The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

From the New Englander, for August.

THE LITERATURE OF SPIRITUALISM.

CONTINUED.

SPIRITS OF A MIXED CHARACTER.*

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

Do Spiritualists admit, then, that it is all uncertainty with them—that they can place no confidence in spirits, and never satisfy themselves as to the matter of identity? Not at all. They claim to have a faculty of "discerning" spirits—partly by the character of the communications made—partly, as in the case of old acquaintances, by personal characteristics, mental and moral, and other indications of actual identity. They solve the problem, in short, as business men solve it, on receiving letters from correspondents. From practice and habit, the marks of identity are perceived, and a judgment formed intuitively, and almost unconsciously. The question gives them little perplexity, as it causes little in commercial circles, albeit frauds and crimes are there abundant, because no criterion of such identity can be perfectly sure.

But this source of uncertainty is not the only one. It is to be noted farther, that the communications, from whatever spirits emanating, are often more or less colored by the mental and moral qualities of the medium. Both style and tone, language and thought, are not unfrequently thus affected—a circumstance which, more than any other, has subjected the integrity of mediums to suspicion, and lent plausibility to the theory of collusion and imposture. This source of uncertainty is freely admitted by Spiritualists. Their chief writers say explicitly, that instruction is not to be looked for "much above the mental development of the medium." But their explanation is found in the necessary limitations and conditions of mediumship; and the communications, under these conditions, being liable to be thus affected, from the very nature of the case. And they urge that even in the matter of divine revelation, communications from God through prophets and apostles partake in like manner, more or less, as to style and form, of the personal characteristics of the inspired men through whom they come. Be this explanation satisfactory, or not, it readily finds a place in the general theory of mediumship or of the *modus operandi* of the manifestations which Spiritualism itself furnishes.

THEORY OF MEDIUMSHIP.

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

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

IDENTITY WITH MEDIEVAL AND ANCIENT SPIRITUALISM.

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

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

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

IDENTITY WITH BIBLE SPIRITUALISM.

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

Nor is this parallelism which we are considering, limited in all respects to the Bible demonology. It cannot but have struck the reader that it extends likewise, as to the *modus operandi*, the *form* and *modes* of manifestation—but in this alone—to the divine communications which "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophets and seers of the Old Testament, and the apostles and inspired writers of the New,—what were they but divinely constituted "mediums"—if it be permissible to use the term—through whom the divine spirit, not demons, not souls, opened the wisdom and light of heaven upon the error and darkness of earth? In the dreams, visions and ecstacies of the prophets, in the trances and visions of Peter and Paul, in the Apocalypse of John, given in symbolic visions when he was in the spirit on the Isle of Patmos, not directly by the Holy Ghost, but mediately by an angel, a spirit messenger, his "fellow servant, and of his brethren the prophets," and whom he was forbidden to worship; in these, and in other characteristics of divine revelation, there is a resemblance in manner and form, to corresponding modes of the modern phenomena, too striking to be overlooked. And, whether these modes and forms of our day be facts or not, certainly to those who believe them to be such, they cannot but have an important bearing on their views of inspiration, and of the relations of inspiration and miracles to the laws of nature. We have not space to pursue this point farther, but barely suggest it for the thoughtful consideration, not of Spiritualists only, but of theologians as well, before turning from our examination of the Spiritualistic literature proper to that which has originated in opposition to Spiritualism.

CONCLUDED IN OUR NEXT.

* The reader will please observe that all these sub-headings have been introduced by the Editor of this paper, in order to facilitate the perusal of so lengthy an article.

† Virgil's Æneid, Book VI: line 895.

For the Spiritual Age.

TRUE SANCTITIES.

BY G. S. B.

By our *truth*, however lowly,
We walk level with the Angels;
Making, not one fraction solely,
But all days and places holy,
And our common words evangels.

By the tones that make us Human,
We are verily Divine;
True Messiah is every *true* Man,
Pure Madonna each pure Woman,
And their home the holiest shrine.

In *her* hands are all things plastic;
Serving food for body and soul;
Every loaf and cup are mystic,
Wine and Life-bread Eucharistic,
Crowning daily board and bowl.

Under *his* hard hand an Altar
The red forge is, and the ring
Of loud hammer, axe, and coulter,
Chaunts the true Fane's rhythmic Psalter,
To the tune the Angels sing.

God has taught but one Religion—
One in every age and land,—
To do well in what condition
Thou art born to, in what region
Waits the ministry of thy hand.

God has written but one Bible—
Love—compressed in one quick word;
Priests may preach their solemn libel,
But the true Heart's best disciple
Is more great than all their herd.

For the Spiritual Age.

THE MORAL-SOCIAL PROBLEM.

SPONTANEITY VS. MORALS.

It is the crucial contradiction-in-fact of the old school theory of total depravity—now, however, much discredited—that instances of spontaneous goodness have always been observed in human actions, not as a singular, but as a frequent fact. But if this be true, its opposite, namely, the frequency of spontaneous evil, is equally true. If the former be frequently observed, the latter also is constantly known, and is too familiar to need especial illustration. What, then, is the conception (of the truth) which logically reconciles these opposing facts, from neither of which alone, can, by any ingenuity, be derived a true theory of the *moral* constitution of human nature.

In purely spontaneous activity there is necessarily implied the absence of any regulative principle derived from knowledge; the only limit or restraint to spontaneous activity being the *necessary extent* (reach) of the spontaneous impulse or power. Its procedure is therefore *irrespective* of the character, i. e., the *moral* good or moral evil, of its acts.

Take, therefore, from the actions of men all that morals give, induced as a regulative motor in human actions, there remains only pure spontaneity, which, in humanity, is the natural, passional (or affectional) appetites, passing (spontaneously) into acts for the pleasure and gratification of the self individually, exclusive of and *irrespective* of *other* selves.

We cannot here enter into the *genesis* of morals, but must content ourselves with the statement that they are not derived from *nature*, but from *history*—morals being in their origin a *recoil* or reaction, from the felt evils to which spontaneity *necessarily* led.

Now, however, when the precepts (or conceptions) of morals, slowly born from the primitive obtuseness of the mind itself,—itself dependent for its expansion on the informing influence of experience (or history)—enter into the mind of the race, and become motors regulative of human activity, the pushing of human spontaneity into evil (moral) acts is *antagonized* or negatived, by a motive we exercise in virtue of moral precepts in the mind.

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

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

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

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

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

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

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

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

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

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

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

RIVULET.

The Mind of Childhood.

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

Great Men.

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

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

Victory over temptation is the test of true manhood.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, AUGUST 28, 1858.

THE CHRISTIAN FREEMAN'S REPLY.

We commenced, some time since, a review of a series of articles on Spiritualism, by the editor of the *Christian Freeman*, of this city. This review was interrupted by our illness, and consequent temporary absence from our post. We have been repeatedly solicited to resume and finish the work. This we propose to do, after having first noticed an attempt at reply, which we find in the *Freeman* of Aug. 13th. We do this, not with the slightest intention of endeavoring to outwrite our voluble and verbose critic, or expectation of convincing a man who avows himself so "fixed" in his opinions that even an angel from heaven could not induce a change; but chiefly in the hope of enabling candid readers to discriminate between what pertains distinctively to Spiritualism, and what is mistakenly alleged of it.

At the outset, we pointed out three cardinal errors into which the editor of the *Freeman* had fallen, and which vitiated all his criticisms, which were as follows:

"1st, That Spiritualists are a new religious sect with a peculiar and generally accepted system of theology; 2d, That they as a sect, believe certain doctrines on the 'authority of mesmeric circles and trance or somnambulic speaking;' 3d, That among these is 'the Calvinistic doctrine of innate depravity, ... in a form more virulent than intelligent Calvinists will admit they hold.'"

In reply, our critic denies that these representations are at all erroneous, and modestly intimates that he knows far more about the matter than we do. Of the theology of Spiritualists with whom he is acquainted he says:

"They deny the being of an intelligent and governing God; they deny that there is any God with power to work a proper miracle. They ascribe the origin of the world, and of all things, including man, to a natural law of development, and affect to extinguish the Bible believer by a flout at the making of the woman of a rib of the man! We meet with no class of people, not even the disciplined converts through the old Calvinistic 'law-work,' that are more ready and uniform in a statement of doctrines that are homogeneous with their class."

Now, we do not question that there are believers in spirit-communion who hold opinions very like what are here stated; but we *do* deny that such opinions are anything like universal among them, or that they constitute any part of Spiritualism proper. For ourself, we utterly refuse to subscribe to any such creed; and we know that it is by no means generally accepted as the distinctive faith of Spiritualists. It is true that Atheists may and have become convinced of the reality of spirit-existence and intercourse, and this makes them Spiritualists; but it does not follow that Spiritualists are Atheists. Mr. Cobb is aware that there are important theological differences even among his own sect. Some modern Universalists (as Rev. Dr. Williamson and his school), hold substantially the old Calvinistic ideas of Divine Sovereignty, including Foreordination and Predestination, while Mr. Cobb, if we mistake not, repudiates them. Would he not consider it a misrepresentation, were we to hold up those doctrines about which his sect differ, as part and parcel of Universalism? Many Universalists hold to a state of temporary imperfection and corrective discipline beyond the grave, while Mr. Cobb and some others seem to believe in an immediate translation into bliss ineffable. Would it be honest for us to present *either* of these views as the distinctive creed of Universalists?

We again affirm, what every well-informed man knows to be true, that Spiritualists, as such, are not distinguished by any peculiar and generally-accepted system of theology. Their agreement is only on a question of fact—the fact of spirit-existence and communication—while on all theological and moral questions they differ as do other people, each honest mind among them seeking the truth, with the best light it knows how to obtain from all sources. If then our reviewer desires to rebuke or argue against Atheism, let him do it under its proper designation, and not as Spiritualism.

Again says the *Freeman:*

"And, furthermore, they do, generally, found their characteristic theory of belief on the authority of what they receive as spirit-manifestations. Of course they do; and we are astonished at Mr. Newton's affected denial of it."

If we could be "astonished" at anything from this source, this paragraph would call forth our special wonder,—for both its ambiguity and its audacity. Is it not one of the most prominent charges brought against Spiritualists, that they impiously reject *all* authority in matters of religious doctrine? We solemnly repeat that the teachings or opinions of spirits are not received by intelligent Spiritualists as "authority," any farther than the doctrines taught commend themselves to their own judgments. Then the authority is that of *perceived truth*—not of spirits. There may be and doubtless are Spiritualists weak-minded enough to merely substitute the authority of modern spirits for that of clergymen, or of ancient Bible-writers and Bible-spirits. Of such unfortunates we make no defence; and no candid man will put them forth as representatives of the class. *Spirit-manifestations*, indeed, when genuine, are "authority" for the belief that spirits exist and do manifest themselves—not for doctrinal theories. If this is all our critic means, then he knows we have not denied it. Again:

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

This is not the point of our denial. We concede that Spiritualists generally (there may be some exceptions) believe in the reality of native or inborn depravity, or hereditary tendencies to evil. But we denied, and still deny, that those who believe this hold it "in a form more virulent than intelligent Calvinists will admit they hold." We explained the sense in which we understand it. This explanation our critic is pleased to consider "mostly verbiage," and thinks our rendering of some of Paul's language would be new to the old apostle. Possibly so: it may be true to facts, nevertheless.

"The apostle speaks of but two natures appertaining to man, the carnal and the spiritual; and he knows of but two states of human existences, the earthly and the heavenly. . . . Paul knows no body after the dissolution of the natural body, or of its natural life, but the spiritual body."

Suppose Paul did not know more than this, what then? So far as appears, he knew nothing of the numerous distinct organs of the human mind, as established by modern Phrenology, nor of the several distinct strata which make up the earth, nor of a thousand other discoveries of modern science. Shall we refuse to learn anything because Paul did not know it?

But Paul *does* recognize the identical *three-fold* distinction in the human constitution which we delineated. Hear him:

"I pray God that your whole *spirit*, and *soul*, and *body*, be preserved blameless," etc. 1 Thess. v. 23. (See also Hebrews iv. 12.)

Says Dr. Doddrigde on this passage:

"It is very evident that the apostle here refers to a notion prevalent among the Rabbis, as well as the philosophers, (Pythagoreans, Platonists and Stoics,) that the person of man was constituted of three distinct substances, the rational spirit, the animal soul, and the visible body."

If this analysis is right, the "carnal" nature of man includes what Paul calls the "soul" [psyche], what philosphers have called the "animal soul," what we have termed the animal spirit. This "soul" does not die or become dissolved with the visible body, but continues to live as the external of the "spirit;" and until it be purified and spiritualized, the person, even though in the spirit-world, continues to live a "carnal" life. This may seem very "degrading" to one who lazily hopes one day to slough off all his evil propensities, as easily as the snake does his old skin; but to him who really understands his own nature, and resolutely determines to *overcome*, at the earliest possible moment, all evil in himself, and thus enter the resurrection state in the present life, it comes home as a stimulating and purifying truth.

When we pushed our opponent to the wall by saying that the mere "flesh," when the life-principle [or animal soul] has departed from it, so far as our observation goes, manifests no propensities to moral evil; it neither loves nor hates,—has neither appetites nor passions,—he calls it a "slight of words," intended "to bewilder the reader's mind." We think otherwise. It seems to us a conclusive fact against his theory.

We referred to the "lying spirits" and possessing demons of the Bible, as evidence that human beings carry evil propensities to the spirit-life. We are told that this is all labor lost, for our reviewer has already "explained" those spirits and demons to be mere *diseases!* To this we will only rejoin, that the same explanatory legerdemain which can transform these talking intelligences into "diseases," is equally competent to explain *angels* and *God* himself into "hallucinations," "electric emanations," and "*od-force*."

In our second article, we cited Mr. Cobb's own admission of the reality of spirit-manifestation and mental intercommunication, as showing that no "partition-walls" exist or ever have existed between this and the spirit-world, such as to prevent communication and manifestation, except those which had their foundation in the ignorance, superstition, and non-spirituality of mankind. Thus convinced out of his own mouth, our critic again uncivilly charges us with "slight of hand," and asks:

"Does our neighbor believe that there is nothing but 'ignorance, superstition, and non-spirituality,' with the inhabitants of earth, which prevents a common, constant, personal, tangible intercourse and cohabitancy, unmistakably obvious to the senses, between them and the spirits of the departed? If not, his essay at giving our statement the go-by, is disreputable."

We reply that we surely do believe the spirit-world and its inhabitants are constantly so related to our present sphere of existence, that it only requires such a degree of spirituality on our part as will result in the constant opening of our spiritual senses, (which many occasionally and some almost constantly enjoy,) to render that world and those beings as unmistakably obvious as they were to the opened spiritual sight of Mr. Cobb's own departing child.* And we also believe that ignorance of our own spiritual nature and faculties, with superstitious notions regarding the spiritual world, are great hindrances to the attainment of that condition.

As to his erroneous citation of the authority of M. Arago and the Baron Von Reichenbach, for the existence of the Mahanic Od-force, Mr. Cobb confesses he may have been misled—as he surely has; and that magnificent humbug collapses the moment those illustrious names are withdrawn. But he virtually insists that the facts he has cited prove the existence of such a force, whether those philosophers have recognized it or not. We beg leave to differ. The facts are just as good for the spiritual theory as for the odylic—nay, better; for they are analogous to certain other facts which evince not only *force*, but *intelligence*. Odyle, even if proved to exist, has no intelligence: human spirits are known or admitted to exist, and they *have* intelligence. The odylic theory, therefore, seeks to an unknown, mysterious and inadequate cause; while the spiritual theory accepts of a known, simple and all-sufficient agency. Hence the latter has every way the preference.

Are we told that this is all assumption?—

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

Not at all—for there is this immense difference, that meteoric showers never write the names of our departed friends; earthquakes never tip out intelligible sentences letter by letter; thunder and lightning never *claim* to be produced by spirits; and rain-drops never spell out messages from the loved ones gone before. All these things, and more, *are done* by the phenomena which we ascribe to spirits. A. E. N.

* See Memoir of James Arthur Cobb.

Mr. Brittan's Domestic Affliction.

Our associate has been called to drink of the cup of parental anguish. We feel it needless to say, that in this hour of sorrow our brother and his companion have the tender sympathies of thousands of hearts throughout the country. The following note received by us will acquaint our readers with the nature of this affliction, and also assure them that a calm and cheerful faith, like a light from behind a dark cloud, illumes the hearts of the stricken ones:

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

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

Well, at 2 o'clock this morning our little CARL STRYKER, six months old, entered into rest. Verily THE WHITE DOVE HAS FLOWN, and the BUD that we all cherished so tenderly, will unfold and bloom in a fairer clime. *It is well.* S. B. BRITTAN.

NEWARK, N. J., Aug. 20, 1858.

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

LOUISVILLE SPIRITUALLY AWAKE.

The subjoined letter was received in June, and we should have long since published the fact that an Association of the Friends of Progress was organized in that city last spring. But our correspondent's letter, from some inadvertence, was mislaid and lost sight of for a time. There are some excellent friends in Louisville, as we have had occasion to learn by a pleasant personal experience. We congratulate them on the signs of promise which make the Present a hopeful prophecy of the more glowing Future, when man—by the process of his natural growth and spiritual refinement—shall be released from the unholy dominion of ancient superstition, popular ignorance, selfish ambition and perverted passions. For this great deliverance we watch and wait; and we are happy to know that our friends in Kentucky perceive that along with fervent prayer and patient waiting, *an earnest work is demanded*, and in which each and every true friend will engage with a strong hand, unyielding purpose and a loving heart;

"Who would be FREE, *himself* must strike the blow." S. B. B.

S. B. BRITTAN, Esq.—Dear Sir: The seeds of truth which you sowed in this city last winter, did not all fall by the wayside and in barren places, but many fell into soil prepared to receive them, and the result has been truly refreshing. An organization of professed Spiritualists has been effected, on, it is hoped, a permanent basis—no, only for mutual improvement, but for the dissemination of the faith—not of the *knowledge* of spiritual intercourse. And I know that you will join me in the wish that the little acorn of reform so unostentatiously planted here, bursting through the stony ground of error, may spring into a gigantic oak of truth, stretch its stalwart branches over the State, so that beneath its fresh foliage and in its refreshing shade, the sons and daughters of old Kentucky may clap their hands in gladness, and sing anthems of praise to the great God of spiritual freedom.

Yours very truly, GEO. C. STEDMAN,
Cor. Secretary of the Association of the Friends of Progress.

PROGRESS OF THE TRUTH.

From all that we are able to learn, it would appear that a conviction of the reality of spirit-communion, and with it, of course, a full assurance of immortality, is steadily, though for the most part quietly and gradually, diffusing itself through the whole community. Though all Spiritual*ists* do not as yet exhibit the degree of *spirituality* which might be desired, yet their intellectual conviction on this subject opens a door through which their hearts may in due time be reached by elevating and regenerative influences—influences from which they were almost hopelessly debarred while sunk in the slough of materialism, or walled about by sectarian creeds and religious formalism.

The day is probably not far distant, when the merely phenomenal and controversial phase of the Spiritual Movement will have accomplished its end, so far as to produce a general consent to the truth of spirit existence and manifestation. Then a higher order of evangelists may be expected to appear in the field, whose function it will be to appeal, on the basis of this general conviction, to the latent and dormant spiritual forces in the popular mind, and to do this more forcibly and pungently than has thus far been common. This is now the great want of the movement, and the history of all similar awakenings in the past leads us to look for its speedy supply.

Then a new and pentecostal baptism of fire will fall upon all who are ready to receive it; and it will enkindle the flame of a deeper spirituality, a fuller consecration to humanitary effort, a more vital religion. It will burn up the chaff of frivolity, selfishness and sensualism, of which, as was to have been anticipated, much has been gathered with the wheat. Let all prepare for and hasten the coming of this day of purification, by earnestly seeking to purge their minds from all errors, and their hearts from all evil loves. A. E. N.

VERMONT IS SAFE!

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

We trust the nation will now breathe freer! All people who take the papers, and some who don't, are aware of the consternation which has lately existed throughout the country at the alarming condition of morals in Vermont. The sole cause of this alarm has been the fact that at a recent convention in that State, a single woman from New York was allowed freely to express her opinions in favor of abolishing the marriage institution,—and this to find that *nobody agreed with her!* The terrible idea, however, had "got loose" in the community, and though it found none to give it shelter, yet the breaking forth of Van Amburgh's whole grand menagerie of wild beasts could not have occasioned half the commotion. A whole army of conservators of the public morals, aided by almost the entire retinue of press and pulpit, of city and country, were at once in hot pursuit. The bruit of the noisy pack—in every conceivable key, from the long-drawn, deep-mouthed baying of the metropolitan *Tribune* and *Courier*, to the sharp yelps of provincial curs—has filled the whole land ever since. At length, however, a valiant Knight of the Quill has succeeded in overtaking, transfixing and utterly annihilating the monster! Laus Deo! May the frightful creature never be heard of again.

We would add that Mr. John Landon, of Rutland, a chief mover in the late convention, has published an offer of twenty-five dollars reward to any one who will prove that there were thirty persons among the three thousand in attendance at that meeting who do not hold to exclusive *monogamic* marriage, as set forth in a resolution submitted by the business committee. Those pious (?) people who have so busily and extensively applied the stigma of "Free Love" to that convention, should bring forward their proofs and claim the reward, or confess themselves reckless calumniators. A. E. N.

Presumption of Bible Interpreters.

"It is bad enough for any poor sinner, after all his study, to undertake to present his own private judgment as to the meaning of Scripture, and to state the reasons for his opinion, leaving all other men to judge for themselves, to receive or reject his interpretation as they may see fit. But to assume to act as the mouthpiece of the church in this matter, to say what the Church believes as to the meaning of each text of Scripture, and what all its members, therefore, are bound to receive as its meaning, is a task which none but an idiot or an angel would dare to undertake."—*Dr. Hodge, in Princeton Review.*

How much greater the presumption of assuming to be the mouth-piece of Deity himself, by setting up this or that interpretation of Scripture as the absolute "word of God," which all his children are bound to receive! Yet how common this practice among both clergymen and laity; and how frequent are denunciations of Divine wrath against those who do not accept such interpretations! Let such as do this, ponder the rebuke of Dr. Hodge, and determine for themselves how much worse than "idiots," or better than "angels," they are entitled to be esteemed. A. E. N.

NEW PUBLICATIONS.

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

This elegant little volume, of 104 pages, contains a succinct and lucid narration of the author's experience in spirit-manifestations. His investigations have been conducted mainly in the quiet seclusion of his own family—both himself and wife having become mediums for communication, thus being enabled to enjoy frequent and delightful converse with the unseen. Col. Danskin is a gentleman well known in business and social circles where he resides, and highly esteemed for his excellent qualities of both head and heart. His emphatic testimony, therefore, to the reality of spirit-communion, and to its elevating tendencies when sought for worthy ends, cannot be without effect on serious minds. In the concluding chapter of the work is presented the author's solution (or rather that of his spirit-friends, since he claims to have been little more than an amanuensis here) of the great problem of Human Life and Destiny, as opened to his perceptions through Spiritualism. We need not say that the picture appears exceedingly bright and attractive, as contrasted with the teachings of the popular theology—though it involves some points on which both Spiritualists and spirits widely differ. The book as a whole bears intrinsic evidence of being the product of a sincere, candid, loving and religiously cultivated mind; and we would recommend its perusal especially to that class who are disposed to pronounce all mediumship mere pretence and imposture.

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

In the first of these lectures Spiritualism is considered "as a Scientific Problem;" in the second, "as a Science;" in the third, "with respect to its Difficulties and Objections, both intrinsic and Extrinsic;" in the fourth, the science is "impartially applied." The definition of Spiritualism adopted is simply this very limited one, namely—"that doctrine which asserts the continuity of human consciousness and individuality, unbroken by the event popularly death." Dr. Hallock approaches the question from the materialistic side, which was the position formerly occupied by himself, and his effort is to show that the fact of a continued existence is established on the basis of rigidly positive knowledge, through modern spirit-manifestations. This is done by a vigorous course of argumentation, with citations of pertinent facts, well calculated to arrest the attention of minds constituted similarly with the writer's. We find, however, some incidental expressions of opinion with which we cannot accord—as for example, a denial of the existence of "evil spirits."

In "impartially applying" his "science," the doctor criticises Spiritualists as sharply he does the popular religionists. His representations, however, of the positions respectively held by "Christian Spiritualists" and "Practical Spiritualists"—both of whom he regards as blind devotees of authority—seem to us quite unfair; unless those terms designate something very different in the dialect of New York from what they mean in our dictionary.

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

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

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

If these "noble sentiments" shall be reduced to practice by the Christian community, during the year of our Lord eighteen hundred and fifty-nine, that year will bring us near the millennium. Let every "Christian family" purchase a copy of this Almanac and try it.

THE ATLANTIC MONTHLY, for September, opens with a profound and instructive article on "Eloquence," evidently from a master hand. We commend it to the study of all who seek to move the world by the tongue. Emerson has the credit of it, and it is worthy of him. The remainder of this number we have not found time to explore—not even the wit and wisdom of the garrulous Autocrat—though every page looks inviting.

Miraculous Spirit-Cure of Loyola.

From a biographical sketch of Ignatius Loyola, the founder of the order of Jesuits, which we find in the Boston *Pilot*, we gather the following statement: In the defence of Pampeluna, in Spain, Ignatius was severely wounded by a cannon-shot, which shattered his right leg. "He suffered great pain from the fractured limb, and it had hardly begun to heal after it was set, when he was attacked by a violent fever. He was soon brought so low that his physician declared him to be beyond all hope of recovery. On the vigil of the feast of SS. Peter and Paul he received the last sacraments, and no one of his household thought that he could live till the next morning. Ignatius had always cherished a remarkable devotion to the Prince of the Apostles. In his early youth he wrote a poem in praise of St. Peter, which bore witness to his talent and his fervor. He did not fail to have recourse to his patron in the extremity to which he was then reduced; and in the same night he thought he saw the great Apostle draw near and lay his hand upon him. In the morning his pains were much diminished and the fever had left him."

Loyola considered this cure a direct result of spirit-interference, and it was one of the means which led him to devote his after life to the practice of those austerities and the forming of that ecclesiastical order which have made his name famous in church history. Catholic literature abounds in similar records of spirit-interposition and communication.

DIABOLICAL THEOLOGY.—A writer in the *Independent* states that a student from the favorite theological seminary of New England, on his examination preparatory to entering upon the ministry was asked, "*In what sense did Christ die for all?*" He answered, "He died for the elect to provide a way of salvation for them, and for the non-elect *that they might be more effectually damned.*"

Could even Diabolus himself conceive of malignity more intense than is here ascribed to Christ—submitting to agony and torture himself in order that others might be "more effectually" tortured?

Correspondence.

Reading Sealed Letters by the Spirits.

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

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

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

"One oz. Burgundy pitch, 1-2 oz. white diaculun,—simmer together over a moderate fire until thoroughly mixed; when nearly cool, stir in 1-4 oz. of calomel,—spread a plaster two or three inches long by two wide; let it remain on for several days; preserve the proportions.

"Mr. Culbertson, you will soon know what this means. It is another test of our power to read enclosed notes or letters. I will here add that it is good. DR. HAHNEMANN."

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

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

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

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

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

Letter from the Provinces.

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

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

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

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

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

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

THOUGHT-READING.

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

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

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

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

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

To the above the proper name was affixed. Suffice it to say that she put no confidence in the truth of the spiritual despatch, and a week afterwards returned to her home. On her arrival she found a letter awaiting her, confirming the intelligence of the death of the young man as before stated.

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

THE VACANT CHAIR.

A gentleman who acknowledged himself to be a confirmed skeptic, and that he had thus far been unable, through any medium, to obtain the least evidence of spirit-identity, called upon Mrs. Hayden, at the earnest solicitation of a friend. At the sitting which followed he received correct answers to his questions and a written communication from what purported to be the spirit of his wife, who gave her name and many other proofs of her presence.

Near the close of the sitting the gentleman asked, "Are you much with me?" "Yes." "Are you cognizant of what I do?" "Yes." "Give me some evidence that what you say is true." "*I was with you at Milliken's to-day, at twenty minutes past one o'clock, when you dined, and occupied the vacant chair opposite to you.*"

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

Yours ever truly, W. R. H.

Boston and Vicinity.

The Picnic at Island Grove, Abington.

Tuesday, the 17th, opened upon us with a dense fog, and with rain in some quarters. Notwithstanding the aspect of affairs, the call for a Spiritualist Picnic at Abington Grove was responded to by the largest assembly ever gathered on a similar occasion in this vicinity. The crowd assembled at the Old Colony Depot, before the hour of departure, was great. We heard a portly gentleman remarking that he "had heard Spiritualism was *running down;* however that might be, he had come near being *run down* himself in getting aboard the train." A train of twenty-one long cars, drawn by two powerful locomotives, was required to convey the multitude. About seventeen hundred people were on board.

Before arriving at the Grove, the fog cleared away, and the sun broke forth in splendor. Trains from other directions, and hundreds of private carriages, brought in their quotas, till the number on the grounds was swelled to the vicinity of eight thousand people! (The proprietor of the Grove, who is the best judge, states there were fully that number present.) When it is added that the testimony from all quarters was that numbers had been deterred from coming by the unpromising weather, some opinion may be formed as to the extent to which interest in Spiritualism has *declined* since last year.

While the younger people proceeded to amuse themselves with various sports, some thousands gathered around the speakers' stand, to whom a cordial welcome to the festivities of the occasion was extended by Dr. GARDNER. Mr. EDWARD YOUNG, of Quincy, was chosen to preside, and speaking was kept up throughout the day, with but a brief interval for dinner.

LORING MOODY was called upon to "break the ice," which he did by a happy speech, urging all to open their souls to all elevating and divine influences, that a feeling of brotherhood might prevail, warming and bringing all hearts together.

Mr. WHEELER, of New Bedford, followed, in trance. He referred eloquently to the consummation of the great enterprise of the age—the Atlantic Telegraph—and asked, What is to come next? From the summit of present scientific and social attainment, humanity reaches up to the spiritual. The spirit-world is moving forward the inauguration of a higher civilization, in which man shall become so spiritualized that messages from the higher life shall come to all hearts. A higher degree of spirituality shall prevail, which will bring religion, justice, love, into the daily lives of men.

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

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

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

After dinner, Mr. H. B. STORER of Conn., took the stand, and, referring to the realized presence and inspiration of his spirit-mother, spoke affectingly of the influence of Spiritualism in giving a new and holier significance to all the relations of life.

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

Mr. NEWTON indulged in reminiscences of the first Spiritualist meeting he had assisted in gathering in Boston, five years ago, at which about twenty persons were present—contrasting that with the present assemblage.

Mr. CLUER gave his reasons for being a Spiritualist, to the effect that its facts commended themselves to his senses, and its philosophy to his reason. Though in his make-up there was something of the Scotch thistle, which would prick when trodden upon, yet in his heart was the bag-pipe with its sweet music after all.

Mr. HARRIS, of Abington, entranced, urged the practical application of Spiritualism in works of beneficence. All who receive it should be ministering angels to the needy and benighted around them.

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

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

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

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

The meeting was then adjourned to the 15th day of September next, when another gathering may be expected at the same place.

The immense train slowly wended its way homeward as the shades of night fell upon the landscape, arriving in Boston in the midst of the general rejoicings over the establishment of telegraphic communication between two continents.

Dr. Lyon at Lowell.

We learn that Dr. Lyon, of Ohio, whose announcement appears in another column, has given a course of lectures at Lowell during the past week, which have given great satisfaction to the friends of Spiritualism. The President of the Association at that place, in a note to us, uses the following commendatory language:

"I feel that it is but justice to say, I have never listened to more conclusive arguments, sustained as they were by facts drawn from established science, nor to more touching appeals to the religion and philanthropy of the human soul to labor for the reformation of the world of man. I therefore recommend him to the attention of the friends of Spiritualism wherever he may go, believing that he will not fail to draw around him circles of friends who will not soon leave him.

BENJ. BLOOD, Jr."

MRS. FELTON RECOVERED.—We are happy to learn that Mrs. Felton (Miss Burbank) has so far recovered health and strength as to resume her valuable labors in the lecture field. We are informed that the inspirations which flowed through her, on Sunday, the 15th, at Northampton, surprised and astonished her audience, and marked her as among the highly gifted. Those who have been most thoroughly acquainted with her past life and sufferings, and have witnessed the purity, power and wisdom of the intelligences who have guided and disciplined her, are prepared to find her the organ of inspiration of a high order. May her labors in the work of elevating man and woman toward those conditions where naught but purity and pure devotion dwell, be crowned with abundant success!

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Aug. 20th.

The session was opened by Dr. Orton, who stated, that at a recent meeting of some of the friends at Dr. Gray's, in furtherance of the objects of the Conference, it had been deemed advisable to urge forward to its fulfillment, that part of the original programme which contemplated the furnishing of a printed list of questions for the use of the members. These questions, although expected to take something of a wide range, should relate, directly or indirectly, to the Philosophy and Results of Spiritual Manifestations; and a committee was named—Dr. Gray, Mr. Whitman, Mr. Partridge and Dr. Orton—to prepare this list and report it by the 20th of September. In aid of this very desirable object, the members of the Conference are requested to hand in appropriate questions for consideration; and the friends abroad are cordially invited to do the same. They may be addressed to Dr. J. R. Orton, No. 5 Great Jones street, New York. The list, when complete, it is intended, shall be published in the several spiritual journals. The questions will be numbered in their order, and will furnish a continuous programme of business—except when temporarily suspended by the pleasure of the Conference—until disposed of; and the friends in all parts of the world are invited to send in brief papers on the several topics, as they are reached, which will be laid before the Conference, and a digest of them—so far as may be found practicable—embodied in the reports. They may be addressed as above to Dr. Orton.

The Doctor then read the following question, furnished by the committee: "What is *proof* that spirits do communicate with mortals?"

Dr. GOULD considered this question stale. He desired to continue the discussion of the question of evil, raised by Mr. Tiffany and others. It is denied that there is such a thing as evil. This needs to be settled before we can properly proceed to anything else.

Several other questions were submitted, but the meeting decided to discuss the first.

Dr. ORTON said: Individuals will judge of proof according to their conditions. To his mind the physical manifestations were proof, but not the highest. His own consciousness and personal experience were also proof; but still, not, perhaps, the highest. His highest proof was based on the structure and powers of mind. It was true, he had witnessed most wonderful physical manifestations. He had seen tables moved without hands,—in one instance a table lifted out of the circle and carried away over the heads of the sitters to quite a different part of the room, and then returned to its place. Within the last few weeks he had seen a table in his own office dance and keep time to a hand-organ which was playing in the street, without any one touching it whatever; and the dance continued until the organ ceased playing, which was probably some eight or ten minutes. He had also felt spirit-hands; had had his shoe pulled off by invisible hands; had seen many spirits and spoken with them face to face; but all this, though furnishing proof irrefragible on the external, sensuous plane, was not so convincing to him, as are the capacities known to belong to the unseen and intangible essence called mind. It is now very generally admitted that mind can act beyond the bounds of the body—can impress other mind with its thoughts, without physical contact, or the use of an external voice. This, then, is a power, a law, of mind—not of matter, but of mind—and as all laws are universal, it follows that mind, wherever found, under proper conditions, may be expected to exhibit this power. If any one knows any reason why mind, on dropping the body, should lose this power, let him give it; otherwise the logical sequence follows, that a way of communication between mind on the spiritual plane and mind in the form, does exist. This conclusion is sound and inevitable, and cannot by any fair argument be overthrown. Any physical fact may be questioned, but this position cannot be by any candid and intelligent person.

Mr. BRUCE said: Previous to his becoming a Spiritualist, he had been a skeptic. He did not believe in immortality. Suddenly one of his daughters became developed as a medium. The name of his daughter-in-law, who had died in New Orleans, was spelled out. Next his other daughter was seized by the arm by some invisible power, and drawn up to a table. The name of Frances Wright was spelled out; and this spirit brought about him and put him in communication with a large number of his relatives and friends in the spirit-world. They identified themselves by referring to circumstances which transpired many years ago, and which were not within the knowledge of his his daughters. Among the rest one James Harrison presented himself, and requested to be allowed to dictate a letter to his family at Bergen Hill, N. J. The letter was written, and he mailed it. On the following night, a spirit purporting to be Harrison, claimed that the letter was misdirected, and desired to have it written over again. It was recommenced, but shortly the spirit began to curse and swear. Frances Wright (Madame Darusmont, who was an acquaintance of the family,) interfered, and directed him to abjure the spirit in the name of God, and he would be obliged to answer questions put to him correctly. He did so. The spirit proved to be Gibbs, the pirate and murderer, accompanied by Wamsley. These spirits continued to hang around his daughters and torment them for a long time, until one of them was reduced nearly to death's door. His daughters ultimately united with the church. He did not do that, but was made happy in a knowledge of immortality. His wife also received a blessing. She had been afflicted with a tumor on her knee for twenty-two years, as large as his fist, which was removed in a single night, on a previous promise of a spirit-friend, leaving not so much as a scar behind it. Such were the proofs he had to offer, and to him they were overwhelmingly conclusive.

Mr. SMITH, of Chicago, said: Some men are constitutional skeptics, and require fully sixteen ounces to the pound of proof, before they can believe. To a good mother in Israel, the common providences are evidence of a superintending Power. The man of intellect, on the contrary, to convince himself of a God, would refer, perhaps, to the structure of the human hand, with its nice adjustment of ropes and pulleys evidencing intelligence and design. As for himself, the simple raps did as much to convince him of the truth of Spiritualism as anything. He was a lawyer, and heard raps on his table. Having satisfied himself that there was no obvious cause to produce them, he inquired, Who are you? The answer was, a spirit. Now it is a rule of law, that every one is to be held innocent until he is proved guilty. He could find no evidence to convict this unseen intelligence of falsehood, and so felt obliged, for the present, to accept his statement. He had adopted for his own convenience, a sort of scale of evidence, numbering from one to seven. This one fact he set down as *one*. Then he observed more, and listened to the testimony of others, and set down the results as two and three, and so on. All this was cumulative evidence, until he found his scale full to *seven*. With him, Spiritualism had become more than a belief—it is a certainty. Of all proof, however, personal experience is the best. His neighbor would believe him in anything else, but on this subject there is a strange skepticism. He had had personal experiences; has had them to-night, since entering that room. He both feels the sensible touches of spirits, and receives from them, by impression, occasional communications of great point and beauty.

Mr. BRADFORD said: He was subject to impressions, which constituted his proof. When the first Collins' steamer was lost, he was impelled to say to those around him, A year will not pass till another one will be lost; and the Company will fail. Last year, in August, when the first attempt was made to lay the Atlantic Telegraph cable, he found himself again impelled to speak, as follows: The attempt will not succeed the first time, nor the second, but will the third.

Dr. HALLOCK said: Evidence is the impression that proof makes. By the time a man is able to ask a question understandingly, the answer is ready for him. The proof depends, for its effect, as much on the state of the recipient as on the nature of the fact. A mathematical demonstration may be made before a horse, or an ox, without producing the least impression. The man of intelligence, in the first place, settles his preliminaries. He defines the powers of mind, and also of those imponderable agents somewhat related to mind—electricity and magnetism. He is then prepared to deal with facts, and is forced to conclude that that which is like mind—intelligence—but cannot be referred to mind in the body, must of necessity be referred to mind out of the body. So with the movement of ponderable bodies. If we cannot refer it to the action of physical forces, we are obliged to refer it to the spiritual. This is proof positive to the mind that is sufficiently elevated to appreciate it.

Dr. GOULD said: He had had communications from spirits for twenty-five years, by impression and electrical shocks. Two years ago his communications became clear. He depended on himself. He could harmonize himself much better than a circle, and he considered this greatly superior to the raps. It was equally available on Broadway, in the midst of noise, or on the field of battle. J. R. O.

Compend of Facts.

Experience of a Skeptic.

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

WORCESTER, June 18, 1858.

FRIEND MARSHALL:—* * * Your information that I am a *Spiritualist* is incorrect. Equally incorrect, as a whole, is the report you have heard in regard to my experience of the effects of this mysterious influence upon my own person. I am a full believer in the existence of a species of phenomena, both material and spiritual, which is usually attributed to departed human beings, but the cause of which is to me entirely unknown. That these phenomena are produced and controlled by intelligence, and indeed, by an intelligence without ourselves, I see no reason to doubt; but I have very serious doubts whether our departed fellows have any hand in them. The reason of these doubts is an instinctive feeling against the theory, partly intellectual, partly moral, which no experience, and no amount of argument have, as yet, been able to overcome. My present conviction is that the spiritual theory of explanation will one day be exploded, and a more satisfactory and credible cause assigned. Of this, however, I am not very confident, as it is a subject to which I have given but little attention, and on which I am hardly prepared to express an opinion.

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

Twice I have been cured by it of congestion of the lungs, in a manner that, had it occurred 1800 years ago, would be pronounced miraculous.

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

The only operation on my eyes of which I was conscious, was two instantaneous flashes of *darkness*; a darkness as much more intense than anything I had ever before witnessed as the glare of the most brilliant lighting exceeds the light of a common candle. All the other cures have apparently been effected by *muscular action*, while nearly or quite all the muscular exercise to which I have been subjected, has, apparently had reference to an improvement of my health, particularly of my lungs, which are subject to inflammatory attacks.

The facts in regard to the wart are simply these: One evening, while my limbs were under this influence, I said jokingly, if the spirits would cure a large wart on my hand which had been very troublesome, I would believe in them, and that I would give them a *week* to do it in. Immediately the knuckle of the other hand commenced beating it most unmercifully, and the pain becoming so severe that I could endure it no longer, I said I would believe any way, if they would only let it alone. They did so. In *eight days* from that time the wart was gone, having come out by the roots.

Always, when my limbs or vocal organs have been under this influence, my mind has been entirely free and uninfluenced by it, so that I was as fully conscious of what I was saying or doing as any of the bystanders, though with no power of self control.

I have here stated this matter briefly as it *seems* to me. But how much of this seeming experience is *mere fancy* I am unable to decide. I do not think my observations by any means worthy of implicit confidence. I, myself, repose no such confidence in them. Anything so contrary to our general observations needs large confirmation before it is deserving of credence. I have neither seen nor heard of a sufficient number of well attested facts which admit of no other and more reasonable, explanation, to convince me that there is any such medium of correspondence between this world and the next, as is claimed by Spiritualists. Still the subject is one of great importance, and I rejoice to see those who have time, give their attention to it. As a philosophical question, I know of none superior to it, and I am sorry that men of talent so often treat it with contempt.

Pardon the hurried and imperfect manner in which I have answered your inquiries, and believe me ever, Yours, very truly,

S. S. FOSTER.

Test of Spirit-Writing through Mansfield.

Mr. D. C. Gates, of Worcester, furnishes the following facts: Something more than eight months since, he was informed by spirits that a band of immortals were impressing and guiding him in relation to the Harmonial Township movement in which he is engaged. Among that band the name of George Washington was given. Being in Boston a few days since, he called upon Mr. Mansfield, to whom he was an entire stranger, thinking to test his claims to being an amanuenis for spirits. Without making known his name or his object, he wrote the following words:

"George Washington—Are you present, and will you communicate?

'D. C. GATES."

This, closely folded and pasted, was submitted to Mr. M., and an answer was speedily written through his hand, of which the following are the material portions:

"You have been impressed by spirits departed to offer to the world a mode of living that is far in advance of the common way. . . . You have a light to govern you that as yet to others remains obscured. . . . Despair not, but ever press forward to that mark you have in sight, and you shall ere long—not only you, but all that little company now struggling [against] the thousand to one who oppose you—reach the summit of yours, the most important and noblest of all enterprises.

"I am Yours most respectfully, GEORGE WASHINGTON."

"To D. C. G."

We give this, let it be understood, simply as evidence that an intelligence beyond Mr. M., and which knew the mind of Mr. Gates, was the writer of the answer. Whether it was the intelligence whose name is given, each may judge for himself.

A Colored Healing Medium.

A New Orleans correspondent of the Mobile *Tribune* gives the following notice of the remarkable colored medium, in the former place, who has been alluded to by our N. O. correspondent:

"We have actually a real, Simon Pure, live *prophet* in our midst—none of your humbug Joe Smith sort, who is after the dinner, but a poor unpretending, pious old blacksmith, of the *colored* persuasion, who makes no money by it, but works at his trade for a living, in an unpretending way. At present he confines himself entirely to the cure of disease, by miraculous power; and I will give you my word that he seems to have just as much as he can attend to on the days that he devotes to the public, which are Mondays, Wednesdays and Fridays, the rest of the week being devoted by him to labor for the support of his family. Men are said to have gone to him suffering from chronic rheumatism, unable to walk, and after a few passes made at them, and a few prayers offered up in their behalf, have rose from their bed and *walked home* as well as ever. Children who had been epileptic from birth, are said to have been entirely cured; women suffering with diseases peculiar to their sex relieved permanently. In fact, there are persons who assert that he has cured all descriptions of diseases in the same miraculous manner."

Angel Band in Death.

Uriah Roundy of Spafford, N. Y., relates an interesting fact connected with the death of his grandmother a few months since. She was nearly ninety years old, and had been blind twelve years. Just before her exit, she lay a long time in a state of torpor or trance. At last she suddenly raised her head, addressing a friend present, said, "You tell Laurens (her son) I can't wait any longer; there comes a band of angels with my mother at the head, and I must go!" She fell back, and her spirit instantly departed in peace.—*Clarion.*

Very lately, a gentleman living in Edinburgh, while sitting with his wife, suddenly arose from his seat and advanced towards the door with his hand extended, as if about to welcome a visitor. On his wife's inquiring what he was about, he answered that he had seen so-and-so enter the room. She had seen nobody. A day or two afterward, the post brought a letter announcing the death of the person seen.—*Mrs. Crowe.*

Various Items.

Spiritualism in Haverhill, Mass.

A correspondent of the Boston *Traveller*, writing from this place, says:

"The lecture of Elder Burnham against Spiritualism, delivered here several weeks since, had the effect to stir up that element, since which time Mrs. Henderson has delivered three lectures, or has spoken as many times in a trance-state. The Town Hall was densely crowded on each evening, and what was spoken has made a deep impression. The agitation of the subject has had the effect to make known who are the supporters of the theory, and who are looking with interest to the developments of this wonderful power. The number of Spiritualists in this community is much larger than was generally supposed, and the number disposed to give the subject a careful consideration still larger. Mrs. Henderson was followed last evening by Rev. A. G. Cummings, of Assonet Village, in opposition to the system.

"Mr. Cummings and Mr. Burnham nearly agree in their views on the subject. Both admit the existence of an intelligent, wonderful power, and ascribe it to the influence of demons, or familiar spirits, upon the persons through whom these manifestations are made. These gentlemen profess to have spent some time in the examination of the subject, and such is their conclusion as to its nature. This conclusion, we opine, is doing very much to strengthen the Spiritualistic theory in the public mind, it being an open and free admission that it is the work of spirits, and mainly differing from the Spiritualists themselves in ascribing the manifestations to the influence of evil spirits only, and denying, as we understand them, that good spirits do or can thus communicate. Hundreds of minds that do not and cannot be made to endorse the demon theory, will be helped by this interpretation of these singular phenomena, to embrace Spiritualism. We understand measures have been taken to secure other powerful trance speakers, so that there will be further opportunity for observation and examination."

Singular Prediction.

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

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

Announcements.

Grove Meeting at Kiantone, N. Y.

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

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

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.

Harmonial Colony Convention.

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

In behalf of the movement, DANIEL C. GATES.

Convention at Crystal Lake, Il.

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

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

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

Notice to Spiritualists.

The Spiritualists of Lowell and vicinity will hold a PICNIC a 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.

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

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

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

Obituary Notices.

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

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, AUGUST 28, 1858.

LETTERS RECEIVED.—M. S. Townsend, D. R. Stone, E. B. George, P. Fletcher, L. Kirtland, A. C. Stiles, H. Allen, E. G. Rogers, H. P. Osgood, A. C. Spalding, E. C. Galusha, S. A., W. W. Woodward, R. P. Ambler, T. G. Allen, J. Wood, J. M. Sterling, E. W. T., M. Potter, R. E. Betts, S. E. Clark, E. Hazeltine, C. Church. M. F. Shuey, W. R. Hayden, W. M. Savage, W. W. Parker, J. S. Hancock, B. Blood, Jr., J. G. Gale, C. Keene, H. S. Brown 2, L. Burt, L. Brown, J. B. Husted, S. Swift, E. A. Efferenn, N. Randall, L. J. Pardee, R. Putnam, C. H. Bull, H. H. Ladd, T. C. Upham, T. Middleton, J. L. Clark.

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.

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

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

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

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

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

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

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.

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MEETINGS AT No. 14 BROMFIELD STREET.—A CIRCLE for trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

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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. 39

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.

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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,

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Entertaining and Instructive.

For the Spiritual Age.

FAIRY LORE.

BY EMMA HARDINGE.

One of the principal ingredients in the intellectual enjoyment of the picturesque in European travel, is the outspread page of fairy lore, which, like a superstructure of vision-land, associates itself with rock, valley, woodland, lake, river, and glen. There is scarcely a hamlet or town which has not its place in historical significance, nor a foot of land which has not its old world traditions, made venerable at least, if not beautiful, by the memory of the past; but amidst the many-colored hues with which the hazy veil of imagination calls up and enrobes the shadows of "long ago," none assume a more welcome shape, nor appear in more graceful attire, than the beautiful fantasies of "Elfin realm."

However much of superstition and idle unreality may attach to their world of visions, there is nothing either positively evil or fearful in their thought. The hideous rites of diabolism, the obscenities and groperie of witchcraft, and the awful prestige which once enwrapped the shadows from the mystic tomb, all shrink into outer darkness before the gay transparent moonlit glimpses which we catch of tiny elfin forms, while the petty malice and humorous pranks attributed to the very worst of these little sprites, contrast like the whims of a petted child with the dark features of demonology in general. It would seem as if the mind of the true artist—the painter, poet, musician and naturalist—had risen superior to the gross forms of superstition; and whilst it lacked the clue, or had not the science to trace out the reality of the spiritual world, which he felt like a presence forever around him, the harmony of his own nature colored the intuitive perceptions of a truth which was glancing ever around him, with a beauty which at least deprived the superstition of its darkest features.

Fairies, you must understand, dear reader, are by no means unlike humanity in their general characteristics, especially that spiritual part of humanity which has already thrown off its garment of clay and appears in the rainbow hues of a many-colored and changing world almost too ethereal for our heavy gross natures to comprehend. They are supposed to be pretty good-natured sort of folks generally—partial to little children and old people—hovering around their footsteps and doing them all manner of little services for the pure love of the thing, without any particular hope of being recognized or consequently rewarded—in this respect closely assimilating to the unbusinesslike bargains which the spirits of the 19th century seem to have made with their friends on earth—namely, to do them all the possible good they can, in return for as much abuse, contempt, ridicule, and even insult, as the said friends on earth think proper to bestow upon their efforts.

The fairies are supposed to be particularly active about births and deaths, endowing the helpless little strangers with all sorts of good spiritual gifts—inspiring susceptible subjects with a taste for painting, music, mechanism, &c.—skipping round the cradles with frolic step and fairy lullabies, which none but the pure and innocent can hear; and while soothing fractious little ones to rest, obeying the behest of many a poor wearied nurse, who oftimes in idleness (never, that we know of, in idolatrous worship, or magical incantation, O ye pious!) pettishly wishes "the deuce would take the squalling brat!"

Perhaps the poor little green-mantled fairies think they are kinds of devils because they have no priests amongst them; and for the same cause, when little children are thus unceremoniously consigned to their care, they may think they have the privilege of treating even the unbaptised kindly, instead of condemning them to eternal fire and brimstone. Fairies, too, like the worlds of spirits, have indifferent characters amongst them—joking sprites, who run about in marshy places with lanterns in their hands, twice as big as themselves. The unwary traveller, catching sight of these, is often tempted by the "will o' the wisps" into bogs and mires, and even at times to death itself, unless, as most generally happens, some better-disposed, sprite—a "sylph," for instance, or a good "brownie"—can get near enough to the traveller to whisper "danger," and, reaching up on tip-toe, grasp at the skirt of his coat, until she has succeeded in drawing him off to the right track.

Between the mischievous little "Jack o' lanterns" before mentioned, and these kind-hearted fairies (of whom a whole legion is presumed to haunt round the steps of midnight wanderers, with a view of guiding them right or wrong), a sharp warfare is kept up, not at all unlike that which is, in more modern philosophy, supposed to contend for the souls of unwary travellers whose steps are lured to the bogs of gaming-houses, or the mires and marshes of other species of vice; the Jack o' lanterns and guardian spirits of the 19th century looking very like the waking dreams of fairy land.

Again, the "little people," or the "good people" (as the old country folks half fearfully, half coaxingly call them), are very specially fond of industrious housewives and cleanly domestics. The dairy is supposed to be a constant field of their operations. With a perfectly human amount of discrimination, they examine the milk-cans and butter-bowls, rewarding the neat-handed Phillis with a whole night's work at the churn, the most satisfactory manufacture of miraculous butter and cheese, or testifying their contempt of uncleanness or negligence, by turning sour whole cans of farm produce, or working up half-finished cheeses into pebble puddings. We shall have more to say, on another occasion, of their acts and deeds in reference to humanity, to those at least who are disposed to wander with us awhile amidst the fields and groves of fantastic fairy land. We can promise you nothing very real or substantial. All, it is true, is mere moonshine, flowers, and glittering toys. My poor little heroes and heroines are very fond of fine clothes and gaudy colors, especially *green*, by which you may perceive, in the language of correspondence, that they are all merely *earthy* spirits, not yet unfolded to the pure white of immortality or the cerulean blue of heaven. No; they come out by the moonlight, or beneath the shimmering glow of the distant starry spirit-homes, which they fondly believe, with many very learned men and women, to be nothing more nor less than the tapers burning round the high altar of heaven, lighted up for the express purpose of illuminating the faries' greenwood ball-room; and there they flit round and round, marking in their fanciful gyrations those mysterious circles of intense green which the country people in England and Scotland persist in calling "fairy rings."

The *wise* people (at least those who know so well that sprites and fairies are but the merest toys of the imagination), laugh at the idle conceit of these same country people; but as they never deign to explain what these vivid circles of green, often occurring in waste and almost barren places, are attributable to, the wise only continue to shrug their shoulders, and the foolish still call them "fairy rings."

For myself, I must plead guilty to having been one of the extra foolish; for whilst my education taught me to laugh at fairies—shudder at the mention of ghosts—tremble at the name of God, and faint at that of the devil, intuition taught me to spread out my arms to the wild winds as they went rushing by, in the quenchless hope that I should feel the flying chariot wheels of the mighty One, whom I believed (though viewless) must yet be riding on the wings of the storm—to kiss my hands to the flashing lightnings, as if they were the torches of a vast banquet-hall, in which the spirits of power were holding solemn revel to the chorus of the deep bass thunder and the fitful treble of the pattering rain—to stand by the bed of death and look upward for the spirit, instead of into the earth, and to steal away when the moon shone fair and the house of revel was too merry to miss me, and deep, deep in the thick woods, where the trees formed a nobler forest-hall than ever arched over castle or gothic pile, watch for the tiny forms of the green-robed faires, whom I *knew* could not (with my *understanding*), and *hoped* would (with my *spirit*), some fine night reveal to the anxious watcher their fluttering forms, bedecked with diamond dewdrops and lily-bell pearls, carnation rubies and buttercup topazes.

Well, I was a great fool, no doubt,—a dreamer, a somnambulist,—a mere sprite myself; and yet, though never eye or ear were greeted with fairy form or message, I could have sworn, long before I became a medium, I was deep in the confidence of the elfin tribes, and had actually many acquaintances amongst them. Some of their habits, customs, and malpractises, being excessively similar to the *popular superstition* called Spiritualism, I may from time to time offer to the public, under the caption of this paper, as a voucher for my qualification to become a fairy historian. I will merely state, that ere being initiated into the solemnities of their midnight gatherings, I was apprised that their peculiar affinity with, and love for flowers, arose from the fact that they—poor undeveloped things!—had sprung out of the vegetable world in exactly the same manner as we have from the animal; and that whilst humanity in general manifests its origin in its peculiar appreciation of swinish food, tiger habits, waspish critiques, canine love of polygamy, &c., &c., they hold counsel with the flowers, and interchange all manner of kindly offices with vegetables and trees,—borrowing their clothes, building nests in their petals, swinging in their branches, and trading for dewdrops and honey, glow-worms and fire-flies, with dances and songs.

Their very first attempt at organization was a bargain of this description: They had long wandered about the world, leading a sort of erratic, vagabond life—doing a deal of good in minimum proportions—but, disgusted at last by finding themselves so often confounded with free-love "mermaids," earthy "gnomes," who, under pretence of being spirits, indulged in all sorts of coarse, rude, material freaks, grubbing in dirt and filth, in the name of Nature,—wailing Banshees, who were always crying woe, woe! because they didn't find life pleasing to themselves, and so wished to see all things equal; and great lazy vampires, who wanted to pull down everybody's house of life just to get into it themselves without working for it,—besides hosts of other uncomfortable spirits, each of whom had some little narrow snail-shell into which they wanted to force in every other spirit, just because they thought it the only thing which the world wanted to make it as excellent as themselves.

Now the true-hearted fairies, fancying that the very best possible way to benefit others, and thereby benefit themselves, was just to serve people in their own way; but finding that even this generous purpose was being ruined by the very bad reputation which the rascal spirits were bringing upon the invisible world, finally resolved upon a solemn convocation, consisting only of choice spirits, each of whom was to assemble on a certain night for the purpose of determining upon a new creed by which they should allow themselves and the world the largest possible liberty, and yet stamp their body with the most unmistakable possible test of brotherhood.

We must reserve the details of the meeting for another occasion, merely remarking that their disinterested efforts were nearly wrecked in their first onset by the egotism of the flowers and grapes, of whom they humbly demanded a little service—such as the loan of some trumpets, bells, &c., by way of summons, and a green hall for their conference-room. No sooner were these demands complied with, than each flower started up with a new gospel of his own; and it was not until the harassed fairies had consented that one at least of every fogy flower should say his say at each conference meeting, that the preliminaries for the inaugurating assembly were completed. They began then where we propose to end, with the song of a little garrulous thing, with a small, very fine stem, and one remarkably pale blue head, with nothing in it except an idea, that, being descended from a very ancient Scotch family—the old chime which had been rung when his ancestors called Adam and Eve for breakfast—was exactly the chime which ought to herald in the Fairies' Congress of the 19th century. Accordingly, after sounding as loud a peal as his old cracked tinkling throat could give forth, he kept me amused whilst the fairies were dismounting from their butterflies and harnessing up their glow-worms, till after meeting, with the following autobiography:

"THE SONG OF THE HAREBELL."

O I'm the elfin vesper bell—
The fairies' chime I sing;
When moonlight gleams o'er moss and fell
Their gathering peal I sing.
Their tiny forms of light, unseen
By waking mortals' glance,
Come tripping o'er the shadowy green
And join in the mazy dance.
Ding dong! my fairy song
Marks their footfalls' noiseless beat,—
Ding dong! Ding dong!
Gaily chimes the harebell sweet.

O I'm the elfin bellman blue,
And many a varying song
From forth my shining cup of dew
Beguiles the listening throng;
And many a tale of wondrous lore—
Of fairy joy and grief—
Like clanging mortal bells I pour
From every quivering leaf.
Ding dong! my magic song,
Echoing faintly far and near,—
Ding dong! Ding dong!
Scares the midnight wanderer's ear.

[*Last verse sotto voce and several other harebells ringing in chorus.*]

I *was* the elfin vesper bell,—
But like a tale that's told,
I feel I've sung my own farewell,
For ah! I'm growing old.
Full four days since I sprang from earth
A harebell fair and bright;
But sister bells have since had birth,
And I must say good night.

Ding dong! I hear their song
Chanting o'er my drooping head;
Ding dong! ding dong!
Harebell requiems for the dead.

Reader, I plead guilty of writing some two columns of mere moonshine. If your verdict is "guilty" likewise, let my paper be suspended, and its remains committed to the flames. If, on the contrary, you are lenient, and acquit me of malice prepense, and even ask for more, the supply equals the demand. "Ask and ye shall receive," "seek and ye shall find," more revelations from fairy land.

For the Spiritual Age.

A PRAYER IN SUMMER.

BY KATE E. P. HILL.

Father, my sad soul is praying
Its most fervent prayer,—
Very soft,—but *thou* wilt hear it
Part the perfumed air,—
For I know by this great glory,
Thou art *everywhere!*

All the beauty-clouds that hold thee
In their bosoms white—
All the halo of the heavens,
Circling thee with light—
Cannot hide thee, O my Father!
From my tear-dimmed sight;—

For I see thy *greatness*, guiding
All the lightnings' powers;
And thy *goodness*, falling, falling
With the cool summer showers;
And thy *tenderness*, upgushing
Through the bloom of flowers;—

And I cannot help adoring,—
Cannot if I would;
And I cannot cease to worship
Such Infinitude;
And I cannot choose but love thee,
Beautiful, All-good!

Oh, it seemeth I can never,
Never love thee more!
But I know I shall keep loving
Better than before,
Through the Summers that are coming
When this passeth o'er;—

Through the blissful Summers coming—
Even now so nigh—
I can almost see them blooming
Through the purple sky,—
I can almost see them blooming
With my mortal eye.

When these flowers turn pale with dying,
And their leaves wax old,—
When the slighting Winter cometh,
With its frost and cold,—
Take me, take me, oh, my Father,
To the upper fold!

Send to me my sweet-browed angels,
Through the amber door;
Let me hear their white feet patter
O'er the star-gemmed floor;
I have heard them through my sobbing
Many a time before—

Since they went away so happy,
(*Oh, those childhood times!*)
Since they went away so happy,
Past the church-bell chimes,
Through the crimson-flooded sunset,
To serener climes;—

To the shore where Grief's black billows
Never break and roll,—
Where no canker-worm of Sorrow
Eats into the soul,
Through the beating breast that bars it
From its yearned-for goal.

Father, I have grown *so* weary!
I am sick with woe;
I would walk the quiet pathway
Where the tired ones go;
I would shut the door of amber,
On the dark—below!

I would sleep away my anguish,
Buried deep in flowers;
I would wake among my angels,
In Elysian bowers,—
In the wildwoods of the blessed,
Far away from ours!

TEMPLE, July 25, 1858.

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.

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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.

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"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,
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