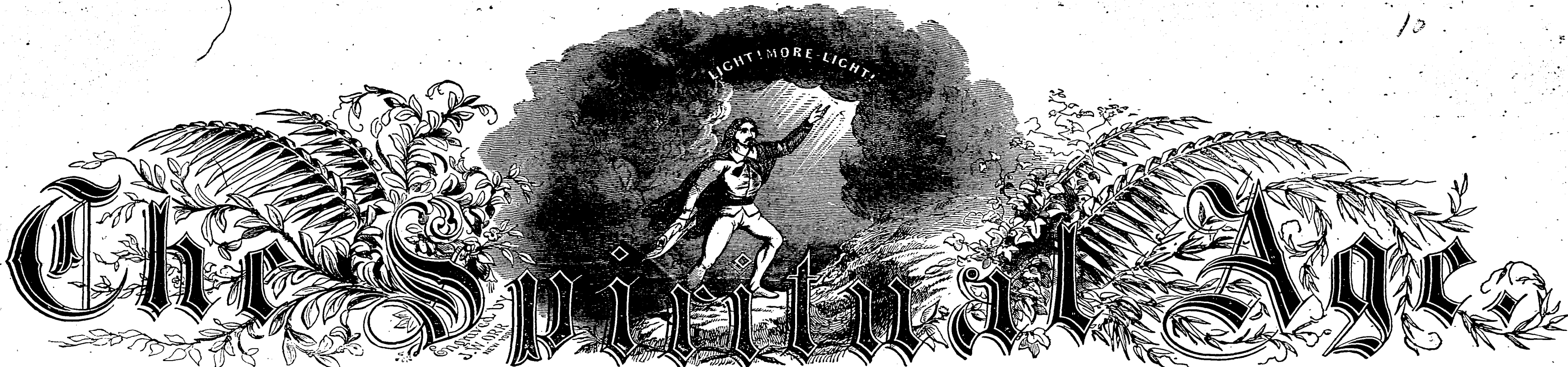




DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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 12, 1858.

VOL. I...NO. 24.

Spiritual Philosophy.

For the Spiritual Age.

SPIRITUALISM NOT RELIGION.

I remember that while conversing, two or three years since, with an intelligent believer in modern spirit-intercourse, respecting an ill-considered and somewhat violent assault which had been made upon her cherished belief, I was greatly surprised at her urging as her chief objection to this attack, that the opinion assailed "was her religion." I well recollect expressing the surprise one would naturally feel at listening to so strange a statement. But, supposing the singular confusion of thought which it implied to be a personal peculiarity which time and reflection would probably correct, I paid little further attention to it. More recently, however, I have seen reason to fear that the error is a common one; and as it is one which threatens no little hindrance to the advancement of true religion amongst us, it seems worth while to devote to it a few moments' thoughtful consideration. Perhaps our object may be best accomplished by considering, a little in detail, what Religion and Spiritualism are, respectively, in theory, in practice, and in their effects.

First, then, what is *religion*, theoretically, or, as a matter of belief? I presume that no one will object to my defining it as the conviction that it is the duty of man to love God with his whole heart, and to cherish good will toward all his fellows. This is the fundamental idea, or principle, of Judaism, Christianity, and all other religious systems, in so far as they really are religious. Now, it will be perceived that the most essential feature and characteristic of this definition is the *idea of moral obligation* which it involves. This idea is implied, or rather expressed, in the very etymology of the word "religion;" which, like the similar word "obligation," literally denotes a "binding back" of the soul to something behind, or superior to, itself. Hence religion, in its very essence, is an appeal not, primarily, to the intellect, but to the conscience. It implies, indeed, several momentous truths, of which the intellect may take cognizance, and the systematic investigation and establishment of which forms the proper object of the science of theology. But the one sole fact which *religion*, as distinguished from theology, especially insists on, is the great fact of *man's duty*, under the laws, and in the sight, of his Maker. It addresses the mind, only that it may gain access to, and renovate the heart.

But is this the essential nature of Spiritualism also? Not at all. For what is Spiritualism, considered as a theory? It is the belief that the spirits of our fellow-men may, and sometimes do, after their departure from their fleshly bodies, continue to hold perceptible and intelligible intercourse with persons living in this earthly sphere. In other words, it is a belief in the possibility of holding a certain species of conversation. Now, evidently, this, its essential nature, contains no idea of duty or obligation whatever—much less, of duty to that God whose existence even it does not imply, any further than such existence is implied in any other species of conversation. And it needs no argument to show that a theory which does not even imply the existence of a Supreme Being, cannot be identical with religion. My belief that I can hold a conversation with John Smith (who, we'll say, was just now hanged for murder), five minutes after his decease from the body, is, evidently, no more of a religious nature than my belief that I could converse with him five minutes before.

Nor will the comparison of religion and Spiritualism, when viewed as matters of practice, conduct us to any different result. For what is practical religion? Is it not realizing in our life, inward and outward, the conviction of our obligation to love our Creator supremely, and cherish good will toward all our fellow-creatures? But is Spiritualism, practically, anything of this sort? By no means. The believer in "spiritual intercourse" carries his theory into practice when he avails himself judiciously of the presumed ability of some of those people who have entered upon the spirit-life to inform him of interesting and useful facts in relation to that life, and also to present for his consideration ideas and opinions of their own, upon important subjects, derived from an experience enlarged by their freer mode, and intensified by their livelier powers of existence. The holding of such intercourse is, evidently, quite analogous to going to hear a person whom we presume to be better informed than ourselves on certain subjects, converse or lecture upon them. Now if the topic of such a conversation or lecture was not of a religious one, no one would ever think of speaking of the act of going to hear it as being religious—at least in any other sense than as any proper act, if springing from a right motive, is such. And even if the topic were a religious one, the act of going to hear it treated would, surely, be religious only in the very general sense just mentioned.

But is it not precisely the same as regards holding conversation with departed men and women, or listening to addresses from them? For the mere fact of their having entered upon the spirit-life does not necessarily make, even in the case of good men, either their topics, or the spirit in which they treat

them, distinctively religious; and even when the matter and spirit of their conversation or address happens to be of a religious character, there is still nothing more of religion in listening to and enjoying it, than there would be in reading a religious book, or talking on the subject with a religious friend in the earthly sphere. Yet many sensible people, for want of a little reflection in this matter, seem really to suppose that their conversing frequently with their departed friend, Tom Jones—who, it may be, was never remarkable for attainments in Christian life and knowledge—is, somehow, a very sacred and religious act. As they often say, with evident self-congratulation, "it is their religion." Alas for them—alas for us all! if we have no other!

But perhaps the religious element so closely associated in many people's minds with their supposed conversations with deceased relatives and friends, but which we have been able to discover neither in the belief nor the practice of such intercourse, is to be found in its necessary effects. What, then, are the necessary effects of such intercourse on those who participate in it? Simply an enlargement of their circle of acquaintance, extending it beyond the earthly sphere, and hence promising some useful addition to their knowledge on psychical topics, and possibly on physical ones also. In addition to this possible increase of physical and metaphysical knowledge, we cheerfully admit as also likely to result from such intercourse a more "realizing" conviction of the reality and nearness of the spirit-life, and hence an increased strength given to the motives, already familiar to the minds of most, for making the earth-life such as shall render the spirit-life a profitable and happy one. We admit also that the persuasions to a life of piety and goodness which might sometimes fall from the invisible lips of idolized friends, or venerated parents, who had already "entered within the veil," might have a powerful tendency to arouse the better affections of those to whom they were addressed. But so, too, have the earnest and well-timed appeals of earthly friends or teachers. Yet we know that these appeals may, and to a deplorable extent do, fail of producing the desired effects. And just so it is with the persuasive appeals and motives believed to come through the alleged intercourse. There is nothing in the nature of these, any more than of other stirring motives and appeals, that necessitates in the listener any religious improvement whatever,—nothing even, so far as my own observation has extended, that makes such improvement very much more probable, at least with the majority of religiously educated persons, than would an equally feeling, timely and eloquent appeal from the lips of an earthly friend. In short, the effects of such intercourse may, very likely, not prove it to have been in a given instance perceptibly promotive of personal piety at all.

The necessary and certain moral effects of the alleged intercourse (for with incidental and occasional effects we have nothing here to do) may be compared—so far as their intrinsic nature is concerned—with those produced on the reader by reading one of Plato's (or any other) well-reasoned and convincing demonstrations of the soul's immortality, and of the importance of a good life here as pre-requisite to a good and happy one hereafter. In both cases convincing demonstrations may assure the reader, or beholder, of the truth of the fact affirmed, and so present to his notice a strong motive for holy living. Yet it must be admitted that, in one as in the other, there is nothing that necessarily makes the recipient any better. If no longer a materialist, he may still be, and is likely still to be, insincere, unjust, selfish, passionate, or sensual, much as he was before he held such intercourse. His occasionally conversing with his deceased minister, or house-keeper, does not, necessarily, nor in the majority of cases, actually make him "a new creature." It is, at best, only one among many "means of grace;" not that "grace" itself. So that, contemplating it in its necessary effects, as before in its intrinsic nature (both as belief and as practice), we again see that Spiritualism, however friendly to religion, is by no means the same thing, and therefore can never be, wisely, made a substitute for it.

But perhaps it will be objected that our definition of Spiritualism was not broad enough to include all that is included in it by those who affirm that "it is their religion." Possibly such would say, "What we mean to affirm as being 'our new religion' is not the mere belief, practice, or necessary effects of 'spirit-intercourse,' but the sum of religious doctrine coming to us from what we deem to be good and wise spirits." In reply to this form of the affirmation, we might urge the fact, that the most of the religious doctrines purporting to come from this source, are not at all peculiar to Spiritualism, since they do not differ materially from what has long been taught, and is widely known, as Unitarianism; and that hence the frequent supposition of Spiritualists that they have discovered a *new* religion, would be singularly untrue, even if Spiritualism were religion, in the stricter sense of that word. But not only is "Spiritualism" viewed as a system of religious doctrine, not a new religion, but, like Romanism, Calvinism, Swedenborgianism, or—what it most resembles—Unitarianism, it is not, strictly speaking, *religion* at all, but only *theology*. It is not life; it is only knowledge.

Nor is the distinction here pointed out merely verbal, and, in practice, unimportant. On the contrary, it is vital, and of incalculable moment to us all; for no system of religious doctrine, however true it may be, and however sincerely believed, can deliver us, individually, from sin, and its inseparable consequence—spiritual death. The Spiritualist can no more be saved by his creed, than the Materialist by his. A correct belief does not ensure a devout heart. "The devils also believe—and tremble!" An improved belief only furnishes superior motives and stronger aids toward the new life,—it is not that life itself. To inaugurate that "hidden life" in our souls—that "Kingdom of God" that "cometh not with observation,"—neither circumcision availeth anything, nor uncircumcision, neither one system of belief nor another, but only "a new creature." It still remains as true as it was eighteen or eighty centuries ago, that "except a man be born again he cannot see the Kingdom of God." Let Spiritualism, then, be valued as an aid to religion, and used in its service; but let us never delude ourselves with the dangerous falsehood that belief in it, however sincere, is itself religion. Let us ever bear in mind that no mere belief—whether of error or truth, "orthodoxy" or "heresy," Materialism or "Spiritualism"—but only "to be spiritually minded, is life and peace."

G. B. F.

For the Spiritual Age.

GOOD IN ILL.

A seven-fold glory spans across
The darkest cloud that looms above us;
The shadow of our deepest loss
Is lit by angel-eyes that love us.
The sunshine is a blessed gift—
The rain and tempest are as blessed;
Hands that in agony we lift
By hands invisible are caressed.

A smile is Pleasure's sunny sign,
But tears at last are all as sunny;
The bees from many a noxious weed,
And poison plant, suck sweetest honey.
Accept alike the sun and shade,
The happy chances and the sorrow;
For know, our darkest nights are made
The canvass of the brightest morn.

The seas that suck your navies down,
And strew with wreck their barren breakers,
Weave dewy Morning's jeweled crown,
And feed all life beneath the Maker's.
Old Earthquake plowed the granite globe,
And howling Tempest drove the harrow,
That now may greening Summer's robe
In bloom and verdure veil the furrow.

Our wing-drooped griefs unmeeting brood
The fledglings of some genial laughter;
No ill escapes the reign of God,
In life, or death, or life's hereafter.
By pangs our lagged souls that goad
Are nobler, stronger pulses given;
And God, who gives a thorny road,
Has made its goal His glorious Heaven!

G. B. F.

For the Spiritual Age.

THE TRUE BREAD.

BY GEORGE STEARNS.

"Moses gave you not that bread from Heaven; but my Father giveth you the true bread from Heaven. For the bread of God is that which cometh down from Heaven and giveth life to the World."—Jesus.

Of all the queries which stir the human mind, none is more pertinent to a complacent life, than those touching the reality and condition of the Soul's being after death. To be inquisitive of the future, is as natural as to value the present; since intelligence never lets go a passing pleasure without some proffered gain of exchange. In keeping with this principle, it were only by an impulse of insanity that we would loose our hold on Earth before enclasping Heaven.

Time was, when mankind were seemingly satisfied with a nominal revelation of the World to come. In the infancy of the race, when Nature itself was clad in mystery, and the minds of men were occupied with the rudiments of science, it is no wonder they were willing to believe what they naturally wished to be true, but had neither time nor means for demonstrating. Indeed, the reverse of this would be among the greatest of wonders, if any remained content with mere belief, after the age of knowledge is fully reached.

The modern disposition to radical research, and the boldness and unscrupulousity with which free-thinkers have pried into the grounds of sacred authority, do not indicate a profane infidelity, as the votaries of implicit faith have presumed, but a growing love of Truth, and a higher estimate of that for which we hope. As in trade men bargain for trifles by word of mouth, but when the chattel is valuable, or the transfer is of real estate, the purchaser demands a written warranty; so in religious policy, when a man courts the priest merely for "a fair show in the flesh," he accepts the bare word of authority for whatever is popularly esteemed true and right, while the earnest seeker of "the Kingdom of God" never rests till he "can read his title clear to mansions in the skies."

Hitherto Man has been moved to Virtue, or its shadow in the name of religion, through *fear* rather than *love*. Among the Jews "the fear of God" was the beginning of Wisdom; and among Christians the cry has ever been, "Lord, what shall we do to be saved?" Now, such as do not yet understand the Gospel of Reason, nor that of Jesus either, are going back, with serious quest, to Arabian Job; as willing by any means to learn, whether or not, "if a man die, shall he live again?"

It will in no wise satisfy the ardent inquirer of to-day, to tell him that this great question was settled eighteen hundred years ago, being rationally canvassed, and answered to the gratitude of coming ages, by the young sage of Nazareth, who delivered his precepts to the olive-trees of Bethany. Every man is bound to know for himself; and all that any preacher can profitably do henceforth, is to point out the means and method whereby the longing soul may come to a *knowledge of the Truth* as it is in Reason—may know itself immortal.

GERRITT SMITH'S "NEW RELIGION."

Hon. Gerritt Smith, of Peterboro', N. Y., recently made an address to the townsman, setting forth his views on Religion,—which address is attracting much attention, and is important as evincing the drift of many thinking minds in this country. After arraigning the clergy of his vicinity for not preaching the "religion of Jesus," he proceeded to set forth his own views of Christianity, which he presumed would be a "new religion" to many of his hearers. The following passages will evince his convictions on several prominent points of interest to Spiritualists:

A RELIGIOUS CREED.

A religious creed is proper. Every man should have one. But a church creed is improper. Fifty or a hundred people in Peterboro' or Cazenovia, however much alike in their views and spirit, should no more be required to adopt a common religious creed, than to shorten or stretch out their bodies to a common length.

THE CHURCH.

There is a sad misconception in regard to a church also. The common idea is, that, to make a church, people must come together and organize, much as in the case of a Mutual Insurance Company. This is the way a sectarian church is made. But Jesus no more thought of providing for a sectarian church than for a political party. In his eye, the Christians of a place are the church of a place; and this, too, whether they know it or not, or will it not. They are such by the force of their character; and votes can neither make nor unmake the fact.

THE CLERGY.

As to the clerical order. Many clergymen are among the best of men. Nevertheless, such an order is wholly unauthorized, and exceedingly pernicious. Their assumption of an exclusive right to teach religion makes the teachers conceited, dogmatic, arrogant, tyrannical; and their hearers lazy in mind, and slavish in spirit.

BELIEF IN JESUS.

To believe in Jesus, in the very highest sense, is to believe in those virtues which were all clustered in his perfect character; and, moreover, it is to believe in them so cordially and so constantly as to make them our own by their blossoms and fruits in our lives. Our lives and our likeness to Christ are the precise measure of our faith in Christ.

THE BIBLE.

The Bible is really the best book in the world; though the present uses of it make it practically the worst. All other books put together are, not so much as the Bible is, the occasion of obstructing the progress of civilization, and of filling the world with ignorance and superstition. It is adapted, as no other book is, to enrich the mind and expand the soul. But misapprehended, misinterpreted, and perverted to the extent it is, no other book—nay, no number of books—does so much to darken the mind and shrivel the soul.

I do myself believe that most of the writers of the Bible were inspired. All, however, I mean by their inspiration, is the special flowing of the divine mind into the human mind, of which they enjoy the most who walk the closest with God. Thus blessed were prophets and apostles. Subjects of this inspiration there are in every age. The sublime pages of Paul prove that he was largely inspired. But he is not infallible. He does not claim to be.

I believe in the Bible; that is, I believe in its great unchangeable principles and everlasting truths, and in all of it which is in harmony with those principles and truths. If there are parts of it which my reason shall ever teach me are not in such harmony, these I will reject. For these, to use a law phrase, are void of inconsistency, and are no part of the Bible.

THE FUTURE LIFE.

I believe in future punishment. It is a reasonable doctrine. It is philosophically and necessarily true. Everywhere our character must determine our condition. Every man, on dying, must go to his own place—to the place for which his character fits him. The death of his body can no more affect his character than the breaking of his spectacles or cane. His

body, no more than his spectacles or cane, is a part of himself. That his character will surely remain eternally unchanged, I deny that any one has the right to affirm. Jude teaches that persons can fall from heaven. Why then may they not rise from hell? For aught we can certainly know, there may be room in the life to come for repentance as well as apostasy. In one sense of "everlasting punishment," I am an undoubting believer in it—for I cannot doubt that the punishment of the sinner will be as everlasting as his sin.

I spoke of the future as a place. I had perhaps better call it a state. That there are millions of heavens and millions of hells—that they are, in short, as numerous as are the differences in moral character—better answers my conception.

THE REVIVAL.

There is a wide-spread 'revival of religion' in our country. Of what religion, time alone can surely tell. It is not Christianity, if it shall allow the rich to stand aloof from the poor, and the people of one complexion to refuse to associate with the people of another. It is not Christianity, if it is like the current religion.

REASON IN RELIGION.

My hearers, the great struggle between the religion of authority and the religion of reason has begun. It did not begin with Martin Luther and the early Protestants. They were still creed-bound; and their enslavement to the Bible differed not essentially from enslavement to the Church.

The Protestants are wont to disparage the Catholics. Nevertheless, the mass of the Protestants are with the Catholics in favor of a religion of authority, and against the religion of reason. At this point they are essentially alike. For what submission is there to the Catholic Church which is more degrading or dwarfing than that which Protestants are so inexorably required to yield to the ecclesiastical interpretations of the Bible?

It is often said that we, who are busy in reducing religion to reason, are busy, at least in effect, to overthrow it. But, to bring religion into identity with reason is not to degrade, but to exalt it. And again, it is not we who endanger religion, but those who reduce it to a superstition.

AGE OF THE EARTH.

Men are in the habit of measuring the greatness and the wisdom of the universe by the duration and the profit which it promises to their own race; but the past history of the earth already shows what an insignificant moment the duration of the existence of our race upon it constitutes. A Nineveh vessel, a Roman sword, awakes in us the conception of a gray antiquity. What the museums of Europe show us of the remains of Egypt and Assyria, we gaze on with silent astonishment, and despair of being able to carry our thoughts back to a period so remote. Still must the human race have existed for ages, and multiplied itself, before the pyramid of Nineveh could have been erected. We estimate the duration of human history at 6000 years, but immeasurable as this may appear to us, what is it in comparison with the time during which the earth carried successive series of rank plants and mighty animals, and no men; during which, in Germany, the amber tree bloomed, and dropped its costly gum on the earth and in the sea; when in Siberia, Europe and North America, groves of tropical palms flourished; where gigantic lizards, and after them elephants, whose mighty remains we still find buried in the earth, found a home?

Different geologists, proceeding from different premises, have sought to estimate the duration of the above creative period, and vary from a million to nine million years. And the time during which the earth generated organic beings is again small, when we compare it with the ages during which the earth was a ball of fused rocks. For the duration of its cooling from 2000 degrees to 200 degrees centigrade, the experiments of Bishop upon basalt show that about three hundred and fifty million of years would be necessary. And with regard to the time during which the first nebulous mass condensed into our planetary system, our most daring conjectures must cease. The history of man, therefore, is but a short ripple in the ocean of time.

Living for a Purpose.

How richly strown with blessings, is this life so kindly allotted to us. Yet how many are content to play the unwise part, and bare their hands to the thorns, instead of plucking the roses. It is well to meet afflictions heroically, when we must, but it is foolish to jump into the flames just for the honor of being a martyr. He acts the godlike part, who, seeing himself surrounded with beauty and true nobility, weds himself unto all that is immortal here, trusting that the grand of the present is linked with the immortal of hereafter. Thus,

"Like to a diver in the pearly seas,"

he passes from hither earth to earth beyond, richly laden with the priceless jewels of a well-spent life.

No man can follow Nature and foster falsehood, for Nature is a constant Heaven-telling truth.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, JUNE 12, 1858.

"ONE MORE UNFORTUNATE."

In the May number of *The New Englander* is an elaborate article entitled "Spiritualism Tested by Science," from the pen of Prof. Samuel W. Johnson, of Yale College. The tone of the article is tolerably candid and courteous,—in this particular widely contrasting with the denunciatory style of the Harvard Professor, who has so liberally illustrated the uses of hard words. But his conclusions are as amusingly futile, and as *unfortunate* for his reputation as a philosopher, as are those of any who have gone before him.

Prof. Johnson concedes, as well he may, the firm hold which Spiritualism has obtained upon numbers of honest and cultivated minds, and that "hitherto no one has made public any explanation of the facts of Spiritualism, that is adapted to the wants of the time,"—a declaration which implies no very flattering compliment to the pretensions "explanations" and "exposures" with which the community has been flooded, all the way down from the "gigantic" Mahan to the irascible Felton.

The article in which Prof. Johnson "trots out" his explanation, which is to supply the grand deficiencies of all previous exponents, presents a number of salient points; but our limited space compels us to confine the present notice to a brief statement of those which form the main hinges of his theory.

They are these: Nature's laws are inviolable, and therefore spirits cannot change them. (He imagines that "this aphorism annihilates the theories of the Spiritualists;" but *how*, we are unable to discover, since all Spiritualists suppose spirits to work entirely in harmony with Nature's laws.) None but the Divine Spirit can act on matter, except through the medium of a material body; hence finite spirits can neither make an audible rap nor move a chair nor a table. (He forgets that all spirits *have* material bodies; i. e., bodies composed of spiritual substance.) He knows nothing of any "raps," except such as are caused by "the mere crackings and groanings of loose-jointed tables." (This proves his incompetency to treat of the subject.) All movements of ponderable bodies that really occur are caused by unconscious muscular action, according to Prof. Faraday. (He ignores Prof. Hare's demonstration of Faraday's mistake.) And, finally, all movements, as of chairs, tables, etc., which appear to occur without physical contact, are mere illusions of the senses, resulting from what our learned Professor is pleased to call "Hypnotism"! By this term, if we understand him, he means a condition in which a part of the observer's faculties are paralysed, stupefied, or put to sleep,* while others are unusually excited, and he imagines he sees and feels what is not real!

Such, reader, is the new (?) scientific solution which the savior of Yale offers for the enlightenment of a tremendously deluded community! Was ever a mountainous labor productive of a more "ridiculous mus"? This "Hypnotism," as all will see, is neither more nor less than the old familiar "Biology," "Psychology," "Pathetism," etc., etc., which has been so long hawked about the country by charlatans at ninepence a show! It was, we believe, originally claimed by Dr. Dods, as the offspring of his inventive brain; but has long since been discarded by him as a worthless bantling—though of late compassionately adopted by Dr. Hanson in the famous Hartford discussion. (Possibly, however, our author's modest and vacillating itinerant brother, Prof. Grimes, may lay claim to its original paternity—a claim we have no disposition to dispute, for it is a worthy child of so accomplished a sire!) Is it not richly amusing to see the ill-begotten thing taken up also by a learned University Professor, clad in classic English, re-baptized with a scholarly cognomen, and put forth to the world as the latest-born scientific expounder of the great Spiritualistic problem!

Our Yale Professor, however, while substantially agreeing with his Harvard brethren in their theory of mingled imposture and delusion, makes a marked advance upon them in the spirit and temper with which he discusses the subject. He deprecates hasty conclusions and sweeping denunciations, and thus in effect sharply rebukes the Feltonian method of procedure. He contends that the phenomena of the "hypnotic state," are worthy, not of the ridicule and contempt with which they have been treated by the scientific world in general, but of sober and scientific investigation, for the reason that there is "truth in them" that "cannot be annihilated by neglect or contempt." Well may he say this of a "state" that is capable of being imparted to inanimate objects themselves—so that when a table, chair, or other article gets *apparently* broken in the "hypnotic illusions" of a spiritual circle, it is *sure to remain so afterwards!* The "illusion" has extended even to many a sturdy carpenter and cabinet-maker who has been called on to make repairs, and it has not been dispelled even by the presentation of their bills! Worthy of investigation, indeed!—and when properly and fully investigated, we are confident that our Professor will find, either that all external perceptions are one constant series of illusions, and life itself a miserable "hypnotic" dream, or that spiritual beings can and do at times act upon material things.

Again, Prof. Johnson concedes that "the healing mediums do not all deserve to be regarded as unmitigated humbugs," which is the Feltonian estimate of them. The reason given for this is at least curious. It is this: "For Dr. Braid has made some medical applications of hypnotism, which, to the uninitiated, are as wonderful as anything Spiritualism can boast of!" Just as if calling the thing "hypnotism" made the slightest difference in its nature!—and as if it were necessary to get the endorsement of an English Doctor, before we can credit the miracles of healing which are transpiring all over our land! Out upon such purland "Science" as this!

Prof. Johnson is also in advance of the Harvard savans in that he recognizes the influence of *mind* in the phenomena, and the ability of skeptics to prevent their occurrence by the mere mental disturbance which they can create—thus conced-

* "Hypnotism," from the Greek *hypnos*, sleep.

ing the whole "theory of conditions" so scouted by the Cambridge investigators (?). To a neglect of this, he significantly attributes the fact that "many of the so-called investigations have been failures." Thus Yale sides with us against Old Harvard on this important point. And thus, step by step, will Science,—just so far as she ventures to open her eyes in this direction, and to wipe from her spectacles the dust of materialism, be compelled to admit the claims of the spiritual unfolding.

Happy are we to endorse the concluding advice of our Professor:

"We must begin with facts. Hypotheses must be provisional and held lightly. We may often use them for feelers, but never for legs. Stubborn, naked, unpoetical facts must be our foundation. To grasp any fancy or analogy, and build upon it, is done at the risk of being by and by buried in ruins. If we will erect a temple to the truth, we must enter into the quarries of experience, open the galleries of experiment, strike right and left with the hammer of criticism, and only take for our masonry the gems whose temper withstands all blows, and which are revealed by their own crystalline light." If theories come to us in our studies, we must not seek, at first to prove them, because our prepossessions are too apt to assume the shape of favorable arguments; but we must do our best to disprove them, for that alone is worthy to stand which most strongly resists being overthrown."

Good advice truly; and the amusing feature of the case is, that while intelligent and rational Spiritualists generally, if not universally, have pursued just the course here marked out—have at the outset "done their best to disprove" the spiritual theory, but have been compelled by stubborn facts to accept it—our Professor, without sufficient explication of the "quarries of experience" to discover even the first genuine "rap," leaps hastily upon a theory so ridiculously "lame and impotent" as at once to provoke the risibles of thousands if not of millions of witnesses whose experience has transcended his! Thus his scientific test of Spiritualism only adds to the multitude of futile attempts which preceded it. And thus, so far as his reputation as a philosopher is concerned, he is

"One more unfortunate,
Rashly importunate,
Gone to [his] death!"

A. E. N.

ENCOURAGEMENT.

It is one of the most beautiful principles established in human relations by an All-wise Creator—the law of mutual dependence. The weary, the suffering, the down-trodden, the enslaved, have a God-given claim upon us to help them forward with their burden or relieve them of its weight. It is not only a duty but a privilege to minister to such; and who, from the monarch to the mendicant, can say how much or how little he may be necessitated to accept these ministrations. Help on your neighbor. Help him with a dollar, a fleece of wool, a loaf of bread; or if he need not these he may need still more a kind word, a smile, a look of sympathy. Many a soul is drooping by the wayside of life, that might be sent cheerily on his way again with some little sign of encouragement or an electric shock from some strong heart.

We of the Age are not unappreciative of the kindnesses, the words of encouragement received from many friends. We need them, for there are times when our burden bears right heavy. Let us here express our grateful thanks for repeated favors, which, though received with silent lips, and unacknowledged by our pen, have yet made us remember anew that all mankind are brothers.

The following inspires us to renewed effort in our field of labor. Prompted by a kind and generous heart, it encourages us none the less that it was indited by the trembling hand of an invalid.

TO THE SPIRITUAL AGE.

Go forth on thy mission, bright Messenger Bird!
Go forth with glad tidings to men!
Methinks on thy pinions inscribed is a word
Which shall echo o'er mountain and plain.

Wherever thou fliest TRUTH raises her voice;
Then speed thee o'er land and o'er sea—
Nor stay in thy course till earth's millions rejoice,
From the thralldom of error set free.

Say, dost thou not bathe in the fountain of love,
That maketh thy plumage so bright?
Dost thou not have thy wings in the mercy above,
Ere thou dearest thyself for a flight?

We welcome thee ever, sweet Messenger Bird!
Thou'rt laden with jewels most rare;
O, scatter them freely, and unto the Lord
Shall rise for thy mission our prayer!

Come, speak, gentle bird, to the sin-stricken soul;
O speak to each sorrowing one!
With accents of kindness thou may'st have control—
In thy might may the faltering be strong.

Best angels attend thee, bright Messenger Bird,
And illumine thy pathway around!
O haste the glad time, when praise to our God
Shall from ocean to ocean resound!

ELSE.

THE VERY LATEST!—The crude philosopher who presides over the "Editor's Table" of *Harper's Magazine*, gives in the last number of that publication the following masterly and *unanswerable* exposition of the whole spiritual movement of our day:

"There were a large number of persons who professed to disbelieve in spiritual existence. This excited other persons, who had a peculiar flexibility of the toes, to convert them into Spiritualists, by making spirits palpably knock and rap. Such evidence could not be resisted; it was palpable to the coarsest common sense; and Spiritualism accordingly became a religion."

There it is! It is all out now! And how perfectly simple and self-evident! Six brief lines tell the whole story over which Beecher, Rogers, Mahan, Mattison, Porter, Brownson, Gasparin, Johnson, etc., etc., have wasted floods of ink and pages of learned ignorance! "What a fine thing it is to have *lamin*!"

A. E. N.

SPIRITUALISM AND RELIGION.—Our correspondent, G. B. F., on our first page, points out very lucidly the distinction between what is commonly known as Spiritualism, and Religion. It should be noted, however, that Spiritualism is sometimes used in the broad sense of a comprehensive system of truth, including all that relates to the spiritual nature, capacities, needs, destiny, etc., of man, of course embracing his religious faculties and all truth which appeals to them. Considered, however, in its mere *phenomenal* aspect, as the *fact* of spirit-communion (which is all that is ordinarily meant by the term), Spiritualism is not a Religion, as our correspondent avers.

A. E. N.

REVIEW OF THE CHRISTIAN FREEMAN.—Ill health has prevented the preparation of an article of this series for the present number. The review will be resumed as soon as may be.

A. E. N.

A NEW CONVERT.—IMPORTANT MOVEMENT.

SPIRITUALISM IN WESTERN NEW HAMPSHIRE.

We learn that the cause of rational Spiritualism has recently received a powerful impulse in the Granite State, from the enlistment in its behalf of a distinguished and capable advocate. The person referred to is Professor J. L. OTIS, Principal of the New Hampshire State Normal School at Marlow. Prof. Otis has been known in various sections as a competent and successful teacher of youth, and, before his connection with the above-named Normal School, held the post of Superintendent of Public Schools in the State of Kentucky. He has been connected with the Methodist Church, and esteemed as a leading and reliable man in that communion; and, until the event were about to relate, looked upon Modern Spiritualism as a matter too contemptible to receive any attention at his hands. There was but one family in the town of Marlow who were known as open and avowed Spiritualists, and Prof. Otis had never been present at any meeting, or witnessed any of the current phenomena attributed to spirit-agency.

About the first of May (that is, some seven weeks since), as we are informed, while sitting one evening with his wife—she being equally unacquainted with spiritual phenomena, and bitterly opposed to the "modern delusion"—he suddenly commenced speaking to her as from a departed spirit, claiming to be a sister of hers. She was alarmed, and thought her husband had been seized with a sudden insanity. In her fright, she ran and called in the other inmates of the house. Among these was one of the subordinate teachers of the school, who, as it turned out, was secretly a believer in Spiritualism, and familiar with such phenomena. She at once suggested that Prof. Otis was in a trance, and that a disembodied spirit was speaking through his organism. She succeeded in quieting the fears of his companion, and inducing her to enter into conversation with her invisible and uninvited guest. Some two hours were then spent in communion with various departed ones, during which interview a number of very surprising tests of personality and identity were given to Mrs. Otis, of such a character as to thoroughly convince her of the reality of spirit-communion. At the end of this, Prof. O. was released from the trance, but was utterly oblivious as to what had transpired. On this incident becoming known, it was found that all the subordinate teachers in the Normal School were confirmed Spiritualists, though they had never made known this fact to their principal.

Subsequently to this, Professor Otis was controlled a few times to speak in private, but soon was called to appear before the public, as a trance speaker. Being well known through all that region, as a public lecturer on scientific topics, his announcement as an advocate of the despised faith of Modern Spiritualism, as may be supposed, occasioned "no small stir about that way." The first public address, as we understand, was given through him at Paper Mill Village in Alstead, a few miles from Marlow, several Sundays since. On the 30th of May, he was announced to appear before an audience in Claremont. At this place it has hitherto been impossible to obtain a respectable audience to listen to the truths of the Spiritual era, on account of the obloquy which has been occasioned by unwise and incompetent advocates. On this occasion, the Town Hall was filled to overflowing, and so great was the drain from other congregations that two meetings were discontinued for the want of audiences. Prof. Otis, according to his own account, stepped upon the platform under no little confusion of mind, for the reason that he felt utterly unprepared to meet such an auditory—his custom, as a public speaker, having been to carefully write out his lectures beforehand. He sat down for a few minutes, when he became conscious of a peculiar foreign influence being exerted upon him, lasting, according to his best judgment, for about a minute and a half, when he observed that another person was speaking, and a portion of the audience were leaving the hall. Turning to a friend who sat beside him, he remarked that he was sorry the people had become impatient, for he thought he might be controlled to address them if they would remain a few minutes longer. He was then informed, to his astonishment, that he, or rather some intelligence using his organism, *had already spoken an hour and ten minutes*, and that, too, in so powerful a manner as frequently to melt a large portion of the audience to tears. The topic of discourse was "Bible-Evidence to the truth of Spiritualism," and it is said to have been treated with convincing ability. A prominent man of that vicinity, who bears the honorable title of Judge, was heard to say, "If this is the *rational* of Spiritualism, I hesitate not to avow that I am a Spiritualist."

Several other facts of interest, connected with the mediumship of Prof. Otis, have been reported to us, which we may mention hereafter. Suffice it for the present to state, that the friends of a rational Spiritual Philosophy in the western section of New Hampshire have, in connection with this valuable accession to their ranks, taken some steps towards the formation of an Association for the purpose of securing and sustaining able and competent advocates of their faith in that region, and of discouraging a class of "vagrant mediums," from whose ignorance and follies the cause has heretofore suffered much harm. Beyond this immediate object, the Association has in view the establishment, as soon as may be, of an unsectarian Institution, on a broad basis, for the thorough education, physically, mentally, morally and spiritually, of children and youth. We learn that a large number of able and judicious friends of Spiritualism are already interested in the movement, and that a stock-subscription of several thousand dollars has been raised towards the enterprise.

It is hardly necessary to add, that Prof. Otis finds himself at once the object of a virulent and rigorous persecution from former friends and supporters, in both Church and State. He is industriously denounced as either a madman, a fool or an impostor, and strenuous efforts are making to break up the Normal School under his direction. A term has recently closed, with the intention of resuming again in the coming fall; but should that design be defeated by the opponents of Spiritualism, the Professor may be induced to open an institution of the character already alluded to—he having the advantage of being proprietor of the seminary buildings in which the Normal School has been held. Should he do this, we trust the enterprise will be suitably sustained by the liberal-minded people not only of the Granite State, but of New England generally—for the need of such institutions is becoming more and more apparent. Our readers will be apprised of future movements in this matter, in due time.

In the meantime, we are glad to learn that Prof. Otis is willing to enter the field as a speaker under spirit-influence, and thus build up the faith which he once destroyed. He is engaged at Bellows Falls, if we mistake not, on Sunday next; and, as will be seen by a card elsewhere, will receive applications for services in this capacity wherever desired.

A. E. N.

What a man *is*, not what he *has*, makes him rich.

A FALSE ALARM.

There is said to be "joy in Heaven over one sinner that repenteth," and there is doubtless a general chuckle in the other place—too hot to mention, this weather—over a saint that "falleth from grace." What a signal for jubilee, could some poor apostate fall into the enemy's pit! How would he be rolled as a morsel under the tongues of certain rampanted editors and sectarian bigots! But notwithstanding the hundreds and thousands that are daily brought to an acceptance of the truths of Spiritualism, "back-sliding" is a word not to be found in the Spiritualist vocabulary. "Turn-coat" or "come-outer" we can hardly surmise the meaning of.

The papers have seized with avidity on the story, started we believe in the Boston *Recorder*, that a medium had turned recreant. The *Journal*, among the rest, has this statement:—

SPIRITUALISM RENOUNCED.—Quite a commotion was recently excited among the Spiritualists of Plymouth, Mass., by the announcement of Miss Lizzie Doten, the principal medium of that place, that she could not conscientiously speak to them as a medium. She said that

"She feared she had been laboring under a delusion, and as she considered herself responsible to God for what her lips uttered, and for the influence which her words exerted upon those who heard her, she was unwilling to be made the medium of any other spirit than her own. 'If,' said she, 'the angel Gabriel should stand by my side, and ask me to deliver a message to you from him, I should reply, Gabriel, speak for yourself! Hereafter I shall only address you in my own natural and conscious state.'"

Now look on this in contrast:

To the Editors of the Boston Recorder.

GENTLEMEN:—As the report has gone out through your columns that I have renounced Spiritualism, will you do me the justice to insert this correction. I have simply rejected the idea, so far as I am concerned, of speaking under individual spirit influence. That is, I *personate* no disembodied spirit, known or unknown. I *have* not refused, however, to speak from "the interior, or inspired state," between which and my natural state, there is as much difference as there is between creeping and flying. Of this, I have received too great assurance for me to doubt one moment. Upon the Sabbath evening referred to by your correspondent, I said to the friends of Spiritualism distinctly, and repeated it with emphasis, *There is truth in these things! I am with you heart and soul! Go on! I bid you God-speed!* Now this certainly does not seem like renunciation, and it is not.

Yours respectfully, ELIZABETH DOTEN.

PLYMOUTH, May 24, 1858.

Thus the affair turns out to be a false alarm, and the hungry sharks so ready to emulate his distinguished whale-ship of Jonah memory will have time to whet their appetites anew before they get so nice a tit-bit. Miss Doten, so far from renouncing Spiritualism, has but taken a position in common with a large class of believers. Many intelligent receivers of the phenomena, while they admit the power of spirits to control the human organism, do not deem it best to surrender themselves to obsession. Some of our best mediums, while they gratefully accept an influx of thought and power, from the spirit spheres, are entirely unwilling to give up their own identity in favor of any spirit that might wish to communicate through them. There can be no doubt that it is often inadvisable and sometimes positively injurious for a medium to submit indiscriminately to the control of individual spirits. We certainly should have a choice whom we entertain in our dwellings, and it is a matter of more consequence whom we admit to the living temple wherein we abide—and especially to whom we give absolute authority in that temple, even for an hour.

Miss Doten doubtless takes some such view of the case, and we can but honor her for the position she has taken in the matter. We should honor her no less did her convictions differ entirely from ours on these points; nor should think for a moment of pronouncing her a reprobate. Fortunately the Spiritualist platform is a little broader than that of "Old Foggydom" and a person has freedom to move a little to the right or left without falling off.

BEDFORD INSTITUTE, MICH.

We have received a copy of the Catalogue of this Institution for the last year. It is located at Harmonia, Calhoun Co., Michigan. The Institute is now under the charge of Prof. D. Lyman, Jr., A. M., formerly of Ohio, as Principal. Prof. L., together with his assistants, and the managers of the Institute, are, we believe, all Spiritualists; and the design of the school may be gathered from the following extract:

"The design of the Institution is to accommodate a liberal and progressive class of minds. The inquiry is frequently made, where can we send our children to school, where they can enjoy entire religious freedom? We believe that we are prepared to answer this inquiry.

"While we entertain the highest respect for Revelation, and for all classes of religious people, we still deem it a solemn duty to leave students and all connected with the Institution at perfect religious liberty. The following from the Constitution of the Corporation is explicit:

"No student shall be required to attend at, or participate in, any religious meeting, assembly, or ceremony; but every student shall be protected in the undisturbed enjoyment of his or her opinions on, and touching religious subjects. Yet the highest principles of general Morality shall ever be inculcated, and, as far as may be, required to be carried out in practice by every student. Meetings for the discussion of practical reforms and ethical questions, are frequently held, and students are invited to attend. The Institution is not a manual labor school, but the Principal and Trustees do, as far as practical, furnish labor, and assist students to procure it."

The number of students enrolled for the past year is 107.

A. E. N.

Mr. H. W. BALLARD, of Burlington, Vt., is making an itinerant tour through various towns in the Green Mountain State. He gives occasional lectures, and also heals the sick by laying on of hands. We need not commend him to the confidence of the community, for he will make friends wherever he goes. Mr. B. is an authorized agent for the *SPIRITUAL AGE*, and it will not displease him nor us to find his services often called into requisition in that capacity.

COMMENTARY.—REV. ADIN BALLOU, of Hopedale, Mass., has commenced the publication in the *Practical Christian* of a Commentary on the New Testament. Coming from his pen it cannot be otherwise than clear, candid and comprehensive. Biblical students, learned and unlearned, will find pleasure and profit in its perusal.

A CHURCH.

What constitutes a Church?
Not Roman, Basilic, or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle,
These only mock thy search.
Fantastic sepulchre, when all is said!
Seek not the living church among the dead. MRS. NORTON.

CONTENTION.—An old divine, cautioning the clergy against engaging in violent controversy, uses the following happy similes: "If we will be contending, let us contend like the olive and the vine, who shall produce the best and the most fruit; not like the aspen and the elm, who shall make the most noise in the wind."

Correspondence.

Answering Sealed Letters.

Messrs. EDITORS:—I do not assume that I am offering you anything new, or perhaps even interesting, in bearing my testimony to the singular and inestimable gift of mediumship possessed by Mr. Mansfield, of Boston; but I consider that in an age where every well authenticated proof of spirit-intercourse is an additional stone added to the mountain of facts upon which the faith of future generations will be built, every little pebble that can be examined, weighed, tested, and found genuine, is consequential, and belongs to the general mass. Permit me then to say, that at my first interview with Mr. Mansfield, I (who had hitherto been a total stranger to the gentleman) left him a letter, carefully pasted and marked. The letter was addressed to my father in the spirit-world, and contained some ten or twelve interrogatories. Three days afterwards my own letter (in which the most rigid scrutiny could not have detected the least change) was handed to me, with all its paraphernalia of paste, &c., together with an answer, written through Mr. Mansfield's hand, and purporting to come not from my father, but a sister, who excused herself for answering my letter "unsolicited," by saying she was better able to control the medium's organization than papa. Every one of my questions was responded to in the most satisfactory manner.

But the special point to which I would call attention is this: Were it possible, by the exercise of a faculty inherent in the medium (say clairvoyance), for him to acquaint himself with the contents of the letters thus submitted to him, would it not naturally be expected that the reply should give evidence of his mind in dictating the answer, and as a necessary result, he would address that answer in the name of the spirit applied to, or some other mentioned in the letter, in such a way as to render it likely that they might be the respondents? In the case of my letter the result has been entirely different; for, independent of certain little peculiarities in the reply which belong to the identity of the spirit communicating, and to none other, there was nothing whatever in my letter to call forth a response from her, and everything in other parts of it, to justify the expectation that certain other spirits would have answered it.

I mention these little facts—slight and insignificant as they may appear to us who are accustomed to receive such evidences of spirit-identity every hour—because they may have a very marked significance for those who are disposed to build up theories for explaining away spirit manifestations, without taking into account all the eccentricities and remarkably ingenious devices by which—after being thoroughly "shown up," exposed, and chased away to the shadowy realm of fiction, from whence they are assumed to have come—spirits contrive to break out in fresh places, and are perpetually demolishing the unreal weapons of their antagonists, with something so provokingly real, and so still more impudently uncalculated for, that we have each day fresh reason to expect the learned exponents of Spiritualistic humbug will have enough to do if they go no farther than attempt to explain the many vagaries which are perpetrated through the organization of Mr. Mansfield alone.

I lay claim to be something of a successful psychometrist myself, although the pressure of other forms of spirit influence does not permit me to practice this strange and beautiful science with sufficient frequency to make it reliable, and my public duties often destroy the conditions altogether; but I do not, in the most abundant practice and investigation with the spirits of this science, find anything except *direct spirit control*, which covers the effects witnessed in the case of Mr. Mansfield's mediumship.

I must apologize for the egotism of these remarks; they are suggested by my earnest wish to offer to the world the truths of this glorious science, which especially have strong and *concomitant* evidence to support them. With this view, I would rather incur censure for intruding myself on the public, than withhold one of the precious whispers which we can prove to have reached us from beyond the grave.

I am, gentlemen, faithfully yours, EMMA HARDINGE.

Jamestown Institute.

FRIEND NEWTON:—In your paper of a late date, a correspondent justly criticizes my specifying any of the garden exercises as "required." I agree fully with him, both in theory and practice. The true "Educator" will not have "required" exercises. I should have said *regular*, or exercises for which a particular time is assigned. We purpose making the garden a place of interest, by the amount of instruction given, by the order and neatness there displayed, and by the effect of having a portion under each pupil's special care. The only correction or criticism which we shall bring to bear on those who neglect their little plot, will be in the form of generous aid elicited from others to make the neglected plot more neat and beautiful, if possible, than the others, and furnishing flower-plants, with which to adorn it; having this done as an act of generous assistance, and not as a criticism.

Correspondents from all parts of our country congratulate us and express sympathy with our plan, and promise us pupils.

We found our conservative neighbors of Jamestown in great anxiety, lest we were establishing an institution in which to exert a covert influence to entrap them into Spiritualism. But a good friend of the Baptist Church became interested in our method, and invited several of the "elders and deacons" to come over and see us and judge for themselves. Eight of them accepted his invitation and honored us with a visit in the middle of the forenoon. They left satisfied that we had a new method of education, expressed their pleasure in very strong terms, and their regret that their prejudice against Spiritualism should have led them to fear so much. Since that, one of them has entered a son as pupil.

For ourselves, we are more than satisfied. We have a more beautiful place than we thought it to be when we visited it last winter, and some of the best minds, as pupils, on which to show the effects of our system. The "New Broom" works so admirably that we are sure our own hopes will be more than realized.

O. H. WELLINGTON.

JAMESTOWN, Chautauque Co., N. Y.

Happy Death-Scenes.

BEAVERTON, Ill., May 24, 1858.

EDITORS OF THE AGE:—I take the liberty of sending you the following account of spirit manifestations, which occurred during the last earthly hours of my brother, Clement Clark, who departed this life May 1st, 1858. He was not previously a firm believer in Spiritualism, but during his sickness, which was inflammatory fever and a complication of other infirmities, he became fixed in the faith. He was persuaded in his own mind that his illness would terminate in his death. The truth was presented to him in this wise: He was lying on his bed quietly thinking on the teachings of our Spiritual Philosophy, and felt the wish to know in what sphere or class of minds he would dwell in the spirit-world. Immediately a numberless host of spirit-musicians made their appearance to him (he was a musician). I was in the house at the time, and he called me to him and related the manifestation to me in presence of others. His brother tried to persuade him it was all imagination; but he stood stoutly to the truth, for he saw it while wide awake and in sound possession of his faculties.

On the following day he was blessed with another still higher manifestation in open daylight. Instantaneously his room was filled with spirit-musicians and singers, and before them were arranged musical notes. Their leader first played the tune through, then all with one accord joined in full chorus in the enrapturing melody. He described it as surpassing anything mortal.

About twenty-four hours previous to his departure he called me to his bedside and spoke to me thus: "You have been my teacher, but now I shall be yours. Stand firm in the truth of spirit-manifestation. You are a man of an investigating mind, and now here is your chance, for here in me you can see it confirmed." From that time through he was under spirit-influence, and our sister who departed this life some eighteen years ago, manifested herself to us through him. When we called him by his name he answered not, neither would he answer to anything in his own name; but in *his sister's name* he was capable of answering almost any question. When the neighbors would come up to his bedside and ask him by his name if he knew them, he would answer "No," for it was not Clement talking, but it was Sarah who spoke and now saw them,—that she had come on a high and holy mission to help him through in death's trying hour, to soothe his pain and calm his fears, and to enwrap his soul in oneness and delight, while the separation from the body was going on, for that was one of the highest and holiest missions in spirit-life.

At first I could not believe that those things could be, for I did not comprehend it. But being a medium, who spoke from infused ideas of the spirit, I then had an influence come over me, which gave me the

power of utterance and spoke in the explanation of it something in this wise,—that it was just as easy for the spirits to entrance a dying person as a medium, and more natural to withdraw the spirit from the body and keep possession of it till the final separation, and then the spirit of the changing person and the spirits of the ministering are blended together in spirit-marriage of heavenly purity; and the reason why it appeared strange to us around his dying bed, was our not being used to such manifestations on death-beds.

I then acknowledged that I believed it was the truth. Then said the spirit, "We are satisfied;" and from that moment calmness came over the body, which before was agitated because of our unbelief. Then the voice of the dying man changed, and, as I was out of the room, he called me distinctly by my proper name—"Samuel, Samuel, Samuel!"—so that every letter sounded in its proper place. I recognized the call of my grandfather, who died thirty years ago. My brother ever before called my name in short Sam'l.

Shortly afterwards his voice grew thick and his breath shorter, and it was hard to understand any more. It became fainter and fainter, when at last he folded his hand across his breast and passed from the body without even one struggle. He bore all his sufferings with a calm Christian fortitude, and was very thankful for every favor and kindness from friends and neighbors. He was respected by all who knew him, for his good qualities. I stood over his cold, deserted tenement of mortality, buried in silent thought on his happiness and freedom from pain,—for on the countenance could be seen a smile of delight. Retiring from the death-bed scene, I lay down to try and sleep; but no, something better awaited me; for I had not been long there before I felt his soothing, kind spirit-infidence, and a voice came to me saying, "He is transformed into an angel with a golden harp." The sight then passed away, but the voice I again heard, saying in beautiful distinctness—

Death is a cleansing, healing power,
Its powerful arm can save;
Our souls shall all ascend on high,
And triumph o'er the grave.

The next day, while sitting alone, dropping a silent tear—as I thought, unseen—I heard the voice come again, saying, "Weep not for me." From that moment my weeping turned into joy, to know my brother is still with me, for I hear him speak; I see him, and in spirit feel his influence and his touch, for which I am thankful to God, for the blessing of His loving, universal law, which unites all congenial minds in oneness to blend together in spirit and in truth.

Since my experience in the above, I have read a sermon of Dr. Stephen H. Tyng, of Philadelphia, on the death of his son, and I saw there the record of a spirit-manifestation, although unknown to those present at the death; (It was similar to those manifested through my brother), and had the Dr. been a true believer, who say might he have received from it! It appears when the Dr. spoke to his son at the close of life here, that he got an answer to his questions; but his son could neither see, hear, nor know his father's voice.

The following are the questions and answers as they appear in print: "Do you see me, my dear son?" "No." "Do you hear me?" "No." "Do you know your father's voice?" "No." Then after a while again, "Are you happy?" "Oh, perfectly, perfectly!" "How strange," the Doctor says, "that last answer was?" for they were the very words that were spoken to him by his sainted mother, who closed her life some twenty-six years before, and within five minutes of her death.

I doubt not that there and then Dr. Tyng was spoken to by the angel mother, united or blended together with the departing son, she having come on the heavenly mission to administer needful aid in the hour of death, and to guide the new-born angel to her heavenly home. She there and then, at the death-bed of the child, tried to convince the father of her heavenly presence; for he heard the very words spoken which were most likely to open his mind to the truth of her presence, and awaken him to the holy truth that we are never separated; only our grossness and incredulity will keep the spirits from making us aware of their presence with us continually, striving to do us good. There is a holy unity in all things, from the greatest to the smallest; for God is all in all. How then can we say that it is impossible for spirits to come to us, when we are surrounded by millions of the heavenly host?—and the kingdom is within us, and not, as some think, away in the distance.

Yours in Love, SAMUEL CLARK.

Boston and Vicinity.

Melodeon Meetings.

Mr. A. B. WHITING's subject of discourse on Sunday afternoon last was Aspiration. Man is an aspirant. It is this quality in his nature which makes him a progressive being; he is constantly looking for something above and beyond his present attainment. All advancement, mechanical, political, moral, spiritual, is due to aspiration. Every aspiring desire for that which is really a need will be answered. But time is necessary for the realization of any of man's possibilities. We may aspire to commune with spiritual beings and to know of the future state. As this aspiration is a natural one, it will be answered; but we are not to expect to read in a single hour or day the great truths of spiritual life.

At the close of the lecture a poem was improvised from the words "Seek thy own welfare," suggested as a subject by a committee of the audience. The burden of the recitation was the beautiful truth that man finds his own true bliss in seeing others blest.

The evening lecture was on the Consolations of Spiritualism. How sweet to the mother who has seen the form of her child laid in the ground,—when it is said "Gone, gone is your little one," when all is sad and dark and woful," to hear the voice of that child saying "Mother, I am not dead;" and to learn that the darling has become her guardian angel! Here is a balm which nothing else can bring the heart. How consoling to the youth who has parted with an aged sire, left in darkness, seeing nothing but death, finding no support in the popular faith,—how consoling to him to learn, perhaps through the despatched rappings, that his father still lives, and can come and speak to his soul the wisdom of a higher life! What a blessing to the reckless and dissipated young man, when his spirit mother can manifest herself to him, lovingly warn him of his errors and lead him to a path of rectitude. And so to the giddy girl, whirled in the vortex of fashion and frivolity, ruining health of body and mind, when she learns that those she has loved and respected are watching her ways and she is roused to a new and higher course of life.

The belief in realized spirit-intercourse has always been a most sustaining thought at the hour of death. None have met this great event so calmly and courageously as those who believed in this doctrine. It was thus with Socrates, with Jesus, with many of the prophets and martyrs, with Joan of Arc, with Wesley and many of the best minds in and out of the church. It would be almost impossible to find a true Spiritualist who fears death.

The doctrines, too, which we receive from the spirit-world, are consoling. We learn that God loves all his creatures, down to the meanest and most despised by men; so that none will be lost in eternal misery. Religion has hitherto made men sad; but the tendency of Spiritualism is to make its believers joyful and happy. As a whole, the Spiritualists are the happiest class of people to be found.

A committee announced the subject of Law for an improvisation. The medium threw off a metrical impromptu which astonished and delighted his audience. The progress of law in the history of nations from anarchy up to the most enlightened forms of legislation was traced, and the time foretold when love to God and the neighbor would be the one universal law. The veriest skeptic would not deny that, under the circumstances, it was a remarkable performance.

CORA HATCH did not speak in Boston last Sunday. We received, three days too late for publication last week, a note from Dr. Hatch stating that on account of the great interest awakened in her lectures in Baltimore, she would defer her visit to this city one week. She may therefore be expected to speak here the next three Sabbaths, but in what hall we are not informed.

PROVINCENCE, R. I.—The Spiritualists of Providence were addressed on Sunday last through the mediumship of Mrs. Henderson. The preceding Sabbath their speaker was Miss Emma Houghton, who has but recently been brought before the public as a trance speaking medium, but who bids fair, as we are informed, soon to be classed among our best lecturers.

L. JUDH PARDEE lectured on Sunday last at Salem, and will speak at Marlboro' on the 13th, and at Portsmouth, N. H. on the 20th. Address at the Fountain House.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, FRIDAY EVENING, June 4th.

Dr. HALLOCK read to the Conference a review of the article in the *New Englander*, on Spiritualism, which had been a subject of remark by Dr. Gray at the previous session. The paper was an able one, and it is understood, will be printed in the *Telegraph*.

The question submitted at a former meeting, by Mr. Partridge, Which is the most reliable, the evidence of the senses, or the conclusions of science? was taken up; and a lively debate followed.

Mr. PARTRIDGE said: He was ready to declare at once that our reliance must be on our senses. He had queried at the start, whether it would answer for him to raise the question at all—certainly it would not do to raise it with any single individual, and tell him that he must give up his senses, and substitute for their testimony the deductions and conclusions of science. Would not any one thus addressed, consider it an insult to his common sense and dignity as a man? What is the meaning of the word science? It has a meaning, perverted and abused as the term is. We observe a fact, or two or more facts, note their relations, and draw our conclusions. Out of these we erect what is called science. The whole fabric, it will be seen, rests on the observations of the senses; and if we put down the senses as untrustworthy, of course, science falls with them. Take even the cherished fact of immortality, and how is it proved? It is rendered probable by reason, but it is proved by facts. As a chief fact we are referred to the resurrection of Christ. His disciples and Paul saw him after his resurrection; and the fact as a fact rests wholly on the evidence of the senses. So it is all the way through. Everything rests on the senses. Indeed the senses, when rightfully and fully employed, are always reliable. Science cannot go an inch without facts. It goes where facts lead it, and when facts stop, it stops.

Mr. DEVON: Do not the senses affirm that the sun rises and sets, while we know to the contrary? Has not science corrected the senses in this?

Mr. PARTRIDGE: No. Science has not told us this. We gained the knowledge by observation—by a fuller use of our senses.

Mr. DEVON: Is not science the aggregation of all observations, or the conclusions to be drawn from them?

Mr. PARTRIDGE replied that he made a distinction between true science, and the science of the day. Many of the most important facts of observation, are wholly ignored by the science of our times. Take for instance, the facts of Spiritualism. Science denies them, and is kept still further in the dark by the concealments of the private experiences of intelligent persons moving in good society. The best facts of Spiritualism are kept bottled up, and are not suffered to come before the public. With large numbers, the apprehension of a loss of caste,—of what Mrs. Grundy say? has more weight than their devotion to truth.

Mr. DEVON: A man having lost his hand, still feels pain as though in the lost member. Do not the senses deceive him in this; and is it not necessary to call in the aid of reason, to convince him that he has no hand?

Mr. PARTRIDGE: By using another sense—the sight—he readily discovers that he has no natural hand. But he still has a hand there. This is declared by the feeling, though denied by the sight; and it is the duty of science here to step in, reconcile the discrepancy, and show him the actual state of the case—that that sensation belongs to the spirit, and that his real sensitive hand still remains.

Mr. DEVON said: He had seen samples of what appeared to be different kinds of sugar, submitted to the pupils of a school, who were allowed to test them by every sense but one, that of taste. They were all deceived. The samples were prepared of different grains, and from salt, and the colored ones stained with molasses.

Mr. PARTRIDGE: One sense is for one use and one for another. Use them rightly, and they are reliable. We cannot test flavors by the sight, or touch. This must be done by the taste.

Mr. POOT: Our senses deceive us every day. Take the cases of bogus money, and drugged liquor. He bought a horse the other day, after examining very closely himself, and getting two or three professional judges also to examine. All were deceived. The horse was badly diseased, and not worth a straw.

Mr. VOX VLECK: In the case of the hand, the spiritual senses testified that it was still there, while the natural senses denied it. Each act on their own plane, and cannot act off from it. The spiritual eye would still see the hand there. Science, if properly enlightened, would be able to see and acknowledge these facts.

Dr. HALLOCK said: He had found himself greatly interested. Take men generally, and is it not true that the moment you question what they declare on the evidence of their senses, they consider themselves insulted? The difficulty is in undertaking to make the senses perform two parts. Ask a man if he sees that post. He sees it and has no doubts about it. But there are other facts equally obvious, which it is fashionable to doubt or deny. The question of origin is raised—a question which the senses were never intended to decide—the matter is confused; and half the world come to the conclusion that there is no post there. The facts of astronomy, as testified to by the senses, are true. The difficulty at the beginning was, that we had not brought all our senses to bear on them—had not observed enough. The earth to the eye is flat. But we see a ship at a distance, and only the masts are visible. Here is another fact; and when we get facts enough before the open court of consciousness, we are able to determine the truth that the world is round.

Mr. COLES humorously illustrated the question by a reference to log-wind brandy and swill milk. Here the senses were every day deceived, but science comes in and with its analysis exposes the vicious compound. But how does science do this? By accumulated observation, the gathering and arranging of facts through the agency of the senses.

A gentleman, a stranger and a foreigner, remarked that science was not observation but law. We experiment, and when we find results always the same, we declare a law; and these laws aggregated, make up science.

Mr. PARTRIDGE: If we cannot rely on our senses, what shall we rely on? Suppose, as Spiritualists, we give up the evidence of our senses, and take the deductions of science. That declares Spiritualism false. Christianity falls by the same rule; and science goes too, for all rest on the same base. What is left? Nothing.

J. N. O.

SPIRITUAL LIBRARY AND READING-ROOM.—Our industrious friend, S. T. MUNSON, No. 5 Great Jones street, New York, has fitted up a fine room adjoining his book store, and devoted it to the purposes of a Reading Room and Library, for the accommodation of citizens and strangers. His purpose is to grace the shelves of his library with all books relating to Spiritualism, ancient and modern; and to keep his table spread with the spiritual periodicals of the day; so as to bring all the knowledge attainable on this most important subject, within reach of the inquirer; and this to a good extent, he has already accomplished. His present collection, though necessarily limited, is considerably increased, and its value greatly enhanced by the addition of many sterling works on related subjects in the various fields of reform; and choice standard books belonging to the current literature of our times. It is to be hoped his success will be commensurate with the importance of the object he has in view.

Mr. M. has also completed his arrangements for a series of "Circles" at his rooms; with a variety of mediums, so as to be able to exhibit the manifestations to the public in their different phases. The first of these was held on Friday evening, Dr. Redman being the medium, with most satisfactory results. Not only, as we learn, were the usual tests by rapping and writing freely given, but a table was raised in a bright light, without physical contact, so as to be witnessed by all.

REMOVAL.—Dr. Redman, the celebrated test-medium, has removed his rooms from 12th street to the more central location, No. 82 Fourth Avenue, near corner of 10th street, and one block from Broadway.

THE BONES.—We learn from Dr. Orton that the bones of Cornelius Winne continue to disappear from Hartford, and to arrive mysteriously in New York. Altogether, some nine or ten of the vertebrae and one scapula or shoulder blade, have reached the latter city; some dropping down in the street, and some in the Doctor's office. On Sunday, the 30th ult., Dr. Redman was at Hartford, and with another person visited the attic where the bones are deposited, and ascertained that the missing ones corresponded exactly with the arrivals in New York. The balance of the bones he tied together with a cord; but during the operation, a rib which was lying quiet under the eaves, was raised without contact and passing over a distance of some five or six feet, gave him a blow; and as the party retired down stairs, a heavy pair of shoes was thrown after them.

Compend of Facts.

Humbug Extraordinary!

The origin of the word that serves as a caption of the present article is involved in no small degree of obscurity. But whatever it sprung from, or why it was ever called into existence, at this late day, concerns us not. Suffice it then that the word exists, and that it stands as the accepted synonym of falsity and deceit. But let it be eternally remembered, it follows not that because any man, principle, thing, doctrine or idea is making its debut before the world, called "Humbug," that those who apply the epithet speak the truth.

Recently the following conversation was overheard between a skeptic to the Spiritual Philosophy and a gentleman formerly an active laborer in the Spiritual field, and a staunch, free, and out-spoken Spiritualist.

Said the skeptic: "Mr. R., you're a regular fool to swallow the Spiritualism of the day as you do; you know very well it's all a humbug!"

"Perhaps," responded the Spiritualist, as his keen dark eye flashed with unwonted fire, "perhaps Spiritualism is a humbug; as such I took it ten years ago. I'll tell you how it was. One night I heard a buzzing noise in my bedroom, just out of my barber shop. I rose to find out what it was, but could not, and went to bed again. Scarcely had I done so, when 'buzz' went the same confounded thing again. I couldn't stand it. I got up and hunted for the cause once more.

"Bah!" said my room-mate, "it's all a humbug!" and so it was; it hummed well, but it was not a bug after all, for I found that sound and light went together in the shape of a small, bright spark.

I followed it all over the room, yet it constantly eluded my grasp, but kept humming all the time. At length I gave up in despair, and concluded to let it hum as much as it might choose to. I still heard the noise, and never for one instant did I lose sight of the bright luminous spark that went with it.

Presently the spark—the humbug—settled itself at the foot of my bed, and to my utter astonishment, and that of my room-mate, began to grow larger, until at length the whole room was flooded with an opalescent light, in the midst of which, as under an arch of fluid sunbeams, I saw the figure of a woman. The woman was my sister—dead ten years before—and near her was an apparent scroll of fire, on which I read these words—

"Follow this Truth, so shall ye grow Wise."

Gradually I lost sight of the figure; the light spark began to hum again, until it finally disappeared. Well, sir, I followed that humbug from that hour. When sick, it hummed health to my body—angry, it buzzed peace. At death's door it hummed me a hymn of immortal life. Through America, England, France, the Orient, wherever I went, I found that self-same humbug buzzing away; and as it buzzed, its light went with it, and the spark grew before me until it became a lamp that not only illumined my earthly path, but cast its rays beyond the grave, through the dark valley of the Shadow, and only lost its effulgence when the sunshine of the eternal God dimmed it by its more ineffable intensity; and awake or asleep I hear it still humming a tune, which is being played in a full choir by the sons of God in the grand Music Hall of Paradise!

The skeptic said no more about "Humbug." Do you think he ought?—*The Principle*.

Spirit Telegraphing.

On one occasion, when Mr. Conklin was quietly seated in his room, on Pennsylvania Avenue, in Washington, he received a dispatch in this manner from New York, respecting the illness of his child. A friend of his who was at 553 Broadway, New York, went into a room where a medium was sitting, and placed a slip of paper on the table, and whereon he had written a communication to the following effect (cannot give the precise words):

"Mr. Conklin, your child is seriously, perhaps dangerously ill."

No one saw the communication, and the question was asked, "Is there any spirit here who will carry this message?"

The answer, in substance, was: "Black Hawk is here, and will take it."

In one hour and a half from that time a dispatch over the wire was received from Mr. Conklin, inquiring "how his child was," and the next train of cars from the South brought Mr. Conklin himself. Mr. Farnsworth, the leader of the choir in one of our Episcopal churches, met Mr. Conklin on his arrival, and before the latter could have spoken with any one in reference to his child, Mr. F. interrogated C. respecting the cause of his sudden return, whereupon the latter stated that while he was sitting in his room at Washington, a spirit, purporting to be George Fox, came to him and said, that the Indian Chief Black Hawk had just informed him that his (Conklin's) child was dangerously ill.

Let us apply the theory of mental impressions psychologically produced without the intermediate agency of a spirit to this case and see if it will account for the fact. You will perceive, that if Mr. Conklin had been directly impressed by his friend in New York, the impression on his mind would have been that Black Hawk himself delivered the message. But the chief did not deliver the dispatch; it was communicated to Mr. C. by another spirit, who had not been once thought of by the friend in New York. This fact precludes, in this instance, the admission of the theory of direct mental telegraphing, without the intervention of Spirits. For some reason, the Indian could not approach the medium so readily as the Friend, who claims to be Mr. C.'s especial guardian. On the theory of direct psychological impressions, it is impossible to account for the introduction of George Fox and his relations to the result.

If then it was not a spirit that carried the last-mentioned dispatch, pray what was it? It was some power that could perceive and communicate the thoughts of others—could read a message that was concealed, and perceive the internal secrets of the mind and heart. It was an agent that could speedily convey intelligence several hundred miles, and deliver the same clothed in appropriate speech; and if that was not a spirit, will some one be good enough to tell us what it was?—*Brittan and Hanson's Discussion*.

Singular Case of Spirit Influence.

In 1854, the *Home Journal* published a detailed statement of a new work from the pen of the immortal Balzac. The account states that while one of the most learned doctors of Paris was seated one morning in his cabinet, engaged in the preparation of an article for the *Medical Review*, he heard some one rapping at the door. At the same time he heard his servant commanding the intruder, in rather rude language, to go away, asserting in a loud voice that said intruder was mad or crazy. Notwithstanding the assertion of the servant, that the visitor was a crazy girl, the doctor opened the door and invited her to enter his room. She accepted the invitation, but appeared embarrassed and agitated. The doctor endeavored to calm the feelings of the child, and inquired into the nature of her case. She was subject to peculiar spasmodic attacks, and, in the judgment of her friends, with a strange sort of delirium. In reply to the further inquiries of the doctor, she said:

"A mutual friend bade me come to you; . . . his name is Balzac."

"The recommendation must have been given a long time since," said the doctor.

"Oh, no!" exclaimed the girl; "I saw him a week ago, and he bade me then come to you. I saw him again last night, and he was very angry that I had not obeyed his commands, and would not leave me till I had promised faithfully to see you to-day."

The good doctor was almost stupefied with astonishment, but resolved to accompany the child to her home. She led him to an obscure garret. On entering it, he discovered on the table a manuscript, in the well-remembered handwriting of his deceased friend Balzac. Wondering how it could have fallen into the hands of this humble child, he proceeded to examine it, and found to his astonishment that it was unfinished, and that the last page had just been written. The doctor was perplexed, and demanded to know which of Balzac's novels it was, to which the girl replied that she did not know, as the title had not yet been given her. It was all the work of the spirit, who used her hand in the process of writing. The doctor saw that the writing was unmistakably that of his departed friend. He compared it with specimens in his possession, and could not detect the smallest deviation. He sat down to peruse this last production of the great romantic writer, and, on completing the task, declared emphatically that no other mind could have produced the work. It is said that this occasioned an immense sensation in Paris, and the editors of the *Home Journal*, in which it was originally published in this country, are responsible for the authenticity of the story.—*Id.*

Announcements.

FREE CONVENTION.

CALL TO THE FRIENDS OF HUMAN PROGRESS.

The disenfranchisement of humanity from all such influences as fetter its natural and vital growth, is too evidently the condition of all Progress, and, therefore, the duty of Philanthropy, to need enforcement in this Call. The history of the past is beautiful only at the points where it records the encroachments of human freedom on the natural limitations or artificial tyrannies imposed upon thought and action. And the future is hopeful only in such proportion as it points towards a wise and well-grounded emancipation of the race from the spiritual despotisms that, on the one hand, now control thought, and the civil and social disabilities that, on the other, restrain action, into that free and pure life which both are yet destined to attain. Every Philanthropist, therefore, welcomes the increasingly manifest tendencies of the present age, to challenge the institutions that claim control over humanity, and to insist that those claims shall be appealed to the tribunal of demonstrable facts and rigid inductions, rather than to "the traditions of the elders."

The signers of this call desire to aid in carrying up this appeal. They believe the time has come when the friends of Free Thought in Vermont will find it both pleasant and profitable to take counsel together, and have a mutual interchange of sentiment on the great topics of Reform. That there would be entire harmony of doctrine and symbol among us, is not to be expected; but it is believed that in purpose, we should "see eye to eye," and it is purpose, not creed, that vitalize and harmonize effort.

With these convictions, we, whose names are appended to this call, do most cordially and earnestly invite all Philanthropists and Reformers in and out of the State, to meet in FREE CONVENTION, at Rutland, Vt., on the 25th, 26th and 27th of June next, to discuss the various topics of Reform that are now engaging the attention and effort of Progressive minds.

By a reference to the names appended to this call, it will be evident that it is not the project of any special branch or division of Reformers—having some Shibboleth of its own to be mouthed with provincial accent—but the unanimous movement of those who hail from every section of the great Army of Reform, and who have no watchword but Humanity. The catholicity of spirit and purpose, which will characterize the proposed meeting, are thus sufficiently guaranteed, and the assurance well-grounded, that every theme will be frankly and fairly treated at the hands of the Convention, and thus the interests of the largest philanthropy secured.

Come then, friends of Free Thought. Come one, come all. Men of all religious creeds, and men of no creed, shall find equal welcome. And woman too, let her come, both to adorn by her presence, and strengthen by her thought, and give depth and earnestness to the action of this gathering in behalf of Humanity. Let her vindicate by her own eloquence and zeal, the social position she is so nobly and rapidly winning for herself. The only common ground on which we seek to meet, is that of *fearless discussion*, and the only pledge we make is to bring a rational investigation to the solution of every problem involving the social or religious duty and destiny of the race. In this faith we hail all as brethren and co-laborers.

Further notice of the Convention, with a programme of its exercises, so far as can be previously arranged, will be published in the newspapers.

Among the speakers who are expected at this Convention, are—Andrew Jackson Davis, Mary F. Davis, Wendell Phillips, Wm. Lloyd Garrison, Henry C. Wright, A. E. Newton, Joel Tiffany, Rev. A. D. Mayo, Geo. W. Curtis, Gerritt Smith, Joseph Dugdale, W. S. May, Dr. H. F. Gardner, T. W. Higginson, Mrs. Frances Gage, A. E. Simmons, F. W. Evans, Rev. J. F. Walker, Rev. Joshua Young, Rev. H. P. Cutting, Rev. H. Elkins, Mrs. Ernestine L. Rose, Mrs. Eliza W. Farnham, Mrs. A. O. Hyzer, Miss A. W. Sprague, Mrs. M. S. Townsend, Mrs. Sarah A. Horton, Mrs. H. F. Huntley.

Ample accommodations will be made to feed and lodge all who may be desirous of attending the Convention. Arrangements have been made with the different railroads to carry for half fare. Special trains will be run on the Rutland and Burlington, Rutland and Washington, and Western Vermont roads. Our friends from Boston and vicinity who wish to be at the Convention on the morning of the first day, will buy their tickets through to Rutland, and take the P. M. train Thursday, June 24th. On the Cheshire Railroad they will be furnished with return checks from Rutland to Fitchburg. Those who leave Boston on the first train Friday morning, will arrive in Rutland at 2.30 P. M. Rooms and board have been secured at hotels, boarding houses and in private families, from 50 cents to \$1.25 per day. Those wishing to engage rooms beforehand will please make application by letter to John Landon and Newman Weeks, General Committee.

The celebrated *Hutchinson Family* will be present and enliven the occasion with their songs.

RUTLAND, June 10, 1858.

PERSONAL AND SPECIAL.

THE LADIES' HARMONICAL BAND will hold a Special Meeting for the choice of officers, on Friday, June 11th, at 2-1/2 o'clock, P. M., at the Hall of the Sons of Temperance, No. 2 Province street, corner of Bromfield street. All members are respectfully requested to be present.

PROF. J. L. OTIS, Principal of the New Hampshire State Normal School, will receive calls for his services as a trance speaker. Address, Marlow, N. H.

A. B. WHITING may be addressed during the present month at the Fountain House, Boston. Those desiring his services as a lecturer during the ensuing three months, are requested to address him before July 1st. He will answer calls to speak in the vicinity of Boston during the month of June.

Mrs. E. J. FRENCH, the well-known trance-speaker, spiritual medium, and clairvoyant physician, now resident in New York, designs to visit Lowell, and the vicinity of Boston, on or about the 13th of June. All persons desiring her services as a lecturer or clairvoyant physician in the vicinity of Boston, are requested to apply to her residence, No. 8 Fourth Avenue, New York, up to the 13th of June, and after that date to the office of the SPIRITUAL AGE, 14 Bromfield street, Boston.

MISS ENNA HARDINGE will lecture at Sanson-street Hall, Philadelphia, on the Sundays of June 6th and 13th, and at Baltimore on the Sundays of June 20th and 27th. Applications for Miss Hardinge's services as a lecturer in the week days in June, in the vicinity of these places, to be addressed to the care of Dr. Child, 510 Arch street, Philadelphia, or to the care of W. A. Danskin, Esq., Baltimore.

Dr. A. B. NEWCOMB will answer calls to lecture on Sundays on Spiritualism. Address 28 Elliot street, Boston.

Mrs. CORA L. V. HATCH will speak in Hall, Sundays, June 13th, 20th and 27th.

LORING MOODY will lecture in Haverhill, Mass., Sunday, June 13th; Groveland, Monday and Tuesday, June 14th and 15th; Georgetown, Wednesday and Thursday, June 16th and 17th; Exeter, N. H., Sunday, June 20th; Portsmouth, Sunday, June 27th; Portland, Me., Sunday, July 4th. Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as agent for the "Spiritual Age."

Dr. ORVILLE WILLIAMS will lecture at Rehobath Hall, Portsmouth, N. H., on Sunday, June 13th; L. JUDH PARDEE, June 20th; LORING MOODY, June 27th; Mrs. F. O. HYZER, July 3rd, and during the month.

Miss A. W. SPRAGUE will speak at Concert Hall, Burlington, Sundays, June 13th and 20th. Hours of meetings, 2 and 7 1-2 P. M.

Mrs. J. W. CURRIER will receive calls to lecture in the trance state upon the Sabbath, or at any other time desired. Mrs. C. is a Clairvoyant, Healing, and Test Medium. Address J. W. CURRIER, Lowell, Mass.

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

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, June 12, 1858.

LETTERS RECEIVED.—R. A. P., W. Cotton, S. Clark, A. Kissam, G. Barnard, G. H. Calvert, W. A. Eddy, J. Baker, M. W. Hammond, D. Baldwin, H. W. Ballard, G. Smith, C. T. Marton, D. Dutton, L. W. Washburn, O. Barnes, B. Osborn, G. Bailey, H. Bred, C. W. Richardson, M. S. Pettit, L. Clark, Jr., C. A. Greenleaf, A. E. Stinson, M. F. Whittier, E. Doren, E. Hardinge, E. W. Holbrook, A. W. B. L. Carpenter, B. S. Holden, A. Kent, J. W. Winter, S. Griffin, E. Y. Barnes, N. R. Goss, E. F. Milner, M. A. Townsend, Higgins Bros., W. T. Pierce, G. Kellogg, A. Stone, J. L. Howe, J. Wade, N. Weeks, J. P. Merriam, L. G. Davis, L. Newton, E. B. Worthington, H. G. Thompson, O. H. Wellington, G. D. Lathrop, D. Oliphant, A. Waship, E. B. Alden.

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—A. B. WHITING, of Michigan, will speak in the trance at the Melodeon, on Sunday next, at 8 and 7 3-4 o'clock, P. M. SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St., every Sunday afternoon. Admission free. A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning and evening at the same place. Admission 5 cents.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store). Trance.—Mr. M. devotes his whole time to this business, and charges a fee of \$1 and 50 cents per hour to pay return postage, for his efforts to obtain an answer, but does not guarantee an answer for this sum.

Interesting Miscellany.

THE PIRATES' PRIEST.

A REMARKABLE INSTANCE OF SPIRIT-INTERPOSITION,
AS RELATED BY STEPHEN GARLITT.

(From a manuscript copy written by Zeno Carpenter, of Oswego, N. Y., March 1814.)

A native of Sweden residing in the south of France, with whom Stephen is since acquainted, some years past had occasion to go from one port to another in the Baltic sea, on business. When he came to the place from whence he expected to sail the vessel was gone. He, by inquiry, found a fishing boat that was going the same way, in which he embarked. After being out at sea the men observing he had several trunks or chests on board concluded he must be rich, and therefore would throw him overboard. This he heard them express among themselves, which gave him great uneasiness, being alone among such a set of men without any way to make his escape. However, he took occasion to open one of his trunks, in which was books; they seeing this, said one to another it was not worth while to throw him overboard, they did not want books. Then asking whether he was a priest, not knowing what better to resort to for safety, he told them he was; at which they seemed pleased, and said they would have a sermon next day, being as they called it Sunday. All this still increasing the anxiety and distress of his mind, believing himself to be incapable of such an undertaking as it was possible for any man to be; for he knew not much about the Scriptures, neither did he believe in them, nor yet did he believe in any Divine inspiration or revelation unto man whatever.

Thus going forward they at length came to a small island of rocks in the sea, perhaps a quarter of a mile in circumference, where were a number of such like men. By this time he found he had got among a company of pirates, who had chosen this little sequestered spot in the sea to deposit their treasures. He was taken to a cave and introduced to an old woman, telling her they had got a priest and were going to have a sermon the next day. She said she was very glad of it, for she had not heard the word of God in a great while.

His case was now desperate indeed. Preach he must; and he knew nothing about preaching. If he refused, or undertook and did not please them, death, he expected, would be his portion. In this deplorable situation he passed the night, not having power to stay or settle his mind upon anything to offer to the people; and to call upon God whom he believed to be inaccessible was altogether vain. He could not with all the powers of his mind devise any way whereby he might be saved.

When morning came he arose and walked to and fro still shut up in dark distress, striving with all his might to collect something, but could not, even one single sentence. When the time came appointed for the meeting to begin, he returned to the cave, where he found them assembled, and a table with a Bible on it, and a seat provided for him, and the company sitting down. They all sat, he believed, for the space of half an hour in profound silence, and even then the anxiety and anguish of his soul was as great as human nature is capable of enduring, without any way opening to address the people. At length these words came before him: "Verily there is a reward for the righteous; verily there is a God that judgeth in the earth." He arose and delivered them, and other pertinent matter presented; and so on from little to more, until his understanding became opened and his heart enlarged in a manner wonderful to himself to treat on subjects suiting their conditions; such as the excellent rewards of the righteous, the judgments awaiting the wicked, the necessity of repentance and amendment of life, the universality of the love of God to the children of men,—which had such a powerful effect on the minds of those poor wicked wretches that they were exceedingly broken into tenderness and tears, weeping to such a degree there were wet spots on the ground where they sat; and he was no less astonished at the unbounded goodness of an almighty Creator in thus interposing to save his natural and spiritual life. He might well exclaim that it was the Lord's doing and marvellous in his eyes. Under an awful sense thereof his heart became filled with thankful acknowledgments which were beyond the power of language to convey.

What a marvellous change was thus suddenly brought about by Divine interposition. He who a little before disbelieved in an intercourse or communication between God Almighty and the soul of man, became an humble believer in, and a happy partaker of its blessed effects on the human mind; and they so lately meditating his death now were filled with love and good will towards each other; and particularly to him manifested affectionate kindness and willingness to render him all the service in their power. The next day they fitted out one of their vessels and conveyed him where he wished to go.

From that time he became an entirely changed man, from sentiments of infidelity to a sincere believer in the power and efficacy of the principles of Divine truth.

MOTHER AND CHILD.

It was only a common truth that Kepler expressed when he said, "The strong are born of the strong, and the good of the good." Yet this great common truth is but little heeded. The relation of the mother to the child is so intimate, so vital, that it receives a large share of its disposition and characteristics from her mental and bodily condition, before it opens its eyes to the light.

Mothers know this; yet how little care they bestow on their habits of thinking and feeling, the integrity of bodily health, etc., at times when their condition fixes in the child bias and endowment—gives it taste and capacity.

Fathers know this. Yet is their conduct towards the mother such as suggests the holiest feelings, favors the highest aspirations, fosters the purest affections, and by calling into activity the most exalting attributes of her nature, prepares her to welcome the prospective child as a gift from the hand of God?

This ought to be.

Think of Byron's mother, outraged by the neglect and cruelty of her husband, and note the effect of her violent passions on her son. Macaulay said of him, no one ever had so full "command of the whole eloquence of scorn, misanthropy and despair." His soul was an exhaustless spring of bitterness.

We would not underrate the father's influence; but at this period it is exerted only through the mother.

Contrast with Lord Byron's mother the mother of Cuvier, who was said to be "worthy to bear such a son." And who can fail to trace the serene greatness of our Washington to his sensible, equable, dignified and virtuous mother? Examples, illustrating this truth, might be multiplied, were it desirable.

A is the mother, so will be her child.—*Life Illustrated.*

A HINT ABOUT LIFE.

The Americans are perhaps the least conventional of any people in the world; yet even we are too much so. Freedom of thought and action can alone make life fresh and genuine. As soon as we begin to think and act by rule, we become blocks. There is the same difference between a life hemmed in by etiquette, shaped and measured by popular opinion, and one that flows spontaneous, independent, and joyous, that there is between a canal and a mountain stream.

The great fault of our social education is, that, instead of teaching young people to be themselves, it teaches them to pattern after everybody else. The spice and sparkle of individuality are lost in the vast dull sea of average behavior. In place of fine contrasting character and conduct, we have a dead level of commonplace society. Reverence for private conscience gives way to servility to the public's awful eye. What so beautiful as frankness, a child-like simplicity of manners, and sincere, unrestrained speech? Yet conventionality is as stern a tyrant as the last Napoleon, in crushing out these virtues.

What results from the existing state of society, is shyness, a want of confidence, imperfect friendships, and—worst of all—blind marriages. Young people think they love, without knowing anything of each other's inmost sympathies, and rush into marriage before they become acquainted. Or the opposite evil occurs,—friends almost meet—souls made for each other almost touch hands,—but with the barriers of society between them, they are sundered, and drag out their existence among strangers—the saddest tragedy of life.

All will acknowledge this is so; all admire the spirit brave enough to scorn these bounds; we know that society itself, however it affects to scorn the bold come-outer, respects him secretly, and generally ends by cordially accepting him on his own terms. Yet we are afraid to be ourselves, dreading ridicule, or repulse, or fearing lest the freedom with which our virtue asserts itself should be mistaken for the license of vice. Even if this were so, what of it? We do not need the whole world for friends; and if our truth sifts the world, the love of the few friends that remain to us, will be more precious than the shallow admiration of all the rest.

Sniggins Finds a Lost Note.

Old Sniggins professes great piety. He claims, too, especially in his interviews with his pastor, to be a very studious and devout reader of his Bible. The good book, got up in the largest family size, always lies upon his parlor table. He scarcely ever fails to call attention to it, its worth and sacredness, to every visitor. On the occasion of the visit of his pastor, he is especially eloquent and devout. He seems to glory in telling at what an early age "he first read it through," recounting the many times he has done the same thing, and enlarging upon the theme of his last reading. Many years since Sniggins lost a "note of hand," that a customer had given him in acknowledgement of a debt. He never could find that note. Its loss subjected him to a great deal of trouble. A lawsuit grew out of it, and he was worsted in the suit. Last week he received pastoral a visit from his clergyman. The old subject of the Scriptures came up. Sniggins said that having read it through in course, as was his custom once a year, he had just recommenced it. He had that day been particularly edified with some new points of interest that he had discovered in the history of the creation. The pastor joined in his fervor, and proposed to show him some of the beauties in the first book of Genesis. Sniggins got his spectacles. The pastor opened the massive volume at the place stated. Upon turning the first leaf, Sniggins, with impetuous fervor, grabbed a bit of paper lying between the leaves, and impatiently holding it up to the light vociferously exclaimed: "By all the powers of earth, there is that d—d note of Snooks' that I've been looking for these ten years, and that the rascal's cheated me out of!" The pastor said nothing upon the point to which we allude, but at once wondered to himself how it could be that in reading the Bible through so many times, Sniggins had failed to begin at the first chapter of Genesis.

Strange Custom.

A most extraordinary custom prevails among the Vizires, a powerful tribe occupying an extensive district in Canbal, among the mountains between Persia and India. It is, in fact, a female prerogative that has no parallel among any other people upon the earth, and that reverses what we are in the habit of considering the natural order of things—the women choose their husbands, and not the husbands their wives. If a woman is pleased with a man, she sends the drummer of the camp to pin a handkerchief to his cap, with a pin which she has used to fasten her hair. The drummer watches his opportunity, and does this in public, naming the woman, and the man is obliged to marry her, if he can pay her price to her father.

Something to Love.

The human heart has of course its pouting fits; it determines to live alone; to flee into desert places; to have no employment, that is, to love nothing; but to keep on sullenly beating, beating, beating, until death lays his little finger on the sulky thing, and all is still. It goes away from the world, and straightway, shut from human company, it falls in love with a plant, a stone—yes, it dandles cat or dog, and calls the creature darling. Yet, it is the beautiful necessity of our nature to love something.

The Family of Stand-Still.

Says Douglas Jerrold: "There's a sort of people in the world that can't bear making any progress. I wonder they ever walk, unless they walk backwards! I wonder they don't refuse to go out when there's a new moon; and all out of love and respect for that 'ancient institution'—the old one."

"Life's real scenes should be thy stage,
Act well and nobly there;
Subdue thy passions, curb their rage;
Thou mayst not man's applause engage,
But that of angels share!"—J. NACK.

It was a saying of Lavater that there are but three classes of men—the retrograde, the stationary, and the progressive.

Happiness is a butterfly, which, when pursued, is always just beyond your grasp, but which if you will sit down quietly, may alight upon you.

The faults of our neighbors with freedom we blame,
But tax not ourselves though we practice the same.

Adam Clarke said he had lived to know that the secret of happiness was never to allow your energies to stagnate.

WHAT IS LOVE?

BY L. W. W.
Love is not love, love ever wanes;
Pure love, true love, the soul retains,
That fulness it may gain.
Love sees the blessing pouring down,
In storms, in tempests, though they frown,
And bravely bears the pain.

True love shrinks not from foes severe,
It feels no hate, it knows no fear,
But rests in conscious might.
Its power to conquer none can know,
While other weapons they would show;
It dares to do the right.

It smiles serene where hatred covered,
Grows strong in persecution's hours,
And boldly owns its own.
Defiant of all else beside,
It stands, for God is on its side;
In God can it be known.

God lives in him whom this love keeps,
Moves in his soul's great deep of deeps—
His being is divine.
All filled with an almighty power,
He cries in his great trial hour,
"Forgive all foes of mine!"

EARTH'S ANGELS.

BY GABRIEL JAMES.
When Death has set its seal
Upon our loved one's brow,
With bleeding hearts we mourn—
She is an angel now;
And forthwith in our hearts
A sacred shrine we set,
Where all the good is cherished,—
Each weakness we forget.

This is well,—but better far
While in the earthly guise
Our cherished ones are with us,
Their virtues taught to prize;
Better that each taint of sin,
Each weakness be forgiven,
With the same fond love we give
When they've passed on to heaven.

There's many a wingless angel
Around our firesides here,
Who only wait the summons
For a celestial sphere;
By many an humble duty
Their spirits brighter grow;
Oh let us fondly cherish
These angel ones below.

FALLS VILLAGE, Ct.

WOMAN.

BY MRS. S. G. HOWE.
We, that are held of you in narrow chains,
Sought for our beauty, thro' our folly raised
One moment to a barren eminence,
To drop in dreary nothingness amazed;

We, dwarfed to suit the measure of your pride,
Thwarted in all our pleasures and our powers,
Have yet a sad, majestic recompense:
The dignity of suffering—that is ours.

The proudest of you lives not but we wrung
A woman's unresisting form with pain.
While the long nurture of your helpless years
Brought back the bitter childbirth throes again.

We wait upon your fancies, watch your will,
Study your pleasure oft with trembling heart;
Of the success and glory of your lives
We think it grace to yield the meaneast part.
Ev'n Nature, partial mother, reasons thus:
"To these the duty, and to those the right!"
Our faithful service earns us suzerainty,
But we shall love you in your own despite.

To you the thrilling need of praise belongs,
To us, the painfuldest need may fall;
We touch the brim, where ye exhaust the bowl,
But where ye pay your due, we yield our all.

Honor all women—weigh with reverent hand
The worth of those unproved, or overtried;
And, when ye praise the perfect work of One,
Say not, ye are ashamed in her, but glorified.

PROSPECTUS.

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