



DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

NEW SERIES.

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

VOL. II...NO. 24.

Spiritual and Reform Literature.

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 overtaken 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 story:

"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 as tradition avers, that, sleeping at the noon-day hour, beneath the shade of a spreading beech, he met with an adventure which not alone produced at the time a deep impression, but, 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 makes the forest an orchestra and every leaf a musician, sank 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 lost in the vague uncertainty of star-light. It was equally 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. There were outlaws too in the forest, and if, being of a stout heart, he feared not the risks of the encounter for himself, he was not without anxiety for the safety of the tax money which he carried. Something there was, however, in the soft rustle 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 yet 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 joining, for it seemed as if the melody woke some latent spirit of music within his breast.

"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 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 abundant tresses flowed in sparkling waves till they met the golden girdle at her waist. Her robes, almost impalpable, yet exhaled an intense fragrance to the night; and the radiance of her veiled bosom burned alternately with an amber and emerald flame. Her features were noble, and, while the cheeks were pale as those of a marble goddess, the lips were crimsoned like some newly-opened rose-bud or oriental shell. But that feature which was most noteworthy, and indeed, which eclipsed 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 enslaver's feet.

"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 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 the atmosphere. By the law of my being, if I would pass from

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 ardent. Determined, apparently, to resist her approach, the dove at length spread its wings and flew as if to dart into her breast, whereat the maiden, shrieking and receding, was lost once more in the form of the green serpent, and in that image glided away.

"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 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 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 crowned with silver laurel leaves, gemmed with amethysts and rubies. Wonder was lost in a sense of deep delight, too exquisite for the mortal senses, unassisted, to endure, when instead 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 beautiful, 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 response in the very language of the first-born affections, thus addressed the astonished, bewildered watcher:

"Young man, learn that Heaven, from the moment of birth, bestows on every human spirit Angelic Guardians. We are thine; our office silently to watch the unfolding affections, to quicken the conscience into a noble activity, and, without trespassing on the domain of the will, to nourish the germ of every latent virtue.

"The phantom from whom thou wert attracted by the dove, is one whose dangerous arts have ruined many like thyself.—Learn that she but personates a gentle fay, a race incapable of guile; as she is utterly devoid of any element by which to honor God or serve mankind. At once a demon and a haunter of the earthly world, she assumes a shadowy and impalpable but material form, supplied by the life which she absorbs from human beings in their sleep, the better to obtain the confidence of those whom she designs at last to make her slaves. Had you been permitted to become a captive, reason would have 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 burning passions, your peaceful life would no more have sufficed 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 thy home thou wilt find there a missive, from the Count of 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 forever young. Take thy choice, for both will be presented, by those circumstances which are rightly called the ways of Prov-

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 notice 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 warning, he had well nigh succumbed to her charms. The deep magnetic glance, in particular, was possessed of a power not far short of enchantment. This dangerous creature, as he learned afterward, had driven one noble knight to suicide and caused the madness of another. Her glances seemed to possess the power of inducing a frenzy in the brain, while her singular demeanor, now bold, now bashful—to-day warranting 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 apparently 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 the irregular features of the good and innocent with a something holy, inexpressibly attractive for the incorrupt. Her he married. Perhaps the most singular portion of the legend is the conclusion. In her sleep she seemed transfigured. Often a rosy lustre played upon her face. The melodious language 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.

"They lived long and happily together, crowned with nuptial felicity such as few enjoy; and, over the old lady's death-bed, in her departing hour, was heard the rustling of invisible pinions and the chorus of celestial voices; while more than one present beheld, as the eye closed and the bosom heaved its last sigh, 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 hammer 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.

"Oh," says the weary worker who drops his chisel before the marble, "I can imitate the natural object but it does not answer my ideal; I want to achieve something better and nobler, and I can do it." "Oh," says the poet, "I can sing a still sweeter song." "Oh," says the philosopher, "there are more boundless depths of thought down which I can drop the plummet of my searching intellect." There must be something beyond man in this world. Even on attaining to his highest possibilities, he is like a bird beating against his cage. There is something beyond. Oh, deathless soul, like a sea-shell moaning for the bosom of the ocean to which you belong.—Tell me not of a limitation, says the weary broken heart, over 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 immortality.—*Chapin.*

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, disguises 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. The only possibility of curing or limiting a wrong, is to become clearly conscious of the wrong. "We have no right," says one of the able women of our day, "we have no right to shrink with sanctimonious ultra delicacy, from the barest mention of things we must know to exist. If we do not know it, our ignorance is at once both helpless and dangerous, narrows our judgment, exposes us to a thousand painful mistakes, and greatly limits our powers of usefulness." To prevent all talk upon 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 frivolous spirit of worldliness exhibited by men, who, on mention 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 of such things than he ought.

In the matter of which I am now treating, the woman is the conspicuous sinner. Upon her falls the blight of the public shame. I ask not, now, is this merciful? I ask, is it just?—but I ask, what justice is there in our modern custom, that scarcely frowns at the guilty man—sometimes laughs at, and even patronizes him—and pours all the vials of wrath and condemnation on the guilty woman—her guilt itself often the result of his falsehood and his meanness. What justice, what honor, what delicacy, O, refined woman! who recoiling with virtuous scorn from that fallen sister, will welcome with brilliant homage him by whom she fell. I suppose the mantle of Christian Charity should cover everybody. But, perhaps, we ought to allow for a little natural shrinkage; and if there is any body that it won't cover, and that ought to have the privilege 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 guilt—who 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 die—indelicate 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 evil—not 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 humble sense of merit!*

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 this evil, by the manner in which they deal with poor women who, directly or indirectly work for them; pure and honorable women, who glory in "buying cheap." They may look to themselves for much of the misery consequent upon such destitution as results to these ill-paid sisters. When they dress themselves they may think whether they have not helped to dress a soul for sacrifice, or to borrow Hood's simile, "to sew a thread in a shroud." Or, to use the language of the great master of modern English eloquence—"If, for a moment, the spirit of Truth and Terror, which walk invisibly among the masks of the earth, would lift the dimness from out erring 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 organization as a planet, and the successive unfoldment of mineral vegetable 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 and Religion.

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 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 newly 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 rudimentary 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 like.

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 cannot be a bad one."

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.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTAN, L. B. MONROE,
EDITORS.Principal Office.—No. 14 Bromfield Street, (up stairs,) Boston, Mass.
LEWIS B. MONROE, BUSINESS AGENT.New York Office.—At Munson's Bookstore, 5 Great Jones Street.
S. B. BRITTAN, AGENT.Chicago Office.—No. 81 Dearborn St., opposite the Post Office.
McNALLY & Co., AGENTS.

Buffalo Agent, S. ALBRO.

SATURDAY, JUNE 11, 1859.

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

It may be expected that, in connection with the topics already 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 views 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 it 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 attempted to analyze the mysterious First Cause, as revealed in the multifarious operations of Nature, it has conceived of the 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 viewed, or the method of analysis adopted. Some consider the One Personality as acting in three or more distinct modes or departments 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 all-working Divinity.

The Brahminical sacred books regard Brahm, the Essential Life, as combining the male and female principles, from a union of which all things were produced. As Brahm, however, 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, Zervane Akerene, The Eternal, from whom sprang 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" signifies the ever-operative Divine Energy, working in and through all things.

This Trinity, it will be readily perceived, is not the *tri-personality* 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 convinced 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 in 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 over that?

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 reality 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 useless, 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 re-appearance of the Spirits?

The forms that appear to mediums certainly can not all be ascribed to the psychological agency of some wind 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 proportion as we assimilate 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 expression.

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 doubtless 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 associate during anniversary week:

"The lecture of Professor S. B. BRITTAN, formerly editor of the *Sketcher*, 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 elevated character."

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 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 Editor'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 "coming 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 said in the Bible.

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 up 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 a 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 nature."

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 put forth.

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 rejoice in every successful attempt to show that its teachings are really in accordance with the truths of nature, the deductions of reason, and the revelations of modern inspiration.

Surely, so long as the "old fiddle" is used, let us have the *best tunes* the most skillful 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 the aforesaid romances, that substantial food bears to the 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

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 shall refer to the book again.

"Unexplained Phenomena."

Under this head, in another column, will be found a description, by Miss EMMA HARDING, of a curious appearance observed 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 chromatrics 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-bubbles, the thinnest possible laminae 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, it 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, 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 spectrum, were formed, an enlarging black spot finally appearing in the centre."

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 result.

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 therefrom."
 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 spiritual 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, a 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 bespeak 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, greatly annoys 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 against 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 become more spiritual, and seek to live true lives, single beds will come into vogue.

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 Spiritualism 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 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 *disembodied spirits manifest themselves and communicate*. He believed this was true; and being true, it would be for the ultimate benefit 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. BRADLEY 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* communicate; 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 harmony with them. It also does away with the limiting influence of creeds, and of authority, leaving the mind free to derive truth from all sources.

Mr. BAKER had never seen or felt any proof 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 mesmerism or psychological state. [He 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 death, for that is necessary to the preservation of life.

Mr. BUNTON 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 so. 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. WETHEBEE: 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 liberates 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 opponents 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 it is new, but that it 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-communication 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 present life.
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 *MAN*, 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 interior, 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 growth.
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 *affective* 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 ministry or mediation.
15. To quicken all *philanthropic* impulses,—stimulating to enlightened and unselfish labors for universal human good,—under the encouraging assurance that the redeemed of our race, instead of retreating to idle away an eternity of inglorious ease, 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 Monday evening.

.... It is stated that of 958 clergymen attending the late anniversary in Boston, but 73 wore the professional badge, the white cravat.—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 men.

Interesting Miscellany.

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?"
"No."
"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 elephant!"
"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 evidence 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."

"Where, 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 water?"
"No."

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

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

"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 water 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 Himalayas 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; Brahmin 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 Hinduism. Up to that moment the very notion that it was possible for anything in the holy Shaster to be false, had never been conceived, even as the creation of a fabled 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 array of antecedent antipathy, the mind strove in vain to shake itself loose from a dreadful and hated, but a struggling and clearing conviction.

Perpetual Youth.

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 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 enthusiastic 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 footsteps seemed to tread close upon the happy spot, some night shade of sorrow or death interposed—and the track of the fountain was forever lost. Yet there is an accessible fountain of perpetual youth, open and free to all; a fountain of virtue, whose waters, deeply quaffed by the soul, wash the wrinkles of age and stains of time from the heart, and make life—the longest life—bloom with all the beauty of its first verdure. They are ever young who retain the innocence, 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 pride, 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 cloud has flecked its sky.

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 which 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 greatness is not in them, but through them; that they could 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 self-complacency 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 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 fitted 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 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 pedlar; 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 liable to disease of the eye, and it is generally conceded that 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 weighed, pass out!" He continued his sermon at some length 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 receive 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 repentance."

Pompey's Prayer.

It was early in the morning, and the physician sat by the bedside of the apparently dying man. In one hand, he held his watch; in the other, the wrist of his patient. Pulsation was nearly gone; and momentarily was the grim messenger expected to make his appearance. The door opened, and Pompey, a colored man who lived hard by, entered the room. He approached 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 influence at the Throne of Grace. Pompey, nothing but prayer can save our friend; the Lord may save him in answer to your prayers. And now, even at this moment, pray that the Lord may spare him, and let not his blood be upon your head because you shrank from your duty."

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—how he would build berry good older-mill!"—Again Pompey raised himself up, and looked upon the Captain. Seeing his face of a dark crimson, while he appeared to be struggling with the agonies 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 *own 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 crows. 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 sentiment and song. The lady of knightly heart was pledged aloud by name, and many a syllable significant of love had been uttered, until it came to St. Leon's turn, when, lifting the sparkling cup on high,

"I drink to one," he said,
Whose image never may depart,
Deep graven on this grateful heart,
"Till memory is dead;

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

Each guest upstart at the word,
And laid his hand upon his sword,
With flashing eyes;
And Stanley said, "We owe 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.

COWPER.

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

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 worthy he is.

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

COWPER.

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.—*Carlyle.*

THE SPIRITUAL AGE:

FOR 1851!

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 design of the publishers to give their patrons, in the fullest sense, a FIRST CLASS PAPER!

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

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

The *Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at \$2 per annum, invariably in advance. One Dollar will be received for six months. To clubs, five copies for \$8; ten copies for \$16; to Boston subscribers, when served by carrier, \$2.25. Specimen numbers forwarded free to any part of the world.

Principal Office of Publication, No. 14 BROMFIELD STREET, BOSTON.
New York Office at Munson's Book-store, 5 Great Jones street.

Address THE SPIRITUAL AGE, 14 BROMFIELD STREET, BOSTON.

CLEVERING WITH OTHER PERIODICALS.—We will send the *AGE* and *Atlantic Monthly*, for \$4.00; the *AGE* and *True Flag or Life Illustrated* for \$3.00; the *AGE* and *Water Cure Journal or Phenological Journal*, \$2.50.

Single copies of the *AGE* may be procured of Spiritualist Bookellers and News-men generally.

Advertisements.

READINGS.

Persons sending me a small portion of their writings may have a description of their looks, character, mental and physical condition, with right business and conjugal 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.

H. L. BOWKER.

THE IRONWOOD SPRINGS HOUSE.

Situated in Hartland, Vt. Two stories high, 54 feet front, 26 and 40 feet deep, located on the country road; two good mineral springs with spring house and bath house; one of said springs discovered by a medium, seven feet under ground; the springs prove valuable. The house will be leased on very low terms to any person who will keep the house in good repair. Apply to

Left Davis, Windsor, Vt., or Hartland Four Corners.

P. S. A good Spiritualist for a tenant would be preferred.

THE REFORMER'S HOME.

Cleveland, Ohio, is ready for the accommodation of travelers friendly to Spiritualism, etc. The proprietors being also publishers of the *Vanguard* and *Gem*, all the spiritual and reform papers will be at the service of guests. It is centrally located within three minutes' walk of the Post Office, Tremont Hall, (in which latter the Spiritualists of Cleveland hold regular meetings) and not far from the general railroad depot.

Canton, Watson & Co., Proprietors, 109 Lake Street, Cleveland.

LIGHT BREAD.

WITHOUT YEAST OR POWDERS.
How to make light BREAD with simple Flour and Water only.
Merely your own hands and one dime will ensure you by return of mail a little book on Healthful Cooking and How to Make Light Bread with Flour and Water only. Persons interested are invited to call and see this delicious bread. TEMPERANCE HOUSE, Nos. 15 and 20 LAUREL ST., BOSTON.

PHILADELPHIA BOARDING.

M. A. HANCOCK has opened a fine boarding house for permanent and transient boarders at 202 Franklin street, opposite Franklin Square—a beautiful central location with the conveniences of home.

FOUNTAIN HOUSE.

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

E. V. WILSON, Manager for the Proprietors.

DECAYED TEETH PRESERVED.

DR. AMOS BROWN, 24 Winter street (Ballou's Building), by a new article of Gold Filling, is prepared to restore teeth, however badly decayed or broken, to their original shape and strength, avoiding in most cases the necessity of removal. Teeth extracted by Electricity without extra charge.

Price 10 cents, in suit published and for sale by BELA MARSH, 14 Bromfield street, Boston.

THE SPIRITUAL REGISTER FOR 1850.

Price 10 cents, in suit published and for sale by BELA MARSH, 14 Bromfield street, Boston.

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

NO. 15 TREMONT STREET, BOSTON, MASS.

SUFFOLK DYE HOUSE.

CORNER OF COURT AND HOWARD STREETS, BOSTON.

Medical Cards.

MRS. C. L. NEWTON, HEALING MEDIUM.

Removes chronic and acute diseases by the laying on of hands. Terms reasonable. Office No. 20 West Deane street, 2 doors from Washington street, Boston.

P. CURTIS AND J. BENTLEY, CLAIRVOYANT PHYSICIANS, will answer calls for the cure of diseases by the laying on of hands. Terms reasonable. Office No. 20 West Deane street, 2 doors from Washington street, Boston.

Address CURTIS & BENTLEY, No. 15 West Union, N. Y.

B. O. & G. C. WILSON.

WHOLESALE BOTANIC DRUGGISTS, Nos. 15 & 20 Central st., 7 doors from Kilby st., Boston, where may be found a large stock of BOTANIC MEDICINES, embracing every variety of Medicinal Roots, Herbs, Barks, Seeds, Leaves, Flowers, Gum, Resins, Oils, Solid and Fluid Extracts, Concentrated Preparations together with a full assortment of ALL OTHER KINDS OF MEDICINES.

Apothecaries' Glass Ware, Syringes, Medical Books; Liquors of the best quality, for medicinal purposes; and a great variety of Miscellaneous Articles, including almost everything wanted by the *Apothecary or Physician*.

Orders by mail or otherwise, promptly filled and forwarded to any part of the country.

SINCE THE REMARKABLE TEST

at the sitting of a circle a short time since, where Dr. Charles Main was present and inquired of the spirit intelligence what medicine should be used in a certain case, and a reply was given to Dr. Cheever's "Laid Root Medicine!" Five cases have occurred where individuals have called and reported the prescription as being given by medicine.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrophula, Scurvy, Erysipelas, Cough, Diseases of the Liver, Dyspepsia, Catarrh, Mercurial Diseases, Piles and all gross scrofulous humors. A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 1 Tremont Temple, Boston, Mass.

RICE'S SPIRIT MEDICINES.

Purifying Syrup, Price \$1.00 per bottle. Nerve Soothing Elixir, Price 50 cents per bottle. Healing Ointment, Price 25 cents per box. Pulmonary Syrup, Price 50 cents per bottle.

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

GEORGE ATKINS, CLAIRVOYANT PHYSICIAN, And Healing Medium, having returned to Boston, has opened an office at No. 7 Eliot street, where he will receive all who may desire his services. He will receive calls to lecture on the Sabbath.

I WAS CURED OF SICK HEADACHE, Which had afflicted me at intervals of two weeks or less, for nearly thirty years, by using the Compound Sarsaparilla Syrup, prepared without alcohol, by B. O. & G. C. WILSON, Wholesale Botanic Druggists, 15 and 20 Central St., Boston.

HENRY P. WATKINS, at Barrett's Dye House, Malden.

THE PREMATURE DECAY OF YOUTH

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

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

Address DR. ANDREW STONE, Physician at the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 95 Fifth street, Troy, N. Y.

AN ASYLUM FOR THE AFFLICTED.

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

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

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

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

W. H. NUTTER.

Trance, Healing and Developing Medium, 105 Pleasant street, Boston. All curable diseases, such as dropsy, liver, heart, spinal, and various other diseases, successfully treated by the laying on of hands. Charges moderate. Office hours from 9 A. M. to 5 P. M.

THE HARMONIAL MAGNETS;

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

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

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

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

OFFICE, NO. 106 MAIN ST., BRIDGEPORT, CT.

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

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing and Developing Medium, Rooms No. 16 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

Investigators will find in Dr. Bapping, Writing and Trance Medium at the above rooms.

DR. JOHN SCOTT, MAGNETIC PHYSICIAN.

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

SPIRITUAL, CLAIRVOYANT, AND MESMERIC PRESCRIPTIONS.

CAREFULLY PREPARED BY OCTAVIUS KING, Botanic Apothecary, 664 Washington street, under First Street Church, Boston.

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

S. C. Munson's Advertisements.

MRS. METTLER'S MEDICINES.

All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and are