

SPIRITUALISM AND PRACTICAL REFORM. RATIONAL

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NEW SERIES.

THE STUDENT'S STORY. BY THE AUTHOR OF THE "NETTLEBY TALES."

We were visited, one fine September day, at Grimesby Park, by a youthful student, who, after his matriculation at one of the German Universities, was enjoying the successful conclusion of collegiate life, and building up a constitution, somewhat overtasked with study, by a ramble over the isles. Deeply read in the peculiar philosophy of Hegel, and not without an admiration for the refined idealisms of Fichte, he still seemed unconsciously to have wrought, from his own consciousness, many of those truths of the New Church which are supposed by some to have been vouchsafed to none others than the Swedish Sage. He amused us by narrating a tale, not wholly as fact nor yet entirely as fiction; to which the reader may attach whatever importance he pleases, though to me it was not without a rich significance. However, without preface, to the

"Thou must know," began the animated and friendly youth, "that in Germany are the remains of extensive forests. In one of these my grandsire resided; his employment being that of a superintendent or steward of a wild woodland district belonging to the Elector. It was in one of these solitary dingles the shade of a spreading beech, he met with an adventure by its consequences, affected all his subsequent life.

"He had gone out for the purpose of levying the tax upon a party of charcoal burners, and was returning home bearing in his girdle the gold. He sat down, somewhat fatigued, for his morning journey had been over hill and dale for several leagues, and, soothed by that concord of agreeable sounds which into a light, and, as it seemed to him, a brief sleep. On awakening, the sun had gone down. The dim and dubious glades were impossible for him to retrace with certainty his path to the village of the charcoal burners, or what would have been more pleasant, to the rural chateau in which his residence was fixed. was not without anxiety for the safety of the tax money which of the beech trees, something in the quiet friendliness of the secluded scene, that made him almost content to make the green, thymy sward his couch, and, rapt in his good cloak, to pass the night in quiet. Commending himself therefore to Him whose Heavens above declare His glory, it was not long before my grandfather had forgotten in a pleasing lethargy of the senses, that he had for a place of slumber no spot better than the wood.

He woke at midnight. The wind had gone down, yet, from afar, a sound of aerial laughter was borne, growing clearer and vet more strangely musical and ethereal. Suddenly there was the rustling of pinions, the gleamy light and dancing motion of ethereal beings, and then a song, in which he could not help

"Scarcely had this airy throng vanished, which they did with great rapidity, than, gliding with a graceful motion, a green snake dilated upon the emerald sward till she lay at thine; our office silently to watch the unfolding affections, to length upon a bed of wild Anemones, gasping as if for life and convulsed with ineffectual struggles. At length the skin of the serpent parted, and, to his astonishment, a graceful. modest maiden stood in its place. Light wings, airy as the pinions of a butterfly, played upon her dimpled shoulders; her is one whose dangerous arts have ruined many like thyself. abundant tresses flowed in sparkling waves till they met the Learn that she but personates a gentle fay, a race incapable of golden girdle at her waist. Her robes, almost impalpable, yet | guile; as she is utterly devoid of any element by which to exhaled an intense fragrance to the night; and the radiance honor God or serve mankind. At once a demon and a haunter of her vailed bosom burned alternately with an amber and em- of the earthly world, she assumes a shadowy and impalpable erald flame. Her features were noble, and, while the cheeks but material form, supplied by the life which she absorbs from like some newly-opened rose-bud or oriental shell. But that of those whom she designs at last to make her slaves. Had feature which was most noteworthy, and indeed, which eclipsed you been permitted to become a captive, reason would have all others, was the eyes. Large, dark and dreamy, and full, as it seemed to the gazer, of a bashful, maiden light, to look upon them was to yearn hopelessly, to be filled with strange, impassioned longing, to wish to live and die at the fair enslav- | burning passions, your peaceful life would no more have sufficed

"The lady turned, hearing the suppressed sigh, and, for my grandsire was then a noble, comely youth, looked as if not displeased to find a mortal the witness of so wondrous and lovely a transformation. She reached out her hand with a friendly thy home thou wilt find there a missive, from the Count of gesture, whispering, in a voice of thrilling sweetness, 'I am the fairy Preciosa. I possess the power of making those who love me, wise, fortunate and happy. Know that it was I who caused thy noonday slumber beneath the beech. This gift of causing sleep at will I am also able enabled to bestow on others. Earth is my play ground, but I reside within the soul of er young. Take thy choice, for both will be presented, by the atmosphere. By the law of my being, if I would pass from those circumstances which are rightly called the ways of Prov. immortality.—Chapin.

the one to the other, I must assume during the transition, the! Spiritual and Reform Titerature. | the one to the other, I must assume during the transition, the form of a green snake. This, however, is but momentary.— Say, beloved youth, canst thou love the fay?"

"With these words she fixed upon him a penetrative and tender glance, and he was about to exclaim, 'A thousand-fold better than any mortal woman,' when a wood pigeon flew in circles around the spot, and then seemed by every effort, endeavoring to attract the attention of the fascinated youth. At first the feathers of the bird were of a soft and glossy brown, but they gradually became of a vivid scarlet hue. Still uttering its melodious voice, the winged flutterer pursued its airy circles, wholly bent, apparently, on drawing the mind away with its own mysterious motions.

"The dark eyed maiden, beholding the bird, frowned and cried aloud, 'Karl, I know that thou dost love me. Learn that the pigeon conceals the form of a Magician, the most cruel and dangerous enemy both of thee and the fay. By means of magic he is enabled to becloud the senses, to cheat the fancy and to produce upon his subjects incurable hallucinations. I can defend myself against his arts, and thee too, but thou must sleep while my fingers are laid upon thine eyes. Thou wilt awake endowed with more than human powers, and one of them will be the ability to resist his arts.'

"Saying this, she glided toward him with an airy grace in which the very poetry of motion seemed to live, while at the same time the light of her profound eyes became more soft and as tradition avers, that, sleeping at the noon-day hour, beneath | ardent. Determined, apparently, to resist her approach, the dove at length spread its wings and flew as if to dart into her which not alone produced at the time a deep impression, but, | breast, whereat the maiden, shrinking and receding, was lost once more in the form of the green serpent, and in that image

"The crimson dove now seemed delighted, and, fluttering upward, disappeared in a rosy cloud, which overhung the forest glade. In spite of his vexation, the young man drawn by an irresistible yearning of the heart, was compelled to gaze on makes the forest an orchestra and every leaf a musician, sank this new wonder. Beyond it lay the blue night with its innumerable stars, and, from its bosom, emerged a pearly chariot, drawn by swans, and seeming to glide over the bosom of the lost in the vague uncertainty of star-light. It was equally tranquil ether, as if upborne upon the waves of some ethereal and gently swelling sea.

"In the chariot appeared seated a radiant young man, wearing a purple vesture, starred with gold. His brows were There were outlaws too in the forest, and if, being of a stout crowned with silver laurel leaves, gemmed with amethysts and heart, he feared not the risks of the encounter for himself, he rubies. Wonder was lost in a sense of deep delight, too exquisite for the mortal senses, unassisted, to endure, when inhe carried. Something there was, however, in the soft rustle stead of the beaming but lovely stranger, two appeared in the chariot emerging from one, the bridegroom and his bride.-They were affectionately engaged in reading from the same Book, which lay between them, and, pronouncing the words together, while the sentences formed themselves into embodied thoughts in the atmosphere, scintillant with the bright hues of paradise, and imaging delicious fruits and odoriferous flowers. The crimson dove, at this instant, reappeared, and the young man now perceived it to have, for its abiding-place, no less sacred a spot than the bosom of the beauteous, matronly form, becoming still more angelic in a superhuman loveliness as the organs of vision grew accustomed to the sight.

"The voice, proceeding from the chariot, seeming to reach the heart by a process wholly its own, and to awaken there a joining, for it seemed as if the melody woke some latent spirit response in the very language of the first-born affections, thus adddressed the astonished, bewildered watcher:

"'Young man, learn that Heaven, from the moment of birth, bestows on every human spirit Angelic Guardians. We are quicken the conscience into a noble activity, and, without trespassing on the domain of the will, to nourish the germ of eve-

" The phantom from whom thou wert attracted by the dove. were pale as those of a marble goddess, the lips were crimsoned human beings in their sleep, the better to obtain the confidence left you,-that better reason which discriminates between the Beautiful in thought, in feeling and in action, and its base, repulsive opposite. Absorbing into yourself her own forever as a means of happiness, nor would the calm delights of the domestic circle have fed the heart.

"' You shall have, ere many days, an illustration of the lesson which we would now enforce. When thou returnest to Odenheim, requesting thee to visit him at his castle. On doing so thou wilt find two maidens there, one in the image of the Siren who has endeavored to delude thee; the other of humble birth, the daughter of the forester, and only beautiful to the inner eye, which penetrating the mask, discerns the soul forey-

idence. Yet remember that with the former thou takest the Siren, with the latter the Angel,—that the proud beauty hides the serpent in her bosom, while the humble damsel nurtures the dove within her heart.'

"The rest of the narration," continued the student, "is only of value as affording a singular corroboration of this mysterious and two-fold apparition. Arriving in the early morning at his residence, my ancestor found there a missive inviting him to the castle of Odenheim without delay. A neice of the Count, a lady of singular beauty and amply dowered in her own right, met him as with the very smile and voice of the phantom who had called herself Preciosa. Despite the warn- The only possibility of curing or limiting a wrong, is to become ing, he had well nigh succumbed to her charms. The deep magnetic glance, in particular, was possessed of a power not one of the able women of our day, "we have no right to shrink far short of enchantment. This dangerous creature, as he with sanctimonious ultra delicacy, from the barest mention of learned afterward, had driven one noble knight to suicide and caused the madness of another. Her glances seemed to pos- ance is at once both helpless and dangerous, narrows our judg sess the power of inducing a frenzy in the brain, while her ment, exposes us to a thousand painful mistakes, and greatly singular demeanor, now bold, now bashful-to-day warranting limits our powers of usefulness." To prevent all talk upon the wildest hopes, to-morrow blighting every tender affection, served to produce at last a state bordering on despair. Ere many days he beheld the Serpent Phantom, in the twilight hovering over her, and saw the green viper nestling aparently olcus spirit of worldliness exhibited by men, who, on mention in the folds of her dainty robe.

"Recoiling at this fearful confirmation, he sought the forester's daughter, and found her a plain and unpretending girl, with no claims to beauty other than those which light up even of such things than he ought. * * * * the irregular features of the good and innocent with a something holy, inexpressibly attractive for the incorrupt. Her he | conspicuous sinner. Upon her falls the blight of the public married. Perhaps the most singular portion of the legend is the conclusion. In her sleep she seemed transfigured. Utten a rosy lustre played upon her face. The melodious language scarcely frowns at the guilty man-sometimes laughs at, and of some Celestial Country dropt in gentle murmurs from her lips, and a radiant, fluttering visitant, visible sometimes as a dove, with plumage of a bright crimson, was observed disappearing in her breast.

felicity such as few enjoy; and, over the old lady's death-bed, in her departing hour, was heard the rustling of invisible pin- | Christian Charity should cover everybody. But, perhaps, we ions and the chorus of celestial voices; while more than one present beheld, as the eye closed and the bosom heaved its last | any body that it won't cover, and that ought to have the privisigh, a splendid light, which, arising from the breast, receded from their vision, wearing the likeness of the crimson dove."-Harris' Herald of Light.

"I HOLD STILL." Pain's furnace heat within me quivers. God's breath upon the flame doth blow, And all my heart in anguish shivers And trembles at the fiery glow: And yet I whisper, As God will! And in his hottest fire hold still.

He comes and lays my heart, all heated, On the hard anvil, minded so Into his own fair shape to beat it With his great hammer, blow on blow: And yet I whisper, As God will! And at his heaviest blows hold still

He takes my softened heart and beats it; The sparks fly off at every blow; He turns it o'er and o'er and heats it, And lets it cool, and makes it glow: And yet I whisper, As God will! And, in his mighty hand, hold still.

Why should I murmur? for the sorrow Thus only longer-lived would be; Its end may come, and will, to morrow. When God has done his work in me: So I say trusting, As God will! And, trusting to the end, hold still

He kindles for my profit purely Affliction's glowing fiery brand, And all his heaviest blows are surely Inflicted by a Master-hand: So I say praying, As God will! And hope in Him, and suffer still.

From the German of Julius Sturm.

ASPIRATION AND FAITH.

the marble, "I can imitate the natural object but it does not | who, directly or indirectly work for them; pure and honorable answer my ideal; I want to achieve something better and no- | women, who glory in "buying cheap." They may look to bler, and I can do it." "Oh," says the poet, "I can sing a themselves for much of the misery consequent upon such desstill sweeter song." "Oh," says the philosopher, "there are titution as results to these ill-paid sisters. When they dress more boundless depths of thought down which I can drop the | themselves they may think whether they have not helped to plummet of my searching intellect." There must be something | dress a soul for sacrifice, or to borrow Hood's simile, "to sew is something beyond. Oh, deathless soul, like a sea-shell spirit of Truth and Terror, which walk invisibly among the moaning for the bosom of the ocean to which you belong. the grave of its hopes. Tell me not that this world is all, says the bereaved mother. Tell me not that death is an eternal sleep, says the broken shadow of humanity. And feeling this great need of the soul, we cling to the cross and to faith in

CHAPIN ON "SHAMEFUL LIFE."

In his discourse on "shameful life," Mr. Chapin in his earnest and impressive style, speaks of the alarming extent of the vice in question, assuming as it does, diguises that secure it a place in every rank and grade of society and making dread wreck of all that is noble in manhood and womanhood. After drawing a fearful picture of the victims of debasing passions he says:

The silence and apathy which exist in regard to this evil are not justified by any motives of delicacy or dread. The evil is in having a social cancer, not in talking about a cancer clearly conscious of the wrong. "We have no right," says things we must know to exist. If we do not know it, our ignor this subject, there is on the one side a morbid, sensitive delicacy, that, after all is more closely allied to a base consciousness than a genuine virtue; and, on the other hand, there is a friv of this class of facts, find only occasion for a jest, or sneeringly insinuate that the reformer, the philanthropist, or the clergyman who even so much as alludes to this shame, knows more

In the matter of which I am now treating, the woman is the shame. I ask not, now, is this merciful? I ask, is it just?-Dut I ask, what justice is there in our modern cus even patronizes him-and pours all the vials of wrath and condemnation on the guilty woman-her guilt itself often the reresult of his falsehood and his meanness. What justice, what honor, what delicacy, O, refined woman! who recoiling with "They lived long and happily together, crowned with nuptial | virtuous scorn from that fallen sister, will welcome with brilliant homage him by whom she fell. I suppose the mantle of ought to allow for a little natural shrinkage; and if there is lege of lying outside the hem of it, in the cold blast and biting frost, it is that man who trades in woman's affection-who drags her down to ruin - who leaves her to suffer the guiltwho goes on, smiling to new conquests, and boasts of his victory. Smooth, flattering, honored, welcomed in refined society, entertained in respectable homes-when his only use in the world seems to be to make men believe in a devil, or rather to feel that a particular devil is necessary. *

> Indelicate! Is it indelicate to starve—indelicate to dieindelicate to remind you of your responsibilities? We are connected with this matter very closely by our opinions concerning woman's sphere of work. There are those who immediately associate this idea of an extended sphere for female work with "strong-minded woman," and with "woman's rights," or some other subject of cant or sarcasm. In this lies one great cause of this phase of social evil.

> If we would create a wider sphere of employment for woman, it would no doubt, rectify a large amount of this evilnot all, by any means -but more than we may suppose. And woman must have better wages. Out of two thousand women who work for their daily bread, 534 receive \$1 per week, 336 receive \$2 per week. Surely this is a comfortable equipment with which to keep off death and conquer the devil! How many of you would do it? One woman had to do it by making caps at two cents a piece! What a beautiful halo shines around such an employer—his path of charity paved with penny pieces! I wonder if this magnificent benefactor of the human race would be willing to show himself. I should think in the light of such a revelation, he would need all the caps the women ever made to cover his own head, and hide his hum-

But some may still ask, "What have we to do with this matter?" We have, first and foremost, to rectify our opinions concerning woman's sphere of employment. A great many women, honorable, respectable women—have much to do with "Oh," says the weary worker who drops his chisel before this evil, by the manner in which they deal with poor women beyond man in this world. Even on attaining to his highest a thread in a shroud." Or, to use the language of the great possibilities, he is like a bird beating against his cage. There master of modern English eloquence-" If, for a moment, the masks of the earth, would lift the dimnness from out erring Tell me not of a limitation, says the weary broken heart, over thoughts, and show us how 'many' have literally entered into partnership with Death, and dressed themselves in his spoils !-Yes, if the veil could be lifted not only from your thoughts, but from your human sight, you would see—the angels do see -on those gay, white dresses of yours, strange dark spots, and crimson patterns that you knew not of, spots of the inextin-

guishable red that all the seas cannot wash away; yes, and among the pleasant flowers that crown your fair heads, and glow in your wreathed hair, you would see that one weed was always twisted which no one thought of-the grass that grows on graves."

For the Spiritual Age. COME AND LET US REASON TOGETHER.

Science and the Pulpit, in our day, are understood as agreeing to the proposition that the progress of the earth's organisation as a planet, and the successive unfoldment of mineral veretable animal and human kingdoms thereon, may be regarded as embracing six indefinite ages or epochs of time. Thus Theology, by repudiating the contracted dogmas of our fathers, is able to harmonize the Genesis account of creation with the researches of science, and find in this enlarged comprehension of the teachings a confirming evidence of their alleged origin in inspiration. It seems to me that Science and Religion are being drawn into a closer harmony, though it involves death to the prevailing sectarian theologies; but this closer harmony depends greatly on the free and natural exercise of Reason, and its demands must be respected by the schools of both Science

The philosophy usually termed the Development Theory, involves some difficulties demanding the critical attention and detailed explanation of its advocates and supporters. It substantially ignores the idea of any special or arbitrary action of an intelligent creating power, while it concedes there is an intelligent or supreme First Cause, and alleges that the universe, as existing to-day, is the necessary result of perfect, devised, immutable laws, expressive ever of the Divine will and purpose for which creation was instituted.

But along with this general proposition, Science also asserts some dogmas it is difficult to reconcile therewith, and it is to these I desire to invite attention. She teaches, as a part of the established and immutable economy of Nature, or Deity, that all organic life, whether vegetable or animal, originates in and results from a preliminary union of male and female principles and that the product thereof is defined and limited by what is termed the law of "Like begets like." Hence, wherever a blade of wild grass is found on the new mud-bank, or an oak succeeds the demolished pine tree, or a fish is found in the new ly formed pond, the dogma is asserted that seed or eggs were deposited and gave origin thereto.

This dogma finds plausibility in the fact that the economy of multiplying and perpetuating the different genera of organic life embraces the due production of germ-seed and eggs. But all our experience of such economy teaches the immutable operation of like begets like, and ignores the idea that a vegetable seed is a germ from whence any form of animal life could originate, or that the egg of any animal is a germ from whence the human form, or man, has an origin.

But the development theory affirms directly the opposite; for it assumes there was once a time when the vegetable was the highest or only form of organic life on earth, and that it in time became the parentage of rudimental forms of animal life. It also affirms, that, in time, brute animal forms became the parentage of the higher human form, or man. This alleged successive birth of advancing forms of organic life is inconsistent with the dogma that all organic life must originate in produced seed or eggs, and is defined and limited by like begets

The advocates and expounders of this philosophy should meet this point, and explain how, in harmony with like begets like, such results could occur, or abandon the dogma that like begets like and the preliminary union referred to, embrace and constitute all of the economy of nature.

I am free to say I believe there is another principle of law in the economy of Deity, which we may term Progression, that will meet this point, and explain it; but if I am right in this, then I must claim an abandonment of the authoritative dogma ignoring the possibility of spontaneous life in our day. I go further, and say, if I am right, then we may find a sounder solution of the phenomena of insects in our grain and our fruit trees, as well as an explanation of the alleged myths describing the miraculous conceptions resulting in the birth of those who are regarded as founders of new religions. But all this in its proper time. Let our savans first meet the point raised and presented to them.

A SPIRITUALIST.

THOMAS JEFFERSON'S RELIGION.—When Mr. Jefferson was asked respecting his religion, his memorable answer was:-"It is known to God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it can-

Let him who gropes painfully in darkness or uncertain light. and prays vehemently that the dawn may ripen into day, lay the precept well to heart: Do the duty which lies nearest thee. which thou knowest to be a duty-thy second duty will already have become clearer.

Theologians resemble dogs that gnaw large bones for the sake of a very little meat.

Progress is the Common Law of the Universe.

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SPIRITUALISM IN RELIGION.-NO. XI. THE TRINITY.

It may be expected that, in connection with the topics al-' ready discussed, we should make some more explicit reference to the ancient doctrine of the Trinity. Though a subject of little practical importance, it may be well to have clear view upon it. Let it be understood that in these papers we design to be carefully eclectic-rejecting no idea because it is old. receiving none because it is new, but accepting whatever bears the stamp of truth.

The idea of a Trinity in the Deity is not modern, nor is peculiar to Christianity. The older religions of the world embody it in some form—though it is not to be regarded as either true or false on that account. When the human mind has at tempted to analyze the mysterious First Cause, as revealed in the multifarious operations of Nature, it has conceived of this Cause as a unit, or as a duality (male and female), or as triune, or as multiple, according to the aspect in which the Deity is dewed, or the method of analysis adopted. Some consider the One Personality as acting in three or more distinct modes or de partments of operation; while others suppose an equal number of distinct Personalities; and not a few have personified as distinct Beings every conceivable attribute or power of the allworking Divinity.

The Brahminical sacred books regard Brahm, the Essential Life, as combining the male and female principles, from union of which all things were produced. As Brahm, howevever. He is utterly removed from all human knowledge or comprehension; yet in His outworkings through Nature. He is personified in three distinct emanations, -namely, as Brahma. the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Reproducer. Brahma again is represented as a being with three heads.

The Chinese sacred books affirm that "the Source and Root of all is One. This Self-Existent Unity necessarily produced a second. The first and second, by their union produced all.' And they speak of the Deity as " One and Three."

Zoroaster taught of One Supreme Essence, Zeruane Akerene, The Eternal, from whom sprung Ormuzd, "The first-born of the Eternal One," who in turn gave existence to six resplendent spirits (forming the third element), who surround his throne and minister to inferior orders.

tion is less clearly presented, but all the various supposed attributes of the Source of Being were poetically personified as distinct Deities, subordinate to One Supreme.

It would seem to require no great scope of intellect to perceive that the First Cause of all things must embrace, according to the Brahminical "Word," the dual principles of masculine and feminine-whatever idea can be formed of the abstract nature and mode of existence of such principles. All that is produced, by the eternal conjugation of these principles, constitutes a third something-call it what you please; -and thus the universal Whole is a Trinity.

Viewed in another aspect, all can easily perceive that an intelligent First Cause must consist of the three elements. Love. Wisdom, and Power or Operation. Love is the Producing or Creative Principle; Wisdom the Forming or Constructive and Adaptive Principle; and Power or Operative Force is the Executive Principle. As represented in man, the corresponding elements may be termed Affection, Intelligence and Will. Man being thus in himself a trinity, and yet a unity, there is no escaping the conclusion that his Source must be the same. In fact, we can conceive of no perfect Being without these three attributes.

Applying this analysis to the common Christian formula of the Trinity-" Father, Son, and Holy Ghost"-we find in it a more profound significance than seems generally to be recognized. "THE FATHER" corresponds to the primal Productive or Parental Element in Deity (including both male and female principles);-" THE Son" embraces the universal offspring of Deity, or the individualized embodiments in personal forms of the one Divine Essence (which are the ultimate of all creation, and of which the Divine Man is the true type); -and "THE SPIRIT" significs the ever-operative Divine Energy, working in and through all things.

This Trinity, it will be readily perceived, is not the tri-per sonality which forms the "ineffable mystery" of the popular faith, and which common minds can hardly distinguish from the three-headed monstrosity of Hindooism. It is a trinity in One all-comprehensive Person, - not an incomprehensible unity of three persons. And yet all the elements of personality are exhibited in each of the three forms of manifestation; so that it is proper to apply personal pronouns, and attribute personal acts to Deity, equally as Father, or as Son, or as Spirit. The One Divine Essential Life is the same in all.

Regarding thus the whole out-born creation, culminating in Divine Men, as the Son or offspring of God, we have a clear explanation of that other "inscrutable mystery" of the old formulas,-namely, the "eternal begetting of the Son of God." "Precisely what is your conception of that?" asks a Beecher. who has evidently no idea of his own. Precisely this-that Deity ever was, is, and ever will be giving birth to offspring in his own image—the whole scheme of nature being a part of the process through which this end is effected. In so far as intelligent beings receive the Divine Life into their inmosts. they are "partakers of the Divine Nature," "temples of the Holy Ghost," "Sons of God," and "one with the Father."-Can anything be plainer, in the light of a comprehensive Spiritual Philosophy, than this?

There are still other aspects in which a triune distinction may be predicated of the Source of Being, and yet other modes of expressing the same substantial fact; but the foregoing will suffice to show that this, like many other ancient ideas, though often crudely conceived, had an eternal verity at its basis.

ANSWERS TO CORRESPONDENTS.

PROFESSOR BRITTAN: DEAR SIR.—Please state whether you are sonvinced beyond the possibility of a doubt that human beings exist beyond the grave: for you must remember that Harriet Martineau and Mr. Atkinson believed in Clairvoyance, &c., and yet denied this immortality to man. You stated that the magnetizer could appear visibly, (at a distance from his body) to the subject. Might this not account for Spirits appearing.

Also state what changes will happen in the human countenance is the Spirit-life. I heard a very ugly man say that he would rather not exist at all if he had the same features; but if they were changed to more beautiful his friends would not know him. How do you get

REMARKS.—The lady who writes the above resides in a distant city. She doubtless anticipated answers to her inquiries from the public platform, in the course of a lecture—delivered about the time her letter was received-but which circumstances and the nature of our theme on that occasion, did not permit. We therefore notice her requests in this connection.

We can truly say that our faith in Immortality has not been obscured by a single doubt during the last fifteen years. It may be true, however, of many others, as well as of the writers named by our correspondent, that they concede the possession and exercise of a clairvoyant power—on the part of certain persons—while they boldly deny the existence of the soul itself—admit the organ and the function of vision while they dispute the reatity of the being that sees! But it is not true that such skeptical authors have ever accounted for the development of the mysterious vision, consistently with their material philosophy of human nature. The fact that the senses -especially sight-are often actively employed when the corporeal instruments or organs are, for the time being, totally uscless, demonstrates the spiritual and immortal nature of man, by a force of evidence that shakes the dusty citadel of modern Materialism to its foundations.

But why may not the power of a magnetizer to impress his subject with a vision of his presence, also account for the reappearance of the Spirits?

The forms that appear to mediums certainly can not all be ascribed to the psychological agency of some mind in the body, for the obvious reason that they are often forms of persons and objects, and revelations concerning places and events, of which all the parties, including the medium, were previously ignorant. Moreover, they cannot rationally be ascribed to some diseased action of the mind, in as much as a number of persons often perceive the same forms at the same time, while a similar number of persons with disordered brains were never known to concur in their testimony respecting the phantoms which appear to them.

It may be conceded that many persons who really suppose that they look into the Spirit World, are only psychologically influenced by some attendant spirit or mortal, who thus presents his own image, or a vision of other persons and objects to the medium. It is no less true that others have the spiritual avenues of sensation opened, so that they discern spiritual realities as truly as the mundane observer perceives the objective forms of the physical world. Now it certainly requires an intelligent operator to produce the psychological phenomena referred to; and if that operator cannot be found among the people who live in mud houses, we must look for him elsewhere until we find him. When the departed whom we have known familiarly, suddenly reappear, when we had not once thought of them—as they often do—it is quite impossible to account for the occurrence without admitting one of the two hypotheses just named, and either will be found to involve an admission of the Spirit's continued existence.

The human face becomes more radiant and beautiful in pro- ture." portion as we assimulate the elements of intellectual light and moral harmony. By an irresistible law we are transformed into the images of our ideals. It is therefore reasonable to infer that ugly people will improve in personal appearance in proportion as they become pure in feeling, elevated in thought, and the laws of divine harmony are translated into the practical life. That ugly man's desire for the beautiful, proves that the Essential Beauty has a place in his inmost soul, and that it will finally work itself out into external form and expres-

But it is suggested that his friends—in that event—will not recognize him at sight. That may be said of superficial observers; but the Spirit whose penetrating vision explores the inward record of the soul's actual life, will not fail to discover the identity. Take the filthy and wretched outcasts from the kennels of the great city; cleanse them and clothe them in princely habiliments, and their miserable associates might manifest no sign of recognition. But a change so full of blessing could inspire no feeling of regret. And who will not rejoice that every miserable beggar at the gates of Paradise must of necessity drop the filthy rags of his poor fleshly garment to be clothed with the robes of Immortality?

R. Cook, who writes us from some place in Illinois, sends us a sheet covered with innumerable pen and ink lines. resembling altogether a brush-heap. He requires "the true interpretation" of this mystical scripture, which we shall give according to the measure of our ability.

First-The Spirit (we speak hypothetically on this point) probably meant to amuse the medium. Secondly-He doubt less intended to exercise the nerves and muscles of voluntary motion in our correspondent's right arm. Thirdly-For aught we know to the contrary he may have been interested in promoting the sale of stationery!

The Boston Daily Post thus notices the labors of our asso-

ciate during anniversary week: "The lecture of Professor S. B. BRITTAN, formerly editor of the Shekinah, on Monday evening at Harmony Hall, was no ordinary performance. The subject was, The Supremacy of Mind over Matter. He handled it in an able manner, and adduced the results of experimental science as well as history and logic to testify to his inductive positions. There was not a streak of moonshine in the entire effort. On the contrary it was characterized by sound sense and thought, and quite extensive research. The tenor of the discourse was decidedly of an eleva-

DEDICATION.—It will be seen by the notice in another column that the new free church in Granville, N. Y. will be dedicated on the 15th inst. The enterprise of erecting this building has been carried forward by a few earnest hearts; and we the aforesaid romances, that substantial food bears to the hope there will be such a gathering on the coming occasion as shall convince them that their noble efforts are appreciated.

HUMBOLDT'S PREDICTION .- The great philosopher, Humboldt foretold that his own death would take place in 1859. The prediction went the rounds of the American Press in August and September last. The prophecy is fulfilled; the great savan passed away from earth on the 6th ult.

NEW REFORM PUBLICATION DEPOT .- Mr. J. B. Conklin has removed to No. 54 Great Jones St. New York, where, in connection with the office of the Principle, he has opened a store for the sale of reform books and papers, among which our friends will find the Age. Give him a call.

The Gditor's Table.

ESCHATOLOGY; or the Scripture Doctrine of the Coming of the Lord, the Judgment, and the Resurrection. By Samuel Lee. Boston: J. E. Tilton & Co. 12 mo. 267 pages.

Here is another notable " sign of the times"-an indication of the breaking up and passing away of the old theological heavens and earth which is now taking place-scarcely less significant, indeed, than the works of Sears and Bushnell which we have lately noticed.

"Eschatology" means the "science of the last things" which "last things," according to popular theology, are the Second Coming of Christ, the Resurrection, and the Judgment The author of this treatise appears to be a clergyman of the "orthodox" school. He tells us that early in his ministry he attempted to gain some definite views on the subject presented in this volume. He consulted authors, and especially commentators. The result was "confusion worse confounded." He then, as the only hope, went directly and alone to the Bible itself, and the result is the opinions here expressed. These may be briefly summed up as follows:

He thinks the "coming of the Son of Man," and the "com ing of the Lord," spoken of in the New Testament, refer to entirely distinct events, although they have been confounded as one and the same thing by Christendom generally. The 'coming of the Son of Man" had reference simply to the exaltation of Jesus as administrator of the "kingdom of God" on the earth, or the establishment of the Christian mediatorial dispensation; while the "end of the world," so intimately associated with it, was merely the destruction of the Jewish state and the end of the Mosaic dispensation. It was the end of the aeon, age, not of the kosmos, world; of which latter nothing is

The "coming of the Lord." on the contrary, means the revelation made to each individual at the moment of (so-called) death, when the spiritual senses are opened, spiritual realities are revealed, and we are "changed" from the earthly to the spiritual state of existence, with all the experiences consequent thereupon. It is not an external event, to occur to all human beings at the same point of time, but an experience which comes to each "in his own order."

The "Resurrection" he has found to mean, not the reanimation of cast-off physical bodies at some future period, but the future life-the standing again and living onward in a spiritual state of existence, which immediately follows physical death.

The "Judgment" is not the assembling for trial of all the human beings on some future "great day," after the winding ip of all sublunary affairs, but is the government now constantly exercised by and through the Messiah, under which every man is "rewarded according to his works." Heaven is not a place—a far-off locality—but a state,—though our author still seems to have the idea that it can be enjoyed only on the throwing off "this earthly house of our tabernacle," and entering the immortal state.

Thus, though Mr. Lee is not entirely out of the shadows of crude and materialistic theology,-and though he clings tenaciously to the Bible as the only and absolutely authoritative source of information on these subjects,—yet he has made tremendous advances upon the popular ideas. He has wholly shaken off the mould of grave-yards, and has done with the corruption of charnel-houses. He dispenses also entirely with miracle in the future history of man—considering the whole to be "in accordance with established laws of na-

Mr. Lee claims to have arrived at all this from a careful study of the Christian Scriptures in their original languages. He affirms, what is unquestionably true, that the translators of the common version had a pre-conceived theory on these subjects, which misled them; and it is doubtless equally true that most "commentators," ever since, have been as much misled. He labors to show, by critical exegesis, that all passages which in the common version, appear to teach a different doctrine, when rightly translated, favor and confirm the theory he has

Of course such efforts cannot fail to remind the reader of the familiar proverb of the old fiddle which can be made to play any tune desired; and they forcibly illustrate the practical value of an "infallible revelation" in dead languages, without infallible translators, expounders and receivers. Nevertheless, so long as men look to that ancient record as the only and the unerring fount of instruction on such matters, we can but reoice in every successful attempt to show that its teachings are really in accordance with the truths of nature, the deductions of reason, and the revealings of modern inspiration.

Surely, so long as the "old fiddle" is used, let us have the best tunes the most skilful players can bring out from it. Were these alone heard and appreciated, we opine there would be little desire to "throw away" the instrument, old as it is.

It is to us an interesting fact that many of the scripture expositions the author has given are identically the same as were given to us directly from the spirit-world, years ago; and we need not say that his views of the resurrection, judgment, etc., closely approximate to those prevalent among modern Spiritualists. He bears testimony to the fact that great uncertainty and inquiry exist on these points in the religious world; and that intelligent men have ceased to form their opinions on authority, but require to see for themselves.

We understand the work is having a large sale, and it is doubtless destined to produce no small stir among the theological dry bones. The truth is mighty and will prevail.

MY EARLY DAYS. By Eliza W. Farnham. New York: Thatcher & Hutchinson, 523 Broadway. 425 pages, 12 mo. [For sale by S. T. Munson, and by Bela Marsh.]

In this volume the authoress gives a detailed narrative of the experiences of her earlier years, which, for the most part, were those of struggle and hardship. The story is told in a simple and unaffected style; and, though presenting few of the thrilling and exciting scenes which form the staple of modern romances, yet possesses a solid interest, which increases as the reader proceeds. It sustains about the same relation to highly seasoned dishes of fashionable cookery. The reader will trace the earlier workings and preparatory discipline of a noble and self-reliant spirit, which has performed a prominent part in various philanthropic and reformatory efforts in this country. The narrative ceases at a point where the reader will be very likely to call for "more," and an intimation is given that it may be resumed in a subsequent volume.

MYSTIC HOURS; or, Spiritual Experiences. By G. A. Redman, M. D. New York: Charles Partridge, 428 Broadway. Boston: Bela Marsh,

14 Bromfield St. 384 pages, 12 mo. Mr. Redman is extensively known through the country as a medium for spirit-manifestations of a peculiar character. In some into vogue.

this volume, he professes to set forth truthful narratives of his principal experiences in this capacity from his first acquaintance with the subject. We have not time now to examine the work in detail; suffice it to say that it abounds with statements of the most extraordinary character, many of which are certified to by other witnesses. We shan refer to the book again.

"Unexplained Phenomena."

Under this head, in another column, will be found a deserved on the object glass of a telescope, which is claimed, from some source, to be a spirit production. Not having seen this phenomenon, we are not prepared to express any opinion in relation to its cause; but, from the account, there seem to be some points of resemblance between it and an appearance, of a purely natural character, with which students of optics and chromatics are familiar. It is thus described in the New American Cyclopædia, under the head of Color:

"Very thin, transparent plates, as the films of soap-bubles, the thinnest possible lamine of mica, selenite, and some other crystalline minerals, thin films of certain oils, especially those obtained from coal tar, spread over water, or those of the excretions of certain fish or shellfish in like circumstances, the thin coating of oxide formed on the surface of polished iron or steel in tempering, and some other thin plates or spaces, show under favorable circumstances one or all of the prismatic colors. These colors change with the thickness of the film, and sometimes with the direction in which it is viewed. . . . The phenomenon was first investigated about the year 1664, by Boyle and Hooke, the former of whom blew glass thin enough to show these colors. Until any film is reduced to a certain determinate degree of thinness, i shows the natural or permanent color of the substance, or is transparent. At a definite thinness, which is the same for all films, red appears; at a certain degree of attenuation beyond this, orange; then in order, yellow, green, blue, indigo, and violet. This succession or an approach to it, may be several times repeated, but not more than seven times; after this comes a tenuity by which no color can longer be shown, sources. and the actually transparent film then appears black. . . . Newton investigated these colors by pressing a convex lens of known curvature, its convexity downwards, against a plane glass plate: the thickness of the included air varied at different distances outward from the point of contact; and by pressing with an increasing force, seven orders of colored rings, the second from within containing a complete spestrum, were formed, an enlarging black spot finally appearing in the death, for that is necessary to the preservation of life.

It will be observed that in the experiments of Sir Isaac Newton, the colors appeared simply in a thin film of air between two glass plates, one being slightly convex. It would seem an easy matter to ascertain whether the same or any other natural cause exists for the colors seen in the object-glass of the telescope at Franklin. We hope some person familiar with such matters will give it an examination and communicate the re-

Insults to Deity.

Plato considered it an "usurpation of the rights of Deity" to attempt to investigate the causes of the different colors in natural objects. The telescope and microscope were at first stigmatized as "atheistical inventions which pervert our organs of sight, and make everything appear in a false light." Vaccination was denounced as a "tempting of God's providence, and therefore a heinous crime." When fanning mills for winnowing grain were first introduced, pious people argued that "winds were raised by God alone, and it was irreligious in man to attempt to raise the wind for himself and by efforts of his own." Forks were at first denounced as an impious invention, and it was declared "an insult on Providence not to touch our meat with our fingers." Lightning conductors are still considered by many religious people as daringly impious; we know a prominent Bishop of a Protestant church in New England who, on his accession to the bishopric, insisted upon the removal of the lightning-rod from the house in which he was to officiate. Insurance, both on property and on life, is regarded in much the same light by some.

All attempts to learn anything in regard to the spirit-world and the after-life, beyond what is written in the Bible and believed by the church, are, by minds of the same stamp, regarded as "an impious prying into things not revealed."

We wonder how such people can reconcile it with their consciences to ride on railroads, or to read news sent by telegraph. or even to peruse daily newspapers printed on "Hoe's last fast cylinder press"—all of which require the use of inventions of which no hint is revealed in the Bible!

Discussion.

Elder Grant announces in the World's Crisis that he has accepted a challenge from Mrs. C. M. Tuttle, to discuss the following resolutions, in West Winsted, Ct., at Camp's Hall, commencing Tuesday evening, June 7th, at 7 o'clock, and continuing three evenings.

1. Resolved, "That man is naturally immortal, possessing the capacity to communicate with minds of this earth after his departure

2. Resolved, "That the material body, called Christ, was not raised from the dead; consequently, the resurrection of man is also spiritual." 3. Resolved, "That Christ's kingdom is a spiritival one, and now it

is being made manifest that Christ has already come." "The argument is to be based upon the Bible, reason and facts."

Mrs. Tuttle is to speak in the trance state.

Various Items.

.... An exchange says that two gentlemen found a drunken man lying in one of the streets of New Orleans with a snake coiled around his neck. He had a more terrible one coiled around his heart. Cyrus W. Field is about to proceed to London to renew his labors in connection with the new Atlantic Cable Company.

.... A law has been passed in France that Protestant churches shall receive no aid from abroad, and Protestant ministers must not only be natives but educated in France.

.... A singular retribution occurred in Huron County, Ohio. few days since. An ugly fellow, in a fit of passion, intentionally destroyed an eye of one of his horses. The next day while driving a nail. a piece of it lodged in his eye, completely destroying the sight.

.... The sun shone brilliantly into the room where Humboldt died. and it is reported that his last words, addressed to his niece, were "How grand these rays, they seem to beckon earth to Heaven!"

.... The Pope, who is virtually a prisoner of the French, at Rome. without Power even to remove his residence from the city, gravely anncunces to the governments of France and Austria the intentions of his government to maintain the strictest neutrality!

.... At the birth of Jesus, when Europe was nearly savage, and all Pagan, its peace was kept by 387,000 soldiers. Its population was probably more than one-tenth of what it now is, or 27,100,000. Now in the year of grace 1859 its armies are nearly 5,000,000 of men, or double the percentage of the year of nativity.

.... Hall's Journal of Health, which claims to be high authority in medical science, has taken a stand sgainst married people sleeping together, but thinks they had better sleep in adjoining rooms. He says that Kings and Queens do not sleep together, and why should other people. The practice, so common in this country, of two adult persons, whether married or unmarried, occupying the same bed, is no doubt pernicious in more ways than one. We predict that as people

Boston and Vicinity.

Boston Conference.

In this body, on Monday evening, May 30th, the following question came up for consideration : Does the increase of modern Souritmalism tend to the benefit of mankind? We subjoin a brief synopsis of the discussion: Mr. NEWTON was called upon to open the debate. He thought the

decision must turn mainly upon the question, is modern Spiritualism true or false? Few will deny that as a general principle, it will scription. by Miss EMMA HARDINGE of a curious appearance ob- be a benefit to mankind to know the truth, and an injury to believe in falsehood. First, then, what is modern Spiritualism? In its general and broad sense, as applying to a system of philosophy, Spiritualism includes all that department of truth which relates to man's spiritual nature, capacities, welfare and destiny; also, to other spiritual beings, forces, laws, etc. This department is as yet measurably undefined, and there are wide differences of opinion among persons calling themselves Spiritualists, about the details. But modern Spiritualism may be more specifically defined as that belief in which all modern Spiritualists distinctively agree. This is the simple proposition, that disembedied spirits manifest themselves and communicate. He believed this was true; and being true, it would be for the ultimate henefit of mankind to know it. He proceeded to relate some facts which had come under his own observation which, with others, proved its truth to him. [The facts mentioned have been given to the public in the little work entitled, 'The Ministry of Angels Realized.'']

Mr. BRADBURY differed from the preceding speaker, in that he believed error to be sometimes beneficial. He would define modern Spiritualism as, 1st, Belief in immortality; 2d, That spirits can commenicate; 3d, That they do. This is beneficial in that it calls into activity a class of mental faculties not awakened by the religious sects, and opens the mind to the reception of truth from new sources. It also does away with the fear of death, making men familiar with the real nature of the process so termed. It teaches that, as we live under law here, so we shall hereafter, and that these laws, having originated in love, can work no ill to those who live in harmowith them. It also does away with the limiting influence of creeds, and of authority, leaving the mind free to derive truth from all

Mr. BAKER had never seen or felt any proofs of spirit-intercourse, and thought that people believed first, and then worked themselves into a state in which they supposed spirits were acting upon and talking to them-a sort of mesmeric or psychological state. The was asked what those states were, but could give no intelligible idea.] He should doubt the truth of Spiritualism if it takes away the fear of

Mr. Bunten thought the liberalizing tendency of Spiritualism upon sectarians a great benefit. By fear of death he should not mean the mere instinct of self-preservation, but the fear of a hell of fire and brimstone, which had tormented many. Spiritualism induces men to love others as themselves.

Mr. Cushman was inclined to accept Spiritualism as defined by the first speaker, but he could not accept it as defined by others. He had believed from his youth in a future existence; and the belief in spiritual communication was not new. In fact, the most religious and pious men and women in various denominations in the past have professed to have communication with the disembodied; and he believed they did 80. He should differ only about what is communicated. Do modern spirits communicate that which is good, purifying, divine? [A voice: Some do.] Well then, let them go on, and God will sanction it. As to fear of death, that cannot be removed; but there is a difference between fear of death, and fearing to be dead. Some say they have been afraid of hell-fire. Why? Only because they feel they are fit candidates for it!

Mr. WETHEEBEE: Fear is the offspring of ignorance, and anything that tends to remove it by imparting more knowledge is a benefit to the race. One of the greatest effects of Spiritualism is that it does away with priestcraft and authority; it liberalizes men and inculcates the democratic principle.

Mr. COLEMAN had waited in vain to hear of the benefits of Spiritualism (!)—its friends hadn't even shown that it is on the increase (!!). He thought its believers were deluded, hallucinated, etc., etc.

Mr. PIKE rejoiced in the advances that had been made by the oppo nents of Spiritualism in this Conference. One staunch antagonist (Mr. Cushman) had planted himself flat-footed on the ground of Spiritualism -- although he had affirmed that it was nothing new. Our claim is, not that is new, but that is true. The same opponent had also endorsed the much ridiculed doctrine of *conditions*, in claiming that the best and most religious or spiritual persons have been most likely to have communication with the spiritual world.

Mr. NEWTON (on whom it devolved to close the evening's debate) submitted a summary of what he deemed the legitimate practical tendencies of realized spirit-communion and a truly Spiritual Philosophy, on intelligent and well-disposed minds. [This was drawn up some time ago, and has once appeared in the columns of the Age, but at the urgent request of several parties, it is reprinted here:]

PRACTICAL TENDENCIES.

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the 2. To deliver from needless fears of death, and dread of imaginary

evils consequent thereupon; as well as to prevent inordinate sorrow and mourning for deceased friends. 3. To give a rational and inviting conception of the after-life to those

who use the present worthily. 4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influence of the impure and unenlightened of the spirit world. If such exist, and have access to us, our safety is not in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness, and by loftiness of aspiration, to live constantly en rapport with the highest possible grades of spirit life and thought. 8. To deliver from all bondage to authority, except that of perceived truth, whether vested in creed, book or church.

9. To make every man more an individual and more a MAK, by taking away the supports of authority and compelling him to put forth and exercise his own God-given truth-determining powers. 10. At the same time to make each one modest, courteous, teachable.

and deferential. If God speaks in one person's interiors, He does the same in those of every other person, with a clearness proportional to individual development; and if one would know the truth in all its phases, it is well that he give a patient ear to the divine voice through others, as well as in himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this is the extreme of egotism; while unquestioning submission to another's convictions is the extreme of slavishness.

11. To promote charity and toleration for all differences, in so far as they result from variations in mental constitution, experience and

12. To stimulate the mind to the largest investigation and the freest thought on all subjects, -especially on the vital themes of a Spiritual Philosophy and all cognate matters—that it may be qualified to judge

for itself what is right and true. 13. To cultivate and wisely direct the affectional nature-making

persons more kind, fraternal, unselfish, angelic. 14. To quicken the religious nature, giving a more immediate sense of the Divine existence, presence, power, wisdom, goodness, and paternal care, than is apt to be felt without a realization of angelic min-

istry or mediation. 15. To quicken all philanthropic impulses.—stimulating to enlightened and unselfish labors for universal human good,-under the cacouraging assurance that the redeemed of our race, instead of retiring to idle away an eternity of inglorious case, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and

aiding it forward to a certain and glorious issue. The same subject was continued for discussion on the following Mon-

.... It is stated that of 953 clergymen attending the late anniverseries in Boston, but 73 were the professional badge, the white cravat.become more spiritual, and seek to live true lives, single beds will The growth of hair on the faces of many of the divines was another sign that they are becoming willing to stand as men among was.

Conference at the Lyceum, Clinton Hall, Astor Place,

Tuesday Evening, May 31st. [Your reporter, in explanation of the unintentional wrong done Mr. Cetlinski, in the report of May 10th, would beg leave to state, that Mr. C. is a foreign gentleman, with a strong foreign accent, and spoke from the body of the hall, declining to come forward to the stand .-Your reporter is of opinion, nevertheless, that the report in the Age contains his substantial idea, as he has since rendered it in his correction.)

Question: What is the human Soul-where does it originate?

Dr. ORTON: Matter in itself has no power to take on one form more than another, or any form. We concede to matter a spirit of its own, relating to its particles or monads in a state of disintegration, but in the phenomena and uses of matter we crystal, the apple, the horse, and man; with shapes and qualities every way diverse. This can only be in consequence of an intelligent and combines together such particles as it may need in order to express its form, size, quality and uses. Shape and attributes can only be de--termined by thought. Hence we are authorized, indeed, are obliged to affirm the existence of a thinking personality, with power enough to the material. to pervade matter with the myriad energizing spirits we see ultimating themselves in form before us, and to define their bounds and qualities; so that the apple shall be the apple and nothing else, and the man, the man. The same law as to the precedence of thought over form, obtains with us. To build a house, we first make a spiritual house, build it in idea, define its bounds and uses, and then ultimate it in matter.-This being the law of our plane, the consistent mind is obliged to accept it as universal, the law of all planes; and the more, because it is impossible to conceive that anything else can be true. Man, then as to his innermost, the spirit which pervades him and expresses itself in his form and uses, can originate only with the Author of all forms.-Of Him, man is not made, but born; and as every thing that proceeds from Him is male and female, or its equivalent, we are authorized to conclude that the Source itself is male and female; and that man, as to his spirit, originates in a manner entirely analagous to his generation here. The journey performed by the soul of a man, to the point where Common Father, it is at its outset an unconscious germ of life, a receptacle of the inflow of the potency of the Divine. While yet in the Spirit World, it has a second birth, by the same law of generation; so that Harris is probably correct, where he says in some one of his brilliant poems, that we have spiritual fathers and mothers, as well as natural. From the Spirit World the germ, still unconscious, descends consciousness, activity and use. Passing hence on to the spiritual plane, it throws off the grosser parts of the body, and by processes similar but painless, continues to unfold and refine, in its upward travel from plane to plane, until it arrives in the celestial sphere where it originated. It has now performed a complete circle and got home. Its rudimentary stage is ended. It is now an angel man, fitted for life and uses on all planes, for it has grown through all, and risen superior to all. It will still unfold, and grow in wisdom, knowledge and power forever, but it can not know death, or change, any more, for it has mastered all planes and forces, natural and spiritual, in the infinite Universe: and the Child has become one with the Father.

Mr. SAMUEL FOWLER read the following paper:

"The personal state of the body of existence is the soul principle. Its personal condition is the substance principle, and its persona quality, the essence principle of the soul.

Substance and essence are the constituents of the soul. The personal condition constitutes the substance, and the personal quality, the essence of the soul.

Substance and essence each has a primary and a secondary degree of soul unfoldment. Personal condition, has its negative and positive degrees, and the

personal quality, the passive and transitive degrees of state.

The negative degree of state is the primary unfoldment, and the positive degree is the secondary unfoldment of the soul's substance. The passive degree of state is the primary, and the transitive degree is the secondary unfoldment of the essence of the soul.

The unfoldments of the soul have an embodying force.

Element and vitality are its constituents.

Materiality is the primary unfoldment, and spirituality the second-

ary unfoldment of the element of force.

Mentality is the primary, and Intellectuality the secondary unfoldment of the vitality of force. Therefore, each unfoldment of the soul has its material, spiritual, mental, and intellectual degrees of embodsupply, capacity, and fullness are the material; des

receptivity, and ejectivity, the spiritual. Repose, activity, endurance, and elasticity, the mental; and absence, presence, ignorance and communion, the intellectual degrees, of the embodiment of the negative, positive, passive and transitive unfoldments, of the degrees of the soul state."

Mr. Enos: The only way we can know that we have souls, is because we feel them. If we exert our minds too much, it gives us pain. The same with our bodies. If we exert the soul, it gives us luminosity. The soul is the recipient of inspiration, which is digested by the intellect. It comes from God. Gradually we learn to live from the better loves and uses.

Prof. Sprace: The question is a metaphysical one, because we cannot touch it with our senses. The body may be traced back to a germ which gradually develops. Reasoning from analogy we may conclude that the soul is also an organized substance, that it must originate in a germ. Is there, then, an organic soul like the body, but independent. of the body? Does it grow and develop like the body? The body can be broken down. All organizations, so far as we know, are perishable. Is the soul perishable?

Dr. HALLOCK: Swedenborg says that human thought is confined to to use, means and end. We can say very little about the essence of the soul. We do not know what it is. We know something of its attributes, and can only reason from analogy. We see in the child, as the body unfolds, the spirit keeps it company. We know on passing out the child state, we become subject to emotions which before were latent. We know how the body arrives at its status. It is by nutrition. Every substance that enters into its conformation is subject to disintegration, and the body follows the same law. But the part we call soul is subject to no such law. Its nutrition is not perishable. A brick is substantial, but the truth of a brick is imperishable. The brick itself is phenomenal, subject to change. An animal sees a brick, touches a brick, but knows nothing of the truth of a brick. That is immortal. So with the body and the soul. The one is changeable, the other not. How does the boy at school grow in knowledge? By swallowing the dictionary? No, but by taking in the truths which it contains.

Prof. Spence: Without an organization the soul would possess no receptacle for truth. If we say a boy grows by the aggregation of mathematical facts, we must next inquire what it is that stands behind these facts, and uses them. Truth is one thing, and the power that wields it another. The soul is power, or the source of power. Growth differs from development. The development of a rose bud relates to the unfolding of its leaves, rather than to its size. A caterpiller grows but develops into a butterfly. So with the human body. It grows and it also develops. While in the germ, aside from growth, it develops through what are termed the fish, reptile, bird and mammal states .-Not that it takes on these forms, externally, but its organs pass in succession the grades of formation common to these lower orders, before arriving at maturity; and if a fetus is born before passing out of the bird state, it can never develop any farther. Let us illustrate by the tadpole. In its organization it is a fish. It is like a fish in its internal organs. While a tadpole it is developed into a reptile. If taken out of the water before its development is complete it must die. Is it the same with a soul-with a four months' soul, as with a four months' child? This is a serious question involving heavy responsibilities.

Dr. REYNOLDSON: He knew less, perhaps, about his soul, than anything else. But he had a great respect for an old but eminent writer, who was an advanced Spiritualist in his day. He reterred to the Apostle Paul. He speaks of body, soul and spirit. Soul and spirit should not be confounded. The immortal germ, the speaker thought, lies deep within, and is rarely much unfolded in this life.

Mr. PARTRIDGE: A distinction, in his opinion, should be made between soul and spirit. The spirit seems to belong more intimately to life. The soul is that which directs life and gathers wisdom. The soul sustains the same relation to the human part that God does to nature. W. P. Coles: Does the soul originate in anything outside of itself?

Mr. PARTRIDGE: No more than the limb originates outside of the W. P. Coles: Then when the body dies, why not the soul also?

Mr. PARTRIDGE: Because it is built up of imperishable things. Mr. BAKER: Many consider animals immortal. All things below animals are dual. Animals possess body, soul and spirit, and in his opinion develop, transmigrate into men.

Mr. Fowler: The great hindrance to a correct discovery of these things is, that we suppose them to be deep and hidden mysteries, and therefore seek far off and high up, and find mysteries. The great hindrance to an easy revelation of discovery when made is, the want of a definite language wherewith to represent it. We use language so loosely that nearly each one gives a different meaning to the same word, and therefore, we do not understand, or make to understand. Soul is not created. It ever was, and ever will be. So of spirit, mind, intellect, and whatever is. Dr. Hallock may suppose himself an eternal fact, but he considered him only a passing phenomenon. The fact underlies the phenomenon, and is eternally infinite. Nothing is developed in the creating sense-it is a wrong use of the word. We often say developed when we mean unfolded. The human germ, which Dr. Spence has deobserve something more. We see it aggregate itself, as in the scribed to be, as observed by the microscope "a simple sack containing a homogeneous secretion," as material, has a mentality which has been given to it by the spirit of the parent, through the intellectuality of the soul or spirit, different from the spirit of a single particle, which selects spirit; and the mentality may be so changed by another intellectual impress, that the product will be a hideous monster. Mentality belongs to materiality, and intellectuality to spirituality. Mentality relates the material to the spiritual part, and intellectuality relates the spiritual

Correspondence.

Unexplained Phenomena. ARE THEY SPIRITUAL?

When certain phenomena occur in the experience or beneath the observation of unscientific persons like myself-when in my ignorance I am unable to account for these phenomena, and in my humility I am ready to sit at the feet of the learned to receive their sapient elucidations-I would ask, is it very philanthropic or very Christ-like in them to refuse the supply of their profound wisdom which is thus respectfully appealed to?

Wise of the earth, if we the children of ignorance ask for the bread of information, are ye obeying the commands of your Master when ye vouchsafe us only the stone of abuse, or contemptuous indifference? its rudimentary development ends, in his opinion is this. Born of the | Shepherds of human souls, when starving flocks are eagerly appeasing their unslaked thirst by drinking in the waters of perdition, are ye fulfilling your trust when you persist in repeating that the draughts which we find delicious, are bitter and poisonous, without tasting them to prove your mistake, or analyzing them to prove our delusion?

These are questions suggested by two phenomena, which for want of any kind hand to point to the truth, I should call by the name which to this, and takes on a natural body, through which it comes out into | they mildly spell out for themselves, namely, "Spiritual." The first of these to which I shall call attention, I inspected last week under the following circumstances:

> Out of some forty or fifty applications for my services as a lecturer on "the tremendous delusion of Spiritualism," with which I have been perplexed for the last fortnight (a number, by the bye, which bears melancholy testimony to the haste with which the humanity of Massachusetts is running to the highly popular rival of the Creator of the Universe), I was desired by my spirit-guides to select certain places for the field of my weird operations, amongst which Franklin, Mass. was especially designated. Knowing by experience that these selections are generally made with reference to the special need of a Physician in which the place stands, I was not surprised to hear from mundane friends that Franklin was deemed an especially "hard" and unpromising scene for the promulgation of Spiritualism. I do not doubt but American readers will more readily appreciate the character

> and influence of the celebrated Dr. Emmons than I, a foreigner, could do. Be it remembered that this zealous "vessel" of denunciation concerning the wrath to come, made his head quarters in Franklin, Mass.; and that some of his choicest descriptions of the fiery condition of the unregenerate in the future—that is to say, his most burning discourses -are carefully packed up in several cases of tin and interred in a solid stone monument in the very centre of the place. It will readily be imagined, therefore, that an exponent of a gospel of eternal mercy and universal savation, would not find a very satisfactory influence prevailing. Let all such prophets of evil take notice, however, that every progressive movement is a John Baptist for some higher Word incarnate in flesh; itself, in turn, a voice preparing for the ever advancing footprints of our God. Thus I found that a noble Universalist associa. tion, with an enlightened and well approved minister, had been en_ gaged in humanizing the admirers of the late Rev. Dr. Emmons into the understanding that God is a loving Father instead of an angry de. stroyer; and hence I met fair, appreciative audiences, some earnest investigators into the truths of the glorious light of Spiritualism, and a few who had been happy enough to discover in it the morning star of the long promised day.

Amongst these latter favored ones, is a fine old man named WHITING. who resides, with "the good wife," about a mile and a half from the aforesaid stone casket of promised wrath to come, and who, under the stimulus of a remarkably ingenious spirit of his own, or the inspiration of a great variety of mechanical friends from another sphere, unsoul, and as we do, we come into better and more harmonious lives, and dertakes to perform all manner of small services, for the execution of which he seems to have had no previous instruction. Thus while it would be difficult to determine which branch of art Mr. Whiting excels in-to wit, repairing and inventing clocks, watches, musical boxes, spring guns, patent locks, pianos, organs, turning machines, or wonderfully ingenious stoves-it would be equally puzzling to say what the fine brain of this singular compound of nature's nobleman and artisan cannot compass, or how far that nature has been intensified by the inspiration of spirits. Without the last, he is a problem indeed. With this explanation, we see simply a good medium.

The attracting point, however, which procured me the pleasure of an interview with this interesting patriarch, was a certain object-glass of a telescope, on the lens of which appears a small dim spot which occasionally seems about the size of a pea, then of a three-cent, and often of a ten-cent piece; it is at times of a bright red, and then varies to a deep green color, and when viewed through the magnifying glass, appears to be surrounded by several bright colored circles. The perfect shane and yet minuteness of these circles,—and the constantly varying color of the rings, forbids the idea of painting, or any permanent fixture of the object. Besides, on applying my finger to the surface of the glass, the spot seemed to leap to it as if attracted by a magnet. This result did not follow the application of my companion's fingers.

The explanation given by Mr. S. Whiting himself is this:- "My grandson, who is a partially developed writing medium," he said " was staying with me, and I sometimes wished the spirits would give me a test which I could show to others. The telescope was in frequent use amongst us. One day, when taking it up to wipe the glass, after my grandson had bad it in his hand, I discovered this spot; I called the boy in, and his hand was influenced to write that the spirits had put it there as a test, in compliance with my wish."

Thus far from Mr. Whiting-while from the various persons, scientific and otherwise, who have visited the owner of the glass and inspected the obstinate spot, we have no explanations at all. I was told of arch of the forest," too is here, the majesty of strength distinctly one gentleman who was a dealer in cranberries, and upon being shown | manifest in the slow wave of each gnarled and knotted limb; the wild the beautiful little radiant, dancing, starry-eyed light, he gravely declared, that " he thought no more of it than he did of a bunch of cranberries."-a comment which, to my humble capacity, explains the entire amount of appreciation which every fresh beholder is able to bestow upon it. The intellect which rises no higher than the comprehension of a cranberry, a potatoe, a God of fiery brimstonelakes, and a Greek lexicon, cannot reasonably be expected to hold rapport with spiritual essences, and the delicate paintings of atmospherical

The second phenomenon at which my stumbling soul is likely to be wrecked in the quagmires of Witchcraft, occurs at Lowell, where an humble, uneducated mechanic-a worker in iron, with just enough scholarship to sign his own name decently-has written, without the aid of a single human means of instruction, a perfect, highly elaborate, and comprehensive system of phonography, under the direction and through the mechanical control of a spirit. The writing consists of a thick manuscript book, without one single blot or erasure in all its leaves. The stenographic portion has been inspected by many of the first professors of stenography, and pronounced admirable. It consists of a complete course of instruction, analytical descriptions and divisions of words, their roots and derivations, and examples in prose and poetry. On the opposite pages are the translations, transcribed in an exquisitely fair copper-plate hand, which would do honor to any caligrapher in the world, while the fanciful designs at the headings of the pages would immortalize any writing master that was not aided by an

in the mysterious, and to him at first incomprehensible marks of short hand, are noble, instructive, and sometimes rise to sublimity.

Oh delusion. "subversive of truth in man and purity in woman" Would we could substitute such teachings for the puerile and often revolting stories with which, in classical lore, the careful mask of dead languages enables our teachers to poison the minds of the rising gene-

And now, recanters, expositors, and witch-finders generally, why don't you show up the noble old patriarch of Franklin, and the honest, candid, hard-working mechanic of Lowell? Both are well known characters,-both have and will submit their phenomena to the most rigid scrutiny. A notice of the Franklin light has already appeared from one of the inhabitants of the place, in the Banner of Light of November the 20th, 1858; and still the shimmering little glory goes on sparkling; and still, while the recanters and expositors load the trance and other mediums with vulgar abuse, and make statements which cannot even be argued upon, from their entire want of even a truthful foundation from which to start, here are two stationary facts, alike worthy of the attention of the materialist and the metaphysician, upon which not one word of comment is offered, nor one single explanation attempted. Is there no mind which can rise above cranberries, ready to deal with this stupendous delusion? or no antagonist honest enough to prove, as well as declare, that Spiritualism is all a humbug; that can take hold of some of the substances as well as the shadows of this pertinacious and unquenchable light?

A very zealous friend of mine lately wrote to me that one of the Boston recanters, or self-exploding impostors, I do not know which, had publicly stated that I had shut myself up for some six weeks, studied old books, &c., &c., and then gone out to trade upon my six weeks schooling under pretence of being influenced by spirits' In reply to the urgent request of my friend, that I would repudiate this falsehood, and call for the testimony of the many who know my history, antecedents, and the impossibility of my commanding six hours, to say nothing of six weeks, to study, since I had been a medium, I replied that the absence of one single grain of truth left me no antagonist to fight with. To level at nothing, and deal with pure invention, and utterly false assertion, is waste of time, and leaves no scope for argument. This I find to be the principal mode of attack with the opponents of Spiritualism everywhere. When we present for candid investigation doubtful points. upon which we ask for the reason and counsel of scientific minds, they rush upon our mystery and bravely do battle with the shadow, always forgetting that to be a shadow at all, implies the existence of a substance somewhere. But the gallantry displayed in dealing with the professed impostors, and the magnanimity with which they cherish and applaud them, is still more remarkable, but when the stubborn facts are presented, -- obstinate, permanent tokens which might perchance return blow for blow, even though the touches may be no heavier than could be made by spirit-drawings, or a half-inch diameter circle of glittering light, or a book of phonography; lo! the champions of materialism are no where, and the whole corps of expositors are wholly engrossed in making conjuring Barnums of themselves, and too busy in proving to admiring professors that they have no souls, to attend the tangible evidence that other people have; and so, for want of any other light than will-o-the-wisp gleams from the homes of my dear spirit friends, I am obliged to end as I began-" Unexplained phenomens-are they spiritual?" If not-what? Harvard tacet.

EMMA HARDINGE.

Letter from N. Frank White. Spring on the Prairies-Never alone-Interest in Spiritualism-

Canonization of Exposers, etc. MONMOUTH, Ill., May 18th, 1859.

EDITORS OF THE SPIRITUAL AGE :- Some stray breeze, familiar sight er sound, has, this morning sent my thoughts over the lakes and prairies, to the far-away East, and I am almost impelled to send a few lines to keep them company. Here I am, again roaming over the wild flower-gardens of the West. The Spring, in all its beauty, has flashed upon us, almost in a moment; a few short days ago the prairies were but one surface of dull, dead brown, broken only by the black. winding trails of " Pike's Peakers," or adventurous home journeyers;-mud, mud everywhere-not your eastern sand-mud, easily shaken off, but the adhesive vegetable deposite, that, first clinging to your feet (Shylock like), claims its pound for pound;-mud, in which your tracks soon lose all human proportions, giving you speedily a sufficency of western Spring land navigation.

Now, what a change! Stretching away as far as the eye can reach, a fresh, unsullied carpet of green, dotted with scarlet, blue, yellow and heart bounds at the sight! what a chain of pleasant memories it weaves around the soul, making it forget all its present loneliness, all its heavy cloud-shadows, in the memoried sunlight of the past! Each flower calls to your side (in fancy) some well remembered friend, and you forget, in blessed thought-communion, that mountains, lakes, and rivers intervene-forget that you are alone. Alone? no, not alone! Amid this wealth of life there is no solitude. Each fragrant breath stealing up from the drooping flower your foot has crushed, tells of an unseen existence, more purely beautiful than the grosser unfoldings of the outer life, leads the soul on and on in spiritual thought, until it becomes receptive to the invisible influences, hears the gentle whispers of "the departed" telling of high and holy affections, and wanders, hand in hand, with the celestial ones, drinking into its thirsty depths the offered thoughts of comfort and of wisdom, forgetting all its skepticism in this glorious realization of immortality.

Many, many months ago two pale hands were folded over a pulseless heart;—dark tresses were smoothed back from a passive brow of marble coldness-over the glazed windows of a soulless tenement drooped the fringed curtains of materiality-silence sat enthroned upon the bloodless lips where eternal rest had placed his unmistakeable seal. My heart was heavy, for the "beyond" was dark. To-day those hands, no longer cold, are clasped again in mine-out here, on this flower-gemmed prairie, surrounded by a sea of beauty, I gaze again into those eyes, no longer glazed, but pure and holy as the thoughts that dwell within that earth-freed soul. To-day those lips, with murmurs soft as the gentle breath of spring, are whispering of "the great hereafter." I am not alone!-earth friends, wrapt up in earth cares, may not respond to my heart-throbbings for companionship, and I may wander far away, seemingly all forgotten. Still am I not alone, nor ever shall be while eternity is mine.

Is there no good (I ask the cold religionist) in this belief? Does all of beauty dwell deep buried 'neath your musty creeds? and is there nought to satisfy the soul outside of your chill formalities? Is all existence beyond the gross materiality a shadowy indefiniteness? God forbid! for then indeed were earth a valley of despair, and heaven val-

Never alone: the prairie just behind me, I pass down a gentle wooded slope, to the banks of a slow winding stream, and find new life. The white, irregular branches of the lofty sycamore, mingling with the drooping boughs of noble elms, tower far up above me, in all the freshness of their spring-time robes. The oak, that "grand old monapple, plum, and redwood, grouped below, flash out upon the air a gorgeous livery of scarlet, pink, and white; until one almost imagines himself the inhabitant of some enchanted isle, instead of a plain, matter-of-fact wanderer upon a plain, matter-of-fact earth. You will, I am sure, find me excused; I am drinking in, this glorious spring morning, such a wealth of beauty that it will overflow in spite of

Since I left the East, my trip has been a pleasant one; everywhere have I found a continually increasing desire to know more of this soul-elevating philosophy; an inquiry is awakened, that ridicule is allinsufficient to answer; and little else is ofiered by the opposition. It is really laughable to see with what unction they can canonize a Bly, Von Vleck, or Randolph, with the same lips that but a few months ago-declared them all unworthy mention! how carefully they erase the opprobious epithet, once so familiar, and how gently they affix the oily Doctor to those honored names! You would suppose to listen to these sapient philpsophers, that all our faith in immortality was pinned upon the skirts of these renowned exposers of-their own baseness. But, thank Heaven! we have a more solid foundation for "the hope within us;" ours is not a blind faith dependent upon this or that leader; but a deep, abiding soul-knowledge, based upon experience unmistak- 101-21. M. of that day and continuing for two days. Middle Granville is on the

But I fear I am making this letter too long; in fact, I do not know when to stop after I have once commenced. I will sum up in a few and 4 P.M. Beform speakers and friends from abroad are cordially invited to come words: The progress of Spiritualism wherever I have been, in New officious disembodied spirit. The sentiments contained in the various | York, Ohio, Indians, Michigan, Wisconsin and Illinois, is slow, but | nounced their intention of being present.

effusions, written, up to a certain point, mechanically by the scribe, sure and solid; it is "dying out," only in the imaginations of those who wish it dead; and even there, it has considerable vitality, if w can judge by the alarm-cry which so often goes up from the sacred desk. In the contest between truth and error, there can be but one termination; for that I am content to wait.

Through the coming month of June I am to lecture to the "Friends of Progress" in St. Louis, and through the July following in Cincinnati. From there I expect to go immediately East, so that I shall gaze again upon the autumn tintings of those dear old hills, shall catch the first howl of coming winter by some familiar New England fireside. It is possible, however, that I may change my course from Cincinnati out wherever I go, east, west, north, or south, I hope to continue an active laborer for the great Brotherhood of Humanity.

Yours for Truth and Progress, N. FRANK WHITE.

Spiritual and Psychical Phenomena. SPIRIT-TOUCHES.

In his fourth letter to the N. Y. Tribune, Judge Edmonds states the following as among his earlier experiences of the touches of spirits: The first time I experienced this was at a dark circle. Ten or a doz n persons were present sitting around a table. Two of the company were directed to pass behind the rest of us. As they did so slowly, each one seemed to be touched. Sometimes I could only judge from their exclamations, but sometimes I could hear the slap of a hand very distinctly. The manifestation was rather rude, and was offensive to me: and as I was approached I was apprehensive of a similar display with me; but, on the contrary, all I felt was a hand gently laid on my head, and there moved around a few times, and then two or three soft touches on my side. The room being dark, I could not, of course, know that it was not done by one of the two persons who were behind me.-But it was not a little remarkable that it should have been made to conform to a thought which I had not uttered, and so unlike all the others, both before and afterward during the evening, and that it should be a touch with which I was familiar, for it was the gesture with which my wife was wont to pass my chair, as she would enter my library of an afternoon and find me at work at my law cases. No one then present, I think, could have known that, and it was too peculiar to b deemed accidental.

My doubts, however, were soon removed, for not long afterward, a a circle, my arm was seized above the elbow as by an iron hand. I felt distinctly the palm of the hand, the ball of the thumb, and each finger and I was held fast, with a force far superior to any that a mortal hand could exert. I was powerless in its grasp. I tried to shake it off, but but could not. I tried to move my arm, but in vain. There was none of the softness and elasticity of human flesh in the touch, but it was hard and inflexible like metal, and my arm was pressed to the verge of pain. Yet it did not hurt, but simply held me fast. It could be no human hand, and, beside, I knew it was not, for I put my other hand on the affected part, and all around it, so as to be certain. I became uneasy, and importuned it to leave me, but it continued long enough to show me it was independent of my will, and then it left.

Besides these instances, my person has been frequently touched, and sometimes under circumstances that precluded the idea of its being done by mortal hand. It would extend this paper too much to enter into a detail of the circumstances, out of which this preclusion springs, but at that time I was alike astute and skeptical, and labored, like some others of later periods, under the fear that my credulity might be imposed upon, and I made ridiculous by some whom I considered my infe reriors in standing, if not in intellect. I was, therefore, on a constant lookout for trickery. Sometimes the events would occur in such manner that they might be done by mortal means, though the fair conclusion was that they were not; but it was sometimes that all doubt was cut off. Thus I have been touched, when no person was near enough to do it; sometimes in the light, when my eye-sight told me that none of those present did it; sometimes in the dark, when no one knew where I was, or even that I was present; sometimes my foot has been patted, as with a hand; sometimes my clothes pulled, as by a child; sometimes a push in my side, as by a dull and nonelastic force, and twice I have felt a human hand on my skin. On one of these occasions the touch

was cold but not clammy, on the other it was soft, warm and flesh-like. I have been present on numerous occasions when others have said they were touched, and have acted as if they were, and when it was evidently no fabrication of theirs, for they were too really frightened themselves. Once I recollect my niece, who was standing by my side, had her feet so pulled from under her that she came near falling; and once a young man who stood near me was seized and pulled from me. I caught hold of him, but our joint resistance was overpowered, and he was fairly lifted from the floor and taken from me.

Extraordinary Dream.

The London Times of March 25th records the following: On Wednesday, an investigation took place in the board room of the Strand Union, Bow street, before Mr. Bedford, on the body of a man named William Death, aged forty, whose body was discovered in a complete state of nudity, under the following circumstances:--William Atkinson, beadle at the Piazza Convent-garden, stated that he had for some time known the deceased, but had lately considered him of weak intellect. On Friday night he (witness) dreamt that deceased had committed suicide by hanging himself in a house in White Hart street. On the following day, (Saturday) he became so uneasy that he determined to visit deceased; for the dream had made a deep impression on him. He first, however, went to Mr. Robin's room and told the porter there, who consented to accompany him. On entering the house, No. 3 White Hart street, they called to deceased, but on receiving no answer, proceeded to the front door on the first floor, and, on entering, were horrified to see the deceased lying on his face in a corner of the room in a perfect state of nudity, and quite dead. The Coroner, in summing up, remarked that the case was one of the most extraordinary ever brought under his notice, but had been made quite clear. The ury returned a verdict in accordance with the medical testimony.

Singular Circumstance.

A gentleman arrived in this city a few days since, and on meeting friend, was told that a package was waiting him at his office. On opening the package he was astonished to find an article that had been lost or stolen in New York, and for which he had offered a reward, much exceeding its value, but without bringing it to light. The article being a thing of special, rather than intrinsic value, he had consulted the spirits at Munson's Rooms and was told that it would be in Buffalo by the time of his arrival, which, as above related, proved to be true. The gentleman received the article as a decided manifestation, but is unable to account for the recovery of the article in this mysterious way. -Buffalo Sunbeam.

Obituary Aotices.

In Saxonville, May 8th, Mr. Noah Parmenter, aged 82 years, left the earthly tabernacle for his mansion above. Truly, a firm and true friend of liberty, justice and truth, has passed away; and many will miss his cheerful countenance. A spirit free as the mountain air, he could accept of no creeds; but he lived and died with the fullest confidence that the great Power that has care for the sparrow is mindful of man. To him Nature's works were all beautiful;-all was well. Should any one ask if he loved the Lord, like Abou Ben Adhem, his answer would have been, "Write me as one that loves my fellow men." This is no place for tears

> He has lived out his portion of years, And long have gray hairs crowned the head. He hath bidden adieu to vexation and woes. And slumbereth now in his quiet repose. This is no place for tears, He stands in your presence to-day: The mother, the bride of past years. Comes gladly to bear him away. Oh! how bath he wished for her cherished care, Unthinking how soon she should welcome him there.

By the side of the happy dead!

Departed this life, on Saturday the 21st, instant, ELIZABETH MUNson, in 81st year of her age.

Public Dedication .- The New Free Church at Middle Granville, Washington Co., N. Y., will be dedicated on the 15th of June, inst; services commencing at line of the Rutland and Washington R. R., 40 miles north of Albany, and 24 miles

Trains arrive from the South 10 1-2 A. M. and 8 P. M.; from the North 5 1-4 A. M. and take part in the exercises. Several distinguished speakers have already an-

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JUNE 11, 1859.

Letters received.—J B Cooklin, A Hogg, R Rhodes, D Dutton, C C Present P Howe, S Barry 2, J Gates, J H Spencer, E T, O H Bull, O Kins, E W Altern der, M Robinson, H M Higgins, J W Moodle, E W Keyes, Hawks & Bro., A E New ble, E Davis, G Bundy, B Collins, A Bushoell, O Hinkley, A L Davis, H H Lada, W D Holbrook, J W Plummer, J I Scott, Ross & Tousey, J Scott, E L Roys.

SPECIAL AND PERSONAL.

S. B. BRITTAN will lecture in Taunton, Mass., on the second and third Sundays une (12th and 19th); and in Putnam, Conn., the fourth Sunday in June (28th). Mr. Brittan is expected to remain in each of the places named above, from three to five days, next succeeding his appointment, during which time he will continue his lectures in the places mentioned, or visit other places in the several neighborhood wherever his services may be engaged.

E. S. Where he begs leave to say to all who have written him during May, as well as others desiring his presence, that on account of the enfeebled state of his health, being much in need of rest from the work of the past two years, he is compelled to forego the pleasure of answering any calls for the present, except in those places le may visit. His address may be found in the Age and Banner; and if friends at those points desire, he will be happy to meet them. But thanking many friends the their kindness past and present, must respectfully decline any engagements at a dis-

Mrs. H. F. M. Brown will lecture in Concord. N. H., on Sunday, June 5th; in Proidence, R. I., June 12th and 19th; and in Buffalo, N. Y., the 28th.

MRS. FARNIE BURBANK FELTON will lecture in Philadelphia, on Sundays June 5th and 12th; in New York on Sunday June 19th; and in Norwich, Ct., June 28th, July 3d, 10th, 17th and 24th. Address, until June 15th, "Willard Barnes Felton, No. 813 Lombard St., Philadelphia, Penn." From June 15tn until July 24th, "Norwich, Ct." H. P. FAIRFIELD, Trance-speaking Medium may be addressed at Greenwich Village,

Mass. He will speak at Upton, Mass., Sunday, June 5th, afternoon and evening. GEO. ATKINS will speak at Orleans on Sunday, June 12th and 19th, and at Plymouth June 26th. Address 7 Eliot st., Boston. WARREN CHASE lectures in Kalamazoo, Mich., May 29th; Grand Rapids June 21

3d, 4th and 5th; Grand Haven, 9th and 10th; Milwaukie, Wis., June 12th; Chicago, Ill., 19th and 26th; Berlin, Ohio, (at a Grove Meeting) July 1st, 2d and 3d; Geneva, O., July 10th; Conneaut, Ohio, 13th and 14th; Buffalo, N. Y. 17th and 24th; Roches ter, July 31st. The friends in New England who want him to lecture in the Fall should write him soon at the before-named times and places.

L. JUDD PARDER speaks at Springfield on the 12th; at Plymouth the 19th, and at East Abington the 26th -afterwards goes West. Address Fountain House, Boston. LORING MOODY will lecture as follows:- At Shirley Village, Mass., June 3th

and 10th; South Groton, 12th; No. Chelmsford, Tues. and Wed, 14th and 15th; Tyngsboro', Thursday and Friday. 16th and 17th; Milford, N. H. Sunday 19th. He will act as agent for the Age and Banner; and also answer calls to lecture. Address Malden, Mass. Miss Emma Hardings will lecture during June at Portland and Oswego. Miss

Hardinge's engagements are completed for the Summer months, and in September she ommences her tour West, North, and South; applications for these sections to be addressed to her residence, 8 Fourth Avenue, New York, until October and Nevenber, which months she has promised in St. Louis and Memphis, Tenn

F. L. Wadsworth speaks May 29th at Taunton; June 5th and 12th at Onineva 26th at Marlboro. Those desiring his services during the week can address this Office H. L. Bowker, Natick, Mass., will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generosity may prompt.

MRS. J. W. CURRIER will answer calls to lecture. Address Lowell, Box 815. will speak as follows:-Foxboro, June 12th; Springfield, June 19th and 26th; Putnam, Conn., July 3d and 10th. She will stop a few days in each of the above places, and will sit for tests of spirit power, by trance, clairvoyant and physical manife G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week.

N. FRANK WHITE will lecture through the month of June at St. Louis; and at Cincinnati through July; thence east. Any calls for week evenings can be addr to him there; calls east of Cincinnati should be addressed him at St. Louis to give time for the appointments.

E. S. Wheeler, inspirational speaker, may be addressed until June 15th, at Poughkeepsie, N. Y.

Mas. M. Macomber, trance-speaker, will receive calls to lecture. Address at Ciner-MISS A. W. SPRAGUE's address through the month of June will be Plymouth, Vt. through July and August she will speak at Oswego, N. Y.

A. B. Whiring may be addressed at Brooklyn, Mich., till further notice. A. C. Robinson, trance-speaker, will receive calls to lecture. Address at Fall Miss E. E. Gibson may be addressed for the present at No. 242 Harrison Avenue

Rev. John Pierpont will receive calls to speak on Spiritualism. Address, Wes Medford, Mass.

Notice.—Persons visiting Boston for a few days or longer, and preferring a private house to a public hotel, can find good accommodations at No. 5 Hayward Place, the most central and desirable part of the city.

PRIVATE COURSE OF INSTRUCTION In Vital Electricity, Electro-Physiology, Animal Magnetism, Psy-

chology, Mental Telegraphing, Etc. The rapid progress of Spiritualism in this country has awakened a wide-spread and constantly increasing interest in those sciences which are founded on an observation of the phenomena and laws of the Imponderable Agents, and especially on their Relations to Vital Motion, to Sensation and to Thought, as well as to the several ph and psychologized changes they are capable of producing, illustrations of which are daily occurring in the ever-varying conditions and aspects of Human Nature.

In the judgment of the undersigned the present time calls for A Course of Femiliar Instruction in which the important facts and essential principles involved in the subjects referred to may be properly classified, and so explained as to render them familiar to the common mind. Thus we may render our knowledge useful by such a practical application of the same as shall preserve the physical, mental and moral harmony of the individual.

To this end the undersigned will organize and instruct Private Classes wherever his services may be engaged for this purpose.

The course of private instruction will comprehend the Relations of Vital Electricity to the Organic Functions; Philosophy of Health and Disease; how to distinguish, by the observation of External Signs, the Positive and Negative forms of Disease; how the mind may renovate or destroy the body; how to apply this power to the treatment of the sick; how to resist frost and the atmospheric changes; how to guard against Contagion; how to relieve pain and remove Disease by equalizing the Nervous Forces and the Arterial Circulation, without waiting for the slow process, and the doubtful results of the ordinary methods; the scientific application of Electricity and Magnetism as Remedial Agents; influence of physical, mental and moral states on organic formation and character; the modus operands whereby the senses of one person may be controlled by another; the process of inducing the Magnetic Sleep and the Clairvoyant Vision; how to perform all the so-called Psychological Experiments, in cluding Mental Telegraphing at a distance, &c. &c.

Address S. B. BRITTAN, New York City, or Newark, N. J.

MEETINGS IN BOSTON.

MKETINGS AT No 14 BROMFIELD ST.—A Spiritualist meeting is held every Sun norning, at 10 1-2 o'clock, and afternoon at 3. A Conference Meeting is held every Monday evening at 7 3-4 o'clock. AT HARMONY HALL, 419 Washington street. Free meetings Sundays at 10 1-2 A.M.

MEDIUMS IN BOSTON

J. V. MANSFIELD, Medium for answering Scaled Letters, No. 3 Winter st., Boston (over G. Turnbull & Co.'s dry goods store). Trans—Mr. M. charges a fee of \$1 and four postage stamps for his efforts to obtain an answer. For \$3 he will guarantee an answer, or return both letter and money in thirty days from its reception.—Visitors received on Mondays, Wednesdays and Saturdays. Mrs. MARY A. BICKER, Trance Medium, Rooms, 145 Hanover St., Boston. ours from 9 A M to 6 P M. Private sittings 50 cts per heur. Residence, Parker St.

(Caryville) Chelsea. 17—302 Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday evenings, for development and manifestations. No. 30 Eliot street. Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATES MAN, Trance and Test Medium, 9 Suffolk Place. Hours, 9 A. M. to 9 P. 3 Terms 50 cents per sitting.

Miss B. T. AMEDY, 32 Allen street, Boston, Trance Speaking Medium, will are calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. The She will also attend funerals. Mrs. R. H. BURT, Writing and Trance Medium, No. 2 Columbia street (from Bed ford street). Hours from 10 to 1, and from 2 to 7.

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 60 cents a scance. Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also,. Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings Mrs. G. L. BEAN will give her attention to clairvoyant medical examination Rooms 30 Eliot street.

BANNER OF LIGHT.

The publishers of the Banner of Light, announce to the public that they have made arrangements with S. B. BRITTAN

to furnish a series of Essays on Man and his Relations.

The first number of the series will be published on Tuesday, June 7th, in the paper

bearing date as the following Saturday, and will be continued through the su Mr. Brittan will devote sufficient time to their preparation, to render them of valv

to the philosophical minds of our country and cause. BARNER OF LIGHT also contains every week, phonographic reports of The Sabba Morning Discourses of

HENRY WARD BEECHER AND EDWIN H CHAPIN. The publishers also announce that the Discourses of

COBA L. V. HATCH. to be delivered at Dodsworth Hall in New York City, will also be reported, for their

Terms \$2 per year, \$1 for 6 months, in advance. Sample copies pres. BERRY, COLBY & Co. 3 1-2 Brattle street. Bost June 6.

ESOTERIC ANTHROPOLOGY By T. L. Nichols, M. D. Price \$1,00. A new supply of this valuable work

just received and for sale by Bela Marsh, No. 14. Bromfield St. June 4.---THE AMERICAN PHRENOLOGICAL JOURNAL

For June-contains: Robert Burns, with Portrait and Sketch of Chara-Phrenology in Church—Advice to Young Men—Progress of Mind—Maj. Edward W Serrell-Charles F Hovey, Portrait, Biography and Phrenological character-How Temperaments may be Changed, etc. etc., with other interesting matter. Terms coly \$1 00 a year. Published by POWLER & WRITE

May be ordered from D. P. BUTLER, 142 Washbington street, Be

TEACHING THE HEATHEN. The following from "Duff on India Missions," carries, for

Christian as well as Heathen readers, a moral which we leave them to trace:

Rain? "R-a-i-n," spells one the boys.

" What is rain?" "Water from the sky."

"Has it been produced from the sky itself?"

"How has it been formed?"

"Oh!" says one, with the characteristic smartness of a Hindoo youth, "do you not know yourself?" "I think I do; but my present object is, to find out whether

you know it." "Well," replies another, with an air of manifest satisfaction, "I'll tell you-it is squirted from the trunk of India's el-

ephant!" "Indeed; that is a new theory of the origin of rain, which I did not know before, and I should like to know on what evi-

dence it is founded." " All I can say about it is, my Gurn told me so."

"But your Gurn must have had some reason for telling you so. Did he ever see the elephant himself?"

"On no! the elephant is wrapped up in a cloud, as in a covering, and no one can see it with his own eyes," "How, then, came the Gurn to know that the elephant was

there at all?" "To be sure, because the Shaster says so."

"Now I understand the matter; you say the rain comes from the trunk of an elephant, simply because the Gurn has told you that this account is contained in the Shaster."

" Certainly; for though I have never seen it with my own eyes, yet I believe it is there, because the Gurn has told me that the Shaster says so; and what the Shaster says must be true."

"Your Gurn has taught you a very different theory from that which my Gurn taught me in Scotland. Would you like to hear it and compare the two together?"

"Nothing would delight us more," replied several voices. "In boiling your rice, what rises from the vessel?

"Smoke, vapor." "When a dry lid is held over it, what effect is produced?"

"It gets wet." "What makes it wet?"

"The smoke, or vapor."

"True; and when it gets very, very wet, does all the vapor

continue to stick to it?" "No; it falls in drops."

"Very good. What then, would you say of the vapor itself? Is it wet or dry?"

"Wet, sure enough."

"Whence, then, does the wet vapor proceed?" "It can only be from the water in the vessel."

"Is the vapor a different kind of substance from the wa

" No."

"Why do you think so?" "Because, when it gathers on the lid it turns to

"So you conclude that the vapor is just a part of the water in the vessel."

"What drives it off, then, from the rest, and makes it fly into the air?"

"It is its nature to do so."

"Think a moment; when you hold a cup of cold water in your hand, do you see the vapor arise from it?" " No."

"What then, makes the difference between the drinking wator in your cup, and the water that boils your rice?"

"The one is cold, the other is warm."

"What makes it warm?"

"The fire."

"So it is from water warmed by the fire that you see the vapor ascend, and not from the cold! What must you infer from this?" "That it is the fire which, in making the water warm, makes

it go into vapor." "After a heavy fall of rain on the heated ground when the

sun shines out strongly in the morning, what do you see?" "Great vapors or mists."

"Where do they come from?"

" From the wet ground."

"Where do they go to?"

"Up to the sky." "Is it warm or cold up in the sky?"

"Very cold high up, so that the Fakirs say the water grows hard in the Himmelayas at the source of the Ganges."

"When the vapors from the wet ground rise up to this cold place in the sky, what will become of them?"

"Perhaps they will form into drops as the vapors from the boiling rice do upon the lid of the vessel."

"When a great many drops gather together will they stay up in the sky always?" " No; they will fall down."

"And when a great many drops of water fall down from the sky, what is it?"

"Rain, to be sure." "Well that is the theory of the origin of rain which I once learned from my Gurn in Scotland.

"How natural!" "How like the truth!" "Surely it is true." "Ah! Ah! what have I been thinking? If your account be the true one, what becomes of our Shaster? Our Shaster must either be not from God, or God must have written lies. But that is impossible. The Shaster is true; Bramah is true; so your Gurn's account must be false; and yet it looks so very like

the truth." Now here was the commencement of that first germ of mental struggle, which only terminated, in the case of some, with the entire overthrow of Hindooism. Up to that moment the verv notion that it was possible for anything in the holy Shaster to be false, had never been conceived, even as the creation of a fitful dream. Even to hesitate on a point so sacred and fundamental, must pre-suppose a degree of mental effort which those who have been nursed in the lap of truth and freedom, in a Christian land, can scarcely conceive. And yet, here was the sudden injection of a doubt, where all doubt was believed to be impossible—the sudden starting of a suspicion, where suspicion was believed to be an insult to the memory of ancestry -an impious contempt for the authority of the Gods. Yet, so palpable were the facts, so natural the inference, and so like the truth, that in spite of such an army of antecedent antipathy, the mind strove in vain to shake itself loose from a dreadful and hated, but a struggling and clearing conviction.

It is an old legend that tells of a fountain, which, to those so fortunate as to find and drink of it, has the power of bestowing perpetual youth. No student of history is unfamiliar his watch; in the other, the wrist of his patient. Pulsation with the story of the chivalric Spaniard, Ponce De Leon, who pursued the rumored trail of this wizard fountain through the wilderness of Florida. Alas, like many another as gallant and a colored man who lived hard by, entered the room. He apenthusiastic soul, searching for the alchemic myth, the "Philosopher's Stone," De Leon, wearied in body and withered in spirit, died ere he could gain a glimpse of the fabled fount. And so have died all searchers for life's renewal, who sought the elixir in the outer, visible world. Ever as the footstep seemed to tread close upon the happy spot, some night shade of sorrow or death interposed—and the track of the fountain influence at the Throne of Grace. Pompey, nothing but was forever lost. Yet there is an accessible fountain of perperpetual youth, open and free to all; a fountain of virtue, to your prayers. And now, even at this moment, pray that whose waters, deeply quaffed by the soul, wash the wrinkles the Lord may spare him, and let not his blood be upon your of age and stains of time from the heart, and make life—the head because you shrank from your duty." longest life-bloom with all the beauty of its first verdure. They are ever young who retain the innocency, the trust, and the loving fervor of youth. It is not the years that make us old, it is the crisping flame of our sensuous desires—our lusts, our hatreds, our prides, our ambitions. He who drinks oblivion to these, and his fill of peace with the world and content with the lot God vouchsafes him, may grow as gray as Methuselah, and yet be as young as the morning of life ere one dark crimson, while he appeared to be struggling with the agocloud has flecked its sky.

Perpetual Youth.

Humility a Sign of Greatness.

I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, of hesitation in speaking his own opinions; but a right understanding of the relations between what he can do and say, and all the rest of the world's sayings and doings. All great men not only know their business, but know usually that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Durer writes calmly to one who had found fault with his work, "It cannot be better done.' Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled any one else; only they do not expect their fellow-men, therefore, to fall down and worship them: they have a curious under-sense of powerlessness, feeling that the greatnes is not in them, but through them; that they could not not do or be anything else than God made them. And they see something Divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful. . . . The slightest manifestation of jealousy or selfcomplacency is enough to mark a second-rate character of the intellect.—Ruskin.

Value of Fresh Air.

Windows opened more would keep doctors from the door .--A very large quantity of fresh air is spoiled and rendered foul ment and song. The lady of knightly heart was pledged aloud by by breathing. A man spoils not less than a gallon every minute. In eight hours' breathing, a full-grown man spoils as much fresh air as seventeen three-bushel sacks could hold! If he were shut up in a room seven feet broad, seven feet long, and seven feet high, the doors and windows fitting so tightly that no air could pass through, he would die, poisoned by his own breath, in a very few hours; in twenty-four hours he would have spoiled all the air contained in the room, and have converted it into poison! Reader, when you rise to-morrow morning, just go out of doors for five minutes, and observe carefully the freshness of the air. That air is in the state in which God keeps it for breathing. Then come back suddenly into your close room, and your own senses will at once make you feel how very far the air in your chamber is from being in the same wholesome and serviceable condition.

The Eye of the Needle.

A recent traveler to the Holy Land informs us that there is at the side of the principal gate of Jerusalem a small one. which, upon occasions of great urgency, was opened for the admission of persons after the great gates of the city were all closed for the night. This gate, from its small size, was called the Eye of the Needle; and to get a camel through it at all was no small task-for a loaded camel to pass was an utter impossibility. With the above fact before the mind, one can see that the words of Jesus, when speaking of the "strait gate" and the "rich man," were more literal than many suppose. And we see how as the rich man passes into the narrow way, the sides and the low top of the strait gate scrape everything from him in which he had before trusted. No one can take anything but himself through. Far easier is it to strip a camel of its burden than to divest a rich man of his trust in riches.

Punishments in the "Good Old Times."-Townsend, an experienced Bow street officer, being examined in 1816 before the House of Commons, as to the diminution of capital punishment, stated that in his time he had known seven persons (four men and three women) hanged together for robbing a pedler; and that in 1783 he had seen forty people hanged together at the Old Bailey! A few years later the gaoler of Newgate, being asked by the Recorder how many could be hung together upon the new drop, coolly replied :- "Well your Worship, we can hang twelve, but we can't hang more than ten comfortably."

BEARDS .- "There is an intimate connection between the nerves and muscles of the face and eyes," says the Boston Post. and allowing the beard to grow strengthens the eye. It is said that surgeons in the French army have proved by experiment, in Africa, that soldiers wearing the beard are much less | lyle. liable to disease of the eye, and it is generally conceded that it is a protection from diseases of the throat and lungs. It is asserted that in countries where it is the custom to wear the beard, the eye retains its lustre and brilliancy much longer."

A renowned clergyman of New York lately preached rather a long sermon from the text, "Thou art weighed in the balance and found wanting." After the congregation had listened about an hour, some began to get weary and went out; others soon followed, greatly to the annoyance of the minister. Another person started, whereupon the parson stopped in his sermon, and said, "That is right, gentlemen; as fast as you are proud to put in the hands of skeptic or believer and say, "There is an exponent of weighed, pass out!" He continued his sermon at some length | my principles!" after that, but no one disturbed him by leaving.

He that takes away reason to make way for revelation, puts out the light of both, and is as if he would persuade a man to put out his eyes the better to receve the remote light of an invisible star by a telescope.—Locke.

"Mr. Jones, don't you think marriage is a means of grace?" "Certainly, anything is a means of grace which leads to rePompey's Prayer.

It was early in the morning, and the physician sat by the bed-side of the apparently dying man. In one hand, he held was nearly gone; and momentarily was the grim messenger expected to make his appearance. The door opened, and Pompey, proached the bed with the inquiry, "How Cap'n Noot du?"

"Oh," said the physician, "he is a dying man!"

"Why you no sabe um?" said Pompey. "I have done everything which I can, in the line of my profession," said the physician, "and if my prayers could be answered, the Captain would be saved; but I have lost my prayer can save our friend; the Lord may save him in answer

Pompey fell upon his knees, clasped his hands, rolled his white eyes up into his head, and thus commenced: "O Lord, please spare Cap'n Noot!" He then raised himself up to see what effect it had upon the Captain; then fell upon his knees again, saying, "Oh Lord, please spare Cap'n Noot-he good man-he build berry good cider-mill!"-Again Pompey raised himself up, and looked upon the Captain. Seeing his face of a nies of death, the negro's indignation was aroused against his Maker. He stamped with his foot, smote his fists, and (while his whole frame trembled with violent emotion) exclaimed, "You can spare him jes' well's not, if ye ony mine to!"

This had the desired effect. The Captain's risible muscles gave way, and he burst into a laugh. The physician raised his patient, to prevent him from strangling while discharging the corrupt matter from his throat; and when the Captain was again laid back upon his bed, he called Pompey to him and putting a five dollar note in his hand, said, "There my good fellow accept that. You have by your prayers caused the swelling in the Captain's throat to break, and thereby saved his life-for which we all owe you much."

Pompey called every morning to inquire for "Cap'n Noot; and one morning, when the Captain was so far recovered as to be able to walk by leaning on the shoulder of Pompey, they took a walk to the barn-yard, where Pompey had his choice of one of five cows. The tears trickled down the dark visage of the honest negro-he thanked the Captain a thousand times, and promised that he would daily remember him in his prayers."

Poetry and Sentiment.

AN ANCIENT TOAST.

It was a grand day in the old chivalric time; the wine circling around the board in a noble hall, and the sculptured walls rang with sentiname, and many a syllable significant of loveliness had been uttered, uatil it came to St. Leon's turn, when, lifting the sparkling cup on

"I drink to one," he said, "Whose image never may depart, Deep graven on this grateful heart,

"To one whose love for me shall last, When lighter passions long have passed, So holy 'tis and true; To one whose love hath longer dwelt, More deeply fixed, more keenly felt, Than any pledged to you."

Each guest upstarted at the word, And laid his hand upon his sword, With fury flashing eyes; And Stanley said, "We crave the name. Proud knight, of this most peerless dame, Whose love you count so high."

St. Leon paused as if he would Not breathe her name in careless mood, Thus lightly to another: Then bent his noble head as though To give that word the reverence due. And gently said, " My Mother."

Think happy thoughts, and a smiling face reveals them.

Priests have invented, and the world admired What knavish priests promulgate as inspired; Till reason, now no longer overawed, Resumes her powers, and spurns the clumsy fraud.

The man who would shine in conversation, must possess original ideas and strong sympathies—be able to communicate and

> The hours are viewless angels, That still go gliding by, And bear each minute's record up To him who sits on high.

CRANCH.

A noble love calls forth man's highest powers, and he knows himself the nearer and dearer to her whom he loves, the more

> All truth is precious, if not all divine And what dilates the powers must needs refine.

If you will have your laws obeyed without mutiny, see well that they be pieces of God Almighty's Law, otherwise all the artillery in the world will not keep down the mutiny .- Car-

THE SPIRITUAL AGE: FOR 1859!

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 of Reform. In a word, it is the lesign 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 terature 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 tast and a high moral tone will always be observed. On the whole we fully intend to make a journal which every Spiritualist will be

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 nonths. To clubs, five copies for \$8; ten copies for \$15; to Boston subscribers, when erved by carrier, \$2.25. Specimen numbers forwarded free to any part of the world.

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Adbertisements.

READINGS.

Persons sending me a small portion of their writing may have a description of their looks, character, mental and physical condition, with right business and conjugal adaptation, and all such matters as require intuition or clairvoyant perception. Terms for a full reading, \$3; reading on a single point, \$1. Business applications will be received, and persons assisted in making changes and getting situations. Office, 7 Davis street, Boston, where I may be found on Saturdays of each week.

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