The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

From Tiffany's Monthly for June.

OUR ANSWER.*

I have received numerous letters inquiring if I had renounced Spiritualism. The report has gone abroad to that effect, and many have supposed that it was true. The report originated in Ohio. Some time last fall I gave a lecture in the village of Painesville, upon the subject of the "new birth," giving my views of its meaning, and also of its necessity as the ultimate to man's salvation. In that discourse I had occasion to speak of certain abuses of Spiritualism, manifested in every community where any considerable attention had been paid to that subject; and to denounce such evil and pernicious practices. Having had much to say and do in the promulgation of spiritual truths and doctrines, I felt myself under obligations to expose and correct, as far as possible, its errors and abuses. The Editor of the *Painesville Telegraph* was present at the meeting, and in his next issue, published certain remarks which were the foundation of the above report. I will now proceed to answer these inquiries, and state how much of Spiritualism I have renounced.

The first great truth of Spiritualism—that all men are immortal, that immediately after the death of the physical body, the spirit enters upon a state of conscious existence, possessing and exercising all the spiritual faculties it had and manifested in the body—I affirm.

The second great truth of Spiritualism—that the spirit so existing, can and does manifest itself to individuals in the physical form, in the various ways known to the world through modern manifestations, such as rapping, tipping, writing, exerting physical force, obsessing individuals, impressing them with thoughts, feelings, sentiments, etc., performing works of healing, etc., etc.—can not be denied by any one who has thoroughly investigated the phenomena. I *know* these things to be so, and therefore I so affirm.

The third great truth of Spiritualism—that in the transition from this world or physical state to the spirit-world, the spiritual character undergoes no change—is demonstrated to be true by every known principle of philosophy bearing upon that point, as well as by all the facts and testimony connected with these manifestations; and therefore I have not renounced it, but on the contrary, affirm it to be true.

The fourth great truth of Spiritualism—that there are, in the spiritual state, various states and conditions of understanding and affection, corresponding to the like states and conditions of spirits in the physical body, from the lowest plane of lust, to the highest plane of purity and holiness, and that the associations and influences between embodied and disembodied spirits, are according to the harmony or agreement of states between them—I believe and affirm.

The fifth great truth of Spiritualism—that all are more or less subject both to the conscious and unconscious influences of spirits, and that their thoughts, feelings, volitions and actions are frequently dictated thereby—I have every reason to believe to be true, and I do so believe.

The sixth great truth of Spiritualism—that the spirits of those who are very dear to us can visit us, and often make their presence manifest to us, that they do thus visit us and become to us angels of truth and love, mediums of inspiration to our souls, guardian angels watching over and protecting us from harm, God's messengers of redemption and salvation, the heaven-appointed means of leading our souls in the way of eternal life—I most truly believe and affirm.

The seventh great truth of Spiritualism—that we can, by our mental and physical states, aid or prevent, to a certain extent, these outward manifestations—every investigator knows to be true; and the rules observed in circles for spiritual manifestations have respect to cultivating these mental and physical states; but the external regulations of the circle do not determine the moral and religious character of the manifestations; that depends upon the internal states and conditions of those composing the circle.

The eighth great truth of Spiritualism—that infinite and eternal progression is the characteristic of all God's works, and that ultimately all will attain to a high and perfect destiny—I do not doubt.

These are among the leading truths of Spiritualism which I affirm, and which, for many years, I have been endeavoring to establish in the minds of the people. But these truths, like all others, are liable to be misunderstood, and false deductions and false practices are liable to take place; and it is a part of my duty, as a public lecturer and teacher, to detect and expose such abuses so far as I can, wherever they exist.

Among those evils and abuses of Spiritualism which are very extensively manifested, is that of forming circles to get manifestations and communications, without first properly attending to the moral and religious condition of the minds of those who are to compose the circle, and whose characters are to determine the character of influence which shall be present to manifest or communicate. That fundamental doctrine of the spiritual faith, that we are both consciously and unconsciously subject to the influence of spiritual beings, teaches us the importance of attending carefully to the character of those to whose influence we subject ourselves. If it be true, as Spiritualists affirm, that there are diverse characters of spiritual beings with whom we are liable to come in contact in our intercourse with the spirit-world, and that our associations therewith will be according to our states, it becomes a matter of the first importance that we secure to ourselves such states and conditions of mind, as will guard us against the influx of improper influences.

But farther, the circle which meets to obtain manifestations and communications from spirits, without first attending to their moral and religious conditions, is not only liable to be injured through the influence of those spirits no better than themselves, but also such circle is subject to an impure and pernicious influence which may be awakened among themselves. It is claimed by all men, and, probably will be certified to by most women of experience, that man is peculiarly susceptible to a lustful influence of a sexual character. Yesterday I had an argument with a professed Christian gentleman, and one who was then rejoicing in what he denominated the revival spirit, which was then prevailing throughout the country; and he gave it as his opinion, that man could not become so perfect in this life, even under the sanctifying influences of Christianity, as not to feel the monitions of his lust, "when he should see a beautiful, well-developed lady enter the cars." He confessed that with all his religion, he had not attained to that state of purity, and he doubted if any other person had. I informed the gentleman that I was happy to say I knew one man who had attained to that state of purity, and therefore could certify to the possibility of attainment.

The same confession I have heard from every class and profession of men, not excepting the clergy. In arguing against this lustful exercise between the sexes, I find men almost universally affirming the propriety and necessity of it; seeking every possible excuse to justify the vicious and defiling practice. No one will be disposed to deny that such is the state and condition of mind with the vast majority of men. If any do feel disposed to deny this statement, they have only to commence arguing against the propriety and necessity of such lustful practice, and they will soon become convinced of the fact.

There is another principle which Spiritualists affirm, and with which many are familiar; and that is, that every individual, whether he will or no, emits an influence or sphere corresponding to his state or condition, and one the force of which sensitive minds can feel, and sometimes definitely perceive. And there is still another principle of philosophy which they recognize; and that is, that naturally, the male or man is positive, and the female is negative; and that the positive tends to impart its condition to the negative; and that the negative or receptive is liable to receive such condition, and become influenced thereby.

According to the foregoing principles, these promiscuous circles, composed indiscriminately of men and women, coming in contact, with a freedom and familiarity somewhat dangerous to the condition of purity in the thoughts and feelings of those men who confess that they cannot look upon women without suggestions of lust, must become dangerous to the negative and impressible minds, to the extent of their impressibility; unless by a course of moral and religious preparation, they become superior to such base influences. The passive condition of those who are seeking mediumship renders them peculiarly liable to all classes of influence present.

If the foregoing principles are true, one understanding them and reflecting upon their natural operation, would be led to the conclusion that such circles must inevitably become dangerous to those impressible minds who are not most select in their associations. Let strong, athletic men, full of vigor and passion, come into such relations to the opposite sex as to have their thoughts and feelings take such a direction, and no one can deny that the tendency would be to weaken the moral power so essential to protect and preserve proper relations.

Such are the conclusions to which the philosopher would arrive without making the experiment. He could not fail, upon proper reflection, to forsee such result. But if he had doubts, let him make the experiment and his doubts would be removed. History would become to him, philosophy teaching by example.

Upon this subject I must be permitted to speak plainly. During the first year or two of spiritual manifestations, I devoted a great deal of time to these external phenomena. I attended many spiritual circles, and was deeply interested therein. I very early learned that the mediums had a very strong propensity to deceive, and I was surprised at it. Those in whose presence I had witnessed many very remarkable manifestations, that were beyond all question spiritual in their origin and character, would seem to take delight in practising deception where there could be nothing to be gained thereby. This I noticed and remarked to others, and they did the same to me.

In the next place, as my impressibility increased, I could not endure the influence or sphere of these promiscuous circles; so exceedingly repulsive did they become to me, that I was obliged to abandon them altogether. I did not then know the reasons, and therefore did not object because others attended; but begged to be excused myself. Subsequent observation and reflection revealed to me the cause; demonstrated to my satisfaction that their general influence was pernicious, and therefore I have for some years questioned the propriety of such circles.

As a further evidence of the truthfulness of the foregoing positions, I have paid particular attention to the influence which these circles have had upon mediums, especially upon those who have to any extent become public mediums, holding public and promiscuous circles; and my observations were such quite early, that I was unwilling to have any near friends of mine subject themselves to such dangers, and so I expressed myself. I do not say there are no exceptions; that there are no public mediums who have become superior to these depressing influences; I hope and trust there may be such exceptions; but if there are, they are the exception and not the rule.

I wish the point I am here setting forth, to be distinctly understood. I do not deny that men and women may come together and hold circles for spiritual intercourse, in such a manner as not to become subject to these dangers; as not to impart or receive these contaminating influences. But to do so, they must come into a higher and purer condition of mind than is generally cultivated in these circles. There must be purer desires and loftier aspirations. They must put on a "breastplate of righteousness" and an "helmet of salvation."

In view of these things, I have no hesitation in saying, that the practice of meeting together in promiscuous circles for the purpose of obtaining spiritual manifestations and communications, without first attending to the moral and religious condition of the mind, and by the cultivation of those aspirations and desires which make men superior to their passions and lusts, make such influences impossible, is evil and dangerous in its tendency, and ought to be discountenanced. In my humble opinion, philosophy and experience unite their testimony on this subject.

There are many facts connected with this subject which might very properly be noticed. One is, that persons known to be licentious, often mingle in these circles, and seem to be much interested in them. Such not unfrequently become mediums, and practice mediumship without being reformed, if we can judge from appearance. I have known those, taking their words to be true, who have visited these circles for such purposes, and who have been received, and continued in such circles, imparting their impure influences, while others were becoming passive and receiving the same.

I wish to be understood as writing, not "in haste," or under the influence of "mental depression;" but from long continued observation and reflection. I am speaking the earnest and sorrowful convictions of my soul; I am speaking that which tens of thousands know to be true; I am exhibiting a feature in modern Spiritualism which ought to be renounced and denounced; and that feature is, the formation of circles for purposes of spiritual manifestations and communications, composed of individuals who have not qualified themselves for the same, by the cultivation of those states and conditions of mind which shall make them superior to their lusts, appetites and passions.

There is another feature of Spiritualism which is much to be deplored; and that is the amount of charlatanism and mountebankism connected therewith. One would think that so many of the spiritual host as can absent themselves from the gratification of their lusts, and from preaching, had turned doctors, and were intent upon curing all the ailments that flesh is heir to. Of the healing mediums it can be said their name is "legion;" and of their healing it may often be said truly that it is "legendary."

By this I do not intend to say that genuine healing mediumship does not exist, and that remarkable cures have not been effected through the agency of spirits. I have not the slightest doubt that such cures have repeatedly occurred. But while this is so, I have abundant reasons for believing that a very large proportion of professional spiritual healing is arrant humbug. I am certain that these spiritual doctors are, as a general thing, quite as uncertain as mundane doctors; and I am quite of the opinion that in nine cases out of ten, the patient, in the hands of a prudent nurse is better off without either.

Being somewhat of a healing medium, so far as results would indicate, I think I have some means of judging of the correctness of the opinion above stated. So far as remarkable cures are concerned, I think I could produce as truthful and startling an array of them as most healing mediums, without the least exaggeration, and without making any pretensions to healing mediumship. Some of these cures I think were effected through the agency of spirits, beside my own, and some I feel quite confident were effected solely by my own spiritual agency. But be that as it may, I am conscious that the exercise of the power of healing through the imposition of hands, depends as much upon the adaptation of medium to patient, as upon the agency of foreign spirit-influence; and my experience would lead me to believe that *more* depends upon adaptation than foreign agency. While I have been enabled to perform almost a miracle upon those where there was adaptation, I could not exert the slightest influence where adaptation was wanting. I have conversed with many healing mediums, who have assured me that they had the same experience.

When I read in the papers the advertisements of these healing mediums and spiritual doctors, making, as they continually are, promises to the afflicted, that they will cure them, when they must know that lack of adaptation will cause them to disappoint very many, by far the greater number, and yet appropriate their money without giving any equivalent, I cannot but feel that such things are wicked and false, and that those who engage in them dishonor humanity.

Again, this species of charlatanism also appears among a class of trance-speakers who throng the country. There are unquestionably mediums who are obsessed, and speak under the control and dictation of spirits. And there are those who profess to be so controlled that are not. Persons might be named among this class of mediums who profess to improvise in public, what they have committed to memory and repeated many times. I have in my mind mediums that, after occupying a very high position as improvisators, [illegible] If an individual wishes to do a large business as a speaker upon a small intellectual capital, he can become a trance-medium, and close his eyes; and what he says, coming to the audience through the organ of marvellousness, will become so magnified as to appear wonderful, although it really amount to nothing but "sound and fury."

No one who has examined this subject to any considerable extent, can deny that these things are so. I have not found a Spiritualist who is well informed, who does not admit this to be his experience. Few, indeed, pretend that these communications can be relied upon. All are more or less perplexed with their absurdities and contradictions. There are individual exceptions, but they are rare.

But because I have found these evils attending the popular development of spiritual intercourse, does it follow that I am to deny its great leading truths and principles? I can trace all these evils to their source, and can point out the remedy. If mediums and others in their intercourse have become the victims of untruthful and impure spirits, it is because they have not properly conformed to the laws of pure spiritual communion. They have neglected the cultivation of those conditions by means of which only the good and pure could commune with them.

As I have before stated, I have no doubt of the impropriety of forming these circles in the manner they have usually been formed; bringing together the different sexes, seeking impressibility, without attending to those internal conditions necessary to guard them against improper influences. It is not difficult to demonstrate to any philosophic mind, that such associations must be pernicious in their influence; and I think the fact to be equally clear that they have been so.

My examinations of the subject have satisfied me that we should never seek communication with the spirit-world while we are under the influence of curiosity, selfishness or lust in any of its forms. If we cannot, by our aspirations, rise above the sensual, selfish and curious plane of feeling before we seek communication, we had better abstain therefrom. In a future article I will dwell more at length upon this point.

In answer then to the many inquiries if I had renounced Spiritualism, I say most emphatically, I have not. That its great leading doctrines are true, I know. That man can and does hold communion with the spirits of the departed, I know to be true. That he may commune with the good, the pure and the true, is as certain as that he can commune with those of an opposite character. My objections have been and are, that Spiritualists have not placed their moral and religious standards high enough to guard against those influences which tend to degrade and debase the spirit—and that, in consequence, great evils and abuses have been the result.

*As this article appears to be partly intended as an "answer" to our exceptions to Mr. Tiffany's December article, we copy it entire. A few remarks upon it will be found in the editorial columns. A. E. N.

No Effort Fruitless.—My firm belief in the moral government of the world, will not suffer me to think that any good effort is ever entirely lost, or that any strenuous and honest endeavor to improve the condition of man is ultimately made in vain. One effort may seem insulated and inefficacious, one endeavor may appear sterile and fruitless, but many make an aggregate that is always sooner or later of a corresponding benefit. The moral and physical world will furnish abundant evidence of this charming and salutary truth.

The eyes of the mind are like the eyes of the body; they can see only to such a distance; but because they cannot see beyond this point, is there nothing beyond it?—*Dr. Johnson.*

DAY OF PROBATION.

The common doctrine of probation makes God unmerciful. It limits his mercy to a point, and extends his vengeance to infinity. It declares that mankind here on earth are probationers for endless happiness or misery. Yet it affects to magnify the divine favor in granting such a glorious day of grace. Listening sometimes to the representations of heavenly compassion, we do indeed feel for the moment that we have a merciful Father. But when presently the theme changes, and our thoughts are hurried away into the regions of implacable wrath, we shudder to perceive that his mercy is only the evanescent spark of a flint, stricken out amid the darkness of interminable night. He has ushered mankind into an existence lasting as his own. This life is but the infancy of that existence. Compared with what is to follow, it is a nothingless fraction. Yet it is made the hinge on which our eternal destiny turns. Within the puny circle of a few hasty years a man is treated as a moral agent, and may choose either good or evil. Within the same puny circle God displays all the mercy which he can afford to exercise towards human beings. Death bounds his mercy, beyond which, as the righteous will need none, the wicked will find none. Moral agency, too, ceases forever; the holy will be kept holy, and the wicked kept wicked, independently of their own volitions, by an unchangeable necessity of their respective conditions. Hence the conclusion that the "*day of probation*" comprehends all the moral agency of man, and all the mercy of God. Let us contrast the divine mercy with the divine wrath. Let us consider the day of probation as fifty years in duration for every individual [illegible] sand years? It is as one to twenty. What is it to an age of a million years? As one to twenty thousand. What is it to an age of a billion years? As one to twenty thousand millions. What is to an age of a duodecillion years? Not a day!—not an hour!—not a minute!—not a second!—not the millionth part of a second!—not the decillionth part of a second!—What then shall we think of such a day of probation? What shall we think of the extent of such mercy? Is this God's mercy?

But we have only compared a period of fifty years with another of a duodecillion. Eternity is not the mere duration of a duodecillion of years. A chain of cyphers that would girdle the visible heavens, each denoting a duodecillion of years, would not begin to express the infinite duration of eternity. If the day of probation, reckoned at fifty years, when compared with a duodecillion, dwindles down to less than the decillionth part of a second, what becomes of it in comparison with eternity!! Is this man's only opportunity for choosing whether he will be holy or sinful? Is this the only period in which his Creator will permit him to act as a moral agent? Is this the only speck on the face of measureless existence brightened with a ray of divine mercy? When He whom we are taught to reverence as the Father of Mercies shall have darted one glance of pitying love on his infant offspring, will he assume an inexorable frown? After one moment's successful admonition, will he hurl millions of souls beyond the attraction of his favor? So we are taught by many who profess to speak in his name! And it is reiterated with an indifference, and a cold positiveness which freezes us with horror. We are shown an almost imperceptible dot illuminated with a flitting gleam of mercy, and then borne away on a tempest of unappeasable wrath into an abyss, whose dismal darkness will be co-eternal with the light of heaven. There the miserable writhe on their fiery beds. There they agonize and groan, and howl away the intolerable hours. There they vainly cry for mercy, and plead with all the "eloquence of pain" for some brief respite; exclaiming each in sad address to God:

"Why from silent earth
Didst thou awake, and curse me into birth?
Tear me from quiet, ravish me from night,
And make a thankless present of thy light?
Push into being a reverse of thee,
And animate a clod with misery?
Ah mercy! art thou dead above?
Is love extinguished in the source of love?
Grant, great God at least,
This one, this slender, almost no request;
When I have wept a thousand lives away,
When torment has grown weary of its prey,
When I have raved ten thousand years in fire,
Ten thousand thousands, let me then expire."

Though the very stones must dissolve in sympathy for such heart-wrung sufferers, this doctrine affirms that the Almighty will only mock at their misery, let loose new thunderbolts, and drive with hotter rage the ever roaring storm; so that they shall find neither shelter nor repose from its burning blast—nothing but pangs of wo, wo, wo, from everlasting to everlasting, world without end. What can be more obvious than that such a doctrine makes God unmerciful? Believe it who can; we cannot.—*Practical Christian.*

Soul and Body.—The soul and body are as strings of two musical instruments, set exactly at one height; if one be touched, the other trembles. They laugh and cry, and are sick and well together.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, JULY 3, 1858.

RUTLAND CONVENTION.

THE JOURNEY THITHER—A WARM RECEPTION.

We left the suburbs of Boston, on Thursday morning, under lackrymose skies and dubious prospects as to weather. The iron horse, however, speedily whirled us away from beneath the "wet blanket" of clouds, and introduced us to realms of sunshine and beauty—such beauty as only June, of all the months, can present. The country's verdant face, fresh from the morning bath, never wore a more charming smile. As the day wore on, however, the heat and dust became oppressive; and when at length we plunged down the western slope of the mountains into the valley between the eastern and western ridges, where Rutland is located, we found an atmosphere calorified to about 90 degrees, with scarce a perceptible movement of air. Nightfall brought little relief, and as we lay panting and sweltering till the small hours, endeavoring vainly to woo the embraces of the coy Goddess of Sleep, we voted it decidedly a "warm reception."

The *mental* atmosphere of Rutland, or at least a part of the village, we learned, was hardly less intensified. The proposition to hold a convention for free utterance of the most radical thoughts of the time, had stirred somewhat the zeal of conservatism, which is strongly in the ascendant throughout this immediate region; and influences had been brought to bear not altogether favorable to hospitality. Prayer-meetings with special reference to the occasion, had been held in the churches, and the elect carefully warned to keep out of harm's way, against which their *election* would probably prove no safeguard. If this conservative element possessed the requisite *power*, doubtless the place would have been rendered in some way "too hot to hold" the daring innovators upon old ideas. But fortunately the *Land-on* which to erect the Big Tent was not under its control, and the spirit of Liberty has had a growth of some *Weeks* even in Rutland.

THE PRELUDE.

As a sort of a prelude to the convention proper, the people were, on Thursday evening, invited to hear an address by Mrs. Frances D. Gage, of St. Louis, on the "Influence of Mothers." The address was a sensible and kindly but earnest and forcible appeal to mothers, by a mother, in behalf of a proper training of the young, and a proper preparation of themselves for the responsibilities of maternity. The great evils of society—the want of truthfulness and integrity in men—the spirit of [illegible] the wane of manly independence, etc.—were traced clearly to wrong or defective example and instruction on the part of mothers. That they may impart nobler characters to their children, they must themselves become emancipated and ennobled. Mrs. G. displays eminent qualifications for usefulness as a public speaker.

THE CONVENTION—FIRST DAY.

The Convention was organized on Friday morning in the Big Tent, by the choice of the following officers:

President. Rev. JASON F. WALKER, Glen's Falls, N. Y.

Vice Presidents. Dr. H. Coon, Rev. Gibson Smith, Thos. Middleton, Henry C. Wright, Mrs. E. L. Rose, Sherman Thomas, Joseph Adams, A Kilburn, Mary L. Sweetser, P. P. Clarke, G. F. Kelley, E. B. Holden, Miss A. W. Sprague, Rev. Joseph Young, Miss Sarah A. Horton, E. B. Fay, G. F. Hendee, Wm. Weston, L. Amidon.

Secretaries. Wm. H. Root, A. B. Armstrong, J. R. Forest, N. Weeks, L. Clarke, Geo. H. Bigelow.

Business Committee. Jason F. Walker, J. R. Forest, N. Weeks, H. P. Cutting, Albert Landon.

Mr. WALKER, on taking the chair, stated the objects of the convention as set forth in the call; remarking that, on account of the breadth of the platform, and the diversity of views that would probably be presented, it would not be expected that any individual taking part in the convention would be considered responsible farther than each should choose to commit himself.

Resolutions, as topics of discussion, covering the various Reform questions, were introduced by the Business Committee, which will be presented in the order in which they were discussed. We can, of course, present but a bare outline of the various addresses, but will endeavor to indicate the course of thought, so far as it would be likely to interest our readers.

Business matters, with some desultory discussion, consumed the morning session.

In the afternoon, H. C. WRIGHT brought forward and advocated the following resolution:

Resolved, That the authority of each individual soul is absolute and final, in deciding all questions as to what is true or false in principle, and right or wrong in practice. Therefore, the Individual, the Church, or the State, that attempts to control the opinions or the practice of any man or woman by authority or power outside of his or her own soul, is guilty of a flagrant wrong.

Some unguarded expressions from Mr. Wright exposed him to sharp criticism from WM. GOODELL, Esq., of N. Y., who urged that as ignorant and bad men have false ideas of duty, which lead them to infringe the rights of others, they needed to be restrained from such oppressive acts; and hence the necessity of human government.

S. B. BRITTAN, of the *Spiritual Age*, was next introduced, and elaborately and eloquently presented the Natural Evidences of Immortality, in response to the following resolution:

Resolved, That the present spiritual movement has done much to arrest the tide of *popular* skepticism, and the material and sensuous tendencies of the age, by giving the natural evidences of our immortality a clearer expression and more demonstrative form.

The following is a brief but imperfect

ABSTRACT OF MR. BRITTAN'S REMARKS.

Nothing is more evident to the careful observer than the fact that there has been a growing tendency to skepticism and an increasing disposition to accept a material philosophy. Thousands have been unable to come to any conclusion in regard to this great question of immortality; men have called on all things visible and invisible, for a solution of this question. Before the commencement of the Spiritual Reformation materialism made rapid progress and left the repulsive image of its rigid features and darkening influence on the minds and hearts of thousands; but, within a few years, this tide of popular skepticism has been somewhat arrested, and the principles and proofs of immortality, and the force of the natural evidences of our spiritual nature have been presented in a more lucid and irresistible manner.

The argument to prove the immortality of the soul may be based in the great principles of Nature and human nature. The great laws of motion, organic formation and life, pervade all matter in the Universe, and in these laws of matter, we find the evidence of a ruling and all-embracing Intelligence. If it be true that matter is indestructible, it is also true that the life-principle and the intelligence manifested in universal law and order, are immortal.

Some forms of matter are visible to the outer senses, while others are invisible. Thus the senses afford no true criterion whereby we may determine the limits of existence. The atmosphere and the more imponderable forms of matter, are all invisible; and if such matter be subject to the law of organic formation, there must be an etherial or spiritual world—a world of organic forms, which the outward senses can never perceive. The existence of the infusoria proves that the law of organization is not restricted to visible forms. The material elements must be rarified or attenuated in a good degree before they can be organized at all. Seeds will not germinate on granite rocks, nor take root in the beds of iron that underlie these everlasting hills. As many conditions and forms of matter are invisible, and all the great forces of nature are unseen, save in their effects—as gravitation, which holds all world's in their orbits while God improvises the great harmony of the spheres, is wholly imperceptible by the organs of physical sensation, it is unsafe and preposterous to restrict the sphere of organized existence to the narrow limits of mortal vision. There must be a great realm of spiritual existence—a sphere of organic life and intelligent action, or the analogies of Nature are false, and the Universe is forever incomplete.

The matter which enters into the composition of our bodies is thrown off once in seven years—each physical form is thus disorganized and effectually destroyed. A new body is formed by the assimilation of other elements—the new body being organized by the same in-dwelling spirit that fashioned the old one. Yet the man does not lose his *identity*—he is the same individual as before, and the men who have had a dozen bodies, have preserved their identity through all these changes. This proves that the individuality does not belong essentially to the *body*, but to the internal and spiritual man, which survives these and all similar transformations.

But this species of natural evidence is not limited by the imperfect statement already made. If you amputate a limb, the man still feels a consciousness that he is perfect. Take one after another of the members of the body, until all are gone, and if man could survive so many shocks, his consciousness would be complete and his identity in no way disturbed to the last. If then, the *trunk* be demolished, the consciousness may not be destroyed, but all the powers of feeling and of thought may still remain. The truth is, the implements of war, and the surgeon's knife, cannot reach *the real man*. The natural elements and the agents of destruction are all limited in their action to the body, while the conscious spirit is unimpaired in the exercise of its faculties, and indestructible in its organization.

There are still other natural evidences of our immortality. The somnambule and the magnetic clairvoyant see, without the use of the external eye, in darkness, and through the most opaque substances. In the dream-life, we have all some evidence of this state of independent perception. We see, hear, and feel, without the organs and nerves of sense, and hence it is obvious that our powers of perception do not necessarily depend on the body, either for their existence or their manifestation.

I stand here to-day on this great globe, which, seen through the obscurity and gloom of a material philosophy, is but a mighty sepulcher, filled with the mouldering remains of the innumerable millions who have gone before us; and I proclaim to you the resurrection and the life. No soul of man has ever perished. Immortality is the common inheritance of all who bear the Divine image.

> "I feel my immortality o'erswell
> All pains, all groans, all griefs, all fears,
> And peal like the eternal thunders of the deep,
> Into mine ears this truth—thou livest forever."

Mrs. E. L. ROSE, of N. Y., attempted some reply to Mr. Brittan's arguments, and thought it a waste of time to spend it in inquiries or discussions respecting a future life.

Elder GRANT, of Boston, announced himself as a believer in the Bible, but a disbeliever in inherent immortality. He had searched both the Bible and Nature through, and could not find the doctrine in either.

Mr. J. S. LOVELAND, of Long Island, rejoined that millions of other persons, probably as earnest and honest as the Elder, *had* found the doctrine in both the Bible and Nature; and thought it an extravagant claim on his part that he had searched Nature *through*. To Mrs. Rose he replied, that, if the present life be an embryonic condition, having its influence upon a future endless existence, it is of the first importance to know it.

Mr. GOODELL added that we must ascertain the immortality of man in order to understand his nature and his rights. If he is but a beast, who can show that he has rights above the beast?

Mr. CHANDLER argued that mind is not an entity, but a result of the action of "the spirit of life" upon the material organism, and hence not immortal.

JOEL TIFFANY Esq., next spoke, taking the following resolution as his text:

Resolved, That from the monad up to the highest archangel, the law of progress is manifested through organization.

Mr. T. urged, in a speech of much power, the necessity of organization both for civil and for religious purposes. This closed the afternoon session.

In the evening, Rev. A. D. MAYO, of Albany, N. Y., submitted an elaborate and very able address on "The Bible." He believed that little religious progress could be made until the question is settled, How shall we esteem the Bible? At no time has this question ever been more unsettled than at the present. A large portion of Christendom look upon the book as infallibly inspired. In consequence of this claim, multitudes discard the book altogether; and the number of these is increasing. But a movement is arising in behalf of a scientific examination of the volume, in order to test its real, intrinsic value in the light of the world's present attainments. In this movement is enrolled a fair proportion of the intelligence, learning and piety of Christendom. It is yet in its infancy, and what will be the result it is impossible to say; but this can be safely asserted,—that the theory of plenary infallible inspiration is already utterly dead. The most intelligent advocates of even the "evangelical" system are now engaged in adjusting themselves to this new state of things. The great truths of Christianity are rooted in the soul itself, and depend not for their existence on any external record. God dwells in every spirit, and inspires every soul according to its capacities. The best record of inspiration is the life of mankind, and the best religious life of mankind is described in the Bible. The test of inspiration is in its effects upon life. The Hebrew sacred books have proved the most valuable of any of the Bibles of the world. But it is to be used under the guidance of reason, as enlightened by science—not cut up into texts to defend systems of modern theology. To offer it as an infallible and perfect revelation is an insult to the human mind. The New Testament contains the most reliable account of the origin of the Christian religion. It consists of the best writings evolved in the early stages of Christianity. The assertion that they are the unerring word of God, is a sheer assumption, unwarranted by anything in themselves. They are not responsible for the half-pagan system of theology invented by the church. Christendom reads the book as children look at the sun, through smoked glass, and it looks lurid and bloody. Let those writings be studied without the use of such spectacles, and the beauty and truth of the life and writings of Jesus will appear.

Such are some of the prominent thoughts of a remarkable discourse. It was followed by addresses through entranced speakers, which closed the meetings of the first day. The attendance during the afternoon and evening was quite large, although the weather was oppressively warm.

SECOND DAY.

The morning was occupied mainly in the discussion of the subject of Marriage, under the following resolution:

Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman, and the only true home is the isolated home, based upon this exclusive love.

Mrs. BRANCH, of New York, advocated the abolition of marriage, as the cause of woman's degradation and slavery.

Mr. STEPHEN S. FOSTER offered an amendment of the resolve, to the effect that marriage should place the parties on terms of perfect equality.

JOEL TIFFANY defined at length the difference between love and lust, and opposed any relaxation of the laws of divorce.

Mr. TOOHEY differed somewhat from Mr. Tiffany, inasmuch as it was ascertained that the union of certain temperaments, relationships, etc., tended to produce disease, scrofula and idiocy. Such mistakes of ignorance should be corrected.

H. C. WRIGHT argued that monogamy is the law of nature, and polygamy a monstrosity.

Mrs. E. W. FARNHAM, of New York, offered and advocated a resolution affirming not the equality but the *superiority* of woman over man, inasmuch as she is the more especial embodiment of the Love principle, which is more interior and potent than the Wisdom element. Her function as the mother and educator of children renders her organically and necessarily more influential over the welfare and destinies of the race. Woman must be made to feel the responsibility and sacredness of her position.

Mrs. GAGE, of St. Louis, ably supported the following:

Whereas, The assumed superiority of Man over Woman has held her in submission and entailed slavery and dependence on the sex and misery on the race; Therefore, *Resolved*, That immediate steps should be taken to remove that error and its consequences, and place Woman politically, educationally, industrially and socially on perfect equality with Man.

F. W. EVANS, of the Shaker Society, stated that Woman's equality of rights and superiority of function had ever been recognized in the body to which he belonged, who derived the doctrine from the principle of the Divine Motherhood, or the feminine element in Deity.

The afternoon session was mainly occupied in the discussion of Slavery, by PARKER PILLSBURY, WM. GOODELL, and others.

In the evening, GEO. SENNOTT, Esq., of Boston, presented an eloquent and forcible address on "The Mission of Woman in the Present and Coming Reforms." He advocated woman's right to vote, and argued that its recognition would "put justice into the law," reform the marriage institution, and abolish prostitution.

Mrs. MARY F. DAVIS followed with earnest words of encouragement and hope to woman, drawn from what had already been accomplished.

THIRD DAY.

Sunday, "the last great day of the feast," was crowded with interest. Extra railroad trains brought hundreds to swell the already large crowd in attendance, and not less than three thousand persons were probably compressed within the tent. Our limits will admit of but an index of the more prominent topics discussed.

Mr. ROBSON, of England, made an able speech in favor of the following:

Resolved, That natural justice, individual and social morality, the peace, material wealth and prosperity of Nations, the spirit of human brotherhood demand, that all international Tariffs be immediately and forever abolished, and that Governments, in their various departments, be supported by *direct taxation*.

Mr. TIFFANY moved to substitute a resolve affirming that all Reform, to be successful, must be based on Religion.

Mr. WRIGHT knew no religion but what included "natural justice, individual and social morality, and the spirit of human brotherhood," and he thought this inconsistent with tariffs, which were the means of supporting war and other wrongs. He believed it right to "do good on the Sabbath day," and hence was glad to advocate the above resolve on this day. Mr. Tiffany's religion was simply his highest idea of justice, etc., and Mr. W.'s religion was also *his* highest idea.

Mr. BEESON, of Oregon, put in an earnest word in behalf of "the poor Indian."

Mr. TIFFANY believed there were absolute justice, absolute truth, and absolute purity; and that these might be attained by cultivation of the aspiration after them, and by *living* faithful to highest light, cost what it may.

Mr. SPRAGUE opposed the substitute.

Mr. TOOHEY supported a resolution affirming the importance of Phrenological and Physiological education as a requisite of Reform.

Mr. H. B. STORER, of Conn., advocated Mr. Tiffany's substitute. Religion is the highest relation of man to the Infinite. To attain this, we must undergo successive reformations, being ever conscious that we come short of our highest ideal, and thus are stimulated to effort.

Prof. OTIS, of N. H., announced himself as a new convert to Spiritualism, but wished to be known as a Bible Spiritualist—not however, after the letter, which killeth, but after the *spirit*, which giveth life. He proceeded to set forth the reform in methods of education which Spiritualism will introduce.

Mrs. WALKER, of Burlington, spoke forcibly in behalf of the following resolve:

Resolved, That our sons and our daughters should be educated on a platform of equality, and that separate schools for the sexes are conducive to evil.

Afternoon.—A. J. DAVIS introduced and supported in a speech which commanded great attention, a resolve affirming the elevating tendency of Spiritualism upon the theological sentiments of the community.

Mr. LOVELAND commenced an address setting forth the Philosophy of Reform, and the adaptation of Spiritualism to its promulgation, but was cut short by the ten minutes' rule before he had well developed his idea.

F. W. EVANS made an exceedingly interesting statement of the views of Shakers on various points, including some account of the remarkable spirit-manifestations which broke out in the order about twenty years ago, and which prophesied and pre-figured the more general out-pouring in "the world" at the present time.

Mrs. E. L. ROSE commenced an address proposing to unfold her ideas of the cause and cure of all human evils, but was soon left without an audience.

Evening.—Mr. MAREHAM advocated the inalienable right of human beings to the means of gratifying all their wants and propensities, to any extent that it does not infringe upon the happiness of another.

Elder GRANT introduced and advocated, in a "Bible argument" evincing great ingenuity, the following:

Resolved, That communications professing to come from departed human spirits, are from *demons*, and tend directly to infidelity, sensualism, and the rejection of the Bible.

The remainder of the session was mostly consumed in an exciting combat between the Elder on the one side, backed by a rabble from the village, and Mr. SPRAGUE and JOEL TIFFANY on the other, in which the Bible was the weapon employed, and between the parties seemed in imminent peril of being utterly demolished. This gladiatorial exhibition called out a very severe and not entirely undeserved castigation of all parties concerned in it, from the lips of that most accomplished flagellator, PARKER PILLSBURY. This "dressing down" seemed to restore general good humor, and the Convention dissolved, without attempting action on any of the propositions discussed.

Neither room nor time remains for any extended comments. We have endeavored to give as full and fair a statement of the multitude of "crotchets" which obtained an "airing" at this "Free Convention," as possible. Each reader, like each attendant on the meetings, is left to form his own estimate of their practical value to the cause of Reform.

We must, however, bear testimony to the extraordinary ability displayed by the officers of the Convention, and especially by the President, in managing its incongruous and turbulent elements. They were not long in discovering that they had undertaken to drive an extensive team, including a number of "old war-horses" quite unaccustomed to working in the same harness. Of the difficulties encountered it is needless to speak; but the masterly skill, impartiality and imperturbable urbanity with which they were met and overcome by Mr. WALKER, is the theme of universal admiration.

The "Troy Harmonial Club," whose sweet songs aided much to smooth the troubled waters, are also worthy of grateful remembrance. And the good degree of hospitality and toleration accorded by the people of Rutland, notwithstanding their general opposition to the opinions of their guests, should be mentioned to their credit.

It will be perceived that Spiritualism takes but a portion of the responsibility of this occasion. Those who had before attended exclusively *Spiritualist* Conventions in Vermont greatly missed the harmonious and elevating influences which have usually characterized them,—this having been mainly an arena of *intellectual* contest, with little of the inspirational and soul-quickening element. Nevertheless, great good will doubtless result, as well in expanding the philanthropy of Spiritualists as in softening the asperities of some who have not hitherto sympathized with them; and if "the agitation of thought is the beginning of wisdom," the world may surely expect a large crop of Solomons one of these days.

The Convention voted the publication of a full phonographic report of all proceedings, in a pamphlet, which will be issued as soon as may be. To that we refer for the details which have here been necessarily omitted. A. E. N.

PORTRAIT-DRAWING MEDIUMS.

Much interest is felt and inquiries are often made in reference to the mediums who are gifted with the power to execute likenesses of persons in the spirit world. The two best known are G. G. Wolcott, of Columbus, O., and Mr. E. Rogers of Cardington, same State. Both of these mediums succeed often in producing, through spirit-influence, correct portraits of deceased persons; two or three of which we have seen, which were remarkably faithful to the original. But neither of these individuals claims infallibillity, the gift which they exercise being dependent on certain laws which they cannot control at will. They cannot, therefore, insure to persons writing them from a distance, a favorable response to their requests. Success is more likely to follow when the person desiring the likeness is present with the medium. This would seem to be a natural condition of things, as a spirit friend is thus more directly attracted within the sphere of the medium, and can therefore more readily obtain control.

In addition to the two persons above-named, the *Clarion* informs us that Dr. J. Cooper of Bellefontaine, O., possesses a similar gift. Should any person desire it he will on the receipt of twenty-five cents sit on trial for a plain, rough profile; but he is honest enough not to warrant anything.

It is fair to presume that where scores of applications are made to these mediums for likenesses and profiles, only a small proportion could be successful; and people should be careful not to expect too much in the premises, they will not then be too ready to pronounce the matter a humbug or imposition in case of failure. Let the person experimenting in this direction distinctly understand that he must, from the nature of the case, take his own risks of success.

OUR BETTER MOMENTS.—There are moments when the soul is lifted above the world, into heights whence it can share, as it were, Deific vision. We then see things in their true relations; and all that shocks us in our weaker hours seems then but the shading in a glorious scene. We find that darkness and affliction are means, not ends; and can welcome the boding shower which is to fructify our spirits. Let the memory of such moments, like vistas through the frowning sky, keep us cheerfully in mind of the serene, blue heaven, which is always above our sorrows.

Our notes of the lectures, etc., in Boston last Sunday are omitted to afford room for the Convention report.

MR. TIFFANY'S ANSWER.

The article copied at length on our first page will show to our readers what degree of truth there was in the report that "Joel Tiffany had renounced Spiritualism." It will be seen that he unequivocally affirms all, and more than all, that is requisite to constitute him a Spiritualist.

So far, however, as the article was intended as an answer to our exceptions to Mr. Tiffany's language in his December number, (see SPIRITUAL AGE of April 3d and 17th last,) it is not at all to the point. On the other hand, we are glad to see that those inaccuracies of expression which formed the chief ground of our complaint are here for the most part avoided. Whether the complaint of "haste" and "mental depression," or otherwise, we are glad to see that Bro. T. does not repeat them. This is evident confession that our complaint was just. It was not his expressions of the evil and debasing tendencies of promiscuous and frivolous circles, nor his exposures of deception and charlatanry on the part of professed mediums against which we protested. We agree with him in all this, as both our example and precept will testify. But we deny that these tendencies and evils are part and parcel with, or peculiar to Spiritualism. They result from evils in human nature, which a true Spiritualism, instead of palliating and encouraging, will aid to overcome and exterminate.

Paul of old had occasion to rebuke and denounce fornication, drunkenness, disorderly spirit-manifestations, and other evils among the early Christians; but in all his zeal and sorrow, he was not so unwise as to join their adversaries, and call these disorders a part of Christianity. But this would have been no more improper than to treat the sensualisms, impositions, charlatanry and other follies of professed Spiritualists as a part of Spiritualism.

We certainly bid Bro. Tiffany God-speed in the exposure of every evil and error which he finds connected with the modern spiritual movement. We only ask that he properly discriminate in his language between such evils and the pure principles of Spiritualism itself. We fully agree with him that "we should never seek communication with the spirit-world while we are under the influence of curiosity, selfishness, or lust, in any of its forms." But we would insist that the same rule applies with equal stringency to *all* intercourse *in this world*, as well as with the other. We should never seek communication with our friends and neighbors of earth while we are under the dominion of [mere] curiosity, selfishness, or lust, in any of its forms. In fact, *we should never perform an act, or live a moment under the influence of such base motives;* and we are ever liable to evil and danger from spirits embodied as well as disembodied, whatever we do and wherever we go, under the lead of such motives. The rule applies equally to the commercial intercourse, the religious prayer-meeting, and the social gathering, as to the spiritual circle, in the degree that persons enter into receptive and sympathetic states in such associations. The first duty of man and woman, under all conditions, is to seek for personal purity, goodness and righteousness.

Spiritualism, by developing the fact and the law of spiritual emanations, is doing more to acquaint the community *practically* with *the law of personal influence* in all associations,—and thus to put those who seek for purity and truth on their guard against evil—than all the didactic teachings of moralists ever written. The wise will heed these lessons to their profit; the foolish will disregard them to their cost. But spirit-intercourse requires no special code of morals; nor is it more responsible than are other forms of intercourse for such infractions of the common code as occur under it. A. E. N.

Attacks upon Spiritualism.

The attacks of the church upon Spiritualism remind one of the challenge said to have been sent by an officer in the British navy, to a Yankee, giving him of course the choice of weapons. The Yankee accepted the challenge, choosing a *threshing flail*, as the weapon to be used on the occasion. The Briton upon being informed of the Yankee's choice, inquired of the messenger what kind of a weapon a threshing-flail was. Upon being informed that it was of that character that if he was not skilled in the use of it he was quite as likely to knock out his own brains, as his antagonist's, he wisely abandoned the duel, apologized to the Yankee, and saved his brains. Would not a similar be the wisest course for the Church? For whenever and wherever she has taken up the flail (and that is often) to smite out the brains of Spiritualism, she has invariably knocked herself in the head.

Hope.

The following, which was spelt out by means of a dial invented for the purpose of facilitating communication through the use of the alphabet, was given at a sitting of the "Baltimore Circle." A member of that circle hands it to us for publication.

It has been said "Hope is the nurse of life, and its cradle is the grave"—but the spirit philosophy lifts the veil beyond, and teaches that all its truth and beauty is realized beyond the limited vision of that author's thought.

Hope has been called the anchor of life—but it becomes its beacon under our teachings.

Hope rested on blind Faith until we came to make faith a reality.

Hope originates in the habitations of uncertainty—but realization clothes Hope in more positive habiliments.

Hope was a wish, a thought; but we bring her as a ministering angel.

Spiritualism teaches that Truth is even more beautiful than Hope. It opens Eternity to view, and points the way to everlasting joy.

Before, all rested on the dogmatic theories of a thousand years; now, each has the evidence within his own reach.

"Streets of gold," "milk and honey" was the height of human expectation in the world to come; but we would teach of hills and forests, and flowers of every gorgeous hue; and lakes and gushing springs, whose waters are nectar to the taste, so cooling and extatic.

MORE CONVENTIONS.—A Convention of Spiritualists is called at Sundusky, Vt., on Sunday July 4th; and another at Claremont, N. H., on Tuesday July 6th. At the latter it is proposed to organize an association for Lecturing and Educational purposes, embracing that section of the State. The undersigned intends to be at the Claremont meeting. A. E. N.

MISPLACED.—In the illness and consequent absence of Mr. Newton, an article was inserted in No. 25 of the AGE out of the regular order. The article on the first page entitled "Ventilation of Ancient Spiritualism," was written as the second of the series entitled "The Basic Word of God," and should have been so entitled, and placed accordingly. So far as the succession of ideas is concerned, this misarrangement may have produced some confusion in the reader's mind, which it is hoped this paragraph will set right.

L. JUDD PARDEE lectured on Sunday evening last at Fraternity Hall, South Boston, and will speak at the same place on on Sunday evening the 4th inst., and at North Easton on Sunday the 11th.

Correspondence.

Remarkable Success of Clairvoyance.

HARTFORD, June 21, 1858.

The following facts I learn from one of the first citizens of the town of Vernon. Perhaps they may prove of interest to the readers of the AGE, and at the same time be the means of inducing some suffering invalid to personally test the powers of the gifted lady through whose instrumentality these results were developed.

A little boy, the son of Mr. Lucius Thompson, of Rockville, Vernon, was reduced to a very low point by what was declared to be typhoid fever. The skill and constant care of the physicians afforded no relief to the little sufferer, who, it was apparent, would soon be released from all earthly suffering, by a final separation from the body, unless some more effectual remedies could be devised than any which had been prescribed. A physician of note from an adjoining town was called in, but his treatment was attended with no benefit to the little boy, who grew steadily worse, and was sinking rapidly. The physician in question—a gentleman of some professional repute—pronounced the case a hopeless one, and said that the fatal result was only a question of a few hours.

At this juncture, Mr. Thompson, the father of the dying boy, resolved—all the skill of external science having failed—to try, if possible, as a last resort, the (to most minds) mysterious powers of that wonderful *interior* sense called Clairvoyance; and to this end he (not being able to go himself) called, on a Saturday afternoon, upon my friend (the narrator), and besought him to go to Hartford and induce Mrs. Mettler to examine the case clairvoyantly, by means of a lock of the boy's hair. It was a hopeless case, the father said; he did not himself believe that his child could live the night through—inflammation having, as the doctor thought, taken hold on the brain. Yet, he added, he was anxious to hear what Mrs. Mettler would say of the case. My friend, who was thus besought, did not like to go; the travelling was very bad, and he could not get to Hartford before dark; even if he could obtain an examination that evening, he could not get back to Rockville before midnight, when it would probably be too late to do anything for the little sufferer.

However, the pleading of the anxious father prevailed, and my kind-hearted friend set out on his hopeless journey. He found, on arriving in Hartford, that Mrs. Mettler was absent from home for the evening; but he concluded to remain in the city over night and call again at her house on Sunday morning. He did so, and in consideration of the urgency of the case, Mrs. M. made the required examination. She gave a minute account of the case, tracing the disease from its commencement to that moment; and her statements were noted for the benefit of Mr. Thompson's family—my friend knowing nothing of their accuracy or inaccuracy.

Space forbids a repetition here of these details; it is enough to say that if her diagnosis was correct, the disease, strictly speaking, was *not* typhoid fever; and further, that the spasms, from which the boy now suffered, were accompanied by a suffering in the head, which had been caused sympathetically from the disordered condition of the stomach and bowels. She said the child was still alive, though very low, and liable to leave the body at any time. "If still living when I reached Rockville, he was to take a dose of fresh yeast and pulverized charcoal," (says my friend, mentioning those among other remedies indicated).

On arriving at Mr. Thompson's it was found that the boy still lived, and the directions given by Mrs. M. were faithfully followed. To cut the story short, *the child, so far from dying, speedily recovered*, to the joy of the parents and the astonishment of all who knew the circumstances of the case. It was pronounced to be little short of miraculous, by sundry persons who fail to discriminate between the possible and the impossible—the supposed interposition of a "miracle," and the orderly results of misunderstood laws.

If this case has not too far trespassed upon your space, I would like to add here another striking case, concerning a well-known citizen of Vernon—that of Capt. Hammond, Cashier of the Rockville Bank. Owing to the already too great length of this letter, a few words must suffice. Capt. H.'s suffering was of long standing; he had been under the treatment of numerous physicians, and had found no relief. When he (through his friend, Mr. Thayer,) concluded to try Mrs. M., he was suffering greatly—one source of his suffering being a diseased and very lame leg. Mrs. M.'s examination (which was made through a lock of hair,) "greatly astonished him." She traced the origin and stated the causes of his disorders in a very explicit and particular manner. One thing which she said astonished him beyond measure,—she ascribed the commencement of the lameness in his knee to an injury which she affirmed he had sustained when a young man, not twenty years of age, in getting a barrel of beef into the cellar. This fact—for it proved to be a fact—was unknown to Mr. Thayer; but when the latter told Capt. H. what Mrs. Mettler had said, *he* remembered the circumstance clearly, though it had long passed from his mind. Mrs. M. did not promise to *eradicate* his disease and *cure* him wholly, as his case was of long standing and his difficulties too strongly seated to admit of being at once removed; but she gave him directions which materially benefitted him, and afforded him such freedom from pain that he slept well at night, for the first time (as I am told) in a very considerable period. She told him he was too ambitious, and apt to work too hard for his own good; and this is probably true, for he is said to have already discontinued the remedies which she prescribed for him, feeling well enough to go to work again.

Yours truly, T.

Spiritualism in Blackstone Valley.

FRIEND BRITTAN:—Spiritualism is making a silent but steady progress in the Blackstone Valley. Many who have hitherto held to the faith in secret—seeking the truth like Nicodemus by night, and ashamed if perchance it should be hinted that they were believers in the "great delusion"—have now avowed themselves openly as Spiritualists; and these, it is confessed, are amongst the most intelligent of our citizens. Circles are held regularly in various directions, where manifestations of an interesting character are obtained, which have been continued in spite of much clerical and sectarian opposition. It has been estimated by those who are capable of judging, that the believers in spiritual manifestations at least equal in number all the members of the Protestant churches. It has the strongest hold amongst the rural population, where the feeling of "What will Mrs. Grundy say?" is not so rife.

Last Sabbath, Mrs. Rose, of Providence, delivered a lecture in the trance-state, at the Universalist Church. Notwithstanding the unfavorableness of the weather, the house was crowded. Mrs. R. is a pleasing and fluent, though not a powerful speaker. A defect with her—too common amongst spiritual lecturers—is want of concentration of ideas. She is, however, earnest in the work, having delivered a large number of lectures in this vicinity during the last six months, "without money and without price."

Woonsocket has not yet been visited by any first-rate trance-speaker. We have had no Hatch or Hardinge, Forster or Whiting; and until our citizens have had an opportunity of listening to the glowing inspirations of such as these, they can form but little idea of the sublime utterances of the new dispensation. There can be no doubt that there are Spiritualists sufficient to sustain a regular course of weekly Sabbath lectures throughout the year. This is evidenced by the crowds which have gathered to hear the few who have yet visited us.

CUMBERLAND, R. I., June 19, 1858. T. THAYER.

The Cause in Missouri.

WATERLOO, Mo., June 12, 1858.

EDS. AGE:—Perhaps the progressive minds that receive comfort from the AGE would like to learn the condition of Spiritualism in North-eastern Missouri. As in all other places, in its appearance, it is eminently unpopular; but there are some silent investigators who have broken from the bondage of husky creeds, and are earnestly seeking for more light. In this (Clark) county some of the best minds openly avow a belief in spirit-intercourse. Last evening we held a circle at Judge Greenfield's, of this place, and obtained a good number of satisfactory tests; in fact, there was not a single failure. There were some disbelievers present, who, for a time previous, had been ready to scoff at the subject, but were utterly appalled by the manifestations. Names and dates, &c., were given with perfect accuracy. Your correspondent was strongly influenced to write. We of the new faith are struggling to disseminate its sublimities and are beginning to perceive a good effect.

Fraternally, M. W. CAMPBELL.

COLUMBUS, O.—F. L. Wadsworth, writing from this place, says:—"The cause is steadily gaining adherents. Meetings are held regularly on Sundays, morning and evening. Messrs. Wolcott and Gale alternate in occupying the desk at home speakers when others are not present."

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, June 25th.

Dr. HALLOCK read a paper submitted by Mr. Bruce, in reply to the question of Mrs. Davis, What shall be done for the education of the children of Spiritualists?

The paper was an able one. The writer gave an account of two model schools, one in this country—if we understood correctly—and the other in Switzerland. Both were little republics. No restraints were imposed or punishments inflicted, except such as were voted on each other by the pupils; and these were restricted to brief periods of durance in a separate room. In these schools, all distinctions growing out of rank, wealth or religion, were laid aside. Catholic and Protestant met as brothers. At the one in Switzerland, during its prime, the nobility and kings of Europe—Great Britain, France, Germany, Russia, etc.—sent their sons there to be educated. While there, no titles were known. The results showed that all classes could be made to mingle together on a common footing; and the tranquility of the institution was never disturbed by differences of rank, wealth, country or religion.

The course of instruction in these schools was equally novel. Books were mostly laid aside. Mathematics, geography, etc., were pursued orally with the blackboard, and botany, geology, mechanics, etc., in the gardens, workshops and open fields. Love for animals, and everything having life, was carefully cultivated; and the fear and disgust at reptiles, which is so common, by a familiarity with their structure and uses, were obliterated.

The essay closed by commending the plan to the consideration of Spiritualists; and it was suggested that these schools may be made self-sustaining by the labor of the pupils.

There was still another highly important remark contained in this paper. The writer objected to children's spending seven years in getting a trade, when in that time they might just as well get three or four. His sons had done so, and were now in California, and found their extended knowledge and capacity extremely useful.

Mr. PARTRIDGE read the Call of the Free Convention, then in session at Rutland, Vt., and said: As our friends are now in session in a neighboring State to consider questions of Reform, it would seem appropriate that we devote a little time to an examination of the same field. All reforms are necessarily innovations, and are accordingly opposed by those who are satisfied with the past. The world is enslaved by a spiritual despotism, and needs to be set free. Modern Spiritualism is opposed, because it is supposed to encroach on ancient Spiritualism; but while we remain bound to old authority, without the privilege of thinking for ourselves, what hope is there for humanity? Thought must be emancipated—the mind must be set free—before much can be hoped for the world; and to add a new impulse to this desire for freedom, is the grand object of the Vermont Convention. It is true there is a certain danger in such a call. Reformers sometimes have axes of their own to grind, and this call, in its catholicity, leaves all at liberty to come and dump their hobbies in the face of the Convention. But this is unavoidable. A free platform must be maintained; and in order to escape an abuse of it, we must be careful to go back of individuals, and ground ourselves on principles.

Dr. GRAY: "It is purpose, and not creed, which must vitalize and harmonize effort." While this is kept in mind by the Convention, it cannot fail. This language, of itself, is evidence that the originators of that call have passed from childhood to manhood. The child asks, what shall I do to be saved?—the man, what can I do to save others? The man-plane is the plane of doing uses to others. Swedenborg says, Charity unites, but Truth divides. By truth, he means the judgment of men as to means to be employed. A man's best judgment at the time, is his truth. Men agree in purpose, if they disagree in means; and hence it was proper that the call should embrace all of every creed, and no creed.

Mr. SWACKHAMMER: There must be a basis of action in all reforms. To reform is to make better. *Living for others* is the only proper basis and means of harmonizing the race. So long as men live for themselves, they will continue to prey on each other. The opposite principle of action would gather a heavenly influence from the skies about us, which would change the human to the divine. When man's nature and needs are made the text and motive of action, houses will be built for his convenience and comfort, instead of the profit from rents; and everything else will be arranged on the same humanitary principle.

Dr. HALLOCK: Sometimes we do not discriminate between the love of proselyting and love of the neighbor. Love of the neighbor is a very different thing from the wish to mould him into our quart measure. Jesus was a great reformer. Was he a proselyter? No. He condemned this spirit in the Jews. There is no record that he ever undertook to convert them to his religion. He laid down principles which have gradually operated changes; and in the influence of those principles he is a greater reformer to-day than he was then. Rarey, the horse-tamer, has discovered the true course of action. He recognizes the fact that the horse is an individual; and without attempting to force him out of that individuality, he places himself in sympathy with it, and moulds him into propriety and gentleness through it.

Dr. GRAY: The call suggests the inquiry, What is Reform? It is to form again—to produce another and improved order of arrangement, a new crystalization. A young man asked Christ what he should do to be saved? The reply was, act from fraternal love—sell all thou hast and give to the poor. Another reply to the same question, from one of the apostles, was, Repent and believe on the Lord Jesus Christ. This last is the infant plane. We have never yet come up to the plane of Christ himself. Authoritative teaching is psychologizing. He would not go into the nursery and force his conclusions on his children. He would not tell them that Mother Goose and Punch and Judy are ridiculous nonsense. Those works are appropriate and beautiful little dramas for the nursery.

Mr. MILLER: Reforms have always been gradual. Abraham, the magna charta of King John, the establishment of our own government, and many other events, mark periods of reform. At length comes an age when woman claims her rights. This is but just; and he hoped while the general question was up, that she would not be forgotten.

Dr. GRAY proposed for future consideration, the question, What is the spiritual basis of the passions? For instance, what is fear in its spiritual essence, distinctiveness, etc.? These crop out on the surface in a rather repulsive form. His idea was to trace them back to their divine origin, and see what they were.

Mr. PARTRIDGE: He would like, before quitting the subject of the Convention, to reach something practical. Reforms are needed in our laws, governments, and in all our relations. Murder, house-breaking, oppression and dishonesty abound; and familiarity with them leads us to consent to them as a necessity. He would begin by abolishing all law, or nearly all. We need no laws except to prevent aggressions on one another; while almost all we have are framed to confer some special emolument or privilege. Spiritualists, from their position, knowing man here, and something of his hereafter, are the only ones fitted, at present, to move rationally on these questions. He would like to see a Spiritualist code prepared and promulgated, at least for general examination and discussion.

Mr. COLES: He could not agree with Dr. Gray, that the question, What shall a man do to be saved? is on the infant plane. It takes a man to answer it. The great difficulty with reformers is, that while they are throwing bushels of salt about their neighbors to save them, they themselves are stinking above ground. We have them in our midst, loud-mouthed in their professions, and at the same time oppressors, avaricious, and criminal in their practices. Men should first save themselves, and then attend to their neighbors. He was not as good a man as he ought to be, and that should now be the first question that he would put to himself.

Dr. GRAY: He agreed with Mr. Coles, with his definition. But even Washington and Howard were probably saved from doing low, dirty things, by doing fraternal things.

Mr. COLES: He did not object to a man's making money; but when he had got enough—all he could ever use—he would have him stop adding to his pile. Suppose God were to supply the human family with bread, by handing down so many loaves a day—just enough for all—and the strong men should seize all they could get, and stow them away in their barns. Long arms, long heads do this. He would have a man, when he had once secured enough for his own family, scatter all his earnings among his poorer neighbors.

J. R. O.

ANDREW JACKSON DAVIS is engaged to deliver another course of lectures at Dodworth's. The first will be given on Sunday next.

Spirit Manifestations.

Record of Spiritual Phenomena.

A series of seances for physical manifestations of spirit power were held a short time since, at the residence of Col. Robt. Wilson, Keene, N. H. Regular minutes of the occurrences were kept by one of the circle, from which we are permitted to copy the subjoined. A list of names of most of the witnesses was also kept, and is now in possession of Col. W. The mediums were Miss Jennie Lord and Miss L. T. Ballou. The phenomena occurred, as we understand, in a darkened apartment, but every possible precaution was taken to prevent collusion of any kind.

Perhaps an apology is due to the regular readers of the AGE for presenting statements so similar in their nature to so many already recorded that they appear almost stale in the perusal. But we beg our friends to remember that the paper is every day passing into new hands, and that there are still thousands on thousands who are incredulous as to the actual occurrence of phenomena like those here recorded. We wish so far as consistent to make our journal useful to all classes of investigators.

TUESDAY EVENING, May 18th, 1858.

On one side of the room in which the circle met was an alcove. A frame was constructed seven feet in height, and of length sufficient to cover this alcove. A piece of seive with one inch meshes was drawn upon, and cleeted to the frame. The instruments, with the exception of the double bass viol, were deposited on a platform behind the netting, which was fastened to the side of the room, pad-locked and sealed up by a committee of the spectators. It was found impossible to reach the instruments by standing upon the table, or in any other way while the netting remained as it was placed. On each evening it was examined before and after the performances and found in *statu quo*.

A good sized dinner bell was rung distinctly. Presently two bells were rung behind the netting. A bass drum was also beaten in good time in accompaniment to Mr. Willard's playing. Triangle brought out and played skillfully over our heads, the steel rod striking the table repeatedly. The bow was drawn across the bass viol strings and the strings snapped several times. Tenor drum struck by the sticks several strokes in attempting to keep time with the music. Seven persons in the circle were struck lightly with the head of the bass drum-stick, at the same time it was heard to strike on the table, on the floor, and on the drum, keeping good time. One person was tapped with the drum-stick three different times on the head, and several times on the arm, beating time to the music. Lastly the instruments were returned to their several places (nearly) behind the netting, and the drum-stick was again tied up in its place under the drum, except that it was suspended with the string several inches longer than before.

WEDNESDAY EVENING, May 19th.

Instruments moved and bell rung behind the curtain, drums were snapped or struck on the wooden part. Tamborine lifted and let fall again; bass drum-stick taken out and struck repeatedly on the table, and on several heads. Next the tamborine was brought out and played over the heads of the circle, repeatedly touching persons on the head, shoulders, and arms. Bass drum was beaten violently in concert with the tamborine, and in time with the music. Bell was rung again over the heads of the circle, and by request left on the table, rapping Mr. Wm. Brown's knuckles smartly. The tenor drum-sticks were brought from behind the netting and let fall at the part of the room farthest removed from the mediums, one of them hitting Mr. Porter. The bells were rung and the drum beaten repeatedly. The tamborine was next by request of some person among the spectators, brought from behind the netting, played, and thrown at the feet of the person so requesting (Mr. Clement, I believe.) The harmonicon was next brought out, and played "pop goes the weasel," in good time with Mr. Hadley's music on the melodeon, and finally deposited upon the table, at the request of Miss Ballou. The dinner-bell, the harmonicon, the drum-sticks and the tamborine were all found as indicated above, on lighting the lamps.

FRIDAY EVENING, May 21st.

Performance commenced by movements of the instruments, and rapping in reply to questions. Bass viol played, accompanying Mr. Parker in two tunes. Tamborine raised and shaken inside the netting. Bell rung loudly. Tenor drum-sticks struck together and rattled over head, touching various persons, then struck on the drums, afterwards carried across the room and dropped in a lady's lap. Bass viol played a third or fourth time. Tamborine carried overhead, touching many persons repeatedly, playing at the same time, and finally deposited near Mr. Dean. Drums beaten repeatedly to tunes played by Mr. Parker, and struck with the sticks on the sides. Bells rung again, and one was deposited near Mr. Henderson, touching him as it fell. Mouth organ played upon and rapped upon the table, &c., and spoke many words, bidding "*good evening*," "*yes sir*," and called the names of three or more persons distinctly. A voluntary was played upon the instrument, and it was finally deposited near Mr. Hadley. Triangle passed around overhead and played upon, keeping time to several tunes. Finally Miss Lord was raised in her chair and deposited upon the table.

MONDAY EVENING, May 24th.

Demonstrations the same as the night of the last sitting, except the double bass was played by Esq. Weeks; the guitar was touched somewhat. The medium was lifted on to the table as before. The tin horn was attempted to be blown, &c. The tamborine, drum-sticks, bell, two harmonicons, triangle and steel were brought out and left with various persons. One bell was shoved into a person's hand and left there.

TUESDAY EVENING, May 25th.

The demonstrations were of the same character as heretofore, but as the influences were more harmonious, and the audience more intelligent, they were more continuous and more decided. At least six instruments were played upon and handled at one time; viz: double bass, single bass, bass drum, bell, horn, harmonicon, and at the same time, heavy strokes were given upon the frame-work and upon the table, &c.

THURSDAY EVENING, May 27th.

The demonstrations were different from the usual course, but extremely powerful. The tamborine was carried all around the room over the heads of the audience.

FRIDAY EVEINNG, May 28th.

Demonstrations as usual, although not as varied or as strong as common. The circle was broken repeatedly by skeptical persons who were restless, and finally one very inharmonious person placed his foot on the medium's foot, thereby causing irregularity in the flow of the influences, and the most important and striking demonstrations soon ceased. The medium was also much exhausted.

SATURDAY EVENING, JUNE 5th.

The netting was removed, and the demonstrations were more marked and varied, and seemed to be easily performed. The bass viol was well played upon. The instruments generally were handled with more freedom. A tumbler of water which was set for the medium to drink, was taken from the table, and each person was sprinkled separately with a bunch of flowers dipped in the water. Guitar was carried around overhead and played upon exquisitely as it floated about in the air. The harmonicon was played upon frequently and many words were spoken through it.

During the whole course of these sittings, I have had every opportunity to watch the medium, and have on every evening sat where I could feel her hands, and frequently both her hands and head were laid upon one of my hands during the whole sitting. I have been touched with many of the instruments repeatedly on various parts of my person. In order to test the the power of the spirits, I gave consent that they beat the tamborine even to breaking it, if they could. It was broken, and the parchment torn from the frame completely.

JUNE 16th.

Up to this date three hundred and forty-nine persons have witnessed the demonstrations, and I have learned of only six who pronounced them a humbug or accused the mediums of deception. Two of these persons are allopathic physicians, and of course cannot be expected to know or believe in anything outside of a drug shop. Three others are intolerant bigots, and the sixth, a person whose intemperate habits render him an unreliable observer or judge of anything of the kind.

ROBERT WILSON.

Items of Interest.

A FEARFUL THREAT.—An affidavit was made before a justice at St. Louis, the other day, by J. V. Fisher, that one George Brown assaulted him by threatening to "knock hell out of him," and that he—affiant—feared and had good reason to believe that said Brown would carry his threat into execution, unless restrained by law! Brown accordingly appeared before the justice, and was restrained under penalty of forfeiting bond of $500 from executing his fearful threat.

If this menace was made in earnest, Brown seems possessed of an important qualification toward becoming an Orthodox minister. Should he assume that office he may carry out such threats without fear of the law. Let him set up as a doctrinal *ex-pounder*.

ONE OF HENRY WARD BEECHER'S HARD HITS.—"There are many professing Christians who are secretly vexed on account of the charity they have to bestow and the self-denial they have to use. If, instead of the smooth prayers which they *do* pray, they should speak out the things which they really feel, they would say, when they go home at night, 'O Lord, I met a poor curmudgeon of yours to-day, a miserable, unwashed brat, and I gave him sixpence, and I have been sorry for it ever since;' or, 'O Lord, if I had not signed those articles of faith, I might have gone to the theatre this evening. Your religion deprives me of a great deal of enjoyment, but I mean to stick to it. There's no other way of getting into heaven, I suppose."

A HOLY "SPUNGE."—The *Calcutta Phœnix* announces the death of an extraordinary character by the name of Tut Sain. The man was believed so holy that he was allowed to wander about at large, and feed with as little opposition as Brahminy bulls. Every morning he went out from his house with a large bag which he filled with grain and spices from the various shops in the bazaar, taking here and there a handful. None of the bunneahs ever interfered. The man it was supposed could work miracles, and was reputed to sleep at night hung by the heel to one of the rafters of his hut. We are not told who let him down when he succeeded in hanging himself.

NEW APPLICATION OF ELECTRICITY.—A new process of extracting teeth was recently tried in Baltimore. A number of teeth were extracted, and the patients declared they received no pain, but experienced a numbing sensation about the tooth. This soothing is produced by passing a current of electricity through the tooth at the time of extracting. The patient grasps firmly in his hand one pole from an electro magnetic machine, the other pole is attached to the forceps, and by this means a current of electricity is passed through the tooth. and produces a local anesthesia, and so avoids the use of chloroform or ether.

NOT EASILY MENDED.—It was customary for Pope to use the phrase, "God mend me." One night a link boy was lighting him over the gutter; the boy jumped nimbly over. Pope called on him to turn, adding, "God mend me." The boy looked at him and said, "God mend you! He would sooner make half a dozen new ones."

LIGHTNING STROKES.—Persons struck down by lightning should be drenched freely with cold water. If animation is not restored after three hours, continue the drenching. In one case animation was restored after six hours' drenching with cold water. This fact should stimulate effort.

TRY IT.—The French *Medical Gazette* states that charcoal has been accidentally discovered to be a cure for burns. By laying a piece of charcoal on the burn the pain subsides at once. By leaving it on for an hour the wound will be healed.

PERSONAL AND SPECIAL.

DR. H. T. PARKER.—The advertisement of this physician will be found in another column. We are informed by another medical gentleman, in whom we have entire confidence, that Dr. P.'s new system of practice has proved very successful in many cases of diseased throat, lungs, liver and kidneys. His mode of treatment is by applying certain electrical magnetic coverings over the affected parts, and by internal medication.

THE LADIES' HARMONIAL BAND will hold their monthly meeting on Thursday, July 1st, at the house of Mrs. Fessenden, No. 1 Oak street, at 3 o'clock, P. M.

Miss M. MUNSON has removed from No. 3 Winter street, and, in connection with Mrs. Jenness, taken house No. 13 Lagrance Place.

F. L. WADSWORTH may be addressed during the first two weeks in July at Milan, O.

Mrs. CORA L. V. HATCH delivers her last discourse in Boston the present season, next Sunday. Subject of the lecture—"Political, Moral and Social Freedom." On Thursday evening of the present week she speaks in the Old Brick Church in Milford; Wednesday and Friday evenings (July 7th and 9th) of the following week in Newburyport. After which, if suitable arrangements can be made, will stop in Worcester and Springfield en route to New York. She will spend August, in company with her husband, at Saratoga Springs.

☞ The lecture will take place in the Music Hall, at 8 o'clock, P. M.

Prof. J. L. OTIS will address the friends of Spiritualism as follows: July 4th and 6th, at Claremont, N. H.; July 11th, at Milford, N. H.; July 17th, at Lowell, Mass.; July 26th, at Cambridgeport, Mass.; Aug. 2d, at Putney, Vt.; Aug. 9th, at Portland, Me., or at some other place in that State. He will receive calls to lecture on week day evenings at other places, till Aug. 24th, when he will be engaged in his school; and he trusts that the friends will consider this as a sufficient answer to the numerous letters of application upon his table.

J. H. W. TOOHEY will speak at Rutland, Vt., on Sunday, July 4th; and may be addressed at that place for two or three weeks thereafter.

Miss A. W. SPRAGUE will speak at Felchville, Vt., the fourth Sunday in July.

Dr. REUBEN BARRON, well known to many of our readers as a successful medical practitioner for the last sixteen years in the town of Palmer, has removed to Lancaster, Mass., where he will continue to attend to professional calls.

Mrs. H. F. HUNTLEY will lecture in Taunton, Mass., on Sunday, July 4th; in Quincy, July 11th, 18th, 25th. Those desiring her services during August or September, may address her in June at Paper Mill Village, N. H.; in July, at Quincy Mass.

LORING MOODY will lecture in Portland, Me., Sunday, July 4th; Bath, Sunday, July 11th; Brunswick, July 18th.

Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as agent for the "Spiritual Age."

Miss EMMA HARDINGE will lecture in Troy on the Sundays of July 4th, 11th and 18th; at Burlington, July 6th, 7th and 8th. Applications for her services to lecture on other week days in July, within a convenient distance of Troy, to be addressed during June, to Miss Emma Hardinge, 8 Fourth Avenue, New York, and during July to the care of Gen. E. F. Bullard, Waterford, N. Y.

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

The subscriber continues to receive calls to lecture on Spiritualism. He is prepared to present the subject in its Phenomenal, Biblical and Philosophical aspects; also, to discuss its claims to public favor, with any honorable disputant. JOHN HOBART.

References—Dr. H. F. Gardner and A. E. Newton.

Mrs. C. M. TUTTLE leaves for Saratoga Springs, N. Y., after the first week in July; and for the West on about the first or middle of August. Any who desire Mrs. Tuttle's lectures on the route of Buffalo, Cleveland, O., and the Southern Michigan Railroad, to Laporte, Ind., may address her at Saratoga Springs to 1st August.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, JULY 3, 1858.

LETTERS RECEIVED.—E. H. Mann, A. J. Perkins, F. L. Burr, S. B. Nichols, Weeks, E. Wolcott, G. Stearns, W. W. Bowen, B. Lewis, M. A. Townsend, D. Gilchrist, A. M. Merrill, G. H. Cornell, J. Hitchcock, F. L. Wadsworth, N. K. Sargent, M. Hall, Jr., C. Kelly, C. Partridge, S. B. Jenness, R. Bullard, D. Blanchard, R. P. Gray, H. Barber, H. S. King, J. French, H. B. Sullivan, E. Wyman, J. W. Ott, J. Elliot, W. P. Shattuck, S. Gilbert, H. Dinges, J. Carruthers, H. Kelly, E. Hardinge, L. Moody, E. Hance, H. P. Bond, W. H. Bussell, L. M. Baldwin, S. Barry & Co., B. G. Harris, W. Wadsworth, G. B. Stebbins, S. Cook, A. Spaulding, L. S. Hitchcock, J. B. Loomis, G. Kellogg, S. W. Shaw, A. Fitts, M. H. Tuttle, Calvert, J. R. Orton, J. L. Pasco, P. Simons.

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

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

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—MRS A. M. HENDERSON will speak in the trance at the Melodeon, on Sunday next, at 3 and 7 3-4 o'clock, P. M.

MEETINGS AT NO. 14 BROMFIELD STREET.—A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

MEDIUMS IN BOSTON.

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

TERMS—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an answer, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception*. Charge for guarantee, $3.

No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39 tf

Miss WATERMAN, Trance and Test Medium, 142 Harrison Avenue. Hours, 9 to 12 and 3 to 9. Terms fifty cents per hour.

Miss E. MOORE, Rapping, Writing, and Trance Test Medium. Rooms No. 15 Tremont street, up stairs, opposite the Museum. Hours from 9 to 12 and 2 to 7.

Mrs. DICKINSON, No. 38 Beach street, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

Miss R. T. AMEDY, 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. ☞ She will also attend funerals.

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room Hours from 10 to 1, and from 2 to 7. 2—3m

Mrs. 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 seance.

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

Mrs. D. C. KENDALL, ARTIST, No. 89 Cambridge st., Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Circles Monday and Friday evening.

MRS. A. J. KENISON,
WASHINGTON STREET, QUINCY, MASS.,

Will devote a portion of her time as a Trance, Writing and Healing Medium. Terms per hour, for one or two persons, 50 cents. Examination of disease and prescription for the same, $1.00. 27—1y

THE FOLLOWING ARE NOW READY.

ADDRESS delivered before the late Convention in favor of extending to Woman the Elective Franchise. By Geo. W. Curtis. Price 10 cents, or to the trade at $7 per hundred.

TRACTS, by Judge Edmonds, containing eight in the series. These Tracts furnish a simple and comprehensive statement of the Facts and Philosophy of Spiritualism Price per hundred $1.50, or 24 cents the series.

THEODORE PARKER'S SERMONS ON REVIVALS.—The demand for these remarkable discourses continues unabated. More than 20,000 have already been sold. Price for the three discourses, 24 cents, or $6 per hundred.

Beside the above, the subscriber has a general assortment of Spiritual and Reform Publications, and whatever points to the Elevation of Humanity, independent of creeds, but recognizing Truth, come from whence it may.

24—tf S. T. MUNSON, No. 5. Great Jones street, New York.

EVENING CIRCLES.

Dr. G. A. REDMAN will hold public circles at Munson's rooms, 5 and 7 Great Jones street, on Thursday evening of each week, and J. B. CONKLIN Tuesday evenings, until further notice, commencing at 8 P. M. Tickets of admission, 50 cents.

The subscriber is in negotiation and will soon be able to announce his arrangements with other distinguished mediums, so that the friends from abroad, as well as those in the city, may be accommodated at a central point, day and evening. Applications of parties for private interviews with mediums will be attended to.

24—tf S. T. MUNSON, 5 Great Jones street, New York.

NEW PUBLICATIONS.

Parker's Sermon of Immortal Life, 5th Edition. Price 10 cents. Also, Parker's two Sermons on Revivals, and one on False and True Theology. Price 8 cents each. Just published and for sale by BELA MARSH, No. 14 Bromfield street, where may be had all the various other writings of the same author, either in pamphlet form or bound in cloth, at wholesale and retail. 21—tf

A MOST STARTLING DISCOVERY.

The Original Gospel of Jesus, translated from Manuscripts in Latin found in the Catacombs of Rome! Edited by Rev. Gibson Smith.

This Gospel is compiled by Matthew from his own memoranda and those of Peter, Mark, Luke and John, and lastly revised by Peter. Also the Acts of the Eleven Disciples, the last Epistle of Peter to the Chapelites, the Acts of Paul and the Jewish Sanhedrim, and the History of Jesus, by Peter. Hence the real New Testament admitted by Divines to have been lost in the early ages of the Christian era, is found, and, free from human interpolations, is presented to the world. Price 75 cents.

For sale by S. T. Munson, No. 5 Great Jones street, New York; Bela Marsh, 14 Bromfield street, Boston; Rev. Gibson Smith, South Shaftsbury, Vt.; and A. Rose, No. 11 Central Row, Hartford, Conn. 20

ORAL DISCUSSION.

Just published. An Oral Discussion on Spiritualism between S. B. Brittan and Dr. D. D. Hanson. 8vo. 145 pp. Price, bound, 63 cts; paper, 38 cts. For sale by S. T. MUNSON, 5 Great Jones street, New York. 20

PUBLIC ORAL DISCUSSION.

Spiritualism and the Opposition, at Hartford, between S. B. Brittan, and Dr. D. D. Hanson Price 38 cents. Mrs. Hatch's Discourses on Religion, Morals, Philosophy and Metaphysics. Price $1.00. The Mistake of Christendom; or Jesus and his Gospel before Paul and Christianity. Price $1.00. Just published, and for sale by BELA MARSH, No. 14 Bromfield street. 17—tf

MRS. METTLER'S MEDICINES.

Restorative Syrup—Price $1 per bottle. *Dysentery Cordial*—50 cents. *Elixir*—50 cts. *Neutralizing Mixture*—50 cents. *Pulmonaria*—$1. *Liniment*—$1. *Healing Ointment*—25 cents per box. For sale by BELA MARSH, No. 14 Bromfield street, Boston. 14—tf

SPIRITUAL BOOKS AND PERIODICALS.
CENTRAL DEPOT, NO. 5 GREAT JONES STREET, NEW YORK.
Office of the Spiritual Age.

S. T. MUNSON & Co., Agents, second door East of Broadway, opposite the La Farge, keep all the Reform Publications, together with a splendid assortment of Spiritual Books, all of which will be sold at the lowest publisher's prices for cash. All persons who wish to purchase the class of Books mentioned, will find it for their advantage to send their orders to Munson & Co., who will give instant attention to the demands of their customers. Subscriptions received for all

Spiritual and Reform Papers and Serial Publications.

Books and other merchandise ordered at our establishment, not excepting Miscellaneous and School Books, Stationery, &c., will be sent through the post office, by the press, or in private hands, as may be directed, without delay, and all papers and periodicals forwarded as soon as published.

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For the Spiritual Age.

"SECOND SIGHT."

A LEGENDARY TALE OF THE SCOTTISH HIGHLANDS.

BY EMMA HARDINGE.

Among the erratic and hitherto inexplicable phenomena which evidence man's ability to become the interpreter of the mystery of the future, none is more beautiful in its manifestation or more remarkable in its individuality, than that known in the Highlands of Scotland as "Second Sight." Unlike most other spiritual developments, it seems rather to belong to the masculine, than the more sensitive feminine temperament, although this fact may grow out of the occupations and diet of those whose organizations are generally observed to be most susceptible of the gift,—to wit, the shepherds, drovers, and inhabitants of those elevated regions where the pure electric atmosphere may form both a better conductor for the presentation of the vision, besides influencing the organization of the seer. Again: the phenomenon becomes chiefly conspicuous in the old wayworn pilgrims of earth, whose race is nearly spent, whose weary frames deck the repose of the contemplative shepherd's life, where, stretched on the blue hillside, or bending in silent rest in the deep stillness of the lonely glen, they await the lengthening shadow of life's waning eventide. The gift, however, is not confined to any class, although it seems to find better subjects amongst those whom I have described. It once and once only manifested itself in the life of one, from a descendant of whom I received the following details of the phenomenon.

The subject of my sketch had once been the chief of a powerful clan, and the father of a noble band of sons. Children and clansmen, however, all that bore the name, or shared the high lineage of the old chieftain, had passed away to the "land o' the leal." Their banished king and bleeding country asked the sacrifice of the strong young lives, and one after another they had all been offered up on the altar of "patriotism." The red battle plain became their mausoleum, and the bereaved father's heart the shrine in which the ashes of their memories were treasured up. There they lived in the greenness of undying love, but the death-laurels flourished in a heart where all besides was scathed and blackened.

The keen knife which had shorn the chieftain of his clan, his five fair-haired sons, his wealth, power and lands, had cut away in the same adverse stroke his trust in God's mercy, his hopes of immortality, and the gem-like holiness of all religious aspiration. Desperate and reckless, with nothing to live for in the present, or hope for in the future, the old Laird sought to drown in the wassail bowl and the shout of boisterous companionship the memory of lost joys, broken aims, and disappointed ambition.

It was on a bright autumnal evening, when the golden sun, like a weary giant sinking to rest, was yet lingering on the purple tops of the far mountains, that a gay and somewhat riotous party were assembled on the grass-grown terrace which stretched out in front of the grey old tower whose ancient but now ivy-crowned walls were the only shelter which the wreck of misfortune had left to the chieftain. The party consisted of several of the Laird's acquaintances, rude, hard-drinking, reckless men, who, like himself, had grown callous under the knocks of evil fortune. The subject of conversation was a bantering inquiry into who was to be the heir of the crumbling ruin which was the last stronghold and the only possession of the lonely and childless Laird.

"I have neither child nor kinsman," cried the old man, in a tone whose mocking mirth scarce concealed the desolating feeling of sorrow within. "Debtors enough, God wot; but none who lay *claim* to a foot of these broad acres—useless to me since none is left to cultivate them—or this battered old shanty here, where the tattered banners within the ruined hall and the flaunting ivy on the crumbling battlement, is all that is left to tell of the last of Clan Ronald's noble race and name. I promise to give and bequeath, therefore, tower and hall, together with every acre of blue heather land which bears my name, to him who will promise me, on the honor of a Scottish chieftain, that, '*when I die*,' I shall have the largest gathering in honor of my name that e'er the country's side has seen,—the stateliest monument above my bones that ever chieftain slept beneath,—that my place of rest shall be visited by thousands, and that my coffin shall be borne open, to show the world how the last of a long and noble line could pass away nor leave a trace behind."

The assembled guests listened to this strange proposition without surprise, for they knew their host's wild humor, above all his indomitable pride of ancestry—his ambition to attract even around his senseless remains this pompous tribute to his noble lineage, and his settled belief that the pageantry of the grave was all of life and glory that ever remained to the condition of mortality. For him who knew no future, the lugubrious funeral pomp was all his childless state could ask; and so, partly in pity, partly in respect, and still more in ridicule, a strange bargain was struck, a will was made, and a contract signed between himself and an officer present, by which the tower and lands should be bequeathed in exchange for a funeral of unrivalled splendor and publicity.

When it came, however, to signing the names of witnesses to the deeds, an old man of venerable appearance, with long silver curls floating over his shoulders, suddenly sprang up from the ground on which he had been reclining, exclaiming—

"Hold! your bargain can never be fulfilled! Behold the witnesses who make it null and void!"

As he spoke he pointed to a distant gorge in the mountains, where, amidst the rising mists which ascended up on either side of the riven rocks, a vast multitude was distinctly seen by the whole party, slowly winding their way up through the valley. At first the throng seemed like the outpouring mob of a great city. Wild, confused and innumerable were the masses that came trooping on. Behind them followed an orderly and solemn procession,—Highlanders in their blue bonnets and plaids, with bright claymore and shining arms, shield and target, catching the gleams of the dying sunlight,—solid and compact bodies of Lowland footmen, with waving plumes and glittering breast-plates; anon came slow defiles of ancient chieftains, many of whose features were familiar to the spectators; then marching peasants, in straight long lines, two double, with linked arms, stern-bent brows and downcast eyes;—and now the wild shriek of the pibroch and drone of the bagpipes is heard, and, one after another, the bands of trained musicians appear, emulating each other in the wild wail of Scotia's uncouth yet plaintive music. They played the death-song or requiem-chant for chiefs of high degree; and the tramping sound of marching feet kept time to the solemn measure of the *coronach*. Last of all came the lugubrious cause of the gathering; this was an open coffin, borne upon the shoulders of six peasants, whose faces were concealed by the flowing pall which was drawn aside from the coffin, leaving it fully exposed to view; but, to the astonishment of the beholders, appearing entirely empty. The wonder which this sight excited was forgotten, however, when immediately behind the bier appeared, walking with composed, easy and perfectly life-like gait, six men, arm in arm, who bore the exact and unmistakable lineaments of the *living* Laird of Clan Ronald and his five dead sons.

"A wraith! a wraith!" murmured the awe-stricken witnesses, as this strange appearance met their view, even at the moment when the Laird of Clan Ronald stood in life and bodily presence in their midst. His own eyes, too, beheld his phantom self in the midst of his ghastly sons, as he followed them with straining gaze until they disappeared with the rest of the long procession across the ridge of an inaccessible steep, where the foot of the boldest hunter had never yet essayed to tread.

Fainter and fainter grew the wail of the pipes. The last echo of the heavy-beating footfalls had ceased to reverberate; the last streak of sunlight glittered no more on the phantom-train; and then it was that the awe-stricken group of the living began to question each the other, what the show might mean.

Clan Ronald moodily declared his conviction that the ghostly procession shadowed forth his own immediate doom,—that as he was the only one of the party whose "wraith" was visible amongst the company of the dead, the tenant of the open coffin would clearly be himself. Nay, the fact of its being vacant was evidence that it waited for a victim. The rest of the party tried to rally the old chief out of his gloomy fantasy in vain, and after some sickly attempts at mirth in concluding the ill-omened contract before mentioned, they separated.

The night that succeeded was one which will be long remembered in those lands. It seemed as if the demons of the storm were holding their Sabbath; for never fabled Halpurgio height resounded with wilder uproar. Huge pine trees fell crashing beneath the embrace of the rushing hurricane; the riven rocks were shivered into fragments; the tiny brooklets swelled to mighty torrents, and church-spire, tower and castle-wall were felled. Far out at sea the storm-lashed barks went down, and drowning shrieks mixed fearfully with the pattering rain and hail. The peasant trembled in his low-roofed hut; but safe in lowliness, the tempest passed him by. The cattle bellowed in their wild affright, and screaming eagles shared their high nest's ruin. The city heard it, and the fearful burgher deemed that the witch-wives rode the dreadful air. All man and nature heard it save Clan Ronald;—he slept in that long sleep which storm nor tempest never can disturb. The crashing turrets of his own gray ruin had fallen upon his peaceful breast, and lay one mighty mausoleum o'er his head. No death-shriek broke upon the troubled air,—none saw or heard him die, or felt him writhe beneath the pile of ruins as they fell. When morning came, the trembling peasant first beheld the monstrous tomb—the huge death-pile—and all the country's side soon heard the tale of Lord Clan Ronald's life and castle's wreck.

Not many days had passed ere o'er the hill on which the mighty heap of ruin lay, a death-procession might be seen to wind, in honor of the lost and buried dead. A countless throng was there, whom interest brought from city, glen and hamlet to the scene. *The heir*, too, of the heather lands, the man who, by Clan Ronald's fatal will, now owned the ruin and the glen which bore his name, determined well to play his part in funeral pageantry, to earn the right, in virtue of his contract, to the place.

The splendid funeral was complete in all its details, modeled by a fatality which the heir could not resist, to the exact resemblance of the vision. Even the open and *tenantless* coffin was there; but the companions of the old Laird, who also had perceived the vision, could not help wondering if Clan Ronald and his five sons held the same position in the living as in the phantom procession.

As soon as decency permitted, after the solemn pageant had been performed in honor of *nothing*, the officer who had so strangely become the heir to the property, presented his claim. The will and contract were found sufficiently formal. There were no other heirs, not even a twentieth cousin, to dispute the title, and yet the judge and the entire court declared themselves unable to award the property to the claimant, in consequence of the presentation, by a stranger (who, after handing in the document, immediately disappeared), of the following protest against the validity of the contract:

"I, Mervin Clan Ronald, late Laird of the lands of Clan Ronald, in the county of ———, do protest that the contract by which James Macdonald, colonel in ———, was to become possessed of my lands and estate, cannot be legally held as fulfilled, by my *body's* destruction in the falling ruins of my late Tower of Clan Ronald. For, whereas, I bequeathed the said property to the said Macdonald, '*when I should die*,' I hereby declare and testify that *I am not dead*, but *living*, and in the full possession of every faculty, organ, sense and attribute of life. In testimony whereof, I here subscribe myself, in life and health, MERVIN CLAN RONALD.

"Witness"—and here followed the names of Clan Ronald's five sons, each in the handwriting which, like the father's, bore indubitable marks of identity. The whole was dated on the day succeeding the destruction of the tower, and not the most rigid investigation nor the largest bribes could ever detect either the author of or messenger who bore this strange document.

I have spoken of the subject of a legend. The main facts, especially the presentation of the vision, and the singular document above quoted, belong to history. The disputed land, now known as "*No Man's Land*," was never assigned to any claimant; whether owing to fear, superstition, or the expectation that the old Laird had escaped the wreck and would in a physical life return to possess his ruin, none could say. In one common ground of belief all united, namely—that grim Clan Ronald was in life somewhere, and lest it might be amidst the flitting owls and bats, now sole lords of the fallen towers, the peasant draws his plaid around him as he passes, quickens his hasty pace in nameless terror, and mutters a prayer for the repose of the living dead.

THE MISCHIEF MAKER.—"When the absent are spoken of," says Henry Ward Beecher, "some will speak gold of them, some silver, some iron, some lead, and some always speak dirt, for they have a natural attraction towards what is evil, and think it shows a penetration in them. As a cat watching for mice does not look up though an elephant goes by, so they are so busy mousing for defects, that they let great excellencies pass them unnoticed. I will not say it is not *Christian* to make beads of others' faults, and tell them over every day; I say it is *infernal*. If you want to know how the devil feels, you *do know* if you are such a one."

For the Spiritual Age.

JEANETTE.

BY MARY MAY.

'Twas dark and stormy all that night,
But smiles were at our hearth,
And every song our voices rung
Was one of olden mirth;
But all the time one thought would come
To steal us from the earth,—

The thought of gentle, young Jeanette,
That wasted at our side;
Our gentle, fair-haired, young Jeanette,
So soon to be a bride;—
For every flush that gained her cheek
Would only ill betide.

We saw her holy love grow strong,
A holy love for him,
And by the flashes of its light
We knew her life was dim;
We knew the cup that made our joy
Was almost to the brim;

But he who won her stainless heart
From all the passing throng,
Who lived but in her living smile,
And in her breathing song,
He *felt* that ties pronounced by earth
The heavenly lips prolong;

And prayed us with a winning voice
We never could withstand,
That we would smile upon his vow,
And give our darling's hand,
That he might name the name of *wife*,
In that most sacred land.

So, when the rosy hand of morn
Had plied its golden oar,
We gave her to her bosom's choice,
Down on the sea-girt shore;
We gave her to her bosom's choice,
And never saw her more.

We never saw her more, poor thing!
She perished with the year;
And now, beside the sounding sea—
The sea to her so dear—
He sits through all the evening hour
To know his angel near;—

For he has *seen* the Form of Light,
Descending as a dove—
Has *felt* the soothing palm outspread,
And *heard* the words of love;
And joy o'er all his being broods,
To bear his thoughts above,

Where he can see two slender threads
Into one texture blend;
And by it know the words of earth
Through coming worlds extend;
And by the light, and in the joy,
Calmly await the end—

The end of earth's too lonely way,
The end of mortal strife,
And pass within the Gates of Pearl
That guard the Fields of Life,—
The Fields of Life, the Home of Peace,
Where dwells the angel "*wife*."

PHILADELPHIA, 1858.

A HAPPY SPOT.

"What would you seek?" an angel said
To one, a wandering youth;
"Oh take me to some happy spot,
The resting-place of truth—
To some calm place where comfort is;
I would no longer roam."
The pitying angel kindly led
And left the youth at HOME.

THE HEAVENLY FATHER.

Our God is all we boast below,—
To him we turn our eyes;
And every added weight of woe
Shall make our homage rise;
And though no temple richly dressed,
No sacrifice is here,
We'll make his temple in our breast,
And offer up a tear.

GOLDSMITH.

WOMAN'S SYMPATHY.

How sweet is woman's love, is woman's care!
When struck and shattered in a stormy hour,
We droop forlorn; and man, with Stoic air,
Neglects or roughly aids, then, robed in power,
Then nature's angel seeks the mourner's bower.

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