#### PRACTICAL REFORM. SPIRITUALISM AND RATIONAL

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### Entertaining and Instructive.

NEW SERIES.

#### CONFUCIUS.

A long time ago, more than five hundred years before the birth of Christ, and some seventy before Socrates, in the years when the Jews were returning from the captivity in Babylon, and the Greeks were repelling the armies of Xerxes, a young man appeared among the little feudal kingdoms of Eastern China. His employment was that of teaching truth to men. He had no distinction of station, or wealth to aid him. He lived among petty rival states, that for the most part disowned his instructions, and followed him with persecutions during his life. He spoke of his mission at the last as a failure, and-died discouraged.

The records of him are scanty and perverted by the superstitions of early times; but they show almost undesignedly. out from the mists of antiquity, a simple and majestic life; such a life, and such words—the fit expression of it—as have naturally stamped themselves upon his country and his people, more than all the conquests and exploits of soldiers or emperors since. So that the simple preacher and noble Man of past times has become identified almost with the personality of virtue, and is worshipped as a god. Even more,—so impressive and overflowing has been the influence of his character, that a nation of three hundred millions of men, after twenty-three centuries, still in the pettiest details of political science and priin vain to follow. Not Moses, Mahomet, or Calvin, have so imprinted themselves on the legislation and religion and forms of their people, as this Chiuese scholar has done, by words, whose effect he scarcely lived to see.

FORERUNNERS OF HIS BIRTH.

Koung-tsee, or Confucius, as is the Latinized name, was born 551 B. c., in the kingdom of Lou, in Shantung, an eastern province of China. His family had been distinguished in former times, even reckoning princes in the line of descent; at founder of a religion, preceded him. A singular animal (the ki-lin.) apparently the unicorn, was found near the house with a stone in his mouth, on which was an inscription, purporting that the babe soon to be born, would be "King, but without a kingdom." Dragons were seen in the air; and five wise men from a distance came to the house. Celestial music too was heard in the skies. In the old Chinese histories, this is represented by a band of Chinese angels among the clouds, with spiritual faces and queues and wide sleeves, playing the various national instruments.

'CHILDHOOD, YOUTH, MARRIAGE, EMPLOYMENTS.

The child seems to have grown up a serious and sedate boy, thoughtful even then of the solemn things of human life, and conspicuous for his reverence towards the rites. At seventeen he was appointed an inspector of the sale and distribution of grains. This office, which had been probably one of the government sinecures to be given to aspiring young men, he at once rendered of some value. He rose early; examined the markets; read books and consulted experts as to the fermenlabors became a terror to all the cheating dealers and monopolists. At nineteen, he was married; and in consequence of his unceasing activity in the petty office, he was appointed Inspector General of fields and herds. Every thing here was managed by him as thoroughly as it had been in the subordinate place. He neglected nothing. He rode over the country; talking with the farmers, instructing them, getting information about the peculiar defects of the soil, and working carefully at all the details. Agriculture sprung up again under his care through the kingdom; and large districts of unused, desolate lands were restored. His name was becoming known, and he was fast advancing in the political course, when an event occurred which changed the direction of his whole life.

AN IMPORTANT EVENT-ITS RESULTS.

His mother died. He buried her in the same tomb with his father, with equal marks of respect, thinking, contrary to the Chinese custom, that "those whom we have alike loved in life, should not be separated in our respect in death;" an innovation in their rites, since adopted by his countrymen. He was only twenty-four, and with a distinguished career opening; but he at once abandoned all public employment, and gave himself up to his grief and to quiet memories of her during three years. It was the first outlook to the thoughtful man into the great Unseen, and the first sharp blow on his heart. He never lost seems to be naturally preceded by such years of silence. mature life on the country farm.

of loneliness and sorrow, questioned often of that sombre un- mon weal of good, or my own narrow good?" It was decided. known Void, whither his beloved one had gone. Was she still as some few in all ages decide it. To his friends earnestly re- is principally and especially in its humanity—in Love.

the people worship her companions? What is this mysterious "Principle of Life" which the philosophers adore; and what

The answers which he made to these questionings, as shown subsequently in his philosophy and life, have been much condemned by Christian moralists; yet they seem to us among the most natural conclusions which philosophy has attained to.

RESPECT FOR THE DEPARTED. His first thoughts in this time of his sorrow, were to show respect to her who was gone. He felt the vagueness over her whole destiny, and yet the tie which binds our heart to the dead, seems almost the only elevating and dignifying bond in life, if superstition be cast aside. He studied the old moralists of the nation, and found that this respect for the dead prevailed in purer times. He determined to revive it. "He constantly urged," says one of the biographers, "to those with whom he had occasion to speak, that man, being that which is most precious under heaven, all which composes him is worthy of the greatest respect; that being, by his nature the king of Reformer found the Present corrupted and degenerated, and the earth, all which exists upon the earth is submitted to his laws and owes him homage; and that it is in some sort to degrade him from his dignity, and to put him to the level of the brutes, to have only indifference for that which remains of him when the breath of life no more animates him." This regard for those who were gone, seemed to him to connect the man with his family and his race, and was a pledge that he himself would not be forgotten. It cherished affection; and, in the vate manners, revere his words as the authority which they seek | daily round of low cares, it elevated his nature to stop a few moments before the image or memorial of the friend deceased, and think of his noble qualities, or call up again the tender love which the mould and worm of the grave could not eat away. He would have the images of the lost, in the most familiar and pleasant places, in the garden, the doorway, or the inner home; so that as men walked around, they might be prompted to emulate the virtues of their fathers, and to desire, like them, to be remembered with reverence, by those who should come after. And to him this love and affectionate adohis birth, it was not in any way eminent. The usual prodigies, ration to ancestors, seemed the most fitting expression of gratiwhich the reverence of followers throws about the birth of the tude or worship to the mysterious "PRINCIPLE OF LIFE," which he vaguely felt to exist.

WORSHIP OF GOD AND OF SPIRITS.

"God," said he, in a conversation later in life with one of the princes of the country, to whom he was explaining the nature of sacrifices, "CHANG-TY (God) is the universal Principle of Life; it is the fruitful source from which all things have flown. To give to heaven testimonies of gratitude, is the first of the duties of man; to show one's self grateful towards ancestors, the second. . . . After having satisfied in some sort their obligations towards Chang-Ty, to whom, as to the universal principle of all which exists. (mankind) were indebted for their own existence. . . . their hearts turned to those who had transmitted life to them. They fixed in their honor respectful ceremonies, to be as the complement of the sacrifice offered solemnly to CHANG-TY." And again. "In all which I have just recalled to your majesty, you will comprehend without doubt, that under whatever title one renders the worship; whoever may be the apparent object of it, and of whatever nature be the external ceremonies, it is always to CHANG-TY that one renders it, tation of grain and the best mode of preserving it, until his and it is CHANG-TY who is the object direct and principal, of the veneration."

> Whatever may have been the errors of his followers, it is very apparent that this first practical direction of the Philosophy of Confucius, was based on a rational reverence. His worship of aucestors was no idolatry. Though this one development of his piety has affected his nation now for two thousand years, more than any thing which he taught, it was in reality, but a single superficial expression of his system. This, during these years of solitary thought and study, he was gradually developing. Its features we shall see more clearly as we progress with his life.

QUESTIONINGS.

The three years of mourning were over. He was at once urged by the king to return to his public office. He declined, and continued to devote himself to his study of the ancient records of the kingdom; the annals of the "golden age" of the monarchy, whose simple manners and humane spirit he perhaps already thought to revive again. His pursuits were now evidently pointing to the future business of his life; yet he continued to practice himself in all the accomplishments of a man of the world. In music, for which he had an enthusiastic love; in the science of etiquette; in the use of arms; in arithmetical practice and nicety of written composition -all essentials even then of a gentleman's education in China-he the effects of it. Every serious and vigorous life, which has became sufficiently versed. During this period he visited, for and aspirations as a religious creed. Whatever vague ideas of taken hold of something deeper than the surface of things, a short time a neighboring court at the urgent request of the prince, to assist in some needed reforms; but returned soon to Moses was amongst the slaves; Socrates worked out great the kingdom of Lou, to decide on his future course. He with thoughts in quiet company with hucksters; Luther had his drew himself from all associates, and weighed the subject caresolitary years of struggle, and Cromwell spent his early and fully. They were the old questions with the young man. "The world is open-what am I fitted for? What is my We may well suppose that the young scholar in these years | place? Shall I live for time or the long future? for the com-

with him? Could she know of his love? Are the genii which | monstrating against his thus throwing away so many brilliant opportunities in political, he replied: "Put an end to your remonstrances. They will gain nothing for me. I owe myself him to permit his disciples to address their prayers in his beindifferently to all men, because I regard med as composing half to the spirits and the genii. "Is that suitable?" said the among them only one and the same family, of which I am Philosopher. Tseu-lou answered with respect, "Tnat is suitcharged with being the Instructor."

THE DECISION MADE.

The young scholar has chosen then the highest calling; he is to be the preacher to his countrymen. His house was at once opened as a lyceum. All were welcomed-young and old, rich and poor, civilians and soldiers. With these he lectured and taught upon morals, history, and especially the practices under their simple kings of old, YAO and CHUN. Whether the philosopher transferred his own high ideal to those dim characters of the past, and taught, under the protection of antiquity, the truths which belong to all ages; or whether he truly found in those records, great lessons, is not clearly apparent. The "Ancient Doctrine" henceforth became his text; and then, twenty-three centuries ago, even as now, the young labored to raise men to the ideal, which always hovers in the distance, either of the future or the past, to the human soul.

THE TEACHER. The fame soon spread through the neighboring peoples of a great teacher among them. The country now occupied by the Empire of China, was at that time held by a number of petty kingdoms, some apparently independent and some tributary to the Imperial Court. From one of these courts—that of the Prince of TsI, came an invitation to this new philosopher, to visit the kingdom and assist in the improvement of the government and people. Confucius accepted; it being his object henceforth to apply his principles to the sources of influence in society, as well as to his own circle of pupils. On the journey the party come suddenly on an unfortunate man, about to commit suicide. They withhold him and ask his reason. He tells them that his life had been one of disappointment and discouragement; and that he wished to end it thus. Confucius, in a most characteristic speech, dissuades him; assuring him that he had mistaker the object of ambition; that he "must learn to be a common man before he could be a sage," and that "no one who had life, should ever despair."

He was received at this Court in a friendly manner, and spent a year in efforts for reforming abuses and reviving the "Ancient Doctrine." People, however, were slow to change, especially those in the atmosphere of the court, and at the close, the reformer prepared to return to his own country. The Prince offered him as a reward for his labors, the gift of a "town of the third order." which he declined, unless his projects of reform were adopted.

CLAIRVOYANCE.

At this period and on two other occasions only of his life, are miraculous powers related of him, all similar in revealing a species of inspired judgement or wise clairvoyance. A rumor was spread through the court, that one of the old imperial palaces was burnt. Confucius at once designated a particular one. On being asked the reason why he formed this opinion, he answered that it was the palace of an Emperor, once notorious for his crimes—and he supposed this the judgement of

A courier who arrived soon, confirmed precisely the opinion of the sage. IN THE IMPEBIAL COURT.

The preachers, the wise men of those times seem to have been allowed a certain freedom at the courts. As experienced in human nature, they were frequently invited to take part temporarily in the government; and so, accepting none of the profits, they could sometimes redress the abuses of public offices.

Confucius next visited the Imperial Court, more especially with the view of studying the best ceremonial and of seeing how the highest of the Princes administered the rites. The truthful courtesy and humanity of his bearing won him friends from every party. He received the honors modestly, and to a splendid eulogium on himself, repeated to him, he replied, "It is extravagant. I do not in any way deserve it. One could content himself with saying, that I make a little music, and strive to fail in none of the rites."

In the midst of the splendor, he spoke every where of the simple manners of the early kings, and uttered the words upon government and the ideals of man's character, which his people even yet repeat with admiration.

THE OBJECT OF LIFE.

With the grasp of a strong mind and with a searching skenticism and honesty, he threw aside all the usual superstitions of the best minds. He would not even palm off his secret dreams a "Principle of nature" or "Supreme Reason" he may have had, he never thought it worth his while to utter. Of a God, or a future he never spoke. They may have been in his inner soul, blissful hopes to him; but he did not find evidence enough of either, to dare to teach. He only studied the present; the relations of men to one another, and the peculiar nature of the soul; and his conclusion, through a long life. is. that the health and life of the soul, its object and its happiness

Being sick on a certain occasion, TSEU-LOU, a disciple, begged able. It is said, in the book, entitled Loui, 'address your prayers to the spirits and genii on high and below."

The philosopher answered. " The prayer of Confucius is

KILOU asked, if it was necessary to serve spirits and genii? The philosopher said, "When one is not in a state to serve men, how can one serve spirits and genii?"

"Allow me," said a disciple, "that I dare ask you what is

"Not knowing Life," he answered, "how can we know

The associations in nature, which to most minds, call up some longings or thoughts of their own future, in him only awakened reflections on the truths he taught. He stood one day musingly looking at a running stream, until his friends with him asked him why he did so. He expressed in answer, that sensation which the running water seems in all ages to make on the mind—the sense of continuousness. "So," said he 'has the 'Ancient Doctrine' flowed from one age to another, and will flow forever, if we but help it on. Let us not be wise

for ourselves alone, but for others."

After some further travel, he again returned to Lou. The courtiers dreaded the pure teacher, and sought in every way to force him to depart. They at length succeeded in inducing the prince to appoint him to some petty office far below his station; thinking thus to offend him. He accepted it, however and managed it faithfully; explaining to his friends or disciples objecting, that it would be an inconsistency and a mean pride in him, to refuse an office where he could be really use. ful, merely because it was beneath him in rank. While at the court, a courtier of ill character, though high in place, wished to gain him to his interests and sent him a rich present of rice, then almost the money medium of the country. It would be a mortal offence in Chinese usage to send it back, and accordingly Confucius distributed it among the poor; informing the great man politely of the fact. This suppleness, and the genuine courtesy of the man, is one of the most remarkable things about the story of his life.

At a grand dinner in the palace, he was seen eating the grains of the table before the fruit, an offence probably like taking soup last in our day. Of course a universal smile passed among the courtiers at this blunder. The king suspected that there was some purpose in it, and finally, in a very polite manner, called his attention to it. He replied, by forcible discourse which no one could help regarding, on the defective political economy of the kingdom which had neglected the great support of man—the grains, for mere delicacies, the fcuits—and that he thus wished to show his preference.

On another occasion, a prince of dissolute character sought to gain the countenance of the severe moralist to an amour in which he was involved, thinking thus to escape the censure of the people. Accordingly, by an act of unusual courtesy the philosopher was invited to the private apartments of the palace to converse with the courtesan, a woman of conspicuous beauty. He could not refuse and retain any influence over the court, but he came, and according to the strictest Oriental rule, did not raise his eyes or utten a word in her presence; so that she at length retired abashed from the grave man.

In an age of concubinage and to a dissolute prince, hear this advice: "Clothe yourself in your garments of ceremony," said the philosopher; "go before your future spouse to conduct her in all the apparel of your grandeur to your palace!"

"You make much of it," said the king, laughing.

"It is not too much," replied Confucius, " for the action most important in life. The alliance that two persons of different names contract recalls them to their primitive origin; it gives them the same ancestry; it places them under the immediate tutelage of the spirits of the earth who watch over generations; it is the symbol of heaven and earth, whose union produces all things; it brings them near to the Divine Spirit."

"What is the secret of governing?" inquired the prince. Rectitude," said the philosopher; and on being asked to define it, he answered, "I understand by rectitude, that quality of mind and heart, which puts him who possesses it into the happy disposition not only of imagining nothing, desiring nothing, of doing nothing, which is contrary to the light of reason, and to the general and particular good of society; but of thinking, willing and acting in any circumstances, conformably to those lights; proposing the real advantage of the common interest over his own interests, without wishing to make an illusion with one's self, or seeking to impose others."

He was at this time made Prime Minister of Justice. The first act of his administration was to cut off the head of one of the most distinguished courtiers; a man of notoriously bad influence. An envious plotter at court tried to break his hold

the most alluring and obscene plays before him. The minister at once ordered them to be imprisoned and executed, as breaking the great moral law of the empire. Of the office of judges he said, "It is their duty to punish the guilty, but in punishing them, they ought to make them understand that they love them, and that they would be glad from the bottom of their hearta, if it was in their power to dispense with punishing them without invading justice."

His administration throughout was stern and prompt, and he was enabled in the course of it to put a stop to an important

Again the reformer and preacher left the court to walk and teach among the people. Like the great teachers of all ages, he was much with nature, learning and instructing as he walked over the country. In his journey to the kingdom of KIN, his party were attacked by the peasants of Koang, who mistock them for governmental tax-gatherers. They were driven back and delayed; until at length the philosopher went boldly forward; saying to his disciples, "Heaven has raised us up to recall to the memory of men the ancient doctrine of Ouenouang. Do you believe it is in the power of the men of Koang to prevent us from fulfilling our destiny?"

As he drew nearer the peasants exclaimed at once, "They are sages," and conducted them honorably on their way.

#### JOURNEYING AND TEACHING.

From this time he spent the years in laborious journeys to the different kingdoms of China, teaching these truths of a higher humanity, attempting to reform abuses, and befriending the people and the subjects. He was "in cold and hunger, and fastings oft," his life was hunted after by the envious courtiers, and on several occasions he hardly escaped murder or assassination. His lectures were frequently broken up by the soldiery and his disciples dispersed; still in every new place they collected around him, and his faithful twelve, except when duties to their families called them away, were with him always. He visited the kingdoms of Ouei, Tsai, Ye, Schon, and various others, during this time but never appears to have passed the limits of China. At length at the age of sixty eight he returned to his native kingdom. The people welcomed him gladly, and in a short time his disciples had increased to the number of three thousand; but the Government—the Court -which he wished especially to influence, met his plans of reform coldly, and he was appointed to no office. He now devoted himself to his favorite pursuits, music and study; the latter being the careful revision in the Ancient Books of the Doctrine, which he had been teaching orally so many years.

His wandering, homeless life had been sometimes painful to. him. On one occasion, near a strange city, separated from his disciples, he was seen by a peasant, who reported to his friends. searching, that a stranger of noble aspect was walking about near the gates, "like a dog without a master."

"He is right," said Confucius on hearing this, " I have the fidelity of a dog and am treated like one. But it matters not: in whatever manner men conduct in my regard. I shall not depart from the affection which I bear to them, and I will hasten always to do them all the good which is in my power. If I do not receive from my labors the fruits which I would do right to expect, I will at least have the consolation of having fulfil-

In his walks through the country, everything recalled his aspirations and the disappointment of his efforts to elevate men. On a late autumn grain field, a pheasant, almost the last of his kind, is seen eating the few kernels left. Confucius is saddened, and to the affectionate question why?-he replies, "because it is an image of my holy doctrine, and its state to-day. The grain bird represents myself." He traversed a battle mound, waving with the long grass which had grown over the dead. "Nature," said he, in a little poem, still affectionately preserved, "always renews herself. The spring, the autumn. the waters, the sun-but this mound, the general, the soldiers who fought under him-where are they?"

"I have made vain efforts," said he again, "to put men who wish to walk in it, on the way which leads to wisdom; not succeeding. I have no resource but tears."

A sad closing. The great man, disappointed of necessity in the heroic work of life, going out into the great Darkness. And this is all!

### CLOSE OF LIFE.

To his disciples, when near the close of his life, he said, in transmitting his works solemnly to their care:

"It is a long time, my disciples, that you have been attached to me and have recognized me for your master. I have made every effort to acquit myself in my best manner, of the obligations which I have contracted with you, in accepting you for disciples. You have followed me; you have partaken my works and my pains; you have been taught what it behooves man to know, when he wishes to fulfil exactly the duty imposed on him, during his sojourn upon the earth. In the deplorable state in which things are to-day, and in view of the aversion men show every where to the reform of manners and the renewing of the Ancient Doctrine, you ought not to flatter yourselves with being able to recall the mass of men to the practice over the mind of the prince, by sending some actors to represent of their duties; you are witness of the little success which

To his little son, he said, as he felt the weakness of death draw near: "Oh! my dear Tseu Koung! The mountain of Tay-Chan withdraws itself-I can no more raise my head to contemplate it. The piers of the building are more than half eaten away. I have no place to withdraw myself. The grass without juice is dry; I have no more where I can sit down and repose myself. The Holy Doctrine had disappeared; it was entirely forgotten. I have hastened to recall and re-establish its empire. I have not been able to succeed in it."

His last public act was a journey with a few intimate disciples to a neighboring mountain, on whose top he had erected an altar. Upon this, his books—the work of his life—were solemnly placed, and with devout ceremony, consecrated to Heaven.

He then kneeled seriously to each quarter of the compass, and thanked Heaven for its care of him, and of the books of "Ancient Doctrine," and solemnly committed them to the care of the unseen "Principle of Life."

The favorite Chinese pictures of the philosopher represent him in this act; kneeling by the altar, with a bow of light descending from the stars upon his head.

A characteristic trait is related of him in these his last days. An annual saturnalia was going on among the peasants-some festival to the genii of the fruits. The old man could not willingly die without looking on the genial face of human happiness again. He was helped upon a hill to see the merriment.

"I avow," said he, "I have a true pleasure in seeing these good people forget their misery and believing themselves happy

A devout disciple objected, that the people ought to thank Heaven, for their fruits by prayers. "Ah well!" said the old warm heart, "It is in doing this, in rejoicing, that they perform their actions of grace and their prayers."

He still had strength once more to review his works; but after this gradually failed; and as his biographers inform us, on the appearance of the same sign which had preceded his birth—the presence of a wonderful animal, the Ki-lin—he died. His age was 73, in the year 479 before Christ, and 9 before Socrates.

THE SYSTEM OF CONFUCIUS.

The system of Confucius may be described as a system of practical humanity. He stood on a basis of known facts. and taught human duties.

No philosopher, out of the influence of the Christian manifestation, has ever seized with such a grasp on the great idea of Love as the renovator of the heart and the practical life. Except from Christ, no words of purer benevolence have ever fallen from human lips. Nobly confirming the theory, was a life which even the superstitions of a childish age and the mists of twenty-three centuries cannot conceal, as among the most selfdevoting and manful which the world had witnessed. It has lest its natural impress. During these long ages, all that has been of unknown heroism and love, and filial piety and courtesy. among this vast Chinese people, has fed itself from this one man's words. His lightest instructions have become part of the civil law: his maxims are the precepts of religion: his life the Divine Ideal, to which all in the empire who aspire after the true and good continually struggle. The discouraged death, the sad defeat, as it seemed then, and seems always to the sufferer for goodness, has become a triumph in the eyes of the

# CAUSES OF SOCIAL CRIME.

The Springfield Republican, in deducing the lesson of certain recent cases of crime in high social circles in New England, thus clearly indicates one important defect in our present social system:

The flagrant cases of social crime have not grown out of the religion of New England, but they have grown up in spite of it. and have indicated a powerful motive to evil lying deep down in the heart of society, unrecognized and uncomprehended. The native depravity of the human heart gets the credit of it; and that there is depravity—turning aside—in it, there is no question. But why should it take this direction? If there be any fact demonstrated in physiology, it is, that out of door labor, and the quiet flow of rural life, are peculiarly favorable to the healthful repose of the most powerful passions of our nature. Why, against religion, against careful family loves, or selves—the "natural" and the "spiritual"—necessatraining, against Sabbath school and pulpit education, against abundant moral light let in at every avenue of the soul from childhood, and against the natural influences of rural callings, plain food and country air, does crime develop itself in this direction?

Our answer to this is that country life has not excitements enough—that mind is not sufficiently fed with fresh impressions and stirred by pleasant emotions. It is too much a life of strict restraint and isolation. It has no relish, no zest, no ministry to the sensibilities, no pervading social atmosphere, no institutions of social intercourse. It is all working and eating and sleeping and going to meeting. We state this broadly, and probably without sufficient qualification; but what we mean is that we have too much of this kind of thing, and not enough of those influences which sweeten labor and give beauty and relish to life. However safe and pleasant this kind of life 'may be to many, there are always individuals in every rural community for whom it is not enough. Now we deny that these are the worst people in these communities, They are people of active minds, quick susceptibilities, fine sympathies, tastes that reach out towards good and beautiful things, and restless imaginations. They are not debauchees. They are not stupid asses who plod along their steady way like the oxen which they follow. They are not misers who remain unquestioned in the church to which they are always grudging and niggardly contributors. They are men and women capable of the greatest good, and the most beautiful virtue; but whose uneasy natures do not find in the life in which they are placed the food which they crave. . . . We have no excuses, we have no justification for these people; we have no word but the word sin by which to characterize their acts: but we have an explanation. In the lack of excitements and satisfactions which they crave, their imaginations become active with relation to the objects around them, their sympathies are awakened toward each other, and in the place of a free, open general and generous social life, they institute secret meetings and stolen interviews; the stress of temptation bears them beyond their depth, and before they are aware, they have sunk heneath the overwhelming waves of sin. Then comes the discovery; the world is horrified, the church is scandalized the peace of families is ruined, the hopes, prospects and happiness of two hearts are blighted, and then the world moves on again,

[Query: Have not the restraint, isolation and lack of proper amuse ments, in New England life, in a great measure, grown out of its harsh theology ?]

The Spiritual Age.

Progress is the Common Law of the Universe.

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

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SPIRITUALISM IN RELIGION.—NO. XIII.

REGENERATION (CONTINUED.) It is the supposition of many, that all which is necessary to produce the noblest manhood—the Divine Humanity—is the cultivation of the various faculties of the mind, or to speak phrenologically, the development of the several organs of the brain, to a condition of evenness and harmonious action—the higher sentiments, as conscientiousness, benevolence, veneration, causality, etc., holding in subjection the lower propensities. This idea is often deduced from a superficial application of the science of Phrenology. It is true that such cultivation will make a vast improvement upon men as they are, and all efforts in this direction are to be heartily encouraged. But it is also true that the highest possible culture of the "natural" or selfish man will result in but a refined animal-not a spiritual or divine man. Refined, prudential selfishness may indeed be far preferable in its manifestations to gross, unrefined selfishness; yet it is the same thing in essence after all. It should never be mistaken for the higher motive-force of which man is capable. The difference is that of a discrete degree; it is radical and eternal; it is the difference between heaven and hell. Self-love, gross or refined, is hell; divine love is heaven.

The idea that the natural action of certain faculties is necessarily unselfish and incapable of being raised to a higher degree, is a mistake. This any one can see, by a careful introspection. Benevolence, for example—the exercise of which is by many supposed to be necessarily noble and divinemay obviously be employed for very selfish ends--as when one gives in order to secure the praise of others; or with an expectation of buying his own soul's salvation; or to get rid of importunities; or for the mere pleasure of giving; or to put an end to the suffering which pains our sensibilities; regardless of the good of the object of our sympathies. Even veneration, or the love of worship, may be exercised selfishly-as when people give themselves up to the pleasures of religious ecstacy in devotional meetings, etc., merely because they "enjoy" it, and not because it is the wisest use they can make of their time. So of all other faculties: they may be but the instruments of an interior affection which centres and ends in self. however polished by cultivation; or the same organic powers may be employed by that nobler love which forgets self in supreme devotion to the absolute Right and the universal Good. Let it be noted that no organic power or faculty belonging to human nature—not even those which are deemed cessively higher and nobler planes of action, as man ascends the ladder of progress. In order to ascend he must of course let go of each lower round as soon as it has subserved its purpose of elevating him within view and reach of a higher. This is true spiritual progress; and it can be made only by those who literally die to self, to the world, and to sensuous pleas-

The clear mark of distinction, then, between the first or 'natural" man, and the second or "spiritual" men, is, that the first says, or feels, " My will be done," while the latter says, feels, and acts, "THY will, O God, not mine, be done."

The process of regeneration being, as before remarked, a gradual and not an instantaneous one, these two opposing rily for a time co-exist and co-act in our consciousness. Hence the universal experience, at least of all spiritually growing persons, of an internal warfare and conflict. "What I [that is, the spiritual self | would, that I [the natural self | do not: but what I hate, that I do." The "victory" comes when the lower self is overcome and (not merely controlled but) put off. and the spiritual man becomes complete in every faculty. And this will be sooner or later, as our spiritual growth is rapid or slow-or as we cling with tenacity to selfish, sensuous and external things, or yield them up for the unseifish, the spiritual, the eternal.

In some instances, the quickening of the spiritual life, or the regenerative process, is manifested early in childhood, and advances rapidly to maturity. It might be so, doubtless, in all cases, were all equally well born and well circumstanced in their early years. But too often these tender plants of the inner life are nipped by the cold frosts of harshness, selfishness, and impiety in the atmosphere of home, or are choked by the rank outgrowths of some inherited and cherished evil, and so have but a feeble existence, or wholly disappear. In the latter case, the soul's garden becomes but one wild waste of brambles, and noisome weeds, and poisonous fruits—the lurking place of serpents and all loathsome things.

The outer world is but the symbol of the inner. Whatever any one who has ever attempted to cultivate a garden, or to raise a patch of "natural" earth to its highest condition of usefulness and productivenesss,—let any culturer of the soil but trace out the analogies of the process in himself—study with a great truth of the necessity of a regeneration ever illustrated depth which have been given to this son of spiritual faith." before him.

Beautiful and useful in their degree as are some of the "natural." spontaneous products of the earth—the forests, the wild grass, the many-tinted flowers—yet the ruthless axe, and the devouring fire, and the cleaving plough-share, must sweep away and bury all, before the new and better can appear. And the more luxuriant the growth of worthless things, the richer the soil, and the greater its capabilities of higher products.

With these meagre suggestions, which by no means exhaust the subject, it must be left to the reader's own reflections. We would merely add, that we see not how any really earnest and truly spiritual believer in progress can be content to rest short

result in the atter extinction of all selfish loves, and the spontaneous activity in their stead of all pure and divine impulses, seeking only ends of wisest use and highest good. This is the Divine manhood: this is God manifest in the flesh. For this every aspiring soul yearns, "waiting for the manifestation of the sons of God."

Are we told that this is but "Old Theology" in one of its most offensive features? It matters not to us how old it is, nor how offensive, if it be only true. Truth is always old, and always new. And this we find to be a truth written upon the human constitution, and corroborated in the best spiritual experience of all the past, as well as in the analogies of external nature. Being a truth, it is part of our Spiritualism. We cannot change it if we would, and would not if we could.

TROY LUNG AND HYGIENIC INSTITUTE.

In these days, when the most ignorant pretender can puff himself into notoriety, it is difficult to distinguish the claims of genuine merit from the assumptions of charlatanry. Above all is this true of the medical profession. The mystery which has been thrown about the healing art for ages past, has served as a cloak which might cover the shallowest ignorance, or hide the most arrant quackery. A recipe in mongrel Latin has procured for the sick man, what, for aught he knew, might be a brown bread pill or a dose of virulent poison. Blindly the dose has been swallowed; and whatever ill results ensued the sufferer has ascribed to the disease, not to the blunder of the doctor. If there was vitality left in the patient, a new experiment followed: to be repeated indefinitely as circumstances might allow. If persistent nature held the breath in the body in spite of pills and potions, the credit was all the doctor's but if disease and deadly doses finally carried off the victim, it was "a case baffling the eminent skill of the physician"-of course there was no chance for blame. Thus stupid empirics or consummate quacks with "M. D." appended to their names have stood a fair chance with gifted men and careful students of the human organism. This professional craft is a trick of aristocratic power to

shield itself and keep the masses in ignorance and subjection. But the spirit of modern progression is opposed to this monopoly on the one hand and blind subserviency on the other. It is beginning to be felt that a man has a right to know in whom and in what he trusts his life. The mysterious "R." "Q.S.," etc. are no longer regarded as infallible signs of wisdom in him who scrawls them for the anothecary; and a man must show some other credentials than an Allopathic diploma to establish his right to ticket us to the next world on the mercurial express train. We demand common sense first; then, that peculiar aptness which makes the doctor such, as it were by instinct. All the medical schools in the world will not make a physician of the numskull; nor even of the man of talent whom Nature never designed for such a purpose. Some persons are born to be doctors-have a natural gift for the healing art-as others to be poets or musicians. Such a person is Dr. Andrew Stone of the Troy (N. Y.) Lung and Hygienic Institute. He enters into his work with a zest derived only from a love of the proprofession and a genuine satisfaction in doing good to his fellows. He is something of an enthusiast, as is every man whose natural genius inspires him in his art. With a regular education in the Allopathic school of practice, he has had the courage and good sense to discard its absurdities and adopt a method of his own, such as an experience of twenty years has confirmed. The success which has followed his practice has been such as to commend him to the confidence of all who may need his services. There is a class of diseases developed by our grossest or most animal—is to be annihilated; but on the con- climate and modes of life, among which are affections of the trary each and every one is to be raised from lower to suc- throat and lungs, which Dr. Stone makes a specialty; and it is for the treatment of such complaints that he has established

> The writer of this is one who has enjoyed the benefits of this Institution; and he feels that he shall not be obnoxious to the charge of newspaper puffing, in paying this voluntary tribute to true worth and professional skill. We have a higher object in view-that of calling the attention of invalids to this Institution where they may feel confident their cases will be met with a rational treatment which will ensure relief, or effects cure. whenever their complaints have not passed beyond the reach of

> Yet the doctor does not profess to work miracles. He prescribes a judicious course of hygienic treatment, which if faithfully followed, restores the energies and renews the functions of the organs; thus establishing health by eradicating disease, not transferring it from one organ to another, as is done in many of the old modes of treatment. Those invalids therefore who are disnosed to use sensible means in a sensible way to restore their health, are confidently referred to Dr. Stone as a safe counsellor, and to his Institution as affording the means desirable for securing to them that first of earthly blessings, sound health.

# T. L. Harris in London.

Rev. T. L. Harris of New York was most cordially received on his first introduction to an English audience, as will be seen from the following paragraph, which we copy from the British Spiritual Telegraph of June 1st:

"Mr. Gilbert's lecture was delivered on the 23d of May at the Music Hall, Store Street, Bedford Square, London, and was attended by a large and influential audience of the leading inquirers into the truths of Spiritualism. The lecture was listened to throughout with marked attention, and was illustrated by several enlarged copies of the remarkable spirit-drawings of which the lecturer gave a description, and showed the inner meanings which each contained. The whole lecture was of a deeply religious character, and insisted on the aids which Spiritualism would give to science and art, when the mind should be fully embued with the inner teachings with which it is surround-

"The Rev. T. L. HARRIS, the wonderful spiritual poet, and teacher. of New York, was introduced to the audience and took the chair amidst exists in the one, exists correspondentially in the other. Let the enthusiastic greetings of the audience. His presence is a remarkable one, bespeaking the deep spiritual gifts of his soul, and when at the end of the lecture he was called forward and spoke some burning words, the audience was, as it were, electrified by his deep-souled utterance. The strongest wish was expressed that he would not leave Lonteachable spirit the "lessons of nature"—and he will see the that we too, on this side of the Atlantic, may know the height and

# The Discussion at Winsted.

We have received a copy of the Winsted (Ct.) Herald containing a partial report of the discussion lately held at that place, between Mrs. C. M. Tuttle, or spirits using her organism, and Elder Miles Grant.

The spirits appear to have maintained their positions with readiness and ability, while the Elder discharged over again his accustomed vollies of scripture texts, and reiterated his naterialistic arguments. The Elder's boast of his power to control the demon, by the help of the Lord,"-to afford opof such a thorough, practical, experimental renovation, as shall designed—seems to have proved a signal failure.

EMMA F. JAY BULLENE.

It will be remembered that some time since Mrs. Bullenewho was regarded as a bright particular star in the constellation of trance speakers-left the sphere of a public minister delivered a very able and effective eulogy, in presence of a a lengthened discussion : large assembly at the West.

A friend has placed in our hands for publication the subjoined communication, addressed to Mr. and Mrs. O'C. on the occasion of the removal of their little child:

MOST ESTREMED FRIENDS:-Having been this afternoon informed of your affliction, in the removal of that little bud of immortal beauty. so recently entrusted to your care, I could not deny myself the painful pleasure of contributing a few sunbeams of consolation, that may steal, all unbidden, into your weary hearts, to dry up the chilling dews of consecrated grief. It is sweet at such an hour to give expression to our grief, for sighs and tears are indeed a luxury to the overburdened

But, fair young Mother, though the death angel has entered the newly adorned garden of thy life, and plucked the tenderest bud of affection, he has not left thee desolate. Nor can earth ever rob thee of the wild untold joy that has thrilled the silvery chords of thy maternity and filled thy being with strains celestial, that-with sacred memories of native grace and uncorrupted life-even now float through the dim | ties, and condemn all laws and usages which deny this. We claim for aisles of the unfolding affections. Stay not those tributes of undying love, woman the right of free speech, of suffrage, and of just compensation for when thou hast poured out the first gush of bitterness on the bosom of him who shares thy sorrow, thou wilt look away to the land of own person, and utterly deny the right of any husband to force upon changeless beauty where ministering angels fold in fond embrace the his wife the sacred duties of maternity against her will." form of thy treasured one. Be comforted, then, for that little bud shall bloom for thee in the Paradise of the angels.

And thou, fond Father of this lovely flower: The heart may bleed for the absence of an object so idolized, but thou canst not mourn as without hope, for the angel voice of that little one shall find an echo in thy soul; and the sweet. soft strains of its pure seraph love, shall linger like incense around the censer of thy life. And still there remain two other loving, waiting hearts, that seek to fill the chasm of blighted hopes and joys, with flowers of amaranthine hue,

Whose morning rays reflect the light divine-The fadeless glory of some angel shrine: By these the heavenly graces smiling stand, While Love and Wisdom clasp the mourner's hand.

And voices chant through viewless air, He is not dead, but gone before; His angel presence lingers here Your bleeding, aching hearts to cheer; And bid the star of Hope to shine, With light, and love, and joy divine. No fond caress, no silent tear, Shall ever be unheeded there; In raptured strains of bliss above, You'll listen to the words of love; In lute-like tones, just heard below,

Then rolling on in ceaseless flow .-See! seraph forms unnumbered wait To ope for thee Life's pearly gate: Thine angel babe will there be found With life and joy immortal crowned.

Emma F. Jay Bullene.

EVIL SPIRITS.

A correspondent, in another column, offers some suggestions on the manner in which evil spirits should be treated. Equally mountain, a cavern, etc., was led to a railroad, where she exclaimed. with the writer, we are unable to see how the mere fact of transition to the spirit-world, should change our duty from love man!" to hatred, as regards the debased and sinful of our race. Those religionists who believe so intensely in the utter depravity, malignity and hopeless perdition of all this class, no doubt shall soon reach the ebbing wave, but 'tis very doubtful still have a great lesson of benevolence and brotherhood to learn. Those who have any real love for the sinful in this life, will not lose it when they leave the body. And there is a vast difference between converse with such beings, when they come in our way, for the purpose of elevating and saving them, and "seeking unto" them for amusement, curiosity, or any and better. elfish purpose.

But we should dissent from the conclusion, which seems to be implied by our correspondent's language, that duty | new step in improving the engineer. It will not do to assume these signs of prog ever requires of us to desire or seek for direct intercourse ress in the material as measure s of real worth. With all these, man with this class of spirits, even for their good. Ceatainly, may be bankrupt still. Give the grasping farmer "all the land advinwe should avoid voluntarily submitting ourselves to their in- ing his," aye, the whole earth for his pasture and the ocean for his fluence, or in any way lowering ourselves to their level. If pond, and he is a pauper still, until he learns that true progress is they manifest themselves unsought, (as we believe they sometimes do, either of their own accord, or under the control of those who are higher.) we should show them all the kindness Infamy, political and social, stamps the age; and the means are not and sympathy which is due to the erring, and endeavor to wanting to thrust these unpleasant facts upon us. The Newgate Calawaken in them the slumbering germs of good. For aught endar is suspended, but the New York Tribune and other "family we can see, the power of love may be as potent for salvation after as before the dissolution of the body. At least, in this is the only hope: bitterness and hatred can neither save them nor benefit us.

But let it not be forgotten that by the great power of silent influence, constantly exerted, mere than by our words, we help to nurify and exalt all around us, both in and out of the body; and we do this just in proportion as we become pure ourselves. The surest way, then, to redeem the inhabitants of the spirit-world is to redeem those of this-and our own spirits to begin with.

# Rev. J. B. Ferguson.

We learn from the Nashville, (Tenn.) Giz ette that this able advocate of spiritual truth suspends his labors in that city during the summer months—the hall in which he has spoken being under repair. He is to spend a month in Memphis. The Gazette speaks of him as "one whose rare gifts and effective services in the cause of Free Enquiry and the true progress of man have won for him a place among the first men of our

"A man of clear and accurate intellect, combining an amiable and attractive manner, with a high sense of moral right, a rich store of knowledge, gathered by long and thorough research, it is a pleasing of its illusions, thus making life to seem and to be of vast duration. privilege even to listen to such a teacher. His friends who have marked his course for years, think he has few equals and no superior: consequently they feel a sense of deep loss even in temporary absence. We rejoice, therefore, to learn that they will procure for him a new hall, and that his instructive and popular lectures will be resumed in our city in early Autumn. May a just appreciation attend his devoted

THE POPE AN UNRELIABLE MEDIUM. -It is stated that during the sickness of the late king of Naples, who has recently deceased, the Pope sent him an account of an interview he had recently with the deceased wife of the King, who told him that she made intercession with the Virgin Mary, and reeceivd from her the most satisfactory assurances of her husband's restoration to health. This intelligence, together with some reliques of St. Januarius and other saints, which are said to possess important medical influence with the sick, which the Pope had also portunity for the exercise of which, this meeting was specially | forwarded to him, and upon which he lay all the time, gave him a faith in his ultimate recovery which nothing could shake.

THE PROGRESSIVE FRIENDS.

The Yearly Meeting of this body convened at Longwood, Pa., May 29, 1859, and continued in session four days. The attendance was large. Among the speakers present were T. W. for the no less important duties of a wife and mother. Many Higginson, John Beeson, E. H. Cortes, J. H. W. Tookey, Almay have regretted the necessity that removed her from the fred Love, J. A. Dugdale, etc. "Testimonies" were adopted. place she filled so gracefully and so well. It will gratify all as usual, relating to several topics of public interest and quessuch persons, and her numerous friends, to know that she still tions of Reform, as Spiritualism, Indian Wrongs, Use of retains her powers, and occasionally comes from her retirement Tobacco, Treatment of Criminals, Marriage, War, Temperto exercise them in public. We learn that on the occasion of ance, Sectarianism, Slavery, Education, Caste, etc. The folthe physical dissolution of of the late Postmaster General, she lowing is the testimony on Spiritualism, which occasioned

> "While many of our number have had no opportunity for personal investigation into the alleged phenomena of Spiritualism, we can yet agree in admitting the increasing importance of the investigation. It is useless to oppose, by ridicule or bigotry, a belief which has taken so strong a hold upon many of the most intelligent and virtuous portion of the community. Lamenting the delusions and errors which often accompany it, as they are apt to accompany new ideas, we cannot but be grateful for the power it is exerting to break up sectarianism, enlighten individual minds, and elevate the lives of many. To remove the terrors which superstition has thrown around death and immortality, is a task worthy of the joint efforts of men and angels."

On Marriage, the following was adopted:

"We regard Marriage as an institution sacred and divine in its ends, but too often degraded by the sensuality and tyranny of man, and the dependent position of woman. We renounce the idea hitherto asserted by church and state, that man is born to command, and woman to obey. We hold to absolute equality of the sexes, as to rights and dufor labor. Especially do we claim for her the supreme control of her

The proceedings are to be published in pamphlet form.

We have received a copy of the "Constitution of the N. E. Union University Association, with the Report of the first convention held at Marlow, N. H., May 24 and 25, 1859; with extracts from the addresses of A. B. Child, M. D., and Prof. J. L. D. Otis,"

# Boston and Vicinity.

R. W. Emerson on Works and Davs.

Mr. Emerson, at the Music Hall, on Sabbath morning, June 12th, introduced his lecture by quoting the title of an old Greek poem, written by Hesiod, "Works and Days."

The poem, he said, had had its day, and contributed its share to general culture. He would borrow its title only, as a text for a lesson for this day and hour. He then enumerated various improved implements of labor, inventions, discoveries, etc., by which it is usually thought life has been enriched, all of which he called only an extension of the senses of man,—the cords of sympathy between eye and hand.

In contrasting this advanced state of the arts with the days in which our Fathers lived, we pity them as being slow; and have the feeling that life was not half lived by them-of our discoveries we are inclined to say as Liebnitz said of those of Newton, "They are more than all that was known before."

Steam, the enemy of space and time, is one of our main reliances. but "greater works than these" shall it yet do. Lord Eldon once asked Lord Thurlow if a machine might not be invented with which to draw bills of Parliament. We may yet see the satire then intended. fall short of the fact.

Caoutchouc, the use of which puts every man on a footing with the beaver and crocodile,—the telegraph, that power that seems to be taking the intellect in hand and shooting its first thought through the unwilling brain,-these and other wonder-working powers, making day of night. and space of time, remind us of the old lady who after being shown a "God's works are great, but how much greater are the works of

We extend ourselves, and call it progress. Like the old farmer, we wish we owned all the land adjoining ours.

Much will have more. Tantalus has been seen again. He thinks he

The right sort of men and women are questioning this proud artillery of tools in present use. They have become aggressive. The fine house and furniture being with them a task for life. They are to be taken care

The reputation earned at a cost must be sustained at a still greater cost. The man who writes one good book must write others as good.

The question comes, What have all these aids done for mankind? We turn from the greatness of art to the paltriness of man. Every new step in improving the engine, lessens the demand upon the inthe m aking much of what we have; - the acre of ground, the indi-

The great brain fed from the great heart, you shall not often find. newspapers" supply its place.

After this review of the poor thing we make of life, with all these adjuncts, and the consequent hurry, bustle, and toil, do we not see that only the Day is worthy? How each day fits itself to the mind! Any holiday communicates its peculiar color. All days that have been lived as days, have done much to dispel the illusions of life. The day of holy time in the country, white with the religion of a thousand years! The cathedral music of history breathes all through it an uplifting, silent psalm. Days, such as these, are made on a loom, the warp and woof of which is past and future time.

We make life little by repeating the lives of others. We must have our mirrors, carpets, pictures. The Indian must have his glass beads. 'Tis pitiful, the things that make us poor!

With the earth for a cup and the skp for a cover, is not nature perpetually offering its rich bounty for our daily aliment? That vexed clay of which our brothers moulded their lives, was not

Parian or even porcelain, but the hard flint of to-day. We have time enough to do all that we can do. Red Jacket told the complaining, busy idler, "You have all the time there is."

Write it in your hearts, every day is the best day; every day the doomsday of your soul! A German poet has said, "The day is unmeasurably long to him

who knows how to value and use it." Live so that you may not say, a day is gone! but, I have lived a

Fidelity to the purpose, to the opportunity, to the moment,—that is the secret of long life. Keep life in harmony with itself. Strip time

Rev. T. W. Higginson is expected to speak at the Masic Hall, (in Rev. Theo. Parker's desk), on Sunday morning next, in support of the claims of Modern Spiritualism.

Dr. ATKINS' HEALING INSTITUTE. - As will be seen by advertisement in this paper, Dr. Geo. Atkins has opened a new Healing Institute in this city. Dr. A. has practiced as a medical clairvoyant, with a good degree of success, for several years; and claims to have provided himself with unusual facilities for the treatment of all forms of disease, and for the care of the sick, at his new establishment.

The meeting of Spiritualists desirous of a deeper religious culture, called at Bromfield Hall, last Sunday, was largely attended, and an encouraging degree of interest manifested. Another meeting will be held at the same place, on Sunday afternoon next, at which some plan of fixture proceedings will be proposed.

The further discussion in the Boston Conference, on the benefits of Spiritualism, on Monday evening of last week, though animated, elicited tittle that was novel, either pro or con. The same subject was continued for another evening.

# Rew York and Vicinity.

Tuesday Evening, June 14th.

Question: Are all mankind created equal? tached to the word create, is unimportant. The inquiry is, are we placed here on this earth, men and women, of all nations and tribes, with the right to claim a substantial equality? In many respects we know that we are not equal. We are not equals of each other in size, strength or intellect. But do these, after all, constitute the real essential man? Lying deeper than these is his more important attribute, his capacity for happiness. It may be impossible to demonstrate the equality of mankind in this respect, but it is also impossible to show that they are unequal. The presumption is that on this plane, with all the variety of physical and mental structure, the human family are equal; and if so, the impartiality of God in making us thus to dffer, is vindicated. Corresponding to man's relation to his Maker, on the one side, are his relations on the external plane to his fellow man. The question here is, are all equal in their rights? Have all the equal right to freedom of thought and action? If any one has a patent authorizing him to lord it over his neighbor, let him exhibit it. On going behind the organization of governments, it is readily seen that all stand on one common level. In these two respects, then, which form the very essence of his life—his capacity for happiness, and his equality before God in his relations to his fellow man-all mankind are equal. Still, men are very diverse. One has a talent for music, another for poetry, another for mathematics, and others lack these endowments. But who can say that these last have not a compensation? Each individual fills a particular place in the grand edifice of humanity, and his tastes are wisely in accord with his capacities. The African race, intellectually, happiness and also of misery—they are in advance of us; while two or three generations of culture would do much toward bringing out the front head of the Ethiop, and making him our equal in intellect. In a less degree, there is the same difference between a white of the North and the South. The North is intellectual, the South affectional. Though the life of the Southron may not be externally as correct as that of the Northern man, he lives more in his heart, and is less selfish and more generous and brotherly by nature, than the man of the North. The difference between men may be thus illustrated. Suppose each one to be made up of a hundred gems, selected from an infinite storehouse, so as to admit of infinite combinations, no too gems alike, but all of equalvalue. Each man and woman of whatever race would thus have a hundred; and though different from all the rest, would be equally rich; and though retarded in development by diverse circumstances here, might rely on a sure and perfect growth hereafter. Mr. Tucker: There are many phases in which to consider this ques-

tion. Man is composed of finer elements than the things around him. His structure differs in different climates. In hot countries his brain and muscle are grosser, have less density, and less essential fibre. In temperate climates they are compact and strong. The dissection of brains in north and south and central Africa, shows, that this compactness increases north and south in a regular ratio on leaving the equator. This led to the theory, that man, being but a higher order of animal, and heat the generator of life, originated in hot climates. and obtains his maturity on passing into higher latitudes. Extreme heat and cold seem to produce the same effect on the human organizations, so that on going into the frozen zone, we find men imperfectly developed as in the torrid. He thought men could not be regarded as equal.

Dr. GRAY: The terms of the question mean more than would appear on their face. We know we are related. Is there any sense in which men are equal? Ancient and Modern Spiritualism both say, in one important particular they are. All are the children of one common Father. There is a difference between spirit and mentality. Spiritually we are all equal; demonstratively we are not. But who shall say that in the great future, we may not be? Take a circle one hundred miles in diameter, cut out a rod or an inch of it, and it would be declared a straight line, though in truth it is the segment of a circle. So with man. Take only this little point of his life, and it seems unequal. But all eternity is before him for development. Each man is a wheel, or a pin, or some other part of the great structure, all of which are indisnensable; and who can say that one is better than another? Take Dr. Orton's scale of capacity for happiness, and who can say that men there are unequal? An ancient Spiritualist, Ezekiel, asks the same question, and answers it in the same manner. The Lord our God is equal; his ways are equal. He must claim also, that all men are equal in uses. That man's folly, and that one's wisdom, are equal in the great scale of creation. Take the current and the peach. There is no ratio of comparison between them. The peach is a peach, and the current a current. Each fills its appropriate use. No two human beings are any nearer alike than these. Each fills his place, and in order to estimate him it is necessary to follow him through eternity. Take Socrates and Jesus, our best exemplars. Their hearts were called out more fully toward the sinner, even, than the saint. As to spirit, then, we are equal, but in demonstration, some are earlier, and some are later.

Mr. INNIS: We are not created yet, but are in the process of creation. Our capacity for happiness still lies back in the germ. In one respect we are equal, in the power of possessing our souls in peace. Wealth, power, intellect, are unsubstantial, the quiet of the soul is real. Men feel within themselves that they are equal. Though not alike, it is not with them a cause of complaint. If one sees that another excels him in one particular, he sees that in some other thing he himself excels.

Mr. J. F. Coles: When compared with one another we are unequal: but when compared with himself, man is equal. His manifestation may be just as perfect for him, as another's is for him. A twenty pounds weight and one pound weight, are unequal, and still each may be equal and perfect for its use. The same with the northern and southern man. The one may be as perfect on his plane as the other on his. Change them about, however, and the northern man, with his firm texture and active mind, works himself into a fever, while the southern man starves because he cannot endure our nortnern labor. Nature or providence is wonderful in its compensations. The poor cripple and the sickly are endowed with patience. The doe while she is rearing her young loses the scent which enables her to be tracked by the dogs of the hunters. The clumsy cuttle-fish is provided with an ink-sack which enables it to envelop its pursuers in a cloud, in the obscurity of which it escapes. The negro sings and rejoices his heart, even in slavery. And what advantage would it be to us if we were all alike? If we were all Shakspeares, who would there be to read our poems? Each one would be obliged to read his own, and do his own admiring.

Mr. BRUCE: He had recently read the reports of some teachers in Boston, who stated that there was no perceptible difference in the talent exhibited, or progress made in learning between their white pupils and their black ones. Some years since he belonged to a society where a black man was a member, who was equal in talent to any of the other members. Once he had some slave property fall to him New Orleans. \*There is now in this city a black man to whom he gave his freedom, and hundreds could testify to the capacity of that man, that it is equal to that of whites in his grade of life.

Mr. Tooney: The question of equality is one difficult to reach. In looking at the anatomical structure of races, two points are established. viz: unity and diversity. The great difficulty is to harmonize the diversity. All have brain and muscle, but much depends on quantity and quality. With the most ardent desire to recognize the equality claimed, he found great difficulties in the way. The offsets or compensations of nature had been spoken of. Look at the flying-fish. It no sooner escapes from its enemies in the water, by means of its wings, than it is pounced upon by its particular enemy of the air. But in the social conditions of life he must acknowledge that these offsets produce something like equality. Inventors, for instance, are protected special laws, but are generally obliged to spend all they earn in defending their rights under them. If a man marries a handsome wife, it is equalized by jealousy, or comething else following in its train. Jefferson doubted whether the domestication of the horse had been a benefit to man, inasmuch as the horse has been made to do the work needed to be done by man himself, in order to properly develop him and keep him in health. As to equality between man and woman, Mrs. Farnham takes the ground that woman is superior to man. Chemically it is demonstrated that she is inferior. The blood is less rich, ration and spirit-intercourse, can, with any consistency, refuse fellowand the clog of adipose matter more frequent. Spiritualism, he be- ship, merely on the ground of a belief in modern inspiration and spiritlieved, would give us the key for the settlement of all these questions.

Mr. Fowler: We are equal and unequal. We are equally born helpless; and equal in our claim for our cup full of happiness. This is true of man, male or female, black or white. All are equally en-Conference at the Lyceum, Clinton Hall, Astor Place, titled to be surrounded with things necessary to happiness. Whether this is practically true, he could not say. This much we know, that none of us are happy; our cups are often brimming over with miserv. Dr. Orron: In the discussion of this question the meaning to be at-Might is right among us. Tyranny and monopoly rule. He must deny that the Southerner is a man more noble than the man of the North. The widow's mite is of more value than all his generosity, based on abstractions from the unpaid labor of others. The standard of right and wrong, instead of might, must be set up among us. J. a. o.

# Correspondence.

"Evil Spirits"—How should they be treated? The following quotation is an extract from a late number of Arthur

"From the beginning of that insane infatuation, miscalled spiritualism we have, at intervals, lifted a voice of warning it, and in terms that no reader could mistake, denounced it as an evil and dangerous thing. We gave to the phenomenon sufficient attention at first, to enable us to decide upon its origin and tendency; and from that time no phase thereof presented itself, which in any way, caused us to waver in opinion. All we heard, saw, and read, was but corroborative of our original conclusion, that evil spirits were operating more ultimately on human minds producing delusion, infatuation and insanity; and thatto come, voluntarily, within the sphere of their influence, was one of the most dangerous experiments to which any one could subject himself."

I would most respectfully ask T. S. Arthur who he imagines these evil spirits to be, about whom he speaks so knowingly? Were they not once his human brethren? And if so, I should like to know, if some of them, perchance, may not have been his relations, more or less remote. is far behind the Caucasian, but on the affectional plane—the seat of If not his, they must be some person's. How many of them does he suppose were once inhabitants of Pennsylvania, or of his own city of Brotherly Love?" They must have lived somewhere on earth, and he in common with all other Christians, labored and prayed to make them better while here-and a noble work has he done in that direction-Having read his Home Gazette and Home Magazine for many years. and his other writings, I can bear a good testimony to brother Arthur's usefulness in this respect. Why, I would ask him, has the fact of their having passed into the next life, occasioned him suddenly to lose all sympathy for them? Is he now afraid of them? Missionaries often go among heathen so ignorant and degraded, that they risk being murdered and perhaps eaten up; yet they go bravely in the commendable cause of blessing their fellow creatures. Miss Dix went amongst the most hardened Penitentiary convicts for their good, with a stout heart, trusting in God. Did Jesus fear to encounter the evil spirits of his ime, either in or out of the body? Did he not descend to the lower earth to preach to the spirits in prison? Suppose Mr. Pease had feared the drunken rowdies, and abandoned desperadoes of the "Five Points," where could have been that immortality of honor in which his name is consecrated for all ages?

This want of sympathy with the degraded and fallen, did not mark Christ's life, nor has it been a characteristic of the most noble and heroic missionaries and martyrs. It was a trait of the self-righteous 'scribes and pharisees," whom Jesus often rebuked.

Again we would ask in all earnestness-Who are these evil spirits? Suppose it should be found to be those whose neglected and uncared-for childhood constituted the sin and reproach of the society in which they lived. How much early neglect, and grinding oppression, and cruelty, and injustice, and want of all human sympathy and fellowship, think you, has it taken, to make them what they are? I for one would propose a missionary society for these evil spirits. Let us all renew our old sympathy for our evil brethren-which death has so unaccountably and strangely broken. Who will join this benevolent mission? We struggled and prayed for them on earth-why should we curse and bandon them now? Suppose our belief that God had done so, should turn out, upon further investigation, to be a dreadful mistake, after all—born of our poor human pride and self-conceit?—In what a ridiculous position would it place us before God and the angels, and even in the sight of our erring fellow mortals?

Our intercourse with evil spirits may be dangerous and perilous, as Mr. Arthur supposes, but what noble heart, putting his trust in God, would not encounter all this, in a good cause?

This very danger, and pressure of evil spirits about our world, and upon humanity, is it not, if real, a call, "trumpet tongued." from God himself, upon all the good and true of our race, not to permit any further augmentations of their numbers from this life-and to take prompt neasures to mitigate the malignity and evil of those already there? Let us face this new danger, like brave, true men, and see how we can avert it. Let us discover our duty in this behalf.

Our American nation has been at great pains and expense to open up intercourse with China and Japan, that we may civilize and enlighten this portion of our race. And, behold, God has permitted an intercourse to be established, at our very doors, with innumerable millions, hitherto separated from us by a dread, impassible gulf. They are brought thus again within the reach of our love, our sympathy, our kind acts, and our useful instruction. This great universal movement cannot be "disorderly"-the hand of God is in it for a great purpose. Let us be careful that our pride, or ignorance, or self-love, does not blind and mislead us from the path of duty, under these new and altered circumstances. I was formerly a zealous Swedenborgian, but I now believe that all our highest and best interests are identified with, and being carried forward by Modern Spiritualism.

New Brighton, Beaver Co., Penn.

# UNIVERSALIST LIBERALITY.

MESSES. EDITORS :- Some time since you copied from the Christian Repository, a Universalist paper, an article deprecating excluding prethren from their ranks because of a belief in spiritual intercourse.— I was much pleased with that article, for I have preached among the Universalists for some twenty-five years, and still hold their views of the Divine character and man's ultimate destiny to be true; and I am also now fully satisfied of the truth of spiritual intercourse. But I wish to know if this liberality is all on one side? 'While Spiritualists are to be retained as members of their churches, and may pay to build their houses for worship, and support Universalist preaching, is there to be any fellowship to those who advocate our opinions, and do not pronounce their shibboleth exactly right? Will a Universalist preacher fellowship a Spiritualist, or invite one of our speakers to exchange or sit in the pulpit with him?

I lately attended the Universalist State Convention at Stoughton, Wisconsin. They have a new meeting house there, and a society, both of which have received liberal aid from Spiritualists, who opened their nouses to entertain the preachers and friends from abroad, with a warm welcome, and a praiseworthy liberality. I there met preachers whom I esteem for their worth, and admire for their talents; and I heard able sermons, one in particular, full of spiritual tenets; but I had not been fifteen minutes in the presence of that council before I saw there was no fellowship for me, or for spiritualists, unless they fit that procrustean bedstead.

Let no one suppose I felt annoyed at this exclusiveness. No, I should not mention it were it not that I wish to let the Spiritualists know just now they are to be fellowshipped. It is, in this State, all on one side .-In fact, what they, (the Universalists,) so long complained of in former years, as the treatment and fellowship the Unitarians were in the habit of bestowing on them, is the treatment they seem inclined to pass off upon us. Towards the Universalists, I feel nothing but brotherly kindnsss, and wish them God-speed; but let them know that in this State the members of Spiritualist lecturers and believers is far greater than their own denomination. I have no wish to be cramped down to their constitutions, creeds, &c., no more than the bird, soaring on the wings f joy, would desire to be incarcerated in the shell from which it was hatched. To the evidence of life and immortality written 1800 years ago which they believe in and claim to be satisfied with, I must add the overwhelming evidence of the living present; and I became so used to he names of "infidel," "devil's preacher," &c., &c., when int he Universalist ranks, as to care little for such slander now.

Fraternally yours,

J. BAKER. Cooksville, Wis., June 8, 1859. REMARKS .- So long as Spiritualists hold to no distinctive theological tenets, and advocate diverse and incongruous doctrines under the name of Spiritualism, they can hardly expect the fellowship of any of the exor not. No sect, however, which claims to be founded on ancient inspinmunion. Let Spiritualists but develope and practically illustrate in communion. Let Spiritualists but develope and practically mustrate in their lives a truly Spiritual Philosophy and Religion, and they will in That there were compensations for all differences, he could scarcely due time command the respect and co operation of all, in all the sects, doubt, and we shall see them elerer and clearer as we get more light. | whose fellowship is desirable.—ED.

Another Exposer Exposed.

MALONE, N. Y., June 1, 1859.

Editors of the Age:-Permit me to trespass upon your valuable time long enough to inform you of a ridiculous occurrence which came off here in Malone one fine day last week,-Thursday, 26th of May,

To be brief, I would say that a Professor Morrin came here to lecture on the sciences—one of which was to explode Spiritualism. He had a youth with him that he pathetized or mesmerized, and while his subject was in an abnormal condition the raps were heard, and some other feats performed which were quite interesting to many of his attentive listeners-for the Professor had announced in his bills that he would do, or cause to be done through his subject, what the spirits could do through their mediums. His first lecture was on Sabbath evening, at the Presbyterian Church; free, and well attended. He had three other lecttres at King's Hall, thinly attended, but the fifth lecture was quite a different affair altogether. It seems that the Professor had a peculiar affinity for spirits of a character that mediums in general do not "seek unto"-especially that class of mediums whom he tried to ridicule. After becoming inspired with these spirits, (beer, brandy, etc.,) he began to pour forth, while standing on the steps of the Hotel, much to the disgust of decent people. His friends, with a constable, undertook to bring his last lecture to a close. But he met them with a knock down argument, which caused the blood to flow freely from the constable's nose. Suffice it to say, the Professor left town, after paying some twenty dollars fine and damages done the constable in delivering his knock-down lecture! His friends-poor Fraternally yours, fellows! how they do feel!

# Compend of Facts. Singular Warnings.

Dr. G. A. Redman relates the following in his new work, Mystic

"On one occasion, while a young lady in our family lay seriously ill with small-pox, there came three loud raps on her bedroom door. Father immediately opened the door, but no one was to be seen in the vicinity. Scarcely had he resumed his seat ere a repetition of the raps realled him, and with the same result; he then predicted the death of our young friend, and on the same night her spirit bade adieu to the suffering body, and joined her angel friends in their blest abode.

In November, 1846, Lizzie my youngest sister, was summoned to ex. change her temporal for her spiritual home. This was a bitter trial to us all, but especially so to father, and to his grief for this darling of his heart, we mainly attributed his illness and death, which followed closely on our bereavement. Ere removing the loved form of his cherished child to the last dwelling-place of mortality, and while our family were assembled in the room, where lay all that was left of our mourned and lost one, the latch of the hall-door was gently raised three times. Father opened it-no one was there; he returned to his seat; the manifestation was repeated; he rose hastily, and again opened the door, but to find no clue to the cause of the effect. At this moment a young man in father's employment, fell from his chair in a fainting fit; this increased our already state of nervous excitement. Robert, however, soon revived, but was quite incapable of accounting for the strange sensation that produced his insensibility.

On the young man's recovery, we relapsed into silence, which however, was shortly broken by an exclamation from father, an exclamation which (child as I was) thrilled through my soul at the time, and will remain engraven on memory's page so long as life's fitful fever

"Mother," said he, "there will be another death in this family before the end of two weeks; God grant it may be I."

Our little one was placed in the vault beneath Christ Church, and the ensuing week father was taken ill with typhus fever. During his illness, I was one evening sitting by the fire-place in his room, when suddenly raising himself up in bed, and pointing at the clock that hung over its foot, he exclaimed-" 'All hands on deck !' (I must here remark that my father was a scafaring person.) As he pointed to the clock, the weight gave way, broke through the bottom of the clock, and fell on the bed, leaving the hands pointing at a quarter to nine. From this moment he never uttered another word, but, precisely at the same hour on the following evening, he breathed his last."

SWANEE, THE INDIAN SPIRIT.

We copy the subjoined from the same volume as the above:

"Swance, an Indian spirit, became a constant attendant and municator at the circles I held. . . . A jolly boon companion, and a merry, welcome guest was our friend Swanee. One out of the many tests received from our friend of the merry greeu wood, may be neither inappropriate nor uninteresting in this place.

On an excursion with Mr. Dye, for the purpose of disturbing the haunts of the partridge and the woodcook, I realized peculiar tests of the presence and knowledge of this Indian spirit. We were crossing a low marshy piece of ground, and being somewhat fatigued, sat down by a spring to partake of some refreshments; after the repast was ended the jerking of my hand warned us that Swanee was near by; Mr. Dye, taking a blank book from his pocket, gave it to me, and my hand wrote afford any guarantee for conjugal propriety. something of the following import;

"Go east to a field of brakes, there you will find three birds, you will get two," at the same time pointing out the direction and the means of obtaining them. Although this seemed a somewhat novel performance, still there was but little doubt in our minds as to the superior knowledge of our spirit companion; oft repeated proofs of a similar nature had confirmed our faith in his accuracy to an incredible degree. Taking guns and dogs we proceeded to the spot indicated by Swanee. Scarcely had we climbed the unusually high rail fence, when the dogs started one of the birds; Clark who was noted for his excellent aim, brought the feathered unfortunate to the ground, and bagged him, remarking at the same time. "Well there's one of the two." "Yes and the other two will have to be quicker than shot to escape," said I. How one was to evade our combined shots, we could not conjecture. We separated in the centre of the field, Clark taking one side, I the other. Soon a report from my friend's gun gave evidence of one of the remaining two and almost simultaneously, a bird took wing close by my side. I fired and fired, but its wings refused to fold, and, unharmed, it lit some few rods from where I stood. I followed, and again discharged my fowlingpiece, but with the same effect. Clark now joined me, inquiring how many I had shot; but my answer was "ne'er a one." We both gave chase to the bird I had missed; we got him up once more, and fired four successive loads at him; but all in vain; we saw the nimble wings bearing the small body and long bill far, far away above the trees of a wood near us.

"Gone," said Clark, and we may as well evacuate these premises, for Swance is even now chuckling over the fulfillment of his prophecy." Thus ended this day's ramble, and with it (had it been needed), confirmation of the preceptive powers and truthfulness of our invisible

# The Telegraph Outdone.

Recently a young man left his home at Wareham, and for several lays no tidings were heard of him. He worked at a factory, and as he did not go home us usual, on Saturday evening, search was made, but without avail. Several days passed by, and yet no news of the young man. His father knew not what steps to take, when his brother (the young man's uncle) happened in, and being himself a 'medium," proposed to have a sitting, and ask "the spirits" to inform them of the whereabouts of the young man. The father, though not a believer in Spiritualism himself, consented. The spirits announced by raps, that the young man had exchanged his factory suit for a sailor's rig,-told where he got his clothing,-and that he had gone off with the intention of going on a whaling voyage. The direction he had taken was given; but the spirit summed it up by saying 'You will find him at Provincetown."

Without much faith in the matter, the father wrote to a friend in this place, that he had reason to believe his son had gone off, and might possibly try to ship from Provincetown. He described him, and told his friend if he saw the lad here to detain him. Two days after this letter was received here, the lad tried to ship-indeed had signed articles at Hillard's Wharf, but he was recognized, and though he gave an assumed name at first, he finally owned up, and was kept in custody till his father came after him.

Now how could anybody know that this chap would come to Provincetown? He first took the Cape Cod Railroad and went straight to Hyannis; his intention was to go to Nantucket; but fearing he should be too sharply questioned by the passengers, he turned down the Cape. and walked to Orleans; thence, on Sunday, he turned back, and wen

up to Dennis, where he took a packet for Boston. There he went to a shipping-office, and though he first thought of going to New Bedford, he finally shipped to go in a schooner from this place, and was sen, down here with the rest of the crew. Thus, nearly a week after "the spirits" said he would be found in Provincetown, and after he had himself been within an easy walk of it by land, he is brought here again, and his father, at considerable expense, carries him home What is the explanation? The boy himself, when he was fairly trapped in this place, said, "I know how this came about—it has all been done by the spiritual Telegraph!"

We have given the facts. They at least prove this: that somebody omewhere, knows something; though generally speaking, most of us know comparatively very little.—Provincetown Banner.

# Parious Items.

.... The citizens of Athol propose to celebrate the Fourth of July in unique and novel manner, by erecting a monument in the oldest graveyard in town, dedicated to the unknown dead.

.... According to the Talmud one party of the Rabbins allowed diorces, when a woman had been so unfortunate as to suffer her husband's soup to be burnt. What a burning shame!

.... The Fitchburg Reveille states that the youngest daughter of Thomas Mann of Petersham, attempted to burn herself to death on Monday. June 6th, while, it is supposed, laboring under the influence of "Millerism." She is at present in a very critical situation.

.... The clergymen of Madison, Wis., each found a nice ham on the door step a few mornings since. They were taken thankfully as surprise presents, but it turns out that they were stolen from the college steward, and distributed by some students, who thought it an excellent practical joke. The facts did not come out in time to save the

.... A Louisville paper has some answers to correspondents. Here s a sample:-" Jennie.-Ministers are not more addicted to dissipation than men of other professions. A few of the Kalloch type take gin toddies and liberties with females, but the great majority of them are as good as lawyers and doctors. If you want a true Christian. marry an editor."

.... The way the body of the railroad conductor, drowned in Shrewsbury pond some days ago, was found was thus: Some quicksilver was put in a loaf of brown bread, and the latter placed in the water: immediately it started off like a live animal against a strong current of wind and waves, and went as fast as some men who followed it could row a boat, till it came to where the body was found, which was sixty feet under water, and there stopped!

.... A young woman in Southern Berkshire lately gave birth to a babe whose paternity she charges upon her own brother. The evening previous to its birth she spoke with such eloquent effectiveness in a religious class meeting, that the clergyman in his enthusiasm. clapped his hands and shouted-"Go it, sister-!" .... The men who do the most for mankind are generally overlooked

in the distribution of carthly rewards. On the sixth of May 1840, Demetrius Augustine Galitzin, son of Prince de Galitzin, one of the first nobility of Russia, died in poverty, at Lorette, Pennsylvania. He left the princely halls of his ancestors, and spent thirty years in a rude log cabin in America, almost denying himself the comforts of life, that he might devote his days to religion and assist the poor and distressed. Few have left behind them such examples of charity and benevolence.

....The following anecdote is given by the Opinione of Turin :--A banquet of officers was held at Milan a few days ago, at which, among the numerous toasts drunk in allusion to the impending war, a young officer proposed the following :-- "To the Austrian Army! The French and Piedmontese armies will break against it like this brittle glass."-So saying he threw the bottle he had just emptied into the air so as to make it fall back again upon the table which, in fact, it did, but without breaking."

The Opinione states that all the officers present stood aghast at this untoward omen.

.... Reformers are always dinging away at the same old story .-Precisely. It is just what the old tree says to the axe :-- "Don't keep hitting in the same place." But the axe says to the tree-"How else shall I get you down?"-G. W. Curtis.

.... The Young Men's Christian association at Haverhill, in preparing for a Sabbath School celebration on the Fourth of July, invited the Unitarian and Universalist Sabbath schools in common with those called evangelical, but so strong an opposition has been got up among the orthodox churches that the heretical schools have declined the invitation. Very thin-skinned our sectarianism must be if it cannot unite with others in a patriotic celebration.

.... The new Court of Divorce established in London appears to be pretty well occupied, some eight or ten cases being settled daily, and still it is said this court has more arrearages than any other court in London. Daily a full column of the London journals is occupied in the revelation of great cruelty on the one side, and open, shameless infidelity on the other. Neither family, position nor means appears to

# Obituary Notice.

GEORGE EUGENE HUTCHINSON departed this life at the residence of his father in Milford, N. H., on Saturday, May 28, 1859, aged 20

In maturity of mind and in whatever else imparts a dignity to the numan character, rendering the period of early manhood an eloquent prophecy of subsequent usefulness and honor, Mr. Hutchinson was listinguished among the young men of Milford. In his early youth ne exhibited a capacity for independent thought, while by his unremitting application to books he soon qualified himself for the office of a public instructor, and in this capacity (if we are rightly informed) he was employed until the close of his last term, some four months since. He then returned home—somewhat enfeebled in body by the engrossing cares and labors of the school-room-not doubting but a few weeks relaxation would restore his physical energy.

But the disease that cuts down so many of the beautiful and the prave in this variable climate had fastened upon him also. The desroyer of the earthly house came with noiseless footsteps but with a steady purpose. The immortal tenant calmly watched his approach. From day to day, as the powers of the outward life declined, the spirit seemed renewed, and at last-with a serene and unshaken trust in the sublime realities of the great Hereafter,—he went to his

"Calmly as to a night's repose."

We stood together at the threshold of Life until Death opened the portal that our friend might enter in before us.

On Monday, 30th ult., the mortal remains were entombed, when the writer delivered an address to a large assembly of sympathizing friends, and a member of the celebrated Hutchinson family furnished appropriate music, which fell on the ear like a sweet and solemn ben-

# Announcements.

Spiritualists' Convention at Plymouth, Mass.

A Spiritualists' Convention will be holden in Plymouth, Mass., on the 5th, 6th and 7th days of August, 1859. The friends of Spiritualism from all parts of the country are cordially invited to attend. Judge Edmonds, Gov. Talmadge, Prof. Brittan, A. J. Davis, Emma Hardinge, Mrs. Hatch, Miss Sprague, and other eminent speakers, are by this notice specially invited, and it is hoped that they will be present.

This early notice of the Convention is published to give those at a distance an opportunity to bring Plymouth into their arrangements of summer travel. The spot where our fathers first trod the soil of this continent is an interesting and delightful place to enjoy a few days or weeks of relaxation from business cares. A full notice of the arrangements will be published in due time.

Dr. H. F. GARDNER has accepted an invitation to preside over the Convention. Bartlett Ellis, Charles B. Irish, Bradford Barnes, Joseph Rider, Southworth Barnes. Clement Bates, John Battles, Richard B. Dunham, Benjamin H. Crandon, Ichabod Morton, Edwin Morton, Robert Cowing, Putnam Kimball, Edmund Robbins, Freder ick W. Robbins, John G. Gleason, Thomas Churchill, Miss Lizzie Doten, Mrs. Mary F. Churchill, Mrs. John D. Churchill, Mrs. Bartlett Ellis, Miss Charlotte Allen.

Meeting and Pic Nic in Dane County, Wisconsin.

The Spiritualists of Dane Co., Wisconsin, will hold a general meeting on Liberty Prairie, July 3d, and a Social Pic Nic on the Fourth. Mediums and friends from abroad are invited to attend, that we may have a joyful gathering. The place of meeting (weather permitting) will be in a beautiful grove near the residence of J. W Butts, eight miles from Stoughton R. R. Depot. J. BAKER. Banner of Light and Telegraph please copy.

# THE SPIRITUAL AGE

BOSTON, NEW YORK AND CHICAGO, JUNE 25, 1859.

LETTERS RECEIVED .-- H Allen, C H Hayward, L Finney, A Frye, T Howard, J Hopbitt, L Hathaway, S Barry 2, M Mannering, L G Palmer, L Humphrty, T Kaett, W Cotton, H C Roush, I G Darling, L C Howe, E M Roberts, F Weed, J Baker, W Lewyey, S C Haynes, M H Tuttle, T Carter, H Chase, M C Woodward, A Bennet, L P Hodge, A W Hall, E W Knight.

#### SPECIAL AND PERSONAL.

New England Union University—Locating Convention. The stockholders, members and friends of this Institution are hereby notified that the sum of eight thousand and five hundred dollars is now subscribed (that sum being required to locate said University), and that there will be a Convention holden at Welles' Hall in the city of Lowell, Mass., on Tuesday, the 5th day of July, 1852, commencing at 10 o'clock, A.M. and continuing two days, or until the following busi-

ness is transacted according to the Constitution: 1st, To hear the report of the locating committee and take action thereon 2d, To locate said University by a stock vote.

3d, To hear the report of the meeting of trustees and take action thereon 4th, See when and how the association shall proceed to the erection of said Uni-

roads will be half-price.

versity, and to discuss plans of interior construction. 5th, To see if the association will vote to instruct either the building or far

6th, To transact any other business that may legimately come before the meeting The fares over the Boston and Lowell, Lowell and Nashua, Nashua and Wilton, Stony Brook, Groton and Fitchburg, Salem and Lowell, Lowell and Lawrence Eail-

Miss ENMA HARDINGS will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, &c. In September, she starts for the West, North and South, speaking in October in St. Louis, in November in Memphis, Tenn., in December in New Orleans, and returning to Philadelphia in March, 1860. Act ess till September

BENJAMIN DANFORTH will answer calls to preach on Ancient and Modern Spiritualism synonymous with the Gospel of Christ as he understands it. Address at Boston.

S. B. BRITTAN will lecture in Putnam, Conn., the fourth Sunday in June (26th). URIAU CLARK, Editor of the Spiritual Clarion, of Auburn, N. Y., will lecture and give his public test examinations, in Burlington, Vt., on Sunday, June 19th, and in Rutland, on Sunday the 26th.

H. P. FAIRFIELD will speak at Putnam, Ct., on Sunday, June 19th; in Tolland June 26th; in Milford, N. H., July 3d; in Portland, Me., July 10th; and in Great Works, Me., Aug. 7th. He expects to spend the month of August in Maine. Friends in that State wishing his services will address him early at Greenwich Village, Mass.

F. L. WADSWORTH speaks at Mariboro', Mass., June 28th; Providence, B. I., July 3d; Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, N.Y., Aug. 28th; Oswego, Sept. 4th, 11th, 18th, 25th. All persons desiring his services on week evenings, can adat the above named places, at the times designated.

Mrs. H. F. M. Brown will lecture in Providence, R. I., June 12th and 19th; and in

MRS. FANNIE BURBANK FELTON will lecture in Philadelphia, on Sundays June 5th and 12th; in New York on Sunday June 19th; and in Norwich, Ct., June 26th, July 3d, 10th, 17th and 24th. Address, until June 15th, "Willard Barnes Felton, No. 813 Lombard St., Philadelphia, Penn." From June 15tn until July 24th, "Norwich, Ct." GEO. ATKINS will speak at Orleans on Sunday, June 12th and 19th, and at Plymouth

June 26th. Address 7 Eliot st., Boston. WARREN CHASE lectures in Chicago, Ill., 19th and 26th; Berlin, Ohio, (at a Grove Meeting) July 1st, 2d and 3d; Geneva, O., July 10th; Conneaut, Ohio, 13th and 14th; Buffalo, N. Y. 17th and 24th; Rochester, July 31st. The friends in New Englandwho want him to lecture in the Fall should write him soon at the before-named times

East Abington the 26th -afterwards goes West. Address Fountain House, Boston. LORING MOODY will lecture as follows: - At Milford, N. H. Sunday. June 19th; Nashua, June 26th; Waltham Mass., July 3d; N. Bridgewater, July 10th; Joppa Village, 11th; E. Bridgewater, 12th; W. Bridgewater, 13th; Raynham, 14th and 15th. He will act as agent for the AGE and BANNER; and also answer calls to lecture. Ad-

L. JUDD PARDER speaks at Springfield on the 12th; at Plymouth the 19th, and at

Miss R. T. AMEDEY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. The She will also attend funerals.

H. L. BOWKER, Natick, Mass., will give lectures on Spiritualism and its proofs, from utuition, for such compensation above expenses as generosity may prompt. MRS. J. W. CURRIER will speak as follows:-Springfield, June 19th and 28th; Put-

nam, Conn., July 3d and 10th; Milford, N. H., 17th; East Stoughton, 24th; Foxboro', G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will

answer calls to lecture in that vicinity in the week. N. FRANK WHITE will lecture through the month of June at St. Louis; and at Cincinnati through July; thence east. Any calls for week evenings can be addressed

to him there; calls east of Cincinnati should be addressed him at St. Louis to give E. S. Wheeler, inspirational speaker, may be addressed until June 15th, a

MRS. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Oineyville, R. I. MISS A. W. SPRAGUE'S address through the month of June will

Poughkeepsie, N. Y.

through July and August she will speak at Oswego, N. Y. A. B. Whiring may be addressed at Brooklyn, Mich., till further notice.

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

Rev. JOHN PIERPONT will receive calls to speak on Spiritualism. Address. We

Medford, Mass.

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

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

chology, Mental Telegraphing, Etc. The rapid progress of Spiritualism in this country has awakened a wide-spread and

constantly increasing interest in those sciences which are founded on an observation of the phenomena and laws of the Imponderable Agents, and especially on their Relations to Vital Motion, to Sensation and to Thought, as well as to the several physiological and psychologized changes they are capable of producing, illustrations of which are daily occurring in the ever-varying conditions and aspects of Human Nature.

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

To this end the undersigned will organize and instruct Private Classes wherever his services may be engaged for this purpose. The course of private instruction will comprehend the Relations of Vital Electricity

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

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

# MEETINGS IN BOSTON.

MESTINGS AT No 14 BROMFIELD ST.—A Spiritualist meeting is held every Sunday morning, at 10 1-2 o'clock, and afternoon at 3. Conference in the evening at 8. A Conference Meeting is held every Monday evening at 7 3-4 o'clock.

# MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, No. 3 Winter st., Boston (over G. Turnbull & Co.'s dry goods store). TERMS—Mr. M. charges a see of \$1 and four postage stamps for his efforts to obtain an answer. For \$3 he will guarantee an answer, or return both letter and money in thirty days from its reception.—Visitors received on Mondays, Wednesdays and Saturdays.

Mrs. MARY A. BICKER, Trance Medium, Booms, 145 Hanover St., Boston. Office hours from 9 A M to 6 P M. Private sittings 50 cts per hour. Residence, Parker St., 17—3m²

Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday evenings, for development and manifestations. No. 30 Eliot street.

Miss WATERMAN, Trance, Test and Writing Medium. has removed to No. 17 Do-ver street. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting. Mrs. R. H. BURT, Writing and Trance Medium, No. 2 Columbia street (from Bed 'ord street). Hours from 10 to 1, and from 2 to 7.

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

Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings. eloping and Test Medium and approved to the clairvoyant medical examinations.

Mrs. G. L. BEAN will give her attention to clairvoyant medical examinations.

21-46.

# ATKINS' HEALING INSTITUTE.

No. 22 Lagrange Place, Boston. DR. GEORGE ATKINS, Proprietor. This Institution is established and conducted upon a system unlike any other in the country, for the accommodation of the sick. Treatment by Clairvoyant remodies.

and healing by the laying on of hands; with board on moderate terms. Examinations made of patients, present or absent. When absent, a lock of hair i required. Terms—Examination and prescription, when the patient is present, \$1; when absent, \$3.

An excellent test Medium may be found constantly at this place.

THE REFORMER'S HOME.

For the accommodation of Spiritualists and Friends of Progress, at moderate charges, is centrally located at 109 Lake St., Cleveland, Ohio. Office of the Venguera and THE MYSTERY OF MY LIFE.

BY AN INVALID.

I have been an invalid during the greater portion of my life. Shortly after I became of age, I was attacked with dyspepsia, to which I have been subject, with only brief intermissions, for the last twenty years; but I am not going to give the reader a description of my case, and have only alluded to these facts to avoid lengthy explanations.

A few years after obtaining my freedom, an uncle of mine died, and left myself and my sister his sole heirs. His property was sufficient to render us both independent in a humble way. My limited wants were readily supplied by this little fortune, which in my diseased state was a godsend to me.

My uncle died intestate, and I was appointed administrator. He owned a vast tract of land in the State of Pennsylvania which constituted no small item of his property; but in examining his papers, in the execution of my trust, I could find no deed of this land.

Uncle Charles had but recently purchased this property; indeed, it was during the journey he made in connection with its purchase, that he had contracted the fatal malady which carried him off. He was not a communicative person, and never said much to me about the land. He told me where it was, but I had forgotten all about it.

The non-appearance of the deed gave me some uneasiness. I applied to all his friends for information in regard to the locality of the property, but could ascertain nothing. Again I searched for the deed, but with no better success than before. It then occurred to me that I had not seen the deeds of two other pieces of property he owned. I examined every part of the house in which he lived, and sought for information in eveplace I could think of. I could not find the deeds.

So far as the home estates were concerned, it was not of much consequence, for the deeds were all recorded; but in regard to the Pennsylvania lands; I did not even know where to look for them. I had not the most remote idea in what part of the State they were located, and, of course, should not have the slightest clew to aid me in finding them.

The rest of the estate, at the end of a year, was settled, and we obtained full possession; but where the wild lands were was still a mystery. In vain I conversed with those with whom my uncle had been intimate; in vain I consulted maps, and looked over the post-office guide, hoping to recall to my mind the lost name; in vain I applied to brokers and speculators

I fancied one day that my memory had served me a good turn, and restored the forgotten name. I wrote to the postmaster of the place for information, and received an answer that no such deed as that described was on record in his coun-

My uncle's papers afforded no hint of the locality of the lands, and I was forced to give up the chase in despair .-My only hope was that the tax-bill would be forwarded to me, and thus afford me the information I wanted. The other deeds were equally obstinate in keeping their hiding places.

Nearly two years had passed away, and my health was miserable. My physician advised me to spend a few weeks on the sea, and recommended a fishing vessel as best suited to my case. The idea of a trip to the Banks was not particularly agreeable to me in my weak state, and I determined to break myself in by making a few short trips in one of the fishing vessels that supply the Boston market with fresh cod and haddock every

Accordingly I made a trade with the skipper of a "pinkey" schooner, who offered me the run of the vessel for one dollar. I went aboard the schooner about eight in the evening, and we stood down the harbor; but the wind was so light that we were obliged to come to anchor and wait for the tide to

made snug, and I soon followed them for the want of something better to do. I did not sleep much that night, and became very nervous. In the morning, long before daylight, I heard the rain pattering upon the deck above, and the wind howling gloomily through the rigging. I tossed and turned until it was day, and then got out of my dingy berth. But I could not go on deck, on account of the pouring rain. My sitnation was as uncomfortable as it could be, and I wished myself on shore, and in my own house.

I will not picture to the reader the misery of my situation during that long, dreary day. The skipper and the men slept until ten o'clock, and then one of them "turned out" to get breakfast, which consisted of salt junk and hard bread, with insipid tea. I ate a little, and when breakfast was over, my companions went to sleep again. I tried in vain to follow their

a-fishing that day, and we were doomed to remain, "like a painted ship upon a painted ocean," fast by our anchor. It was a little relief to be able to go on deck, and I rigged a fish-line for a little sport. After waiting patiently for one hour to obtain a bite, I had one, and caught a sculpin. A sculpin is better than nothing, and I continued this exhilarating | blamed the bed, and the servant who made it; and then he sport. I sat upon the rail of the Pinkey, abstracted from the | thought he was sick and continued to toss on for some time; world and all around me, like a true disciple of Isaak Walton, in fact John suspected what the matter really was, only he when suddenly I became conscious that some one was watching me. I turned, and there stood the form of one whom I had known well in life. In a word, it was my uncle Charles! It was about three o'clock in the afternoon, and I was as wide awake as I ever had been in my life. I rubbed my eyes, for I felt that it was a vision. It could not be uncle Charles, for I had seen him in his coffin, and seen the earth shovelled upon him nearly two years before. I looked, and looked again. It was my uncle Charles that stood before me, and I could not | begged her to forgive him. "And oh!" he says-now that he banish his form from my sight.

"Frank," said he in tones perfectly natural.

"Uncle Charles!" I exclaimed, but I was not alarmed.

" Have you found those deeds?"

" No sir." "You will find them in the closet in my chamber. Raise the board on the floor, and you will see a small trunk. They are in that."

"But, uncle Charles---' He was gone-when, where, or how, I could not discern. I did not see him go. I only know that I saw him one moment.

and the next did not see him. This is the mystery of my life.

I bribed the skipper to put me ashore that night and I hastom it was, I found the trunk and the deeds, and also quite a en not your hearts, boys."—Early Days.

large sum of money in gold, which had probably induced him to conceal it.

Whatever may be said of this remarkable story, I have simply stated the fact. I cannot explain it. It is still the mystery of my life. One of my spiritual friends has assured me it is not an uncommon phenomenon in the experience of believers in that doctrine. Another tells me he saw his own father, while on board a ship in California, and I have before me the record of a case equally remarkable.

The visitation may have been the creature of my own imagination, though it seems scarcely possible, for I had no previous knowledge of the hiding-place of the trunk. The reader is at liberty to explain it as he chooses; but I should not have dared to tell the story if I had not heard of several parallel cases.—True Flag.

#### An Ourang Outang in Church.

Father Carbasson brought up an ourang, which became so fond of him that it seemed desirous of accompanying him wherever he went, and it became necessary to shut up the animal in the house when the service was performed. On one occasion, the Father was surprised and confounded by seeing that the whole congregation were laughing. He severely rebuked them for their misconduct, but to his astonishment and grief they laughed again. In the warmth of his zeal he redoubled his vociferation and his actions, but so far from the desired effect being produced the laughter now reached its greatest height. The mystery by which he had been so greatly perplexed was not unravelled, until a friend stepped up the pulpit stairs and gave him the solution. The ourang outang had unhappily escaped from prison, and following the Father to the church, he silently mounted the sounding board above the pulpit, where he lay perfectly still till the sermon began. Creeping now to the edge of the board, and overlooking the preacher, he, in the most grotesque manner, imitated all the Father's actions, increasing their number and earnestness in proportion to the excitement of the preacher's feelings, and giving them as they reached their acme, the greatest force. As Carbasson left the pulpit and looked upward towards the sounding board, such was the arch demeanor of the ourang outang that it was with extreme difficulty he preserved sufficient gravity to direct his servant to take the animal away.—Cassel's Natural History.

#### How Holy Week is Kept in Naples.

A correspondent of the Philadelphia Inquirer, writing from Naples, under date of April 18, says:

All dancing has been prohibited for some time, owing to the must be locked up, and all locomotion must be performed on | prayers as he did that night; that night he prayed. foot. This caution does not prevail in Italy out of Naples. supposed to exist throughout the city, endorsed both by the and met Mr. Jones in the kitchen. orders of government and public opinion. Even the ballet girls at San Carlo are obliged to wear long skirts and high neck dresses, while all the nude statues in the museums have been gathered into a private room which is hermetically sealed against the public view. Au contraire, the daily scenes in the public streets are more discreditable than ever seen in Paris, and, if enacted in American cities would send the offender to the penitentiary.

To Kneel or not to Kneel, That is the Question.

Among those who were present at the celebration of mass in the Pope's Chapel on Good Friday, was the Prince of Wales, the heir apparent to the throne of England. He is quite a youth, about seventeen years of age, and has been spending nearly two months at Rome. He was dressed in the military uniform of England and occupied a very conspicuous seat in the Chapel, entirely separated from the members of his suit. At the elevation of the Host, when all Roman Catholics kneel, he rose from his seat and seemed undetermined what to do, and very awkwardly took his seat again. It was formerly the custom in the Sistine Chapel, to compel all who attend to conform to the ceremonials in this respect; but it has been resisted My companions were all asleep as soon as everything was | by many distinguished Protestants, and his declining to kneel has been the subject of considerable conversation among the English visitors here.

# For the Family.

# RIGHT FEELINGS.

John H- was a bluff boy of fifteen. He was a smart, active, fearless fellow. The boys thought a good deal of him, and and he thought a good deal of himself.

On one occasion, his father had business which called him far away; and as the eldest boy, he had a kind of oversight entrusted to him. John did well for several days, acting under the countenance of his mother, just as he ought to have done. By-and-by he grew impatient, and did many things quite independent of her. The younger children did not like his sayings and doings at all. "He orders us about," they said, "as In the afternoon it ceased raining, but it was too late to go if he were king." At last he took the entire management of things, and one day, acted not only against his mother's wishes. but talked very ill-naturedly to her.

Going to bed that night, he could not sleep. His conduct towards his mother troubled him, and he tossed from one side of the bed to the other, trying to get an easy place. He was too proud to own it. He knew it was his treatment of his mother that troubled him, and for a long while he tried to sleen it off, or think of something else, or excuse himself in one way or another. Happily John did not succeed. Conscience would do its work, and John listened to all it said: and the consequence was, that pretty near midnight-for it was as late as that—the boy got up and stole to his mother's chamber, and with tears in his eyes and penitence in his heart. is a man-" It was the sweetest moment of my life, when I

That hour was the turning point in the boy's life. If he had hardened himself that night, the next day he would probably have behaved worse than before, and so on and on, till the bad boy had become the bad man. But John yielded to the voice of conscience, and he made thorough work of it. He confessed his fault and asked to be forgiven, and experienced the sweets (they are real sweets) of forgiveness. The next day John's management was improved. He was more kind and considerate toward his brothers and sisters, and respectful towards his mother, and he was prepared by it afterwards to taste the sweets of God's forgiveness and favor. And his word to everybody now is, "If you have wronged your mothtened home. In the place indicated by the phantom, if phan- | er, be sure to own your fault, and ask to be forgiven. Hard-

#### THE BROKEN SAW.

A boy went to live with a man who was counted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time without, or in search of a boy. The work was not very hard-opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him. "Sam's a good boy," said his mother.

"I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, and you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawver, too, for a boy of his age; nevertheless, the saw broke in

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course I didn't mean to, and accidents will hapnen to the best of folks," said Sam, looking with a sorry air

"Mr. Jones never makes allowances," said the other bov. 'I never saw anything like him. Bill might have stayed only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or no, and Bill couldn't stand it, and he wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam. "No," said the boy; "he was 'fraid to, Mr. Jones has got such a temper.

"I think he'd better own square up," said Sam.

"I reckon you'll find it better to preach than practise," said the boy. "I'd run away before I would tell him;" and he soon turned on his heel, and left poor Sam with his broken saw.

It was after supper, and he was not likely to see Mr. Jones that night. The shop was shut, and his muster had gone to some town meeting. The next morning he would get up early, go into the wood-house, and see what was done; for Sam would never hide the saw.

The boy did not feel very comfortable nor happy. He shut up the wood-house and walked out in the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable, and he had rather not. "Oh, my God," said Sam, falling on his knees, "help me to do the thing that is right." Sam had always said his approach of Holy week, and during next week all carriages | prayers, but he had not always put his whole heart into his

"I do not know what time it was, but when Mr. Jones came Another peculiarity is the professed dreadful morality that is | into the house, the boy heard him. He got up, crept down stairs,

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you'fore you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones, " should have thought morning would be time enough to tell of

"Because," answered Sam, "I was afraid if I put it off, I might be tempted to lie about it. I'm sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "There, Sam," he said, heartily, "give me your hand. Shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy, I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above board" he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how that is: I only know that Sam Fisher finds in Mr. Jones a kind master and faithful friend.

# Poetry and Sentiment.

DANTE AND BEATRICE. Dante! and doth thy longing eye behold thy Beatrice, Never yet lost to thee?

Thou, in thy heart of hearts, hast treasured her, And in thy visions thou hast followed her-Followed from earth through all the realms of air-While her bright spirit, growing brighter in the pure light of holiness, Stands now with feet upon the mount of light. Waiting for thee, until thine earth-born love Shall be, by many sorrows, made more meet for heaven.

And now thou dost behold her. Her eye is not on thee-her gaze is upward, And her face is radiant with the light of glory unrevealed, Serene and beautiful. And her steadfast faith Draweth thee unward to sublimer heights. Until thy soul is purified like hers. -And through the open gates of Paradise

THE DOUBLE WINGS.

May so it have an actor great enough,

Be well performed upon an humble stage.

Passeth, immortal, into bliss beyond.

I am an Eagle-in the sky! I am an Eagle on the ground! These broken wings to earth are bound, These golden ones in heaven fly!

When up among the sunshine play Within the soul the Eagle's wings, I feel these flapping, broken things The Eagle from the sun delay!

GREAT DEEDS IN LITTLE LIVES. There are homesteads which have witnessed deeds That battle-fields, with all their bannered pomp, Have little to compare with. Life's great play

#### THE SPIRITUAL AGE: FOR 18591

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

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

The Spiritual Age will be published every Saturday, in a large and elegan folio sheet, at \$2 per annum, invariably in advance. One Dollar will be received for six months. To clubs, five copies for \$8; ten copies for \$15; to Boston subscribers, when served by carrier, \$2.25. Specimen numbers forwarded free to any part of the world. Principal Office of Publication, NO. 14 BROMFIELD STREET, BOSTON. New York Office at Munson's Book-store, 5 Great Jones street.

CLUBBING WITH OTHER PERIODICALS.—We will send the AGE and Atlantic Monthy, for \$4.00; the Age and True Flag or Life Illustrated for \$8.00; the Age and

SPIRITUAL AGE, 14 Bromfield street Boston.

Vater Cure Journal or Phrenological Journal, \$2.50. Single copies of the AGE may be procured of Spiritualist Booksellers and Newsmen

# Adbertisements.

BANNER OF LIGHT. The publishers of the Banner of Light, announce to

made arrangements with to furnish a series of Essays on

Man and his Relations.

The first number of the series will be published on Tuesday, June 7th, in the paper bearing date as the following Saturday, and will be continued through the sur

Mr. Brittan will devote sufficient time to their preparation, to render them of value to the philosophical minds of our country and cause.

BANNER OF LIGHT also contains every week, phonographic reports of The Sabbath Morning Discourses of HENRY WARD BEECHER AND EDWIN H CHAPIN.

The publishers also announce that the Discourses of COBA L. V. HATCH,

to be delivered at Dodsworth Hall in New York City, will also be reported, for Terms \$2 per year, \$1 for 6 months, in advance. SAMPLE COPIES FREE.

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

H. L. BOWKER.

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