, *until* the good seed planted in their hearts has had time to unfold in the due order of experimental practice.

It was my purpose to speak of the immense amount of fanaticism which in my wandering mode of life I perceive harnessed to the overladen pack-horse Spiritualism. I find, however, that I have trespassed too much on a space which can doubtless be better filled, and will reserve my remarks on this subject for another occasion, only asking leave to add a few closing words on the vexed question of fallacy in spiritual communion.

Has it never occurred to those really earnest seekers who love the cause not as a cause, but as a truth, to apply the universal test to some of our most accredited mediums—namely, the almighty dollar? I have the highest respect for Miss Kate Fox and Mrs. Brown. I name these ladies because I am informed they have been already subject to the strictest possible scrutiny, and the phenomena occurring in their presence seem to be more varied and incapable of simulation than most others;—I name them, too, because a personal acquaintance with them has taught me to respect them so highly that I do not fear offending them by the proposition I am about to make. I am myself poor enough in the gifts of fortune. I refuse to avail myself of the opportunity now open to me to grow rich by my capacity as a spiritual lecturer, not because I deem myself too holy to do so, but simply because the generality of committees in the towns I visit are generous, unselfish, and not very wealthy workers, and do not deserve to be fleeced with exhorbitant demands on the part of mediums. Besides, I am not ashamed to confess, in these days of recantation, that I love my spirit-friends more and more, and have so much occasion to be grateful for the glorious light of Spiritualism, that I have ceased to set a very exalted opinion on the world's goods beyond what the decencies of life require; which, in my fanaticism, I am very certain will be met, in answer to my honest efforts, through the blessing of God and the aid of the spirits; and yet, even in this unpromising condition, as regards dollars and cents, I am perfectly willing to be one of twenty persons to ensure to Mrs. Brown or Miss Kate Fox five hundred dollars apiece, if either of these ladies can and will come forward and publicly confess to a system of imposture revealing and proving to the perfect satisfaction of all beholders, how the manifestations claiming to be spiritual were made by them, and this so conclusively that each beholder shall be able to practice them *for himself*, and that the explanations thus rendered shall *cover the entire ground*—namely, *every* phenomenon and *all* the *intelligence* that has been manifested through these phenomena. I do not pretend to say that such a disclosure would affect one single honest medium, or advance one step towards exploding Spiritualism; but it would be something to know that whilst there was no departed spirit who might not manifest all the phenomena, still, there were human spirits who could so perfectly simulate it that we should no longer have an excuse for saying the intelligence and phenomena manifested at the spirit circle could *only* be accounted for on the hypothesis of communion with departed spirits; added to this, such a revelation would open to science such an immense range of intelligence which the human mind of the medium could compass in the name of Spiritualism, that I for one should think the lesson cheaply purchased with my five hundred dollars, though I might work for it like a galley-slave;—part with if, I would, however, cheerfully, under the conditions proposed, because, as I deem myself in Spiritualism to have found a pearl of price for which I could afford to throw away aught else, were it the whole world, so I should grudge nothing to compass by honest means the extent either of the truth or the fallacy. Commending my offer to the consideration of the seekers, doubters, recanters, &c., &c., and the few suggestions I have offered on the causes of fallacy to the student of human nature generally, I am a believer in spiritual communion, a practical experimenter on its benefits every hour of my life, and a still constant laborer in proclaiming this truth to others.

St. Louis, Dec. 27, 1858. EMMA HARDINGE.

Falsehood Recanted.

WILLIMANTIC, Ct., Jan. 13, 1859.

BROS. NEWTON, BRITTAN & MONROE:—Gentlemen,—Mrs. C. M. Tuttle and myself have recently visited Winsted, Ct., and other places on our way, and find our cause generally prosperous, and the *Spiritual Age* read by many. We trust it will be by many more, as some spoke of sending for it soon. Our arrival in Winsted was just in time to meet and confute a false attack made by a reckless man (a barber by trade), who, it is said, has heretofore belonged to every creed and kind of church in our land—to-day outside of all. His name is L. P. Franklin. He made the attack alluded to in a Debating Club, upon the question, "Is Spiritualism true?" In his over-zeal against the truth, he made the pretence that he had acted for Mrs. Tuttle in setting forth the subjects for her lectures, and gave the hearers to understand that collusion and deception had been practised both by Mrs. Tuttle and himself. The Winsted *Herald* came out in an article against us, believing it had got hold of another "glaring exposure of a deceptive medium." But we called the barber gentleman to an account; and the result was, as you will see by the *Herald* of 7th Jan. inst., that he was ashamed of his false statements at the debate, and did, both in the paper and in public meeting, retract, and exonerate Mrs. Tuttle from any deception or trickery. The opposition papers grasped at the charge like devouring wolves, and spread it, as they always do all falsehoods; but not one will see the recantation, much less notice it. Our friends may like to know the truth of the matter, and hence we send you the facts.

This same man was quite favorable and disposed to investigate last spring, when we were first at Winsted; and on our being attacked by one of their Reverend ministers, he (Franklin) then defended us, and in an article in the Winsted *Herald* of 18th June last, used the following language: "The lady (Mrs. T.), or the spirit, took the subject chosen by the committee and handled it in masterly style for two hours—a question that has puzzled the brains of the best men of every age and clime, viz: "Man's moral agency." The audience was invited to question or debate, and many had availed themselves of the invitation. One worthy citizen—a model Christian—occupied the floor for half an hour in questioning, to the entire satisfaction of himself and the audience."

This was Mr. Franklin's language at that time, and no fault was found as to a marked difference in any questions or subjects as alleged in his debate-speech. In the same debate, he cruelly attacked and misrepresented a worthy woman, a healing medium—Mrs. Hamilton—because of tests having been withheld from him at a time that he demanded them,—when thus demanded they always fail.

Yours truly, M. H. TUTTLE.

[The extracts from the Winsted *Herald* and other papers accompanying the above, sustain Mr. Tuttle's statements respecting the retraction and exoneration alluded to.—ED.]

Boston and Vicinity.

Th eMelodeon Meetings.

Mr. N. F. WHITE, of Seymour, Ct., spoke for the first time in this vicinity at the Melodeon, on Sunday last. Mr. White is a young man of pleasing address, and claims to speak in a state of unconscious trance, though with open eyes and every external appearance of consciousness. The style of his addresses is highly ornate and poetic—often merging into stately verse and musical, well-finished rhyme—sometimes, indeed, burdened by a redundancy of figure that obscures the point. It is impossible to do justice to his discourses by anything less than a verbatim report. We can but sketch a meagre outline.

The topic in the afternoon was—The Wants of the Present Age. It was remarked that every successive age, under the action of the grand law of Progress, has aspirations for something higher and better than the preceding. The food of the past is as unadapted to its wants as is that of infancy to the period of youth and manhood. The past had its conceptions of Deity. In one age, fiery Mars held the ascendancy—in another the goddess of Beauty was worshipped—and again Bacchus with his sensual train occupied the throne. But the present age is satisfied with none of these. Art now has its votaries and its resplendent achievements, and Science its revelations and its triumphs. These were portrayed in glowing terms. Science now seems to have reached the very apex of material advancement. It seeks to pierce the veil, and to reveal the glories of the spiritual realm. Its ears have caught the strains which come pealing down from the celestial spheres. Mystery no longer satisfies the expanding mind. Never again will it be satisfied with the dry bones of an effete theology. Sympathizing hearts on the spirit-shore stand ready to offer the living bread to supply the hungry soul. God has no mysteries to conceal from human knowledge. The idea that He has, had its birth in the insufferable egotism of men who deemed that incomprehensible which *they* failed to understand.

The evening discourse was on The Destiny of Man. In every created intelligence there exists a desire to know its destiny In the earlier ages of the human race, this desire did not extend much beyond the earth-plane. The animal predominated in man. But as his spiritual nature began to be awakened, it began to aspire for knowledge of the Beyond. This God-created desire is the power which has moved the car of Progress.

Each age has left on record its theory of human destiny. This was doubtless the best it could conceive; and had it rested content with putting it on record, it had been well. But the past has attempted to set the seal of authority on its conceptions, and has uttered maledictions against all who doubt.

Deity must have had a purpose in the introduction of human existence; but life would be worse than in vain were it to ultimate in either an eternity of hopeless woe, or of idle, useless enjoyment. The latter can never satisfy the aspirations of the soul. If introduced to a heaven of ignorance and inactivity, it would desire to plunge down into the lowest abyss in order to enjoy the pleasure of climbing up again the ladder of Progression.

The progress of the race from early ages of ignorance and barbarism was eloquently described, and man's future mundane advancement was pictured forth in glowing langnage. But not on earth is the goal of destiny to be reached. In the spiritual existence, man enters upon a new and endless career. But who shall portray this ascent of the celestial mountains? Language was well nigh exhausted by the speaker in endeavoring to shadow forth the glories of illimitable progress.

Some of the religious sects will claim that they are believers in progress; yet they cling to the conceptions and the authority of the past. This is inconsistent with the doctrine of Progress. The old bottles, shrivelled and weak, are unfit to hold the new wine. Progression is a doctrine of the present age. Conservatism itself progresses, even while protesting against progress. It occupies the ground to-day which yesterday it denounced. The mountain of limitless attainment is before us, and never will the human soul rest while it sees a higher to be attained.

The lecturer seemed to have in view almost solely the intellectual and artistic phases of progress. Had the grand requisites of moral and spiritual purification, so essential to true advancement and a lofty destiny, been more distinctly set forth, the discourse would have been more complete—though it was every way a remarkable production.

Mr. WHITE will again occupy the platform on Sunday next.

BOSTON CONFERENCE.—Question for discussion next Monday evening: "Is Modern Spiritualism a matter of faith, in contradistinction from knowledge?"

Spiritual Manifestions.

A Spirit Communication.

The annexed communication given through a medium in Boston to one who was entirely a stranger to her, will have an interest to very many of our readers:—

MY DEAR ——:—According to promise made through yourself, I come to this medium; making use of her as an instrument to convey my thoughts to you, and if possible, keep the cord of sympathy perfect as it ever has been; for in my looking back, I see you still the same—that is, you walk *alone*, even when surrounded with others. Your yearning heart goes out in vain for the full and true response to its innate capacities for love and sympathy. Some there are who can and do afford a small sip of the waters of life, but not the full draught which the longing spirit deserves. Nor can the longing cease; you must still feel the deathless thirst and wish to find the flowing waters of eternal life. But despair not; the fountain exists, and not one can smite the rock and unseal the living spring but yourself. Tire not in the journey. Arid wastes lie between you and the land of perfect love and life. There are some clouds in the heavens, some springs in the desert, some trees of fruit on the oases which here and there dot the sandy waste. Life is a struggle, a scene of active conflict, but there is rest and victory as the sure result.

You are not the one to faint and murmur, but resolutely nerve yourself for what lies in your onward course. Nor do you so much need *words of sympathy*, as hearts in which sympathy *lives*, and from it flows in rivers of life—such you shall yet have. True Wisdom clings not to the past, nor lives alone in the present, nor reposes in the dreams of the future, but eclectically gathers from the three branches of the tree of knowledge, all the elements which will enable you to fully appreciate the great work of Humanity. It is the germination of a seed which will expand into a beautiful tree, whose form, and foliage, and fruit, will bless and gladden your soul in days to come, and feed you with a drop from the great ocean of life.

Dear ——, the experience of the past will aid the wisdom of the present, and as the future unfolds you will be guided in your decisions—Love will whisper its counsels—caution give its warnings—Virtue make its appeals, and vice be stripped of its disguises,—and the heart will vibrate upon its thousand cords with new and untold melody.

There is a sympathy which angels can give and which buoys up the downcast soul in its trials, but still it does not meet fully the requirements of earthly existence. It will answer for the purely spiritual of human nature, but the nature of man is complex and it demands equal complexity in the nature which shall give it sympathy.

Man has always sought blessings of *man*, no matter how firmly he may believe in God or how earnestly he may trust in Him.

Such being the nature of things, those who are forced to seek in the spiritual alone for solace do not have their expectations met. It is well to think of the unseen and real, but not so as to absorb the mind entirely; for there may be blessings on earth overlooked and lost while we are gazing at the heavens.

Thus you see it is well to look to earthly duties in the holy fulfillment of which you come into closer connexion with the angels.

These few thoughts have been written to meet your mind at the present time; seeing your trials better than any earthly eye, I endeavor to minister to the same.

Now join with me in returning thanks to the Great Giver for all His blessings.

As the seed-time is followed by the abundant gathering in of the fruit of the land, so will thy blessing, Father, shed light and love o'er the darkened places of thy children, lighting them into thy kingdom. Wilt thou be to him whom my soul loveth a shield; keeping off unholy influences from his pure nature; and make him a true child of God, and the blessing shall be in the *fulfillment* of all holy natural laws. M.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Jan. 14th.

Question: The Trance, what is its rationale, and its relation to Spiritualism, and spiritual manifestations?

Dr. ORTON submitted to the inspection of the audience a series of writings, in different languages and colors, executed by Ruggles, the medium of the late Dr. Hare. He stated that on Thursday he received an invitation purporting to come from Prof. Hare, to spend the evening of that day with Ruggles. He did so, and received several communications as from the Doctor, the one of most public interest being that his writings on spiritual subjects left unpublished, were no longer in existence, having been burned.

The colored writings referred to purported to be addressed by a deceased Turkish gentleman to his son now in New York, and consisted of ten pages of note-paper, the majority of them closely and all handsomely written, in Armenian, so-called,—for he was not acquainted with the language,—and in Latin, French, the Phonographic character, the Hebrew, and English. The alternate lines, or words, or characters of these writings, varying on the different pages, were red, while the others were black—the whole claiming to have been executed with the same Faber's black lead pencil. The entire writing occupied thirty or forty minutes, was performed in the presence of the speaker, but not under circumstances to enable him to certify of his own knowledge that only one pencil was used.

Mr. ——: He could speak positively on the point of color. He took black-lead pencils and paper to Ruggles, and leaned over him while he was writing, and saw black, red and blue letters and words made with the same pencil. He was positive—there could be no mistake about it. The communications through Ruggles were most marvellous. He received one from his brother in the spirit-world, who stated that in answer to his wish, he had examined the Guano Islands in the Caribbean Sea, and went on to give him a particular account of them. He described the Great and Little Swan Islands, Bird and Rock Islands, the Island of Aves, and several others, giving their dimensions, the amount and quality of the guano on them, their productions, animals, etc. The Great Swan Island he pronounced the most valuable, and said that it was covered with guano from eleven to five feet deep, of most excellent quality. He gave the chemical analysis of this guano, which the speaker had verified and found correct, by the tests of the Assay Office, as well as many of the other facts relating to these Islands, which were confirmed by the records of the Atlantic and Pacific Guano Company. Twenty-three pages were written by Ruggles in eighteen minutes. A Fifth Avenue millionaire pronounced the whole matter a humbug, when he told him to write and seal his letter, and he would take him to Ruggles. He did so, and the five questions the letter contained were immediately and satisfactorily answered in his presence, making him a convert on the spot.

Mr. PARTRIDGE: Mesmer, in modern times, may be considered the father of trance. It is an abnormal condition—a combination of will and physical force applied to a subject by contact or manipulation. The subject thus influenced becomes unconscious of physical pain and external surroundings; and after coming out of the sleep, has no recollection of what occurred during its continuance. There are many degrees and shades of trance and its phenomena. On first entering it a person must have the aid of others—in his opinion—of one in the form and one out. The magnetizer he considered only as a channel for the operation of a spirit, who was the real agent in the production of trance. After having been in it once, a person may go into it, at least partially, without the aid of a magnetizer. In some cases the spirit of the subject becomes dormant, and the physical organs are used by a spirit as though they were his own. In deep trance, communications are generally reliable. The unconscious condition of the speaker, and the claim of the intelligence to be a spirit, go to sustain the supermundane origin of such communications.

Dr. GRAY: Will this explain the phenomena of somnambulism? A man who was a sleep-walker, got up in the night, saddled his horse, took what money he had, and rode into the forest and left them there, tying his horse to a tree. The property was only recovered by following the man in his next sleeping excursion, when he took a bee-line directly to them. When awake he was totally unconscious of the matter.

Mr. PARTRIDGE was of the opinion that this must be considered the work of spirits, probably with some valuable end in view.

Dr. GRAY: Then take another case. A week or two ago, a young man in a somnambulic sleep threw himself out of a fourth-story window, and of course was killed. Was that also the work of spirits?

Mr. PARTRIDGE replied that in that case the control was probably imperfect, and an accident occurred. Somnambulists have been known to walk the ridge-pole of a house, and everybody understands that if they are then disturbed by injudicious attempts to rescue them, they will fall. The influence which sustains and directs them is delicate, and liable to be broken in various ways.

I. B. DAVIS: Would you include insanity in the same category?

Mr. PARTRIDGE: No. Insanity is a disease, and its quantity in a community is not to be determined by the number of persons in the Insane Asylums.

Dr. GRAY: The trance may be defined to be the torpor of the nerves of sense, accompanied by lucidity of the intellect. That is the difference between trance and coma. Sensation remains in coma, but intelligence is gone. The nerves of the system may be divided into importers and exporters. Trance is a torpor of the importing nerves; coma a torpor of the exporting nerves, with obliteration of mentality so far as we can observe. When trance exists fully, notwithstanding the external senses are paralyzed, the person can hear, see, feel, taste, smell, with infinitely more acuteness than in his natural state, even objects in the external world. His mind has a mode of doing this which we are to explain if we can. Mr. Partridge says a spirit comes and tells the man. This double-headed hypothesis that a spirit can see, and that a man cannot, was not sufficient to his mind. Some can read a book when placed on the stomach; others, when it is brought in contact with the head. His theory was that the exporting nerves take on the duties of the importing—that the solar plexus, or second brain, reads, instead of the optic nerve. This, however, would not explain the spiritual part of the phenomena. To explain these we must presume the presence of spirits. By coming in rapport with a person in a trance, taking hold of his hand, the entranced party sees, hears and tastes through the other's organs. Pierce him and he will not feel it. Touch the other with a pin and he will scream. By the same law he may come in rapport with a spirit, and see spiritual things. Without the use of the sensational powers of the spirit he could not do this. He has to come in rapport with the spirit as with a man, and see through his organs—his physical organs; for the spirit continues to have a physical body forever. Interpolations occur in this way. He may cease connection with the spirit for a moment, and come in rapport with some one else—a person in the form—and an incorrect answer will be given. This was his hypothesis to account for lying spirits, and was altogether more rational and scientific than the other.

There never had been a religion founded, which could not be traced directly back to a person in a trance state. So its relation to Spiritualism was most intimate. We were just coming to understand something of the laws of trance. Numa Pompilius received twelve tables from a female spirit, which laid the foundation of Roman law. The Greek, Jewish, and other religions are also full of it. In ancient classic times nothing was done without consulting a woman in a trance state, with her physical powers closed, and the spiritual open. In many cases we have not the true trance, where a person uses his nerves to see and hear all he discovers. Mania a potu was not true trance. He had witnessed much of it while Resident Physician at the New York Hospital. It is a result of the abuse of the nerves of sense. The images seen are all subjective. The papillæ of the nerves, which yield and form actual images of the objects seen in natural sight, become mad, and form themselves into multitudinous and hideous shapes without reference to external objects. In trance, the eye may be dug out without altering the vision. In the drunkard's case, the nerves run an awful riot, particularly at night, at the accustomed hour of repose; and unless the good physician can induce a sound sleep, he will remain a prey to his illusions until death closes the scene.

Trance, in his opinion, when opened to the degree of spiritual sight, requires the presence of a spirit. The two must come in rapport. A man cannot see spiritual things without the aid of spiritual organs through which to look. Then, as he has spiritual senses, he can see, hear, feel, etc., by virtue of those senses.

Mr. WESTON related some interesting facts, after which the debate on trance was continued by Dr. Orton, Dr. Hallock and Dr. Gray—the views of the two former being substantially as reported last week.

The question for the next session is, "The Philosophy of the Circle; its uses and abuses." J.R.O.

Various Items.

THE HATCH CASE.—B. F. Hatch having broken the terms of the compact of separation from his wife, and persisting in following her about and annoying her, she has commenced a suit for divorce on the ground of ill-treatment. The allegations in her complaint before the court picture her husband as one of the dirtiest and most disgusting of "free-lovers," as well as one of the meanest of husbands. He represented, before marriage, that he was a practising physician in New York, with a business worth $10,000 a year, and that he could supply his wife with all the comforts and refinements of life. After marriage she found that he did nothing as a physician, and that he depended on the exercise of spiritual gifts for a living. She consented to go into the lecture business if Dr. Hatch would provide for her mother, but he has never given her more than ten dollars, and she has wanted the necessaries of life, having previously depended upon her daughter. He was very niggardly towards his wife, giving her presentable outer garments, but refusing to allow her flannels, and often compelling her to walk to and from her lectures in inclement weather, to save coach hire. When exhausted by her efforts, he refused to procure her more delicate and nourishing food, of which she was much in need. He frequently neglected to provide board for her, but accepted invitations to private houses, where he stayed till the welcome was worn out, and she subjected to the mortification of knowing that it was so. He provided her with no pocket money, and allowed her no discretion in money matters. His penuriousness descended to the smallest things, and he would count over the clothes she had prepared for the laundress, and find fault that she had sent too many.

But Mrs. Hatch brings graver complaints than these. In New York he introduced her only to abandoned men, one of whom, Dr. Lyons, was obliged to fly the city to escape lynching by exasperated husbands and brothers. About three months after their marriage, Dr. Hatch boasted to her of his infidelity to his former wife, and of an illicit intercourse with others; and he gave her to understand that his power and influence over females was such that he could have illicit intercourse with them, saying that "had he access, no married woman could withstand his powers of seduction." Mr. Hatch was guilty of unmentionable immoralities in her presence to the damage her health and delicacy. He introduced her to the society of a female of abandoned character, was intimate with such female, and was guilty of familiarities with her in his wife's presence. He caused Mrs. Hatch to associate with her and treat her as an equal. He kept the miniature of such female among his private things, thereby wounding his wife's delicacy, and causing her to be suspected of keeping association with an abandoned female; at other times Mr. Hatch has been guilty of indecent and immoral practices, so as to render it unsafe for her to cohabit with him. Mr. Hatch is a man of large size and great physical strength, and has in his employ some persons of vicious habits, who, Mrs. Hatch believes, are planning to carry her off by personal force and inflict some serious injury upon her, and she is subject to constant anxiety as to her personal safety. On these grounds Mrs. Hatch asks for divorce, and she makes out a strong case, a very rank and flagrant one.

It is with great reluctance that we give publicity to this matter; but when the Doctor comes forward to make such sweeping charges as he prefers against Spiritualism and its professors, it is due to the public to know something of the antecedents of the witness who voluntary assumes the stand to give testimony against a large and respectable class of people.

SET FREE.—Seven Spiritualists were excommunicated from the Congregational church at Lee, Sabbath before last.

Why was Pharaoh's daughter like a broker? Because she got a little *prophet* from the *rushes* on the banks.

Obituary Notices.

GONE TO THE SPIRIT-WORLD. On Thursday 6th inst., GRACE, an interesting daughter of Mr. and Mrs. S. T. MUNSON, of New York, was welcomed by her already departed friends into the spirit-world, her disease being croup.

The closing scene of this child's earthly existence was deeply interesting. As the hour of her change drew nigh, she saw anxiety and grief depicted in the countenance of her parents and others who surrounded her bedside. Perfectly rational, and sensible of her situation, she begged of them not to grieve for her, for, said she, "The angels tell me I won't die—that I will merely pass away, but will live still, just as much as ever. I will love you just as much as I do now, and will often come to see you." She seemed to be entirely insensible to the terrible distress which her body was apparently undergoing, and most of the time seemed to be conversing and playing with spirit-children and other invisible friends, whom she called by name; but whenever she was spoken to by her parents or her aunt, she would answer with perfect rationality. She described to them the mansion she was to occupy as her future home, and said that when they came to the spirit-world they would enjoy it with her. Such "death-bed scenes" are instructive to all who have hearts to appreciate them; and we tender both our condolence and our sympathetic rejoicings to the family who have been bereaved of a sunny form in the external, but who have gained a representative in heaven.

In Rockport, Mass, on the 9th inst., of heart disease, Mr. WILLIAM NORWOOD, Jr,, aged 60 years.

The deceased was suddenly cut down, having enjoyed unusually good health during the winter and up to the last hours of his life. Accompanied by his wife, he was on his way to pass the evening in the society of a friend, when he was obliged to stop at a near neighbor's house, where he soon expired without a struggle. He was fully prepared for the summons, having had frequent warnings; and death had no terrors to him, as through its portals he expected to enter the shining mansions.

Mr. Norwood was the well-known, gentlemanly and kind proprietor of the "Pigeon Cove House," that favorite resort of professional men and others during the hot season; and many noble hearts in Boston, New York and other cities, will deeply sympathise with the bereaved widow who walked by his side in faithful companionship during nearly thirty-six years. Suddenly he was called and the stroke is heavy upon the loved ones left behind, but it was the Father's voice inviting him to a seat in the Heavenly home. Rest thee there, dear Brother! May the rich consolations of the Gospel fall as the dew of healing upon the widow, the only daughter (who is the companion of the Rev. H. C. Leonard of Waterville, Me.,) and upon all who mourn this dispensation; and may we all be renewed by the remembrance that, as "in the midst of life we are in death," we should "set our affections on things above." J. H. F.

PASSED TO THE SPIRIT LIFE. On Tuesday 11th inst., Miss SARAH E. MORSE, 22 years, only daughter of Mrs. Sarah M. Morse, of Portland, Me.

Thus has a dearly beloved daughter and sister been called to mingle with the pure ones above. One tie only seemed to bid her stay; it was that a widowed mother would be left without a daughter to comfort her. She had long been a believer in spirit-communion and as consumption wasted her earthly form her faith strengthened. She saw and pointed out the spirit waiting to convey her home; bidding her afflicted mother and brothers an affectionate adieu she exultingly passed away.

Her life she adorned with purity and truth. Her departure has left a deep impress on the minds of her friends that spirits do indeed visit mortals in the flesh. C. C. YORK.

ONE MORE AMONG THE ANGELS. Samuel C. Taylor formerly of Woodstock, Vt., left his material form at Charleston, Ill., aged 44 years, on the 23d of Dec. He was walking on the railroad track when a train was approaching, and stepped aside, probably thinking himself secure, when the tender struck him, and instantly severed the tie that binds soul and body together. He leaves a wife and two children at Ill., and two at Woodstock, Vt. May the good Father's love protect and bless the bereaved ones and give them resignation to his Divine will and dispensations. M. S. TOWNSEND.

PASSED ON. GEORGE ARNOLD REDMAN, only son of Dr. G. A. Redman, passed on to meet his angel mother, on the morning of the 17th inst., at 4 o'clock, at Hartford, Ct.

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JANUARY 22, 1859.

LETTERS RECEIVED.—J L Smith, Hawkes & Bro, C A Leach, O E Bigelow, S Moyer, E W Knight, E Hance, P K Wilson, G W Fairfield, S S Lyon, W Davis, H Anderman, J H Farnsworth, A B Whiting, W Reese, J Webb, F Herblin, J Jennings, O B Emery, J Giles, J W Farnsworth, H L Easton, H N Hurd B Tillotson, O S Poston 2, J N P, J N Blanchard, G Puffer, S M Peters, M F Rogers, F Johnson, A S Monroe, W S Poor, S F Hoyt, A M Page, J Landon, R Wilson, W Anderson. J Howe, H B Rousb, C Wilsey, H Clarkson, E Hardinge, L B White (all right), A Albertson, G A Northrup, J B Dunton, L Hoxie, S B Nichols, A J Davis, S Albro, A C Stiles, B Rowe, E P Gray, J Mixer, H P Fairfield 2, J A Hoover, R Carpenter, Estabrook & Abbott, W A Jones, S B Nichols, L Woods, D. B Parker, A A Lee, J Small, I F Barry. A Hinckley, H F M Brown, S Hinshaw, T S Frisbie, J Savage, W P Stapp, F H Smith, S E Grissom, H N Greene, G A Ward, B Blood Jr, J B Husted, M L Fisk, "Levi," J H Mott, J B Radway, H C Whiting, W W Young, W H Williamson.

SPECIAL AND PERSONAL.

REV. JOHN PIERPONT speaks in Lowell, on Sunday, 23d inst.

F. L. WADSWORTH may be addressed till Feb. 1st., at Milan, O., care of Richard Burt.

MRS. C. M. TUTTLE will speak at Putnam, Ct., in Quinnebaug Hall, at the usual hours of religious service, on Sundays, 23d and 30th inst.; at Willimantic the first two Sabbaths in February.

A. E. NEWTON, of the *Spiritual Age*, will speak in the Universalist Church, Marlboro', on Sunday, 23d inst. at 11 A M and 1 P M.

MRS. M S. TOWNSEND will speak at Waltham, Jan. 23d; Quincy, 30th; Cambridgeport, Feb. 6th and 20th; Waltham, 13th; Clinton, 27th.

The Boston Editors of the AGE, A. E. NEWTON and LEWIS B. MONROE, will answer calls to lecture in the vicinity of the city.

L. JUDD PARDEE will speak at Mansfield, Sunday, Jan. 23d.

MRS. J. W. CURRIER, trance speaker and test medium, continues to answer calls for lectures. Address, Lowell, Mass. 2—tf

DR. H. F. GARDNER will answer calls to lecture in the vicinity of Boston on week evenings. Address at the Fountain House.

JAMES H. HARRIS, impressional speaker, will answer calls to lecture on Sundays Address Box 99, Abington, Mass. tf4*

MRS. MARY M. MACOMBER, trance speaking medium, will answer calls to lecture in any direction the friends of Progress may desire. Address Olneyville, R. I. 2—4t

MISS A. W. SPRAGUE'S engagements are—Jan. 23d and 30th, Willimantic, Conn.; Feb. 6th, Marlboro, Mass.; Feb. 13th, Worcester, Mass.; Feb. 20th and 27th, Quincy Mass.; Providence, R. I., March 6th, 13th, 20th and 27th.

A. B. WHITING may be addressed at Brooklyn, Mich., till Feb. 1st.

MRS. FANNIE BURBANK FELTON will lecture in Norwich, Conn., Jan. 23d; in Lamartine Hall, New York, Jan. 30th, and in Binghamton the month of February. Address, until Jan. 28th, "Willard Barnes Felton, Norwich, Conn;"—from Jan. 28th to Feb. 4th, No. 12 Lamartine Place, 29th street, New York.

A. J. DAVIS and wife can be addressed during the month of January at "St. Louis, Mo., care of A. Miltenberger;" or at "Alton, Ill." During February their P. O. address will be "Chicago, Ill., care of Higgins, Bros." They will probably visit Alton Springfield, Bloomington, LaSalle, Peru and Joliet, *en route* to Chicago, and then spend some time among the friends of Progress in the Northwest.

MISS EMMA HARDINGE will lecture at Columbus, O., on Sunday, Jan. 23d; at Brooklyn, N. Y. Jan. 30th, for the benefit of the poor; during the month of February at Boston, Lynn, Lowell and Groveland.—[In this month Miss Hardinge is fully engaged.] In March, at Philadelphia; in April, at New York. For the week days of these months she will receive applications to lecture. In May at Providence, R. I., and Worcester, Mass., Nashua, N. H., and other places week day evenings where her services may be needed; in June at Portland, Me. and Oswego, N.Y. Next Fall and Winter Miss Hardinge designs to labor exclusively in the West and South, as far as New Orleans, and requests applications for those districts to be addressed during the Spring and Summer to her residence, 194 Grand street, New York.

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

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. 1—4t Address, office of *Spiritual Age*, JOHN HOBART.

MEETINGS IN BOSTON.

MR. N. FRANK WHITE, of Conn., will speak at the Melodeon, on Sunday next, at 2 1-2 and 7 1-2 o'clock, P. M.

A Conference Meeting is held every Monday evening at 7 1-2 o'clock.

MEDIUMS IN BOSTON.

DR. G A. REDMAN has arrived in the city, and will receive visitors at his former residence, 45 Carver street. Hours—9 to 12 A. M., 2 to 5 and 7 to 10 P M. A Public Circle will be held every Thursday evening, from 7 1-2 to 9 1-2. 1—tf

In consequence of domestic affliction Dr R. will be absent from the city for the present.

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

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

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

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

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

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

MRS. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 12 Eliot street. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

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

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

Mrs S. S. RUSSELL, Inspirational Medium, B St., So. Boston, next door to Universalist Church, cor. Broadway. Hours 9 to 12 and 2 to 5. Terms reasonable.

Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, Tuesday and Friday evenings. 4

MRS. HAYDEN AT MUNSON'S.

The subscriber is happy to announce that he has engaged the services of Mrs. W. R. Hayden, of Boston, the celebrated clairvoyant and test-medium. Her "seances" will commence on Wednesday, the 19th inst., at the rooms for spiritual investigation, Nos. 5 and 7 Great Jones street, and will continue until further notice. Mrs. Hayden is widely and favorably known for her medium powers. It was through the instrumentality of this lady, while in England, that Robert Owen, and other distinguished men, became convinced of the truth of spiritual intercourse. Mrs. H. is also clairvoyant for the examination of disease, in the exercise of which gift she has been eminently successful. Hours, from 9 A M to 6 P M, every day (Sundays excepted), 4—tf S. T. MUNSON, 5 Jones street, New York.

PHILADELPHIA BOARDING.

M. A HENCK has opened a fine large house for permanent and transient boarders, at No. 202 Franklin street, opposite Franklin Square—a beautiful central location, with the comforts of home. 2—tf

NEW BOOKS!

**Twelve Messages from the Spirit John

Interesting Miscellany.

SHE IS DYING.

She is dying. Hush! she is dying. The sunlight streams through the plate-glass windows—the room is fragrant with the sweet breath of the southern flowers—large milk white African lilies, roses a nightingale would stoop to worship; Cape jessamines and camelias, with their large glossy leaves.

Through the open casement steals the music of playing fountains; and the light tempered pleasantly by rose curtains of embroidered satin, kindles up gorgeous old paintings with a halo bright as a rainbow. It is as if fresher sunshine were falling earthward on the bower of beauty. The canary sings in his gilded cage—*her* canary; and the lark raises his note higher and higher on the perfumed air. Why do you clench your hands till the nails draw the rich rosy blood through the thin quivering skin? Why do you shut your teeth together, and hiss between them that one word—"hush?" It's a beautiful home, I'm sure; and that lady, with her fair head upon your bosom, is as fair as any dream vision of the painter. Surely nothing could be purer than that broad, high brow; nothing brighter than those golden curls.

And she loves you, too! Ah! yes, any one can read that in the deep violet eyes raised so tenderly to your own. Ah! that is it; your young wife loves you.

She linked to yours the existence of an angel, when she knelt beside you at the marriage altar, and placed her hand in yours.

For twelve long, golden, sunny months an angel has walked or sat by your side, or slept in your bosom. You know it! No mortal woman ever made your heart bow before a purity so divine! No earthly embrace ever filled your soul with the glory from the stars; no earthly smile ever shone so unchangingly above all such noisome things as you earth-worms call care and trouble She is an angel; and other angels have been singing to her in the long days of the pleasant June time.

"Hush," you say; but you cannot shut out the anthem notes of heaven from those unsealed ears! Louder, higher, swell the hymns of the seraphs; and brighter grows the smile on your wife's lips.

She whispers, "Dearest, I'm almost home, and you will come by-and-by, and I am going to ask God to bless you!" But you cannot bear it—you turn away, and the big tears gather in the eyes.

You had held her there on your bosom all day—all night; are you tired? But you cannot answer. Closer—closer you clasp the slight, fair figure; painfully you press your lips to the cold brow. She is dead!

What is it to you that the sunshine is bright? what that its cheerful rays fall on the broad lands—*your* lands? What is it now that she can walk on them no more? And what is death—*her* death? Few people knew her; no nation will raise a monument to her memory! But she was yours; your all! no; yours and God's; and your year of joy is over, and she rests on his bosom now in heaven. They have dug a grave for her. Spring flowers brighten over it, and the green grass smiles with daises and violets. You go there, and sigh, and pray, and ask God if you, too, may come home? and when no answer comes, your proud heart rises up in bitterness, and with the bold, wicked words upon your tongue, you pause; for your guardian angel looks down from heaven and whispers—"Hush!"

A NOBLE BOY.

The following touching episode in street life—life in Paris—is a beautiful gem, and should be in all memories surrounded with pearls of sweetest thought and gentlest sympathy:

"About nine o'clock in the morning, a little boy of twelve, whose jacket of white cloth and apron ditto, distinctly indicated that he followed the profession of pastry-cook, was returning from market with an open basket on his head, containing butter and eggs. When he had reached the vicinity of the church of St. Eustache, the little fellow, who could only with difficulty make his way through the crowd, was violently jostled by a stranger who was passing, so that his basket fell to the ground with its contents. The poor lad, when he saw his eggs all broken and his butter tumbled in the gutter, began to cry bitterly and wring his hands. A person who happened to be in the crowd that gathered around the little fellow, drew a ten sous piece from his pocket, and, giving it to the boy, asked the rest who stood grouped around him to do the same, to make up the loss occasioned by this accident. Influenced by his example, every one present eagerly complied, and very speedily the boy's apron contained a respectable collection of coppers and silver. When all had contributed their quota, our young valet, whose distress had vanished in a minute, as though by enchantment, warmly thanked his new benefactors for their kindness, and forthwith proceeded to count the sum he had received, which amounted to no less than thirty-two francs and twenty-five centimes. But instead of quietly putting this sum in his pocket, he produced the bill of the articles he had lost, and as its total amounted only to fourteen francs, he appropriated no more than that sum; and then observing in the group that surrounded him a poor woman in rags, the gallant little fellow walked up to her and placed the remainder in her hand. Certainly it would have been impossible to show himself more deserving of public generosity, or to acknowledge it in a handsomer manner. The boy's noble conduct was greeted with the applause of the crowd, who were delighted to find such delicacy and propriety in one so young."

AMUSING FIGURE OF SPEECH.—In Shrewsbury, Mr. Polehampton, an English clergyman, sat at the bedside of a poor old man, who, a little while before his last moments, made use of a most extraordinary figure of speech in testimony of his gratitude:

"Ah, sir, I am going first; but you will follow, and we shall meet again; and won't I flap my old wings as I see you a-coming through the gates of pearl!"

Rev. Mr. E——, who lives near Portland, was preparing his discourse for the next Sabbath, stopping occasionally to review what he had written, and to erase that which he was disposed to disprove; he was accosted by his little son, who had numbered but three summers:

"Father, does God tell you what to preach?"

"Certainly, my child."

"Then *what makes you scratch it out?*"

A young lady who lately gave an order to a milliner for a bonnet, said:—"You are to make it plain, but at the same time smart, as I sit in a conspicuous place in church."

If you wish your life to end well, spend it well.

FOOD ANTIPATHIES.

Alimentary substances are substances which serve as nourishment; but a great mistake is made when it is imagined that their nutritive value can chiefly reside in the amounts of carbon, nitrogen, oxygen, and salts, which they contain; it resides in the relation which the several substances bear to the organism they are to nourish. Music is not harmonious to the deaf nor is color splendid to the blind. The substance which nourishes one animal affords no nourishment to another, nor will any table of "nutritive equivalents," however precise, convince us that a substance ought to nourish in virtue of its composition, when experience tells us that it does not nourish, in virtue of some defective relation between it and the organism. That "one man's meat is another man's poison" is a proverb of strict veracity. There are persons even in Europe, to whom a mutton-chop would be poisonous.

The celebrated case of Abbe de Villedieu is a rare, but not unparalleled example of animal food being poisonous; from his earliest years his repugnance to it was so decided, that neither the entreaties of his parents nor the menaces of his tutors could induce him to overcome it. After reaching the age of thirty, on a regimen of vegetable food, he was over-persuaded and tried the effect of meat soups, which led to his eating both mutton and beef; but the change was fatal; plethora and sleepiness intervened, and he died of cerebral inflammation.

In 1844 a French soldier was forced to quit the service because he could not overcome his violent repugnance and disgust towards animal food. Dr. Prout, whose testimony will be more convincing to English readers, knew a person on whom mutton acted as a poison: "He could not eat mutton in any form. The peculiarity was supposed to be owing to caprice, but the mutton was repeatedly disguised and given to him unknown; but uniformly with the same result of producing violent vomiting and diarrhea. And from the severity of the effects, which were in fact those of a virulent poison, there can be but little doubt that if the use of mutton had been persisted in, it would soon have destroyed the life of the individual." Dr. Pereira, who quotes this passage, adds, "I know a gentleman who has repeatedly had an attack of indigestion after the use of roast mutton."

Some persons, it is known, cannot take coffee without vomiting; others are thrown into a general inflammation if they eat cherries or goosberries. Hahn relates of himself that seven or eight strawberries would produce convulsions in him. Tissot says he never could swallow sugar without vomiting. Many persons are unable to eat eggs; and cakes or puddings having eggs in their composition, produce serious disturbances in such persons; if they are induced to eat them under false assurances of no eggs having been employed, they are soon undeceived by the unmistakable effects.

Under less striking forms this difference in the assimilating power of different human beings is familiar to us all; we see our friends freely indulging, with benefit instead of harm, in kinds of food which experience too painfully assures us, we can eat only with certain injury. To this fact the attention of parents and guardians should seriously be given, that by it they may learn to avoid the petty tyranny and folly, of insisting on children eating food for which they manifest a repugnance. It is too common to treat a child's repugnance as mere caprice, to condemn it as "stuff and nonsense," when he refuses to eat fat, or eggs, or certain vegetables, and "wholesome" puddings. Now, even a caprice in such matters should not be altogether slighted, especially when it takes the form of refusal; because this caprice is probably nothing less than the expression of a particular and temporary state of his organism, which we should do wrong to disregard. And whenever a refusal is constant, it indicates a positive unfitness in the food.

Only gross ignorance of physiology, an ignorance unhappily too widely spread, can argue that because a certain article is wholesome to many it must necessarily be wholesome to all. Each individual organism is specifically different from every other. However much it may resemble others, it necessarily in some points differs from them; and the amount of these differences is often considerable. If the same wave of air striking upon the tympanum of two different men will produce sounds to the one which to the other are inappreciable—if the same wave of light will affect the vision of one man as that of a red color, while to the vision of another it is no color at all, how unreasonable is it to expect that the same substance will bear precisely the same relation to the alimentary canal of one man as to that of another! Experience tells us that it is not so.

The Spiritual Senses.

Some years ago there was a woman residing in the neighborhood of Lyons who seemed to have the quality of one sense transferred to another. A very learned physician, a writer in the *Journal de Sante*, gives an account of having visited this woman at Lyons. He says:

"The woman whom I visited, and to whom I presented several sorts of medicines, powders, simples, compounds, and many other substances, which I am convinced she never saw before, told me their tastes, as nearly and with as much precision as taste could pronounce. She described them, indeed, with astonishing exactness, and frequently when my own palate was confounded.

"Her eyes were next bound with a thick bandage, and I drew from my pocket several sorts of silk ribbands.

All those that differed in the original colors she immediately told me. It was in vain to attempt puzzling her; she made no mistake; she passed the ribband merely through her hand, and then immediately decided on its peculiar color. She could, in fact, discover the quality of anything by the touch or the taste, as accurately as I could do with my eyes.

"The organs of hearing were then closed, as well as the contrivance of stuffing the ears would answer the purpose. I then commenced a conversation with a friend in the apartment and spoke in almost inaudible whispers. She repeated with great power of memory, every word of the conversation. In short, I came away a convert; in other words, I believed what I had seen.

"A philosopher knows the fallibility of the senses; but he should know likewise, that science ought not to reject because it cannot have demonstration."

Spurgeon, the London sensationalist preacher, sometimes gets off a good thing *out* of the pulpit, however stupid he may be *in* it. A London letter to the Portland *State of Maine* says: "A brother minister called to see him one day, rang the bell, and when the servant came to the door, the Rev. told him to inform Mr. S. that a servant of the Lord wished to have an interview with him. The message was delivered to Mr. Spurgeon. 'Hum, ha, servant of the Lord; tell the person I can't see him—I am very busy with his master.'"

Poetry and Sentiment.

For the Spiritual Age.

THE WINE OF HOPE.

BY ANNETTE BISHOP.

Lift up, Oh heart! lift up
Thy choicest crystal cup;
For the red, red wine of hope
From the grapes on the sunny slope
Of the year, I'll press for thee;
Drink! drink! and happy be!

Away! I may not taste;
Let the red wine run to waste;
Still must the drops that flow
From the hills of melting snow,
Hills of the Present, snows of the Real
Quench my thirst for springs ideal.

AT EVENTIDE.

What spirit is't that does pervade
The silence of this empty room!
And as I lift my eyes, what shade
Glides off and vanishes in gloom?

I could believe, this moment past,
A known form filled that vacant chair,
That, here, kind looks were on me cast
I never shall see anywhere!

The living are so far away!
But thou—thou seemest strangely near;
Know'st all my silent heart would say,
Its peace, its pains, its hope, its fear.

And from thy calm supernal height,
And wondrous wisdom newly won,
Smilest on all our poor delight
And petty woe beneath the sun.

From all this coil thou hast slipped away
As softly as the cloud departs
Along the hillside purple-gray—
Into the heaven of patient hearts.

Nothing here suffer'd, nothing missed
Will ever stir from its repose
The death-smile on her lips unkiss'd,
Who all things loves and all things knows.

And I who, ignorant and weak,
Helpless in love and quick in pain,
Do evermore still restless, seek
The unattainable in vain—

Find it strange comfort thus to sit
While the loud world unheeded rolls,
And clasp, ere yet the fancy flit,
A friend's hand from the Land of Souls.

Chambers' Journal.

The human soul is greater, more sacred than the state, and must never be sacrificed to it.

If the spirit ever gazes,
From its journeying back;
If the immortal ever traces,
O'er its mortal track;
Wilt thou not, O brother, meet us
Sometimes on our way,
And in hours of sadness greet us
As a spirit may?

WHITTIER.

Don't touch the lute when the drums are sounding. A wise man remains silent while fools are speaking.

Seek for a bosom all honest and true,
Where love once awakened will never depart;
Turn, turn to that heart like a dove to its nest,
And you'll find there's no home like the home in the heart.

It is better that ten times ten thousand men should suffer in their interests than that a right principle should not be vindicated.—*Atlantic Monthly.*

The soul
Is strong that trusts in goodness, and shows clearly
It may be trusted.

MASSINGER.

Nature has not conferred upon us a responsible existence, without giving us at the same time, the strength rightly exerted, to perform its duties.

True happiness (if understood)
Consists a'one in doing good.

SOMERVILLE.

It is vain for a rogue in the grain to pass himself off as an honest man. It may be discovered in his countenance, even before we are acquainted with his actions. Nature seems to have put a stamp on such characters to forewarn us of our danger.

They who forgive most shall be most forgiven.

BAILEY.

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

THE SPIRITUAL AGE:
FOR 1859!

A new volume of the SPIRITUAL AGE commences on the first of January, 1859.

NOW IS THE TIME TO SUBSCRIBE!

No pains will be spared to make the AGE in all respects a most valuable family paper. Every effort will be made to add to the high reputation which it already enjoys as an exponent of Spiritual Truth and a Pioneer Reform. In a word, it is the design of the publishers to give their patrons, in the fullest sense,

A FIRST CLASS PAPER!

The Miscellaneous Department, without presenting any of the trashy "sensation" literature now so much in vogue, will be enriched with spicy, stirring and instructive tales and sketches from the most popular sources, original and selected; with a variety of choice matter designed to meet the wants of both the heart and mind. Good taste and a high moral tone will always be observed.

On the whole we fully intend to make a journal which every Spiritualist will be *proud* to put in the hands of skeptic or believer and say, "There is an exponent of my principles!"

The *Spiritual Age* will be published every Saturday, in a large and elegan folio sheet, at $2 per annum, *invariably in advance*. One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

Principal Office of Publication, NO. 14 BROMFIELD STREET, BOSTON.

New York Office at Munson's Book-store, 5 Great Jones street.

Address SPIRITUAL AGE, 14 Bromfield street Boston.

CLUBBING WITH OTHER PERIODICALS.—We will send the AGE and *Atlantic Monthly*, for $4 00; the AGE and *True Flag* or *Life Illustrated* for $3.00; the AGE and *Water Cure Journal* or *Phrenological Journal*, $2.50.

Single copies of the AGE may be procured of

Bela Marsh, 14 Bromfield street, Boston.
Federhen & Co., 9 Court street, "
A. Williams & Co., 100 Washington st., "
John J. Dyer & Co., 35 School street, "
S. T. Munson, 5 Great Jones st., New York.
A. S. Taylor, 289 Third Avenue. "
Dexter & Brother. "
E. S. McDonald, 78 Central Street, Lowell
Philip Teare, Woburn, Mass.
E. S. Ayres, Portland, Me.
A. Rose, Hartford, Conn.
S. W. Shaw Providence.
Barry & Henck, 836 Race st., Philadelphia.
J. S. Randall, Norwich, N. Y.
S. F. Hoyt, 3 First street, and Union Depot, Troy, N. Y.
A. Hutchinson, 160 Vine st., Cincinnati, O.
S. W. Pease & Co., "
Woodward & Co., cor. 4th and Chestnut sts., St. Louis, Mo.
H. Taylor, San Building, Baltimore.
F. McBride, Post Office, Charlestown, Mass
H. F Williamson, Lake City, Minn.
R. O. Old, Elgin, Ill.
Geo. Judson, New Haven, Conn.
Alfred Munroe, New Orleans, La.
H. H. Waldo, Rockford, Ill.
L. Bache, Wellsboro', Pa.

S. T. Munson's Advertisements.

MRS. METTLER'S MEDICINES.

All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and are purely vegetable, and perfectly safe under all circumstances.

Mrs. Mettler's Restorative Syrup.—For an impure state of the blood, derangement of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, Irritation of the Mucuous Membrane, etc. Price per bottle, $1.

Mrs Mettler's Dysentery Cordial.—A Stomach and Bowel Corrector. Price per bottle, 50 cents.

Mrs. Mettler's Celebrated Elixir.—For Cholera, Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and internal injuries Price per bottle, 50 cents.

Mrs Mettler's Neutralizing Mixture.—For Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price per bottle, 50 cents.

Mrs. Mettler's Pulmonaria.—For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs. Price per bottle, $1.

Mrs. Mettler's Healing Ointment.—For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chaffing. Price per box, 25 cents.

Mrs. Mettler's Remarkable and Unprecedented Liniment.—For Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc. Price per bottle, $1.

JAMES MCCLESTER, Proprietor.

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

SPIRITUAL BOOKS AND PERIODICALS.

CENTRAL DEPOT, NO. 5 GREAT JONES STREET, NEW YORK.

Office of the Spiritual Age.

S. T. MUNSON & Co., Agents, second door East of Broadway, opposite the La Farge, keep all the Reform Publications, together with a splendid assortment of Spiritual Books, all of which will be sold at the lowest publisher's prices for cash. All persons who wish to purchase the class of Books mentioned, will find it for their advantage to send their orders to Munson & Co., who will give instant attention to the demands of their customers. Subscriptions received for all

Spiritual and Reform Papers and Serial Publications.

Books and other merchandise ordered at our establishment, not excepting Miscellaneous and School Books, Stationery, &c., will be sent through the post office, by the press, or in private hands, as may be directed, without delay, and all papers and periodicals forwarded as soon as published.

All Spiritualists and Reformers who visit New York, are requested to call, immediately on their arrival, at Munson & Co.'s, for the purpose of *registering their names* By this means they may become known to the friends in this city, and thus their interests and pleasure may be essentially promoted.

Merchants and others from different parts of the country, who want any of the Spiritual papers, should call at the office of *The Spiritual Age*, and subscribe. The location is central, and the whole establishment on the first floor, so that our customers are not required to ascend any lofty flights to inaccessible upper rooms to find

S. T. MUNSON & CO., Agents, No 5 Great Jone street, N Y.

THE FOLLOWING ARE NOW READY.

ADDRESS delivered before the late Convention in favor of extending to Woman the Elective Franchise. By Geo. W. Curtis. Price 10 cents, or to the trade at $7 per hundred.

TRACTS, by Judge Edmonds, containing eight in the series. These Tracts furnish a simple and comprehensive statement of the Facts and Philosophy of Spiritualism Price per hundred $1.50, or 24 cents the serie

THEODORE PARKER'S SERMONS ON REVIVALS.—The demand for these remarkable discourses continues unabated. More than 20,000 have already been sold. Price for the three discourses, 24 cents, or $6 per hundred.

Beside the above, the subscriber has a general assortment of Spiritual and Reform Publications, and whatever points to the Elevation of Humanity, independent of creeds, but recognizing Truth, come from whence it may.

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

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

THE PROCEEDINGS OF THE RUTLAND CONVENTION,

Phonographically reported by Mr. J. M. W. Yerrinton, is just published. This is a very full report, in the reading of which the public will be able to gather how much of falsehood and misrepresentation has been promulgated and sent broadcast through out the land by the secular press, claiming to have a tender regard for, and to be in some sort the guardian of the public morals. This book contains about 200 pages, large octavo, and will be furnished at the very low price of 50 cents in paper, or 67 cents bound. The object not being to speculate, but to get the facts before the people, it has been concluded to make the price at the lowest possible figure. Orders sent to the undersigned will meet with prompt attention. Address S. T. MUNSON,

33tf 5 Great Jones St., New York

CIRCLES AT MUNSON'S ROOMS, DAY AND EVENING.

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. 37—tf S. T. MUNSON, 5 Great Jones St., New York.

Medical Cards.

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

AN ASYLUM FOR THE AFFLICTED.

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

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

Those sending locks of hair to indicate their diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage. Also, state leading symptoms, age and sex.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

I. G. ATWOOD,

MENTAL AND MAGNETIC PHYSICIAN, (LATE OF LOCKPORT, N. Y.,)

Has taken rooms in the Saratoga Water-Cure, where patients desiring treatment by a well-developed Healing Medium of long experience, may expect to receive the kindest attention and best treatment from him.

Correct Clairvoyant Examinations, with directions for home treatment, $5.

SARATOGA SPRINGS, N. Y.

A. C. STILES, M. D., INDEPENDENT CLAIRVOYANT,

OFFICE, NO. 196 MAIN ST., BRIDGEPORT, CT.

A true diagnosis of the disease of the person is guaranteed, or no fee will be taken Chronic diseases scientifically treated. Strict attention given to diseases of the Eye and Ear. Cancers removed, and cure warranted. The Electro Chemical Baths will be applied when necessary, for the removal of poisonous minerals from the system. Persons from a distance can be accommodated with good board at a reasonable rate, near the Doctor's office. Office hours from 8 o'clock, A. M. to 6 P. M. No patients received Sundays. 46—tf

WM. E. RICE, CLAIRVOYANT MEDIUM AND PHYSICIAN,

TERMS REDUCED!

OFFICE No. 7 Davis Street, Boston, Mass. If sickness or distance prevent personal attendance, examination can be made from a lock of hair and a statement of the leading symptoms, age and sex. Terms, when the patient is present, $1; when absent, $2. Electricity applied when required.

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

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing and Developing Medium, Rooms No. 15 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

Investigators will find a Test, Rapping, Writing and Trance Medium at the above rooms.

MRS. C. L. NEWTON, HEALING MEDIUM,

Has fully tested her powers, and will sit for the cure of diseases of a chronic nature, by the laying on of hands. Acute pains instantly relieved. Chronic Rheumatism, Neuralgia, Chronic Spinal Diseases, Pains in the Side, Disease of the Liver, Nervous Prostration, Headache, &c. Terms for each sitting, $1.00. Will visit families if required. No. 26 West Dedham street two doors from Washington street, Boston. 6—tf

N. C. LEWIS, CLAIRVOYANT PHYSICIAN,

Has taken the mansion No. 41 Tremont street, where he will examine and prescribe for the afflicted, under the direction of an Indian Spirit of the olden time. Office hours 9 A M to 5 P M.

N. B. Letters must be addressed to Dr. *N. C.* LEWIS, as above. 15

DR. JOHN SCOTT, MAGNETIC PHYSICIAN,

NO. 16 BOND STREET, NEW YORK.

Dr. S. cures Piles and Cancers without the use of the knife. ☞ All Rheumatic and Chronic Complaints treated with certainty. Hours from 9 A. M. to 5 P. M 47

Bela Marsh's Advertisements.

JUST PUBLISHED.

ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

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

THE HISTORY AND PHILOSOPHY OF EVIL;

WITH SUGGESTIONS FOR MORE ENNOBLING INSTITUTIONS AN PHILOSOPHICAL SYSTEMS OF EDUCATION.

Some idea of this little volume or pamphlet may be obtained from the following table of contents:

1. The unity of truth.
2. The ante-human theory of evil.
3. The inter-human theory of evil.
4. The super-human theory of evil.
5. The spiritual theory of evil.
6. The harmonial theory of evil.
7. The causes of civilization.
8. The world's true saviour discovered.
9. The harmonial cure of evil.

These important subjects are all comprised in about 120 pages octavo. The work is printed on good paper and well bound, both in pamphlet covers and in muslin. Single copies at retail, 30 cents; bound in cloth, 50 cents. On receipt of price, the book will be sent by mail, postage free. Quantities at wholesale, with reasonable discount, sent per order to all parts of the Union.

Address the Publisher, BELA MARSH, No. 14 Bromfield street, Boston. 41—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.

HENRY C. WRIGHT'S BOOKS.

Marriage and Parentage; or, the Reproductive Element in Man, as a means to his Elevation and Happiness. Price $1.

The Unwelcome Child; or, the Crime of an Undesigned and Undesired Maternity. Price in cloth, 45 cents; in paper covers, 30 cents.

A Kiss for a Blow; or, a Collection of Stories for Children, showing them how to prevent quarreling. Price 38 cents; illustrated edition, 62 cents.

The Errors of the Bible Demonstrated by the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. Price in cloth, 38 cents; in paper covers, 25 cents.

The above are for sale, at wholesale or retail, by BELA MARSH, No. 14 Bromfield street, Boston. 41—tf

THE GOSPEL OF JESUS!

Found in the Catacombs of Rome, and translated by Wessel Gansevoort, Esq., of Albany, N. Y. Edited by Rev. Gibson Smith. Price 75 cents. Sold by BELA MARSH, 14 Bromfield street, Boston, and GIBSON SMITH, Camden, Me. 41—4t*

THE DIAL ALPHABET.

This invaluable article for Tipping Mediums is now for sale at the low price of $1.50 each, and may be had of BELA MARSH, No. 14 Bromfield street. 41—tf

WOODMAN'S REPLY TO DR. DWIGHT.

A New Edition of this excellent work is just published. It has been carefully revised and stereotyped, in order to meet an increased demand, and is put at the low price of 20 cents per copy. A liberal discount at wholesale.

BELA MARSH, publisher, 14 Bromfield street, Boston. 31—tf

NEW PUBLICATIONS.

Parker's Sermon of Immortal Life, 5th Edition. Price 10 cents. Also, Parker's two Sermons on Revivals, and one on False and True Theology. Price 8 cents each. Just published and for sale by BELA MARSH, No. 14 Bromfield street, where may be had all the various other writings of the same author, either in pamphlet form or bound in cloth, at wholesale and retail. 21—tf

PUBLIC ORAL DISCUSSION.

Spiritualism and the Opposition, at Hartford, between S. B. Brittan, and Dr. D. D. Hanson Price 38 cents. Mrs. Hatch's Discourses on Religion, Morals, Philosophy and Metaphysics. Price $1.00. The Mistake of Christendom; or Jesus and his Gospel before Paul and Christianity. Price $1.00. Just published, and for sale by BELA MARSH, No. 14 Bromfield street. 17—tf

FOUR SERMONS,

Preached in the Yearly Meeting of Progressive Friends, at Longwood, Pa., May 30th and 31st, 1858. By Theodore Parker. Price 17 cents. Also, a Sermon, preached on the 4th of July, in Boston, on the effect of Slavery on the American People. Price 8 cents. Just published and for sale by BELA MARSH, 14 Bromfield St. 32—tf

PROCEEDINGS OF THE FREE CONVENTION,

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

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

RICE'S SPIRIT MEDICINES.

Purifying Syrup, Price $1,00 per bottle. *Nerve Soothing Elixir*, Price 50 cents per bottle. *Healing Ointment*, Price 25 cents per box. *Pulmonary Syrup*, Price 50 cent per bottle.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all *prepared from spirit directions* by WILLIAM E. RICE. For sale by BELA MARSH, 14 Bromfield street, Boston.

MRS. METTLER'S MEDICINES.

Restorative Syrup—Price $1 per bottle. *Dysentery Cordial*—50 cents. *Elixir*—50 cts. *Neutralizing Mixture*—50 cents. *Pulmonaria*—$1. *Liniment*—$1 *Healing Ointment*—25 cents per box. For sale by BELA MARSH, No. 14 Bromfield street, Boston. 14—tf

Miscellaneous.

NEW DEVELOPMENTS.

By the aid of a new perceptive power, I continue to give from the handwriting descriptions of persons. First—their general appearance, parentage, the condition of their birth, and a general review of their past life. Second—their present condition both mental and physical, with directions for living to secure health and harmony Third—their character and qualifications, with directions for proper pursuits and locations. Fourth—Miscellaneous matters relating to business, friends, marriage, losses, and all matters not clear to outside perception.

Terms, for a full reading in all points, $3; for a reading on each separate point and matters in general, $1; postage prepaid. All letters should be addressed to H. L. BOWKER, Natick, Mass.

Those wishing to consult me personally, may do so on Saturday of each week, at Dr. Charles Main's, No. 7 Davis street, Boston.

Persons sending written matter must avoid quotations and the dictation of other minds, to secure a correct reading. Personal oral readings $1.

NATICK, Mass., Nov. 13th, 1858. 48 H. L. BOWKER.

THE PREMATURE DECAY OF YOUTH

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Early Decay of American Youth; the vice of Self-Abuse and its direful consequences; Seminal Weakness, and other Diseases of the Sexual Organs in both Male and Female.

The above work, containing the most thrilling incidents in the practice of the author, has received the highest commendation from the leading papers of the Union, as one of the most able ever published on the subject of such vital interest. It will be sent by mail in a sealed envelope to any part of the country, free of charge, on receipt of two stamps for postage.

Address DR. ANDREW STONE,

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

THE HARMONIAL MAGNETS;

For the cure of disease of the Throat, Lungs and visceral organs, upon new and scientific principles; by HUMPHREY T. PACKER, M. D., Harmonial Physician of fifteen years' practice.

Call and see them at his office in Wood's Block, nearly opposite the Irving House Cambridgeport, from 10 o'clock, A. M., till 4, and from 6 till 9 P. M.

N. B. The Dr. has now but one office, where he may be found, as above. 45—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 of 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

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS,

CAREFULLY prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. tf

FOUNTAIN HOUSE.

A home for Spiritualists, Temperance men and women, and for all others who wish for quiet, order and comfort. This house is now under the management of the subscriber, who will always be at his post ready to attend to the wants of those who may favor him with a call, at the corner of Harrison Avenue and Beach street.

39 tf E. V. WILSON, Manager for the Proprietors.

DR. AMMI BROWN, DENTAL SURGEON,

24 1-2 WINTER STREET, BALLOU'S BUILDING,

☞ Patients Psychologized or Entranced, and operations performed without pain.

A. B. CHILD, M. D., DENTIST,

NO. 15 TREMONT STREET, BOSTON, MASS.

SUFFOLK DYE HOUSE,

CORNER OF COURT AND HOWARD STREETS BOSTON.

The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

NEW SERIES. BOSTON, NEW YORK AND CHICAGO, SATURDAY, JANUARY 22, 1859. VOL. II....NO. 4.

Spiritual and Reform Literature.

WOMAN AND HER WORK.

BY REV. DR. CHAPIN.

The relation between man and woman is the most beautiful expression of the great law of nature. Woman is simply the equal of man—nothing more, nothing less. We have no right to determine what is woman's sphere by any arbitrary prejudices. I cannot recognize any such fact as man's rights or woman's rights; I only recognize *human* rights. Woman's orbit is the orbit of her humanity, and hence she ought to be man's equal—equal before the world, before the law, as she is before God. And let no one be disturbed by visions of strong-minded women with spectacles, lecturing on Kansas. The question is what is truth, and not what are the imaginable consequences. Man may run against God's will, but cannot alter it. *I* urge that woman should actually be something more than she has been held to be. She has been placed above the scale and cast below it; she has been man's slave and his empress. In one place you may see her the poor drudge of the wash-tub or the needle, working to support a drunken husband; in another place we see her in some parlor, listening to the confectionary of small talk furnished by some dandy. Society around us is but little more than a modification of these two pictures. What we want is some way of deliverance for woman from being a mere slave, and something more substantial than those accomplishments which make her a mere gewgaw.

Woman ought to be rendered less dependant upon man. Our present state of society too often so trains her as to make marriage an absolute necessity. I am glad if there is some advance in this respect; I am glad if women and clergymen are regarded as something else than respectable paupers. Woman can become what she should be, and do what she should do, only by a genuine education. I cannot see why there should be a very sharp discrimination between the education of boys and girls. If a certain kind of learning will develope the intellect of the boy, why not of the girl? You may say woman cannot be a Newton or a Shakspeare. Well, if she can't she won't, and so where's the harm?

Why should a woman with a liberal education be less fitted for the duties of a wife or mother? If in the cultivated mind there is reserved force for emergencies, why should woman be debarred from that blessed skill that unlocks the treasuries of truth and opens communion with the distant and the dead? In many cases woman is brought up, not to a self-reliance, but simply to make a settlement for life. We all have a horror of female gamblers; but how many women are really gamblers for a lucky match? Do we wonder there is often the gambler's loss as well as his hazard? In the world's version it is not charity, but money, that covers a multitude of sins. The rich profligate receives the hand of virtue and beauty. But there would not be so many serpents in the parterres of fashion if there were not Eves in the garden to listen. In rude society woman was bought and sold as a slave, and some of our manners are not much better. Christianity teaches us that woman has a soul; but many men act as though they had none to give. Women have a right to a proper culture, not as woman's rights, but as human rights; as man's equal and companion, she requires a training which will develope every human faculty. The true way to find the sphere of anything is to educate it to its highest capacity. A genuine culture will produce nothing that will overrun its divinely appointed limits. Woman's work will follow spontaneously from woman's nature, and will accord with the qualities of her being. It will not therefore be strong physical work, but where clean, delicate work is needed, where emotion mingles with thought, it will be her work in the future, and still more future opens into civilization. Woman's truest work is of home and its sanctities. Let us not fear; these offices will still be the heart of the wife and mother. There are many women for whom this sphere of home is enough. But if woman is enslaved and degraded at home, where shall she have honor? In this sphere I claim for her a large and liberal culture. Is it of no consequence who is to discharge these offices—who is to teach and train the life, the heart of future man? Among women there are two classes, whom home duties do not absorb, and they claim something to do. They comprise those who are not forced to work for a living, and those who are. In behalf of those, I say a large field is needed for woman's work. Consider what ought to be done for that class of women who must work or perish. What are they to do? That is the question.

I might specify many forms of labor, such as some parts of watch-making, of telegraphing, of the work of newspaper offices, and countless others, all of which are adapted to woman's nature and her capacity. The claim of this class of women is simply the claim of their humanity. They must have this work or perish—perish in one or two ways—physically, either from lack of work or scantiness of it. Think of the poor widow who makes shirts at five cents apiece—and I suppose the man who pays it covers the New Testament with that five cent piece. She can perhaps make one a day. Is not that reducing humanity nearly to starvation? Think of those noble women who virtually say, "Let Death have us, so he takes to God our womanly purity untainted." Thank God for the women who die honorably and only perish physically! I think what saints they make in Heaven, with their sweet faces, from which all the trouble is glorified away. What did those men, whom the world call heroes, more than those noble women, who, clinging to their conscience, died at their posts? This ought not to be so. Then should she work for all, and least of all, should work be denied her because she is a woman? and yet this is really the fact. We reverse the Divine law which tells us not to oppress the weaker, and turn and oppress them simply because they are weak. To some men, the shirts they have made might be the shirt of Nessus. I wish these old scrougers who pay five cents for making shirts, might be haunted with women's ghosts, who should bear the inscription, "More work and better pay." But there is another class who perish morally. We must not shrink from all the facts, and it is a fact that want of work has a great deal to do with driving to shame the 20,000 women in our city who walk our streets, whose smile is only seen by the gaslight. But the shame is not all with them. Shame upon him who offers the price of disbonor; shame upon those honorable women who smile upon the victorious debauchee; shame upon ourselves if we flourish any prejudice which depreciates the value of women. Let all these shames blend with the shame of the poor lost girl, and lighten a little the curse that bears too exclusively upon her. Here are these two classes who must have work or else honorably or dishonorably, perish.

But there is another class of women, who are not compelled to work, concerning whom one of the noblest women of our day (Mrs. Jameson) asks if a more enlarged social sphere cannot be allowed woman? I can merely say, that this field is indicated in the philanthropic institutions of our age. It is exemplified in women like Elizabeth Fry and Florence Nightingale. One of those poor soldiers of the Crimea said, that her shadow seemed to do him good as it passed over his bed.—What a compliment to her was that of another poor sick man, who said to her, "I believe you are not a woman, but an angel." How much better is that than the homage of the drawing room, or triumph of a flirtation. How many a woman might be an angel to the poor hollow eyes that followed her from a sick bed. Let us remember that this is not an attempt to draw woman from her sphere. But let us consider how many claims there are out of this sphere. Let us not fear any ridicule which may be cast upon us. Ridicule is the feeblest weapon that can be used; it proves the lack of heavier artillery; it fires scattering shot, and does not hit the mark. It is rather a fearful picture, to be sure, of a masculine woman, scheming in Wall street, or shouting in Tammany Hall. But when called to step forward to the line, who shows more manliness, more courage, than woman? Look at the maid at Saragossa, look at Grace Darling, and at that noble woman who a year ago brought home the ship of her poor disabled husband; she may have been out of her sphere, but she circumnavigated the globe. I am inclined to believe that a woman starving in the streets, is fully as incongruous as a woman in the Senate or the Forum.

The true idea of civilization will never be unfolded till woman has been placed upon an equality with man. In the cabin of the Mayflower; in the war of the Revolution, when the wives loaded the muskets, there were such men, because there were such women. The grandest transactions of history are unfolded, when she stands nearest to man as an equal; and when Christianity shall have reached its highest point, her heart will be near his hand. Let woman stand upon the ground of her human nature, then there will be no discordant music in the march from the paradise which they left together—to the paradise which they hope to obtain.

Interior Growth.

Spiritual truth must find something in our natures *similar to itself* before it can take effect; the roots feel their way into the earth in search of nutriment, homogeneous and corresponding, each root for itself, that of wheat for one substance, and that of sorrel for another; so the truth feels its way into the heart. As music addresses and develops the musical sentiment, so evangelical love and truth address and develop the sentiments of love and truth. In this way the Spirit of Truth acts, gains access to the heart, makes sure that the floor will hold him,—then commences an onslaught on the unclean spirits, drives them out with old Adam at their head; brushes away the dust and cobwebs of meanness; opens the shutters and lets in the light of God, and the clear shining of the Sun of Righteousness.

FORGIVENESS.—The brave only know how to forgive; it is the most generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions,—cowards have fought, nay, sometimes conquered; but a coward never forgave; it is not in his nature; the power of doing it flows only from a strength of soul conscious of its own security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness.

IMOGEN'S JOURNEY.

THE MESMERIST AND THE CLAIRVOYANTE.

BY CHARLES MACKAY.

How dost travel, Imogen,
When the trance upon thee lies?
Lo! I shed the influence o'er thee—
How dost travel to the skies?

"On a wonder-working steed,
Like the steed in the eastern tale;
I mount his back—I try his speed—
I guide him over hill and dale;
Deftly ever I hold the reins,
And sit in the saddle haughtily;
Over the mountains and over the plains,
Over the land and over the sea."

Imogen, I know thou wanderest
At thy pleasure through the air;
Canst thou tell what thou hast witnessed,
And thy mysteries declare?

"Much I see lovingly,—
I feast on the beauty of the earth,
In its sadness, in its mirth,
In its decay, and in its bloom,
In its splendor, in its gloom;
To every clime, remote or near,
I soar in my saddle and never fear

"Much I see mournfully,—
Want, and ignorance and strife,
And the agonies of death and life;
Intemperance mowing its victims down
In countless hosts through city and town;
And hapless infants, newly born,
Cast on the world to shame and scorn;
Taught to lie, to steal, to swear,
Nurtured in hatred and despair,
Trained in obedience, reckless, and blind
To the worst passions of their kind.

"Much I see indignantly,—
The prosperous evil, the suffering good;
And battening, fattening,
Fawning, lying, God denying,
Pestilent ingratitude.
Sons bringing shame to a father's cheek,
And daughters doing their mothers wrong;
The strong man trampling on the weak,
The weak man worshipping the strong;
The white man selling the black for a slave
And quoting Scripture in his defence,
And giving the money—the holy knave—
In support of pulpit eloquence;
Harsh intolerant Bigotry
Taking the name of Charity;
And Vice, in a masquerading dress,
White robed like virgin loveliness,
Sitting in Virtue's seat, unchallenged,
And passing herself in all men's sight
As a radiant creature in form and feature,
A visitant of love and light;—
Tyrants ruling, wise men fooling,
And stolid Ignorance preaching and schooling;
All this I see most mournfully,
And haste to descend to the Earth again,
And rest on the level ground with men.

"But in my trance of yesterday
I was travelling far away;
Far away in the air upborne,
I, clear-seeing Imogen,
Lost myself in the depths serene
Twelve hours eastward of the morn.
The full round Earth beneath me lay
A large bright orb of silvery grey,
The bi-centuple of the moon;
I heard her rolling on her way,
Her tidal oceans pealing a tune,
Sea with sea, harmoniously,
Through the dread Infinity.
And a living voice spake to my soul,
As I watched the mighty planet roll;—
An angel of another sphere,
An alien and a wanderer here;
And spirit to spirit, mind to mind,—
I to him, and he to me—
We spoke together bodilessly,
On the deeds of human kind.

"'Oh, lovely is your world,' he said;
'Behold the glory round it spread;
Behold its oceans, how they shine,
Suffused with radiance divine;
Its teeming continents behold—
Its mountain summits fired with gold;
Its gleaming poles of purest white,
Its tropics bathed in fruitful light;
A lovely world, a gorgeous plan—
How fares the brotherhood of man?'

"'The brotherhood of man?' said I,
Mingling a whisper and a sigh;—
Alas, the Earth, though old in time,
Is young in wisdom. Brotherhood?—
There is no land in any clime
Where even the word is understood;—
Look below at yon fair isles,
Laving themselves in Ocean's smiles,—
They rule the Earth, yet cannot teach
The simple truth thy words convey,—
Though ever the few dissuade, and preach,
Ever the many fight and slay.'

"'Blind creatures,' said the voice to me,
'If they know not Charity—
But surely they have learned the truth—
That God is love—and growing wise,
They study from their tenderest youth
That holiest of mysteries!'

"'They know it not,' I made reply;
'Of all the swarms that live and die
Upon that wide revolving ball,
The pettiest faction of them all
Has heard that truth;—and of those few,
Though hundreds *think*, the units *do*.
Aliens, foes, estranged from birth,
Are the nations of the earth;
One to the east of a mountain cope,
Hates the one to the western slope;
One to the left bank of a river,
Pursues with its deadly wrath forever
The one that prospers on the right,
And works forever to its despite;
And to the earth's extremest bound,
Brotherhood is nowhere found.'

"'But is there none,' said the voice, 'to show
The wrong, the shame, the guilt, the woe,
The fearful madness of such crime?
Is there none with a soul sublime
To open their hearts that they may see
That Love is the law of infinity,
The dominant chord of the mighty seven
That form the harmonies of heaven?'

'Many to teach, but few to hear.
Though scant the boundaries of our sphere,
Truth goes slowly over the zones,
And stumbles over pebble stones.
The laziest worm that ever crept,
Although at each remove it slept,
Would measure the girth of the rolling earth
Ten times o'er, in a tithe of the time
It takes slow-footed Truth to climb
The dense obstructions in its course,
Raised by folly, fraud or force,
And circle it once from pole to pole;
Never yet, thou wandering soul,
Has one great Truth pierced through the crust
Of universal human dust.'

"'It cannot be,' said the voice again;
'Was there never born 'mong men
Th' incarnate God?' 'Alas!' I said,
'Look at the Earth—behold it spread
Its countless regions to the day;
Behold—I'll show thee in the ray,
Every little speck of land
Where the truth has made a stand—
I could cover them with my hand.

"'See yon little continent,
And close beside it other two
Of aspect more magnificent,
And large dimensions, looming through
An atmosphere of radiant blue;
The smallest spot alone has heard
The great and civilizing word
That God is Love; and even there
Men hate each other, and declare
Fierce war for difference of degree,
And shadows of divergency
On minor points, and dogmas dim,
That whether we cling to or let fall
Is of no account in the eyes of Him
Who gave a law beyond them all.

"'Ignorance is the lord below;—
Hatred, Bigotry and Scorn
Do his bidding, and scatter woe
On the climates of the morn;
Do his bidding and high behest
On the regions of the west,
Obey his rules from north to south,
And take their orders from his mouth.

"'Farewell!' said the voice of the upper air,
'I'll change my track, I'll go not there;
To other planets I will roam,
Where Love and Knowledge find a home.'
"Farewell!" said I, "thou wandering sprite,
I must return to earth ere night,
And bear for awhile, as best I can,
The cold, dull ignorance of man."

* * * * *

Now thou'rt wakened, Imogen,
Dost thou know where thou hast been?
"No," she said, and rubbed her eyes,
And looked around her with surprise,
"I have slept—and I have heard—
Something—nothing—who can tell?
Waking memory knows no word,
And has no sense of what befell.
But when again thy fingers pour
The influence through me, if it chance
That I can summon up once more
The lost ideas of my trance,
I'll tell thee truly what I see,
Wise or foolish, as may be."

Do what good you can. If it be but little, do not think it will make no great difference any more than though you had not done it. It will make a difference. One ray of light—the smallest even,—makes a difference in a dark place.

INNOCENCE VINDICATED.

A STRIKING CASE OF SPIRIT-IMPRESSION.

Arthur Howell was an intimate acquaintance of Friend Hopper. He was a currier in Philadelphia, a preacher in the Society of Friends, characterized by kindly feelings, and a very tender conscience. Upon one occasion, he purchased from the captain of a vessel a quantity of oil, which he afterward sold at an advanced price. Under these circumstances, he thought the captain had not received so much as he ought to have; and he gave him an additional dollar on every barrel. This man was remarkable for spiritual-mindedness and the gift of prophecy. It was no uncommon thing for him to relate occurrences which were happening at the moment many miles distant, and to foretell the arrival of people, or events, when there appeared to be no external reasons on which to ground such expectations.

One Sunday morning, he was suddenly impelled to proceed to Germantown in haste. As he approached the village, he met a funeral procession. He had no knowledge whatever of the deceased; but it was suddenly revealed to him that the occupant of the coffin before him was a woman whose life had been saddened by the suspicion of a crime which she never committed. The impression became very strong on his mind that she wished him to make certain statements at her funeral. Accordingly, he followed the procession, and when they arrived at the meeting-house, he entered and listened to the prayer delivered by her pastor. When the customary services were finished, Arthur Howell rose, and asked permission to speak.

"I did not know the deceased, even by name," said he; "but it is given me to say, that she suffered much and unjustly. Her neighbors generally suspected her of a crime, which she did not commit; and in a few weeks from this time, it will be made clearly manifest to the world that she was innocent. A few hours before her death, she talked on this subject with the clergyman who attended upon her, and who is now present; and it is given me to declare the communication she made to him upon that occasion."

He then proceeded to relate the particulars of the interview, to which the clergyman listened with evident astonishment. When the communication was finished, he said, "I don't know who this man is, or how he has obtained information on this subject; but certain it is, he has repeated, word for word, a conversation which I supposed was known only to myself and the deceased."

The woman in question had gone out in the fields one day, with her infant in her arms, and she returned without it. She said she had laid it down on a heap of dry leaves, while she went to pick a few flowers; and when she returned the baby was gone. The fields and woods were searched in vain, and neighbors began to whisper that she had committed infanticide. Then rumors arose that she was dissatisfied with her marriage, that her heart remained with a young man to whom she was previously engaged, and that her brain was affected by this secret unhappiness. She was never publicly accused, partly because there was no evidence against her, and partly because it was supposed that if she did commit the crime, it must have been owing to aberration of mind. But she became aware of the whisperings against her, and the consciousness of being an object of suspicion, combined with the mysterious disappearance of her child, cast a heavy cloud over her life, and made her appear more and more unlike her former self. This she confided to her clergyman, in the interview shortly preceding her death; and she likewise told him that the young man to whom she had been engaged had never forgiven her for not marrying him.

A few weeks after her decease, this young man confessed that he had stolen the babe. He had followed the mother, unobserved by her, and had seen her lay the sleeping infant on its bed of leaves. As he gazed upon it, a mingled feeling of jealousy and revenge took possession of his soul. In obedience to a sudden impulse, he seized the babe, and carried it off hastily. He subsequently conveyed it to a distant village, and placed it out to nurse, under an assumed name and history. The child was found alive and well, at the place he indicated. Thus the mother's innocence was made clearly manifest to the world, as the Quaker preacher had predicted at her funeral.

I often heard Friend Hopper relate this anecdote, and he always said that he could vouch for the truth of it, and for several other similar things in connection with the ministry of his friend Arthur.—*Mrs. Child's Life of Hopper.*

NOT TIME ENOUGH.—We complain that we have no time. An Indian Chief of the Six Nations once said a wiser thing than any philosopher. A white man remarked in his hearing that he had not time enough. "Well," replied Red Jacket, gruffly, "I suppose you have all there is!" He is the wisest and best man who can crowd the most good actions into now. —*Emerson.*

Light, whether it be material or moral, is the best reformer; for it prevents those disorders which other remedies sometimes cure, but sometimes confirm.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTAN, L. B. MONROE,
EDITORS.

Principal Office,—No. 14 Bromfield Street, (up stairs,) Boston, Mass.
LEWIS B. MONROE, BUSINESS AGENT.

New York Office.—At Munson's Bookstore, 5 Great Jones Street.
S. B. BRITTAN, AGENT.

Chicago Office.—At Higgins' Music Store, 45 Lake Street.
HIGGINS BROTHERS, AGENTS.

Buffalo Agent, - - - - - - - - - - S. ALBRO.

SATURDAY, JANUARY 22, 1859.

"THE CAUSE."

Some well-meaning friends of Spiritualism appear to entertain quite too limited and superficial ideas of the scope and aim of the great movement of our time in which we are enlisted. Such are apt to be nervously sensitive about "the good of the cause," and fearful lest its respectability will be compromised or its progress injured, by the defections of false friends, or the honesty and frankness of true ones. For example, if we candidly give a "recanter" credit for any portion of truth, or fail to join in sweeping condemnations against such as have made themselves obnoxious, or venture a criticism upon what we regard as an error or folly of Spiritualists, somebody becomes alarmed lest we are about to betray "our glorious cause;" and forthwith we find ourselves objects of painful solicitude.

We are glad to receive expressions of opinion from all sides of the Spiritualistic house, and shall endeavor to gather some addition to our store of honey, even from the most pugnacious thistle among our opponents. But it should be distinctly understood by all, both within and without the ranks of Spiritualism, that an earnest and intelligent Spiritualist can have no "cause" to support, save that of eternal truth and absolute right. Whatever of these is discovered among opposers and exposers, must be acknowledged and endorsed; and whatever of error and wrong is perceived, must be rejected, however tenderly it may be cherished or devoutly reverenced by any as an integral part of "our beautiful faith." True Spiritualism excludes no truth, and embraces nothing but truth, whatever that may be.

One chief occasion of the present sifting process—that which has rendered it necessary to real progress—is that some Spiritualists have been too anxious to build up a "cause," and have not scrutinized with sufficient care the materials with which they have builded. One of the most prominent of the recent "renouncers" admitted to us that he had taken the basis-facts of the spiritual movement *on testimony*, with no positive knowledge. Hence, in process of time, as every rational mind must, he began to doubt, and found that *his* building rested only on sand. We honor him in that case for getting out of it as quickly as possible!

Persons coming to us with difficulties and perplexities have sometimes said, "I wouldn't tell these things to outsiders for the world—it would hurt the cause." This style of expression we do not like. It too strongly resembles the cant of sectarian religionists, who manifest a greater love for the "cause" than for the truth. In their anxiety to sustain a pleasing theory, and to make proselytes to "our side," none should ever allow themselves to exaggerate facts, or to suppress counter circumstances, in order to make out a strong case. All faith that is built up in this loose manner is unsound, and we may expect that it will come tumbling down in the day of trial. It is worth no more than that of modern churchdom, which consists mainly of assumption piled upon assumption, with little or no substantial basis.

The only safe way is to be entirely frank and rigidly honest with yourself and others. Thus only can "the cause" be really promoted. It can enjoy a healthy growth, only as people become truly spiritual, and in love with vital spiritual truth. Nothing is gained by endeavoring to proselyte those who are unwilling to accept truth for its own sake, and at whatever cost,—who are not hungering and thirsting for true wisdom and practical righteousness. Such persons, even if intellectually convinced, will be likely to pervert the truth to some selfish and unworthy end, or to basely abandon it in the hour of trial. Food crowded upon an unwilling stomach is apt to lie undigested, doing more harm than good—perhaps producing nausea, and ending in rejection and disgust.

Our own convictions of the reality of spirit-communion have not been arrived at by any hasty process, nor do they rest on any slight grounds. They do not depend at all upon the honesty of public "professional media." Hence, if all this class were shown to be impostors, the fact would have no influence upon our convictions. We have been compelled to believe by evidence addressed to our own senses, which renders it impossible that we should do otherwise, while reason is in the ascendant. But our convictions do not and should not answer for others. We ask no body to accept Spiritualism any further than its facts are demonstrated to his own senses, and its principles to his own understanding and conscience.

Planting our feet firmly on this truth, we, in common with all earnest souls, are searching for the good and the true in all directions. Spiritualists have no sect to build up—no party to maintain—that requires the disguise of any truth, or the toleration of any error. While they should treat with due respect and weigh with all candor the views of any who may differ from them—and avoid as far as may be the appearance of evil and the liability to misinterpolation—yet they should allow no mistaken regard for the interest of the "cause" to regulate either their acts, or the expression of their opinions.

Let all Spiritualists be true to themselves—to their own highest convictions of right and duty, regardless of blame or fame—and "the cause" may be safely left to take care of itself.

A GOOD COMPARISON.—A correspondent remarks, with much truth, respecting certain "recanters" of Spiritualism: "I wish they could realize that they have just entered upon the mission of Spiritualism, and are doing more for its advancement than they ever did or ever could while expecting the loaves and fishes, as a certain concomitant of their labors. Such recanters may be compared to noxious weeds in a potato patch which render more real support to vegetation when pulled up and thrown into the furrows to decompose, than they ever did while casting unhealthy shadows over the legitimate crop. Would it not be charitable to assist a few more of the same sort to recant?"

HONESTY OF THE PRESS—A SAMPLE.

A we(a)kly cotemporary, which boasts an "immense" circulation, undertakes to inform its readers what Spiritualism is. It commences by saying that "spiritual philosophers have a language of their own. We do not pretend to understand it. . . . We confess that we can make nothing of it but what the printers express by the term *pi*," etc. It then proceeds to demonstrate its want of understanding, or its positive *mis*understanding, by the following statements:

"Spiritualism and Mormonism identify themselves very closely, somehow, to our imagination. They are alike, and yet unlike. Both propose to reveal a new and improved system of religion, but not in the same manner. Both do it in a manner, though, not excessively complimentary to Christianity; both cultivate a very poor opinion of the marriage relation; both reduce woman to a base condition in the social system; both sanctify sensuality, and place the promptings of the animal nature above the cooler dictates of reason."

This writer evidently drew more on his "imagination" than on facts, for these statements. Of Mormonism we have nothing to say; but as regards Spiritualism, no statements could be more diametrically opposite the truth than are these. It proposes to reveal no wholly new system of religion, but clears old systems from error, fog and mystery, and thus gives them new force and beauty; it establishes the essential truth of Christianity, and is therefore highly "complimentary" to it if such a phrase be permissible; so far as it has to do with morals, it leads to a vastly higher and deeper sanctity of the *true* marriage relation than popular morality ever dreams of; it elevates woman to an equality if not superiority in the social system; it abhors sensuality, and places the intuitions of the pure spiritual nature above both the promptings of the animal and the dictates of mere sensuous reason. Could anything then be more foully false than the above representations? The writer would have shown more discretion in waiting till he was capable of understanding something of the subject before undertaking to enlighten his "immense" patronage. He adds, by way of salve for the wounded:

"And yet there may be good and honest Spiritualists; we are not aware that there are no good and honest Mormons; but we incline to think that, if so, the abstract doctrines of neither may be credited with the production of the phenomena."

Spiritualists were never so absurd as to attribute the phenomena of Spiritualism to "abstract doctrines." On the contrary, they credit them to actual living spirit-beings. Again,

"A just man by nature will be just, and a moral one will be moral, whether he believe in Andrew Jackson Davis and Brigham Young, or contemn both these celebrities. But will Spiritualism or Mormonism make a man just and moral who is not so by force of original mental constitution? That is the question. True Christianity will do it, but will anything else? We 'guess' not."

Real Spiritualism (we do not mean merely the "Harmonialism" of Mr. Davis) includes all the saving truth and redeeming power embraced in "true Christianity," to which it adds the force of present demonstrations from the spiritual world. Why, then, should it not possess a vastly augmented power for human elevation? We do not "guess," but we *know* it does—to those who receive it rightly.

THE MANSFIELD CONTROVERSY.

Since our last reference to this matter, Mr. C. H. Collagan has published in the *Courier* a reply to J. V. Mansfeld. He denies complicity in any degree with Mr. M.—alleging that his sole object, after becoming convinced of the knavery of the latter, was to lead him on till sufficient evidence should be obtained to prove this knavery to the public. He either flatly contradicts or explains away much that Mr. M. alleges against him, though he fails to dispose of one important item—namely his writing to Mr. Mansfield that if the latter would pay his demand, he should consider that he had "*no right to do or say anything further.*" This certainly looks more like love of the dollars than the promptings of a tender conscience. There is some awfully hard lying between the two. The public must judge for itself on which side it is.

One D. C. Lillie, of North Easton, communicates to the same paper a statement that a letter sent by him and other parties to be answered by spirits, was opened while in Mr. Mansfield's possession, and a bogus answer returned. If this is no nearer the truth than a charge against the SPIRITUAL AGE, contained in the same letter, it is not of much account. The following note published in the *Courier* will explain what we mean.

BOSTON, Jan. 6, 1859.

TO THE EDITOR OF THE BOSTON COURIER: D. C. Lillie states in your paper of yesterday morning, that the *Spiritual Age* refused to publish a letter of his about Mr. Mansfield, because "it would blast his reputation for life." It is true we were so far unlike some of our city cotemporaries as to decline publishing criminal charges against *any* man till satisfied of their truth; and we did ask evidence to substantiate such charges before making them public.

That evidence was not produced. On the contrary, Mr. Pratt, Mr. Lillie's associate in the experiment, called at our office and retracted the accusations, and in the presence of witnesses expressed himself fully satisfied, after further experiments, that Mr. Mansfield's powers were genuine; and voluntarily withdrew the letter which we had before requested him to leave for publication, should circumstances justify it. The truth, gentlemen, is all we ask, let it blast whom it may.

Respectfully, LEWIS B. MONROE,
Editor *Spiritual Age*.

The *Courier*, lawyer-like, endeavors to bolster up its witness by an *argument*, which needs no reply. It concludes with the following characteristic slur:

"That such a convicted swindler as Mansfield—convicted of playing upon the tenderest sensibilities of the soul for the love of gain,—should be sustained by the *Spiritual Age* and its conductors, shows plainly enough how little real belief they have in Spiritualism, and how purely mercenary is their adherence to the cause."

May it please the Court, an *accusation* is not a *conviction*, however strenuously a brazen-faced advocate may endeavor to make it so appear.

MR. TOOHEY IN CENTRAL N. Y.—The Phœnix (N. Y.) *Reporter* speaks highly of a course of Physiological lectures recently given in that place by our friend J. H. W. TOOHEY. At the conclusion a series of resolutions, commending the lectures and the lecturer to the confidence of the public was unanimously adopted. Bro. Toohey is to speak to the Spiritualists in Oswego on the 30th inst., after which he will give a course of lectures in Physiology. He intends soon to visit Syracuse, and reply to the assaults of one Rev. Mr. Backus, who has been preaching against Spirtualism.

PROF. BRITTAN IN MICHIGAN.—The Grand Rapids *Daily Eagle* reports at considerable length the lectures of our associate in that place. His efforts are spoken of as evincing great ability and effect upon the community. The last, in which the objections to Spiritualism were canvassed, was, "listened to with almost breathless attention, though the speaker occupied nearly two hours and a half in his argument."

Truth may have its fanatics as well as error.

NEW PUBLICATIONS.

TWELVE MESSAGES FROM THE SPIRIT JOHN QUINCY ADAMS, through Joseph D. Stiles, to Josiah Brigham. Boston: Bela Marsh.

This is an elegant octavo volume of 459 pages, published at the request of the reputed spirit author. Mr. Brigham is a highly respectable citizen of Quincy, Mass., a townsman and friend of Mr. Adams, when in the earth-life. In his preface he gives a detail of the facts connected with the production of this volume, which are certainly curious. The medium, being at Mr. Brigham's house, is first controlled to write a short communication to his (Mr. B.'s) daughter, in the peculiar tremulous hand-writing of Mr. Adams, and embracing a proof of knowledge beyond the medium's own. He afterwards addressed Mr. Brigham, in such a manner as to interest him in the investigation of Spiritualism, in regard to which, till then, he had been entirely skeptical. Soon after this the writing was commenced and continued through four years, the medium being in an unconsciously entranced state while writing. The whole manuscript bore a strikingly exact resemblance to Mr. Adams' peculiar chirography in his later years. Facsimiles of both are given in the book; also of writings signed by Mrs. Adams and George Washington, through the same medium, and which are singularly faithful imitations of the chirography of these two persons when in the earth-life.

The "Messages" purport to be a history of Mr. Adams' reception and experience in the spirit-life, embracing addresses made to him by numerous worthies who had preceded him, with responses from himself, and reflections on various topics. The whole, by the author's request, was revised for the press by Allen Putnam, Esq., of Roxbury. Both Mr. Brigham and Mr. Putnam seem fully convinced of the authenticity of the work. The latter, in his preface, refers to the messages themselves as containing, to his mind, strong internal evidences of genuineness. He says, however,—

"In most communications spirits get embarrassingly blended with their mediums. In this work, Mr. Adams only at intervals shows *himself fairly:* he gets mixed up, diluted, and yet the production, essentially, is from him.

"The literary style of these pages though not uniform, is prevailingly smooth and perspicuous. Though sometimes diffuse and abounding in adjectives, it is never mystical nor meaningless. Looking at the language and thought together, we find some passages that are little better than commonplace and prosy; others that come near to being wearisome repetitions; yet very many—most—of the paragraphs are lively and interesting, while not a few rise to genuine eloquence, and command general admiration." * * * "We are here furnished with some very good poetry, and, besides these qualities, there is a remainder that baffles my critical skill." * * "My proposition to suppress a large part of the poetry he [the spirit] declined giving his assent to."

Yet he considers that—

"As a whole, the book is pervaded by a novelty, life and power, and, being produced by him at a great disadvantage, will do no discredit, in considerate minds, to the ripe scholar and active thinker who inspired the pen."

"This narration is essentially an appeal from the heavens to every soul to free itself from the dwarfing influences of even common sectarism and common church creeds."

On examining the book, we find good reason for these criticisms and qualified commendations; and we wonder not that the reviser was anxious to suppress the "poetry." In fact, so markedly is the style throughout that of an uncultivated youth, and so different from what we should expect from the "Sage of Quincy," the "Old Man Eloquent," that it is difficult to believe he had any hand—or anything more than a hand—in it. If he, or any other of the "radiant immortals" who are introduced, really furnished the essential *ideas* set forth—and this we will not undertake to dispute—yet *in expression* they have surely got so "mixed up and diluted' with the medium, that it is quite impossible to make any distinction. We judge that the book will not improve the general reputation of spiritualistic literature, nor carry conviction to minds skeptical as to spirit-intercourse. Yet its production under such circumstances presents a weighty problem to the candid student of psychical laws. Whence did it come, if not from the source claimed? Let him answer who can. Possibly the work may serve to call attention to and illustrate the laws, as yet little understood, of the transmission of thought through media.

THE PROVIDENCES OF GOD IN HISTORY: A lecture delivered through and by L. JUDD PARDEE, at the Melodeon, Boston, Sunday Morning, July 25th, 1858. Boston: Published by Bela Marsh.

This is a well-printed pamphlet of 32 pages. Not every mind has the power to penetrate the external of the complicated and seemingly chance-directed drama of human history, and distinctly perceive the agency of the Divine Hand therein, or the wisdom, beauty and majesty of the mighty plot that is being enacted through human instrumentalities. Mr. Pardee here shows that he has had some glimpses behind the veil. His style of expression, however, is peculiar, and often obscure. Those who can, through his *outre* garb, see his meaning, will in this lecture behold the outlines of gigantic thoughts, and find suggestions of mighty import.

THE GREEN MOUNTAIN SIBYL has made its appearance, and is a great improvement on its predecessor. Its tone is liberal and catholic; and we doubt not the modern "Sibylline leaves" will be more worthy of regard and preservation than were the ancient. Edited and published by A. C. Estabrook and W. Scott Abbott, Sandusky, Vt., at $1.50 a year in advance.

P. S. The following note just received from the proprietors of this paper indicates that the new enterprise has met with a perplexing obstacle. Those interested will take notice and govern themselves accordingly:

SANDUSKY, Vt., Jan. 15, 1859.

BRO. NEWTON—Dear Sir: Please say to the readers of the *Green Mountain Sibyl*, that the subscription list of said paper was stolen by some fiend in human shape, on last evening. This is to notify them to be on the lookout for the *impostors!* Pay no attention to their calls for money, or other maligaity they may put forth.

Yours truly, ESTABROOK & ABBOTT, Proprietors.

THE SPIRIT GUARDIAN is the title of a new candidate for the support of Spiritualists, hailing from Bangor, "away down east." It presents a good appearance, and its editorials exhibit considerable facility in the use of the pen. Geo. W. Brown, Publisher; $2.00 a year in advance.

THE CRESCENT AGE greets us from the far west. It is a small but spicy sheet, claiming to represent not alone the Spiritualists but the Liberalists in general of Rockford, Ill. Published monthly at 50 cts. a year. The editor's name is not given.

THE HOME GEM is a small monthly paper for the juveniles, just commenced by Mrs. Anne Denton Cridge, at Cleveland, Ohio. Price, 12 1-2 cents a year.

We will only add that if these new enterprises base their hopes of success on the supposed *liberal* support hitherto accorded to the Spiritualist press, we fear they will be disappointed.

SCRIPTURE ILLUSTRATED by moral and religious Stories, for little children. By Mrs. L. M. Willis. New York: Published by Joel Tiffany, Fourth Avenue, for the use of Sabbath Schools.

FIRST BOOK OF THE CHRISTIAN RELIGION. By T. L. Harris. New York: New Church Publishing Association, No. 147 Broome St.

HESPER, THE HOME-SPIRIT. A simple story of Household Labor and and Love. By Elizabeth Doten. Boston: Abel Tomkins, and Brown Taggard and Chase.

STUDIES OF CHRISTIANITY: or Timely Thoughts for Religious Thinkers. A series of Papers, by James Martineau. Edited by William R. Alger. Boston: American Unitarian Association, 21 Bromfield St. 494 pages, 12 mo.

ATHANASIA: or Foregleams of Immortality. By Edmund H Sears. Fourth Edition. Boston: American Unitarian Association, 21 Bromfield st. 340 pages, 12 mo.

THE LIFE OF THOMAS PAINE, Author of "Common Sense," "Rights of Man," "Age of Reason," etc., etc. With critical and explanatory Observations of his Writings. By G. Vale, Editor of the Citizen of the World. Boston: Printed and Published at the Boston Investigator Office, by J. P. Mendum. 192 pages, 8vo.

THE PHILOSOPHY OF LIFE. By E. Winchester Loveland. Boston: Bela Marsh. New York: S. T. Munson. 12mo., 532 pages.

The above works have been received from the publishers, and will be noticed as soon as may be.

'FREE LOVE' FRUITS OF THE LATE REVIVAL.

A friend residing in New Jersey, whose word we regard as good authority, in lamenting the want of interest in Spiritualism in his vicinity, gives the following forcible reason therefor:

"The natives of this part of the kingdom of New Jersey are grossly material and actively sensual; therefore any attempts to procure subscriptions to the AGE have thus far failed. You will not wonder at it when I tell you that within the circle of my acquaintance—which is not large—there have been born during the last two months, twenty-one illegitimate children, among the young female converts of last winter's revival, in the Methodist Church. This will give you a faint idea of the state of society here."

The following item is also to the point:

FREE LOVE.—A Methodist class leader in Troy, N. Y., has eloped with one of the sisters of the Church, who was converted during the late revival excitement. The runaway husband has left a wife and three children behind—so says one of our exchanges."

We do not present these facts as bearing specially against our Methodist friends,—though they would do well to modestly remember them when inveighing against the "immoralities of Spiritualism." They simply illustrate a law—a weakness, if you please—of human nature, not peculiar to any sect or people. When persons of both sexes are brought closely together in social and sympathetic relations, as in revival meetings and "praying circles," there is always more or less liability to such results among the inexperienced and the unguarded. We have known observing and cautious pastors to discourage the popular "revival measures" on account of this liability. The self-righteous uncharitableness of our sectarian denouncers is receiving a just rebuke, and from a quarter they little anticipated. "Let him that is without sin," etc.

Sunday School Books.

A correspondent asks—"If we should establish a Sabbath school can we be supplied with suitable question and library books for such a school? Such books will be called for, and where can they be found?"

We are pleased to know that attention is being turned in this direction among Spiritualists, but regret to say that this needed department of Spiritualistic literature has thus far been almost wholly neglected. The demand, however, will soon create a supply. (Our notices of New Publications indicate a beginning in this direction.) There are doubtless numerous volumes among the Sunday School publications of the more liberal sects, as well as among the miscellaneous issues of the press, which would be unexceptionable as library books; but our occupations allow us no time to make the extensive examination necessary for a selection. Very probably, too, there may be question-books which could be used to advantage till a suitable one, taking a broader range in the realm of universal and practical truth than most question-books venture on, shall be prepared. We invite suggestions from readers who may be acquainted with such works.

We would add, however, that an intelligent and truly spiritually-minded teacher need not hesitate to use any sort of a text or question-book, or even to proceed with none at all. There is some truth everywhere, and a competent teacher should be able to so present the truth that the pupil will accept it in preference to the error, wherever found.

Mrs. Hayden in New York.

Our New York friends will be pleased to learn that Mrs. W. R. Hayden has made arrangements to spend a few weeks in that city, where she will give an opportunity for the investigation of the spiritual phenomena which occur in her presence. Mrs. H. is so well and favorably known, that she needs no recommendations from us, either for her wonderful gifts as a medium, or for the strict integrity and womanly excellence of her character. She carries her own recommendation with her, in her ingenuous manners, urbane disposition, and a reputation which stands without a blemish after occupying for years a position which is open to the assaults of the unprincipled, the bigoted and skeptical—that of a public medium. We especially recommend those who have been perplexed by bogus manifestions to visit her, and learn, for instance, what a wide difference there is between the genuine manifestations and the bungling counterfeits of knaves and tricksters. Mrs. H. receives visitors at Munson's rooms, No. 5 Great Jones street.

Case of Inward Perception.

We find the following in Mrs. Child's Life of Isaac T. Hopper:

A singular case of inward perception occurred in the experience of his [Hopper's] own mother. In her Diary, which is still preserved in the family, she describes a visit to some of her children in Philadelphia, and adds:—

"Soon after this, the Lord showed me that I should lose a son. It was often told me, though without sound or words. Nothing could be more intelligible than this still, small voice. It said, Thou wilt lose a son; and he is a pleasant child."

Her son James resided with relatives in Philadelphia, and often went to bathe in the Delaware. On one of these occasions, soon after his mother's visit, a friend who went with him sank in the water, and James lost his own life by efforts to save him. A messenger was sent to inform his parents, who lived at the distance of eight miles. While he staid in the house, reluctant to do his mournful errand, the mother was seized with sudden dread, and heard the inward voice saying,—"James is drowned."

She said abruptly to the messenger,—"Thou hast come to tell me that my son James is drowned. Oh! how did it happen?"

He was much surprised, and asked why she thought so. She could give no explanation of it, except that it had been suddenly revealed to her mind.

BELIEF IN SPIRITS.—As far as we can ever look into the mists of antiquity, and trace the history of the Teutonic nations, we find a universal belief in the existence of familiar spirits, known among the peasntry of different countries by the names of nickers, brownies, poulpicans, hobgoblins, and elves.

Correspondence.

Imposture, Fanaticism and Fallacy in Spiritualism.

In the deliberations of the spiritualistic savans, on the causes of fallacy in spiritual communion, and the actual problem of whether spirits communicate with earth at all, (a question which appears to be raised just now at the instance of a few persons who have encountered trickery in the commercial part of Spiritualism,) it seems to me that the many human motives for the practice of imposture—but still more the prevalence of the most astounding fanaticism—does not receive its due share of consideration. I find very much stress laid upon what the spirits ought to do and yet fail in doing, together with what the mediums ought to be, and are not; but yet very little is said about what human nature really is, and what the world of human nature has a right to expect from itself.

For instance:—two years ago, in the very commencement of my own investigations, I met with a gentleman whose entire faith in the spiritual philosophy was based upon the communications and tests received from a certain spirit-uncle, by whose shrewd and excellent advice the human nephew was accustomed to regulate all his business transactions. After looking dubiously on the philosophy which thus surrendered the chief function which distinguishes humanity, individuality, into the hands of a power *without* the plane of human action, I lost sight of this gentleman till within the last five weeks, when I met him in the ranks of the most bitter antagonism against the "fallacy of spirit-communion." Upon inquiry into the cause of this great change, I am told that whereas the mortal uncle had promised to leave the nephew a certain sum of money, which he failed to do, the spirit-uncle had promised to assist the nephew to the possession of this sum, and failing likewise, the said nephew declared that Spiritualism was a humbug. True, he could not make me understand why the spirit-uncle should not be quite as faithless in promises as the mortal, or by what law a spirit passed from the immediate details of earthly affairs should transact business better than when he was personally engaged therein. His uncle was a boaster, he said, on earth, and therefore he could quite understand the non-fulfillment of his *earthly* promises; but that was quite a different thing with spirits. Why it was so different he could not inform me. Possibly because both the law of the communion and the condition of the spirits being points upon which humanity is just now most profoundly ignorant, humanity deems itself called upon to declare what *ought* to be, just because it does not know what is.

In the same category I find innumerable persons buying damaged goods of *honest* tradesmen, for sound ones, swearing by the respectability and honor of wholesale swindlers called merchants, lawyers, and stock-jobbers,—laughing at the practical jokes of the capital good fellows of their acquaintance, repeating the petty thefts, cunning falsehoods and irresistibly droll acts of malice and deception of their little children, as evidence of their precocious ability to deal with the world in the world's own coin; and yet, when swindling, deception, falsehood or malice is manifested by the very same merchants, jobbers, traders and children—when without change of heart they have simply changed their country, and put off the cloak of an earthly body for the coat of a spiritual one, indignant humanity cries out, "diabolism or imposture,"—that is to say, spirits of bad men and ill-instructed children cannot manifest their real natures without being evil spirits, unless, indeed, the whole system is a fallacy.

I need not point to the case of Christ's being unable to perform the same mighty works in his own land that he did in Capernaum, because the illustration is so often cited by Spiritualists that one would think the world had never afforded them any other evidence that conditions were necessary for the production of results; nevertheless, out of two-thirds who have put their hands to the spiritual plough and turned back, we find it is because the spirits have not produced certain effects; no matter whether the causes existing were adequate to their production or not—whether the *Spiritualists* themselves understand the causes or could appreciate them if they were presented—or, as it often happens, whether there were any causes existing at all.

As to the fact of imposture being practised, for my own exceedingly simple part, I should look upon the absence of imposture in most mercantile transactions, as a greater phenomenon than the bodily descent of a whole army of Holy Ghosts. How many of the real *bona fide* mediums of the day have devoted themselves to the exercise of their gift for the simple love of the cause! And has the world the smallest right to expect such devotion from them? The manifestations, as a general rule, have fallen *unsought* upon the subjects of them; as an invariable rule they are externalized through the *physical* and not the moral conditions of the medium; and what is there in the exercise of any art, science, or mode of occupying time which is exclusively to benefit others, which should exclude the mediums of to-day from occupying that time in earning their bread therewith? Why should any one set of human beings become vagrants, beggars, or starve, that they may thereby confer the results of an unsought gift, their time, vitality, labor, upon the world, free of cost? If this be a gospel which should be *given* to the poor, why should the poor be the givers? Why should wives, children and dependants starve, in order that the mediums (who, from the Galileans downward, were always of the poor,) should vagabondize about the world begging their bread in order to gratify those who do not want to pay fifty cents for the privilege of insulting, cross-questioning and never thanking them for the knowledge of immortality.

The old law of *caste*, which in India and Judea separated religion from science and life practice, gleams out in all its superstitious deformity in the murmurs of those who complain that spiritual mediums do not come under the law of ordinary day-laborers, and therefore have no right to be hired, as they would rather inflict upon the world legions of mendicants, who, like the Friars of old, became the most fruitful sources of imposture, degradation and public abomination. They would rather draw the line of demarkation still stronger between the holy and unholy, and pretend that honest labor and the interchange of gifts is profane, and beggary, monasticism and levitism sacred, than sanction the system of paying mediums,—leaving it to be inferred that the mediums are either too sacred to be paid, and should therefore be set up in temples to be worshipped, or else are too unworthy to be paid, and therefore should not be employed at all. And here opens to us one of the sources both of fallacy and imposture in this cause,—of fallacy, because whilst the world persists in deeming one part of God's law sacred and another profane, fanatics will always be found whose veneration is large and whose perception is small, who will go forth as martyrs and apostles, under the full persuasion that they have a wondrous mission to perform, which sanctifies them above the ordinary habits of low, vulgar commercial humanity.

Either time should be paid for as an article of trade, or set apart as the property of the community. In the first case you have on the one side the advantage of an effort on the part of the medium-trader to study the law, accomplish himself in his calling, and thus present an acceptable article; while on the other hand, you have all the disadvantages of an over-reaching mercenary, who, desiring to obtain the prof its of his trade, has not either the industry or ability to master its details, and therefore resorts to imposture; while in the second case you have the old sectarian impiety of deeming that all that concerns the eternal life of man is too sacred to come in contact with commerce, leaving poor commerce and science,—the real gospel, as I take it, in which we may best arrive at a knowledge of the works of the Creator,—forever unvitalized by the influence of religion.

I am quite aware of the fruitful source of imposture which a craving for the dimes of the world proves in Spiritualism. For instance, conditions are absolutely necessary with the best of mediums, for the production of the external phenomena. For many months I sat as a test-medium myself, and know that the slightest change in the atmosphere, the quality of a meal of which I had partaken, the subtle aura emanating from the place, furniture and even dress of myself and my surroundings, were all influential in affecting the conditions. When I add to these the minds, magnetisms, thoughts and purposes of every person that approached me, and my own entire ignorance of how to classify these things or conform to the workings of a law of which I felt the force but had not the understanding of, I was not surprised, however, I might be mortified, to find that while at one time I was able to give what both myself and my sitters would acknowledge to be unmistakable tests (sometimes *every* requisite test) of spirit-presence, at other times I could obtain nothing but a mess of folly and error, which, while it manifested effort *outside of myself*, was either proof of nothing but folly and error, or else an inability to create conditions which did not exist. Now in cases where a dependant wife and hungry little ones are waiting for the fifty cents that the regular test-mediums are to receive in exchange for presenting intelligence which they have given before—but somehow, they know not why—cannot give now, is it too much to fear that mediums who have been simply *physically*, not *morally* gifted, may be tempted to impose?

In presenting this hypothesis I will not be misconstrued. I am not defending imposture, but simply pointing to the human and ordinary sources from whence it may be expected to arrive. Here, however, we present a temptation, neither stronger nor weaker than that which induces the tradesman to sell damaged goods or the merchant to swindle. There are many others equally potent—the love of notoriety, the love of imposition, or the same deliberate villany which influences the man who cheats at cards or uses false dice. I acknowledge that all manner of imposition has been and is now practised in Spiritualism; and yet, strange to say, I am no more impressed with the falsehood of spirit-communion than with the belief that sound goods, uses in commerce, and genuine dice do not exist, because there are counterfeits. On the contrary, I am fully impressed that the counterfeits never could have arisen except upon the staple foundation of the genuine article.

One of the strangest paradoxes in this system of imposture, to me, appears the fact that whilst mountebanks and conjurers are so exceedingly expert in performing tricks that place the art of jugglery high in the scale of human ingenuity, the deceptions in Spiritualism should usually be so clumsy and so unscientific that the chief difficulty is to find the credulous in their authenticity. Another and a still more striking paradox is the invariable rule of charging all this mass of manifestation of simply *human* Spiritualism, upon the law of superhuman Spiritualism; or rather resolving that as the inherent tendency to roguery which exists in every other branch of human effort, where rogues as well as honest men take part, is permitted to appear in Spiritualism, hence that there can be no truth in Spiritualism at all. Admit that there is a great deal of roguery in human nature, and we think you will arrive at the root of the evil; admit that while Spiritualism, like a hot-house process, externalizes the real nature, and forces into prominence what was only latent before, there is no "ism" nor no mere precept of good men or good spirits which can supercede the natural law of growth in the plant of the human heart, or convert rogues, cheats and mercenaries into unselfish, high-principled philanthropists, *until* the good seed planted in their hearts has had time to unfold in the due order of experimental practice.

It was my purpose to speak of the immense amount of fanaticism which in my wandering mode of life I perceive harnessed to the overladen pack-horse Spiritualism. I find, however, that I have trespassed too much on a space which can doubtless be better filled, and will reserve my remarks on this subject for another occasion, only asking leave to add a few closing words on the vexed question of fallacy in spiritual communion.

Has it never occurred to those really earnest seekers who love the cause not as a cause, but as a truth, to apply the universal test to some of our most accredited mediums—namely, the almighty dollar? I have the highest respect for Miss Kate Fox and Mrs. Brown. I name these ladies because I am informed they have been already subject to the strictest possible scrutiny, and the phenomena occurring in their presence seem to be more varied and incapable of simulation than most others;—I name them, too, because a personal acquaintance with them has taught me to respect them so highly that I do not fear offending them by the proposition I am about to make. I am myself poor enough in the gifts of fortune. I refuse to avail myself of the opportunity now open to me to grow rich by my capacity as a spiritual lecturer, not because I deem myself too holy to do so, but simply because the generality of committees in the towns I visit are generous, unselfish, and not very wealthy workers, and do not deserve to be fleeced with exhorbitant demands on the part of mediums. Besides, I am not ashamed to confess, in these days of recantation, that I love my spirit-friends more and more, and have so much occasion to be grateful for the glorious light of Spiritualism, that I have ceased to set a very exalted opinion on the world's goods beyond what the decencies of life require; which, in my fanaticism, I am very certain will be met, in answer to my honest efforts, through the blessing of God and the aid of the spirits; and yet, even in this unpromising condition, as regards dollars and cents, I am perfectly willing to be one of twenty persons to ensure to Mrs. Brown or Miss Kate Fox five hundred dollars apiece, if either of these ladies can and will come forward and publicly confess to a system of imposture revealing and proving to the perfect satisfaction of all beholders, how the manifestations claiming to be spiritual were made by them, and this so conclusively that each beholder shall be able to practice them *for himself*, and that the explanations thus rendered shall *cover the entire ground*—namely, *every* phenomenon and *all* the *intelligence* that has been manifested through these phenomena. I do not pretend to say that such a disclosure would affect one single honest medium, or advance one step towards exploding Spiritualism; but it would be something to know that whilst there was no departed spirit who might not manifest all the phenomena, still, there were human spirits who could so perfectly simulate it that we should no longer have an excuse for saying the intelligence and phenomena manifested at the spirit circle could *only* be accounted for on the hypothesis of communion with departed spirits; added to this, such a revelation would open to science such an immense range of intelligence which the human mind of the medium could compass in the name of Spiritualism, that I for one should think the lesson cheaply purchased with my five hundred dollars, though I might work for it like a galley-slave;—part with if, I would, however, cheerfully, under the conditions proposed, because, as I deem myself in Spiritualism to have found a pearl of price for which I could afford to throw away aught else, were it the whole world, so I should grudge nothing to compass by honest means the extent either of the truth or the fallacy. Commending my offer to the consideration of the seekers, doubters, recanters, &c., &c., and the few suggestions I have offered on the causes of fallacy to the student of human nature generally, I am a believer in spiritual communion, a practical experimenter on its benefits every hour of my life, and a still constant laborer in proclaiming this truth to others.

St. Louis, Dec. 27, 1858. EMMA HARDINGE.

Falsehood Recanted.

WILLIMANTIC, Ct., Jan. 13, 1859.

BROS. NEWTON, BRITTAN & MONROE:—Gentlemen,—Mrs. C. M. Tuttle and myself have recently visited Winsted, Ct., and other places on our way, and find our cause generally prosperous, and the *Spiritual Age* read by many. We trust it will be by many more, as some spoke of sending for it soon. Our arrival in Winsted was just in time to meet and confute a false attack made by a reckless man (a barber by trade), who, it is said, has heretofore belonged to every creed and kind of church in our land—to-day outside of all. His name is L. P. Franklin. He made the attack alluded to in a Debating Club, upon the question, "Is Spiritualism true?" In his over-zeal against the truth, he made the pretence that he had acted for Mrs. Tuttle in setting forth the subjects for her lectures, and gave the hearers to understand that collusion and deception had been practised both by Mrs. Tuttle and himself. The Winsted *Herald* came out in an article against us, believing it had got hold of another "glaring exposure of a deceptive medium." But we called the barber gentleman to an account; and the result was, as you will see by the *Herald* of 7th Jan. inst., that he was ashamed of his false statements at the debate, and did, both in the paper and in public meeting, retract, and exonerate Mrs. Tuttle from any deception or trickery. The opposition papers grasped at the charge like devouring wolves, and spread it, as they always do all falsehoods; but not one will see the recantation, much less notice it. Our friends may like to know the truth of the matter, and hence we send you the facts.

This same man was quite favorable and disposed to investigate last spring, when we were first at Winsted; and on our being attacked by one of their Reverend ministers, he (Franklin) then defended us, and in an article in the Winsted *Herald* of 18th June last, used the following language: "The lady (Mrs. T.), or the spirit, took the subject chosen by the committee and handled it in masterly style for two hours—a question that has puzzled the brains of the best men of every age and clime, viz: "Man's moral agency." The audience was invited to question or debate, and many had availed themselves of the invitation. One worthy citizen—a model Christian—occupied the floor for half an hour in questioning, to the entire satisfaction of himself and the audience."

This was Mr. Franklin's language at that time, and no fault was found as to a marked difference in any questions or subjects as alleged in his debate-speech. In the same debate, he cruelly attacked and misrepresented a worthy woman, a healing medium—Mrs. Hamilton—because of tests having been withheld from him at a time that he demanded them,—when thus demanded they always fail.

Yours truly, M. H. TUTTLE.

[The extracts from the Winsted *Herald* and other papers accompanying the above, sustain Mr. Tuttle's statements respecting the retraction and exoneration alluded to.—ED.]

Boston and Vicinity.

Th eMelodeon Meetings.

Mr. N. F. WHITE, of Seymour, Ct., spoke for the first time in this vicinity at the Melodeon, on Sunday last. Mr. White is a young man of pleasing address, and claims to speak in a state of unconscious trance, though with open eyes and every external appearance of consciousness. The style of his addresses is highly ornate and poetic—often merging into stately verse and musical, well-finished rhyme—sometimes, indeed, burdened by a redundancy of figure that obscures the point. It is impossible to do justice to his discourses by anything less than a verbatim report. We can but sketch a meagre outline.

The topic in the afternoon was—The Wants of the Present Age. It was remarked that every successive age, under the action of the grand law of Progress, has aspirations for something higher and better than the preceding. The food of the past is as unadapted to its wants as is that of infancy to the period of youth and manhood. The past had its conceptions of Deity. In one age, fiery Mars held the ascendancy—in another the goddess of Beauty was worshipped—and again Bacchus with his sensual train occupied the throne. But the present age is satisfied with none of these. Art now has its votaries and its resplendent achievements, and Science its revelations and its triumphs. These were portrayed in glowing terms. Science now seems to have reached the very apex of material advancement. It seeks to pierce the veil, and to reveal the glories of the spiritual realm. Its ears have caught the strains which come pealing down from the celestial spheres. Mystery no longer satisfies the expanding mind. Never again will it be satisfied with the dry bones of an effete theology. Sympathizing hearts on the spirit-shore stand ready to offer the living bread to supply the hungry soul. God has no mysteries to conceal from human knowledge. The idea that He has, had its birth in the insufferable egotism of men who deemed that incomprehensible which *they* failed to understand.

The evening discourse was on The Destiny of Man. In every created intelligence there exists a desire to know its destiny In the earlier ages of the human race, this desire did not extend much beyond the earth-plane. The animal predominated in man. But as his spiritual nature began to be awakened, it began to aspire for knowledge of the Beyond. This God-created desire is the power which has moved the car of Progress.

Each age has left on record its theory of human destiny. This was doubtless the best it could conceive; and had it rested content with putting it on record, it had been well. But the past has attempted to set the seal of authority on its conceptions, and has uttered maledictions against all who doubt.

Deity must have had a purpose in the introduction of human existence; but life would be worse than in vain were it to ultimate in either an eternity of hopeless woe, or of idle, useless enjoyment. The latter can never satisfy the aspirations of the soul. If introduced to a heaven of ignorance and inactivity, it would desire to plunge down into the lowest abyss in order to enjoy the pleasure of climbing up again the ladder of Progression.

The progress of the race from early ages of ignorance and barbarism was eloquently described, and man's future mundane advancement was pictured forth in glowing langnage. But not on earth is the goal of destiny to be reached. In the spiritual existence, man enters upon a new and endless career. But who shall portray this ascent of the celestial mountains? Language was well nigh exhausted by the speaker in endeavoring to shadow forth the glories of illimitable progress.

Some of the religious sects will claim that they are believers in progress; yet they cling to the conceptions and the authority of the past. This is inconsistent with the doctrine of Progress. The old bottles, shrivelled and weak, are unfit to hold the new wine. Progression is a doctrine of the present age. Conservatism itself progresses, even while protesting against progress. It occupies the ground to-day which yesterday it denounced. The mountain of limitless attainment is before us, and never will the human soul rest while it sees a higher to be attained.

The lecturer seemed to have in view almost solely the intellectual and artistic phases of progress. Had the grand requisites of moral and spiritual purification, so essential to true advancement and a lofty destiny, been more distinctly set forth, the discourse would have been more complete—though it was every way a remarkable production.

Mr. WHITE will again occupy the platform on Sunday next.

BOSTON CONFERENCE.—Question for discussion next Monday evening: "Is Modern Spiritualism a matter of faith, in contradistinction from knowledge?"

Spiritual Manifestions.

A Spirit Communication.

The annexed communication given through a medium in Boston to one who was entirely a stranger to her, will have an interest to very many of our readers:—

MY DEAR ——:—According to promise made through yourself, I come to this medium; making use of her as an instrument to convey my thoughts to you, and if possible, keep the cord of sympathy perfect as it ever has been; for in my looking back, I see you still the same—that is, you walk *alone*, even when surrounded with others. Your yearning heart goes out in vain for the full and true response to its innate capacities for love and sympathy. Some there are who can and do afford a small sip of the waters of life, but not the full draught which the longing spirit deserves. Nor can the longing cease; you must still feel the deathless thirst and wish to find the flowing waters of eternal life. But despair not; the fountain exists, and not one can smite the rock and unseal the living spring but yourself. Tire not in the journey. Arid wastes lie between you and the land of perfect love and life. There are some clouds in the heavens, some springs in the desert, some trees of fruit on the oases which here and there dot the sandy waste. Life is a struggle, a scene of active conflict, but there is rest and victory as the sure result.

You are not the one to faint and murmur, but resolutely nerve yourself for what lies in your onward course. Nor do you so much need *words of sympathy*, as hearts in which sympathy *lives*, and from it flows in rivers of life—such you shall yet have. True Wisdom clings not to the past, nor lives alone in the present, nor reposes in the dreams of the future, but eclectically gathers from the three branches of the tree of knowledge, all the elements which will enable you to fully appreciate the great work of Humanity. It is the germination of a seed which will expand into a beautiful tree, whose form, and foliage, and fruit, will bless and gladden your soul in days to come, and feed you with a drop from the great ocean of life.

Dear ——, the experience of the past will aid the wisdom of the present, and as the future unfolds you will be guided in your decisions—Love will whisper its counsels—caution give its warnings—Virtue make its appeals, and vice be stripped of its disguises,—and the heart will vibrate upon its thousand cords with new and untold melody.

There is a sympathy which angels can give and which buoys up the downcast soul in its trials, but still it does not meet fully the requirements of earthly existence. It will answer for the purely spiritual of human nature, but the nature of man is complex and it demands equal complexity in the nature which shall give it sympathy.

Man has always sought blessings of *man*, no matter how firmly he may believe in God or how earnestly he may trust in Him.

Such being the nature of things, those who are forced to seek in the spiritual alone for solace do not have their expectations met. It is well to think of the unseen and real, but not so as to absorb the mind entirely; for there may be blessings on earth overlooked and lost while we are gazing at the heavens.

Thus you see it is well to look to earthly duties in the holy fulfillment of which you come into closer connexion with the angels.

These few thoughts have been written to meet your mind at the present time; seeing your trials better than any earthly eye, I endeavor to minister to the same.

Now join with me in returning thanks to the Great Giver for all His blessings.

As the seed-time is followed by the abundant gathering in of the fruit of the land, so will thy blessing, Father, shed light and love o'er the darkened places of thy children, lighting them into thy kingdom. Wilt thou be to him whom my soul loveth a shield; keeping off unholy influences from his pure nature; and make him a true child of God, and the blessing shall be in the *fulfillment* of all holy natural laws. M.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Jan. 14th.

Question: The Trance, what is its rationale, and its relation to Spiritualism, and spiritual manifestations?

Dr. ORTON submitted to the inspection of the audience a series of writings, in different languages and colors, executed by Ruggles, the medium of the late Dr. Hare. He stated that on Thursday he received an invitation purporting to come from Prof. Hare, to spend the evening of that day with Ruggles. He did so, and received several communications as from the Doctor, the one of most public interest being that his writings on spiritual subjects left unpublished, were no longer in existence, having been burned.

The colored writings referred to purported to be addressed by a deceased Turkish gentleman to his son now in New York, and consisted of ten pages of note-paper, the majority of them closely and all handsomely written, in Armenian, so-called,—for he was not acquainted with the language,—and in Latin, French, the Phonographic character, the Hebrew, and English. The alternate lines, or words, or characters of these writings, varying on the different pages, were red, while the others were black—the whole claiming to have been executed with the same Faber's black lead pencil. The entire writing occupied thirty or forty minutes, was performed in the presence of the speaker, but not under circumstances to enable him to certify of his own knowledge that only one pencil was used.

Mr. ——: He could speak positively on the point of color. He took black-lead pencils and paper to Ruggles, and leaned over him while he was writing, and saw black, red and blue letters and words made with the same pencil. He was positive—there could be no mistake about it. The communications through Ruggles were most marvellous. He received one from his brother in the spirit-world, who stated that in answer to his wish, he had examined the Guano Islands in the Caribbean Sea, and went on to give him a particular account of them. He described the Great and Little Swan Islands, Bird and Rock Islands, the Island of Aves, and several others, giving their dimensions, the amount and quality of the guano on them, their productions, animals, etc. The Great Swan Island he pronounced the most valuable, and said that it was covered with guano from eleven to five feet deep, of most excellent quality. He gave the chemical analysis of this guano, which the speaker had verified and found correct, by the tests of the Assay Office, as well as many of the other facts relating to these Islands, which were confirmed by the records of the Atlantic and Pacific Guano Company. Twenty-three pages were written by Ruggles in eighteen minutes. A Fifth Avenue millionaire pronounced the whole matter a humbug, when he told him to write and seal his letter, and he would take him to Ruggles. He did so, and the five questions the letter contained were immediately and satisfactorily answered in his presence, making him a convert on the spot.

Mr. PARTRIDGE: Mesmer, in modern times, may be considered the father of trance. It is an abnormal condition—a combination of will and physical force applied to a subject by contact or manipulation. The subject thus influenced becomes unconscious of physical pain and external surroundings; and after coming out of the sleep, has no recollection of what occurred during its continuance. There are many degrees and shades of trance and its phenomena. On first entering it a person must have the aid of others—in his opinion—of one in the form and one out. The magnetizer he considered only as a channel for the operation of a spirit, who was the real agent in the production of trance. After having been in it once, a person may go into it, at least partially, without the aid of a magnetizer. In some cases the spirit of the subject becomes dormant, and the physical organs are used by a spirit as though they were his own. In deep trance, communications are generally reliable. The unconscious condition of the speaker, and the claim of the intelligence to be a spirit, go to sustain the supermundane origin of such communications.

Dr. GRAY: Will this explain the phenomena of somnambulism? A man who was a sleep-walker, got up in the night, saddled his horse, took what money he had, and rode into the forest and left them there, tying his horse to a tree. The property was only recovered by following the man in his next sleeping excursion, when he took a bee-line directly to them. When awake he was totally unconscious of the matter.

Mr. PARTRIDGE was of the opinion that this must be considered the work of spirits, probably with some valuable end in view.

Dr. GRAY: Then take another case. A week or two ago, a young man in a somnambulic sleep threw himself out of a fourth-story window, and of course was killed. Was that also the work of spirits?

Mr. PARTRIDGE replied that in that case the control was probably imperfect, and an accident occurred. Somnambulists have been known to walk the ridge-pole of a house, and everybody understands that if they are then disturbed by injudicious attempts to rescue them, they will fall. The influence which sustains and directs them is delicate, and liable to be broken in various ways.

I. B. DAVIS: Would you include insanity in the same category?

Mr. PARTRIDGE: No. Insanity is a disease, and its quantity in a community is not to be determined by the number of persons in the Insane Asylums.

Dr. GRAY: The trance may be defined to be the torpor of the nerves of sense, accompanied by lucidity of the intellect. That is the difference between trance and coma. Sensation remains in coma, but intelligence is gone. The nerves of the system may be divided into importers and exporters. Trance is a torpor of the importing nerves; coma a torpor of the exporting nerves, with obliteration of mentality so far as we can observe. When trance exists fully, notwithstanding the external senses are paralyzed, the person can hear, see, feel, taste, smell, with infinitely more acuteness than in his natural state, even objects in the external world. His mind has a mode of doing this which we are to explain if we can. Mr. Partridge says a spirit comes and tells the man. This double-headed hypothesis that a spirit can see, and that a man cannot, was not sufficient to his mind. Some can read a book when placed on the stomach; others, when it is brought in contact with the head. His theory was that the exporting nerves take on the duties of the importing—that the solar plexus, or second brain, reads, instead of the optic nerve. This, however, would not explain the spiritual part of the phenomena. To explain these we must presume the presence of spirits. By coming in rapport with a person in a trance, taking hold of his hand, the entranced party sees, hears and tastes through the other's organs. Pierce him and he will not feel it. Touch the other with a pin and he will scream. By the same law he may come in rapport with a spirit, and see spiritual things. Without the use of the sensational powers of the spirit he could not do this. He has to come in rapport with the spirit as with a man, and see through his organs—his physical organs; for the spirit continues to have a physical body forever. Interpolations occur in this way. He may cease connection with the spirit for a moment, and come in rapport with some one else—a person in the form—and an incorrect answer will be given. This was his hypothesis to account for lying spirits, and was altogether more rational and scientific than the other.

There never had been a religion founded, which could not be traced directly back to a person in a trance state. So its relation to Spiritualism was most intimate. We were just coming to understand something of the laws of trance. Numa Pompilius received twelve tables from a female spirit, which laid the foundation of Roman law. The Greek, Jewish, and other religions are also full of it. In ancient classic times nothing was done without consulting a woman in a trance state, with her physical powers closed, and the spiritual open. In many cases we have not the true trance, where a person uses his nerves to see and hear all he discovers. Mania a potu was not true trance. He had witnessed much of it while Resident Physician at the New York Hospital. It is a result of the abuse of the nerves of sense. The images seen are all subjective. The papillæ of the nerves, which yield and form actual images of the objects seen in natural sight, become mad, and form themselves into multitudinous and hideous shapes without reference to external objects. In trance, the eye may be dug out without altering the vision. In the drunkard's case, the nerves run an awful riot, particularly at night, at the accustomed hour of repose; and unless the good physician can induce a sound sleep, he will remain a prey to his illusions until death closes the scene.

Trance, in his opinion, when opened to the degree of spiritual sight, requires the presence of a spirit. The two must come in rapport. A man cannot see spiritual things without the aid of spiritual organs through which to look. Then, as he has spiritual senses, he can see, hear, feel, etc., by virtue of those senses.

Mr. WESTON related some interesting facts, after which the debate on trance was continued by Dr. Orton, Dr. Hallock and Dr. Gray—the views of the two former being substantially as reported last week.

The question for the next session is, "The Philosophy of the Circle; its uses and abuses." J.R.O.

Various Items.

THE HATCH CASE.—B. F. Hatch having broken the terms of the compact of separation from his wife, and persisting in following her about and annoying her, she has commenced a suit for divorce on the ground of ill-treatment. The allegations in her complaint before the court picture her husband as one of the dirtiest and most disgusting of "free-lovers," as well as one of the meanest of husbands. He represented, before marriage, that he was a practising physician in New York, with a business worth $10,000 a year, and that he could supply his wife with all the comforts and refinements of life. After marriage she found that he did nothing as a physician, and that he depended on the exercise of spiritual gifts for a living. She consented to go into the lecture business if Dr. Hatch would provide for her mother, but he has never given her more than ten dollars, and she has wanted the necessaries of life, having previously depended upon her daughter. He was very niggardly towards his wife, giving her presentable outer garments, but refusing to allow her flannels, and often compelling her to walk to and from her lectures in inclement weather, to save coach hire. When exhausted by her efforts, he refused to procure her more delicate and nourishing food, of which she was much in need. He frequently neglected to provide board for her, but accepted invitations to private houses, where he stayed till the welcome was worn out, and she subjected to the mortification of knowing that it was so. He provided her with no pocket money, and allowed her no discretion in money matters. His penuriousness descended to the smallest things, and he would count over the clothes she had prepared for the laundress, and find fault that she had sent too many.

But Mrs. Hatch brings graver complaints than these. In New York he introduced her only to abandoned men, one of whom, Dr. Lyons, was obliged to fly the city to escape lynching by exasperated husbands and brothers. About three months after their marriage, Dr. Hatch boasted to her of his infidelity to his former wife, and of an illicit intercourse with others; and he gave her to understand that his power and influence over females was such that he could have illicit intercourse with them, saying that "had he access, no married woman could withstand his powers of seduction." Mr. Hatch was guilty of unmentionable immoralities in her presence to the damage her health and delicacy. He introduced her to the society of a female of abandoned character, was intimate with such female, and was guilty of familiarities with her in his wife's presence. He caused Mrs. Hatch to associate with her and treat her as an equal. He kept the miniature of such female among his private things, thereby wounding his wife's delicacy, and causing her to be suspected of keeping association with an abandoned female; at other times Mr. Hatch has been guilty of indecent and immoral practices, so as to render it unsafe for her to cohabit with him. Mr. Hatch is a man of large size and great physical strength, and has in his employ some persons of vicious habits, who, Mrs. Hatch believes, are planning to carry her off by personal force and inflict some serious injury upon her, and she is subject to constant anxiety as to her personal safety. On these grounds Mrs. Hatch asks for divorce, and she makes out a strong case, a very rank and flagrant one.

It is with great reluctance that we give publicity to this matter; but when the Doctor comes forward to make such sweeping charges as he prefers against Spiritualism and its professors, it is due to the public to know something of the antecedents of the witness who voluntary assumes the stand to give testimony against a large and respectable class of people.

SET FREE.—Seven Spiritualists were excommunicated from the Congregational church at Lee, Sabbath before last.

Why was Pharaoh's daughter like a broker? Because she got a little *prophet* from the *rushes* on the banks.

Obituary Notices.

GONE TO THE SPIRIT-WORLD. On Thursday 6th inst., GRACE, an interesting daughter of Mr. and Mrs. S. T. MUNSON, of New York, was welcomed by her already departed friends into the spirit-world, her disease being croup.

The closing scene of this child's earthly existence was deeply interesting. As the hour of her change drew nigh, she saw anxiety and grief depicted in the countenance of her parents and others who surrounded her bedside. Perfectly rational, and sensible of her situation, she begged of them not to grieve for her, for, said she, "The angels tell me I won't die—that I will merely pass away, but will live still, just as much as ever. I will love you just as much as I do now, and will often come to see you." She seemed to be entirely insensible to the terrible distress which her body was apparently undergoing, and most of the time seemed to be conversing and playing with spirit-children and other invisible friends, whom she called by name; but whenever she was spoken to by her parents or her aunt, she would answer with perfect rationality. She described to them the mansion she was to occupy as her future home, and said that when they came to the spirit-world they would enjoy it with her. Such "death-bed scenes" are instructive to all who have hearts to appreciate them; and we tender both our condolence and our sympathetic rejoicings to the family who have been bereaved of a sunny form in the external, but who have gained a representative in heaven.

In Rockport, Mass, on the 9th inst., of heart disease, Mr. WILLIAM NORWOOD, Jr,, aged 60 years.

The deceased was suddenly cut down, having enjoyed unusually good health during the winter and up to the last hours of his life. Accompanied by his wife, he was on his way to pass the evening in the society of a friend, when he was obliged to stop at a near neighbor's house, where he soon expired without a struggle. He was fully prepared for the summons, having had frequent warnings; and death had no terrors to him, as through its portals he expected to enter the shining mansions.

Mr. Norwood was the well-known, gentlemanly and kind proprietor of the "Pigeon Cove House," that favorite resort of professional men and others during the hot season; and many noble hearts in Boston, New York and other cities, will deeply sympathise with the bereaved widow who walked by his side in faithful companionship during nearly thirty-six years. Suddenly he was called and the stroke is heavy upon the loved ones left behind, but it was the Father's voice inviting him to a seat in the Heavenly home. Rest thee there, dear Brother! May the rich consolations of the Gospel fall as the dew of healing upon the widow, the only daughter (who is the companion of the Rev. H. C. Leonard of Waterville, Me.,) and upon all who mourn this dispensation; and may we all be renewed by the remembrance that, as "in the midst of life we are in death," we should "set our affections on things above." J. H. F.

PASSED TO THE SPIRIT LIFE. On Tuesday 11th inst., Miss SARAH E. MORSE, 22 years, only daughter of Mrs. Sarah M. Morse, of Portland, Me.

Thus has a dearly beloved daughter and sister been called to mingle with the pure ones above. One tie only seemed to bid her stay; it was that a widowed mother would be left without a daughter to comfort her. She had long been a believer in spirit-communion and as consumption wasted her earthly form her faith strengthened. She saw and pointed out the spirit waiting to convey her home; bidding her afflicted mother and brothers an affectionate adieu she exultingly passed away.

Her life she adorned with purity and truth. Her departure has left a deep impress on the minds of her friends that spirits do indeed visit mortals in the flesh. C. C. YORK.

ONE MORE AMONG THE ANGELS. Samuel C. Taylor formerly of Woodstock, Vt., left his material form at Charleston, Ill., aged 44 years, on the 23d of Dec. He was walking on the railroad track when a train was approaching, and stepped aside, probably thinking himself secure, when the tender struck him, and instantly severed the tie that binds soul and body together. He leaves a wife and two children at Ill., and two at Woodstock, Vt. May the good Father's love protect and bless the bereaved ones and give them resignation to his Divine will and dispensations. M. S. TOWNSEND.

PASSED ON. GEORGE ARNOLD REDMAN, only son of Dr. G. A. Redman, passed on to meet his angel mother, on the morning of the 17th inst., at 4 o'clock, at Hartford, Ct.

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JANUARY 22, 1859.

LETTERS RECEIVED.—J L Smith, Hawkes & Bro, C A Leach, O E Bigelow, S Moyer, E W Knight, E Hance, P K Wilson, G W Fairfield, S S Lyon, W Davis, H Anderman, J H Farnsworth, A B Whiting, W Reese, J Webb, F Herbiln, J Jennings, O B Emery, J Giles, J W Farnsworth, H L Easton, H N Hurd B Tillotson, O S Poston 2, J N P, J N Blanchard, G Puffer, S M Peters, M F Rogers, F Johnson, A S Monroe, W S Poor, S F Hoyt, A M Page, J Landon, R Wilson, W Anderson. J Howe, H R Roush, C Wilsey, H Clarkson, E Hardinge, L B White (all right), A Albertson, G A Northrup, J B Dunton, L Hoxie, S B Nichols, A J Davis, S Albro, A C Sikes, R Rowe, E P Gray, J Mixer, H P Fairfield 2, J A Hoover, R Carpenter, Estabrook & Abbott, W A Jones, S B Nichols, L Woods, D. B Parker, A A Lee, J Small, I F Barry, A Hinckley, H F M Brown, S Hinshaw, T S Frisbie, J Savage, W P Stapp, F H Smith, S E Grissom, H N Greene, G A Ward, B Blood Jr, J B Husted, M L Fisk, "Levi," J H Mott, J B Radway, H C Whiting, W W Young, W H Williamson.

SPECIAL AND PERSONAL.

REV. JOHN PIERPONT speaks in Lowell, on Sunday, 23d inst.

F. L. WADSWORTH may be addressed till Feb. 1st., at Milan, O., care of Richard Burt.

MRS. C. M. TUTTLE will speak at Putnam, Ct., in Quinebaug Hall, at the usual hours of religious service, on Sundays, 23d and 30th inst.; at Willimantic the first two Sabbaths in February.

A. E. NEWTON, of the *Spiritual Age*, will speak in the Universalist Church, Marlboro', on Sunday, 23d inst. at 11 A M and 1 P M.

Mrs. M S. TOWNSEND will speak at Waltham, Jan. 23d; Quincy, 30th; Cambridgeport, Feb. 6th and 20th; Waltham, 13th; Clinton, 27th.

The Boston Editors of the AGE, A. E. NEWTON and LEWIS B. MONROE, will answer calls to lecture in the vicinity of the city.

L. JUDD PARDEE will speak at Mansfield, Sunday, Jan. 23d.

MRS. J. W. CURRIER, trance speaker and test medium, continues to answer calls for lectures. Address, Lowell, Mass. 2—tf

DR. H. F. GARDNER will answer calls to lecture in the vicinity of Boston on week evenings. Address at the Fountain House.

JAMES H. HARRIS, impressional speaker, will answer calls to lecture on Sundays Address Box 99, Abington, Mass. tf4*

MRS. MARY M. MACOMBER, trance speaking medium, will answer calls to lecture in any direction the friends of Progress may desire. Address Olneyville, R. I. 2—4t

MISS A. W. SPRAGUE'S engagements are—Jan. 23d and 30th, Willimantic, Conn.; Feb. 6th, Marlboro, Mass.; Feb. 13th, Worcester, Mass.; Feb. 20th and 27th, Quincy Mass.; Providence, R. I., March 6th, 13th, 20th and 27th.

A. B. WHITING may be addressed at Brooklyn, Mich., till Feb. 1st.

MRS. FANNIE BURBANK FELTON will lecture in Norwich, Conn., Jan. 23d; in Lamartine Hall, New York, Jan. 30th, and in Binghamton the month of February. Address, until Jan. 28th, "Willard Barnes Felton, Norwich, Conn;"—from Jan. 28th to Feb. 4th, No. 12 Lamartine Place, 29th street, New York.

A. J. DAVIS and wife can be addressed during the month of January at "St. Louis, Mo., care of A. Miltenberger;" or at "Alton, Ill." During February their P. O. address will be "Chicago, Ill., care of Higgins, Bros." They will probably visit Alton Springfield, Bloomington, LaSalle, Peru and Joliet, *en route* to Chicago, and then spend some time among the friends of Progress in the Northwest.

MISS EMMA HARDINGE will lecture at Columbus, O., on Sunday, Jan. 23d; at Brooklyn, N. Y. Jan. 30th, for the benefit of the poor; during the month of February at Boston, Lynn, Lowell and Groveland.—[In this month Miss Hardinge is fully engaged.] In March, at Philadelphia; in April, at New York. For the week days of these months she will receive applications to lecture. In May at Providence, R. I., and Worcester, Mass., Nashua, N. H., and other places week day evenings where her services may be needed; in June at Portland, Me. and Oswego, N.Y. Next Fall and Winter Miss Hardinge designs to labor exclusively in the West and South, as far as New Orleans, and requests applications for those districts to be addressed during the Spring and Summer to her residence, 194 Grand street, New York.

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

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. 1—4t Address, office of *Spiritual Age*, JOHN HOBART.

MEETINGS IN BOSTON.

MR. N. FRANK WHITE, of Conn., will speak at the Melodeon, on Sunday next, at 2 1-2 and 7 1-2 o'clock, P. M.

A Conference Meeting is held every Monday evening at 7 1-2 o'clock.

MEDIUMS IN BOSTON.

DR. G A. REDMAN has arrived in the city, and will receive visitors at his former residence, 45 Carver street. Hours—9 to 12 A. M., 2 to 5 and 7 to 10 P M. A Public Circle will be held every Thursday evening, from 7 1-2 to 9 1-2. 1—tf

In consequence of domestic affliction Dr R. will be absent from the city for the present.

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

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

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

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

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

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

Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 12 Eliot street. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

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

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

Mrs S. S. RUSSELL, Inspirational Medium, B St., So. Boston, next door to Universalist Church, cor. Broadway. Hours 9 to 12 and 2 to 5. Terms reasonable.

Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, Tuesday and Friday evenings. 4

MRS. HAYDEN AT MUNSON'S.

The subscriber is happy to announce that he has engaged the services of Mrs. W. R. Hayden, of Boston, the celebrated clairvoyant and test-medium. Her "seances" will commence on Wednesday, the 19th inst., at the rooms for spiritual investigation, Nos. 5 and 7 Great Jones street, and will continue until further notice. Mrs. Hayden is widely and favorably known for her medium powers. It was through the instrumentality of this lady, while in England, that Robert Owen, and other distinguished men, became convinced of the truth of spiritual intercourse. Mrs. H. is also clairvoyant for the examination of disease, in the exercise of which gift she has been eminently successful. Hours, from 9 A M to 6 P M, every day (Sundays excepted), 4—tf S. T. MUNSON, 5 Jones street, New York.

PHILADELPHIA BOARDING.

M. A HENCK has opened a fine large house for permanent and transient boarders, at No. 202 Franklin street, opposite Franklin Square—a beautiful central location, with the comforts of home. 2—tf

NEW BOOKS!

**Twelve Messages from the Spirit John

Interesting Miscellany.

SHE IS DYING.

She is dying. Hush! she is dying. The sunlight streams through the plate-glass windows—the room is fragrant with the sweet breath of the southern flowers—large milk white African lilies, roses a nightingale would stoop to worship; Cape jessamines and camelias, with their large glossy leaves.

Through the open casement steals the music of playing fountains; and the light tempered pleasantly by rose curtains of embroidered satin, kindles up gorgeous old paintings with a halo bright as a rainbow. It is as if fresher sunshine were falling earthward on the bower of beauty. The canary sings in his gilded cage—*her* canary; and the lark raises his note higher and higher on the perfumed air. Why do you clench your hands till the nails draw the rich rosy blood through the thin quivering skin? Why do you shut your teeth together, and hss between them that one word—"hush?" It's a beautiful home, I'm sure; and that lady, with her fair head upon your bosom, is as fair as any dream vision of the painter. Surely nothing could be purer than that broad, high brow; nothing brighter than those golden curls.

And she loves you, too! Ah! yes, any one can read that in the deep violet eyes raised so tenderly to your own. Ah! that is it; your young wife loves you.

She linked to yours the existence of an angel, when she knelt beside you at the marriage altar, and placed her hand in yours.

For twelve long, golden, sunny months an angel has walked or sat by your side, or slept in your bosom. You know it! No mortal woman ever made your heart bow before a purity so divine! No earthly embrace ever filled your soul with the glory from the stars; no earthly smile ever shone so unchangingly above all such noisome things as you earth-worms call care and trouble She is an angel; and other angels have been singing to her in the long days of the pleasant June time.

"Hush," you say; but you cannot shut out the anthem notes of heaven from those unsealed ears! Louder, higher, swell the hymns of the seraphs; and brighter grows the smile on your wife's lips.

She whispers, "Dearest, I'm almost home, and you will come by-and-by, and I am going to ask God to bless you!" But you cannot bear it—you turn away, and the big tears gather in the eyes.

You had held her there on your bosom all day—all night; are you tired? But you cannot answer. Closer—closer you clasp the slight, fair figure; painfully you press your lips to the cold brow. She is dead!

What is it to you that the sunshine is bright? what that its cheerful rays fall on the broad lands—*your* lands? What is it now that she can walk on them no more? And what is death—*her* death? Few people knew her; no nation will raise a monument to her memory! But she was yours; your all! no; yours and God's; and your year of joy is over, and she rests on his bosom now in heaven. They have dug a grave for her. Spring flowers brighten over it, and the green grass smiles with daises and violets. You go there, and sigh, and pray, and ask God if you, too, may come home? and when no answer comes, your proud heart rises up in bitterness, and with the bold, wicked words upon your tongue, you pause; for your guardian angel looks down from heaven and whispers—"Hush!"

A NOBLE BOY.

The following touching episode in street life—life in Paris—is a beautiful gem, and should be in all memories surrounded with pearls of sweetest thought and gentlest sympathy:

"About nine o'clock in the morning, a little boy of twelve, whose jacket of white cloth and apron ditto, distinctly indicated that he followed the profession of pastry-cook, was returning from market with an open basket on his head, containing butter and eggs. When he had reached the vicinity of the church of St. Eustache, the little fellow, who could only with difficulty make his way through the crowd, was violently jostled by a stranger who was passing, so that his basket fell to the ground with its contents. The poor lad, when he saw his eggs all broken and his butter tumbled in the gutter, began to cry bitterly and wring his hands. A person who happened to be in the crowd that gathered around the little fellow, drew a ten sous piece from his pocket, and, giving it to the boy, asked the rest who stood grouped around him to do the same, to make up the loss occasioned by this accident. Influenced by his example, every one present eagerly complied, and very speedily the boy's apron contained a respectable collection of coppers and silver. When all had contributed their quota, our young valet, whose distress had vanished in a minute, as though by enchantment, warmly thanked his new benefactors for their kindness, and forthwith proceeded to count the sum he had received, which amounted to no less than thirty-two francs and twenty-five centimes. But instead of quietly putting this sum in his pocket, he produced the bill of the articles he had lost, and as its total amounted only to fourteen francs, he appropriated no more than that sum; and then observing in the group that surrounded him a poor woman in rags, the gallant little fellow walked up to her and placed the remainder in her hand. Certainly it would have been impossible to show himself more deserving of public generosity, or to acknowledge it in a handsomer manner. The boy's noble conduct was greeted with the applause of the crowd, who were delighted to find such delicacy and propriety in one so young."

AMUSING FIGURE OF SPEECH.—In Shrewsbury, Mr. Polehampton, an English clergyman, sat at the bedside of a poor old man, who, a little while before his last moments, made use of a most extraordinary figure of speech in testimony of his gratitude:

"Ah, sir, I am going first; but you will follow, and we shall meet again; and won't I flap my old wings as I see you a-coming through the gates of pearl!"

Rev. Mr. E——, who lives near Portland, was preparing his discourse for the next Sabbath, stopping occasionally to review what he had written, and to erase that which he was disposed to disprove; he was accosted by his little son, who had numbered but three summers:

"Father, does God tell you what to preach?"

"Certainly, my child."

"Then *what makes you scratch it out?*"

A young lady who lately gave an order to a milliner for a bonnet, said:—"You are to make it plain, but at the same time smart, as I sit in a conspicuous place in church."

If you wish your life to end well, spend it well.

FOOD ANTIPATHIES.

Alimentary substances are substances which serve as nourishment; but a great mistake is made when it is imagined that their nutritive value can chiefly reside in the amounts of carbon, nitrogen, oxygen, and salts, which they contain; it resides in the relation which the several substances bear to the organism they are to nourish. Music is not harmonious to the deaf nor is color splendid to the blind. The substance which nourishes one animal affords no nourishment to another, nor will any table of "nutritive equivalents," however precise, convince us that a substance ought to nourish in virtue of its composition, when experience tells us that it does not nourish, in virtue of some defective relation between it and the organism. That "one man's meat is another man's poison" is a proverb of strict veracity. There are persons even in Europe, to whom a mutton-chop would be poisonous.

The celebrated case of Abbe de Villedieu is a rare, but not unparalleled example of animal food being poisonous; from his earliest years his repugnance to it was so decided, that neither the entreaties of his parents nor the menaces of his tutors could induce him to overcome it. After reaching the age of thirty, on a regimen of vegetable food, he was over-persuaded and tried the effect of meat soups, which led to his eating both mutton and beef; but the change was fatal; plethora and sleepiness intervened, and he died of cerebral inflammation.

In 1844 a French soldier was forced to quit the service because he could not overcome his violent repugnance and disgust towards animal food. Dr. Prout, whose testimony will be more convincing to English readers, knew a person on whom mutton acted as a poison: "He could not eat mutton in any form. The peculiarity was supposed to be owing to caprice, but the mutton was repeatedly disguised and given to him unknown; but uniformly with the same result of producing violent vomiting and diarrhea. And from the severity of the effects, which were in fact those of a virulent poison, there can be but little doubt that if the use of mutton had been persisted in, it would soon have destroyed the life of the individual." Dr. Pereira, who quotes this passage, adds, "I know a gentleman who has repeatedly had an attack of indigestion after the use of roast mutton."

Some persons, it is known, cannot take coffee without vomiting; others are thrown into a general inflammation if they eat cherries or goosberries. Hahn relates of himself that seven or eight strawberries would produce convulsions in him. Tissot says he never could swallow sugar without vomiting. Many persons are unable to eat eggs; and cakes or puddings having eggs in their composition, produce serious disturbances in such persons; if they are induced to eat them under false assurances of no eggs having been employed, they are soon undeceived by the unmistakable effects.

Under less striking forms this difference in the assimilating power of different human beings is familiar to us all; we see our friends freely indulging, with benefit instead of harm, in kinds of food which experience too painfully assures us, we can eat only with certain injury. To this fact the attention of parents and guardians should seriously be given, that by it they may learn to avoid the petty tyranny and folly, of insisting on children eating food for which they manifest a repugnance. It is too common to treat a child's repugnance as mere caprice, to condemn it as "stuff and nonsense," when he refuses to eat fat, or eggs, or certain vegetables, and "wholesome" puddings. Now, even a caprice in such matters should not be altogether slighted, especially when it takes the form of refusal; because this caprice is probably nothing less than the expression of a particular and temporary state of his organism, which we should do wrong to disregard. And whenever a refusal is constant, it indicates a positive unfitness in the food.

Only gross ignorance of physiology, an ignorance unhappily too widely spread, can argue that because a certain article is wholesome to many it must necessarily be wholesome to all. Each individual organism is specifically different from every other. However much it may resemble others, it necessarily in some points differs from them; and the amount of these differences is often considerable. If the same wave of air striking upon the tympanum of two different men will produce sounds to the one which to the other are inappreciable—if the same wave of light will affect the vision of one man as that of a red color, while to the vision of another it is no color at all, how unreasonable is it to expect that the same substance will bear precisely the same relation to the alimentary canal of one man as to that of another! Experience tells us that it is not so.

The Spiritual Senses.

Some years ago there was a woman residing in the neighborhood of Lyons who seemed to have the quality of one sense transferred to another. A very learned physician, a writer in the *Journal de Sante*, gives an account of having visited this woman at Lyons. He says:

"The woman whom I visited, and to whom I presented several sorts of medicines, powders, simples, compounds, and many other substances, which I am convinced she never saw before, told me their tastes, as nearly and with as much precision as taste could pronounce. She described them, indeed, with astonishing exactness, and frequently when my own palate was confounded.

"Her eyes were next bound with a thick bandage, and I drew from my pocket several sorts of silk ribbands.

All those that differed in the original colors she immediately told me. It was in vain to attempt puzzling her; she made no mistake; she passed the ribband merely through her hand, and then immediately decided on its peculiar color. She could, in fact, discover the quality of anything by the touch or the taste, as accurately as I could do with my eyes.

"The organs of hearing were then closed, as well as the contrivance of stuffing the ears would answer the purpose. I then commenced a conversation with a friend in the apartment and spoke in almost inaudible whispers. She repeated with great power of memory, every word of the conversation. In short, I came away a convert; in other words, I believed what I had seen.

"A philosopher knows the fallibility of the senses; but he should know likewise, that science ought not to reject because it cannot have demonstration."

Spurgeon, the London sensationalist preacher, sometimes gets off a good thing *out* of the pulpit, however stupid he may be *in* it. A London letter to the Portland *State of Maine* says: "A brother minister called to see him one day, rang the bell, and when the servant came to the door, the Rev. told him to inform Mr. S. that a servant of the Lord wished to have an interview with him. The message was delivered to Mr. Spurgeon. 'Hum, ha, servant of the Lord; tell the person I can't see him—I am very busy with his master.'"

Poetry and Sentiment.

For the Spiritual Age.

THE WINE OF HOPE.

BY ANNETTE BISHOP.

Lift up, Oh heart! lift up
Thy choicest crystal cup;
For the red, red wine of hope
From the grapes on the sunny slope
Of the year, I'll press for thee;
Drink! drink! and happy be!

Away! I may not taste;
Let the red wine run to waste;
Still must the drops that flow
From the hills of melting snow,
Hills of the Present, snows of the Real
Quench my thirst for springs ideal.

AT EVENTIDE.

What spirit is't that does pervade
The silence of this empty room!
And as I lift my eyes, what shade
Glides off and vanishes in gloom?

I could believe, this moment past,
A known form filled that vacant chair,
That, here, kind looks were on me cast
I never shall see anywhere!

The living are so far away!
But thou—thou seemest strangely near;
Know'st all my silent heart would say,
Its peace, its pains, its hope, its fear.

And from thy calm supernal height,
And wondrous wisdom newly won,
Smilest on all our poor delight
And petty woe beneath the sun.

From all this coil thou hast slipped away
As softly as the cloud departs
Along the hillside purple-gray—
Into the heaven of patient hearts.

Nothing here suffer'd, nothing missed
Will ever stir from its repose
The death-smile on her lips unkiss'd,
Who all things loves and all things knows.

And I who, ignorant and weak,
Helpless in love and quick in pain,
Do evermore still restless, seek
The unattainable in vain—

Find it strange comfort thus to sit
While the loud world unheeded rolls,
And clasp, ere yet the fancy flit,
A friend's hand from the Land of Souls.

Chambers' Journal.

The human soul is greater, more sacred than the state, and must never be sacrificed to it.

If the spirit ever gazes,
From its journeying back;
If the immortal ever traces,
O'er its mortal track;
Wilt thou not, O brother, meet us
Sometimes on our way,
And in hours of sadness greet us
As a spirit may?

WHITTIER.

Don't touch the lute when the drums are sounding. A wise man remains silent while fools are speaking.

Seek for a bosom all honest and true,
Where love once awakened will never depart;
Turn, turn to that heart like a dove to its nest,
And you'll find there's no home like the home in the heart.

It is better that ten times ten thousand men should suffer in their interests than that a right principle should not be vindicated.—*Atlantic Monthly.*

The soul
Is strong that trusts in goodness, and shows clearly
It may be trusted.

MASSINGER.

Nature has not conferred upon us a responsible existence, without giving us at the same time, the strength rightly exerted, to perform its duties.

True happiness (if understood)
Consists alone in doing good.

SOMERVILLE.

It is vain for a rogue in the grain to pass himself off as an honest man. It may be discovered in his countenance, even before we are acquainted with his actions. Nature seems to have put a stamp on such characters to forewarn us of our danger.

They who forgive most shall be most forgiven.

BAILEY.

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

THE SPIRITUAL AGE:
FOR 1859!

A new volume of the SPIRITUAL AGE commences on the first of January, 1859.

NOW IS THE TIME TO SUBSCRIBE!

No pains will be spared to make the AGE in all respects a most valuable family paper. Every effort will be made to add to the high reputation which it already enjoys as an exponent of Spiritual Truth and a Pioneer Reform. In a word, it is the design of the publishers to give their patrons, in the fullest sense,

A FIRST CLASS PAPER!

The Miscellaneous Department, without presenting any of the trashy "sensation" literature now so much in vogue, will be enriched with spicy, stirring and instructive tales and sketches from the most popular sources, original and selected; with a variety of choice matter designed to meet the wants of both the heart and mind. Good taste and a high moral tone will always be observed.

On the whole we fully intend to make a journal which every Spiritualist will be *proud* to put in the hands of skeptic or believer and say, "There is an exponent of my principles!"

The *Spiritual Age* will be published every Saturday, in a large and elegan folio sheet, at $2 per annum, *invariably in advance*. One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

Principal Office of Publication, NO. 14 BROMFIELD STREET, BOSTON.

New York Office at Munson's Book-store, 5 Great Jones street.

Address SPIRITUAL AGE, 14 Bromfield street Boston.

CLUBBING WITH OTHER PERIODICALS.—We will send the AGE and *Atlantic Monthly*, for $4 00; the AGE and *True Flag* or *Life Illustrated* for $3.00; the AGE and *Water Cure Journal* or *Phrenological Journal*, $2.50.

Single copies of the AGE may be procured of

Bela Marsh, 14 Bromfield street, Boston.
Federhen & Co., 9 Court street, "
A. Williams & Co., 100 Washington st., "
John J. Dyer & Co., 35 School street, "
S. T. Munson, 5 Great Jones st., New York.
A. S. Taylor, 289 Third Avenue. "
Dexter & Brother. "
E. S. McDonald, 78 Central Street, Lowell
Philip Teare, Woburn, Mass.
E. S. Ayres, Portland, Me.
A. Rose, Hartford, Conn.
S. W. Shaw Providence.
Barry & Henck, 836 Race st., Philadelphia.
J. S. Randall, Norwich, N. Y.
S. F. Hoyt, 3 First street, and Union Depot, Troy, N. Y.
A. Hutchinson, 160 Vine st., Cincinnati, O.
S. W. Pease & Co., "
Woodward & Co., cor. 4th and Chestnut sts., St. Louis, Mo.
H. Taylor, Sun Building, Baltimore.
F. McBride, Post Office, Charlestown, Mass
H. F Williamson, Lake City, Minn.
R. O. Old, Elgin, Ill.
Geo. Judson, New Haven, Conn.
Alfred Munroe, New Orleans, La.
H. H. Waldo, Rockford, Ill.
L. Bache, Wellsboro', Pa.

S. T. Munson's Advertisements.

MRS. METTLER'S MEDICINES.

All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and are purely vegetable, and perfectly safe under all circumstances.

Mrs. Mettler's Restorative Syrup.—For an impure state of the blood, derangement of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, Irritation of the Mucous Membrane, etc. Price per bottle, $1.

Mrs Mettler's Dysentery Cordial.—A Stomach and Bowel Corrector. Price per bottle, 50 cents.

Mrs. Mettler's Celebrated Elixir.—For Cholera, Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and internal injuries Price per bottle, 50 cents.

Mrs Mettler's Neutralizing Mixture.—For Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price per bottle, 50 cents.

Mrs. Mettler's Pulmonaria.—For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs. Price per bottle, $1.

Mrs. Mettler's Healing Ointment.—For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chaffing. Price per box, 25 cents.

Mrs. Mettler's Remarkable and Unprecedented Liniment.—For Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc. Price per bottle, $1.

JAMES MCCLESTER, Proprietor.

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

SPIRITUAL BOOKS AND PERIODICALS.

CENTRAL DEPOT, NO. 5 GREAT JONES STREET, NEW YORK.

Office of the Spiritual Age.

S. T. MUNSON & Co., Agents, second door East of Broadway, opposite the La Farge, keep all the Reform Publications, together with a splendid assortment of Spiritual Books, all of which will be sold at the lowest publisher's prices for cash. All persons who wish to purchase the class of Books mentioned, will find it for their advantage to send their orders to Munson & Co., who will give instant attention to the demands of their customers. Subscriptions received for all

Spiritual and Reform Papers and Serial Publications.

Books and other merchandise ordered at our establishment, not excepting Miscellaneous and School Books, Stationery, &c., will be sent through the post office, by the press, or in private hands, as may be directed, without delay, and all papers and periodicals forwarded as soon as published.

All Spiritualists and Reformers who visit New York, are requested to call, immediately on their arrival, at Munson & Co.'s, for the purpose of *registering their names* By this means they may become known to the friends in this city, and thus their interests and pleasure may be essentially promoted.

Merchants and others from different parts of the country, who want any of the Spiritual papers, should call at the office of *The Spiritual Age*, and subscribe. The location is central, and the whole establishment on the first floor, so that our customers are not required to ascend any lofty flights to inaccessible upper rooms to find

S. T. MUNSON & CO., Agents, No 5 Great Jone street, N Y.

THE FOLLOWING ARE NOW READY.

ADDRESS delivered before the late Convention in favor of extending to Woman the Elective Franchise. By Geo. W. Curtis. Price 10 cents, or to the trade at $7 per hundred.

TRACTS, by Judge Edmonds, containing eight in the series. These Tracts furnish a simple and comprehensive statement of the Facts and Philosophy of Spiritualism Price per hundred $1.50, or 24 cents the serie

THEODORE PARKER'S SERMONS ON REVIVALS.—The demand for these remarkable discourses continues unabated. More than 20,000 have already been sold. Price for the three discourses, 24 cents, or $6 per hundred.

Beside the above, the subscriber has a general assortment of Spiritual and Reform Publications, and whatever points to the Elevation of Humanity, independent of creeds, but recognizing Truth, come from whence it may.

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

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

THE PROCEEDINGS OF THE RUTLAND CONVENTION,

Phonographically reported by Mr. J. M. W. Yerrinton, is just published. This is a very full report, in the reading of which the public will be able to gather how much of falsehood and misrepresentation has been promulgated and sent broadcast through out the land by the secular press, claiming to have a tender regard for, and to be in some sort the guardian of the public morals. This book contains about 200 pages, large octavo, and will be furnished at the very low price of 50 cents in paper, or 67 cents bound. The object not being to speculate, but to get the facts before the people, it has been concluded to make the price at the lowest possible figure. Orders sent to the undersigned will meet with prompt attention. Address S. T. MUNSON,

33tf 5 Great Jones St., New York

CIRCLES AT MUNSON'S ROOMS, DAY AND EVENING.

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. 37—tf S. T. MUNSON, 5 Great Jones St., New York.

Medical Cards.

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

AN ASYLUM FOR THE AFFLICTED.

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

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

Those sending locks of hair to indicate their diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage. Also, state leading symptoms, age and sex.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

I. G. ATWOOD,

MENTAL AND MAGNETIC PHYSICIAN, (LATE OF LOCKPORT, N. Y.,)

Has taken rooms in the Saratoga Water-Cure, where patients desiring treatment by a well-developed Healing Medium of long experience, may expect to receive the kindest attention and best treatment from him.

Correct Clairvoyant Examinations, with directions for home treatment, $5.

SARATOGA SPRINGS, N. Y.

A. C. STILES, M. D., INDEPENDENT CLAIRVOYANT,

OFFICE, NO. 196 MAIN ST., BRIDGEPORT, CT.

A true diagnosis of the disease of the person is guaranteed, or no fee will be taken Chronic diseases scientifically treated. Strict attention given to diseases of the Eye and Ear. Cancers removed, and cure warranted. The Electro Chemical Baths will be applied when necessary, for the removal of poisonous minerals from the system. Persons from a distance can be accommodated with good board at a reasonable rate, near the Doctor's office. Office hours from 8 o'clock, A. M. to 6 P. M. No patients received Sundays. 46—tf

WM. E. RICE, CLAIRVOYANT MEDIUM AND PHYSICIAN,

TERMS REDUCED!

OFFICE No. 7 Davis Street, Boston, Mass. If sickness or distance prevent personal attendance, examination can be made from a lock of hair and a statement of the leading symptoms, age and sex. Terms, when the patient is present, $1; when absent, $2. Electricity applied when required.

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

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing and Developing Medium, Rooms No. 15 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

Investigators will find a Test, Rapping, Writing and Trance Medium at the above rooms.

MRS. C. L. NEWTON, HEALING MEDIUM,

Has fully tested her powers, and will sit for the cure of diseases of a chronic nature, by the laying on of hands. Acute pains instantly relieved. Chronic Rheumatism, Neuralgia, Chronic Spinal Diseases, Pains in the Side, Disease of the Liver, Nervous Prostration, Headache, &c. Terms for each sitting, $1.00. Will visit families if required. No. 25 West Dedham street two doors from Washington street, Boston. 6—tf

N. C. LEWIS, CLAIRVOYANT PHYSICIAN,

Has taken the mansion No. 41 Tremont street, where he will examine and prescribe for the afflicted, under the direction of an Indian Spirit of the olden time. Office hours 9 A M to 5 P M.

N. B. Letters must be addressed to Dr. *N. C.* LEWIS, as above. 15

DR. JOHN SCOTT, MAGNETIC PHYSICIAN,

NO. 16 BOND STREET, NEW YORK.

Dr. S. cures Piles and Cancers without the use of the knife. ☞ All Rheumatic and Chronic Complaints treated with certainty. Hours from 9 A. M. to 5 P. M 47

Bela Marsh's Advertisements.

JUST PUBLISHED.

ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

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

THE HISTORY AND PHILOSOPHY OF EVIL;

WITH SUGGESTIONS FOR MORE ENNOBLING INSTITUTIONS AN PHILOSOPHICAL SYSTEMS OF EDUCATION.

Some idea of this little volume or pamphlet may be obtained from the following table of contents:

1. The unity of truth.
2. The ante-human theory of evil.
3. The inter-human theory of evil.
4. The super-human theory of evil.
5. The spiritual theory of evil.
6. The harmonial theory of evil.
7. The causes of civilization.
8. The world's true saviour discovered.
9. The harmonial cure of evil.

These important subjects are all comprised in about 120 pages octavo. The work is printed on good paper and well bound, both in pamphlet covers and in muslin. Single copies at retail, 30 cents; bound in cloth, 50 cents. On receipt of price, the book will be sent by mail, postage free. Quantities at wholesale, with reasonable discount, sent per order to all parts of the Union.

Address the Publisher, BELA MARSH, No. 14 Bromfield street, Boston. 41—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.

HENRY C. WRIGHT'S BOOKS.

Marriage and Parentage; or, the Reproductive Element in Man, as a means to his Elevation and Happiness. Price $1.

The Unwelcome Child; or, the Crime of an Undesigned and Undesired Maternity. Price in cloth, 45 cents; in paper covers, 30 cents.

A Kiss for a Blow; or, a Collection of Stories for Children, showing them how to prevent quarreling. Price 38 cents; illustrated edition, 62 cents.

The Errors of the Bible Demonstrated by the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. Price in cloth, 38 cents; in paper covers, 25 cents.

The above are for sale, at wholesale or retail, by BELA MARSH, No. 14 Bromfield street, Boston. 41—tf

THE GOSPEL OF JESUS!

Found in the Catacombs of Rome, and translated by Wessel Gansevoort, Esq., of Albany, N. Y. Edited by Rev. Gibson Smith. Price 75 cents. Sold by BELA MARSH, 14 Bromfield street, Boston, and GIBSON SMITH, Camden, Me. 41—4t*

THE DIAL ALPHABET.

This invaluable article for Tipping Mediums is now for sale at the low price of $1.50 each, and may be had of BELA MARSH, No. 14 Bromfield street. 41—tf

WOODMAN'S REPLY TO DR. DWIGHT.

A New Edition of this excellent work is just published. It has been carefully revised and stereotyped, in order to meet an increased demand, and is put at the low price of 20 cents per copy. A liberal discount at wholesale.

BELA MARSH, publisher, 14 Bromfield street, Boston. 31—tf

NEW PUBLICATIONS.

Parker's Sermon of Immortal Life, 5th Edition. Price 10 cents. Also, Parker's two Sermons on Revivals, and one on False and True Theology. Price 8 cents each. Just published and for sale by BELA MARSH, No. 14 Bromfield street, where may be had all the various other writings of the same author, either in pamphlet form or bound in cloth, at wholesale and retail. 21—tf

PUBLIC ORAL DISCUSSION.

Spiritualism and the Opposition, at Hartford, between S. B. Brittan, and Dr. D. D. Hanson Price 38 cents. Mrs. Hatch's Discourses on Religion, Morals, Philosophy and Metaphysics. Price $1.00. The Mistake of Christendom; or Jesus and his Gospel before Paul and Christianity. Price $1.00. Just published, and for sale by BELA MARSH, No. 14 Bromfield street. 17—tf

FOUR SERMONS,

Preached in the Yearly Meeting of Progressive Friends, at Longwood, Pa., May 30th and 31st, 1858. By Theodore Parker. Price 17 cents. Also, a Sermon, preached on the 4th of July, in Boston, on the effect of Slavery on the American People. Price 8 cents. Just published and for sale by BELA MARSH, 14 Bromfield St. 32—tf

PROCEEDINGS OF THE FREE CONVENTION,

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

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

RICE'S SPIRIT MEDICINES.

Purifying Syrup, Price $1,00 per bottle. *Nerve Soothing Elixir*, Price 50 cents per bottle. *Healing Ointment*, Price 25 cents per box. *Pulmonary Syrup*, Price 50 cent per bottle.

These Medicines have all been tested and can be relied upon; they contain no poison. They are all *prepared from spirit directions* by WILLIAM E. RICE. For sale by BELA MARSH, 14 Bromfield street, Boston.

MRS. METTLER'S MEDICINES.

Restorative Syrup—Price $1 per bottle. *Dysentery Cordial*—50 cents. *Elixir*—50 cts. *Neutralizing Mixture*—50 cents. *Pulmonaria*—$1. *Liniment*—$1 *Healing Ointment*—25 cents per box. For sale by BELA MARSH, No. 14 Bromfield street, Boston. 14—tf

Miscellaneous.

NEW DEVELOPMENTS.

By the aid of a new perceptive power, I continue to give from the handwriting descriptions of persons. First—their general appearance, parentage, the condition of their birth, and a general review of their past life. Second—their present condition both mental and physical, with directions for living to secure health and harmony Third—their character and qualifications, with directions for proper pursuits and locations. Fourth—Miscellaneous matters relating to business, friends, marriage, losses, and all matters not clear to outside perception.

Terms, for a full reading in all points, $3; for a reading on each separate point and matters in general, $1; postage prepaid. All letters should be addressed to H. L. BOWKER, Natick, Mass.

Those wishing to consult me personally, may do so on Saturday of each week, at Dr. Charles Main's, No. 7 Davis street, Boston.

Persons sending written matter must avoid quotations and the dictation of other minds, to secure a correct reading. Personal oral readings $1.

NATICK, Mass., Nov. 13th, 1858. 48 H. L. BOWKER.

THE PREMATURE DECAY OF YOUTH

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Early Decay of American Youth; the vice of Self-Abuse and its direful consequences; Seminal Weakness, and other Diseases of the Sexual Organs in both Male and Female.

The above work, containing the most thrilling incidents in the practice of the author, has received the highest commendation from the leading papers of the Union, as one of the most able ever published on the subject of such vital interest. It will be sent by mail in a sealed envelope to any part of the country, free of charge, on receipt of two stamps for postage.

Address DR. ANDREW STONE,

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

THE HARMONIAL MAGNETS;

For the cure of disease of the Throat, Lungs and visceral organs, upon new and scientific principles; by HUMPHREY T. PACKER, M. D., Harmonial Physician of fifteen years' practice.

Call and see them at his office in Wood's Block, nearly opposite the Irving House Cambridgeport, from 10 o'clock, A. M., till 4, and from 6 till 9 P. M.

N. B. The Dr. has now but one office, where he may be found, as above. 45—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 of 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

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS,

CAREFULLY prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston.

All of Mrs. Mettler's Medicines for sale as above. tf

FOUNTAIN HOUSE.

A home for Spiritualists, Temperance men and women, and for all others who wish for quiet, order and comfort. This house is now under the management of the subscriber, who will always be at his post ready to attend to the wants of those who may favor him with a call, at the corner of Harrison Avenue and Beach street.

39 tf E. V. WILSON, Manager for the Proprietors.

DR. AMMI BROWN, DENTAL SURGEON,

24 1-2 WINTER STREET, BALLOU'S BUILDING,

☞ Patients Psychologized or Entranced, and operations performed without pain.

A. B. CHILD, M. D., DENTIST,

NO. 15 TREMONT STREET, BOSTON, MASS.

SUFFOLK DYE HOUSE,

CORNER OF COURT AND HOWARD STREETS BOSTON.