



DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

From the New Englander, for August. THE LITERATURE OF SPIRITUALISM. CONTINUED.

SPIRITS OF A MIXED CHARACTER.* Again, let it be noted what kind of men these are, who thus profess to communicate. They are not all Bacons or Swedborgs—not all good fathers, mothers, or other kith and kin of the company—not all good spirits even, but often, by their own showing, and as shown by their works, and confessed by their living correspondents—they are "undeveloped," "unprogressed" spirits; in more scriptural English, "wicked," "seducing," "lying" spirits—spirits whose characters were the same in their earthly life, and who do not profess to have greatly changed in casting off "this mortal coil." This characteristic of the manifestations is not, however, a discovery of outside observers—something detected and charged upon the faithful against their own professions—as seems to be generally supposed. On the contrary, none appear to be more thoroughly aware of it than Spiritualists themselves. They understand and teach, that not the gate of transparent horn only, but the polished ivory gate as well has been opened into the land of visions—that spirits of all grades, exalted and debased, clean and unclean, veracious and lying—"black spirits and white, blue spirits and grey,"—all that choose, are free to approach this breathing world and hold converse with men. It can be no marvel, then, if faithful records of the manifestations are full of nonsense and absurdity, puerilities and inanity, false teaching and even blasphemy. Honest Spiritualists freely confess to this mixed character of their familiars; and the quasi-spirits themselves own that among their number are mischievous and lying spirits, low and undeveloped, earthly and groveling in their affinities, yearning after the old flesh-pots, and eager in any way to renew their earthly associations; often for this purpose, personating good spirits, the more readily to obtain credence at the telegraphic pigeon-hole and get control of the wires. This feature of Spiritualism no good Christian will be likely to controvert; inasmuch, as the intervention of evil spirits in the affairs of this world is veritable Christian doctrine. But to good Spiritualists, this feature is not only no detriment to the system, but on the contrary, a positive advantage. It effectually strips the communications, they say, of all claim to authority—the thing of all others they especially deprecate—and throws the recipients upon the exercise of their own reason and judgment. The doctrine is, that the teaching of professed spirits is to be accepted or rejected not on the authority of names, but solely on its own merits; that not even the name of Lord Verulam, or B. Franklin, or of one's own father, can fix the character of a communication as good or evil, true or false; for the reason that such names, as we have seen, are often assumed by lying spirits, in order to deceive. This doctrine, however, it will be noticed, placing such teaching, as it does, on essentially the same level as that of like spirits yet in the flesh, effectually strips Spiritualism of all just claim to be regarded as a revelation, or ground of religious faith, and renders the more glaring and inexcusable the folly of those who make it a substitute, in any degree, for that which comes—and which so readily commends itself to right reason and judgment, as coming—from God, and God only.

Do Spiritualists admit, then, that it is all uncertainty with them—that they can place no confidence in spirits, and never satisfy themselves as to the matter of identity? Not at all. They claim to have a faculty of "discerning" spirits—partly by the character of the communications made—partly, as in the case of old acquaintances, by personal characteristics, mental and moral, and other indications of actual identity. They solve the problem, in short, as business men solve it, on receiving letters from correspondents. From practice and habit, the marks of identity are perceived, and a judgment formed intuitively, and almost unconsciously. The question gives them little perplexity, as it causes little in commercial circles, albeit frauds and crimes are there abundant, because no criterion of such identity can be perfectly sure. But this source of uncertainty is not the only one. It is to be noted farther, that the communications, from whatever spirits emanating, are often more or less colored by the mental and moral qualities of the medium. Both style and tone, language and thought, are not unfrequently thus affected—a circumstance which, more than any other, has subjected the integrity of mediums to suspicion, and lent plausibility to the theory of collusion and imposture. This source of uncertainty is freely admitted by Spiritualists. Their chief writers say explicitly, that instruction is not to be looked for "much above the mental development of the medium." But their explanation is found in the necessary limitations and conditions of mediumship; and the communications, under these conditions, being

liable to be thus affected, from the very nature of the case. And they urge that even in the matter of divine revelation, communications from God through prophets and apostles partake in like manner, more or less, as to style and form, of the personal characteristics of the inspired men through whom they come. Be this explanation satisfactory, or not, it readily finds a place in the general theory of mediumship or of the modus operandi of the manifestations which Spiritualism itself furnishes.

THEORY OF MEDIUMSHIP.

And what is this modus operandi? How is it that spirits, according to Spiritualism, produce the phenomena ascribed to them? Both Spiritualists, and the professed spirits, reply that there is in nature, a subtle imponderable, analogous to magnetism, related to vitality and the nervous organism, the connecting link between mind and matter, the agent by which volition instantly sets in action the muscles, and thus the spirit within moves ponderous bodies without; and that this subtle entity, or agent, constitutes a peculiar aura, or atmosphere, in connection with certain persons known as mediums, by means of which, and its two-fold affinity for both matter and mind, and under its proper conditions and laws, spirits from the spirit-world—a world lying all about us—may produce sounds, move bodies, exhibit lights, assume visible or tangible forms, induce trance, "possess" the medium, speak or act through his organs, impress his mind, be seen by him—[hence the word "seer"]—in short, produce all the phenomena which go to make up the history of Spiritualism; by means of which, also, even spirits yet in the body—persons known as mesmerizers, and by other appellations—may likewise induce trance, paralyze limbs, impress the mind, read the thoughts, and produce the other phenomena, known under the various names of mesmerism, biology, hypnotism, etc. On this hypothesis, it is not spirits alone, nor natural law alone that produces the manifestations; but spirits and natural law, or force, combined—spirits using natural law, and thus producing phenomena;—a hypothesis transferring such phenomena, at once, from the super-natural to the natural, and bringing them as completely within the compass of nature and natural law, as is muscular action produced by volition, speaking or hearing by the use of air, seeing by the use of light, working a telegraph by the use of magnetism, or a steam engine by the use of caloric. It is mind producing results by the appropriate means. Such, as we comprehend it, is the Spiritualistic theory. Some statements of it vary the terms somewhat, and describe it more under the idea of a force, analogous to other forces in nature, but more closely connected with mind, the presumed primal source of power and causation.

Such is a brief analysis of Spiritualism in its most favorable aspect, as seen from its own stand-point, and in the light of its own records. We have dwelt upon it the more at length, because we are convinced that the characteristic points of Spiritualism are, in general, not well understood, especially among those who have not made it a special object of study; and because, also, we are convinced that its true relations to similar phenomena in other ages of the world, are likewise misapprehended, or overlooked; and that, in consequence of this double misapprehension, especially on the part of educated and Christian men, the great and growing evils which Spiritualism is confessedly working, not only in this, but in other lands, have been, for the most part, but imperfectly and ineffectually met.

IDENTITY WITH MEDIEVAL AND ANCIENT SPIRITUALISM.

The essential identity of modern Spiritualism with other forms of Spiritualism, medieval and ancient, is a point confessed, or rather claimed by both Spiritualists and spirits, and is too striking not to arrest the attention of the most superficial inquirer. Whoever looks at witchcraft, not through the ordinary glasses of modern sabbatuec history, but in the light of original records, will discover in its various phenomena, almost every lineament and characteristic of the modern manifestations. The same rappings and mysterious noises—the same disturbance of tables and other furniture—the same musical strains, visible and tangible forms, lights and other physical wonders—the same proofs of intelligence—the same trances, dreams and visions—the same asserted agency of spirits—the same commingling in the manifestations of sense and nonsense, manliness and puerility, benevolence and wickedness, may be found detailed in the pages of "Jo. Glanvil," as in those of Judge Edmonds and Dr. Hare. The persons called witches, or wizards, were, in modern phrase, "mediums;" for the most part, doubtless, the passive, and often unconscious subjects of an influence for which the ignorance of the age and ecclesiastical bigotry held them responsible, and rashly condemned them to the stake or the gibbet. The chief apparent difference between the medieval and the modern manifestations grows out of the difference in education and culture between that age and this. Three centuries ago, all our modern mediums would have been hung for witchcraft. If, as some have feared, the character of this age, in respect to superstition, is in danger of suffering from the extravagances of Spiritualism, so, its character in respect to enlightened reason and Christian principle is equally endangered by the the spirit and tone of not a few who have

attempted to counteract Spiritualism—a spirit and tone, which have seemed to lack only the power, to reproduce, in this age, the scenes of the sixteenth and seventeenth centuries, when witches were hung, burned and drowned by thousands.

Not less manifest is the identity of modern Spiritualism, in its leading phenomena, with the oracles, divination and necromancy of ancient Greece, Egypt, and the Orient. And here, again, for correct impressions, we must consult, not the modern historian, who has written, wearing the opaque spectacles of materialism and doubt, but the writers of that age, the eye-witnesses often of the very things they describe. Fortunately, all the trouble of consulting on this point rare and forbidding tomes, and culling out the testimony of the original witnesses, has been saved to the inquirer by the vigorous writer of Apocatastasis, one of the books named at the head of this article. We have no room for details. But suffice it to say, that no form of the modern manifestations, whether physical or psychological, is without parallel in the writings of Iamblicus, Ammianus, Philostratus, or other ancient authors; especially Iamblicus, the great historian and expounder of ancient Spiritualism. The writer of Apocatastasis, after citing from these authors descriptions of the various ancient manifestations, gathers them up in a catalogue as follows:

"Under the head of physical manifestations we find, lights, both fixed and moved; halo encircling the medium; spectra, luminous, or otherwise visible; self-visible spirits; sounds, cries, voices in the air, trumpets, speaking spectres, musical intonations, musical instruments played; inert bodies moved and suspended in the air; mediums suspended and moving in the air. The physiological manifestations were, trance, magnetic sleep, magnetic insensibility. The psychological, or physiologico-psychological, were, spirit-speaking, spirit-writing, speaking unknown languages, answering mental questions, clairvoyance, both in relation to time and space; magnetization by the eye, by the hand, by music, and by water; spirits answering questions through mediums and without mediums." Such is the list; and it would be difficult to make out a more accurate and comprehensive one of the modern manifestations, as every one conversant with them must see at a glance, than is furnished in this catalogue of the ancient.

IDENTITY WITH BIBLE SPIRITUALISM.

A similar identity clearly exists between modern Spiritualism and many forms of what may be called the Spiritualism of the Bible. In the woman of Endor we have an excellent speaking and clairvoyant "medium,"—passive, for the most part, in the whole transaction—neither an impostor, nor described as such—frightened, not at the ghost, but at discovering her visitor to be Saul, (suspecting a trap,)—the whole a clear example of spirit-seeing and spirit-speaking, with no sabbatuecism in the narrative, no circumlocution, no what "claimed to be" Samuel, what "purported" to be Samuel, but simply "Samuel" spake so and so; the whole manifestation a good prototype of the modern; simple and easy of interpretation, taken literally—in any other light, an exegetical stumbling-block. So, in the "possessions" of the New Testament we have striking parallels of many of the modern phenomena; spirits,—real spirits, not diseases, if we credit the record, daimonia, disembodied men possibly—entering into the bodies of men, throwing them down, tearing them, speaking through their organs, and in many other ways exhibiting the phenomena attributed in these days to "undeveloped" intruders from the spirit world. The damsel "possessed with a spirit of divination," who recognized Paul as the servant of God, was likewise controlled by a real spirit which Paul exorcised. So the entire scriptures, Old Testament and New, are full of allusions to the agency and influence of spirits; "lying spirits," inspiring the false prophets; "familiar spirits," working all manner of abominations; "unclean spirits," swarming around "impressible" subjects, to accomplish through them their low and wicked purposes; "seducing spirits," transforming themselves, it may be, into angels of light, to pervert truth and righteousness and "seduce if it were possible, even the elect." All these have their parallels, more or less distinct, in the modern records. And then a considerable element of idolatry, as exhibited in the Bible, what was it but the worship of "demons,"—deified human souls? What was it but holding intercourse with such spirits, asking and taking their advice, yielding to their influence, working by their aid, the deeds of sorcery and witchcraft, of enchantment, divination, and necromancy? And what was the sin of this idolatry but the substitution of these spirits and their counsels in the place of God and his commands?—questions which Spiritualists, who care to distinguish between necromancy and revelation, the word of Facon and the word of God, the "doctrines of devils" and the "faith of the gospel," the "worshipping of angels" and the worship of Jehovah—will do well to ponder.

Nor is this parallelism which we are considering, limited in all respects to the Bible demonology. It cannot but have struck the reader that it extends likewise, as to the modus operandi, the form and modes of manifestation—but in this alone—to the divine communications which "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophets and seers of the

Old Testament, and the apostles and inspired writers of the New,—what were they but divinely constituted "mediums"—if it be permissible to use the term—through whom the divine spirit, not demons, not souls, opened the wisdom and light of heaven upon the error and darkness of earth? In the dreams, visions and ecstasies of the prophets, in the trances and visions of Peter and Paul, in the Apocalypse of John, given in symbolic visions when he was in the spirit on the Isle of Patmos, not directly by the Holy Ghost, but mediately by an angel, a spirit messenger, his "fellow servant, and of his brethren the prophets," and whom he was forbidden to worship; in these, and in other characteristics of divine revelation, there is a resemblance in manner and form, to corresponding modes of the modern phenomena, too striking to be overlooked. And, whether these modes and forms of our day be facts or not, certainly to those who believe them to be such, they cannot but have an important bearing on their views of inspiration, and of the relations of inspiration and miracles to the laws of nature. We have not space to pursue this point farther, but barely suggest it for the thoughtful consideration, not of Spiritualists only, but of theologians as well, before turning from our examination of the Spiritualistic literature proper to that which has originated in opposition to Spiritualism.

CONCLUDED IN OUR NEXT.

TRUE SANCTITIES.

By our truth, however lowly, We walk level with the Angels; Making, not one fraction solely, But all days and places holy, And our common words evangel. By the tones that make us Human, We are verily Divine; True Messiah is every true Man, Pure Madonna each pure Woman, And their home the holiest shrine. In her hands are all things plastic; Serving food for body and soul; Every loaf and cup are mystic, Wine and Life-bread Eucharistic, Crowning daily board and bowl. Under his hard hand an Altar The red forge is, and the ring Of loud hammer, axe, and couter, Chants the true Fane's rhythmic Psalter, To the tune the Angels sing. God has taught but one Religion— One in every age and land,— To do well in what condition Thou art born to, in what region Waits the ministry of thy hand. God has written but one Bible— LOVE—compressed in one quick word; Priests may preach their solemn libel, But the true Heart's best disciple Is more great than all their herd.

THE MORAL-SOCIAL PROBLEM. SPONTANEITY VS. MORALS.

It is the crucial contradiction-in-fact of the old school theory of total depravity—now, however, much discredited—that instances of spontaneous goodness have always been observed in human actions, not as a singular, but as a frequent fact. But if this be true, its opposite, namely, the frequency of spontaneous evil, is equally true. If the former be frequently observed, the latter also is constantly known, and is too familiar to need special illustration. What, then, is the conception (of the truth) which logically reconciles these opposing facts, from neither of which alone, can, by any ingenuity, be derived a true theory of the moral constitution of human nature. In purely spontaneous activity there is necessarily implied the absence of any regulative principle derived from knowledge; the only limit or restraint to spontaneous activity being the necessary extent (reach) of the spontaneous impulse or power. Its procedure is therefore irrespective of the character, i. e., the moral good or moral evil, of its acts. Take, therefore, from the actions of men all that morals give, induced as a regulative motor in human actions, there remains only pure spontaneity, which, in humanity, is the natural, passionate (or affectional) appetites, passing (spontaneously) into acts for the pleasure and gratification of the self individually, exclusive of and irrespective of other selves. We cannot here enter into the genesis of morals, but must content ourselves with the statement that they are not derived from nature, but from history—morals being in their origin a recoil or reaction, from the felt evils to which spontaneity necessarily led. Now, however, when the precepts (or conceptions) of morals, slowly born from the primitive obtuseness of the mind itself,—itself dependent for its expansion on the informing influence of experience (or history)—enter into the mind of the race, and become motors regulative of human activity, the pushing of human spontaneity into evil (moral) acts is antagonized or negated, by a motive we exercise in virtue of moral precepts in the mind.

Our outward activities thus subjected, *previŕsed*, cease to be spontaneous and become moral.

Logically we see, that if spontaneous activity exhibited itself but in one of these ways—namely, either in unvarying good or total depravity—voluntary, and after it moral, activity would be impossible.

Precisely, therefore, in the degree in which the spontaneous yields to the moral (in the mind) in the outworking of human activity, does man attain to his highest estate and approach to the scheme of a truly divine life.

Here, then, it seems to us, is, as briefly and simply as possible, stated, the one sole and only possible ground of achieving the higher life of humanity; and here alone can be solved the problem of human destiny.

When, therefore, M. Rothe, in his famous "Ethik," avows the cardinal doctrine of his new theology, namely, "that the moral problem is but a continuation of the processes of (spontaneous) creation;" * * * "entrusted to the creature," he is clearly in error. The spontaneous and moral are not only not grades of the same energy, but the latter is only possible on the yielding of the former,—they are respectively antagonistic, as every man since the world began should know. The moral life is, therefore, not a continuance or extension of the spontaneous, but the latter is antagonistic to the former. Hence the solution of the moral problem is only possible by the subordination of the spontaneous activity to the moral. We can never, therefore, attribute a moral character to spontaneous acts, though these latter may be not evil to the moral standard.

But the idea is continually broached, that there cannot be any exact principle or rule of morals; but that the contrary can be shown, we do not for a moment doubt.

Every voluntary act whatever, which regards or purposes the self-hood of one person, to the sacrifice or injury of another, is moral evil.

The difficulty with those who question or deny the exact character of morals, we are amply conscious, arises from the confounding of various classes of evil, under the term moral. Hence, also, arises the absurd theory of the identity of evil and growth. Moral precepts or principles are themselves never subject to law of growth, they being enounced and taught once for all ages. The earliest moralities are therefore identical with the latest.

It appears to us that no principle which does not enter into and compose an integral part of the system of Nature, can be more definite or exact, than the definition of morality we have expressed.

Now apply this principle to all existing human affairs, and there is not one of them, nor an iota of them, which would not be revolutionized by it. And a special study of the necessary conditions of a true social order has rigidly established with me that no attempt to reach a truer life which does concede the rightful inviolability and practically satisfy the demands of this cardinal principle of morals, can be successful.

The practical believers in a future true social order, are destined to re-examine the foundation of their theories, to intelligently discard the utterly false hypothesis and doctrines of a Fourier, the fantastic and chimera of an imagination incompetent to test the truth of its deliverances, and to find the necessary basis and force of their co-operative effort in an exact code of pure morals. RIVULET.

The Mind of Childhood.

Is not the mind of childhood the tenderest, holiest thing this side of heaven? Is it not to be approached with gentleness, with love—yes, with a heart-worship of the great God from whom, in almost angel-innocence, it has proceeded?—a creature undefiled by the taint of the world, unweaved by its injustice, unwearyed by its hollow pleasures?—a being fresh from the source of light, with something of its universal lustre in it? If childhood be this, how holy the duty to see that, in its onward growth, it shall be no other!—to stand as a watcher at the temple, lest any unclean thing should enter it.—Jerrold.

Great Men.

A great man is always willing to be little. While he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits in his manhood, he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man all ways throws himself on the side of his assailants. It is more to his interest than it is to theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo, he has passed on invincible.

Do not come to me, and tell me you are fit to join the church, because you love to pray morning and night. Tell me what your praying has done for you; and then call your neighbors, and let me hear what they think it has done for you.—Beecher.

Victory over temptation is the test of true manhood.

* The reader will please observe that all these sub-headings have been introduced by the Editor of this paper, in order to facilitate the perusal of so lengthy an article. † Virgil's Æneid, Book VI: line 896.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, AUGUST 28, 1858.

THE CHRISTIAN FREEMAN'S REPLY.

We commenced, some time since, a review of a series of articles on Spiritualism, by the editor of the Christian Freeman, of this city. This review was interrupted by our illness...

At the outset, we pointed out three cardinal errors into which the editor of the Freeman had fallen, and which vitiated all his criticisms...

1st, That Spiritualists are a new religious sect with a peculiar and generally accepted system of theology...

In reply, our critic denies that these representations are at all erroneous, and modestly intimates that he knows far more about the matter than we do.

"They deny the being of an intelligent and governing God; they deny that there is any God with power to work a proper miracle."

Now, we do not question that there are believers in spirit-communication who hold opinions very like what are here stated; but we do deny that such opinions are anything like universal among them...

As to his erroneous citation of the authority of M. Arago and the Baron Von Reichenbach, for the existence of the Mahanic Od-force, Mr. Cobb confesses he may have been misled...

We again affirm, what every well-informed man knows to be true, that Spiritualists, as such, are not distinguished by any peculiar and generally-accepted system of theology.

Again says the Freeman: "And, furthermore, they do, generally, found their characteristic theory of belief on the authority of what they receive as spirit-manifestations."

If we could be "astonished" at anything from this source, this paragraph would call forth our special wonder,—for both its ambiguity and its audacity. Is it not one of the most prominent charges brought against Spiritualists, that they impiously reject all authority in matters of religious doctrine?

"And lastly, the Calvinistic doctrine of native depravity, or origin and seat of sin in the spirit, is there."

This is not the point of our denial. We concede that Spiritualists generally (there may be some exceptions) believe in the reality of native or inborn depravity, or hereditary tendencies to evil.

"The apostle speaks of two natures pertaining to man, the carnal and the spiritual; and he knows of but two states of human existence, the earthly and the heavenly."

Suppose Paul did not know more than this, what then? So far as appears, he knew nothing of the numerous distinct organs of the human mind, as established by modern Phrenology...

But Paul does recognize the identical three-fold distinction in the human constitution which we delineated. Hear him: "I pray God that your whole spirit, and soul, and body, be preserved blameless."

It is very evident that the apostle here refers to a notion prevalent among the Rabbis, as well as the philosophers, Pythagoreans, Platonists and Stoics...

If this analysis is right, the "carnal" nature of man includes what Paul calls the "soul" [psyche], what philosophers have called the "animal soul," what we have termed the animal spirit.

When we pushed our opponent to the wall by saying that the mere "flesh," when the life-principle [or animal soul] has departed from it, so far as our observation goes, manifests no propensities to moral evil...

We referred to the "lying spirits" and possessing demons of the Bible, as evidence that human beings carry evil propensities to the spirit-life.

In our second article, we cited Mr. Cobb's own admission of the reality of spirit-manifestation and mental intercommunication, as showing that no "partition-walls" exist or ever have existed between this and the spirit-world...

"Does our neighbor believe that there is nothing but ignorance, superstition, and non-spirituality, with the inhabitants of earth, which prevents a common, constant, personal, tangible intercourse and co-habitation, unmistakably obvious to the senses, between them and the spirits of the departed?"

We reply that we surely do believe the spirit-world and its inhabitants are constantly so related to our present sphere of existence, that it only requires such a degree of spirituality on our part as will result in the constant opening of our spiritual senses...

As to his erroneous citation of the authority of M. Arago and the Baron Von Reichenbach, for the existence of the Mahanic Od-force, Mr. Cobb confesses he may have been misled— as he surely has; and that magnificent humbug collapses the moment those illustrious names are withdrawn.

"—An assumption just as good as it would be to assume that the spirits carry up the stones and cast them down in meteoric showers; that spirits strike the earth and jar the ground in the production of earthquakes; that spirits are engaged in firing off their spiritual cannons in the production of lightning and thunder, and that the spirits carry up the water and sprinkle it down upon us in the rain."

Not at all—for there is this immense difference, that meteoric showers never write the names of our departed friends; earthquakes never tip out intelligible sentences letter by letter; thunder and lightning never claim to be produced by spirits; and rain-drops never spell out messages from the loved ones gone before.

Mr. Brittan's Domestic Affliction.

Our associate has been called to drink of the cup of parental anguish. We feel it needless to say, that in this hour of sorrow our brother and his companion have the tender sympathies of thousands of hearts throughout the country.

DEAR NEWTON: I have been home several days, owing to the extreme illness of our youngest child. He has been a miracle of patient suffering, but he suffers no more! Yesterday afternoon I was at Mr. Munson's rooms in New York, when Mrs. Hazen, being entranced, said:

"I see a white dove descending; it has a little bud in its beak; it nestles in your bosom; it is now looking upward as though it were about to fly away with the bud."

THE KIANSTONE GROVE MEETING.—It will be seen by reference to the call elsewhere, that the time of this meeting has been changed, so as not to conflict with the Utica Convention.

LOUISVILLE SPIRITUALLY AWAKE.

The subjoined letter was received in June, and we should have long since published the fact that an Association of the Friends of Progress was organized in that city last spring.

PROGRESS OF THE TRUTH.

From all that we are able to learn, it would appear that a conviction of the reality of spirit-communication, and with it, of course, a full assurance of immortality, is steadily, though for the most part quietly and gradually, diffusing itself through the whole community.

The day is probably not far distant, when the merely phenomenal and controversial phase of the Spiritual Movement will have accomplished its end, so far as to produce a general consent to the truth of spirit existence and manifestation.

Then a higher order of evangelists may be expected to appear in the field, whose function it will be to appeal, on the basis of this general conviction, to the latent and dormant spiritual forces in the popular mind, and to do this more forcibly and pungently than has thus far been common.

Then a new and pentecostal baptism of fire will fall upon all who are ready to receive it; and it will enkindle the flame of a deeper spirituality, a fuller consecration to humanitarian effort, a more vital religion.

One of our religious exchanges gives the gratifying information that Mr. John G. Saxe, in a poem on "Love," delivered a few days since before Middlebury College, "annihilated that monstrosity of 'Free Love,' which has so recently thrust itself before the people of Vermont."

We trust the nation will now breathe freer! All people who take the papers, and some who don't, are aware of the consternation which has lately existed throughout the country at the alarming condition of morals in Vermont.

THE ATLANTIC MONTHLY, for September, opens with a profound and instructive article on "Eloquence," evidently from a master hand. We commend it to the study of all who seek to move the world by the tongue.

Miraculous Spirit-Cure of Loyola. From a biographical sketch of Ignatius Loyola, the founder of the order of Jesuits, which we find in the Boston Pilot, we gather the following statement: In the defence of Pampeluna, in Spain, Ignatius was severely wounded by a cannon-shot, which shattered his right leg.

We would add that Mr. John Landon, of Rutland, a chief mover in the late convention, has published an offer of twenty-five dollars reward to any one who will prove that there were thirty persons among the three thousand in attendance at that meeting who do not hold to exclusive monogamic marriage, as set forth in a resolution submitted by the business committee.

Presumption of Bible Interpreters. "It is bad enough for any poor sinner, after all his study, to undertake to present his own private judgment as to the meaning of Scripture, and to state the reasons for his opinion, leaving all other men to judge for themselves, to receive or reject his interpretation as they may see fit."

How much greater the presumption of assuming to be the mouth-piece of Deity himself, by setting up this or that interpretation of Scripture as the absolute "word of God," which all his children are bound to receive! Yet how common this practice among both clergymen and laity; and how frequent are denunciations of Divine wrath against those who do not accept such interpretations!

DEAR NEWTON: I have passed into the spirit-world. I died a few days since of typhoid fever at a town in Western New York; but few

NEW PUBLICATIONS.

HOW AND WHY I BECAME A SPIRITUALIST.—By Wash. A. Danskin, Baltimore. Boston: Bela Marsh. New-York: S. T. Munson.

This elegant little volume, of 104 pages, contains a succinct and lucid narration of the author's experience in spirit-manifestations. His investigations have been conducted mainly in the quiet seclusion of his own family—both himself and wife having become mediums for communication, thus being enabled to enjoy frequent and delightful converse with the unseen.

THE ROAD TO SPIRITUALISM: Being a series of Four Lectures delivered at the opening of the New-York Lyceum, by Dr. R. T. Hallock, author of "The Child and the Man." New York: Spiritual Telegraph Office. (160 pages.)

In the first of these lectures Spiritualism is considered "as a Scientific Problem"; in the second, "as a Science"; in the third, "with respect to its Difficulties and Objections, both intrinsic and Extrinsic"; in the fourth, the science is "impartially applied."

"Noble Sentiments.—Condemn no man, says John Wesley, for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment. Since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all."

THE FAMILY CHRISTIAN ALMANAC, for 1859. Published by the American Tract Society. (For sale by A. Williams, 100 Washington street, Boston.)

In its astronomical calculations, and in the artistic finish of its pictorial embellishments, this almanac is fully up with the times; but its theology is, of course, of the stereotyped order. We are happy to say, however, that it is pervaded by a more genial and catholic spirit than is wont to characterize religious publications of the same school.

"Noble Sentiments.—Condemn no man, says John Wesley, for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment. Since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all."

THE ATLANTIC MONTHLY, for September, opens with a profound and instructive article on "Eloquence," evidently from a master hand. We commend it to the study of all who seek to move the world by the tongue.

Miraculous Spirit-Cure of Loyola. From a biographical sketch of Ignatius Loyola, the founder of the order of Jesuits, which we find in the Boston Pilot, we gather the following statement: In the defence of Pampeluna, in Spain, Ignatius was severely wounded by a cannon-shot, which shattered his right leg.

We would add that Mr. John Landon, of Rutland, a chief mover in the late convention, has published an offer of twenty-five dollars reward to any one who will prove that there were thirty persons among the three thousand in attendance at that meeting who do not hold to exclusive monogamic marriage, as set forth in a resolution submitted by the business committee.

Presumption of Bible Interpreters. "It is bad enough for any poor sinner, after all his study, to undertake to present his own private judgment as to the meaning of Scripture, and to state the reasons for his opinion, leaving all other men to judge for themselves, to receive or reject his interpretation as they may see fit."

How much greater the presumption of assuming to be the mouth-piece of Deity himself, by setting up this or that interpretation of Scripture as the absolute "word of God," which all his children are bound to receive! Yet how common this practice among both clergymen and laity; and how frequent are denunciations of Divine wrath against those who do not accept such interpretations!

DEAR MARY.—I have passed into the spirit-world. I died a few days since of typhoid fever at a town in Western New York; but few

Correspondence.

Reading Sealed Letters by the Spirits.

TO THE EDITOR OF THE SPIRITUAL AGE.—Dear Sir,—If the following incident is of sufficient importance to be ranked among your detail of "facts," it will not prove the less acceptable because I offer it to you with the testimony of real names, dates, places, &c.,—this being the only species of evidence which I, on my own account, would venture to offer to the public in proof of spiritual phenomena:

Last Monday morning, two letters were handed to Mr. Culbertson, residing at No. 8 Fourth Avenue, New York, just delivered by the postman; one of these (addressed to himself) Mr. C. read; the other, directed to myself, and by the courtesy of Mrs. E. J. French, addressed to her house, Mr. C. put into his pocket to give to me when I should call. Mrs. French was standing by at the time, heard Mr. Culbertson remark that there was a letter for me; but she neither touched it herself, nor in any other than the above-named casual way came into rapport with it.

Shortly after the receipt of this letter by Mr. Culbertson, Mrs. French, while pursuing her avocations in another part of the house, felt her hand very unusually influenced; and, in obedience to what she believed to be spirit-influence, sat down, and wrote, not by impression, but by mechanical control of her hand, the following words:

"One oz. Burgundy pitch, 1-2 oz. white diaculum,—simmer together over a moderate fire until thoroughly mixed; when nearly cool, stir in 1-4 oz. of calomel,—spread a plaster two or three inches long by two wide; let it remain on for several days; preserve the proportions. "Mr. Culbertson, you will soon know what this means. It is another test of our power to read enclosed notes or letters. I will here add that it is good. DA. HAINEMANN."

There were no accompanying instructions given as to whom this was intended for, or when it was to be used. Mrs. French felt entirely ignorant both of its use, meaning and application. She showed it to several persons who called during the day, but no one seemed able to throw any light on the subject. Mr. Culbertson, however, (her agent and the dispenser of her medicines,) having by long experience perfectly tested the wisdom and beneficence of the spirits, and especially the one whose name was appended to the paper, in full faith and confidence, instantly proceeded to purchase and prepare the drugs according to the strict letter of the communication. "Dr. Hainemann," he urged, "never wrote or spoke anything in vain; and having put forth a problem, will assuredly furnish us with its solution ere long." Whilst spreading the plaster, Mrs. French remarked, "You have got more than double what is wanted," although she confessed she did not know what was wanted; but Mr. Culbertson replied (possibly, that "the Scriptures might be fulfilled" to the letter), "The proportions must be preserved."

About six o'clock on the evening of the same day, I called at Mrs. French's, and being invited to join the family at tea, sat with them at their table. During the meal they related to me the above-named circumstance, ending with the remark that they believed the recipe must be in some way connected with me and my recent attack of quinsy. Hereupon the table at which we sat was violently moved towards me, seeming to imply assent to their proposition. Whilst still further discussing the matter, the usual signal was given for the calling of the alphabet, when the spirits spelt out, letter by letter, "Give Emma her letter." Then for the first time they remembered that they had a letter for me. It was produced from Mr. Culbertson's keeping, opened by myself, and found to contain the following passages: "Columbus, Ohio, Aug. 7th, 1858. Dear madam, excuse me for failing to furnish you with recipe for the cure of quinsy. I am reminded of it by a notice in the Age,"—alluding to an account of my inability to continue my lectures on account of a severe attack of quinsy, as announced in this paper of a week or two ago. Then followed some comments on the excellence of the recipe, winding up with its detail in these words: "Recipe:—oz. Burgundy pitch, 1-2 oz. of white diaculum,—simmer together over a moderate fire until thoroughly mixed; when nearly cool, stir in 1-4 oz. calomel; spread a plaster two or three inches long by two wide, and let it remain on for several days. The above quantity is double what you will want, but the proportions must be preserved."

I have only further to call attention to the fact that the word "diaculum" is spelt in both letter and communication alike, but incorrectly, according to strict rule; that although the author of the letter containing the recipe had casually mentioned to me some weeks ago that he had an infallible cure for quinsy, it had since escaped my memory; nor am I aware that I ever mentioned the fact to Mrs. French. The recipe itself, the gentleman who gave it me can testify, that he never mentioned to any one who could have communicated it to Mrs. French, until he sent it in the letter above named.

The communication was shown by Mrs. French to seven or eight persons before my letter was opened, and the letter itself never, I am assured, passed out of Mr. Culbertson's keeping until I opened it in their presence. If our hearts are as fully revealed to the spirits as are the contents of our sealed letters, it may be well if we take as much pains to purify the one as to indite the other.

I am, dear sirs, yours faithfully, EMMA HAINEMANN.

Letter from the Provinces.

LOWELL HORTON, N. S., Aug. 16th, 1858.

GENTLEMEN OF THE AGE:—In my last letter from this place I promised that I would furnish you and your readers with some account of the progress of Modern Spiritualism in the lower Provinces. This I did without stopping to count the cost of the difficulties attendant upon obtaining such information. The fact is, there are but few Spiritualists in this region, and they have not the moral courage to openly avow their belief in the "Ministry of Angels," as such a confession would be sure to subject them to the bitter persecution and ridicule of their Christian (?) opponents. There are two or three mediums here in private, but they studiously hide their light under a half-bushel, or some other small measure, and would not have their mediumistic powers "known for the world." Oh, how long, how long will men and women, the bright heirs of a glorious immortality, be ruled by the iron monarch of Fear, who cramps the soul with his galling fetters, making them cowards in spirit, and daily crucifying the truth upon the altars of the dead worshippers of the dead!

There have not been—so far as I have been able to learn—any lectures on Spiritualism, in this or any of the neighboring towns; and were I not suffering from a severe attack of bronchitis, I should be strongly tempted to give them a lecture on the "History, Rise and Progress of Spiritualism in the States." However, I have distributed a few of your papers and circulars, that those in the dark who may wish to obtain the light, can do so.

A few persons interested in the progress of the world, and who do not believe it stands still, have gathered round me and asked to be enlightened in regard to the nature of the strange manifestations which are hourly taking place with us, and I have endeavored to impart to them the result of my eight years' experience and investigation of the phenomena.

A highly respectable lady, a resident of Horton, who is not a Spiritualist, has related to me two instances in her early experience of seeing, in the broad noonday, what she calls apparitions of persons who at the time were in the physical form, and in the enjoyment of perfect health. They were so close to her at the time that she could see their features distinctly. One of them, a gentleman, was drowned a short time after; and the other, a lady, is alive and well, although the occurrence transpired more than five-and-twenty years ago. These double appearances are said not to be uncommon with the German people.

In the absence of more interesting matter I fill my letter, I will redeem a promise made to Mr. Monroe, to furnish you with an account of two manifestations of spirit-power which occurred a short time previous to my leaving Boston. One of which, to say the least, will prove a pretty strong case of

THOUGHT-READING.

The first was related to me by Mr. Farwell, of Dorchester, Mass., at whose house the communication was received.

A young lady, a niece of the gentleman before mentioned, while on a recent visit to his family from her home in New Hampshire, became developed as a writing medium, without her desire or consent, she being a regular attendant on the orthodox church.

One evening, while sitting at the table, her hand was suddenly influenced without any will or volition on her own part, and wrote out the following communication in substance, purporting to come from a young man with whom the lady-medium had formerly been acquainted in her own town, but of whose state of health or whereabouts she possessed no knowledge:

"Dear Mary,—I have passed into the spirit-world. I died a few days since of typhoid fever at a town in Western New York; but few

BOSTON AND NEW YORK, AUGUST 28, 1858.

my friends know of my departure. You will receive a letter confirming this intelligence in a few days."

To the above the proper name was affixed. Suffice it to say that she put no confidence in the truth of the spiritual despatch, and a week afterwards returned to her home.

Skeptics, who find comfort in the thought-reading theory, can make such use of the above for argument as they may think proper.

THE VACANT CHAIR.

A gentleman who acknowledged himself to be a confirmed skeptic, and that he had thus far been unable, through any medium, to obtain the least evidence of spirit-identity, called upon Mrs. Hayden, at the earnest solicitation of a friend.

Near the close of the sitting the gentleman asked, "Are you much with me?" "Yes." "Are you cognizant of what I do?" "Yes."

The questioner acknowledged that he died at the place stated, and at the time designated; and further, that he observed a vacant chair opposite to him. Truly hath the poet written—"There are more guests at the table than the hosts invited," and it may be well to remember, that when we imagine we are alone, angel-eyes are upon us, and angel-hands applaud the good deeds we do; and who can say that the ill we do may not cause a shade of sadness to steal over their otherwise radiant countenances?

Yours ever truly, W. A. H.

Boston and Vicinity.

The Picnic at Island Grove, Abington.

Tuesday, the 17th, opened upon us with a dense fog, and with rain in some quarters. Notwithstanding the aspect of affairs, the call for a Spiritualist Picnic at Abington Grove was responded to by the largest assembly ever gathered on a similar occasion in this vicinity.

Before arriving at the Grove, the fog cleared away, and the sun broke forth in splendor. Trains from other directions, and hundreds of private carriages, brought in their quotas, till the number on the grounds was swelled to the vicinity of eight thousand people!

While the younger people proceeded to amuse themselves with various sports, some thousands gathered around the speakers' stand, to whom a cordial welcome to the festivities of the occasion was extended by Dr. GARDNER.

MR. MOODY was called upon to "break the ice," which he did by a happy speech, urging all to open their souls to all elevating and divine influences.

MR. WHEELER, of New Bedford, followed, in trance. He referred eloquently to the consummation of the great enterprise of the age—the Atlantic Telegraph—and asked, "What is to come next?"

MR. MCGOWN, of Cambridge, entranced, after an appropriate invocation, referred pleasantly to the invisible host who were participating in the occasion, including some who on former occasions had been present in the body.

MR. J. C. CLEVER felt particularly happy. A city paper had recommended sending him out of the State, but he should not go as long as such assemblies as that could be convened.

MR. A. C. ROBINSON, of Brooklyn, N. Y., entranced, congratulated Spiritualists on the extent to which their obstinacy and opposition had been overcome.

MR. E. V. WILSON, of Toronto, Can., narrated some thrilling incidents of personal experience connected with spirit-manifestations.

MR. CLERK gave his reasons for being a Spiritualist, to the effect that its facts commended themselves to his senses, and its philosophy to his reason.

MR. HARRIS, of Abington, entranced, urged the practical application of Spiritualism in works of beneficence.

MR. GUNNERT, of Hanson, explained a symbolic diagram drawn through his hand, conveying a lesson on the need of individual action, culture, and inspiration.

MR. LINCOLN, of Boston, entranced, urged the use of reason and judgment in relation to everything coming from the spirit-world.

MR. YOUNG, of Quincy, in trance, expressed the sympathies of the spirit-world for all the sorrowing of earth-life, and urged all to deliver themselves from the slaveries of pride and fashion.

MR. GARDNER, being called upon at the close, gave a sketch of the progress of Spiritualism, and some history of his own personal experience.

MR. LYON at Lowell. We learn that Dr. Lyon, of Ohio, whose announcement appears in another column, has given a course of lectures at Lowell during the past week.

"I feel that it is but justice to say, I have never listened to more conclusive arguments, sustained as they were by facts drawn from established science, nor to more touching appeals to the religion and philanthropy of the human soul to labor for the reformation of the world of man."

Mrs. FELTON RECOVERED.—We are happy to learn that Mrs. Felton (Miss Burbank) has so far recovered health and strength as to resume her valuable labors in the lecture field.

MR. BRADFORD said: He was subject to impressions, which constituted his proof. When the first Collins' steamer was lost, he was impelled to say to those around him, a year will not pass till another one will be lost; and the Company will fail.

MR. HALLOCK said: Evidence is the impression that proof makes. By the time a man is able to ask a question understandingly, the answer is ready for him.

MR. GORDON said: He had had communications from spirits for twenty-five years, by impression and electrical shocks.

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New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, Friday Evening, Aug. 20th.

The session was opened by Dr. Orton, who stated, that at a recent meeting of some of the friends at Dr. Gray's, in furtherance of the objects of the Conference, it had been deemed advisable to urge forward to its fulfillment, that part of the original programme which contemplated the furnishing of a printed list of questions for the use of the members.

The Doctor then read the following question, furnished by the committee: "What is proof that spirits do communicate with mortals?" Dr. GORDON proceeded this question state. He desired to continue the discussion of the question of evil, raised by Mr. Tiffany and others. It is denied that there is such a thing as evil. This needs to be settled before we can properly proceed to anything else.

Dr. ORTON said: Individuals will judge of proof according to their conditions. To his mind the physical manifestations were proof, but not the highest. His own consciousness and personal experience were also proof, but still, not, perhaps, the highest.

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Compend of Facts.

Experience of a Skeptic.

The following private letter from a gentleman well known throughout the country, is published by permission of the writer. It was addressed to a personal friend of his, in answer to inquiries. The facts in the case are clearly and frankly stated, and the reader can draw his own conclusions as to their cause, also as to the reasonableness of Mr. Foster's doubts about spirit-agency.

WORCESTER, June 18, 1858.

FRIEND MARSHALL:—Your information that I am a Spiritualist is incorrect. Equally incorrect, as a whole, is the report you have heard in regard to my experience of the effects of this mysterious influence upon my own person. I am a full believer in the existence of a species of phenomena, both material and spiritual, which is usually attributed to departed human beings, but the cause of which is to me entirely unknown.

The report you heard of my experience, though essentially incorrect, was not altogether without foundation. On various occasions, I have felt this mysterious power, operating sometimes on my vocal organs and sometimes on my limbs, at times bringing them under complete control, and using that control, generally, for intelligent and useful purposes.

My eyesight, which had become so weak and defective that I could read but little, and then frequently with much pain, was, on one occasion, instantaneously and perfectly restored, so that my vision was never clearer or stronger than at present, though I am still as nearsighted as ever.

The only operation on my eyes of which I was conscious, was two instantaneous flashes of darkness; a darkness as much more intense than anything I had ever before witnessed as the glare of the most brilliant lighting exceeds the light of a common candle.

The facts in regard to the wart are simply these: One evening, while my limbs were under this influence, I said jokingly, if the spirits would cure a large wart on my hand which had been very troublesome, I would believe in them, and that I would give them a week to do it.

I have here stated this matter briefly as it seems to me. But how much of this seeming experience is mere fancy I am unable to decide. I do not think my observations by any means worthy of implicit confidence. I, myself, repose no such confidence in them.

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Various Items.

Spiritualism in Haverhill, Mass.

A correspondent of the Boston Traveller, writing from this place, says: "The lecture of Elder Burnham against Spiritualism, delivered here several weeks since, had the effect to stir up that element, since which time Mrs. Henderson has delivered three lectures, or has spoken as many times in a trance-state. The Town Hall was densely crowded on each evening, and what was spoken has made a deep impression.

Mr. Cummings and Mr. Burnham nearly agree in their views on the subject. Both admit the existence of an intelligent, wonderful power, and ascribe it to the influence of demons, or familiar spirits, upon the persons through whom these manifestations are made.

Singular Prediction.

Barnard Houseman, a well-known citizen of Cincinnati, died on Sunday night. He was taken sick three weeks ago, and on the first day said, "In three weeks I shall die." His milkman was present, and told him he should not talk so. He asked the milkman what he would bet on it, and after some conversation it was agreed that if he died in three weeks the milkman was to supply the family a whole year for nothing, and if, not, double price was to be paid for milk one year.

A knitting machine has just been invented by a genius in Seneca county, N. Y. One of the editors of the Syracuse Journal saw the machine knit a perfect stocking in less than five minutes.

Announcements.

Grove Meeting at Kiantone, N. Y.

A Grove Meeting, to continue three days, commencing on Friday the 17th day of September, will be held at the MAGNETIC SPRINGS, Kiantone, Chautauque Co., N. Y., to consider the following among other subjects:

1. The Great Wants of the Present Age. 2. The need of a greater degree of Freedom. 3. The Purposes and Plans of the Spirit-world. 4. A Divine Commerce. 5. The Homes of the Future. 6. Regeneration and Generation. 7. The Culture of the Soil.

All persons interested in the establishment of a Harmonical Township, Precinct or Neighborhood, on the general basis announced in the late Circular of D. C. Gates and others, are hereby respectfully invited to meet in select Convention at Worcester, Mass., on the 15th and 16th days of September next, commencing at 10 o'clock, A. M., on the 15th.

Harmonical Colony Convention.

There will be a Convention at Crystal Lake, McHenry Co., Ill., commencing on the 10th of September, 1858, to continue three days, for the purpose of free discussion and the diffusion of the principles of Truth as Progressive Friends, we invite the friends of Human Progress to reciprocate their thoughts upon all the reforms of the present day, without regard to sex or color, upon a free and equal platform.

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Notice to Spiritualists.

The Spiritualists of Lowell and vicinity will hold a Private Harmony Grove, in Reading, on Wednesday, the 1st of September, and most cordially invite their brothers and sisters in Boston and vicinity, and those in towns along the Boston and Maine Railroad; also all others who feel disposed, to meet them at the above-mentioned time and place, in one general gathering of the friends of Spiritualism, and spend one day in the interchange of kind affections. Again we say, come, come, come all; bring your speakers and meet us, and we will receive you with open arms and warm hearts, and spend the day in the "feast of reason and delf of soul."

Dr. E. L. LYON, of Painesville, Ohio, an experienced lecturer on the Spiritual Philosophy in the Western States, being in New England, proposes, on his route homeward, to visit the following places for the purpose of speaking on Spiritualism: Worcester, Mass., 24th, 25th; North Brookfield, 26th and 27th; Palmer, 28th and 29th; Springfield, 30th and 31st; Chicopee, Sept. 1st and 2d; Holyoke, 3d and 4th; Greenfield, 5th and 6th; Belts Falls, Vt., 7th and 8th; Danby Borough, 9th and 10th; So. Shaftsbury, 11th and 12th.

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Obituary Notices.

RIPENED FOR HEAVEN!—In Hartland, Vt., on the 10th inst., at the house of her brother, Josiah Jaquith, Miss PRUESS JACQUITH laid aside the mortal form, and entered upon the higher life. Nearly ninety years had passed over her head while in the earth-life, and many are the kind deeds and loving words recorded on memory's sacred pages in the hearts of her friends.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, AUGUST 28, 1858.

LETTERS RECEIVED.—M. S. Townsend, D. R. Stone, E. R. George, P. Fletcher, T. Kitland, A. C. Sibley, H. Allen, E. G. Rogers, H. P. Osgood, A. G. Spalding, R. C. Galtush, S. A. W. Woodard, R. P. Amber, T. G. Allen, J. Wood, J. M. Sturley, E. W. T. M. Potter, H. E. Betts, S. E. Clark, R. E. Hareline, C. Church, M. J. Shuey, W. R. Hayden, W. M. Savage, W. W. Parker, J. S. Hancock, B. Blood, Jr., J. G. Gale, C. Keene, H. S. Brown, L. Burt, L. Brown, J. B. Husted, S. Swift, H. A. Efferen, N. Randall, L. J. Parole, R. Puzan, C. H. Bull, H. H. Ladd, T. G. Upland, T. Middleton, J. L. Clark.

S. B. Brittan Going West.

The undersigned proposes to leave New York in September, on his annual Tour through the Western States, for the purpose of giving Lectures on the Facts, Philosophy, and Moral Bearings of Spiritualism; together with its Relations to, and Influence on, the existing Institutions of the Church and the World. The course will comprehend in a general way the following subjects:

- 1. Relations of the Visible and Invisible Worlds. 2. Relations of the Soul to the Body. 3. Nature of the Intercourse between Spirits and Men. 4. Laws of Spirit-mediumship. 5. Classification of Spiritual Phenomena. 6. Philosophy of Life, Health, Disease, Death, and Life in the world to come. 7. Spiritualism of the Bible and Philosophy of Miracles. 8. The Spiritual Idea an integral Element in all Religions. 9. Fundamental Principles and Legitimate Claims of Christianity vindicated, and Popular Materialism subverted. 10. Claims of Science and Religion harmonized. 11. Religion made philosophical and Philosophy invested with a Religious Importance. 12. "The Unity of the Spirit in the bonds of Peace," on the broad basis of a Natural Theology and a truly Spiritual Worship.

Mrs. FANNIE DURBANK FELTON will lecture in Providence the 5th, 12th, 19th and 25th of September, and in Pawtucket the 8th, 15th, 22nd and 29th. Those wishing her services subsequent to that time, can address Willard Barnes Felton, Providence, care of Rufus Reed.

R. P. AMBLER is engaged at St. Louis for three months from Sept. 1st. He may be addressed at that place, in care of J. J. Outley.

J. H. W. TOOMEY will speak in Cleveland, Ohio, on Sunday, Aug. 29th, and may be addressed at that place for the present.

MISS EMMA HARDINGE's address is No. 194 Grand street, New York.

Prof. J. L. D. OTIS will speak at Dover, Vt., Aug. 29th; Sutton, N. H., Sept. 5th; Stoddard, N. H., Sept. 12th. His P. O. address will for the present be Lowell, Mass.

MISS SARAH A. MAGOWN, Trance Speaking Medium, will answer calls for speaking on the Sabbath, or at any other time. Address her at Cambridgeport, Mass., care Geo. L. Cade.

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

MEETINGS IN BOSTON.—A CIRCLE for trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

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

MISS MATHYMAN, Trance and Test Medium, 142 Harrison Avenue. Hours, 9 to 12 and 2 to 5. Terms, 15 cents per hour.

MRS. DICKINSON, No. 33 Beach street, Secy. Heating and Trance Medium, gives communications concerning the Past, Present and Future.

MRS. T. A. MEDRY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire.

MRS. ENOCH, Writing Medium, 21 1-2 Winter street—Room 2—Hours from 10 to 1, and from 2 to 5.

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

THE BOOK OF LIFE OPEN.—The faculty of Intuitive Perception, or Life-reading, is the most wonderful of human capabilities. It enables its possessor to calculate the relative us and destiny of individuals; it feels the influences that bear upon persons, and tells what pursuits in life they must follow, and what changes they must make, to be successful; it determines the tide of man's fortune; it opens the book of life and reads the past history and present intentions of individuals; it determines true conjugal relations; and will describe the persons whose love and hatred fall unconsciously upon us; it determines the natural location of persons as regards their best health and happiness. It is short, opens the entire universe of mind for human inspection. These readings the undersigned gives from the hand-writing, from a daguerotype, or from the personal presence. He will be at Dr. Main's, No. 7 Davis street, Boston, on Saturday of each week for this purpose. Terms for a reading, with written delineation, \$1.00. All communications directed to the undersigned, Natick, Mass., will be promptly attended to.

PROCEEDINGS OF THE FREE CONVENTION, HELD AT BUTLAND, VT., June 25th, 26th, 27th, 1858. Just published and for sale by Bela Marsh, No. 14 Broadfield street. Price, in paper covers, 50 cents; in cloth 67 cents. The work contains Debates on the Bible, Government, Marriage, Spiritualism, Slavery, Woman's Rights, Free Trade, &c. 35—4

