The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE BASIC WORD OF THE OLD CHURCH.

No. V.

Beforetime in Israel, when a man went to inquire of God, thus he spake: "Come, let us go to the Seer; for he that is now called a Prophet, was beforetime called a Seer."—1st SAMUEL, 9: 9.

EXODUS.

Moses and Aaron now go to Pharaoh with a "Thus saith the Lord God of Israel;" but of all the tutelary Gods in the regions round about, it appears that Pharaoh knew nothing of this one of Israel, and inquired who he was. He refused to let the Hebrew slaves go sacrifice to this Lord, and, like other tyrants and oppressors, keenly scented in the movement for sacrifice the aspiration for liberty, and exclaimed, "I know not the Lord, neither will I let Israel go."

Too much leisure was supposed to have quickened the mentality of the Jewish slaves, and now their burdens were increased under the crack of the slave-driver's whip. Like all besotted and oppressed people who stone their prophets and crucify their saviors, the Hebrew slaves laid their increased suffering at the door of Moses and Aaron, and called upon the Lord to judge these deliverers, because they had caused the slaves "to stink before Pharaoh." Moses, also, appealed to the Lord who promises to deliver by a mighty hand; and as he had hitherto "appeared to Abraham, Isaac and Jacob by the name of God Almighty," he will now appear "by my name Jehovah" of the common version, or by "my name Adonai" of the Latin vulgate.

This, then, is the same familiar God, whether as angel or man, we have had all along, but now with new name to meet the present crisis. Chevalier Bunsen, in his new rendering of the infallible Word, makes the new name Javeh, instead of Jehovah or Adonai. We care nothing about the ineffable names of the old familiar spirits, but love very much to take cognizance of ineffable good deeds; and we rejoice to find this Lord ready and desirous to help a besotted people "from the work-prison of the Egyptians." But when "Moses told all this to the children of Israel," they were so crushed in their servitude that they did not hearken to him. Then "the Lord said unto Moses, 'behold, I have made thee a God unto Pharaoh, and Aaron, thy brother, shall be thy prophet.'"

Moses being thus installed as God, it will be seen how difficult it is to decide how much is of the visible and how much of the invisible God—how much of the spirit in, or how much of the spirit out, of the flesh. *Quien sabe?* Who knows? Moses, the adopted son in the royal household of the previous Pharaoh, was educated in all the wisdom of the Egyptians, and had a title of God from them.

Philo says that Moses received "the inheritance of the name of God," and that even "parents were sometimes addressed in this name." Moses, then, is God, and Aaron is his prophet. We often refer to the speaking medium of to-day, though only an instrument of the inspiring spirit, as if they were one, though they are distinctly two. We must bear this ever in mind when scanning the mediumship of Moses, without being able to decide how much Moses and his Lord were one, or how much two.

Moses now shows his test-mediumship by working wonders with his rod. The Egyptian Magi do the same. Upon this Josephus tells us that the King was angry with Moses, called him a runaway "from his Egyptian slavery, and came now back with deceitful tricks and wonders and magical arts, to astonish him." Doubtless the Harvard Professors, had they been present, would have gone with Pharaoh in his decision. Moses replied to the King that he "did not despise the wisdom of the Egyptians," in the art of miracle-working, but that whereas what they did by craft, he did "by the providence and power of God."

Pharaoh did not see the difference in the mode of operation in transmuting rods into serpents, and water into blood, so long as his own magicians could do the same. He did not see that Moses had yet given a sufficient test for the abolition of slavery. The question of equal rights seems not to have been raised in this contest between the Hebrew and the Egyptian Magi; but "after that the Lord struck the river," and covered the land of Egypt with frogs, and the Egyptian wise men did the same by their enchantments. Moses then proposes prayer, and Pharaoh accepts for "to-morrow." Moses prayed all the frogs out of the land, but Pharaoh was as slow of heart to believe, as Professor Felton would have been; so that the Lord had to command Aaron to stretch forth his rod and strike the dust of the earth into lice. The wonderful rod now makes a sweep of all the earth, and turns it into lice. This was more than had been set down in the Egyptian programme; and when the wise men would have practised in like manner, they found no dust for their purpose; for Aaron, holding the rod, had utterly loused all the dust of the earth. No wonder the Egyptian wise men deemed the wonder-working rod of Aaron to be the "finger of God." But Pharaoh still remains an unbeliever.

According to the note writer of the Vulgate Bible, Calvin, who wished to have the honor of raising a man to life at Geneva, practised Egyptian and Simon Magus sorcery, for his purpose, but was covered with confusion, like his Egyptian prototypes.

In addition to the lice, the Lord now plagues Pharaoh with flies. These prevail. Moses is directed to sacrifice, and Pharaoh, from the anxious seat, asks Moses to pray for him. Moses then prays away the flies from Pharaoh, who immediately backslides, as a commentary on like hasty conversions from fear and punishment, and not from the love of truth and the right. But backslidden Pharaoh is at once smitten by the Lord with all manner of evils, insomuch that his own wise men could not stand before Moses; for all the men and beasts of Egypt were covered with boils and swelling blains. "And Moses stretched forth his rod to heaven, and the Lord sent thunder and hail, and lightnings running along the ground." Quite a lightning rod was this of Moses, having strong electrical affinities. Probably it was "vitalized electricity," for it brought Pharaoh up to the anxious seat again, desiring an interest in the prayers of Moses and Aaron.

Again was Pharaoh prayed out of his purgatory of boils, hail and lightnings, and again relapses to his first estate,—nor do we see much chance for the escape of Pharaoh, for the Lord is desirous of working many signs yet that "thou may'st tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs among them; and you may know that I am the Lord." So the next plague for the entertainment of "sons and grandsons" after the manner of the Arabian Nights entertainment, is speedily at hand, for the affliction of Egypt. This was a plague of locusts, which sent Pharaoh in haste to the anxious seat, and for the prayers of Moses and Aaron. Moses prayed away the locusts, but the Lord hardens Pharaoh's heart and down he slides again, so that the "sons and grandsons" will have a full supply of plague-stories, even to the edification of the 19th century. The next plague was darkness, which the Lord sent "so thick that it may be felt." Pharaoh did not ask the prayers of Moses in this plague, but told Moses to quit the country and not to show himself again at his peril.

It would appear from Josephus that Pharaoh gave but very little heed to the declaration of Moses, that the physical calamities were of moral causes, or the Lord, for violated justice, as the rain is rather apt to fall upon the just as upon the unjust; but neither Moses nor his Lord appear to have been aware of the invariableness of physical and moral laws, and that the physical sun would not hide his face in darkness for the refusal of the Egyptian slave-holders to do right. Moses still persisting to Pharaoh that the physical calamities were of moral causes, or of his Lord, the King, says Josephus, became "angry with him and threatened to cut off his head if he came any more to trouble him about these matters."

The Lord then institutes another plague, which may also be told to the "sons and grandsons" in our public schools.

In sympathy with unrequited labor, we are inclined to regard with a somewhat lenient eye that command of the Lord which directs "that every man ask of his friend, and every woman of her neighbor, vessels of silver and of gold." But when "Thus saith the Lord, at midnight I will enter into Egypt, and all the first born of man and beast shall die," it would appear that such a display of vengeful power, utterly worthless in the way of softening Pharaoh's heart, is related rather for the instruction of "sons and grandsons" in a very simple and barbarous age of the world, and that no one's mind could be so dark as to receive the tale as the infallible Word of the Most High in the light of the living day. And yet these old Oriental tales, for the amusement and wonder of listening "sons and grandsons," are drilled into all minds, from the cradle to the grave, as the familiar talk of the boundless God.

Moses now "went out from Pharaoh exceeding angry. But the Lord said to Moses, Pharaoh will not hear you, that many signs may be done in the land of Egypt."

If we were permitted to regard all this as the status of that age, and of use in its time, of which we can know but little or nothing now, there would be no need to spend time in the ventilation of the ancient tombs; but when the unopened mentality and spirituality of our day persist in making us wear the mummy clothes of Old Israel as the eternal fitness of things upon earth, without any progression, we protest. We are in health and joy in the exquisite airy garments of the present heavens, but we suffocate when too closely confined to the ancient patterns.

It comes to pass now that the Lord kills all the first-born of Egypt, but that he might make no mistake and enter into the Jewish houses and slay, a private mark is made "on the transom," so that "the destroyer," seeing the transom-mark, would "not come into your houses to hurt you," but every house without such mark would be considered as Egyptian, and all its first-born be slain. The massacre commenced at midnight, and there was a great cry in Egypt, "for there was not a house wherein there lay not one dead."

Pharaoh called Moses, who had declared that Pharaoh should see his face no more. But since then, Moses had had other interviews, and gone "out from Pharaoh exceeding angry," and then follows the plague of killing all the first-born of Egypt. Pharaoh, thus disturbed at midnight, told Moses to take his people and begone. So Moses gathered 600,000 men on foot, besides children, and a mixed multitude without number, went up also with him; and thus all the army of the Lord went forth out of the land of Egypt.

According to Josephus, the King was mightily concerned that this state of things had been wrought "by the magic arts of Moses," and hence pursued to reclaim the fugitive slaves.

There is now some account of the camp-life of the army of the Lord, who shuns the Philistines, thinking the Israelites would rather return into Egypt than encounter them. So the Lord leads them by a cloudy pillar by day, and by a fiery pillar by night.

We repeat, it is impossible to tell how much Moses and his familiar spirit are one, or how much two. Having been appointed to be God to Pharaoh, he still claims to be directed by another God or Angel objective to himself. Both ancient and modern skeptics refuse credence to trans-mundane operating influences. While we accept the spiritual theory, we make no decision how much Moses was the Lord, or how much somebody else on the other side of Moses. We only mean to say that all the skeptical crotchets of to-day, whether of Od Force, Fluid Action, Vitalized Electricity, Double Consciousness, the Devil, &c., &c., are equally potent against the old as the new; but in receiving the new, it by no means follows that we are obliged to receive the record of the old as infallible. Very far from it. We do not receive it as either literally or spiritually true, only with a very large margin for mistakes, blind credence and imposture, in the direct ratio of its distance from the present light. The claim of Lord! Lord! and speaking in that name, avails nothing to the open vision of to-day—nor are we wise to permit distance to lend enchantment to the view of the old.

The Lord speaks to Moses and tells him that he shall harden Pharaoh's heart so as to be glorified by him and all his army. This familiar of Moses, or Moses himself, is rather too fond of glory, and appears very much like the barbarous heart of the undeveloped man. Pharaoh pursues the fugitive slaves. These cry to the Lord, who, in this connection, appears to be Moses himself. They reproach him for deliverance, "for it was much better to serve the Egyptians than to die in the wilderness." This is ever the worst feature of slavery, that its victims are often so demented as to be incapable of effort to be free. But Moses held up his rod—probably the same rod that carried Jacob over the Jordan. This rod now divides the sea, and the Lord declares that he "will be glorified in Pharaoh and in all his host." "And the Angel of God" who had hitherto been in the front of the camp, removes and goes behind, taking the cloudy and fiery pillar with him. The magical rod dried up the sea, leaving a wall on the right hand and on the left. The fugitives passed through, while the Egyptians, pursuing, "The Lord shut them up in the middle of the waves."

Moses then composed, and, with his people, sang his song of victory. Moses is a Poet, as well as Seer or Prophet. He may have improvised his song, as some mediums do to-day. It has the true ring for the occasion, martial, warlike, and suited to the camp. The inspired rod suffers nothing in comparison with the "Star Spangled Banner." Miriam, also, the sister of Moses, medium or prophetess, caught the strain, and all the women sounded their timbrels and danced to the "man of war, Almighty is his name."

The people then grow thirsty and murmur against Moses, who cries to the Lord, and bitter waters are sweetened by a tree. Moses is then proved, the Lord agreeing to keep him free of the Egyptian plagues, if he will keep the commandments, "for I am the Lord thy healer."

According to Josephus, the well was sweetened by Moses' investing a stick with magical virtues and letting it down into the bitter waters; and thus "he persuaded the Hebrews that God had hearkened to his prayers;" but that he then went to work by natural law, cleaned out the well, that pure water might flow in; and thus the well "was so agitated and purged as to be fit to drink."

When a miracle surpasses the wonderful capacity of Josephus, it must be marvellous indeed; but what surpasses even the imbecile credence of the Jewish story-teller, is often bolted outright by the "authorized" dupes of the 19th century. And these, while resting on the legends of antiquity, have the shameless presumption to denounce modern phenomena, which, fully interpreted, contravene no law of Nature, but blend in harmonious operation the intelligences of earth with the intelligences of heaven.

The Hebrew children murmur against Moses and Aaron in the wilderness, exclaiming, "Would to God we had died by the hand of the Lord in the Land of Egypt, when we sat over the flesh-pots and ate bread to the full!"

Ah, Hebrew children! Moses, wise in all the wisdom of the Egyptians, and you besotted in all their slaveries, make a great gulf between you,—he, trying to save you by all his wisdom, including his magic and astrology,—you, choosing to be "fat and sleek" with the Egyptian flesh-pots, rather than to feed upon the heavenly manna of freedom; but when you would to God you had died by the hand of the Lord, do you mean us to understand that Pharaoh was *the* Lord by whose hand you wished you had died? It appears so. But now the Lord of Moses will glorify himself; for not against Moses and Aaron, but against the Lord you have murmured; and now you shall have "flesh to eat to the full." "And behold the glory of the Lord appeared in a cloud," which was followed by a plentiful shower of manna, with a considerable sprinkling of quails. The manna also was presented as dew about the camp and hoar frost on the ground. This was the milk for babes in the woods for forty years. The note writer of the *Vulgate* says, "it is called the bread of angels, being made or brought by their ministry." We love these ministering angels. We have a bright angel saint in our calender, who feeds us with manna daily, and makes all our labors sweet—thanks to the Most High—who, we trust, is something more than the grim, glory-seeking Javeh of Moses.

According to Josephus, this manna "comes down in rain even now;" that is, some eighteen hundred years ago, and some fifteen hundred years after Moses fed it to the Hebrew children. This rather spoils the Lord's visit in a cloud for the special glory of his chosen people; and as the manna continued to be rained in a natural way when the children no longer had need of such food, it would appear even to "sons and grandsons," to whom all these stories were to be related, that the miracle was not so peculiarly the Lord's doings as to be marvellous in our eyes.

Besides, we have far fresher manna from the opening heavens of to-day than that of old time, and very much more appropriate to our needs. Angels are truly the bearers of it to-day, though they are not very clearly discerned in the clouds of Old Jewry. But we rejoice if they were there, in their ministry of help to mortals, adapted to their time and needs.

C. B. P.

"BRINGING OUR SHEAVES WITH US."

BY L. A. C. TAYLOR.

The time for toil is past, and night has come,—
The last and saddest of the harvest-eves;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As with a heaviness of heart and brain;—
Master, behold my sheaves!

Few, light, and worthless,—yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And staid and toiled till it was dark and late,—
Yet these are all my sheaves.

Full well I know I have more tares than wheat,—
Brambles and flowers, dry stalks and withered leaves;
Wherefore I blush and weep, as at thy feet
I kneel down reverently, and repeat,
"Master, behold my sheaves!"

I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value nor utility,—
Therefore shall fragrancy and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strove to do,—
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves. *Atlantic Monthly.*

UNCONSCIOUS INFLUENCE.

The very handling of the nursery is significant, and the petulance, the passion, the gentleness, the tranquility indicated by it, are all reproduced in the child. His soul is a purely receptive nature, and that, for a considerable period, without choice or selection. A little further on, he begins voluntarily to copy everything he sees. Voice, manner, gait, everything which the eye sees, the mimic instinct delights to act over. And thus we have a whole generation of future men, receiving from us their very beginnings, and the deepest impulses of their life and immortality. They watch us every moment, in the family, before the hearth, and at the table; and when we are meaning them no good or evil, when we are conscious of exerting no influence over them, they are drawing from us impressions and molds of habit, which, if wrong, no heavenly discipline can wholly remove; or, if right, no bad associations utterly dissipate. Now it may be doubted, I think, whether, in all the active influence of our lives, we do as much to shape the destiny of our fellow-men, as we do in this single article of unconscious influence over children.—*Dr. Bushnell.*

Time is like a river in which metals and solid substances are sunk, while chaff and straw swim upon the surface.

NEW ENGLAND MOTHERS.

We know of no one cause more responsible for whatever there may be of physical degeneracy among the farming population than the treatment of its child-bearing women; and this, after all, is but a result of entire devotion to the tyrannical idea of labor. If there be one office or character higher than all others, it is the office or character of mother. Surely, the bringing into existence of so marvellous a thing as a human being, and the training of that being until it assumes a recognized relation to God and human society, is a sacred office, and one which does not yield in dignity and importance to any other under heaven. For a woman who faithfully fulfils this office, who submits without murmuring to all its pains, who patiently performs its duties, and who exhausts her life in a ceaseless overflow of love upon those whom God has given her, no words can express a true man's veneration. She claims the homage of our hearts, the service of our hands, the devotion of our lives.

Yet what is the position of the mother in the New England farmer's home? The farmer is careful of every animal he possesses. The farm-yard and the stall are replenished with young, by creatures for months dismissed from labor, or handled with intelligent care while carrying their burden; because the farmer knows that only in this way can he secure improvement, and sound, symmetrical development, to the stock of his farm. In this he is a true, practical philosopher. But what is his treatment of her who bears his children? The same physiological laws apply to her that apply to the brute. Their strict observance is greatly more imperative, because of her finer organization; yet they are not thought of; and if the farm-yard fail to shame the nursery, if the mother bear beautiful and well-organized children, Heaven be thanked for a merciful interference with the operation of its own laws! Is the mother in the farm-house ever regarded as a sacred being? Look at her hands! Look at her face! Look at her bent and clumsy form! Is it more important to raise fine colts than fine men and women? Is human life to be made secondary and subordinate to animal life? Is not she who should receive the tenderest and most considerate ministries of the farmer's home, in all its appointments and in all its service, made the ceaseless minister and servant of the home and all within it, with utter disregard of her office? To expect a population to improve greatly under this method is simply to expect miracles; and to expect a farmer's life and a farmer's home to be attractive, where the mother is a drudge, and secures less consideration than the pets of the stall, is to expect impossibilities.—*Atlantic Monthly.*

HUMAN PROGRESS.

It is not four centuries since Copernicus was ridiculed for asserting the daily revolutions of our globe, and the comparative fixedness of the sun in the heavens. He who now would stand forth to assert to the contrary would not be ridiculed, but would merit universal pity and contempt. The earth moves, even as the brave old German, and the later, and more persecuted Italian, Galileo, demonstrated; but not more sure and more wonderful is the movement of our globe, and the universe of which it is but a fraction, than is the march and progress of the human mind. Practical and flooded with light as is our age, we are too near to, and familiar with, its many marvels, to appreciate them—to feel truly and fully the advance we enjoy in knowledge, skill and toleration (which embraces the nobler humanities,) as compared with even our forefathers on this soil.

Had there arisen in the days of Salem Witchcraft, prophets prophecying the half of what has been discovered and demonstrated among men, from the birth of the steam engine to the launch of the "Leviathan," those prophets would have been hooted and stoned, most likely, have had their heresies and lunacies, and evil spirits of whatever kidney, purged by rope and faggot. That which is commonplace with our age, and which we are in nowise astonished to see excelled or done away any day, is much of it really more fabulous, measured by the judgment of two centuries ago, than any conjuration of Cagliostro—more strange, and fanciful, and revolutionizing, than the genii of the Arabian tales.

And perhaps the most notable, as well as the noblest proof of human progress, lies in this superior toleration which pervades the mind of our age, and which forbids, in the name of both God and man, that anything shall be cried down by bigotry or prejudice, but rather demands that all things shall stand or fall in keeping with the dignity of the human reason. True, here and there, owing to the personal necessities and perturbations of tyrants, there is lack of freedom of speech on certain themes within the pale of Christendom, but the time has passed when king or ruler dare to torture or martyr a Copernicus or a Galileo. The human intellect can speak out fearlessly in behalf of science and art over the civilized world, whether it be to confirm or to overthrow old knowledge and ideas. This is the very grandest conquest which the human mind has achieved. In securing and establishing toleration for intellect, it has thrown open the whole kingdom of error to the assault of investigation, before which no lie nor wrong can long stand. With this attainment, all other desirable progress is possible.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, AUGUST 14, 1858.

ANOTHER UNION.

On the first of January last, we had the pleasure of announcing the union of the NEW ENGLAND SPIRITUALIST with the SPIRITUAL AGE. The editors and regular contributors to the two journals were retained upon the consolidated paper; and the result has been a publication which, from the concurrent testimony of its readers, has been alike a pleasure and profit to its patrons and an honor to the cause it advocates. It has commanded the respect while it has defied the criticisms of the opponents of Spiritualism. Rarely have its philosophical positions been attacked—never successfully controverted; while in its presentation of both facts and philosophy, it has challenged the respectful attention and met the sober convictions of skeptics. And we have to-day the satisfaction of knowing that no paper in the country daring to face the rough current of public sentiment has made more successful inroads upon popular error, or gained a firmer footing among radical and progressive minds—thanks to the radical truths and inspiring agencies on which it relies for success!

The concentration of effort on a single paper having proved thus favorable, we doubt not still further advantage will ensue from another union just consummated. Arrangements have been made by which the Buffalo AGE OF PROGRESS will be hereafter merged in the SPIRITUAL AGE, and its venerable editor will become associated in our editorial department. We feel assured that this step will meet the approval of the patrons of the *Age of Progress;* and it will be the earnest effort of all concerned in the consolidated paper to deserve, and we therefore hope to receive, their continued support.

A word in reference to the business policy of this journal may not be out of place. Subscriptions are required to be paid *strictly in advance;* and a failure to renew on the expiration of the term paid for, is considered equivalent to a notice for discontinuance, and the name is accordingly struck from the list. This course, prompted as much by necessity as by choice at the beginning, has given general satisfaction, and we shall adhere to it in the future. Those subscribers to the Buffalo paper who are in arrears at the present time will receive *three* numbers of the SPIRITUAL AGE, which they will accept as an invitation to renew. Those who have paid in advance will be duly notified when their term expires.

In conclusion, we extend the cordial hand of welcome to those brothers and sisters with whom we now become more nearly related; and may we heartily work, shoulder to shoulder, hand in hand together, till spiritual truth and spiritual freedom cover the earth as the waters cover the sea!

TO THE PATRONS OF THE AGE OF PROGRESS.

DEAR BROTHERS, SISTERS AND FRIENDS:—By the foregoing announcement, you will perceive that the two Spiritualist papers, the "AGE OF PROGRESS" and the "SPIRITUAL AGE," have been united in one, and that the name of the latter has been adopted as that of the united sheet.

For reasons why I have consented to enter into this arrangement I beg to refer you to my article under the second editorial head of the *Age of Progress*, on the 3d of July, ult., which I perceive, with regret, escaped the notice of many friends who have since complained, by letter, of not receiving the paper. In addition to what is there stated, I have to say that, by uniting the two papers, we give our patrons the benefit of a greater amount of talent, a greatly extended range of observation and reflection, and, consequently, a much greater variety and abundance of intellectual and spiritual entertainment, without any additional expense to them, and with diminished expense to ourselves.

On my own part, I shall be essentially benefitted by the consolidation, in more ways than one. I shall be relieved from much onerous labor and from a great amount of care and responsibility. I shall have no heavy bills presented to me for payment,—no compositor to say, "I must have my week's earnings on Saturday evening, or have nothing to eat on Sunday,"—no proprietor of a steam-press to talk to me of *tokens*,—no landlord to manifest his promptness on quarter day,—nothing to harass my mind, but the inconvenience of an empty treasury; and that never deprives me of a moment's slumber. Indeed, I should scarcely know how to do without the ever-safe companionship of my old and fast friend, *Poverty*. I shall, however, by this arrangement, be put in the way of receiving, now and then, a dollar, to which no one will have a better claim than myself—a pleasure which I have not enjoyed since I commenced toiling in the glorious field of spiritual philosophy and religious truth. And with this enjoyment I shall have the greater one of knowing that my subscribers will be much better served than I, or any other single mind in the country, could serve them.

My spiritual friends are aware that I am not in the habit of making pathetic appeals to their sympathy or their pockets; nor shall I do so on this occasion; but I will embrace the opportunity to say, that if they will send me the little balances due me on my old subscription list, as fast as I shall send them the bills, and renew their subscriptions to this united sheet, by sending me the necessary fee, as fast as their old subscriptions run out, they will contribute to make me one of the most happy of mortals, and stimulate my mind to visit them with its friendly and joyous greetings, and with its humble tributes to philosophical and religious truth, as fast as weeks are borne down the current of time.

I confess that it is not without painful regret that I consent to the abandonment of the spirit-suggested name, "*Age of Progress;*" but I am consoled, as I hope my like-feeling friends will be, by the reflection that a name is but a *name*, and that the whole substance, and much more, is here.

Now, my dear friends, that your guardian angels may ever hold you in their kindly care and keeping, is the heartfelt wish and prayer of your friend and brother, STEPHEN ALBRO.

SPIRITUALISM AND SPECIFIC REFORMS.

In previous articles we have endeavored to unfold what we deem the true Philosophy of Reform; also to point out the *mode* in which Spiritualism may be expected chiefly to act as a reformatory agency. We wish in concluding the series,* to portray more definitely our idea of its bearings upon some of the specific Reform movements which now claim the attention of the community.

We have contended that the term Spiritualism, so far as it is applied to doctrines or morals, designates no peculiar system as yet defined, but rather includes whatever is pure, true, vital and essential in *all* systems. It has to do with interior *forces*, invisible *causes*, near and remote, and with *eternal verities*. Hence its tendency is to lead the mind within and behind all appearances—to make it dissatisfied with shams, expedients, palliatives and partial measures—to impel it to seek out and purify the very fountains of disorder—to lay bare and exterminate the roots and germs of evil wherever they may exist. The truly Spiritual Reformer must therefore be the most radical of radicals, and at the same time most impartial, catholic and justly conservative in his measures. He must discover and affirm PRINCIPLES, universal in their sweep; and must follow wherever PRINCIPLES lead, strong in the eternal might which these alone can give.

To the noble phalanx of the *Friends of the Slave*—the laborers for impartial civil freedom—Spiritualism brings encouragement and inspiring aid. From the far hights of celestial harmony resound the plaudits of those who have been Humanity's deliverers in the past, coupled with glowing prophecies of speedy and sure success. Listen for a moment to chimes which come ringing down from that upper realm:

> "The angels of Freedom are calling—
> Their music is borne from the sky;
> The chains of the bondman are falling;
> The jubilee morning is nigh.
>
> "The stars in their glory are singing:
> The race of oppression is run;
> For slaves into heroes are springing,
> And love binds the nations in one."

Again:

> "Break forth into thanksgiving, all ye saints,
> Ye martyrs of humanity, who wear
> In Heaven's pure light the palm-branch and the crown,
> The day of FREEDOM dawns upon the world,
> The liberating eras rise and shine,
> And, like a millstone cast into the sea,
> Oppression rolls its brazen axle down
> Oblivion's cliff, and rises not again."—T. L. HARRIS.

To this detachment of the grand army of Reform, Spiritualism, *as a principle*, moreover suggests broad and comprehensive views—the propriety of laboring not only for the emancipation from civil and social oppression of the down-trodden African, but also for the abolition or renunciation, in deed and in *spirit*, of *all* methods of taking advantage, for one's own profit, pleasure, or convenience, of the ignorance and weakness of another,—black or white, red or yellow, man or WOMAN. The truly spiritual man or woman is ever more ready to serve others than to be served by them—to minister than to be ministered unto,—especially as regards the ignorant and the weak. Such is the example of ministering angels and exalted spirits. To do otherwise is selfish, ignoble and degrading. To be *willing* to subsist on the unrequited or but partially requited services of others, is the very essence of injustice and robbery; and they who do this know not the joys nor the dignity of true freedom. They are conscious dependents and slaves to their baser natures; and their condition is truly more degraded and pitiable than that of their victims. And this is equally true, whether the scene of such injustice be a southern cotton-field or a northern cotton-mill—a sugar plantation or a Green Mountain farm—and whether the victim be of African, Indian, Irish or Yankee origin.

The same broad principle, when duly felt must sweep its way through all domestic and social relations,—emancipating alike slave and master, laborer and capitalist, employee and employer, starving needle-woman and purse-proud merchant-prince, toiling wife and selfish, tyrannical husband. With nothing short of all this can the spiritualized lover of liberty, who is inspired by *principle*, and looks impartially on human society, rest satisfied. Nay, more—he will seek also the deliverance of the *mind* from bondage to ignorance and error,—for

> "He is the freeman whom THE TRUTH makes free,
> And all are slaves beside."

And he will seek to liberate the *will* and the *affections* from all debasing loves,—especially from that mighty and dominating love of the baser self, which holds such numbers of our race in a life-long slavery to their own inverted appetites and unsubjugated passions. The highest liberty—the freedom of Deity himself—consists in an unselfish, out-gushing, pure and all-embracing LOVE.

To the advocates of *Woman's Emancipation* from all civil and social disabilities, Spiritualism lends a mighty impulse. It does this, first, in its employment, to so wide an extent, of female instrumentalities in public instruction. It has brought the promised day in which "daughters" as well as "sons" are inspired to "prophesy"—thus superceding by *inspired* authority the ancient rule which "suffered not a woman to teach in the churches."

It does this, secondly, in its demand for a higher chastity and purity in the relations of the sexes. Spiritualism, let it be noted, is the opposite of all sensualism. Any form of external gratification, for the mere pleasure it affords, is sensual, not spiritual—it is a "a work of the flesh," and "wars against the spirit." Woman is fitted by her constitution to be in one sense the *leader* of man, and that by the strongest of all cords, love. The ancient tradition makes her his leader and tempter in the first transgression. Whether that be true or otherwise, it is beyond question that she has power to inspire and aid man upward to the highest heaven of purity, or to drag him down to the lowest hell of defilement. Surely, then, if any right, of any description, be conceded to woman, she must be conceded the *right* to be first and foremost in all efforts to elevate and spiritualize the race. In God's name, let her use it, if she will.

But to accomplish anything, she must, of course, begin with herself. Woman's purity, like man's, can be commensurate only with her freedom. She must be at liberty to obey her own highest and holiest monitions,—especially in all that pertains to that sacred function which is the glory of her sex,—and not the caprice or passion of a lordly master. In the degree that she is considered, and allows herself to be, a mere adjunct, chattel, or convenience of man, and dependent upon him, in that degree will she be called upon and consent to minister to his indolence and sensuality—and this to the shame and degradation of both, and of their offspring. So long as human beings are "conceived in sin and brought forth in iniquity," whether in or out of legal marriage, so long may they be expected to be "prone to evil as the sparks are to fly upward." And so long as children are cursed with an unwilling and unwelcome maternity, so long will society be cursed with Ishmaelites, "whose hand is against every man, and every man's hand against them."

To the *Dietetic and Physiological Reformer*, Spiritualism adds a new incentive, in the clear revelation it gives of the effects of foods, habits and associations on the spiritual nature of man, and hence on his moral character and happiness. But we will not stop to elaborate this point.

To the *Political and Social Reformer*, the Spiritual Philosophy is not without its most vital and important lessons. It prompts him to look beneath the surface of things for the *sources* of prevailing evils, and to trust in no superficial measures for their cure. It suggests that as all man's outward acts, all existing institutions and customs, are but the outgrowths and ultimates of his *internal* condition, the former can be permanently improved only as the latter is purified and elevated. The present institutions of society are based upon the selfish principle, and little better are likely to be introduced until *that* is outgrown or cast out, and its place, as a motive of action, supplied by unselfish, outflowing, unbounded beneficence, or universal love, guided by wisdom and justice. Each individual, in order to do anything effectual for the redemption of others, must first redeem himself. Having accomplished this, by the subjugation of all selfish desires, and the harmonization of our natures, we then stand in new relations to the whole problem of life, and are prepared to judge the various schemes of social re-organization which are proposed with a view to the improvement of man's external condition. Selfish and sensual persons cannot be made happy by any *external* conditions. The kingdom of heaven does not come in that way. The disease is mainly *within*, and the remedy must come there.

When better *materials* are prepared out of which to construct a better Social State,—materials sufficiently refined and purified to obey a higher law of organization,—then we may look for its advent, and not before.

To the *Theological and Religious Reformer*, Spiritualism comes with fresh breezes of Inspiration from off the Eternal Hills—with clearer scintillations of light from the Grand Luminary of all minds—and with new impulses to quicken the dormant inner life of man. These have dissipated the fogs which have long blinded many a tearful eye—have "cloven apart the gloom" in which thousands have "walked darkly," even in this "noon of the nineteenth century"—and have called forth even from the graves of spiritual death many souls who now walk in newness of life. Whatever of truth or good may have come to earth through opening heavens and angelic ministrations in past ages, may again be realized through the same instrumentalities and on the same conditions. More than this—whatever of increased intelligence the present may possess over past eras of inspiration, is so far a safeguard against the mistakes and fanaticisms, the perversions and priestly despotisms of the past. A truly spiritual insight looks beyond the *letter* to the *spirit* of all revelations—looks behind *forms* to the *uses* they subserve—finds something of truth and good in every earnest word and deed—sees God revealed in all his works—and accepts of Truth

> "Wherever found,
> On heathen or on Christian ground."

A. E. N.

THE ATLANTIC TELEGRAPH A SUCCESS!

As we write, (Friday noon, Aug. 6,) the tongues of rejoicing bells, and the roar of "deep-throated cannon," speak the unfeigned joy of a whole community over the successful submersion of the European Telegraph cable. The announcement has sent an electric thrill of delight over two continents—all the more grateful that previous failures had well nigh extinguished the hope of success, at least for the present.

Well may the people rejoice! for no event in the whole history of human achievement has been fraught with greater interest than this bloodless victory. It is second in consequence, in our age, only to the successful opening of intelligent intercourse between this and the spiritual realm of existence. These outward demonstrations of joy but faintly shadow forth the gladness of many a sorrowing and doubting heart, on receiving the first telegraphic signals from the realm immortal—the first undoubted message from beyond the sea of death.

This grand achievement, however, be it all that is hoped, is not without its drawbacks and its dangers. The submerged cable is liable, in its fearful and unexplored resting place, to injuries and casualities from which no human foresight or skill can protect it. A week may not elapse before it may part in mid-ocean, and all the labor and expense thus far laid out may need to be incurred over again. Besides, the costliness of the enterprise, and the enormous expense of communicating by this means, will make its use ever a dangerous monopoly in the hands of the political and monied rulers of the world. They were never known to be over-scrupulous in the use of any means in their reach for the furtherance of their own selfish ends at the cost of the people.

However, it is not our present purpose to join the already numerous party of croakers on this subject. We merely mention these liabilities as preliminary to another suggestion we have to make; and that is, that we regard this enterprise as only the crude foreshadowing of a method of earthly intercommunication, more perfect in its character, and free from such contingencies, which will one day supercede this cumbrous cable, as well as all the metallic wires now in use. We refer to MENTAL TELEGRAPHING, that is, *communication from mind to mind, by impressible persons, located at any distances on this globe!*

The practicability of this has been more than once suggested through Spiritualist journals; but the popular mind, and especially the monied world, has been too materialistic as yet to even dream of such a thing. But the fact of spirit-communication by means of mental impression—the multiplied experiments of mediums and impressible persons in thus interchanging messages with friends at a distance—indeed, the testimony of so competent an authority as Prest. Hitchcock as to "the demonstrated verities of science" in regard to mental and electrical action and reaction*—yea, even the common theories of the "action of mind upon mind" by which so many shallow people think to account for all the mysteries of Spiritualism—each and all of these show that such a method of communication is feasible, when the laws and conditions of mental impression are duly understood. Let suitably impressible persons be properly circumstanced and instructed, on opposite sides of the Atlantic or elsewhere, and there is no apparent reason why messages of any kind may not be accurately transmitted between them, with the rapidity of ordinary conversation, and that, too, at a great saving of expense over this bungling submarine method.

This is no more "wild" and "visionary," in view of present attainments, than a few years since was the very scheme in the consummation of which the world is now rejoicing. Who will undertake its accomplishment? A. E. N.

* We would here state that these articles are the substance of an address prepared for the late Free Convention at Rutland, but which we found no suitable opportunity to submit on that occasion.

* See his "Telegraphic Theory of the Universe," in *Religion of Geology*.

NEW PUBLICATIONS.

PROCEEDINGS OF THE FREE CONVENTION held at Rutland, Vt., June 25th, 26th, 27th, 1858. Phonographic Report by M. W. Yerrinton. Boston: J. B. Yerrinton & Son, 21 Cornhill.

We are glad to announce that this Report is now before the public. It ought to be circulated and as extensively read as have been the gross misrepresentations, caricatures and shameless falsehoods of the "Satanic Press" in relation to the Rutland meeting. It will open the eyes of the public to the extent to which they are imposed upon by conscienceless scribblers, who are employed chiefly to furnish amusement for counting-room loungers and pot-house loafers. Especially to be distrusted are these scribblers when any unpopular reform question is up for consideration. Truly do the Publishing Committee of this Report say in their preface:

"In theory, the principle of 'freedom of speech' meets with universal acceptance in this country; but, practically, it is rejected as dangerous or heretical, for no sooner is an honest effort made to afford every man and woman an opportunity to express their whole thought on any of the great questions which agitate society, than startled conservatism and frightened timidity cry out against it, and branding it with some odious name, seek to crush it in its inception, or, failing in this, to belie and caricature its results. Thus it has been with the Convention whose proceedings are herein recorded. The country has been flooded with idle tales in regard to it, in which its objects have been misrepresented, and the character of those who took part in it grossly and maliciously assailed. These pages will tell the story of what it really was. No man or woman is responsible for any word here uttered that was not spoken by himself or herself. 'It is truth,' says Paley, 'that results from discussion and controversy.' Whatever of truth there is in these pages will live; for the rest, let it die!"

The principal subjects discussed were Government, Free Trade, Slavery, Woman's Rights, Marriage, The Sabbath, Spiritualism, Land Reform, Maternity, The Bible, Immortality, etc. It was not a "Spiritual Convention," as some have supposed, but Spiritualism was allowed a hearing in common with other topics. It was not a "Free-Love Convention," as has been industriously reiterated throughout the land, although a free expression of opinion on marriage was allowed. But a single speech was made which could with any propriety be said to advocate "free-love," and this speech, as to its objectionable features, was immediately dissented from and opposed on the spot by several speakers. Its author herself said in our hearing, "I find no one to stand with me." Judge, then, with what truth the above odious term has been applied to the occasion. We feel bound to add, that the addresses and speeches made, on all the topics introduced, were, with fewer exceptions than could have been expected on so broad a platform, well worthy the serious consideration of every man and woman in the community.

The Report makes an elegant pamphlet of 185 pages, price 50 cts. Bela Marsh and Munson have it.

MORE CONVENTIONS.

By the announcements to be found in another column, it will be seen that the friends of Progress and Reform have been by no means frightened out of their sense of propriety, by the clamor which has been raised respecting the recent gathering at Rutland, Vt.

First in the list is the Convention, on Saturday and Sunday next, at Old Plymouth, over the graves of the Pilgrim Fathers, where, we trust, will be boldly reaffirmed the original Puritanic principles of the Perpetual Unfolding of Truth, and the Right of Private Judgment.

The call for the usual annual *Spiritualist* Convention at South Royalton, Vermont—a place hallowed in the recollections of hundreds of Spiritualists—will be hailed with satisfaction by many of our readers. We trust it will have the effect to settle the fact which many have been slow to understand, that the late *Free* Meeting at Rutland, was *not* the usual *Spiritualist* gathering in that State, and that Spiritualism is not entitled to either the credit or blame of much that was promulged on that occasion. We hold that Spiritualists, like other people, have the right to assemble for conference on the single topic of their distinctive faith, to the exclusion of all "side issues," if they choose, or to meet with their fellow citizens in the free discussion of any subject of public interest. Only let the call distinctly specify the purpose intended, and let the doings of the meeting be governed by the call. Moreover, let the responsibility of what is said and done be attributed solely to the parties to whom it belongs.

The Worcester Convention will attract those who have become interested in the Harmonial Township movement.

The Utica meeting will have a broad scope. "The Cause and Cure of Evil" is a problem as old as the race (at least, in its "fallen state"), but has lost none of its importance to mankind. The profitableness of its discussion will depend greatly upon the manner of its treatment—whether *theoretical* or *practical*. Let speakers come with an earnest purpose, not to contend for some speculative idea, but to practically overcome all evil in themselves, and to aid others in doing the same, and good will result.

The Convention at Crystal Lake, Ill., takes also an unlimited scope. We trust to hear a good report from each and all.

Nearness of the Spirit-World.

The Bishop of London is reported in the London *Times* as having used the following language in a recent Sunday service at Westminster Abbey:

"There were many important lessons (said the Bishop of London) to be gathered from Jacob's Dream. There were dreams by day as well as by night; and what, he might ask, were our day-dreams but wandering thoughts, which very often shadowed forth the business of our lives! The especial lesson taught by Jacob's Dream was that God constantly controlled our thoughts, *and that we were constantly in connection with the world of spirits*, whilst we thought we were far away amid earthly things. He entreated those whose thoughts turned heavenward not to check them, for they might be certain that they were enlightened by the same glorious presence which cheered Jacob in the wilderness."

SPREAD OF "HERESY."—Rev. J. J. Brayton, pastor of a Universalist church at Lawrence, is making difficulty in his denomination by preaching a rational and progressive theology. He believes in present inspiration, and does not allow that Matthew or Paul had any higher inspiration than is now possible, or are to be received as infallible guides in matters of faith. The *Trumpet* denies that a man holding these views can be recognized as an Universalist, or be allowed to occupy a pulpit.

Correspondence.

Remarkable Spirit-Portraits.—Prophecies.

ATTICA, Ind., July 27, 1858.

BROS. NEWTON AND BRITTAN:—Sometime about the first of May last, Mr. E. Rogers, of Cardington, O., who, you are aware, is a spiritual medium for painting portraits of persons who have departed this life, came to my house, where he remained a few days. While here he was entranced by an invisible artist, purporting to be Benj. West, and painted some very fine life-size portraits—some not so fine.

The particulars concerning two of them are as follows:—they were painted through the organism of E. Rogers, in a quite dark room in my house, in the short space of one hour and thirty-minutes. During about thirty minutes of this time, Rogers was released from the influence, at which time I examined the paintings, they being in an unfinished condition; after which, Rogers was again entranced and made to finish the portraits. When done, and without any indication as to whom they were to represent, one was readily recognized to be a correct and finely executed likeness of my grandfather, Elisha Gridley. My wife, my sister, Mrs. Chaney, and next my father and mother, all agreed in this recognition. It is a *fac simile* of the old gentleman, with all the peculiarities of his mode of wearing the hair, shirt-collar, &c. The other portrait none of knew anything of. I suspended it in my store, to the fair view of all who should enter, where it remained unrecognized by any one for about one week. We were all this time anxiously awaiting for some one to claim it as a likeness of some former citizen of Attica, who had departed this life. As yet no one claimed it. Consequently I gave up nearly all hopes of its being recognized. At about this time, I was one evening sitting in a regular developing circle at my house, when an invisible intelligence commenced communicating and addressed me as follows:

"My name is Horace Gridley. I left my earth-body better than five years since. For many years of my earth-life I resided at Natchez, Miss.; was sheriff there. My only child now lives there. I am cousin to your father. You can ascertain more particulars about me by your uncle, M. Gridley, Brownsville, Tenn. The portrait you have in your store is a likeness of myself, as I was when in my earth-life, shortly previous to my flight to this higher, happier and better life, as near as I could assume it at the time it was taken; which we in this life have to do while being painted from, for identity, according to the best of our memory and advantages of conditions. The one you have is not finished up quite as I would like to have had it. Some slight imperfections in it, which Mr. West says were in consequence of the conditions of the medium being not as good as was by me anxiously desired. However, you will please send it to Natchez for inspection; I think it will be recognized."

I will here mention, concerning the facts of the above communication, that they were entirely unknown to myself and every other person in this place, except that I once, several years since, understood that my father had a relative at one time, many years since, living somewhere in that portion of the Mississippi Valley. None of us knew at that time what the given name was, or where he lived, or that he had departed this life; and not until several days after did I ascertain that my father (who lives in Delphi, forty miles from this,) knew his residence; and he knew but little of him for the last sixty years. My grandfather's likeness we had no idea of getting, for I had made no application for it; but laid a written request before the medium, mentioning none other than some twenty departed citizens of Attica, requesting a picture of some of them. So I think all reasonable minds will see that neither portrait, nor the communication from Horace Gridley, could have been produced by mind reading mind; and Rogers certainly could never have seen either of these men while they were in this life, and most likely never had any knowledge of them. I believe he had not, for these reasons: Rogers was raised in England and immigrated to this country but about ten years since, and has never been south of Cincinnati; while Horace Gridley, I learn, has not been north of Memphis, Tenn., for the last thirty or thirty-five years previous to his flight to the spirit-life. I know not whether Horace Gridley was ever in England, but if so, it must have been before Rogers was born, he being not more than twenty-eight to thirty years old. My grandfather has been in spirit-life about nineteen years, and he was never out of the United States, nor had his likeness taken, of any kind, or by any one, while in mortal existence.

Immediately after receiving the communication from Horace Gridley, I addressed a letter of inquiry to Mr. Gridley; and his answer was a complete corroboration of the before-given communication; and in addition he wrote me that the name of H. G.'s only child is Mrs. Deacon L. M. Patterson, who still resides in Natchez, where for many years her father resided previous to his death, which took place, he believed, nearly six years since, in Houston, Texas.

Next I wrote to Mrs. P., who appears to be my newly-discovered cousin, and sent with it an ambrotype which I had taken from the original painting of her father—the same being a faint, poor thing, not fairly representing the original. In my letters to her and my uncle, I said nothing to them why I made the inquiry, or why I sent the likeness, or how it was produced, or who it was intended to represent, but asked her if she could recognize it to be any one she had ever known, and in either case to please answer and advise me. In due time I received an answer, saying she did not know certainly as she could say just whom it was intended to represent, but *that it resembled her father at the time of his death*. Next I wrote her informing her that it was intended to be a likeness of her father, still as yet giving her no explanation as to how or when I came in possession of it. Again in due time I received an answer, the substance of which was as follows: "In the ambrotype you sent me, we all recognized a resemblance of my father even at first, before knowing who it was to represent." She also expressed much surprise at my being in possession of her father's likeness, she never having succeeded in procuring one previously; and more, he had never told her that he had ever had a likeness taken for any one else. She did not previously suppose a picture of her father had existence. She also expressed much joy for my sending it to her, particularly on account of her children, as they were very much attached to him.

Next I sent Mrs. P. the original portrait, with a letter saying that in case said portrait should sufficiently resemble her father to render it valuable or interesting to her or her family, she could freely retain it; if not to please return it. Still omitting to enlighten her as to how I came in possession of it. The main points of the answer I received were as follows:

"Yours, with my father's portrait is received. You say in case it should sufficiently resemble my father to make it valuable or interesting to me, I can retain it; in answer to which I can certainly say it much resembles my father, and as I have never seen a likeness of him besides this, I feel anxious to retain it, with your consent. Most thankfully do I accept it from you, notwithstanding it seems to me to be hardly as good looking as was my father when in good health."

During the time I was waiting for the last two letters of Mrs. P., by chance more evidence was adduced by Mr. Hedges, of Delphi, and Mr. Ewing, both recognizing the portrait to be a likeness of H. G.—Mr. Hedges having once been a citizen of Natchez for several years during H. G.'s residence there, and says he well knew him. Mr. Ewing, being a stranger who recently came here from Vicksburg, says he knew H. G. for many years. Both of these gentlemen recognized the likeness; at the same time each of them finding some slight fault with certain points in the portrait which the other considered correct. This is common with all persons in looking at painted portraits.

Believing these facts as I do to be of too much significance to remain unpublished, I have concluded to give them to you for publication; and I will here say that in preparing this article for that purpose I have been strictly careful to have it truthful. In all instances I have used fair means in getting all persons whose testimony is cited in evidence, fully and fairly committed, free from prejudice for or against. I will here mention that a majority of these witnesses are disbelievers in modern Spiritualism, and some of them bitterly so. However they gave their evidence while knowing nothing of the circumstances connected with the producing of the portraits. Some of these gentlemen, after becoming acquainted with the facts, attempted to slightly *crawfish*; but they saw they had too fully and fairly committed themselves. They finally consoled themselves by saying they did not believe either of those spirits was present at the time the medium painted them! Of course, we can allow them to believe as they can. Glad I am however, Galileo-like, that notwithstanding the retraction or disbelief of some, the world still continues to revolve; and to me the evidence that the persons were present when painted is conclusive. Disbelieve it who can, I cannot.

What say you to this, Old Harvard? What say you, ye learned Doctors of Buffalo, ye incomprehensible Dwights, ye Mahans, Morans, Haurons, Leo Millers, and the rest of our local, Materialistic, Heaven-Guage Safety-Valves? How account for this?

I can also give abundance of good evidence to satisfy any candid mind, that a certain person of this place did foresee and foretell the great flood in June last, and some particular events connected with it, two months before it took place. The probable failure of the present corn crop was foretold in the fore part of March last, by a medium by the name of Barnes, eccentric as he is, who sojourned here a few days; and by another medium we were foretold the very hour when several deaths would and did take place. Likewise, various other future events were truly prophesied, which prophecies came from invisible intelligences in spirit-life.

I ask then, in all candor, are not such facts sufficient at least to induce all responsible minds to investigate earnestly and dilligently, before they cry humbug, or ridicule the spiritual phenomena of the nineteenth century?

Hoping this testimony may do good, in causing some readers to listen to the voices of the inner life, where, instead of a superstitious faith, they may acquire a rational, consoling and harmonizing knowledge, which modern church Christianity fails to furnish, I will close, remaining Yours in search of truth, FAYETTE R. GRIDLEY.

The Harmonial Colony Movement.

WORCESTER, JULY 21st, 1858.

MESSRS. EDITORS:—Having received letters from various parts of our land in relation to the Harmonial Colony Movement, and wishing to give such information as I am able to your numerous readers, I take this method of answering all inquiries.

My ground plan of a Harmonial Colony has met with approval in all sections, and everything looks encouraging from all points of the compass. I have received letters from business men of almost all classes—practical mechanics, farmers, tailors, merchants, shoe manufacturers, iron and tin workers, carpenters, wheelwrights, men of science, school teachers, professors of music, and many others too numerous to mention—all of them giving the strongest assurance of joining this noble band and wishing it a hearty God-speed. I would cordially invite all true and practical Christians, who would like to carry out the great principles taught by the humble Nazarene,—namely, "Do unto others as ye would that they should do unto you," etc.,—and all such as are favorable to the Harmonial Colony Movement, to meet at Worcester, Mass., in response to the Call elsewhere to be found in this paper. [See Call under head of "Announcements."]

I shall have at the Convention various plans, with all the subdivisions of homesteads, from twenty acres up to six hundred and forty, and it will be for the Convention to say which one they will adopt. If they adopt the one with twenty-four group farms or neighborhoods, ninety-six good and true minds can start this movement, and will own, in addition to their homesteads, ninety-six lots in the village centre—each family owning a homestead of one hundred and sixty acres. There will be in the village centre six hundred acres. In the centre of this village lot will be a beautiful public common of forty acres. Around this common will be the church, schools, lecture rooms, town hall, post office, bank, &c. There will be as many neighborhoods as there are parks—four families living in a park—each family living upon its own lands, and in a great degree sitting under its own vine and fig-tree, yet living near others in very friendly relations, and enjoying the great advantages of social harmony.

The *pecuniary* advantages will be very great, making every pioneer worth two thousand dollars more after this arrangement is carried out than he was before—for every pioneer will have his homestead and lot in the village centre at the average cost by the *township*. Thus, when all these one hundred and sixty acre lots are subdivided into small village lots, to suit the various wants of the mechanic and artisan, and all the useful classes of a well-selected society, we have land enough for several thousands of the good and the true—those who have outgrown the creeds and traditions of men—who wish to live in the true enjoyment of living inspiration, and drink from the great fountain of Love, Truth and Wisdom. Fraternally yours, D. C. GATES.

[Our friend Gates does not inform us by what means this projected colony is to shut out those banes of ordinary earthly society—inordinate selfishness, love of domination and of out-shining the neighbor, bickerings, scandal-mongering, and the like. This would seem to be of the first importance in order to any more "friendly relations" and greater "social harmony" than exist in common society. We trust this matter will receive careful attention in the proposed Convention—for, in our observations, (we are sorry to say it,) we have found professed "Reformers," taken promiscuously, to be at least *quite as prone* to the above uncomfortable peccadilloes as most other people.—A. E. N.]

Boston and Vicinity.

Spiritualists' Grand Mass Picnic for 1858,

AT ISLAND GROVE, ABINGTON, ON TUESDAY, August 17th.

A special train of cars will leave the depot of the Old Colony Railroad for the Grove at half-past 8 o'clock, A. M.

All friends of Spiritualism, both in city and country, are cordially invited to attend this Grand Social Festival, and participate in the exercises of the day. Several eminent trance-speakers are expected to be present and take part in the exercises.

Good music has been provided. Tickets, 50 cents each for adults, and 25 for children, may be obtained at the depot on the morning of the excursion; also at all the way stations between Boston and South Braintree, at half the regular fare on regular trains, which leave Boston at 8 30, A. M.

The friends in Plymouth, Kingston, Plympton and Hanson can obtain tickets at their several depots at half fare to Abington, and return by regular trains.

The Spiritualists of Fall River, New Bedford, Myrick's, Taunton, Middleboro' and Bridgewater, will take the train which leaves Fall River at 7 15 A. M., to South Braintree, and there connect with the excursion train for Abington. Returning, leave the Grove at 5 20 P. M., by regular train to South Braintree, thence by the New York Express train home—the express train stopping only at Bridgewater, Middleboro' and Myrick's. Fare up and return from Fall River $1.00; Myrick's 75 cts; Middleboro', 55 cts; Bridgewater, 40 cts; children half price.

Those living near the line of the Eastern Railroad can take the 7 o'clock A. M. train from Salem and return the same evening. Those on the line of the Woburn Branch Railroad can take the cars from Woburn at 7 o'clock, A. M., and return same day. Also, those near the line of the Reading Junction Railroad take the train which leaves Reading for Boston at 6 10 A. M., and return at night.

Should the weather be favorable, it is anticipated that this will be the largest gathering of Spiritualists ever assembled in this or any other country. Come one—come all!

N. B. Should the weather be stormy, the excursion will be postponed until Friday, 20th inst.

MEETINGS TO BE RESUMED.—The regular Sunday meetings of Spiritualists in this city will be resumed on the first Sunday in September. Mrs. Henderson will occupy the platform through that month; Miss Hardinge through October, and Mrs. Hyzer through November.

THE PICNIC at Abington Grove, on Tuesday next, promises to be a very numerous and enthusiastic gathering. The arrangements, as announced above, afford unusually extensive accommodations to residents in this vicinity. The friends in Lawrence, Lowell, Worcester, Milford, and intermediate places not mentioned in the notice will doubtless be able to make special arrangements for their own accommodation, if they desire it in sufficient numbers, by application to the proper railway authorities.

BELL-RINGING EXTRAORDINARY.—Mr. J. B. Stearns, Superintendent of the Boston Fire Alarm Telegraph, on Friday last, rung all the bells of Boston connected with the fire alarm, from the office of the American Telegraph Company *in Portland, Me.*, more than one hundred miles distant!

This extraordinary feat indicates the practicability of a simultaneous ringing of bells throughout the world. This event was immediately succeeded by the ringing of all the city bells of Boston, in honor of the laying of the cable.

Mr. J. V. MANSFIELD, "the great spirit Postmaster," has returned to this city, and may be found at his office as usual.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Aug. 6th.

Dr. GOULD proposed to continue the question of the proper treatment of criminals.

Mr. LEVY said, that the success which had attended the laying of the Atlantic Telegraph Cable, was now occupying all minds. What would be the influence of this achievement on the spread of truth? He thought it would be great. America and Europe will henceforth be bound together by bonds of sympathy and good-fellowship, which will ultimately embrace the world. Our advance as a race is not yet perfected. There has been a constant chain of discovery and progression from the beginning of time. What is to come next? He thought it would be *Spiritual Telegraphing.* This method of conveying intelligence has been successfully tested between various cities and places in America, and he anticipated the time when it would come into as common use as the Electric Telegraph.

Dr. MASSEY said: When he commenced the investigation of Spiritualism, the first thing he did was to examine more fully the properties and powers of electricity. There were intelligent men who denied the possibility of clairvoyance, especially of independent clairvoyance, and also the possibility of making an impression on mind or soul without physical contact. But if magnetism will affect the needle, why should not it, or its correspondence, produce a like influence on man? Man, standing on the highest plane of creation, ought at least to be as impressible as particles of iron. All truths exist in a triune relation or correspondence; and if you discover a principle in external nature, you may rely on finding its correspondence on the plane of mind. The nervous system is the point where matter and spirit meet—the medium of connection between them. Electricity exists in different degrees of attenuation or refinement. Galvano-electricity, set free by the decomposition of metals, is of too crude a nature to come in contact with human nerves, without producing serious discord; but send it around a steel needle over a coil of wire, and it is refined; and animal electricity is of a still finer quality. Take a bar of steel and enclose it in a glass cylinder; seal the ends of the cylinder with wax; coil it with wire, and send a current of galvano-electricity around it; and notwithstanding the glass and wax are non-conductors of electricity, so secret and powerful is the influence, that the bar, on being removed, will be found charged—transformed to a magnet—capable of attracting and raising a ton's weight. Now if electricity can do this, why should any one deny the possibility of an exhibition of a corresponding faculty and influence on the plane of mind? Without appreciative minds, these wonderful powers with which God has endowed his creations, are unimproved, and comparatively squandered and lost. But the human mind will not stop with the Atlantic Telegraph Cable. The next step, perhaps, will be the Mental Telegraph. Such was man; and Cyrus W. Field, in view of his achievement, may look up and say:

"I *am*, O God! and surely Thou *must* be!"

Mr. SMOLNIKER said: The Atlantic Telegraph, however useful and glorious, will be abused. It will be perverted by speculators and operators of all sorts, and by the tyrants of Europe. But the Spiritual Telegraph will be ahead of it. He had put two clairvoyants asleep in Cincinnati, and communicated through them with a gentleman at a University in the interior of Germany, where he was once a Professor, with success. The world little understood the agency of the spirit-world in controlling the affairs of mankind. He, perhaps, was a singular medium; but he knew that the Lecompton struggles which had convulsed the United States, were headed by spirits; and that Napoleon, who is a great medium himself, was sustained by spirits; and that spirits—good ones—would finally conquer the world.

Dr. GRAY said: He rejoiced at the success of the Atlantic Telegraph, and considered it a prophecy of still better things to come. All these discoveries and inventions are gifts of God, and come down to us through inspiration. They come when we are ready to receive them; when they are really needed; never before. The Atlantic cable is a nerve connecting Races together; and its great mission will be to show us the true relation between Races. Hitherto this relation has been that of conquerors to conquer-*ed*—of robbers to rob-*bed*. The time has come to test this relation and see if it is the true one. He regarded this cable as a bond of brotherhood, calculated to teach us that we are all members of a common family, and as a promise of still better things from the Common Father. Among these, he anticipated the time when the Psychical Telegraph would be inaugurated, enabling us to sit quietly in our homes and converse with our antipodes. Paul said a man stood by him and said, "Come over to Macedonia and help us!" He believed Paul. The apostle stood on the fraternal plane; and he anticipated, as soon as the age of commerce, of robber and rob-*bed* had passed, that it would be succeeded by the Fraternal Age, when not only would the Mental Telegraph come into common use, but the Electrical Telegraph would be extended in a vast net-work over the earth—covering alike its islands and its seas. Then we can sit under our own vines at home, and say to Japan, send us of your peculiar wares and products, thus and so; and Japan will answer, and make her own order for our products in return. Then the question will be, not of what we can *rob* such or such a people, but what good can we do them—what truth can we send them—and with what of knowledge or love, or of wisdom or comfort, can they supply us?

Rev. Mr. BENNING said: At the commencement of the recent efforts to lay the Telegraph Cable, he had requested Capt. Z——, an old friend of his now in the spirit-world, an accomplished sailor in his natural life, to keep him posted up with respect to the doings of the Telegraph Fleet, and had kept a record of his reports. Other parties in the G—— W—— Company's Office had kept a duplicate record; and now, on a comparison with the facts, there was found to be a perfect correspondence between the published accounts and the announcements made from time to time by Capt. Z——. At the first effort to lay the wire, Capt. Z—— confidently predicted a failure, and duly announced the breaking of the cable, and temporary abandonment of the enterprise. At the second attempt, he as confidently predicted success—that the weather would almost certainly prove fair, and the great event be accomplished. On Friday evening, the 30th ult., he announced that the Niagara and Agamemnon had met in mid-ocean, and on the day before—July 29th—had spliced the cable, and started for the opposite shores. The speaker said he rejoiced greatly in the success of the enterprise, and particularly, because it would check gambling in the necessaries of life, and enable the products of the world to be rapidly distributed where most needed. J. R. O.

LECTURES.—Though Dodworth's Hall and University Chapel are both closed, for the present, there is no lack of Spiritualist meetings or lectures, either in this city or Brooklyn. Three meetings are held on each Sabbath at Clinton Hall, Astor Place—a lecture in the morning at 10 1-2; lecture and mixed speaking at 3 P. M., and the same in the evening at 7 1-2. The Conference is held at the same hour and place on Friday evening, and all these meetings are free. Sunday meetings at the usual hours are also kept up at Lamartine Hall, and at Clinton Hall, Brooklyn. Last Sunday, Horace Dresser, Esq., spoke at Lamartine Hall, on the Spiritualism of the Greeks and Romans—a field with which he is familiar, and which is full of interest. Dr. Dods lectured at the same time to the friends in Brooklyn; while the desk at Clinton Hall, Astor Place, was filled by Dr. Massey, of Baltimore. O.

ANOTHER MATHEMATICAL PHENOMENON.—The Delton (Ga.) *Times* says—"Last Sabbath, we met, in this city, a man by the name of Meredith Holland, a native of Monroe County, Ky., who can certainly beat the world *mathematically.* He can answer any proposition which may be submitted to him, and do it without a moment's delay. We asked him how many seconds there were in four thousand years. Scarcely had the question been asked, when the answer was accurately given. This man looked like a country hoosier, and if it were not for the extraordinary mathematical gift with which he has been endowed, he would be regarded as almost an idiot. He has travelled in company with several gentlemen over a large portion of Europe, and is about starting on a tour throughout the United States. He declares that every answer is presented to his mind simultaneously with the question, and that therefrom he undergoes no mental efforts in these mathematical exhibitions."

At a recent exhibition of paintings in New York, a lady and her son were regarding with much interest a picture which the catalogue designated as "Luther at the Diet of Worms." Having descanted at some length upon its merits, the boy remarked: "Mother, I see Luther and the table, but where are the worms?"

S. B. BRITTAN spoke in Northampton, Mass., on Sunday last; also on Monday, Tuesday and Wednesday evenings, and in Brimfield on Thursday evening.

Compend of Facts.

A Test Fact.

The editor of the *World's Paper* relates the following as having transpired in Westfield, Vt., at the residence of Mr. Stebbins, a gentleman for twenty years member of an orthodox church, and now in good standing. The medium is a young lady of his household, also a Baptist church member:—

Mr. Stebbins married a lady by the name of Betsey Chamberlin. She had a brother by the name of Rodney Chamberlin, who left home at Westfield when young, but died in Massachusetts at the age of twenty-one years, or a little over, as will be seen by the evidence. The spirit of this brother came and took possession of the medium and gave a recital of the events of his life after he left his father's house. He gave an account of teaching school in Windsor County, Vt., and having some trouble with his school. Some of the large scholars waylaid him and struck him with a club, all of which he gave an account of. Then he was inquired of as to his age when he left the earth life. He showed us by raising his fingers, that he was twenty-one. Mrs. Stebbins brought forward the old family Bible, and his birth was there recorded to be the 13th day of September, 1815, and his death October 6, 1835; which would make his age twenty years and twenty-three days old when he died. I on seeing this, informed him he must be mistaken as to his age, as the record did not make him so old. He replied through the medium with an air of disdain, that he was *not* mistaken, and inquired to know if I thought I knew his age better than he did. I told him I knew nothing about it only from the record before me, and supposed it to be right. He said he knew his own age, and referred us to a mourning-piece in another room. We went directly, and found to our astonishment, by that he died Oct. 4th, 1836, which would make his age, at the time of his death, twenty-one years and twenty-one days, just the age that had been given us. This discrepancy had never been noticed by any person present, and every mind was opposed to the statement this spirit-friend had given; but all were obliged to acknowledge their error, as the mourning-piece was drawn at the time and place of his death, and must be correct, rather than the record made by the aged parents, and some time after the event. For the verity of this statement we refer to Jacob Stebbins and lady, of Westfield, Vt., and Mrs. Mary A. Brown, of Sandusky. The young lady through whom this test came was unconscious at the time, and could give no definite information as to what transpired on the occasion. The friends in the vicinity of Westfield and South Troy will think this the more reliable, as it was given in their midst, and through a means the most reliable. Many other tests were given, but space does not allow an insertion.

Gratuitous Medical Advice.

We were personally cognizant of the fact mentioned below, which is but a sample of common occurrences in many families. A lady of our acquaintance, who enjoys at times the faculty of seeing spirits, while suffering severely from neuralgia, a few days since, saw a spirit standing by her beside—a venerable and kindly looking personage—who said to her, "Take capsicum, my child—take capsicum;" after which he disappeared.

The word "capsicum" was new to her—she had no knowledge of any such remedy. She inquired of a friend poesent, but he was equally ignorant of any article by that name in *materia medica.* Thinking it a fancy or mistake, the matter was allowed to pass without further attention. The next morning, however—she having pessed a sleepless night from pain—the suggestion was recalled to her mind, when she mentioned it to her husband. He thought he had met with the word "capsicum," but knew not the article signified, nor its use. He consulted a medical work, however, and found "capsicum" set down among remedies for the precise form of neuralgia from which she was suffering. A quantity was obtained from the nearest apothecary (it proved to be Guinea pepper), a small dose was administered, the pain in a few minutes ceased, and the sufferer sunk into a quiet sleep.

A. E. N.

A Good Test of Spirit Power.

Mrs. Brown, of the *Agitator*, states the following respecting a Mrs. Dodge whom she recently visited in Indiana:

She is a young wife and mother. Life had charms for her, for dear ones depended upon her for love and care; but a subtile disease has for twelve years so preyed upon her system that life became burdensome. The last I had heard of her, previous to the Indiana visit, was that the physicians regarded her case as hopeless, and that she had gone home to die. She had what the physicians termed "consumption chills." But her appetite remained good, indeed her stomach demanded the most *substantial* food. When the last hope of medical aid failed her, she arranged her affairs to change spheres. But help came.

A young man by the name of Collins came to see her, and, as she said, "went to sleep" and said "There is no need of your dying, I can cure you. Stop eating meat and *vegetables.*"

Mrs. Dodge had no faith in Spiritualism, but as she had no objections to being cured she resolved to let the boy try his skill. Collins is an honest, ignorant young man, entirely destitute of medical education.

She did *try* to stop eating vegetables; but the odor of boiling greens drove her nearly to despair. She *must* have them or die—so she thought. She did eat them and became calm. When the medium came and "went to sleep," the first thing he said was "Well, them greens cured you, did'nt they?"

"Yes," was the reply.

"No they did'nt," said the spirit; they only *fed* the *disease.*"

What feeding "the disease" meant was all a mystery; but the spirit chose not to explain. Next day Collins came with cowhage for an antidote.

"What will be its effect?" asked Mrs. D.

"It will *kill a frog!*" was the reply.

The truth then came to the poor invalid. When a young girl she drank from a brook in the dark. She swallowed something and took an emetic, and supposed she had thrown it from her stomach. The incident had passed from her mind till related by a spirit. She took the cowhage—it killed the reptile, and she is now rapidly recovering. I spent an evening with the patient and physician, and they related the facts as I have given them.

"Has Spiritualism done any good?" Ask the husband and children of Mrs. Dodge. Ask her who in those twelve long years has suffered more than to die a thousand deaths.

More Test Cases.

A lady residing in Edinburgh, Portage Co., Ohio, communicates the following to the *Telegraph:*

Before my husband's entrance into the spirit-world, he wished me, after that should occur, to immediately answer a letter sent by some of our friends residing near St. Joseph, Mo., and convey his last messages of affection with the sad intelligence. This was done soon after, and for various reasons I was anxious to receive a reply. However none came then; and one evening, when in a seance, I asked my spirit-husband, and he said that "they had been so pressed with business that they could not write, but would soon." I waited a week or two, and not receiving any as yet from them, inquired again of my husband; and he told me that our sister had a letter for me, (which had been sent there, supposing it to be my address, as it formerly was) and would inclose it with one she had written and send it that week. But the week drew to a close, and none came, as I had hoped. I began to think that I had allowed myself to be deceived, (for though I often converse with my husband when under the spirit's control, I am very skeptical about believing what comes through myself, until convinced that my mind does not influence the communications.) I had an uncle away from home, and thought it possible he might return on Saturday night and bring the promised letters. But when I retired late to rest, and he had not come, and I feared that if he did, it would be so late that the post-office would be closed, I allowed both to be forgotten in a sound slumber.

In the morning, before joining the family, my husband told me that my letters were awaiting me down stairs, which *I did not know*, and upon going down I found them as he had said; also the letter from Missouri was enclosed in one from my sister; and they stated that the extreme pressure of their business had prevented an earlier response. Although they had not heard from us in several months, and did not know of my husband's illness, they wrote that their son dreamed about the time he died, of receiving a letter with that intelligence, and awoke weeping violently; and after the reception of my letter he could scarcely eat or sleep. They are strict Methodists, and non-believers in Spiritualism.

Announcements.

Spiritualists' Convention at Plymouth.

TO BE HOLDEN SATURDAY AND SUNDAY, AUG. 14 and 15, 1858.

All persons in the subject of Spiritualism are invited to take part in this Convention. It is the object of the Convention to present new *truths* and *fresh thoughts* that are constantly flowing into souls of men from the spirit-world.

Cars leave Old Colony depot, Boston, for Plymouth every day, Sundays excepted, at 8 1-2 A. M. 2 40 and 5 10 P. M. Leave Plymouth for Boston 6 30 and 9 20 A. M. and 4 40 P. M.

DANIEL F. GODDARD, CHARLES B. IRISH.
GEO. SIMMONS, Jr. BRADFORD BARNES,
BARTLETT ELLIS, D. J. LANE.

PLYMOUTH, Aug. 9th, 1858.

PHILANTHROPIC CONVENTION,

TO OVERCOME EVIL WITH GOOD,

TO BE HELD IN MECHANICS' HALL, UTICA, ONEIDA CO., N. Y., On the 10th, 11th, and 12th of September, 1858.

"Let no one call God his Father,
Who calls not man his Brother."

The fact cannot be disguised, that modern theories of sin, evil, crime, and misery, are numerous and extremely conflicting. Not less antagonistic are existing laws, systems, and institutions, respecting the rearing of children, and the treatment of criminals. The vindictive and coercive code has been for centuries administered to the workers of iniquity; yet vice and crime seem to be increasing, in proportion to the spread of civilization. The intelligent and benevolent everywhere begin to believe that this prevalence of crime and suffering is mainly traceable to *erroneous doctrines*, respecting man and his acts, out of which have been evolved equally erroneous systems of education, tyrannical institutions, and depraving plans of punishment.

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimate in more ennobling institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every profession, or form of faith, to be present and take part in a Convention, with a platform perfectly free to all who can throw what they believe to be true light upon THE CAUSE AND CURE OF EVIL.

We desire the question presented in all its aspects. It is hoped, therefore, that minds will come *prepared* to treat this subject with dignity and wisdom, from every stand-point of observation and discovery—the physical, social, political, intellectual, theological, and spiritual. We very earnestly invoke the presence and influence of all who believe themselves to be true friends of Humanity; both to speak and to hear dispassionately upon the causes of evil and misery; to the end that the best principles and truest remedies may be discovered and applied.

The entire proceedings of the Convention will be accurately reported and published in a volume.

The Convention will open in Mechanics' Hall, Utica, Oneida Co., N. Y., on the 10th day of September, 1858, at 10 o'clock, A. M., and continue three days.

The following persons, residents of Utica, constitute the Committee of Arrangements:—Calvin Hall, Emily Rogers, Caroline Brown, M. D., Louis Ransom, A. W. Brownell.

Any member of this committee can be addressed by those wishing to secure accommodations in advance, at hotels and private boarding-houses. The hall procured for this occasion is convenient and commodious, seating comfortably sixteen hundred people. The friends of Reform in Utica and vicinity, will do all in their power to entertain strangers, and to aid the objects of the Convention; and the locality of that beautiful city is so central, that Reformers from all quarters can reach it readily, and at small expense.

The *Harmonial Quartette Club*, of Troy, N. Y., is engaged to be present, and will enliven each session with rare and elevating music.

Vermont Spiritual Convention.

The Spiritualists of Vermont will hold their Annual Convention at South Royalton, Vt., on the 27th, 28th and 29th of August, 1858. It is not only hoped, but *known*, that there will be a spirited and general attendance. From correspondence in hand we are assured that full delegations will come from our sister States; and while we hold out our hands of welcome to these, we feel confident that they will make their advent into no meagre or mean assemblage, where they will be bored by "*side issues.*"

We shall rally around our olden altar at South Royalton, as "familiar worshippers," remembering the unparalleled harmony which cemented our efforts on former occasions at this "Bethel" (this being the third "Royalton Convention"), and knowing that there is a charm in the "Call" even.

A beautiful grove will be fitted up for the occasion, an orderly hotel stands open to care for the outer man, a commodious new church is at our service; and, what is of infinitely greater importance, "ministering angels" beckon us, and point to our fraternal gathering.

Regular speakers will occupy the stand, per arrangement of committee, during the forenoon and afternoon sessions, whilst morning and evening conferences will be opened at the church for all who wish to hear or engage in miscellaneous speaking.

Half fare will be charged on the Vermont Central Railroad; seventy-five cents per diem at the hotel, and fifty cents per diem in private families. No door fee.

D. TARBELL, A. E. SIMMONS, A. C. ESTABROOK, NATHAN LAMB, JOHN D. POWERS.

P. S. *Spiritual Telegraph* please copy.

Harmonial Colony Convention.

All persons interested in the establishment of a Harmonial Township, Precinct or Neighborhood, on the general basis announced in the late Circular of D. C. Gates and others, are hereby respectfully invited to meet in select Convention at Worcester, Mass., on the 15th and 16th days of September next, commencing at 10 o'clock, A. M., on the 15th. The undersigned expects that a goodly number of those numerous friends, in various parts of the country, who, by letter or otherwise have expressed their readiness to co-operate in the movement, will be present on the occasion; also such others as are prepared to take a working interest in the cause. Spectators and mere talkers are not invited. Adin Ballou, as a cordial friend, adviser and promoter of the enterprise, has engaged to be present and to submit for discussion such specific documents and plans of operation as in his judgment may be requisite to our success. For the place of meeting, comers will please inquire at No. 1 Bay State Block, Main street, Worcester.

In behalf of the movement, DANIEL C. GATES.

Convention at Crystal Lake, Ill.

There will be a Convention at Crystal Lake, McHenry Co., Ill., commencing on the 10th of September, 1858, to continue three days, for the purpose of free discussion and the diffusion of the principles of Truth.

As Progressive Friends, we invite the friends of Human Progress to reciprocate their thoughts upon all the reforms of the present day, without regard to sex or color, upon a free and equal platform.

Good arrangements will be made for the accommodation and comfort of mediums, speakers and others who may come from a distance. The Fox River Valley Railroad Company will run a special train of cars in connection with the Galena and Chicago Railroad passenger trains during the Convention, and will carry passengers from every depot on their road to Crystal Lake and back again, for half the usual price. Teams will be waiting at the Crystal Lake Depot to convey persons to the hall or grove free from charge. R. HOPKINS, Secretary.

Obituary Notices.

BORN INTO THE SPIRIT-WORLD.—MARTHA WASHINGTON, daughter of Cornelius and Eliza Hughes, laid aside her earthly tablernacle and passed into the Higher Life on the morning of July 30th, 1858, aged 16 years.

She is now enjoying the society of a dear father and brother, as well as a large circle of angel friends, amid scences of beauty and joyous activity, and with them, will be ever near the remainder of this deeply afflicted family, who still dwell in the earth sphere, and in tones of sweet affection will whisper to them words of hope and consolation, and point them to realms of purity, light and love, where they shall all be united and dwell in joy forevermore. P. D. M.

PASSED TO THE SPIRIT-HOME.—In Marquetta, Wis., on the 20th of July, 1858, ADELIA L. M., youngest daughter of Richard and Mary L. Lambert, after a short duration of earthly life—2 years and 6 months.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, AUGUST 14, 1858.

LETTERS RECEIVED.—T. A. Aldrich, T. G. Allen, P. D. Moore, E. D. Valentine, T Andrew, E. Hazelton, C. Knickerbocker, R. Lambert, J. M. Blakesly, M. D., L. Bache, B. Cameron, A.-B. Whiting, O. F. Hotchkiss, L. B. White, A. P. Andrew, Jr., Mrs. J. D. Segrave, R. K. Browne, R. Rowe, T. S. Sheldon, A. Bushnell, J. Bond, R. T. Barrett, Dr. A. Stone, H. Foster, L. G. Hoffman, Wm. Norword, C. Priest, J. Irish, D. F. French, B. P. Ware, F. B. Folsom, A. Ballou, C. W. Richardson, D. C. Gates, A. J. Davis, E. W. Merrill, H. W. Ballard, F. Weed, H. B. Force, J. J. Davis, R. L. Andrews, W. S. Haywood, W. H. Pendleton, R. Moody, M. D., M. Bishop, H. F. Williamson, M. A. Townsend, E. Hance, H. Ledbetter, F. Chase, A. Winship, A. Adams, L. P. Bullard, J. Willisack, W. Denton.

PERSONAL AND SPECIAL.

A. B. WHITING will lecture in Portland, Me., the last three Sundays in August, and may be addressed at that place till Aug. 30.

Dr. N. C. LEWIS, of No. 70 Tremont street, Boston, informs his patrons that he will be absent from the city till Aug. 23d.

S. B. BRITTAN will be in New England during the month of August.

H. P. FAIRFIELD will speak in St. Johnsbury, Vt., Aug. 17th, 18th and 19th, and subsequently at Danville.

Mrs. SARAH A. HORTON, trance-medium, will lecture in Portsmouth, N. H., during the month of August, where all communications for her may be addressed.

Mrs. J. W. CURRIER, of Lowell, will speak in Berlin Aug. 15th, at 1 1-2, P. M.; in Rock Bottom, at 5 1-2, P. M; in Marlboro', Aug. 22d. Between these dates she may be addressed at Feltonvillle, Mass.

Prof. J. L. D. OTIS will speak at Lowell, Mass., Aug. 15th; Waltham, Aug. 22d; Dover, Vt., Aug. 29th; Sutton, N. H., Sept. 5th; Stoddard, N. H., Sept. 12th. His P. O. address will for the present be Lowell, Mass.

MISS SUSAN M. JOHNSON of Medford, trance speaker, intends visiting the West about the tenth of September. She will probably stop at Buffalo, Cleveland, Cincinnati, Chicago, &c., and would answer calls to speak on her route either on Sunday or at other times as friends may desire. Address at Medford, Mass.

GEORGE ATKINS, trance-speaking medium, will lecture at Putnam, Conn., Aug. 15th; Killingly, Conn., Aug. 22d. Between these dates he will speak, if desired, in towns adjoining these places. Address Webster, Mass.

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

MEETINGS IN BOSTON.

MEETINGS AT NO. 14 BROMFIELD STREET.—A CIRCLE for trance-speaking, &c., is 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 HODGES, Healing and Trance Medium, respectfully informs her friends and the public that she has removed to No. 19 Berlin street. 29

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.

HOPEDALE HOME SCHOOL.

The next Term of this Institution will commence on WEDNESDAY, SEPT. 1, and continue *fifteen* weeks. Early applications are desirable. As the school is radically Reformatory and Progressive in its moral character and influences, it must rely upon the friends of Reform and Progress for support.

For full particulars, please send for Circulars to

HOPEDALE, Milford, Mass., Aug. 9, 1858. 33—3t WM. S. HAYWOOD, ABBIE S. HAYWOOD, Principals.

PROCEEDINGS OF THE FREE CONVENTION,

HELD AT RUTLAND, Vt., June 25th, 26th, 27th, 1858.

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Interesting Miscellany.

For the Spiritual Age.

THE BROTHERS-IN-LAW;

OR, HEARTS VERSUS HEADS.

BY DR. J. R. ORTON.

"Hurrah! where's my ball?" shouted one of the young Harts, as he dashed into the parlor where his father and mother were sitting with some company just after tea.

"Here it is," said Mrs. Hart; "and you must be more careful, Willie. It might have broken a mirror, and as it was, came very near hitting me in the face."

"Did it though?" said the blowing, blooming boy, throwing his arms around her neck and imprinting a kiss on her cheek. "I will be more careful. I won't throw it in at the window again."

With this he bounded out of doors, like an antelope, or—to be more American—like a young Camanche colt, to join his half dozen or more of brothers and sisters in the yard, who, as it was summer-time, with various gymnastic machines, such as balls, hoops and swings, not forgetting the free use of their lungs, were making jubilee and uproar over the grounds, and in all the areas and porticoes about the house.

The company present in Mrs. Hart's parlor was simply her brother-in-law and his wife, Mr. and Mrs. Head. Mrs. Hart and Mrs. Head were sisters, but in most things were as unlike, as is a winter-apple in September, to a rich and mellow peach. Twilight was now approaching, and the Heads made a move to depart; and as Mrs. Head was adjusting her hat and shawl, she suddenly turned to her sister, and with some little show of embarrassment, through which shone a small gleam of satisfaction at the consciousness of her own superior management, she said:

"Mary, husband and I have concluded that it is our *duty* to speak to you and brother Hart, very seriously, about the government of your children. It seems to us, if you neglect much longer to exercise a proper parental restraint over them, that they will be past correction—in other words, to be entirely plain, that they will be ruined. And others, sister, your best friends as well as ours, are of the same opinion."

Mr. Hart turned a little uneasily on his heel, but as the reproof had been addressed more particularly to his wife, he folded his arms patiently across his breast, and left it to her, for the present, to reply.

She indeed felt, as well as her husband, that the arrow was deserved; and that it had lodged as from the bow of an experienced archer, in a very weak and defenceless portion of her domestic armor. Mustering her energies, however, she made an effort to reply.

"Our children are not vicious! On the contrary, they are very kind and affectionate," said she, with a proper motherly spirit.

"But what is the use of so much of affection?" said Mrs. Head. "It breaks down parental authority, destroys the quiet and order of families, and spoils our children both for here and hereafter."

"Everybody loves my children," said Mrs. Hart.

"Everybody notices your children, Mary," rejoined Mrs. Head. "That is due to Mr. Hart's position in life. He is a man of wealth and character, and it would not do pass by his children with neglect."

Mr. Hart now came to the rescue of his wife.

"The government of our household," said he, "it must be acknowledged, is in a very loose and unsatisfactory condition. Mrs. Hart and myself occupy in it, but little more than the place of elder children. The fault, and I own it is a very serious and grave one, is mine, much more than Mrs. Hart's."

"Why then do you not correct it?" said Mr. Head. "If you see where the error is, it is the part of manhood to grapple with it at once and remove it."

"I find myself unable, or at least, unwilling to undertake it?" replied Mr. Hart. "I started in life with notions of parental authority, as rigid, perhaps, as any one. But in breaking the will of my eldest child, I unfortunately also broke my own; and I do not think either of us has ever since fully recovered from the shock. At any rate, I have never felt disposed to try the experiment on my other children."

Mr. and Mrs. Head, with saddened hearts and countenances, took their leave. And, indeed, Mrs. Head was quite right in saying that others beside herself and husband, were alarmed for the Hart children. That they were shamefully misgoverned, or rather, not governed, could not be denied. They were boisterous, romping, rude and impertinent—of the free and easy stripe—in whatever presence it mattered not, high or low, great or small, it was all the same to them; and every martinet in family drill, of their acquaintances considered them on the high road to ruin. Still it was generally admitted that they were kind-hearted and generous; and it appeared, as their mother had asserted, that they were rather favorites than otherwise, notwithstanding their faults, in the neighborhood where they resided. But Mr. and Mrs. Head, with a far-seeing discretion, had long since set up a wall of separation between their children and these unpromising young relatives, with only a very small close door in it, which they kept carefully locked, except at such times as it became absolutely necessary to open it, in order to avoid giving mortal offense.

We will now accompany the Heads to their fine residence, where a very different scene from the one we have left awaits us. Outside of the house, save the common noise of the street everything was oppressively still. The leaves on the flowers and shrubbery hardly dared to wave in the wind, or the buds to burst forth into blossoms. Not a footprint marred the lawn; not a pebble seemed ever to have been moved from its place in the walks—the place assigned it when the walks were made—by the gambol of a dog, the skip of a child, or the undue or unguarded movement of an adult, or from any other cause.

As the master and mistress of this model establishment, and of all this stillness, arrived at the door, there was the least possible rustle within, but it was instantly subdued. They entered, glanced sharply around, and felt satisfied, and not only satisfied, but proud. Everything was primly in its place. Not a shred of litter defaced the the spectrum of the carpets, not a chair or ottoman, or sofa had been stirred from its true position. There sat the governess on her throne of state, around her were gathered the young Heads, as quiet and still as so many statues, or waxen images of childhood.

Some inquiries ensued. Of course the children had had their tea at the proper hour? Had their behavior, in all respects been commendable? Had they got their lessons perfectly? Had they played just thirteen minutes and a half, in the rear yard, without loud words, and without soiling or tumbling their clothes, or other impropriety?

These questions having been answered satisfactorily, and Mr. and Mrs. Head, after looking about a little more, having ensconced themselves in their armed and cushioned thrones, the business of the brief evening commenced. Mr. Head catechised the children in regular order, beginning with the eldest, and examined them on the studies of the day. Then there was a half hour's reading aloud; at the close of which, the form of a prayer was recited, when each child touched the cold cheeks of his father and mother, with a shrinking, fearful kiss, and like little bits of clock-work, tired and disgusted with being eternally wound up and set to the right time, moved off unhappy to bed.

The mere smatterer in physiology and the laws of health, needs not to be told that these children were thin and pale, lacking both the plumpness and color which are the proper characteristics of healthfully developing childhood. This would follow as a natural consequence, their lack of spontaneous motion. True, they had exercise. Mr. and Mrs. Head were quite too intelligent, in theory, to neglect willfully, in practice, this prime motor of health. But the *where* and *how* were of Mr. and Mrs. Head's determining; and this, the bodily calls and wishes of their children were never suffered to influence in the least. With them, the mature judgment of the parent was the only safe index of the wants and necessities of the child.

But there was another lack in the education of these children, of a still more fatal importance. Their affections had been systematically beaten back and smothered from infancy; thus chilling, as fear and depression ever do, the action of the heart, the free flow of the blood, and the electro-nerve circulations of the system; and depriving their bodies and their minds of that vitality and spring which a full play of the affections in their proper channels, was intended to secure. Their hearts were in a state of incipient atrophy, chilled, dwarfed, dwindling away; and instead of living in their affections, as childhood should, as manhood should, like premature men and women seared and blighted by the world, they had come to live in their heads; and cunning, calculating, unhappy heads they were.

We will now step back to Mr. Hart's for a few minutes, and see how affairs are progressing there. The children having played out of doors till they were tired, have transferred their noise and uproar, with considerable diminution, within. Some are running about the rooms and passages, some are at more quiet games, and some are devouring books from a well-selected family and youth's library, but each one the book of his choice. Occasionally there are high words between them, but it rarely amounts to a serious disagreement, and in the main, hilarity and satisfaction are beaming on every plump face, and sparkling in every eye. Gradually, mostly in pairs, they straggle off to bed, not forgetting the farewell parental kiss, which, with all the heartiness of unrestrained reality, is sometimes subdued to a tender gentle breath, sometimes goes off with the report of a small pistol. Mrs. Hart has taken her youngest, a cherub boy some two and a half or three years old, on her lap, and has undressed and bathed him, and robed him in his night-clothes herself. She winds her arms about him and folds him to her breast and kissing his cherry-red lips, bids him say his little prayer. She is obliged to repeat it for him, for his eyes are already drooping, and he follows in broken snatches after. In this way he gets over the first line very well, but as he comes to the second, sleep is mastering him quite, and with a pause between each word and its successor, like buds and flowers springing from an enchanted vase, he breathes out:

"I pray the Lord—*mamma*—to—keep."

He can get no farther. The poppy god has him; and his mother, pressing him once more to her breast, lays him in his little crib; where the consciousness of her love, giving repose to his soul, and free play and action to his blood, broods over him like an angel of the Most High, until morning.

We have here broached a grand physiological truth, which parents and teachers and those having the charge of youth, have quite too much lost sight of and neglected. The education of the affections, their full development, and orderly action are as necessary to bodily as to mental health. We all know what a desert, or worse than desert, the mind becomes, in old or young, when the feelings are suffered to wither and die out, or to become soured and perverted; but few have stopped to consider the consequences of this condition of things on the body. Love is the fountain of life. It is the water-head, the steam-force that turns the wheel and keeps body and mind in motion. It is perennial, ever bearing fruit. A proper, steady out-flow of the affections, while it gives joy, strength and elasticity to the mind, at the same time quickens and invigorates the action of the heart and lungs, and all the viscera, and powers and faculties of the body. It supplies force to all the machinery, equilibrium to the play of the parts, and health to the whole.

On the other hand, a suppression of these natural faculties and emotions depresses the vigor and action of the organs, makes the soul a barren, and the body a perishing tree, wasting and famishing away, for lack of the sap necessary to sustain it in the freshness and beauty of its life

The children of the two families whom we have introduced as an illustration of some important truths and principles, are now grown up, and have years since taken their places among the world's busy and responsible actors. And how does the the reader think they have turned out? Perhaps he will be surprised when we inform him in the language of an observing gentleman who watched the result with curious interest, that of the Hart children "not one of them has made a *miss-fire*. Every one has turned out a crystal of the right sparkle and water; while of the Heads, some have suffered shipwreck, and none of them can be said to have met the responsibilities of life with the integrity and courage of true manhood."

Without doubt, the family of the Harts would have been greatly the better for the exercise of a closer parental rein. But while so much was neglected in their training, the grand citadel on which their worth and usefulness, as men and women depended, was richly stored. Their affections had been called out and developed, and this furnished an anchor to stay them in temptations and storms, and something to lay hold of as they grew up, for the correction of their faults. With the Heads it was just the reverse. The citadel of life was empty. So far as possible, it had been closed and barred from infancy. The surface, indeed, if not blooming, was brilliant, but there was nothing to appeal to within. In mind they were shrewd, and in manners magnificent, but in love, mercy and justice, they were beggars. And the special moral of our story is that in the training and education of children it is safer to neglect the intellect than the affections—it is better, it is far less dangerous to dwarf the head than the heart.

Men are governed by custom. Not one in a thousand thinks for himself; and the few who are emancipated, dare not act up up to their freedom, for fear of being thought whimsical.—*Kaimes.*

For the Spiritual Age.

"O, GUIDE ME IN SAFETY ACROSS THE DARK SEA!"

BY MRS. F. O. HYZER.

I'm out on the billows of life's stormy sea,
Which meet, break and dash in their fury on me;
The storm winds are roaring, the night is so dark
I see not the prow or the course of my barque;
Then Father send down some pure angel to me,
To guide me in safety across this dark sea.

I'd labor for Truth!—ever faithful would be
To its life, to myself, and thus Father, to thee;
But sometimes I faint neath the burthen I bear,
And yield to the surges of mortal despair.
Oh! in those dark hours send an angel to me,
To guide me in safety across the dark sea.

I know by thy guidance my steps will be led,—
That Love-flowers will bloom where the bosom has bled;
I know that my immortal nature will grow
More pure, mid these baptismal waters of woe,
But Oh! I'm *so* lonely upon this dark sea,
Send down I implore, some pure angel to me.

I'm chilled by the tempest that sweeps o'er my form,
I yearn for some bosom pure, truthful and warm,
In which I can rest when my heart is thus wrung,
When my spirit is crushed and my soul-lyre unstrung.
Then Father send down some pure angel to me,
To guide me in haste o'er these waters to Thee.

THE BODY AND THE SOUL.

So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight;
For of the soul the body form doth take;
For the soul is form, and doth the body make.

SPENSER.

AN INFANT ASLEEP.

How soft and fresh he breathes!
Look, he is dreaming! Visions sure of joy
Are gladdening his rest; and ah, who knows
But waiting angels do converse in sleep
With babes like this!

ARTHUR C. COX.

Those who save up their money or their honors for the time when, without strength or desires, they can no longer use it, seem to me like people who, having but an hour to sleep, take fifty minutes to make themselves a nice soft bed, instead of sleeping their whole hour on the grass or the hard ground.

'Tis not a crime to covet good
To others' good allied;
'Tis not a crime to feel our blood
Leap up with honest pride.
Be this the motto, heaven has sent,
To guide us like a star:
"With what we *have* to be content,
But ne'er with what we *are*."

WILLIAM DUTHIE.

The philosopher who will understand and interpret history, must really believe that God, not the Devil or his punchinello, Accident, governs the world.

"Hast thou been told that from the viewless bourne,
The dark day never hath allowed return?
That all which tears can move with life is fled?
That earthly love is powerless on the dead?
Believe it not. * * * * * *
* * * * Before me there,
He the departed stood! Aye, face to face,
So near, yet how far! his form, his mien,
Gave to remembrance back each burning trace."

MRS. HEMANS.

No one can be too old to learn, or so wise as to need no instruction.—*Solon.*

My soul, the seas are rough, and thou a stranger
In these false coasts; O keep aloof; there's danger;
Cast forth thy plummet; see, a rock appears:
Thy ship wants sea-room; make it with thy tears.

All men who do anything, must endure a depreciation of their efforts. It is the dirt which their chariot wheels throw up.

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