The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

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THE LITERATURE OF SPIRITUALISM.

We do not propose, in this article, to offer any new explanation of the phenomena of Modern Spiritualism. Our purpose is rather, so far as our limits will permit, to take, if possible, an impartial, though cursory survey of its literature, including in that term both the writings in the interest of Spiritualism, and those against it. These writings, in our judgment, are by no means the least remarkable of its phenomena. And their peculiar characteristics and anomalies afford to the psychologist and moralist a study scarcely less interesting or less important than Spiritualism itself.

Now that the novelty of the manifestations is over, and the popular excitement in regard to them, whether favorable or adverse, has in a measure subsided, such a survey may be timely and profitable. Though the contest cannot yet, perhaps, be regarded as ended, the smoke, nevertheless, has somewhat lifted from the battle-field, and we may contemplate to advantage the positions of the contending parties, and form some estimate of the character and efficiency of their tactics. Thus impartially considered, both the successes and the failures, the brilliant achievements and the blunders, whether of the one party or the other, may be made to furnish us valuable lessons of instruction.

SPIRITUALISM NOT DEAD.

Nor is the subject one of merely ephemeral interest. Spiritualism is not yet dead. Whatever theory we may adopt as to the origin or true character of its phenomena, or however much we may despise its pretensions or deprecate its influence—its existence, nevertheless, in the form of a belief in direct intercommunication with the spirit-world, deeply implanted in the minds of myriads, if not, as some claim, millions of living men, is a fact beyond dispute. Be it delusion or a new revelation, a great psychological and moral epidemic, or a matter of sober reason and sound evidence, it has obtained a strong foothold among men, and the multitudes who have given it their confidence and enshrined it in their affections, manifest no disposition to cast it out as dead. We must deal with it as a reality. And even if it were dead, its literature remains. It has a history. It has been long a matter of controversy. It involves principles of philosophy and of logic. It has important bearings outside of its own special and immediate sphere. In such circumstances all the elements of its literature—the facts claimed and desired—the methods of statement and counter statement—the reasonings for and against—the principles of evidence assumed or rejected—in a word, both the subject-matter and logic of its literature become topics of prime importance; particularly when it appears that the collateral bearings of the subject and the methods of treatment adopted, affect directly or indirectly the deepest interests of the soul, and touch the most vital questions of revealed religion.

SPIRITUALISM ESSENTIAL TO A REVEALED RELIGION.

For Spiritualism, in its true import—or the doctrine of direct intercommunication, in some sort, with the spirit-world—is not distinctively modern. It is as old as history. It pervades the literature of every age and nation. It runs through ever book and chapter of the Bible itself. It is absolutely essential, in some form, to the very possibility of a revealed religion. It is involved, indeed, in the very idea of revelation. Obviously, then, the views which we adopt on this subject, and the manner in which we reason upon it, must have an important bearing on our religious faith and practice. The truth of this will be more fully exemplified farther on.

SPIRITUALIST LITERATURE.

In the interest of Spiritualism there have been published some hundreds of volumes and pamphlets, of very various dimensions and merits, ranging from the octavos of Judge Edmonds and Prof. Hare down to the little "winged messengers," prepared for broadcast distribution; and there have been issued, and still continue to be, a score or more of periodicals—quarterly, monthly and weekly—devoted exclusively, or nearly so, to the defense and propagation of the new faith.

These writings are chiefly of three sorts—the apocalyptic, the apologetic, and the speculative. The first is the most important, as being that on which Spiritualism rests its claim to be regarded as, in some sort, a new revelation or basis of a new religion. It is made up in the main of professed communications from the spirit-world, with a record of the circumstances and modes in which these communications have been given.

These concomitants, physical and psychical, constitute the *phenomena*, which for the last few years have so puzzled and astonished alike the learned and the ignorant, the high and the low, in all parts of the world. Ever since the mysterious "rappings" were first heard in Hydesville, N. Y., ten years ago, similar rappings, intelligent or otherwise, table tippings and turnings, often likewise intelligent, trance-speaking, writing, and pantomime, visions, visible and tangible forms, audible sounds, gifts of healing, and other startling phenomena, ascribed by the initiated to the direct agency of disembodied spirits, have been more or less abundantly exhibited, reputedly at least, in almost every city and hamlet in Christendom, and even beyond. These quasi-miracles and revelations form the characteristic element of the spiritualistic literature. The volumes of Edmonds and Dexter, Hare, Capron, and other writers of less note, may be cited as examples.

The apologetic writings are less voluminous, though they sometimes swell into octavos, like the discussion between Brittan and Richmond. The advocates of Spiritualism, in the defense of their faith, have displayed no lack of confidence or of self-sacrificing zeal. They have the tone and bearing, for the most part, of men who know whereof they affirm, and are fully persuaded, whether mistakenly so or not, that they have an important mission to fulfill.

In the field of speculation, Spiritualism has found no let or hindrance. It would seem to have opened a new world to speculative minds, and no depths of philosophy or of metaphysics are too profound for its bold, but often incompetent thinkers, to attempt to fathom. Alike in ambitious newspaper essays, and in the "Harmonial Philosophy" of Andrew Jackson Davis, as well as in productions of intermediate rank, the hights and depths of all being, and all possible relations, human and spiritual, mundane and cosmical, are as flippantly discussed and as boldly analyzed as gossip at a tea-table.

This third element—the speculative—it may be remarked in passing, seems likely soon to become the master element, and, "like Aaron's serpent, swallow up the rest," particularly the first. Facts, phenomena, and spirit-telegrams, appear of late to have occupied much less of the attention of Spiritualists than formerly, or at least, have filled less space in their publications; while crude philosophical and metaphysical disquisitions, generally of an infidel cast, and grand Utopian schemes of human reform, and theories of human progress, have in great measure usurped their place. This would seem to indicate an actual abatement of the manifestations themselves; such a gradual failure of the objective element necessitating a corresponding development of the subjective. Spiritualists, however, give a different explanation. Regarding the manifestations, particularly the physical, as but the A. B. C's of the new dispensation, the incidental accompaniments of spirit-teaching, they prefer to look beyond these elements, and give their attention to the perfected doctrines. Having gone up into the upper chambers of their newly-erected temple, they choose to leave the ladders and the scaffolding, no longer necessary for themselves, to amuse and astonish, if not to aid in ascending, the unbelieving multitude outside. They will not themselves be drawn back to the "weak and beggarly elements.' Be this as it may, the fact of such a gradual change in the ratio of manifestations to metaphysics, at least in the published productions, is beyond dispute.

NOT NONSENSE.

Now, as to the general character of these productions—particularly the records of facts and phenomena, and reports of communications—are they the mere farrago of nonsense and absurdity which they are sometimes represented to be? The answer to this question will, of course, depend upon the standpoint of the critic. Nothing is more difficult for any man, than to give an entirely truthful representation of that which is violently antagonistic to his own opinions or prejudices. And it is not strange that those who have received their impressions of Spiritualism solely from the current representations of its opponents, should have imbibed very erroneous notions as to its actual position and characteristics. Let us look into its records, then, for ourselves, and observe Spiritualism, for the nonce, if possible, from its own stand-point, rather than from that of others, or even from our own. And, if in this examination we find ourselves startled now and then by much that seems to us trivial and absurd, or even diametrically opposed to our own settled convictions, let us not be diverted by it from our one leading purpose—to ascertain the truth. No good physician will be deterred by the repulsiveness of disease, from an honest examination of its symptoms, or from a truthful report of the condition of his patient.

Nor let this purpose of candor be tortured by any one into a proposition on our part to defend or advocate Spiritualism, or to favor its pretensions in the slightest degree. We only propose to find out, from its own documents, what Spiritualism is, or, rather, professes to be.

ITS FACTS NOT TO BE DENIED.

Of course, in an article like this, we can enter into no details of the alleged facts of Spiritualism. The books are sufficiently full of them, and thousands of living witnesses, it is averred, stand ready to testify to similar facts. If any reader, then, has never observed phenomena of this kind for himself, nor received trustworthy information from those who have, we must refer him to the records and to the living witnesses, or to the manifestations themselves. It would be in vain to attempt to supply the deficiency here. But, doubtless, we may, at this late day, safely assume that the leading features of the phenomena, particularly the physical, are generally understood, and that the actual occurrence of such phenomena is generally conceded; though this latter assumption, for our present purpose, we do not need to make; for it only concerns us, in this inquiry, to know that the phenomena in question are on record as facts, and are believed to be such by those who have built upon them the superstructure of Spiritualism. In order to show what Spiritualism is, we are not at all called upon to explain these facts, nor, indeed, to admit that they *are* facts. Though we see not, we confess, how this latter point can be denied—viz: that such facts have taken place—without compelling us, in rejecting the testimony on which they rest, to reject all human testimony, and discard entirely the evidences of the senses.

For the phenomena in question, especially the physical, are such, it cannot be denied, as all sane men are competent to observe. They rest ultimately on the testimony of the senses—the same basis on which rest all other facts which go to make up our knowledge of objective realities. And the witnesses, there is every reason to believe, notwithstanding the assumption often made to the contrary, are as competent and as trustworthy, as the witnesses of every other set of facts or transactions, which men are accustomed to accept in the ordinary affairs of life, and make the basis of their opinions and conduct, even in matters of the highest moment. But, as we have said, we are only concerned here with the fact that these phenomena are on record in the documents we are now reviewing. The competency or credibility of the witnesses we do not need to discuss. We are to examine the record as we find it.

STRIKING CHARACTERISTICS.

And whoever thus examines, for the first time, starting with the usual prejudgments on this subject, will be struck with several characteristics not in accordance with his previous conceptions.

First, he will find that the persons called *mediums* have much less *to do*, than is commonly imagined. They are represented in the record, for the most part, not as active, but passive, in respect to what takes place—the involuntary, and often unconscious instruments, or *mediums*, of some agency independent of their own, or as constituting passively the necessary condition, without which the manifestations would not occur. In some forms of the phenomena—as table-tipping, rapping, lights, musical sounds, playing of instruments, visible or tangible forms, etc., this passivity, contrary to the common impression, is, apparently, almost absolute, the medium being not unfrequently, at the time, engaged in reading or conversation, or perhaps fast asleep. Even in trance-speaking, trance-writing, visions, etc., where, from the nature of the case, the medium is the apparent actor, the representation of the record is, that he is simply, (or, at least, for the most part,) a passive instrument, actuated and controlled by some other agency than his own. We are fully aware that this idea of passivity, of literal *mediumship*, is incomprehensible to very many, especially to such as have no better theory of Spiritualism than trickery, joint-cracking and the like. In the conceptions of many persons, and even of some authors, the medium is chiefly a *performer*; it is all his own personal work—what he does; like the performances of a juggler, or ventriloquist. He, it is assumed, "calls up" spirits, "wills" tables to move—answers questions, and the like. But such, except in some special forms of the manifestations, is not the record; and what the record is, alone constitutes our present object of inquiry.

The next characteristic, to arrest attention, is the *intelligence* which accompanies all forms of the phenomena. Tables not only "tip," but in some conventional way, they "talk." They respond to questions. They act pantomime. So, in all other forms of the phenomena, there are like marks of intelligent agency. No wonder sober people look grave, and the scientific incredulous, and the cynical contemptuous, at the idea of intelligence in a dining-table, or other like ignoble piece of furniture. It is here that the mystery begins—precisely here that science finds a stone of stumbling, and a rock of offense. Many a physicist has begun promptly and earnestly to search out the laws of table-turning—but the instant intelligence appeared, and the astute wood began to express ideas, he has thought fit to drop the subject as wholly outside of his sphere, or been frightened from it, as from practice of the "Black Art," by dread of popular odium. Intelligent agency, nevertheless, if we are to credit the record, characterizes every form and phase of the "manifestations."

THE GRAND ENIGMA.

But *whence comes* this intelligence? This is the grand enigma, to all out of the pale of Spiritualism. Whence comes it? And the point to be noted by the inquirer is, the singular persistency with which this intelligence *claims for itself* to be some departed spirit, once here in the flesh. It is not, that the *medium* asserts this—as is often assumed—or that the spectators infer it—but that the intelligent agent itself, in whatever way communicating, invariably *claims* to be such, and such only—most positively denying every other ascribed origin. Question that intelligence, whenever, and in whatever variety of the manifestations it may appear, and it always gives you one answer. It never says, I am a "law, or force of nature;" I am an "undiscovered imponderable;" I am "Odyle;" nor does it say, I am your own brain, working automatically; I am the reflex of your own mind; statements which any intelligence, good or bad, could scarcely have a motive for not making, if true;—but, in spite of all cross-questioning and critical torture, it avers, invariably and without equivocation, I am your father, (brother, son, friend, or other personage, as the case may be,) once with you in the body—now in the spirit-world. Generally, the communicating intelligence reports itself as the friend or relative of some of the persons present, with whom it desires to converse. Sometimes the name is that of some one never personally known to the circle, but who wishes to communicate on some matter or private or public interest. Prominent among such names of professed spirits are those of Bacon, Franklin, Swedenborg, and other worthies of earlier or later times. The question of the actual identity of these personages will be touched farther on. It is sufficient for our present purpose to know that this alleged spiritual origin of the manifestations, with its accompanying proofs, or seeming proofs, internal and external—such as answers to test-questions, personal characteristics, and other marks of identity—lies at the basis of the whole structure of Spiritualism. Nor can it seem surprising or unnatural, to one looking at the matter from this stand-point, that men who are accustomed to observe these phenomena from day to day, and in a variety of circumstances, not at public exhibitions, nor before investigating committees, but coolly and at leisure, in their own dwellings, and in the privacy of their own families, and who thus, as it seems to them, are permitted to converse familiarly—face to face, as it were—with what claim to be the spirits of departed relatives or friends, whose identity they are unable to disprove, and, oftentimes, can scarcely doubt—it cannot seem unnatural, we say, that such men—especially if the "wish be father to the thought"—should settle down into the conviction that these professed loved ones with whom they are conversing, are the real loved ones from whom they have been long separated, and to whom their affections still cling. It is not surprising that they should become fascinated with the new necromancy, and imagine a new golden age about to dawn, in which heaven and earth shall mingle, and gods and men walk hand in hand in blissful harmony, as in the golden age of yore. For no curiosity is more natural, or more persistent—no feeling stronger—than that which prompts us to inquire into the secrets of the unseen world—the home of the departed spirits of our friends—the anticipated home of our own.

But how far such pleasing anticipations are justified by the record, the record itself will show. For it is to be noted, that the quasi-spirit claims to be *only human*—never divine; never God, nor from God; never to belong to any rank of beings higher than man. In all the multiform Bible of the Spiritualists, there is no "thus saith the Lord"—but only thus saith "Swedenborg," or thus thinketh "Francis Bacon." The ladder of the Spiritualists, indeed, is not Jacob's; for though the foot of it, plainly enough, is on the earth, the top does not "reach to heaven." Not the "angels of God," but only men are "ascending and descending on it." Be Spiritualism, then, all that it claims to be, it is in no sense a revelation from God, but, at most, the unauthoritative utterance of finite and fallible men—disembodied indeed—yet no more entitled, for that, to influence the conduct, or bind the consciences of their fellowmen, than when tabernacling in the flesh.

[TO BE CONTINUED.]

For the Spiritual Age.

SPIRITUALISM AND SPIRITUALISTS.

With all the science and general intelligence among the modern savans who oppose modern Spiritualism, the same obtuseness is manifested, which scholastic bigotry has ever displayed towards discoverers and inventors. With all the advantages of culture, members of professions and teachers are the last to be won over to an innovating truth, though it bids fair to bless the world. Concerning what is palpable as the shining rays of the sun at high noon, like their prototypes, the polished Athenians, they will say of what is confirmed, "Thou bringest certain strange things to our ears." This strangeness with which they invest whatever is new to them does not cease to be strange, till the force of public opinion forces them to admit the new and despised fact brought to light.

An argument of which much account is made, is that there is much disagreement among Spiritualists on many subjects, as if this disproved its facts. But nothing more is required to constitute a Spiritualist but to believe the denizens of the Spiritual realm communicate with the inhabitants of earth. On other subjects there may be a thousand opinions without affecting one's Spiritualism in the least. A Christian is usually styled one who admits the claims set up for the divine origin of the Bible, with the understanding that among Protestants, he is to interpret this book as it reads to him, and that he may differ to any extent he pleases with his Christian brethren on subjects foreign to religion. Historians and moralists reckon all the clashing sects as Christian bodies, and those who compose these bodies as Christian men and women. Yet while the members of each creed denounce every conflicting creed of another name, there is a tacit disposition to recognize all sects as in some sense, members of the Christian household in one Christian community. Allow Spiritualists to take this broad ground touching Spiritualism, and this ism will not look so obnoxious to people as it now does to narrow and contracted minds. Spiritualists do not claim it exempts believers from all error in opinion because they have truth concerning the naked fact that spirits communicate with their friends of earth. And for opposers to make this one point of belief responsible for every crudity any Spiritualist may accept, is both unjust and false. Radicals and conservatives are believers in the same creed, yet neither the radical nor the conservative accuses his fellow-churchman of being what he is as a result of his religious creed. Why will not Christian sectarians be equally candid in their representations of Spiritualists and Spiritualism? Must I endorse every crotchet my brother Spiritualist has in his head? or must he endorse every crotchet I have in my head? Spiritualists do not so understand the relation of Spiritualists to each other. Still, not an error can be charged home upon a believer in modern manifestations, but what the bigoted portion of the community hold every Spiritualist responsible for it.

Candor will allow every Spiritualist to confess that Spiritualism is like the net cast into the sea, which gathered fish of every kind, in this one respect, viz:—from all Christian sects and from unbelievers of every shade of opinion, it has converts to the fact of communication between the visible and invisible worlds. As those who have come to an agreement touching this particular, have had a mental discipline as various as the different beliefs and disbeliefs in the civilized world, why should it be expected all will think alike upon every other matter upon which speculative minds are divided? Opposers say some Spiritualists hold disorganizing views, that some hold very loose opinions concerning the marriage relation. Very possible. But what has this to do with the fact that immortals communicate with their friends in the flesh? Can holding licentious opinions render the fact of these communications false? This we deny; while we contend that opinions touching the social relations are to be determined on their respective merits, without regard to whether spirits communicate or not. Am I to determine whether there is evidence of the being of God on the ground of the morality or immorality of the whole Christian profession? Am I to conclude Christianity is false because of the licentiousness of many who profess it, or because clergymen sometimes commit crimes which send them to prison or the scaffold? I had supposed Christianity is to be accepted or rejected for other reasons than these.

For aught I can learn to the contrary, the Oneida Perfectionists and the Mormons believe in the divine mission of Moses and Jesus Christ, as firmly as do the Professors at Cambridge, at Andover, at New Haven, or at Princeton; as firmly as do the common members of our most orthodox churches; and in soundness on this head they are as sound as the soundest. The Perfectionist and Mormon cannot well be thrust out of the pale of Christendom, because they believe too much to start with. Still, our New England churches are ashamed to own them as fellow believers in Christianity. But here they are, and how much soever there is of disinclination to own them, it cannot be done, because their belief determines this matter. Taunt our Christian teachers and professors in relation to the Mormons and Perfectionists, who claim to be the true interpreters of Christianity, and the reply will be, "This is not the form of Christianity we accept." Concerning Spiritualism, if it has any advocates of disorganizing or licentious doctrines, they are not authoritative exponents of my belief touching these subjects. They may agree with me respecting the fact of spiritual communications from the departed; further than this we are as wide apart as were Dives and Lazarus, with the impassible gulf between them. Would Christians accept a process of argumentation which would discard the teachings of Jesus Christ because some who accept his divine mission couple with it licentious opinions? or will I deny God's existence because cruel and licentious men believe what I believe in this respect? Let this Scripture be heeded by misjudging churchmen: "Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" A CLERGYMAN.

SPIRITUAL GROWTH.—Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast placed thyself, there thou abidest. But if thou sayest, I have enough, thou perishest; always add, always walk, always proceed; neither stand still nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth, that revolteth; he goeth better that creepeth in his own way than he that runneth out of his way.—*Augustine.*

What is this world? A dream within a dream—as we grow older, each step has its inward awakening. The youth awakes and he thinks from childhood—the full-grown man despises the pursuits of youth as visionary—the old man looks on manhood as a feverish dream. Is death the last sleep? No; it is the last final awakening.—*Sir Walter Scott.*

When carnal politics creep in, spirituality soon runs out; a violent politician and a spiritual man are opposite characters.

The Spiritual Age.

Progress is the Common Law of the Universe.

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THE MILLENNIUM NOT YET ARRIVED.

Some over-enthusiastic people, during the late "revival" excitement, were wont to felicitate themselves in the belief that the long-looked for millennium was actually opening upon our earth. The zeal and enthusiasm enkindled among "business-men," and the apparent union and harmony among antagonistic sects, were thought to indicate results such as had never before been witnessed. How far these anticipations have been realized may be gathered from the following extracts from the Boston *Journal*—a secular paper which did more, probably, by its daily exciting reports of "revival meetings," to keep up and spread the movement than all the so termed "religious" papers of the city put together. Referring to the prevalence of ignorance and crime in our cities, the *Journal* recently remarked:

"We often heard the hope expressed during the recent religious interest, that it would result in so vitalizing the churches and other religious organizations of our land that they would inaugurate and vigorously prosecute some method for Christianizing these heathen in our own midst. We are not aware that any such measures have been set on foot in our own city, where there is abundant need of them."

It is useless to hope for the vitalizing of a dead body by the application of *galvanism*. Spasms, contortions and grimaces are the principal effect. The popular church is but an effete body, once vital, but which has subserved its purpose. Its "doctrines," in the language of Beecher, are but "the skins of truth, dried and stuffed." The "salvation" it brings is theoretical, sentimental, emotional, not *practical*. Hence it can hardly be expected to engage in measures for the practical salvation of the ignorant and criminal. Again:

"There appears to be more than the usual amount of theological discussion going on in the pulpits and in the religious press at the present time, and by the vigor with which it is conducted, it is evident that those who thought the union of Christians in the recent revival indicated the advent of the millennium were mistaken. The orthodox pulpit and press are busily enforcing the doctrine of the future endless punishment of the wicked, and the Universalist pulpit and press are as busily denying this doctrine and advocating their belief in the final salvation of the race. The Baptist papers are interchanging compliments with their religious cotemporaries, and are calling upon their clergymen to speak out more frequently and more boldly in support of their peculiar doctrines of close communion and of baptism by immersion. The Methodist papers, so far as they come under our notice, have less of controversial matter than those mentioned above. We are not sure but there is a good deal of truth in the remark said to have been made by Henry Ward Beecher, that 'the secular papers of the day exerted a better influence than the professedly religious ones; these latter engrossed all the quarrelling; they were bulls of Bashan, which had to be shut up in a pasture by themselves.'"

Once more: the New York correspondent of the *Journal*—an orthodox clergyman, by the way—writes as follows:

"The winding up of the devotional prayer meetings held outside of the Fulton street church, has led to the discovery that the committee on that subject have run the Christian Association into debt, and the settlement of this will cause some trouble. Much that was supposed to be gratuitous turns out not to be. The John street meeting has quite a claim. The sexton demands two dollars a day. The leader of the singing demands fifty cents a day. And in an exciting meeting of the Association the payment of these claims or their repudiation was the matter of debate."

When a certain personage of old irreverently insinuated that Job did not "serve God for nought," he was allowed to put the matter to the test; but after a long and severe trial, gave up worsted. Were these New York Christians delivered into his hand for the same purpose, he would only need to point to *bills rendered* to settle the question at once in this case. Certainly, "fifty cents" for an hours service, or "two dollars a day," ought to command very energetic labors in the work of the Lord." And with what propriety modern "commercial Christianity" can repudiate such claim, does not appear.

Another item of evidence is the following, from the same clerical source:

"The arrest and imprisonment of Mr. George P. Edgar for fraud in the manner of conducting the "*Way of Life*," the new revival paper that run along here for about twelve weeks—the fact that he has been unable to get bail—and the additional charge of fraud preferred by his associate, Mr. Henies; has created quite a sensation. Mr. Edgar was one of the leading men on the committee on devotional meetings, and for a long time he was the main prop of the John street daily prayer meeting."

Do not such evidences indicate conclusively that the world's redemption is not to be looked for through a revival of the popular religion? Surely, something more thorough and vital is required to accomplish the desired end. That something we think is clearly involved in the grand Spiritualistic Movement of the day, though now in its incipient stages. This we believe has been sufficiently shown in previous articles. But here is a corroboration from an unexpected quarter; and which we give under the head of

THE MILLENNIUM AT HAND.

The Rev. Dr. Tyng, a distinguished divine of New York, recently preached a sermon at Williams college, in which he took ground against the popular ideas of progress to a millennium. He is thus reported:

"He held that all human government, ancient, modern and intermediate, was but the organization of man's apostacy from God, whose will has never been adopted as the rule of any human government. Britain and America no more adopt the divine authority than did Babylon and Persia. They tolerate and respect the religion of Jesus, but not out of regard to God, but from respect to the rights of man. The Mormons, the Mussulmen, the Idolator and the Christian are all alike and equal in the eye of modern and much vaunted 'Christian kingdoms.' They profess no religion, and their people may worship one hundred gods, if they so please. Thus God in his authority is banished from the earth. England bows to the coarsest superstition in India, and fosters idols among its subjects; while America is preparing to sustain the African slave trade, and both license and legalize drunkenness.

"Dr. Tyng turned to the [Bible] prophecies for his hope and confidence. Here he found that four successive universal monarchies were to rule the world—then to come broken, fragmentary, divided kingdoms; all rejecting God—kingdoms of gold, silver, brass and iron; but, finally, and as the fifth universal kingdom, when the nations shall be as one, we are to have the real reign of God upon the earth. This is not, he said, to come through the slow amelioration and uplifting of people and governments—he rejected the ordinary ideas of progress to a millennium—but by a mighty and sudden revolution. The four successive universal monarchies of the prophecies were the Babylonian, the Persian, the Grecian and the Roman—all had past, and we were now going through the chaotic stage, with the world divided among rulers into kingdoms, all of man, and illustrating his apostacy, and none of God. The succession of the universal reign of God he held from prophecy to be near at hand—the lines of prophecy are nearly run out; and he exhorted the young men, whom he especially addressed, to go forth to the Christian life, prepared and expecting to be made the instruments of the new revelation and the great revolution."

We would merely add that *modern* prophecies, like the ancient, indicate substantially the same results; and the conviction is rapidly becoming prevalent among spiritualized men and women, that a great (perhaps sudden and violent) revolution is surely impending, and that a new order of things, a real "kingdom of God" on this planet, can come only by building on new foundations. The "reign of God" in the individual can be set up only by the renunciation or overthrow of all authorities, laws, customs, habits, which are opposed to the soul's highest conceptions of right and duty. The same is true of nations.

A. E. N.

A HASTY CONCLUSION.

A writer in the *Courier*, whose signature is suggestive of some "bright particular star," thinks D. D. Hume, to be a most "arrant cheat and impostor," from the fact that in one case, while in Boston, "the leg of a pair of pantaloons," and in another "a foot of the medium," was siezed under the table in the midst of some purported spirit manifestations in Hume's presence. From the statement, however, it does *not* appear to have been shown that Hume's feet were the instruments used in producing the phenomena, but rather the contrary. For the manifestations consisted in the ringing of bells, the sounding of an accordeon, and the passing about of a bell and a watch under the table, the *appearance of a child's head in a lady's lap*, etc. Much less was it proved that Hume himself was the conscious actor.

It is generally admitted, we believe, by those familiar with Mr. Hume as a medium, (we never met him in that capacity,) that *at times* his feet and his hands would be employed (or at least seemingly so) as the immediate instruments of physical results. Had this been *always* the case, it would doubtless have been impossible to believe that any spirit-agency beyond his own had to do with the phenomena, notwithstanding his persistent disclaimer of conscious agency; and he never could in this way, have achieved the slighest reputation as a "trickster." But there were other cases, and numbers of them, in which such interference on his part was not only out of the question, but utterly incompetent to the results, if exercised. These have been abundantly put before the public, on the best of testimony; and against them the snap-judgment of this new star in the logical firmament weighs nothing.

A. E. N.

Spiritual Impressions Universal.

Rev. Henry Ward Beecher said in a recent sermon published in the *Independent*:

"There is not a man who, at various times in his life, has not been made the subject of special religious impressions through the imagination,—that lens which magnifies not only the things that are beautiful around us, and visible without it, but which brings into sight things that are invisible, and that belong to the spiritual realm. I suppose that there is not a man who has not been, almost, under hallucinations and trances,—the subject of visions and impressions, that spring into the mind, he knows not how or whence. Almost all those rushings and dashings of light, of one kind or another,—that are called, if they take place in respect to earthly things, poetry, music, or art; all those sudden dashings of meaning that come unawares upon the mind with newer and higher disclosures of truth; all those periods of sudden melting and softness which find us gross and leave us more refined;—these all are operations of the imagination, that peculiar faculty that God has given to lift us above the gross and the material, and to be the medium through which we take hold of the invisible."

If God has given us "a peculiar faculty" by which to "take hold of the invisible," or which brings into sight "things which belong to the spiritual realm," it is fair to infer that *persons*, as well as *things*, belonging to that realm may be cognized through the same faculty—also that it is right and proper to exercise that God-given faculty for all worthy ends. In other words, it is right, proper and pious to be an impressional and seeing medium, and to be the subject of visions, impressions, and trances. Isn't that pretty near being a Spiritualist, Bro. Beecher?

A. E. N.

Catholics are Spiritualists.

Miss Margaretta Fox, of the Rochester Fox family, and some years since a Spiritualist, was admitted into the Roman Catholic church, by baptism, on Sunday, 15th inst., at St. Peter's church in New York. This young lady separated herself from the Spiritualists several years ago.—*Exch.*

We doubt if Miss Fox is any less a believer in the reality of spirit-presence and communion now than before. All intelligent Roman Catholics with whom we have conversed, are Spiritualists. Manifestations and communications from departed "saints" are privileges to which the devout among them aspire, and which they claim to realize. True, they regard as "demons" or "devils" all spirits who do not affirm the infallibility of Mother Church—but they are Spiritualists nevertheless.

NORTH-WESTERN EXCELSIOR.—We believe the fact has somehow escaped notice in our columns, that this paper has recently been enlarged and much improved, and is now published simultaneously at Chicago and Waukegan, Ill. S. I. BRADBURY occupies the editorial chair, and IRA PORTER is associate. The EXCELSIOR discusses, with much vigor, not only the philosophy of Spiritualism, but all questions of Political, Social and Religious Reform. May its progress in all respects be in keeping with the significance of its title—ever HIGHER.

TO FRIENDS IN VERMONT.—Mr. LEWIS B. MONROE, one of the editors of this paper, who is now in Vermont, intends to be present at the coming Convention at So. Royalton. Those of our patrons who are accustomed to pay their subscriptions at these gatherings, will then have the opportunity to do so.

The undersigned would be most happy to comply with the cordial invitation of the committee to attend the Convention; but circumstances render it impracticable.

A. E. N.

☞We were unable to send copies of the SPIRITUAL AGE, last week, to all the subscribers of the *Aye of Progress*, in consequence of an unexpected falling short of our edition. Hence we this week enclose, to such as were necessarily passed by, an *Extra*, containing the announcement of the union, and Bro. Albro's address,—to which the attention of all who receive it is respectfully invited.

MORE GROVE MEETINGS.—See another column for additional announcements of Grove Meetings.

INHALATION OF COLD MEDICATED VAPORS.

That there are unprincipled men in all trades and professions, whose devotion to *self* is paramount to their love of Truth and their respect for the interests of Humanity, is obviously true; and these cases are, in some departments, so numerous as to occasion general distrust and a disposition to question and reject the claims of all. This unreasonable prejudice, however, does not bear with equal force against all the professions and pursuits of men. When a real estate speculator maps out a few building lots, all of which are literally submerged twelve months in the year, and disguising the important fact of their relations to *low-water-mark*, goes into Wall street and sells them at a high price, we do not, on that account, suspect the integrity of every man who has a farm to dispose of. If a jockey by false representations succeeds in exchanging his horse for four times his real value in other property, and it is subsequently ascertained that the limbs of the beast and the morals of the former owner are equally unsound, we never jump at the conclusion that there are no sound horses in the world, nor yet that all the owners of horses are dishonest men.

But if the subject be medicine, and the vender of remedial agents, in the prosecution of a lawful business, thinks proper to adopt a course which, in some of its features and aspects is deemed (by the Faculty) to be "*unprofessional*," he is quite likely to feel the full force of professional indignation and popular prejudice. We have been credibly informed that *advertising*, or making known—through the medium of the Press—the specialties which distinguish one's practice, is condemned by the Faculty as unprofessional, for what valid reason we have never been able to discover. Indeed, *there is no reason* for such an assumption, and no semblance of justice in thus blindly rejecting the claims of all who think proper to introduce themselves in this way, for the legitimate purpose of securing their share of public patronage. The man who nails up his sign by the front door of his house, certainly advertises his name, place, and the nature of his business, as truly as any man who puts his card in the papers. Now, to make such an invidious distinction as represents the man with the *wooden advertisement*, or with *the japanned tin professional card*—published in the street—as all right and exceedingly proper, while it condemns the other as an unprofessional practitioner, an ambitious empiric or *an unprincipled quack*, savors far more of a stupid and stubborn adhesion to old customs than of enlightened reason or common sense. According to Webster, a quack is "a boastful pretender to medical skill *which he does not possess*." While there are many men of great skill and profound erudition in the medical profession, there are also many mere pretenders in the several schools of medicine, the proofs of whose science are all elegantly printed on *sheep-skins* and hung up in their respective offices. They doubtless do business in a professional way. That they *advertise* extensively—by having their cases reported in the papers—we are also well assured. But they do it with a modest *reserve*—through the agency of those who employ their services—and according to the professional method—under the significant head of *obituary notices*.

We would counsel no man to lightly estimate the responsibility he assumes in visiting the sick in a professional capacity. We have not taken up our pen to apologize for ignorance, nor to justify any reckless pretender, who, without knowledge, carelessly experiments where life and death are involved in the issue. But we are weary of the senseless cry of "empiricism," "quack nostrums," and "unprofessional practice," where the specific effects of such remedial agents and the actual results of such practice are totally disregarded. There is manifest unfairness and great dishonesty in using such terms as empiric, charlatan and quack, not to represent an "ignorant pretender" to the healing art, but, perhaps, to characterize a very wise and skillful physician, who has all the necessary qualifications for his profession, except that *he has not been through the old mill*.

Now if we have occasion to purchase *corn* we never stop to ask whether the man who raised the same "graduated with all the honors," nor are we anxious to know whether the owner has taken out a special license to sell grain. If the corn is of good quality and the price low, *we take it*; and those who are chiefly concerned to ascertain whether it grew in Peter Smalley's garden or on the domain of Professor Greatlook, may, if they please, stop to inquire. We have no interest in eliciting such information; and we pursue the same course in selecting both food and medicine. We determine a man's essential fitness to administer to the sick, professionally, and estimate the specific value of his remedies *by the actual results of his treatment*. It is said that "the fools are not all dead yet;" and if there is one left who would rather die scientifically and professionally, for the purpose of erecting—*in the old churchyard*—another monument to the memory of his family physician, it only remains for us to question his wisdom while we are constrained to acknowledge that the country is free. Of course those sick people who still retain their senses, very naturally *want to be healed*—by whom and by what method, are questions of little vital consequence to the sufferer. On this point we have acquired some valuable information, by a long course of observation and at the cost of some painful experiences. What we have learned may—for the reader's benefit—be very briefly expressed: *The most valuable medicine is that which assists Nature to effect a cure; and* HE IS THE BEST PHYSICIAN WHO MOST ALLEVIATES THE SUFFERINGS OF MANKIND.

The foregoing observations have been called forth by the circumstances which make it neceessary to refer to Dr. STONE, of the Troy Lung Institute, and the success which we believe attends his treatment in the incipient stages of pulmonary disease. The writer having recently permitted the use of his name as one of Dr. Stone's references, has of course been repeatedly applied to for information. To remove the necessity for frequent personal applications, and at the same time to save the labor incident to writing numerous private communications, we will here submit what we have to say on the subject.

It will be apparent on a moment's reflection that the ordinary modes of medication—whereby the practitioner attempts to reach the diseases of the respiratory organs through the stomach—must inevitably involve a slow process and uncertain results. The system practiced by Dr. Stone is manifestly more direct and certain; and by its intrinsic reasonableness it appeals to our judgment as likely to be far more efficacious than the old treatment which proposes to send medicine to the lungs by the way of the *alimentary canal*. The new practice carries the medicine, by the most direct route, through all the air-passages to every part of the diseased organs. The whole process is gentle and agreeable, and the immediate effects are said to be eminently soothing. The several remedial agents, being reduced to yielding and impalpable vapors, may, by the skill of the physician, be so modified and combined as to subdue the unnatural heat, check the patient's cough and promote expectoration, at the same time they heal and strengthen the the membranes and vesicles when they have been either weakened or lacerated by disease.

But the anxious inquirer shall not be left to depend on our judgment in a matter of so much importance. We have before us several letters from highly respectable gentlemen who have been under treatment at Dr. Stone's Institute. From among these testimonies we select *two* for publication in this connection.

FROM REV. THOMAS BORDEN, PASTOR OF THE UNIVERSALIST CHURCH, HUDSON, N. Y.

To whom it may interest:—About one year ago my health was greatly impaired. I was suffering from a pulmonary difficulty, attended with extreme pain in the chest, so much so that I was hardly able to discharge the duties connected with my profession. I applied to Dr. Stone of the Troy Lung and Hygiene Institute, and after using his treatment by inhaling cold medicated vapor, and living according to his excellent advice, in a short time my vital capacity increased, and I can now say—comparatively speaking—*I am a well man*. I have the utmost confidence in Dr. Stone's treatment in difficulties connected with the Throat, Lungs, etc. THOS. BORDEN.

TROY, N. Y., April 19, 1858.

FROM E. S. FOSTER, CLERGYMAN.

CUTTINGSVILLE, Rutland Co., Vt., May 18, 1858.

DR. STONE: Dear Sir—Having been sorely afflicted with Bronchitis and pain in my Chest and Lungs, I was induced to commence a course of treatment under your care last June; and I am happy to say that through your treatment, I have improved rapidly considering the low state of my health when you commenced, and I am now hoping to be once more a well man. After trying several of the best physicians in our country, I must say, that I am fully persuaded that your Cold Medicated Inhalation, as administered at your Institute in Troy, is the only proper and efficient means for the cure of Throat and Lung troubles.

I would, therefore, recommend all who are predisposed to Consumption, and all who are actually suffering from its ravages, to make one thorough trial of this method with Dr. Stone of the Troy Lung Institute,—and to do it in season if they hope for life and long to see good days.

You are at liberty to make what use of my testimony you wish, as I shall ever remember my indebtedness to you. Yours with respect,

E. S. FOSTER.

We have also a direct and forcible testimony from a clergyman respecting Dr. Stone's superior skill in the treatment of other physical maladies to which, also, he is accustomed to devote his special attention. But we have already occupied more space than our original design had allotted to this article. If, however, it shall be the means of rescuing one poor mortal from the pangs of wasting and fatal disease, or save youth and beauty from the ashes of a premature decay, it will subserve the first and highest purpose of the writer.

S. B. B.

A QUESTION ANSWERED.

Some months since the question was asked in this paper at the instance of a correspondent, "Who is H. H. Tator?" The responses received to this inquiry from various sources were such as to indicate that it had not been asked without reason. We have given Mr. Tator abundant opportunity to explain or disprove, if he could do so, the charges alleged against him, without public exposure; but he has not availed himself of it. The following allusion to him in the last number of the *North Western Excelsior* indicates that something is lacking in his "development" which prevents his being (in all senses) a *reliable* medium. We certainly hope, with our cotemporary, that Mr. T. will immediately turn attention to the remedying of this defect.

"We consider it our duty, and the duty of every Spiritual journal to watch the conduct of our mediums and lecturers, and if we find them making pretensions to powers they do not possess, or professing a belief they do not entertain, for the purpose of making money; or, being mediums, they make use of their gifts to secure the confidence of and fleece the community, to place them in such a light that the public may be on its guard.

"Entertaining this view, we present our quondam acquaintance Henry H. Tator, Esq., who is well-known in this and neighboring counties as an excellent *confidence* medium, lecturer, editor, etc., who, we observe, has developed a new phase of his mediumship—that of improvising poems. The last Belvidere *Standard* contains a long poem, said to have been improvised by him in fifty-four minutes. The production is very good. If Tator would now turn attention to his development as a *paying* medium, and endeavor, (or even evince a desire,) to liquidate board bills, borrowed monies, etc., he would merit, and probably receive, more confidence from those who have ever been his friends."

Liberal College in Kansas.

We have received the circular of an association termed the "Twin Mound Harmonic College Association," located at Twin Mound, Douglas Co., K. T., of which Henry Hiatt is President, and Elizabeth M. F. Denton Secretary, which proposes to establish an educational institution of a thorough and progressive character, at that place, so soon as the necessary means shall be raised by the friends of the movement. The following articles indicate the spirit of the enterprise:

ART. 5. The College shall be for Man and Woman. It shall be open to all persons, irrespective of sex, race, complexion, or creed; and all chairs or posts of Instruction and Government in it, shall know no other test than ability and fitness. The Institution in *all* its Departments, shall be open to all—consecrated alone and forever to Humanity.

ART. 6. The College shall be dedicated to Freedom. There shall be the most absolute Free Thought, Free Speech and Free Investigation on all subjects whatsoever. Both the Faculty and the Students, shall have an equal and unlimited right to discuss any question, doctrine or principle, in theology, morals, or actual life; but no religious, sectarian, nor other creed, shall ever be *taught* in the Institution.

ART. 7. The College shall be dedicated to Science. Its aim shall be, to instruct in the universal School of Nature, and in the facts and laws of the Constitution of Man; and as the result, to harmonize Man with Nature, and his own Constitution, and thus develop him into the highest perfection of his humanity.

Persons wishing further information can address the officers as above, or William Denton, at Twin Mound, or T. M. Fish, Henry, Marshall Co., Ill.

"THE LITERATURE OF SPIRITUALISM."—We invite special attention to the article from the *New Englander* commenced on our first page, under this head. It is of so remarkable a character, considering its source, that we have thought proper to transfer it to our columns entire; which will be accomplished in or two more numbers. It contains the most candid and fair statement of the position of Spiritualists, and the claims of the Spiritual Movement, from the stand-point occupied by its author, which we have ever seen; and hence marks the opening of a new era in the Spiritualistic controversy. The *New Englander*, be it noted, is the exponent of New Haven Orthodoxy, and the writer of the article is an Orthodox clergyman—Rev. C. S. Lyman, of New Haven. On some points, as was to have been expected, the reviewer fails to rightly represent our position, and such errors we shall endeavor to point out when the article is concluded.

The *Atlantic Monthly*, for September, with several other recent publications, are on our table, and will receive an early notice.

Correspondence.

Letter to S. B. Brittan.

NEWARK, Aug. 6, 1858.

DEAR FRIEND:—This is the first moment I have seen since I so suddenly left you when it has been possible to fulfil my promise; and now, when one's wit, as well as courage, is oozing so rapidly away—and not content merely with the "finger-ends," but is setting up for itself a general evaporation—what can one do better than be dull, seeing we *must* be, and like a true philosopher let it go at that? Let us see—I whisper this confidentially, and quite aside—who knows but our readers are as dull as we—which is not a very improbable thing, with the mercury at 90—who knows but they may mistake our stupidity for liveliness, and dream of something very sprightly, and pleasant withal? Quite encouraged with this view of the case, I proceed.

A few hours after leaving you, I was safe on board the snug and trim little sea-going boat Governor, *en voyage* for the Land of Roger Williams, where the question of "What cheer?" in answered in these days by unrivalled Clambakes and Chowders that "speak for themselves."

I like this passage for several reasons. You are not disturbed during the night; and in addition to the charming passage of the Sound in the evening, you have the unrivalled scenery of Rhode Island and Narragansett Bay, to gladden your eyes in the morning.

As we went by Blackwell's Island, the inmates of one of the Prisons were out in the grounds in large numbers. They appeared to be enjoying themselves in the cool evening air. There were many vivacious and even graceful groups and single figures among them, dancing, promenading and waltzing; and if we could but have imagined them free peasants in their peculiar costume, the effect would have been charming, and inspiring withal. I could not forbear the thought, in passing, that if they had had something more of this, instead of the horrible experiences they had come to know—if Society had begun, by opening means of sustenance and happiness, providing rewards for good behavior, instead of transgression—what different fortunes would have been theirs! Or if now half of the money that is spent in Punishment, could be devoted to genial and healthful Amusement, what undreamed-of changes would soon bear witness to the wisdom of such measures! But instead of it, all the powers and forces of society converge to this—first, to create wrong, and then punish it. As we were fast receding, I looked at the poor creatures with a vague and horrible wonder at the darkness that hung over them. How many lives among them would be cut short in the midst of their strength, by violence or crime? What paths, leading to all unknown mysteries of wickedness, suffering and shame, were stretching out or suddenly closing up before them! And alas! how few would ever turn back to the pleasant vallies and the protecting hills of innocence and peace. No; we have cursed—we have blighted—we have denounced—we have doomed them; far, far below the garments that they wear, we have set a mark—we have burnt in a brand of shame, that never can be eradicated. And yet I know that they have never chosen these wrongs. They have not willed to do and be so. If any one doubts this, let him see the foul dens and cellars of New York, where Humanity mires and festers, from infancy up, and tell me if there is one among all those heaps that would not choose comfort and cleanliness, instead thereof. And thus the human being is always, in some sort, true to himself; for he never wholly loses the instinct of what is due to himself, by aspiring, with every possible opportunity, toward better conditions. Shall we ever be able to reach the hard hearts and obtuse minds of those who govern these things? If not, there is no hope of renovation; for only through truer conditions can we do any great and lasting good to the fearfully increasing classes of Pauperism and Crime.

I return to the starting point, to see how wholly I forgot myself, when I so seriously meant to be merry. Anybody who talks philosophy in this weather, is as legitimate a subject of lynching as Dr. Nott, or any other expounder of the laws of heat, or the facts of heating. Let them all go to the North Pole if they will, and make a return in the shape of evaporating icicles. How the very word makes us dream of coolness! I meant to tell you much of this favorite passage; but if you want to know more, just step aboard the Governor—where every one, and the very boat itself, seems to have a happy trick of making you feel at home—and learn these things for yourself.

We had great rejoicings here last evening, on account of the happy news concerning the master achievement of the age; and the beautiful blue eyes of your own leal and fair layde were sparkling through the joyful tears, as with true motherly care she bent over her sick babe—forgetting even him for a moment, in contemplation of the great era which this event must surely usher in. Henceforth there will be no boundaries, for all things will be possible to human power.

But I trespass on the rights of better writers; and fearing you will cut me, I will perform the operation myself, and cut my "thread of discourse" short off; but, as you may infer from the extent of my voyaging, I am so good a sailor as to be able to "splice" it on again—to some wider space and cooler day. Bidding you God-speed,

I remain fraternally yours, Q.

Natick, Mass.

BROTHER NEWTON:—It may not be uninteresting to many of your readers to know of the interest awakened in our village, in the cause of spiritual truth. We have not perhaps been far behind other country villages in progressive knowledge; but many minds have needed something more tangible than "philosophic deductions" or "theoretical speculations." Many believed but were indifferent; others were in doubt, but ready to believe when sufficient evidence of spirit manifestation should present itself. For the purpose, therefore of obtaining a higher light, a holier communion with our *own* souls, as well as with the invisibles, we obtained the services of Mrs. Jennie H. Foster, of Lowell, trance speaker and developing medium, from the 10th to the 17th of the present month. Free public circles for speaking, discussion, development and delineations, were held every evening with increased interest. The timid have become strong, the indifferent are much more interested in the good work, while some bigoted sectarians, may date the period of their conversion to these meetings.

We have had many able lecturers here, who have done much in advancing the cause of truth, but I think the manner of reaching the individual through the circle as conducted by Mrs. Foster, has been full as successful, to say the least. Many of the tests of spirit-presence through her were so incontestible as to be overwhelming. Her delineations were the best I have ever heard. Suffice it to say, general satisfaction was given, and all were anxious for her to protract her visit. She carries with her the grateful remembrance of many a true heart. May her superior gifts be better known and appreciated.

E. P.

NATICK, July, 1858.

Baltimore, Md.

FRIEND NEWTON: * * * * During the past four or five weeks we have not had any lectures. The weather has been, at times, extremely hot, and Spiritualists seem to have an especial objection to the impure atmosphere produced by crowded halls in hot weather.

Our last speaker was Miss Emma Hardinge, who was the instrument through which the bright inhabitants of a higher sphere gave us lessons of wisdom, couched in words of love and truth. The audiences were not so large as they would have been but for the excessive heat; much good has, however, been accomplished by her two visits to Baltimore, for thought has been awakened in many good minds.

The eloquent Ambler is now here spending the month of August with his family, previous to his labors in the South-west, which will commence in September. Before he leaves we will probably have the privilege of listening to the inspired thoughts which will fall in words of living light from his lips.

The friends of the cause in Baltimore are persevering, steadfast and faithful to the trust which has been reposed in them. Few in number, and not strong in external means, they, nevertheless, meet with decision, firmness and courage all the sneers, scoffs and vituperation which may be cast upon them.

During the past year the fears of the clergy have been fully aroused, and, by many of them, no effort is spared to infuse erroneous views upon this subject into the minds of the feminine and youthful members of every family to which they have access. The secular Press—particularly that *most dignified and respectable* member of it, the "American"—has showered obscene and filthy abuse upon Spiritualism and Spiritualists whenever it has been able to gather such offal from the garbage carts of literature, which poison the moral atmosphere of our country with their pestilential exhalations. To some extent this course, pursued by press and pulpit, has lessened the attendance upon the public lectures, but private circles are increasing in number, and a e ady and healthy growth is clearly perceptible.

Our next lecturing season will commence on the first Sunday in October and continue until the first of June. We would be pleased to have letters from such speakers as may feel disposed to spend two or three weeks with us, stating the time at which they can come, and the terms upon which they are willing to lecture.

A "Healing Medium" from your city (Mrs. Leyon) is now in Baltimore, and may be the instrument of much good. She is not yet regularly established, but will open her office early next week.

With esteem and affection, Yours very truly,

Aug. 8, 1858. WASH. A. DANSKIN.

A Prophecy—and Something More.

SUTTON, N. H., Aug. 8, 1858.

MR. NEWTON: Sir—I write in obedience to spirit-impression, of things about to happen, that it may first be published to the world from the SPIRITUAL AGE.

A new political party is about to arise—suddenly—like the rising of the wind. The star of its platform will be the star of freedom. It shall prevail, and rule the councils of this nation, and many things opposed to the spirit of universal freedom, shall be stricken down.

Also I am impressed to take the SPIRITUAL AGE, and accordingly herein enclose one dollar for that purpose. Truly yours,

FRANK CHASE.

[The last-mentioned "impression" of our correspondent so commends itself to our approbation that we incline to give ear to the "word of prophecy" which he is moved to utter—at least, until it shall be proved fallacious. Albeit, the enunciation seems a little obscure, inasmuch as political *platforms* are not wont to be illuminated with *stars*. But perhaps that of the new and victorious party is to prove an exception to all common experience.—A. E. N.]

New Laborers in the West.

LAPORTE, Ind., Aug. 16th, 1858.

EDS. AGE:—You will confer a favor upon the friends of progress by publishing the following names in your list of lecturers:

SANFORD NILES speaks in the normal state. Mr. M. has given occasional lectures upon Spiritualism and kindred topics, during the last ten years, but has now taken the field as a "fixed fact." Mrs. ESTHER NILES TALMADGE speaks in trance-state, discerns spirits, prescribes for the cure of disease. A. F. TALMADGE, healing medium.

These are travelling together, a trio of earnest laborers in the great field of reform—healing body and soul. Some very strong and beautiful tests were given during their visit to this place. In about one month they intend going to Illinois, via Valpariso and Crown Point, Ind. Those desiring their services will address Sanford Niles, care of Dr. M. Nevins, Laporte, Ind. M. NEVINS.

Condensed Correspondence.

HENNIKER, N. H.—According to previous announcement, a social gathering convened at "Spirit-Spring" on the 8th inst. About fifteen towns were represented by many hundreds, who listened with fixed attention to the calm, deep and elevating utterances, from the spirit-realm. Elliott, Currier, Bowker, Greenleaf, Abbott and Coggswell, proclaimed liberty to the sectarian captive; life and love, present and prospective, to all their brothers in the earth-life. Much good seed was sown whose ripened fruit will be gathered after many days. The ties which unite the invisible church, the church of progressive humanity, were extended and strenghened.

Good accommodations have recently been furnished near the spring for about twenty persons at reasonable charges, and the hotel, a mile distant, is ever ready to receive visitors. E.

ANOTHER JUVENILE SPEAKER.—Mr. A. Bushnell, of Napoli, N. Y., writes:

"Spiritualism is advancing here. It is the main subject of discussion at present. A young girl of fifteen summers was developed as a speaking and trance medium in February last. Her name is Elizabeth Low, of the town of Lion, Cattaraugus Co. She is out of a very ordinary family, uneducated, but is destined to compete with Cora Hatch. I have spoken with her for the last eight Sabbaths, and she is completely confounding her neighbors. It is impossible to get rooms for her to speak in that will contain the congregations."

F. L. WADSWORTH AT THE WEST.—Dr. Beck, of Delphi, Ind., says—"Bro. Wadsworth lectured here last week to good houses. The interest has increased since his former visit, and he is much improved as a speaker—giving entire satisfaction to Spiritualists and terrible blows to old superstition and its waning advocates."

THE NEWMARKET PICNIC.—A correspondent at Dover, N. H. suggests that as the Picnic recently held in that vicinity was not very fully attended, on account of the unfavorableness of the weather, it is the desire of many Spiritualists in that section that another be appointed in some central place. Who will move in the matter?

Boston and Vicinity.

The Plymouth Convention.

We were unable to be present on this interesting occasion, but learn that the Convention was organized by the choice of the following officers:

Dr. H. F. Gardner, of Boston, President; Rev. D. F. Goddard, of Chelsea, and I. Morton, of Plymouth, Vice Presidents; B. H. Crandon, Elizabeth Doten, and Dr. A. B. Child, Secretaries.

A series of Resolutions was discussed, of which we have room to copy only the following:

Resolved, That the facts of Modern Spiritualism, in their nature, variety and extent, furnish a needed physical basis for faith in supernal things, to this materialistic age; that these evidences are not surpassed in efficiency by those of historic Christianity; and that the same hypothesis, could it be found, which should explain away the former, would sweep its devastating course also through the pages of the Bible, and leave mankind without any reasonable faith beyond the grave.

Resolved, That Spiritualism has descended low because it is to elevate a world; and that its first phase is physical because its last result is to be physical, even the inauguration of the literal kingdom of heaven upon this planet.

Resolved, That whatever exists or has existed, was and is right, in its time and place; is a legitimate part in the great drama of human progression, and only in this sense can the scripture be received which saith—"*charity believeth all things.*"

Resolved, That while we recognize the doctrine of "God in all" as a logical basis of comprehensive charity and a help to *interior* rest, the work of redemption is to go on through the *conscious* free agency of men and women on earth and in the spheres. Hence lower conditions are to be described *as* lower, the penalties of the same to be declared, and, *with love in our heart toward the sinn r*, warfare is to be waged on every form of darkness.

We are informed that the occasion was one of much harmony and interest. The principal speakers were D. F. Goddard, I. Morton, Dr. Child, Loring Moody, and Miss Doten (entranced), who has been reported as having renounced Spiritualism. She is said to be a speaker of superior abilities.

On Sunday afternoon, a lively interest was excited by the giving of a public test through Mr. Mansfield, which completely negatived an assertion of Prof. Grimes, made in that place, that such a thing could not be done. Miss Doten was also controlled by spirits purporting to be some of the Old Puritans, whose speaking was quaint and antiquated, but extremely interesting.

Notice to Spiritualists.

The Spiritualists of Lowell and vicinity will hold a PICNIC at Harmony Grove, in Reading, on Wednesday, the 1st of September, and do most cordially invite their brothers and sisters in Boston and vicinity, and those in towns along the Boston and Maine Railroad; also all others who feel disposed, to meet them at the above-mentioned time and place, in one general gathering of the friends of Spiritualism, and spend one day in the interchange of kind affections. Again we say, come one, come all; bring your speakers and meet us, and we will receive you with open arms and warm hearts, and spend the day in the "feast of reason and flow of soul." Should the day prove stormy it will be held on Thursday, Sept. 2d, and should both prove stormy, it will be omitted altogether. BENJ. BLOOD, Jr., Pres't of Association.

We would call attention to the announcement of Dr. LYON, in another column, of a lecturing tour in Massachusetts and Vermont. The Dr. comes among us with good recommendations as an able and eloquent speaker. We trust he will find large audiences in every place he proposes to visit.

As our paper goes to press on Tuesday, we can give no account of the Abington Picnic till our next number.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Aug. 13th.

Dr. ORTON said, that the position taken by Dr. Gray, on several occasions, that all men make a gain, on passing to the spirit-world, was open to serious objections. It is observed that persons on coming into a trance-state, exhibit increased intellectual powers, and a keener moral sense; and this, Dr. Gray takes as an illustration of the change produced by death, and makes his conclusion accordingly. But such a result is not a necessary or logical sequence. There is this difference between a person in a trance state and a spirit,—the trance subject's condition is abnormal; for the time being his grosser propensities are laid asleep, and he comes out into his higher nature—as we sometimes witness with the dissolute and depraved, when their better feelings are appealed to; but on dropping the body, this same trance subject would come into a normal condition, with all his faculties and passions awake, and ready to assert their influence. Hence, no conclusion of a necessary change for the better, on passing to the spirit-world, can be based on observations made on trance-subjects and clairvoyants.

Dr. GRAY asked leave to correct, or reply to, a statement made by Mr. Tiffany, in a recent number of the *Banner of Light*, in relation to his views of crime. He read portions of Mr. Tiffany's article, and said: The difference between "purity and impurity," as he regarded it, is one of degree as to orderly unfoldment, or growth; while Mr. Tiffany, and all of the old school, hold, that it is an essential elementary difference in the very love principle of our nature. The Doctor held that all loves, in their germinal aspect, are holy, and that their orderly and holy manifestation, or the reverse, depends on the degree of comprehension as to the true and normal methods of their gratification; and this depends on organization as to growth and evenness of balance. The difference, then, was as real between orderly and disorderly conduct, in this scheme, as in the old one. As to the reliability of spirit-communications, in the popular sense, he had always protested against placing dependence upon them. But he believed that false and foolish communications are due to the action of mind on this plane, and not on the other. He might be mistaken in this, but he demanded proof of those who contend that they come from the spirit-world. Men's minds impress one another here; and if he were to receive a communication announcing that there are three Gods; or, if he were a psychological subject, and should be directed to look at *that* rabbit with two tails, and should seem to see it, he, nevertheless, should conclude that these manifestations were due to the earth-plane, and not to the spiritual. Nothing should be referred to spirits which can be accounted for on this plane.

The Doctor was subjected to a severe catechism, and proof demanded of the earthly origin of manifestations claiming to be spiritual. He was asked if he ever relied on his impressions. He replied, with some hesitation, that he had been in the habit of so doing, to a certain extent; but that the philosophy of the generation of ideas cannot be explained, any more than the generation of plants, animals and men. A man cannot get behind himself, and examine the processes of his own psychical and mental mechanism.

Again, continued the Doctor, as to the value of imperfection. Mr. Tiffany asks if vice is necessary to the vicious, how are the virtuous to get along without it? He had never believed this. He acknowledged a difference between good and evil; a vast difference between infancy and youth, and between youth and adult age. He objected to evil in the sense of a positive creative source. Our highest thought on the subject of vice and punishment, was entertained by the Man of Nazareth. But if we were perfect, what would there be left for us to do? Unfoldment is our destiny from the beginning through eternity. The essence within is divinely pure. The desire for happiness is the central motive of all. Diseased constitutions of body, and bad influences, make the difference between men; but he had never wished to confound purity with impurity, virtue with vice; and Mr. Tiffany had put words in his mouth which he had never used. He, however, tendered a public apology to Mr. T. for having said that Mr. T. was in the endeavor to construct a new plan of authoritarian interpretation of spirit-communications. He had not at the time read Mr. T.'s lectures fully, and was vexed by the extracts made in the Oberlin paper. This was the first time he had deviated from his practice and rule of criticising the words, and not the man.

Dr. ORTON said: There is a wide distinction between impurity and a lack of development, which should be sharply made, and constantly borne in mind. A rotten apple, or a rotten man, is no natural or necessary part of an orderly display of the process of development. He would ask Dr. Gray if he felt himself as pure now as he was when an infant.

Dr. GRAY: There is a heavenly side and an earth side to every human faculty. There must be food for the body and food for the mind. In infancy the animal part is only operative. The infant knows only to eat and drink. As he comes higher, he comes into the spiritual. Adam and Eve were more respectable after the fall, as specimens of unfolding manhood, than they were before.

Dr. ORTON: In infancy, the affectional nature, rather, is operative. The infant can love as hard as any one, and that is its life and joy. Its loves are then pure, and love is spiritual. But as it grows, it comes out into the natural, the animal, and its loves are contaminated. Henceforward, no amount of development, as commonly understood, will purify those loves. He may become the most learned man of his age, and at the same time be the most corrupt. History, indeed, shows this to have been the common order of unfoldment. There is only one way in which such a man can right himself; and that is, instead of relying on continued development, to subdue himself to the simplicity and purity of his early loves, when he was a little child. This will open to him the gates of heaven again, and restore him to the point from whence he started.

Mr. ORVIS said, he could not understand Dr. Gray's Spiritualism. On his theory, what evidence is there that any spirits have ever communicated? The Man of Nazareth, as Dr. G. calls him, promised to communicate by his spirit. Again, as to good and bad, if all depends on organization and circumstances, where do you find evil?

Dr. GRAY: The physical manifestations are the rock on which Spiritualism stands. The trance-state is collateral evidence. An eye to see two hundred miles, when the external eye is closed, proves an internal organization; and this is an evidence of immortality; for this inner structure would seem to have been made in vain, unless it is to have a continuous life. The consciousness of mediums is not evidence. The declarations of Christ as to the origin of his inspirations, are not evidence.

Mr. BRUCE: If I were to be dragged out of my chair by some invisible power, would that be evidence?

Dr. GRAY: No; it would only be evidence that some other will was operating with yours, for the two must be in conjunction.

Mr. ORVIS: What evidence have you that the physical manifestations are performed by spirits?

Dr. GRAY: I have seen a human hand—a ninth hand, exhibited, when but four persons were at the table; and also Henry Gordon carried sixty or seventy feet through the air, in my own parlors, at such a height that I could only touch him with the tips of my fingers.

Dr. ORTON: How do you know that you were not psychologized—that this was not all fantasy?

W. P. COLES: What evidence have you aside from the declarations of the spirits themselves?

Dr. GRAY: The communications that came at the time were a part of the evidence.

Dr. MASSEY: We all know there is a point in man which can be impressed by spirit, where our own spirits come in contact with our physical, and where, also, one mind impresses its ideas on another.

J. F. COLES: We are all liable to mistakes. Bro. Tiffany expressed his opinions, as he had a perfect right to do, and Drs. Hallock and Gray, instead of disproving them, thought he was trying to set up for a pope, and fell foul of him. Tiffany has now committed the same error. But we have popes here, as large as anywhere. Calkin gives us his spiritual experience, and Dr. Gray says he is bilious. But Dr. Gray sees a spirit-hand, and a man carried through the air, and he is in good health and of a sane mind. He had had some experience with spirit-hands. He had seized one, and though others had been able to see the finger-nails upon it, he had found it nothing but a stuffed glove. As to good and evil, right and wrong, he thought there was a great deal of unnecessary confusion in men's minds. If he had an oyster-knife thrust into him, it made little difference to him whether it was an undeveloped oyster-knife, or a devilish oyster-knife. In either case it is needlessly destructive, and that is what we call evil. J. R. O.

Among the speakers engaged for the approaching Convention at Utica, are A. J. Davis, Dr. Hallock, Mrs. E. W. Farnham, R. P. Wilson, Mary F. Davis, Dr. Orton, Dr. Smalley, Ira B. Davis, E. R. Swackhammer, and E. F. Underhill, of N. Y.

Compend of Facts.

Extraordinary Narrative.

The following is published in the Hartford *Daily Post*, from a correspondent at Middletown, Ct. We put it on record for what it may be worth,—simply remarking that such extraordinary statements should be vouched for by responsible names. Can any one of our Middletown friends inform us of its reliability? A. E. N.

DEAR G.—Knowing you take an interest in all facts relative to Spiritualism, and that you have devoted much attention to its phenomena ever since you attended the manifestations at Manchester, in company with Professor B——, I thought you would be interested in some remarkable proofs of spirit power that our little circle here at Middletown have been favored with. You know that, until recently, we have had no highly developed medium among us, and our sittings have only resulted in the production of the "raps" and some of the more ordinary physical manifestations. But Messrs. M—— and H——, and Miss P——, have lately developed with an astonishing rapidity, and I venture to state that there at present no more powerful mediums in the country. Miss P., particularly, seems to be most wonderfully susceptible to the spirit influence, and through her we have had some truly astonishing revelations. Such, however, is her dislike of notoriety, that it is with great difficulty that she can be induced to exercise her gifts even before her personal friends. She consented, however, to be present at a circle that met last Wednesday evening at the house of Mr. H.; and it is concerning what there transpired that I am now writing to you.

At eight o'clock we had all assembled, and Messrs M. and H. seated themselves at the table. I need not describe the table to you: it was the heavy oaken table you have so frequently seen at our previous meetings. The gas was turned off down so that only a faint jet gave a ghastly illumination to the room. For some time there was no evidence of spiritual presence, and no response to the queries of the mediums, but at the end of half an hour, with a sudden jerk, the table rose about two feet from the floor, and instantly settled again. Almost before we had recovered from the slight start the suddenness of this action had given us, an invisible hand was at the piano tripping over the keys with a skill that even Thalberg might envy, and bringing forth a music that but few ever hear in this mortal pilgrimage. Sweet and sad, it awoke echoes in my soul that long had slumbered, and I could almost have wished that with its closing cadences my own spirit might have winged its flight to realms where such strains were born. Suddenly the music changed to a lively dancing tune, to which the table beat time with an accuracy that was as marvellous as it was amusing.

All this time there had been only the feeble light from one diminished burner in the room. All at once the music ceased, and from every burner in the room, lit by some mysterious agency, the gas glared blindingly into our eyes. Raps of unusual loudness came from every point of the apartment, and the table at which H. and M. had all the while been sitting rose rapidly from the floor, and, passing beyond the control of the mediums, became what I can call by no better name than a volcano of raps. Gradually it descended, and the rapping ceased.

At this moment our attention was called to the singular conduct of Miss P. She had risen from her seat, and was standing like a statue in the middle of the room. Every particle of color had fled from her features, except where in the centre of each cheek a hectic spot feverishly burned. "Bring a box," said she, in a tone that sounded strangely unnatural, "a box large enough to contain any object in the room." It so happened that the piano in the room had been put up that very day, and the box in which it had been packed was still on the premises. With some difficulty it was brought into the room, and we all seated ourselves in anxious expectation of what was to occur. Instantly the light was extinguished; there was a momentary clattering about the box; again the room was illuminated. There stood the box, and for a moment we saw nothing peculiar about it, but a glance around the room showed us that the *piano had disappeared*. Even while we were looking at it the cover flew off, and there was the piano as perfectly packed as the manufacturer himself could have done it. A second time the room was darkened, a second time re-lighted. The piano was replaced, and the box was empty.

And now there occurred some marvels, which I almost hesitate to place on paper, certain that it will task your credulity as it would mine, to have received them from any other source than my own senses. I have even now hardly recovered from the profound sensation that they awakened within me. Could the eyes of all humanity have beheld these wonders, Spiritualism would no longer need an advocate.

The piano-box still remained in the room, the cover—composed of three pieces of board—resting on the floor. A third extinguishment of the light was followed by the instantaneous sound of groaning coming from the box. The groans grew so loud, and were so evidently from a person in distress, that several of us sprang simultaneously toward the box. The cover was on and fastened, so that it was childish to attempt removing it without implements. The groans increased, and with a chill of horror I sprang to the door. That too was fastened, and we were prisoners to the spirit-power. At that time I felt a distinct pressure, as near as I can express it, like a strong cold wind pushing me back to my seat, which I was finally forced into in a state of terror that I never before experienced. It was entirely dark, and the stillness was only broken by that fearful groaning from the box. Finally it ceased, and a silence ensued that was scarcely less terrible. Suddenly, with a shock that struck upon my nerves like a thunder-clap, the box was apparently shivered to fragments, and there, in the centre of the room, stood Miss P., a halo of delicate spindles of light playing about her whole person. "Speak, friends," said she, "and ask what questions you choose."

So startling was the effect of this sudden apparition, and so thoroughly overcome were the nerves of every one present, that it was several moments before any one found tongue to speak. Several questions were, however, finally propounded, to which responses were received, both from the medium and from raps that were made all about the room.

A question was put by some one, inquiring whether a certain spirit was present. An affirmative response was given. Several questions and answers followed, and finally it was asked, "Is the spirit happy?" There was no response. The raps ceased, and the medium disappeared as suddenly as she had risen before us. There was another period of perfect silence, and the intense darkness revived my previous nervous agitation. At this time a most singular phenomenon attracted my attention. I felt, so to speak, as though the room was expanding. I experienced a sensation as of a breeze blowing upon me from off icefields. At a vast distance, as it appeared to me, though it could have been but a few feet, I perceived a pale glimmering of light about the size of a man's hand. It enlarged and brightened, until it attained the size of an ordinary cart-wheel, and a considerable brilliancy. Finally, in its centre there began to be faintly visible the lineaments of a face. More and more distinct it grew, until it developed into a countenance whose seraphic beauty entranced my every sense. I know not how long this delightful vision had absorbed my attention, but in the midst of my soul's ecstasy a startling shriek broke the enrapturing spell. The vision faded away, and a flood of light poured from every burner in the room. The piano-box stood in the middle of the room, exactly as it had been first brought in. Everything was precisely as it was at the beginning of our sitting, save that there was one lady who had fainted, and Miss P. was in a trance, from which we found it impossible at that time to rouse her.

I have thus given you the particulars of these extraordinary manifestations of spiritual power. I fear that you cannot help being incredulous, even knowing, as you do, that I never indulge in exaggeration for the purpose of effect. * * * B——.

Startling Musical Manifestation.

W. Smith, a prominent citizen of Red Creek, states, says the *Clarion*, that two years since his eldest daughter was engaged to a professor of music, and the day and hour of the marriage was fixed. A few days before the appointed nuptial time, the professor was killed by an accident on the railroad. The wedding-day arrived, but mourning was in the house of feasting. The parlor with the piano at which the intended had often sat discoursing the richest melody, was deserted, and the bereaved bride was wrapped in silent grief. Just as the clock struck announcing the hour the wedding was to have taken place, the young lady was startled by the sound of a familiar tune on the piano in the parlor, and the playing was in such imitation of her intended, she arose and ran towards the room with mingled emotions of awe and wonder. But no one was found in the parlor or near it. The whole family heard the music and testify to the fact that it must have been by the invisible bridegroom, who came to fulfil his promised engagement.

Grove Meeting at Milford, Mass.

The Spiritualists of Milford, Mass., and vicinity, will hold a meeting in the Grove of John Gilbert, on Tuesday, Aug. 24th, commencing at 10 o'clock, A. M. S. B. Brittan, Adin Ballou, Miss Frances Davis, trance-medium, from Lansingburgh, N. Y., and others, are expected to favor us with addresses on the occasion. General invitation is given to all. W. W. DUTCHER.

Grove Meeting at Kiantone, N. Y.

A Grove Meeting, to continue three days, commencing on Friday the 10th day of September, will be held at the MAGNETIC SPRINGS, Kiantone, Chautauque Co., N. Y., to consider the following among other subjects:

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

Able speakers from Boston, New York, Cleveland, Chicago, and other locations, are expected to address the meeting.

For the Association of Unionists,

MAGNETIC SPRINGS, KIANTONE, N. Y., Aug. 1, 1858. J. M. STERLING. T. S. SHELDON.

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.

Signed by ANDREW JACKSON DAVIS, and about 300 others.

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.

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.

GEORGE ATKINS, trance-speaking medium, will lecture in the Town Hall, Killingly Centre, Conn., on Sunday, Aug. 22d, and at Putnam, Conn., the first Sabbath of each month, till further notice. He will also answer calls from other places to speak on the Sabbath, or at any other time. Address, Webster, Mass.

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

Obituary Notices.

In JACKSONVILLE, Vt., July 31st, Mrs. MARY E., wife of Joy N. Blanchard, aged 25 years, passed from the outward to the spiritual world. Her disease was consumption, from which she suffered for one year. She had been married five years, which period of her life was devoted to the happiness of her husband and friends, and also to the cause of spiritual truth. She was a devoted Spiritualist, and died as she had lived, in full faith of a continued existence. Nearly her last words to her husband were: "I will be a guardian spirit to you. I am not going to leave you in spirit, although we part in the form." Long before the change came she exclaimed, "Death has lost its sting, and the grave its victory!" O for the faith of a Spiritualist, to satisfy all the aspirations of the immortal spirit!

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, AUGUST 21, 1858.

LETTERS RECEIVED.—J. C. Wood, S. S. Lyon, W. C. Mapes, W. A. Danskin, E. L. Roys, L. Smith, O. French, L. E., J. W. Allen, L. Barker, B. Lewitt, O. H. Wellington, T. S. Sheldon, J. Haskell, G. F. Seaver, S. Adams, S. W. Pease & Co., J. Ball, A. W. Jillson, R. Putnam, P. Blount, H. Fiske, I. Coon, E. W. H. Beck, J. Howe, F. A. Williams, R. B. Merrit, E. J. Sanford, E. Hazeltine, F. R. Hyzer, W. W. Dutcher, C. B. P., S. Munson, P. M. Caleff, C. Partridge, Q. M. Dorand, R. Lamb 2, H. Munson, M. Nevins, E. C. Galusha, D. Hubbard, Jr., J. Thayer, E. Hardinge, E. A. Kingsbury, B. Blood, Jr., J. M. S., N. Robinson, A. McKenzie, E. W. Corbin.

S. B. Brittan Going West.

TO WESTERN AND SOUTHERN READERS.

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

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

In order to render his labors the more effectual, the undersigned desires to make out a complete programme—before leaving New York—of his proposed travels and lectures, and to this end will thank any friend—in each place where his services may be required—to write him, in the course of *August*, making known the wishes of the people with respect to this proposal.

FRIENDS OF PROGRESS IN THE GREAT WEST!—The writer proposes to discuss the important questions and issues named above, before the assembled multitudes, and to this end your earnest co-operation is cordially invited. With your aid in the execution of the plan, and the continued presence of the invisible agents of a living inspiration, we may hope to be serviceable in a cause that merits the consecration of the noblest human and angelic powers.

AT THE SOUTH IN WINTER.—Should the writer receive a sufficient number of invitations to visit important places in the southern section of the Union, to justify the undertaking, he will spend the winter months in the Southern States, extending his travels—if sufficient encouragement be offered—as far as Galveston, Texas. Will the friends in the South, who may wish the writer to stop at the places where they respectively reside—for the purpose herein mentioned—take an early opportunity to communicate their desires?

Address the undersigned at the *New York* office of THE SPIRITUAL AGE, or at Newark, N. J., his present place of residence.

New York, July 24, 1858. S. B. BRITTAN.

PERSONAL AND SPECIAL.

Miss MUNSON will speak at Cambridgeport on Sunday, Aug. 22d, afternoon and evening, at Washington Hall.

H. P. FAIRFIELD is expected to speak in Glover, Vt., on Sunday, Aug. 29th; and at Foxboro', Mass., the first Sunday in September, at the Town Hall.

Dr. J. W. GREENWOOD has returned to this city, and may be found as usual at No. 15 Tremont street.

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

Miss EMMA HARDINGE'S address is No. 194 Grand street, New York.

Mr. CHARLES H. FOSTER, of Salem, the test-medium, has returned from his tour in the West Indies.

Prof. J. L. D. OTIS will speak at Waltham, Mass., 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.

Dr. E. L. LYON, of Painesville, Ohio, an experienced lecturer on the Spiritual Philosophy in the Western States, being in New England, proposes, on his route homeward, to visit the following places for the purpose of speaking on Spiritualism: Natick, Mass., Aug. 22d; Worcester, 24th, 25th; North Brookfield, 26th and 27th; Palmer, 28th and 29th; Springfield, 30th and 31st; Chicopee, Sept. 1st and 2d; Holyoke, 3d and 4th; Greenfield, 5th and 6th; Bellows Falls, Vt., 7th and 8th; Danby Borough, 9th and 10th; So. Shaftsbury, 11th and 12th.

He will spend two days in each place, and desires the friends to make arrangements and give suitable notice in advance, so that he can speak every evening, and at the usual hours on Sabbaths. He prefers to take no fee at the door, but will expect a suitable remuneration from collections.

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 M. MUNSON and Mrs. H. P. JENNESS, No. 13 Lagrange Place, Boston. 34

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. L. B. SMITH, No. 43 Eliot street, Boston, Healing and Writing Medium, and Spirit-Seer. Circles, Tuesday and Friday evenings.

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.

PROCEEDINGS OF THE FREE CONVENTION,

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

Just published and for sale by Bela Marsh, No. 14 Bromfield street. Price, in paper covers, 50 cents; in cloth 67 cts. The work contains Debates on the Bible, Government, Marriage, Spiritualism, Slavery, Woman's Rights, Free Trade, &c. 33—tf.

MEDIUMS WILL BE IN ATTENDANCE CONSTANTLY,

Day and evening, at MUNSON'S ROOMS. S. T. M. has the pleasure of announcing that he has engaged the services of some of the best mediums in the country; the hours will be from 10 o'clock, A. M. till 2, and from 3 till 5 P. M. Evening circles from 8 till 10. On Tuesday and Thursday evenings the circles will be public, at an admission fee of 50 cents. The mediums engaged for these two evenings are Messrs. Redman and Conklin. 33tf S. T. MUNSON, 5 Great Jones St., New York.

"Nothing extenuate, nor set down aught in malice."

THE PROCEEDINGS OF THE RUTLAND CONVENTION,

Phonographically reported by Mr. J. M. W. Yerrinton, is just published. This is a very full report, in the reading of which the public will be able to gather how much of falsehood and misrepresentation has been promulgated and sent broadcast throughout the land by the secular press, claiming to have a tender regard for, and to be in some sort the guardian of the public morals. This book contains about 200 pages, large octavo, and will be furnished at the very low price of 50 cents in paper, or 67 cents bound. The object not being to speculate, but to get the facts before the people, it has been concluded to make the price at the lowest possible figure. Orders sent to the undersigned will meet with prompt attention. Address S. T. MUNSON, 33tf 5 Great Jones St., New York.

Interesting Miscellany.

INHERITED PECULIARITIES—A SAD STORY.

In one of the New England States I know a lad, now about twelve or thirteen years of age, whose condition is a most remarkable demonstration of the natural law, that, in every case, the child is a very faithful copy of his parents.

The boy is a natural drunkard. From his birthday to the present moment, he has given all the outward indications of being deeply drunk; and yet, so far as I know, or think it probable, he has never swallowed a drop of ardent spirits in his life. Though in good sound health, he has never been able to walk without staggering. His head is always upon his breast; and his speech is of that peculiar character, which marks a person in a very low stage of intoxication. If nevertheless, in the midst of his mutterings and reelings something is said to him in a way to pass through the thick atmosphere of his intellectual being, and penetrate his mind, he at once rouses, like a common tippler, and gives proof enough that he is not wanting in native talents, however his mental faculties are enshrouded. His disposition, also, seems to be extremely amiable. He is kind to every one around him; and I may add, he is not only pitied for his misfortune, but in spite of his lamentable condition, regarded with uncommon interest. He is looked upon as a star of no mean magnitude, obscured and almost blotted out by the mist in which he is doomed to dwell, until he shall pass from the present state of existence to another.

Now, as I understand the law of hereditary descent, there is nothing unnatural in this boy's case. Every individual ever born, is governed by the same principle which caused him to be what he is. Prior to marriage, his father had been a secret but confirmed inebriate; and when the fact became known to the gentle and sweet-spirited being, who but a few months before had become his wife, the revelation was made suddenly, and in a way the most impressive and appalling. One night, when he was supposed to be the most unimpeachable of husbands, he staggered home, broke through the door of his sleeping apartment, and fell down on the floor in a state of wretched inebriation. For weeks he wallowed in misery. During the next six or seven months, seeing his domestic reputation had been forfeited, he kept up also a continuous scene of intoxication. When at the end of this period it was told him that he was the "husband of a mother," he reeled and staggered on without much abatement. Months passed away; but there occurred no change in the habits of the poor inebriate. It was at once discovered, however, that there was something singular in the appearance of the child. When it was three months old, there began to be strange speculations respecting it among the people. At the age of six months these speculations had settled down into a very general opinion, but not a word was said to the disconsolate woman who had also begun to have her own forebodings. At last, as she was one evening looking upon her child, and wondering what could be the reason of its strange conduct, the terrible idea flashed upon her soul—"My child is a natural drunkard!" She shrieked aloud; and her husband, who happened to be within hearing, came to her. She fell upon his neck, and exclaimed, "Dear husband, our little George is born a"——She could proceed no further, but swooned away in her husband's arms.

From that hour the father of the boy never tasted a drop of spirits. The sight of his eyes and the heavings of heart, entirely cured him of his habit. He seldom looks upon his unfortunate little George without shedding a tear over that sin which entailed upon him a life of obscurity and of wretchedness. He has lived, I rejoice to add, so as to redeem his character, and he is now the father of five children, all whom are bright and beautiful and lovely, excepting only the one whose destiny was thus blasted.

This principle of inheriting traits and characteristics, however, is susceptible of an indefinite number of illustrations. It has become a proverb, and it is sustained by all history and and observation, that the offspring of libidinous connections are uniformly marked as a strong tendency to improper passions, while the subsequent sons and daughters of the same parentage, where thorough repentance has taken place, are in general virtuous.

THE MARRIAGES I SEE.

To me there are few things so wonderful as the marriages I see. Here is a girl, young—what many people call pretty, despite her being "all wrong" in fastidious eyes—well connected, with a happy home, and a certain fortune; and with this she marries a man much older than herself, ugly, dull, and hardly richer or in a better position than herself; and what for? for the sake of being married.

There are, I suppose—so they say—poor wretches who have to marry for a home and bread. Heaven help them, if they have no alternative! Others there are who are mad enough to fancy that they can—give them but gold enough—gild over any amount of domestic misery. Heaven forgive them! or rather enlighten them! But how are we to understand a woman who quietly gives up her liberty—probably forever—her will, herself, and the chances of what the years may bring her; who, worst of all, takes the risk of meeting later some one who may possess himself of the heart she has never given to the man who holds her hand for evermore; for the sake of being married!

Marriage, with love, is like the parable of him who, having found one pearl of great price, willingly sells all that he has hitherto most valued, in order to possess himself of it. In marriage without love, all these things are given—for what? for the pleasure of being handcuffed the rest of your mortal life, to a man to whom you are indifferent; who seems to you just like any other man you meet in the street. To this man's will, to this man's commands, temper, caprices, peculiarities, infirmities, tastes, you must submit, till, perhaps, indifference grows to hate and loathing; and then, perchance, comes forward, to pity and console your galled spirit, one who would—or whom you fancy would—have given you happiness in everything in which this man gives you misery; to whom it would be joy to yield all that is wrung from you by this man's exactions; which (mark this), after all, may not be more than you have promised, of your own uncompelled will, at the altar, to concede to him! One from whom, perhaps, no barrier separates you but the single impassable one which your own precipitancy has prematurely placed between you and him. A clever French writer says:—"*La seule maniere d' alleger le poids de la chaine du marriage, c'est de la porter a deaux.*" See, then, each—as far as human foresight will extend—that your co-partner is one to whom you can safely confide the other end of the chain that binds you; so, but not otherwise, shall it be not merely light, but, being kept from trailing in the mud and on the stones, the gilding will not wear off it.—*Titan.*

I'M GOING TO SEE MOTHER.

In the beautiful Mesilla Valley a little boy died from grief at the loss of his mother. She had left a few days before, and gone to the country extending inward from Death's Gate. "I'm going to see mother," said he, softly, and shut the door of life and walked up the stairway leading to Paradise. What sweet words he spoke! How grandly their echoes must have played along the walls of angel chambers! Such gentleness and purity of spirit as that child possessed are transcendent. Such tenderness of soul, such hope, such desire, have never been mentioned in the pathetic stories of those who died of love. Men have expired while speaking words of sublimest import, words carrying thoughts into the world as imperishable as its highest hills! Washington expired as the calm and assuring words, "*It is well,*" issued from his lips; and the "Old Man Eloquent" exclaimed as the vital spark was about leaving its frail yet noble tenement—"This is the last of earth." The great and heroic have stepped into the invisible existence without fear; the Christian has rejoiced at the certain coming of his final hour; martyrs have perished while asserting their unchangeable faith, and patriots have answered death strokes with a defiant laugh, and scaffold victims and self-destroyers have ceased to breathe without a murmur or a sigh. But all the instances of heroism, all the shining heart sacrifices, all the mysterious alliances of the mortal and spiritual, are dim when near the soul-splendor of the child dying to see its mother! The powerful are weak, the great become less, the brave lose their prominence in the vast aggregate of men, and all of mortal grandeur loses beauty beside that young passion flower—that little sensitive plant in the devastated garden of life.

EFFECT OF A CHANGE OF HEART,

The incident mentioned below actually occurred in a little Western town, not long since.

"We had, some time ago, a protracted meeting held here; and among the converted was a certain Mr. C——, who had always been considered a first-rate horse-jockey; in fact, on that subject, he was always 'well posted.' At the time of his conversion he was proprietor of a very fast trotter; and what to do with his '2:40 nag' he was at a loss to know; but one day, shortly after he had become a pillar of the church, he met his old friend L——, a noted dealer in fancy horses.

"'Friend L——,' he said, 'I have awakened to a sense of the evil course I have formerly pursued; I have realized a change and joined the church; and I intend to lead a different life in future.'

"L—— replied that he was 'glad to hear it, for you know, C——; that you have 'lifted' me in our trades many a time; and now I hope you will be a little easier with a poor fellow.'

"'Well,' says C——, 'you know I am the owner of the fastest trotting-horse in this country, and the change that I have experienced will not admit of my keeping such an animal. To make a long story short, I will sell him to *you* (*as we have always been good friends*) for seven hundred dollars!'

"L—— objected, and gave as a reason that he had not that amount of money just then to invest in horse-flesh.

"'Never mind that,' replied C——, 'I will sell you the horse *on time*, and you can *win* that much with him before next fall!'"

A COLORED DISCOURSE.

A correspondent of the *Knickerbocker*, who writes from Mansfield, Ohio, sends the following "discourse," for the entire authority of which he vouches without reserve, having taken it down from the thick lips of the reverend orator himself:

"'My tex, bredren an sisters, will be found in de fus chapter ob Genesis an de twenty-sebenth werse: 'An de Lord make Adam.' I tole you how he make him; he make him out ob clay, an when he get dry he breve into him de breff of life. He put him in de garden ob Eden, and set him in de corner ob de lot, an he tole him to eat all de apples 'cepting dem in de middle ob de orchard; dem he want for de winter apples.

"Byme by, Adam he be lonesome. So de Lord make Ebe. I tole you how he make her; he gib Adam lodilum till he get sound asleep, den he gouge a rib out out his side and make Ebe; an he tole her to eat all de apples 'cepting dem in de middle ob de orchard; dem he want for de winter apples.

"Wun day de Lord he go visiting; de debble he dress himself up in de skin ob de snake, an he find Ebe an he tole her, 'Ebe, why for you not eat de apples in de middle ob de orchard?'

"Ebe says, 'dem de Lord's winter apples.' But de debble says, 'I tole you for to eat dem, case dey's de best apples in de orchard.' So Ebe eat de apple and guv Adam a bite, an de debble he go away.

"Byme by de Lord he cum home, an he call Adam; he lay low, so de Lord call again. 'You Adam!' Adam he say 'Hea Lord!' an de Lord say, 'Who stole de winter Apples?' Adam tole him 'Don't know—Ebe, he 'spect.' So de Lord call Ebe; Ebe lay low; de Lord call again, 'You Ebe!' Ebe say, 'Hea Lor'!' De Lord say, 'Who stole de winter apples?' Ebe tole him, 'Don't know—Adam, she 'spect.' So de Lord cotch 'em boff, and trow dem ober de fence, an he tole 'em, 'Go work for your libbin.'"

Be Cheerful.

There are not a few who, even in this life, seem to be preparing themselves for that smileless eternity to which they look forward, by banishing all gayety from their hearts and all joyousness from their countenances. I meet one such in the street not unfrequently, a person of intelligence and education, but who gives me and all that passes, such a rayless and chilling look of recognition, something as if he were one of Heaven's assessors, come down to "doom" every acquaintance he met, that I have sometimes began to sneeze on the spot, and gone home with a violent cold, dating from that instant. I don't doubt he would cut his kitten's tail off, if he caught her playing with it. Please tell me who taught her to play with it?—*Holmes.*

Southey says in one of his letters:—"I have told you of the Spaniard who always puts on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, I make the most of my enjoyment; and though I do not cast my eyes away from my troubles, I pack them up in as little compass as I can for myself, and never let them annoy others."

Dr. Nettleton adopted the following as a maxim for the government of his life: "Do all the good you can in the world, and make as little noise about it as possible."

For the Spiritual Age.

TO MY SPIRIT DAUGHTER.

BY DR. C. ROBBINS.

Come to my heart, my morning star,
From thy bright rising, come!
Scatter the sorrows of my soul—
Illuminate my home.

Although up-borne, on winged love,
You systems, suns survey,
Are you not linked by priceless threads
To one that's far away?

Amid Heaven's bowers of golden light,
Where halcyon waters lay,
Stretched out in every beauteous tint,
Yet, have you nought to say?

Roaming where all existence starts
To being, beauty, might,
Where all the spheres their music drink,
Where Saturn draws her light,

Where Hesperus leads forth the stars,
Or Proserpine picks flowers,
Or where delightful Zephyrus plays,
And Flora builds her bowers,—

Yes, high, where snow-white spirits wreathe
Their flowers of song and love,—
My soul's strong heaving tide of thought
Must bear that throb above,—

If thou art still the same sweet child,
That angels loved while here,
And beckoned from thy parent's heart
To Heaven's untroubled sphere,

Surely, thou'lt come and whisper me,
And of thy being tell;
Say, daughter dear, in thy new home,
Do human bosoms swell?

Shall we our dear relation bear,
Which first began on earth;
Warmer, as ceaseless cycles run,
Where spirit hath its birth?

Come, spirit, from the realms of bloom,
Upon my inmost write
An answer to my heart's loud call,
In characters of light.

TRUTH AND LOVE.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That truth be with the heart believed
Of all who seek this sacred place;
With power proclaimed, in peace received,
Our spirit's light, thy spirit's grace.

That love its holy influence pour,
To keep us meek and make us free.
And throw its binding blessings more
Round each with all, and all with thee.

Send down its angel to our side,—
Send in its calm upon the breast;
For we would know no other guide,
And we can need no other rest. FROTHINGHAM.

THE DEPARTED.

"The spirits of the loved and the departed
Are with us; and they tell us of the sky,
A rest for the bereaved and broken-hearted,
A house not made with hands, a home on high!
Holy monitions—a mysterious breath—
A whisper from the marble halls of death!

"They have gone from us, the grave is strong!
Yet in night's silent watches they are near!
Their voices linger round us as the song
Of the sweet skylark lingers on the ear,
When, floating upward in the flush of even,
Its form is lost from earth, and swallowed up in heaven."

God gave me pride—I thank Him; if he choose
To give me what shall make that pride of use—
Chance and the talent—I'll adore his will;
If he deny them, I'll adore it still. DANIEL WEBSTER.

PROSPECTUS.

THE SPIRITUAL AGE;

DEVTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

THE NEW ENGLAND SPIRITUALIST AND BRITTAN'S (NEW YORK) SPIRITUAL AGE UNITED.

A. E. NEWTON and S. B. BRITTAN, Editors,
L. B. MONROE, Associate Editor and Business Agent.

The *Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at $2 per annum, *invariably in advance.* One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

The *Spiritual Age* will be, as heretofore, mainly devoted to the elucidation of the nature, laws, relations and functions of MAN; the mysterious capabilities of departed human spirits; together with a rational philosophy of Spiritualism, both with respect to its essential principles and phenomenal illustrations; and it will be one of its cardinal objects to reduce the accumulated spiritual elements to a more scientific and demonstrative form.

It is believed that the combination of talent and concentration of patronage secured by this union will enable the publishers to present a paper which will at once take a leading position in the ranks of progressive journalism, and which, as an exponent of the Philosophy and Practical Uses of the Grand Spiritual Reformation now in progress, will be second to no other publication in the world.

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For full particulars, please send for Circulars to

HOPEDALE, Milford, Mass., Aug. 9, 1858. 33—3t

WM. S. HAYWOOD, ABBIE S. HAYWOOD, } Principals.

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