The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE BASIC WORD OF THE OLD CHURCH.

No. VI.

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

EXODUS.

The Hebrew children now set forward from the desert of Sin, according to the word of the Lord, but were rather thirsty on the way, and chode with Moses, who told them that they led the Lord into temptation by their complaints. The fugitive slaves were still homesick for their bondage in Egypt, where they were "fat and sleek," with their flesh-pots and plenty of liquor. Moses cried to the Lord to know what was to be done with this people, who were ready to stone him. Moses was told to take the infallible rod and smite the rock Horeb.—He did so, and we suppose the water followed the divining rod, though the account does not say so—and even the fugitives, with all their childish credulity, were rather doubtful of the operation, saying, "is the Lord among us, or not?" We then have a battle with Amelek, Moses standing "on the top of the hill, having the rod of God in his hand." As long as Moses could keep his flag-staff up, the Hebrew children prevailed; but if his hands came down a little, Aaron and Hur, the hands of Moses were then stayed by Aaron and Hur, while Joshua put the Amelekites to flight by the edge of the sword. The Lord then swore to have eternal war with Amelek, for "the Lord is a man of war—Almighty is his name."

Josephus says that "Moses committed the army to God and to Joshua," and that ready booty and a vast quantity of riches were acquired, silver and gold &c., from the enemy's camp; and that they not only made slaves of the bodies of their enemies, but they subdued their minds also." Oh, Hebrew children! fleeing from slavery yourselves, yet so ready to enslave your neighbors! while we, rejoicing in your escape from the Egyptian slave drivers, though laughing at your marvelous claims in behalf of the wonderful rod, regret so soon to have to record of you this disposition to enslave bodies and to subdue minds. This looks so John Mitchelwise, that it will very much lessen our haste to come up to the help of your Lord against the mighty, when your turn comes to be enslaved again. Was it not enough that "not a single Hebrew was slain, while the slain of your opponents were too many to be enumerated?" Was it not enough that you had a thanksgiving dinner, and "refreshed the army with feasting," gave thanks to God, and gave him a new name of "Lord the conquerer?" nothing lacking on the joyous occasion, save a psalm set to music for Miriam and her timbrel.

Even Philo, who so often resorts to allegory to save the incurable folly of the letter within the "pasteboard barriers," in his life of Moses, walks almost as nakedly by the letter as his brother Josephus; and it were difficult to decide which of the pair of Hebrew brethren has the greatest scope of deglutition in swallowing the wonderful doings of their ancestors.

Sure, modern critics show clearly enough that the Jews are not known in history prior to Alexander the Great, some three hundred and fifty years before our era; but this only lends a beautiful enchantment to the doings of the rod in ante-historical times; and the ante-historical record becomes infallible in proportion as every glimmer of its truth fades from the view.

Still, we can suppose an obscure people, walking as well as they could by dreams, familiar spirits, and by magical rods, though all appear darkly circumscribed to the fuller unfolding of to-day. We can be amused with the traditions of the elders without worshiping them as fit land-marks for the present time. Even in this battle of Amelek, we can see that the tutelary God of the Jews was not like him of the French, who is on the side of the heaviest artillery; and it is rather marvelous how the Hebrews fought at all, as they were an unarmed multitude, fleeing from Egypt—a flying artillery, without any artillery to fight with, except the omnipotent rod.

When Jethro, the father-in-law to one of the wives of Moses, heard of the wonderful success of his son-in-law, with his rod, he hastened to join him, and to take a share in the government. Jethro found Moses in the wilderness, "encamped at the Mount of God." The father-in-law commends himself by declaring to Moses that "the Lord is greater than all Gods." Moses was at this time sitting as a medium for the people who came to him to seek oracles for their guidance. Jethro then says, "Why sittest thou thyself alone?" Moses replied, "Because the people come unto me to inquire of God."

Here we see another exemplification of one text, that to inquire of God was to go to a Seer or Medium. Although Moses was in such close communion with his God, yet he does not hesitate to hearken unto Jethro in preference; for when the father-in-law said, "Hearken now unto my voice; I will give thee counsel, and God shall be with thee," Moses did so in all that his father-in-law said. In this covenant between Moses and Jethro, Moses was to act for the people Godward, while Jethro was to do the other engineering.

Moses now goes up the mountain to God, and the Lord called to him, saying, "If you will hear my voice and keep my covenant, you shall be my peculiar possession above all people." Moses declares this to the people, who ratify the covenant. The Lord then proposes a test by coming and speaking in the darkness of a cloud, so that the people might hear and believe forever; but they were to approach to the Mountain only within certain limits, lest the Lord break forth upon them and kill them. Whoever sought too curiously into the doings of the Mount should "be stoned to death, or shot through with arrows." These were rather hard conditions, and had the Harvard Professors been there, they had surely met with a tragic fate.

But there was to be a third day manifestation, when the trumpet would sound, and the people might go up the Mount on condition that they "come not at their wives." And now comes the rousing test of thunder and lightening: "Moses brought the people forth to meet God, and all Mount Sinai was on a smoke because the Lord was come down upon it in fire," or in a streak of lightning. Moses spoke, and God answered him. The Lord then called Moses to the top of the Mount, and Moses was directed to charge the people emphatically not "to pass the limits to see the Lord, lest he kill them."

How clear to the open vision of to-day appears the old Sinain thunder-cloud; and yet how darkly and how long it has rested upon all Jewry and all Christendom! How few, even, dare, for fear the Lord may break forth to blast them! Such is the hereditary and superstitious bondage to the old, that priest and people still remain at the bottom of the hill.

Even the credulous Josephus allows his readers to think as they please of this wonderful thunderstorm; while our dead churches still threaten with the old thunder-wrath of their God all who do not swallow the story as the infallible Word.

Moses deemed fear and force necessary for the government of his uncultivated brethren, yet demented by their Egyptian bondage, and for the enforcement of the rules and regulations he is about to enact. As Jehovah was supposed to dwell on Mount Sinai, as Jupiter upon Olympus, Moses flanks his commandments by thunder and lightning that they might strike with the authority and name of the Lord. As good as may be the ten commandments, we protest against their surroundings of clap-trap, as being a part of the truth. Nor is it meet to take the supposed exigencies of a barbarous people as an infallible rule for to-day. No puffing—no shams—but the naked truth. If the people of Moses could only be governed through their organs of wonderment and fear, so much the worse for them, and for all people from that day to this in like condition of undeveloped mind, perpetuated as it is from superstitious sire to son, and by an order of priesthood who still dwell in the same dark cloud where Moses went to find his God.

"And all the people saw the voices and the flames and the sound of the trumpets;" that is, the voices were the lightnings, and the thunder was the trumpet; and the people, being terrified, stood afar off and besought Moses to "let not the Lord speak to them, lest they die." Moses assures them that God had come only to prove them with his voices of lightning and trumpet of thunder, "and that the dread of him might be in you;" and then "Moses went to the dark cloud wherein God dwelt."

Is not all this perfectly transparent to the open vision of to-day? And yet, through so many ages it has bowed the unquestioning, credulous mind to the claim of its supernatural authority, mental bondage thus accruing, it has ever remained the land of Canan for the priesthood to go in and possess it. What did the Hebrew children behold in the vitalized electricity, flashing and thundering around Mount Sinai's top differing from that of

> "The poor Indian, whose untutored mind
> Sees God in clouds, or hears Him in the wind?"

Or in what differed the ancient from the modern mountain-battery, from whose cloud-capped artillery "leaps the live thunder?" Did it lighten and thunder by super-natural law on the ancient Mount, while a natural law suffices for the same phenomena for to-day? And while positive and negative conditions find their equilibrium even if no medium waves the enchanter's wand, or carries "the rod of God in his hands?"

Moses continues his oracles from "the dark cloud wherein God was," and though freeing the Jews from Egyptian bondage, instituted laws for slavery at the earliest leisure moment, even for a father to sell his daughter. These barbarous oracles are uttered from "the dark cloud" of our churches for the enforcement of slavery to-day. If the slave was "fat and sleek," and would not leave his master if he could, then his "master shall bring him to the Gods," and have his ear bored through to "be his servant forever."

The common version have "Judges" where the vulgate have "Gods;" but we see thus how easily Gods and men slide into each other; and we see, too, the partiality of the Jewish God for the powers that be; for if one of these had beaten one of the weary and heavy laden, not so directly to death but that he "could remain alive a day or two," the smiter was not to be held to account, for the beaten one was "his money."—If social positions were equal, it was "life for life, eye for eye, and tooth for tooth;" nor any less barbarous are those minds of to-day who receive these sayings of old time as the infallible Oracles of the living God.

There are, nevertheless, many beautiful and protective ordinances in other respects instituted by Moses. They are directly along the way, wherein we find it necessary to cast out the barbarisms as unfit for modern adoption. It is commanded to "come to the Gods" for the settlement of difficulties.—The common version having "Judges" for Gods, yet translates on the Vulgatewise, where it says, "Thou shalt not revile the Gods." It would appear, then, that the commandment "not to sacrifice to Gods," meant simply not to sacrifice to men in eminent positions, as base-minded men are ever prone to do, as in the case of Herod called a God, and as we oft see manifest in the base adoration of politician and priest.

An angel is now sent to lead the Israelites in the name of God. We shall not undertake to decide whether this Angel, God, and Moses are one, or three, or two; but in the treaty of guardianship of the Hebrew children, hornets are taken into the service as auxiliaries against the Hivite, Cananite, and Hethite. As all were children of a common father, it would seem better to love our neighbors as ourselves, than to have stung them out of their lands by hornets. We think that the still small voice without authority would have been more lasting for good than the big thunders of the Mount, or the buzzing and stingings of these [illegible]

The Lord again calls Moses to the top of the mountain, and Aaron, Nadab, and Abihu and seventy of the ancients of Israel also went up; and though not admitted to close communion, "they saw the God of Israel." Were they all seeing mediums, and saw the familiar spirit of Moses in the name of God, or was Moses the God of Israel, or was no God seen, as the same infallible word tells us that no man has seen him at any time, or can see him and live, though "the Lord spoke to Moses face to face, as a man is wont to speak to his friend."

We now have directions for building the tabernacle with trappings of gold and silver and purple, with two cherubim of beaten gold, between which was the oracle-room whence the Lord was to give his orders. Was all this gold, and silver, and fine linen a part of the Egyptian spoils, or whence came it otherwise? and is it a good example for to-day, that the ancient Lord chose to dwell between two golden cherubim in purple and fine linen, so very like our worldly Lords or priests now? and thus exalting Mammon and his surroundings as better than laying up treasures in heaven where "moth doth not corrupt, nor thieves break through and steal?"

Josephus tells us that in the "holy place" of this tabernacle, Moses "placed a table like those at Delphi." O, ho! the oracles, then, from the "holy place," were according to the ways and means of those at Delphi. We thank thee, Jew, for this hint, though we had long before arrived at the same conclusion. So, then, we have table-turnings, rappings, and tippings, in the Holy of Holies of the Jewish mysteries, as in the the Holy of Holies at Delphi; and Moses learned in all the Spiritualism of the Egyptians, now uses these Eleusinian mysteries for the government of his people Israel. Josephus describes this divining table of Moses as rather curious in its make, and being the result of all the wisdom of the Egyptians in that line; it might have advantages which passed away with the "Lost Arts" not yet recovered by Wendell Phillips in his category of the same. We hope some modern Spiritualist will fashion a table like that of the tabernacle, which was, doubtless, as to-day, one of the means of obtaining oracles.—The ancient holy table is described in part as "hollow towards every side, having a ledge of four fingers depth, that went round about like a spiral." This word "spiral" has some significance in modern unfolding; but see the description in full, in Book 3, chapter 6, section 6.

This Lord that dwelt between the cherubim, gave minute directions for the adorning of the tabernacle, with multifold upholstery, gew-gaws and tom-foolery of rites and ceremonies, so sacred to priesthood and all those who live thereby, and worthy only the most barbarous externality of mind; and all this followed by directions in slaughter of animals, that a sweet savour from these victims might ascend to the Lord who "will dwell in the midst of the children, and will be their God."

Can anything be more clear, from the utter grossness of the whole proceedings, than that the Jewish God had a local habitation, with the proneness to gaudy surroundings so manifest in all people of savage life? and yet our mystegogues who becloud the people's vision would have us receive the same ancient darkness as the sacred and infallible cloud in which the Most High now dwells. We cannot go forward in the present, so long as our souls are thus shrouded in the ghastly raiment of antiquity. There is no authority in the old to bind us, but only in the living truth of to-day; or only so much of the old as can show itself as one with the new; and yet our churches still dwell in the Jewish night, and choosing the ancient darkness rather than the modern light.

"Written with the finger of God," do you say? What God? Was it Moses, or his familiar spirit through the curiously-wrought table in the pattern of that at Delphi? Credulous as were the flying fugitives from Egypt, they did not believe in Moses or his God; for while these were upon the mountain writing "with the finger of God," they sought to Aaron for other Gods; "for as to this Moses, the man that brought us out of the land of Egypt, we wot not what has become of him."

All the preceding signs and wonders had not sufficed to erase the impressions of the Egyptian Gods, who, they supposed, had delivered them. A golden calf is set up as representative of the true God. Moses and his Lord are very angry. The Lord repents, but Moses wrathfully breaks the tables "written with the finger of God," burns the golden calf, and, in the name of the Lord God of Israel, calls upon all who "are on the Lord's side to let every man kill his brother, and friend, and neighbor. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men." Some Bibles have thirty-three thousand slain; but the smaller number of brothers, friends and neighbors killed by the "sons of Levi," or the priesthood who were on the Lord's side, will suffice to show that in that early day freedom to worship God was a very untoward heresy in the church; and Moses congratulated the slayers of the heretical members—brothers, friends and neighbors—by saying, "You have consecrated your hands this day to the Lord."

was then of the infallible Word of neither variableness nor shadow of turning, shall not heresy be thus extirpated to-day? "The Lord therefore struck the people" for supposing that the Egyptian God was more potent to deliver than the new one set up by Moses. So prone is stagnant mentality ever to cling to the old Gods and to the old flesh-pots.

The Lord now refuses to go with Moses farther on the journey, because the chosen were a stiff-necked people, and he might "destroy them in the way" the twenty-three-thousand had been destroyed; so he sends an angel to lead them to the promised land "to go in and possess it" by casting out their neighbors in utter destruction, instead of loving them as themselves. Moses retires into the tabernacle, and "the pillar of the cloud came down and stood at the door, and he spoke with Moses." Here we see that the "pillar of the cloud" is supposed to be the Lord; and the people worshipped this "pillar" as their local and tutelary God, who would visit his adopted children "in the day of revenge."

This cloudy pillar, "the Lord, spoke to Moses face to face." One would suppose that Moses saw this face, as "all saw that the pillar of the cloud stood at the door of the tabernacle." Moses says to the apparition, "Show me thy face, that I may know thee." The spirit declined, "for man shall not see me and live," and so permitted only his back to be seen. In the present time, spirits do not refuse to show their faces to our seeing mediums, so that we may know them. In a preceding part of this same chapter, it is said, "And they beheld the back of Moses till he went into the tabernacle." Was Moses the Lord, or his familiar spirit in "the pillar of the cloud," who is Lord, angel and pillar interchangably? This cloudy pillar also announces himself as the herald who "will proclaim in the name of the Lord."

According to Josephus, Moses "left it to God to be present at his sacrifices when he pleased, and when he pleased, to be absent." Here we find God, who was probably Aaron, so far subordinate to Moses, as to have leave of presence or absence, according as he was inclined to be, or not to be, on the occasion.

C. B. P.

EDUCATIONAL REFORM.

The editor of the Buffalo *Republic and Times*, has recently paid a visit to the Educational Institute established by our friend Dr. Wellington, at Jamestown, N. Y., and gives the following interesting account of the system which has there been introduced:

The most striking peculiarities of this school are: *First*, That no effort is made to have pupils commit to memory the thoughts of other persons. The time usually taken to "hear lessons," is all employed in aiding the pupil to think and reason for himself. We saw mere children, ten or twelve years old, who would engage earnestly in conversations and principles of science, often confronting the opinions of adults, and even the assistant teachers, and sometimes successfully. Indeed, though always respectful towards their teacher, there was not tue slightest hesitancy, in any one of them, to require explanations from him, when they thought they discovered inconsistencies in his philosophy. Nor could we, with the closest observation, discover in him the least evidence of irritability, on any of those occasions, or any other occasion. These exercises are never dull and prosy, but always enthusiastic. In arithmetical exercises, the pupil literally fabricates his own system, as he proceeds. No beaten track is required to be pursued, but the most facile method of arriving at results is admissible; providing always, that there is system in it which renders the process susceptible of explanation.

Second—As fast as the powers of thought and reasoning are cultivated, it is next deemed important to cultivate the habit of observation. This is successfully practised by appropaising the first half hour to a conversation in answer to any question which any pupil may propound; such, for instance, as "Why does candy produce the tooth-ache?" "What is the difference between dirt and sand?" The first day of our visit the question was, "What is the difference between a tonic and a stimulant?" Even on this question, some of the smallest of the pupils had something to say; and one of the most beautiful features of the system is, that every voice is respectfully listened to; no speaker blushes and stammers with diffidence, for fear of ridicule or for want of self-possession. An easy freedom of thought and speech was a prominent characteristic, in all grades of intellect and degrees of maturity.

Third—These conversations do much to secure the third end which the Doctor has in view—namely, the *power to communicate one's ideas*. But besides these conversations, each pupil, in turn, hears the others of his class read or recite, gives out his own original propositions, and criticises the opinions and productions of his peers. Then, also, all are encouraged to cultivate and develop those below them. This is the most effectual way of bringing out the abilities of the pupils to communicate their own ideas.

Fourth—Peculiar exercises are resorted to, to secure expert and graceful use of the physical faculties—to give command of hand and fingers for writing, drawing, &c.; and their entire [illegible]ness and order is cultivated, even in the garden.

punishment. Principles [illegible] pupils are developed by the tions on which the school can be made to combine and progress, the most virtue, the most manliness, the most harmony, are brought home to the understanding of all. If a pupil fail, he is encouraged to try again and again, "until seventy times seven," but never rewarded for success or punished for failure.

Sixth—Every Thursday evening is "reception eve," when the social qualities are developed and cultivated; then they invite in a large number of the young of the village, and some adults. These occasions are managed so as to give ease and self-command in all social circles. The first Tuesday of each month, all the pupils and all the parents, as well as many friends, are invited to a general reception, conducted with more formality, and designed to prepare them to acquit themselves creditably, in any company.

Each pupil, male and female, has a small garden plot, where he or she sows all the seeds usually grown on the best farms; and all aid, as they have ability, opportunity and inclination, in every way to promote the objects of the Institution. Thus far, the harmony and progress have exceeded the expectations of the proprietor and friends; and it is our opinion that it must grow into one of the most useful institutions of education in the country. Had we children to be educated and provided for, we should regard the privilege of sending them to that school, as one not to be measured by dollars. Nor could we conceive of any other investment of $160 per annum, which would yield to the recipient minds a tithe—a *hundredth part* of the solid advantages which must be derived from such a course of education as is there received.

The arguments through which our mind arrives at this conclusion, are many, and, as we think, irrefutable. Suffice it for the present to say, that the teachings in that institution are calculated to make free minds. By shutting out all warping prejudices—all cramping influences, and by rendering each mind an individualized and independent empire of thought, and a law unto itself. Each young mind is led from cause to effect, through the avenues of science. For instance, through the mediums of chemistry and physiology, sciences with which the teacher's mind seems to be as familiar as if it were a living encyclopedia, they learn to know what effect tobaco produces upon the physical and intellectual organizations. So of alcohol in all its variety of forms. So of narcotics of every description. This knowledge is obtained before bad habits are formed. Then what probability is there that a youth will take upon himself any of those destructive habits, with a vision which is rendered capable of seeing clearly through all their stages of progress to the ultimate? We consider such an education the best possible safeguard against any inroad of those enemies of the human body and soul. Hence we feel inclined to recommend the institution to all parents who are in condition to afford the small outlay of expense.

A FLORAL EMBLEM.—If I am allowed to give a metaphorical allusion to the future state of the blessed, I should image it by the orange grove in that sheltered glen, on which the sun is beginning to shine, and of which the trees are at the same time loaded with sweet golden fruit and balmy silver flowers. Such objects may well portray a state in which hope and fruition become one eternal feeling.—*Sir H. Davy.*

Never ridicule what you cannot comprehend; you thereby betray your own ignorance.

The Spiritual Age.

Progress is the Common Law of the Universe.

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THE NEW ENGLANDER'S REVIEW.

The writer of the article on "The Literature of Spiritualism," in the New Englander, (which was finished in our columns last week,) doubtless intended to be scrupulously fair in his presentation of the subject. But it were quite too much to expect that a clergyman,* whose sympathies and interests are strongly identified with the dominant church, should fully apprehend and impartially present the claims of a movement which he honestly regards as hostile to that church, as well as destructive to true Religion and to the best interests of Humanity. That he has not done this, in several particulars, is quite evident, and the more prominent of these we wish to point out, in the earnest hope that a mind possessing so marked a degree of candor and conscientiousness will yet acknowledge the *whole* truth, and recognize its momentous bearings.

The first important error which we will mention is this:

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

Is this true? On the contrary, does not every well-informed person know that intelligences claiming to be "God"—in each of the three persons of the popular trinity, too, as Father, Son, and Holy Spirit—have often communicated in these days?—and that no inconsiderable portion of the "literature of Spiritualism" consists of communications purporting to come, either directly or by special commission, from Jehovah himself? It seems scarcely credible that our reviewer could have overlooked so patent a fact. To begin with Swedenborg,—who was a Spiritualist in everything distinctively implied by that term, and whose writings, nearly equalling in extent the whole amount published since the "Rochester Knockings" began, should be classed among the literature of Spiritualism,—this seer, while he conversed much and often with disembodied men, claimed to receive [illegible] of spirit or angel. So in the more modern movement—Mr. Scott, the prophet of the New Jerusalem at Mountain Cove, and the originator of the first periodical devoted to spiritual literature, was on most intimate terms with what claimed to be the Almighty. He had a 'thus saith the Lord,' for almost everything said and done. Mr. Harris, whilom associated with him, but now prophesying on his own responsibility to the New Jerusalem in New York, and publishing a Monthly Magazine, with occasional volumes of revelations, claims to be inspired and directed from no less exalted a source. Besides these, we have numerous lesser prophets and seers who come to the present generation "in the name of the Lord." There is Arnold, of Poughkeepsic, through whose hand Jesus Christ (?), the only mediator and Lord of all things, has written a ponderous volume or two of "authoritative utterances." There is "the Medium D.," who vaticinates "spiritually in the sphere of Columbus, Ohio," from whose "hand" we have had several "Raps" in the Lord's name. And there are others scattered over the country—each of them, we believe, claiming to be the sole channel of Divine intercourse with this mundane sphere—who occasionally favor us, personally, with manuscript messages, written, as alleged, sometimes by the very finger of Deity, and sometimes by his specially commissioned angels; and more than once have we been visited with threatenings of Divine displeasure because we have not published the said messages to the world as commanded! There is, too—to go outside of what belongs distinctively to Spiritualism—the "Sacred Roll" of the Shaker Societies, not to mention the Book of Mormon, and various other productions of modern times *claiming* a source equal to that which dictated the statutes of Moses or the revelations of Isaiah.

Now these facts, so strangely overlooked by our clerical reviewer, have, to our apprehension, a very important significance. Most completely do they negative the inference which he evidently would have us draw in favor of the exclusive authority of Bible revelations. They show conclusively that, as intelligent, rational men and women, we must *go behind the claim* of any modern medium, prophet, seer, spirit, angel or book, which speaks in the name of the Lord. The common experience has been that those who make the loudest pretensions in this line are the least worthy of respect. We are therefore compelled to seek more reliable credentials of a Divine revelation than can be furnished by any such claim, even when supported by "great signs and wonders"† wrought by spiritual power. And if we do this as regards the modern, why not also with respect to the mediums, prophets, seers, angels and Gods who had to do with the contents of the Bible? Our reviewer himself has insisted that "no lame exception" should be shown in favor of ancient revelations or miracles. The necessity of discrimination, then, in regard to *all* professedly divine revelations is thrown upon ourselves, and no thinking man or woman can escape it. Those who think to do so, by retreating behind "the church," or "the fathers," or a mere blind educational reverence for the book, are like the silly ostrich which hides its head under a bush, but leaves its whole body exposed to the shots of the archers. The test of divine origin and authority can be found only in the *intrinsic quality* of the revelation itself; and the final standard to which it must be brought is to be found in the reason and judgment of the individual.

* The author of the article is Rev. C. S. Lyman, (Orthodox Congregationalist) of New Haven.

† See Matt. xxiv. 24.

If the reason and judgment of our reviewer satisfy *him* that the Bible as a whole, or even such portions of it as are preceded by the formula "thus saith the Lord" or its equivalent, are "from God and God only," as he intimates, we have no fault to find. But what authorizes him to make the assumption for all others, as he so coolly and confidently does? If modern spirits sometimes claim to be what they are not—if Satan has now the power of assuming to be an angel of light, or even God himself—who shall say that ancient seers, prophets and mediums were not sometimes imposed upon? Should a spirit claiming to be "the Lord" in our day command a father to sacrifice his own child, as Abraham was commanded—or in his hot wrath should threaten the annihilation of a whole people, and be persuaded to repent of his threat by the entreaties of a medium more humane than himself—or require his mediums and followers to slaughter thousands upon thousands of men, women and children—or say and do various other things reported of the Jehovah of the Old Testament—we think it would be difficult for even our reviewer to pay a very high regard to such "authority." And why should the distance at which these things occurred lend such "enchantment to the view" as to transform what would now be esteemed revolting fanaticism and atrocity, into acts of superlative piety and godliness?

We must add that among all the diverse "Lords" and "Gods" who have undertaken to reveal themselves in this era of modern inspiration, we have heard of none who have manifested the vengeful and blood-thirsty proclivities of the Hebrew Jehovah. The world evidently progresses.

Another important particular in which our reviewer misconceives Spiritualism is in relation to what he calls its "religion." After admitting the cogency, if not impregnability, of its phenomenal claims, he says:

"The *religion* of Spiritualism is, in our view, its most assailable point."

But what is the religion of Spiritualism? He seems to imagine, like Mr. Cobb, that Spiritualism has a definite creed, and that creed opposed to Christianity. Will he please to define it? We incline to think that should he proceed to assail and demolish what he conceives to be the religious belief of Spiritualists, nine-tenths of them would say that he had merely been contending with a man-of-straw. Modern Spiritualists are of almost all religious—some of them, we are sorry to add, of almost no religion.

Spiritualism—let us repeat what we have so often stated—does not designate any distinct system of religious faith. So far as the term properly applies at all to moral and theological tenets, it designates that which is *refined, internal, essential, spiritual*, in all systems and teachings, as distinguished from that which is gross, external, superficial and formal.—No statement, creed, or confession of faith, has yet been drawn up which receives the common assent of Spiritualists. Each thinker among them is working out a system for himself, as best he can. If any portion of them have vague or erroneous religious notions, it by no means follows that *all* have, or that these notions are any part of Spiritualism. Let these ideas, and those who hold them, be criticised on their own merits; Spiritualism has no responsibility for them.

The recommendation of our reviewer as to what shall be done—namely, that science and philosophy should carefully explore this whole field—is precisely what Spiritualists have already done, and practically [illegible] have for the most part contemptuously turned away from this service, or shown themselves wholly unqualified to perform it, it does not become them to complain if the "common people," the "publicans and sinners" even, have determined to break from their lead, and see, hear and know for themselves.

The concluding paragraph of this review—we are sorry to be obliged to say—displays an ambiguity and inconsistency unworthy of the writer. It shows that the struggle between philosophic candor and priestly dogmatism had not quite ended in his own mind, or that he felt the necessity of saying something to propitiate his more bigoted ecclesiastical associates. "All should investigate," he says, "only as all would be geologists or explorers of the heavens." Indeed! but is it not the privilege and duty of every man and woman in an enlightened community to know enough of both geology and astronomy to save them from the superstitious fears and degrading errors on these subjects which have prevailed among the ignorant? So, also, does it not behoove us all to acquaint ourselves as we may, with the beings and forces of the spiritual realm, which are revealing themselves among us, that we may be saved from superstitious fears on the one hand, and from priestly domination on the other? Does it follow that those who investigate Spiritualism must "go to the peepings and mutterings" for their religious faith? Mr. Lyman does himself gross injustice by such a contemptuous sneer. The facts and laws of spirit intercourse are one thing; religious belief is quite another.

And then, after the frank admission of a "striking resemblance" between the phenomena of modern Spiritualism and those of ancient "divine" inspiration, we are advised to engage in personal inquiries into their nature and significance, "only as we would go to a lazaretto for health"!! Were, then, the ancient schools of the prophets, and the pentecostal gatherings of the early Christians, where the spirit came upon them with its wonderful gifts—were these mere moral or spiritual *pest houses*, to be avoided by all sane people? Such, at least, is the fair inference from this ill-considered advice.

Some further points in this remarkable production, especially some of its significant admissions, we had designed to notice; but our limits forbid. Suffice it to say, that as a whole it has afforded us great satisfaction and encouragement. It shows that Spiritualism is surely though gradually producing its due effect, and in the right quarter. Candid and conscientious men, in spite of educational prejudices, feel the force of its evidences. The contest respecting the phenomena and their significance is nearly ended; bigotry and sadduceeism are being put to shame. As the light advances, men will see the error and absurdity of the old theories of divine inspiration, and of slavish obedience to external authority. They will find that of themselves they must judge what is right and what is true; and thus become willing that all others should do the same. Freedom, growth, and a higher spirituality, in all rightly disposed minds, will ensue. A. E. N.

THE TRUTH MAKES ITS WAY.—A resident of Vermont informs us that of ninety churches of various denominations within his knowledge in that State, *seventy* have already been opened more or less frequently for Spiritualist lectures. This is to be accounted for, not in any increased liberality on the part of the creed-worshipers, but it comes from a demand on the part of the people which cannot be resisted.

S. B. BRITTAN'S appointments may be found in another column.

EDITORIAL CORRESPONDENCE.

WARREN, Mass., Sept. 3, 1858.

READERS OF THE AGE:—I had long entertained a desire to visit Milford and the little village of Hopedale (in the aforesaid township), where a number of free spirits—free in the exercise of their faculties and free from the corruptions of the world—have been earnestly laboring to realize a better state of society. That desire has at length been partially realized. On Sunday morning (Aug. 29th) the writer had the pleasure of meeting the Hopedale friends in their own little Chapel, away from the noise and feverish excitement of the great world. It was a glorious morning. The skies were radiant; the fields had all the freshness of early summer; the clear waters sparkled in the sunlight, while the rain of the preceding night had enlivened the flowers as with the renovating power of a new baptism. I found the moral and social atmosphere of Hopedale eminently pure. The people have never confounded a rational freedom with lawless indulgence, nor manifested their independence by that species of vandalism which maintains its "individual sovereignty" at the expense of reason and the common welfare. We feel stronger and more hopeful whenever we meet with people who are neither unduly devoted to the mere pleasures nor the ordinary business of this world, but who entertain intelligent and comprehensive views of the actual duties, the real interests and the ultimate issues of life.

In the region about Milford the careful observer will not fail to discover many indications of the spirit of free thought and Christian charity which ADIN BALLOU—that noble minister of true religion and practical reform—has infused into the minds and hearts of the people. For many years he has walked before them in blameless rectitude, and we trace his footsteps by the scintillations of divine light, the flowers of new hope and spiritual beauty, and the golden fruits of a ripe experience which he has left behind. No man in or about Milford is so universally respected and esteemed by the people of all religious denominations and by the world at large. His distinguished abilities and incorruptible integrity, combined with Christian charity, unimpeachable candor, and a certain dignified condescension and freedom in his intercourse with men in the humblest walks of life, have continually increased the measure of his personal influence and widened the sphere of his public usefulness. His name is now fondly cherished at a thousand firesides, and his words and deeds will live after him, in the memory of the people whom his superior wisdom and virtue have enlightened and exalted.

While in Milford the writer delivered a course of five lectures to very large and intelligent audiences. The first and second discourses were given on Sunday, 29th ult., in the "Old Brick Church," which was filled to its utmost capacity. The interest seemed to extend quite beyond the numerous class who have heretofore identified their names with the general subject. After the delivery of the second lecture, Mr. G., who has been an active but candid opposer of Spiritualism on Biblical grounds,—a gentleman of large influence in his social and business relations,—came forward and kindly proposed to secure the Town Hall, which is one of the most spacious and elegant assembly rooms in the State, affording seats for about twelve hundred persons. Mr. W.—another live man—generously proposed to become responsible for all the expenses incurred by the lecture on Monday night, that the doors might be opened wide to the public. This arrangement drew together numerous inquirers, who listened with fixed attention for an hour and a half. The gentleman referred to, with Mr. Stacy, formerly a Unitarian clergyman, and some of the early and tried friends, at once resolved to make the remaining lectures free to the public. Accordingly, the invitation was universal, and no silver bars obstructed the entrance to the hall. The interest seemed to increase, and the people came in from the neighboring towns, the multitude filling the hall night after night to the close of the course. The public appreciation of the generosity of a few individuals was clearly manifested in the collections, which were sufficient to cover the entire expenses of the course.

Miss Davis, the trance-speaking medium, has been at Hopedale for several weeks, but left for Troy, N. Y., while the writer was at Milford. She is a living illustration of the power of the spirits to rescue the body from wasting disease and the mind from the darkness of ignorance and unbelief. The opening of the Spirit-world in her case occurred while she was prostrate on a sick bed, and during a trance that lasted, if I mistake not, over forty days. She now speaks under Spiritual influence with ease and fluency to the satisfaction of intelligent audiences, while at the same time she is most truly beloved for her sincere devotion to truth and duty, for the purity of her private character, and with the simplicity of her daily life.

We met with some noble friends at Milford who are not unmindful of the necessities of those who labor in the field of Reform, and of whom we shall cherish pleasant memories. Of course there may be persons attached to or identified with every great cause whose zeal only finds expression in *words*, and whose real interest in the most important subject would not suffice to counterbalance a single dime. It is confidently presumed that the persons of this class are not numerous in and about Milford, and if there are any who answer the description, there are also generous spirits ready to "kick the beam," and turn the scale in their favor. I trust I shall not so much as seem to be unmindful of the kindness of many others—both ladies and gentlemen—if I here acknowledge my obligations for personal favors to John G. Gilbert and W. W. Dutcher, whose living faith is not without demonstrative illustrations in the earnest work of their hearts and hands.

I have delivered two lectures in this place to good audiences, and the public interest in the subject is increasing through all this region. Mr. S. Hellyar is the right arm and spinal column of the cause in Warren, and he stands erect, with a smiling countenance, under the weight of moral and financial responsibility that is inseparable from his position. But the carriage is waiting at the door to convey me to Ware Village where I am to speak to-night, and on this account I suspend the function of writing. Hoping that the reader may find something more interesting and instructive in the additional space I might otherwise have occupied, I remain fraternally and in the spirit. S. B. B.

P. S. Mrs. Hatch has recently rented a cottage at Hopedale for her mother, who has just removed to that place. Mr. and Mrs. Currier, of Lowell, are at North Brookfield. I learn that Mrs. C. is held in high estimation as a test and speaking medium in the places she has visited, and, I doubt not, both herself and husband will be sure to make and to leave a very favorable impression in every place they be called to visit.

S. B. B.

LEWIS B. MONROE lectured before the Spiritualists of Portland, Me., on Sunday last.

EQUAL RIGHTS MOVEMENT IN VERMONT.

We have received, with a request to publish, a copy of the following petition, which is now in circulation for signatures in the Green Mountain State. It would seem that the late Free Convention in that State is to be followed up by a vigorous attack upon that stronghold of conservatism, the enforced civil disability of woman.

"IF WE ARE NOT REPRESENTED, WE ARE SLAVES."—*House of Rep., Mass.*, 1764.

A PETITION FOR EQUAL RIGHTS.

To the Hon. Senate and House of Representatives of the State of Vermont:

We, your petitioners, citizens of Vermont, request you to consider the following principles, that were adopted by the people of this country, in their memorable struggle for Independence:

1st. "That taxation and representation are inseparable."

The women of this State pay a large amount of taxes, but there is no legal provision enabling them to represent this tax, by their vote, or by the election of a representative.

Many women pay taxes to support public schools, and have children attending them, but are not allowed any voice in appropriating the money, in the construction of a school-house, or in the selection of a teacher. This is a peculiar hardship, when we consider them the best educators of children, and more interested in their comfort and progress than men are.

2d. "Governments derive their just powers from the consent of the governed."

Women are governed by the laws of the State; but there is no legal provision enabling them to express their opinion of the justice or injustice of the laws, or to give their consent to them; and when we consider that the earnings, person and children of the wife belong to the husband and are under his control, we have a right to believe that they would object to the justice of such laws, because good men do not wish for such legal power and control, and bad men should not have it.

Therefore we respectfully request you to so change the laws that women may have the same legal rights and privileges that men have, and be subject to the same restrictions and disabilities—so that the rich inheritance of a just and equal government that our fathers and mothers of the Revolution sought to establish for themselves and their posterity, may be enjoyed equally by all their children, whether they are men or women.

This petition is accompanied by a letter addressed to reformers, urging their co-operation, and answering some of the common objections against woman's participation in political affairs. The following extracts from the reports of committees to the Legislature of Ohio and Wisconsin, are to the point, and worthy of consideration:

"In our political campaigns, all parties are anxious to secure the co-operation of women. They are urged to attend our political meetings; and even in our mass meetings, when whole acres of men are assembled, they are importunately urged to take a conspicuous part, sometimes as the representatives of the several States, and sometimes as the donors of banners and flags, accompanied with patriotic speeches by the fair donors. And in great moral questions, such as temperance, for example, she often discharges a large amount of the labor of the campaign. But yet when it comes to the crowning act of *voting*, she must stand aside—delicacy forbids—that is too masculine, too public too exposing, though it could be done, in most cases, with as little difficulty and exposure as a letter can be taken out or put in the post-office. But, with all our dainty notions of female proprieties, women are, by common consent, *dragged* into court as witnesses, and subjected to the most scrutinizing and often indelicate examinations and questions.

"It is prejudice, custom, long established usage, and not *reason*, which have demanded the sacrifice of woman's natural rights of self-government; a relic of barbarism, still lingering in all political, and nearly all religious organizations. To declare, therefore, that a voice in the government is the right of all, and then give it only to a part, is to renounce even the appearance of principle."

"Let no one imagine that he can dispose of this question by a contemptuous fling at strong-minded women; for it may be that democracy, box, to restrain and overawe the ruffianism of man."

The letter adds:

This view is supported by the effect of woman's voting in Canada, as described by an eye-witness: "The first woman who came to vote, was a large property-holder in Toronto; *with marked respect* the crowd gave way as she advanced. She spoke her vote, and walked quietly away, sheltered by her womanhood."

And when we remember that our independence was gained by promising laws of EQUALITY and JUSTICE, and that the Constitution of the United States coincided with these promises, so that women are eligible to the offices of President and Vice-President; and that power was retained by the States to fulfil their part; there can be no excuse for State Constitutions and laws remaining in violation of these promises, when the subject is fairly presented to the people and the legislatures: because a refusal to repeal them would be a public declaration, that fraud and deception are better than truth and freedom, and be a disgrace to the voters of a free, enlightened and Christian people.

This letter is signed by Dr. H. S. BROWN, of North Clarendon, and JOHN LANDON and NEWMAN WEEKS, of Rutland.

Suicides and their Cause.

"The late suicide of Mr. Wills Upson, a prosperous merchant of Waterbury, Conn., was caused by Spiritualism."

So says a paragraph now going the rounds. But a gentleman well acquainted with Mr. Upson informs us that the real cause was depression of mind consequent upon the destruction by fire of a manufactory—that of Brown & Brothers, in which Mr. U. was a large shareholder and manager. The loss of property occasioned by this calamity, together with his sympathies in behalf of a large number of operatives thrown out of employment, are believed to have so wrought upon his sensitive nature as to lead to the fatal result. This, at least, is far more probable than that it was caused by Spiritualism.—For, in the first place, there is nothing in this belief to lead one to suicide; and secondly, if there were, why should not Mr. Upson have been led to the deed before—he having been a Spiritualist for several years?

But to what shall we attribute the following case of self-mutilation, which is but a single remove from suicide?—

"Mrs. Chadwick, wife of Mr. George Chadwick of Peekskill Hollow, Putnam County, N. Y., cut off her hand between the wrist and elbow, while laboring under religious excitement. She had recently been frequently heard to say: "If thine hand offend thee, cut it off." The wound is a terrible one, and her recovery is doubtful."—*Exch.*

Will our sectarian friends be satisfied to have this melancholy event charged upon the Bible or Christianity? And yet with how much better reason could this be done, than can be given for attributing many cases which have occurred to Spiritualism.

EXTRAORDINARY.—A writer in the *Christian Repository* with an astonishing rashness of generosity, offers to pay $100, to any medium "who will cross Lake Champlain at Burlington, in open day, without any visible human agency." A certain Nazarene that we read of performed a feat of this character gratis. What a pity he were not alive to-day to avail himself of such extraordinary inducements as the above. If a few more dimes were added, we doubt not our liberal gentleman could accomplish what a predecessor of his failed in, and induce some medium to precipitate himself from the pinnacle of a temple.

FELLOWSHIP WITHDRAWN.—At the Universalist Convention held week before last at Bethel, Vt., fellowship was withdrawn from Rev. Gibson Smith of South Shaftsbury, Vt., now of Camden, Me.

FREE SPEECH—FREE CONVENTIONS.

BROTHER NEWTON:—Would it not be best, at the next "Free Convention," to discuss first what constitutes "*Free* Speech?" Is there freedom, unless *each person* in attendance has *opportunity*, and an *equitable* part of the *whole* time set apart for the Convention? Should a *partial* elevated platform, for *select* speakers, be reared and sustained in a *Free* Convention; or a *Business Committee* be appointed to *select* persons and *subjects* for a thousand free souls to think and talk upon?

I see by the last AGE that "speakers have been engaged" for the *Free* Convention at Utica. I would like to know what portion of time will belong to those ten speakers "engaged," if the Convention is to be *free* for *all*; also who "engaged" those speakers; where such authority is to be found.

To me, there is no freedom in a *partial* business committee, selected speakers, and an elevated platform.

Great modest souls will never be heard from in such "*Free* Conventions." NATH'L RANDALL.

ST. JOHNSBURY, Vt.

As to the "speakers engaged" for the Utica Convention, we understand the facts to be these: Persons designing to be present and to speak on the occasion, were requested to indicate such intention on signing the call. Those who have done this are considered "engaged" on *their own* authority. Others have the same authority, doubtless, to engage themselves, if they choose. The object in securing and announcing speakers beforehand, we presume, is to assure hearers that something will be said worth going to hear.

The term "free," as applied to a convention, seems to be understood in different senses by different persons. We certainly should not recommend the calling of public assemblages, in which every attendant is to feel "free" at any time to "blow off steam" on any topic, regardless of order or decorum. Freedom, in a convention, is of no value, without some sort of order. Two or more persons cannot exercise their right of "free speech" at the same time to edification; nor should one take an undue share of the time, or talk on irrelevant subjects. If individuals lack sufficient sense of propriety to observe proper order of their own accord, there should be some mentor to aid them by expressing the general sense of the assembly.

Hearers have rights as well as speakers; and the former generally constitute by far the larger part of such assemblies. They have the right to determine whether they will listen to one who interests and instructs them, or be bored by some impracticable hobby-rider; and they may protect themselves against the latter by means of a business committee and selected speakers, if they choose—such committee, of course, being responsible to its constituents for a proper discharge of its duties.

In a popular gathering, *all* cannot be speakers, at least without prolonging sessions equal to those of Congress, where both talkers and listeners can vote themselves pay at the rate of "eight dollars a day" all round—and if speakers who are "selected" by any fair method are allowed to express their thoughts without restraint on the topic in hand, it may properly be called a free convention. A. E. N.

A PRACTICAL SUGGESTION.

"The great evil in our agriculture is, that we attempt too much with too little means. We spread over too much ground, and the consequence is, no field is cultivated as it ought to be. Nature is a bountiful mother, but if neglected, she withholds her gifts. If we scatter our manure and our labor for her crops, she will increase them; but if we withhold what is needed, we may dig in vain. We believe that if our farmers would bestow the manure and labor upon thirty acres [illegible] every day, or sixty, they would harvest heavier crops, and

So says one of our journals devoted to agriculture, and we incline to think it is pretty near the truth. It has been the almost universal admission of intelligent farmers with whom we have conversed on the subject,—and our inquiries relative to it commenced many years ago,—that most of them would be really *better off to give away one half of their lands*, and expend the same amount of labor, etc., on the more thorough culture of the remaining half. If this be true—if it be even an approximation to truth—is not the present state of things a very reprehensible one? Are not these landholders playing the dog-in-the-manger towards the balance of Humanity? There are thousands of landless families seeking a precarious subsistence in our cities, unable to buy farms at the common rates, and equally unable to remove to the far west, where lands are cheaper, who, we think, would gladly accept of, and support themselves from, these surplus tracts, could they be allowed to do so.

Many are of opinion,—and there is certainly some shadow of reason for the idea—that individuals have no right to claim exclusive and entire ownership of any portion of God's earth, any more than of the air or sunlight. Be that as it may, what possible justice or propriety can there be in holding in one's grasp a portion which not only is of no real value, but a means of impoverishment, to the holder; and which might yet be a priceless boon to some less favored brother in the great family?

Our suggestion, therefore, is, that those farmers and landholders who see the fact to be as above stated, should set off such portions of their landed estates as they cannot cultivate to advantage, or as their own reasonable wants do not require, and give up these for the benefit of landless humanity. Such dedicated lands might be taken in trust by either town, county or state commissioners, specially appointed, or by voluntary associations of responsible persons organized for the purpose, who should properly apportion the same to worthy applicants who would enter upon immediate occupation. Such commissioners, or associations, could also take measures to aid temporarily those who might require it, in the erection of the necessary buildings, and the procurement of agricultural implements requisite to make a beginning.

Without doubt the soil of New England even, sterile as it is, could support double or treble its present population, under an improved system of agriculture. The commissioners or associations we have suggested might, in connection with this matter, do much to awaken interest in improved methods of culture, and to diffuse information respecting them.

Among the numerous schemes of Reform now agitated, is not this suggestion worthy of serious attention? Who will move in it, by setting a practical example of surrendering to Humanity that which is of no use to themselves? A. E. N.

Spiritualism in Earthly Misfortunes.

We are permitted to make the following extract from a private letter written by J. S. RYMER, Esq., a distinguished barrister of London, Eng., to Mrs. S. J. Newton:

"Since I had the pleasure of your company at Ealing, the world's sun has become dark and murky—obscured. It does not shine as then. And yet the spiritual sun shines more brightly. I am well and happy; and with the many spirit-blessings that are mine, I do not grieve for the loss of temporals. My gain indeed has been great, and I am thankful to my Maker for his goodness in having vouchsafed to me such manifestations as converted me from infidelity, from a profaner of the Bible, to a belief in God, and to a love of his word; and produced in me a heartfelt desire to do His will on earth as it is done in heaven.—Spiritualism converted me to a firm belief in Immortality."

Correspondence.

The Healing Power.—More Facts.

ELKHART, Ind., August 17th, 1858.

EDITOR SPIRITUAL AGE:—Was the gift of healing ever properly one of the *Spiritual* gifts? if so, cannot those who now impart vital magnetism to the sick and thereby restore them to health lay claim to Spiritual favors? I have frequently seen the sick restored by the "laying on of hands;" but was not aware that I possessed any such power or gift until some time last Spring, when my little daughter, about four years of age, was taken "sick with a fever," and while the fever was at its height, I placed my hands on her breast, (not however at the time with the expectation of benefitting her;) my hand immediately became partially paralysed—in a few moments the child got into a thorough perspiration, and in about twenty minutes she woke up and went to her play and has been well ever since. The above case I relate as the first in my experience, and may serve as a prelude to the following:

Last Saturday night, Aug. 14th, I was called from my bed and informed that my sister's child was dying, (it having been sick with flux some four days.) I got up and dressed myself and went to my sister's residence, a distance of about twenty rods, where I found the family in tears, mourning as a father and mother only can mourn at the loss of their child. Their boy had ceased to breathe—no appearance of life was in any way visible, but the fond mother was yet holding in her arms the apparently lifeless form of her darling, who had just reached an age to prattle and talk.

I took the child out of her arms and laid it on the sofa, and was about to start to bring in some of the neighbors to lay it out, when from some cause, I know not what, I was induced to lay my hands on the child, and found that in the region of the heart it was yet warm. I was then impressed to lay my other hand on his head, which was as cold as marble. After having my hands in this position for about five minutes, to the utter astonishment of all present the child drew a long and convulsive breath; in about a quarter of a minute it breathed again and more naturally; in about five minutes more his breath became entirely regular: the pulse returned, and "he that was dead was alive again." In twenty minutes after I placed my hands on him he awoke and cried. It is believed that the child had sunk away in a congestive chill. I am convinced that he never would have breathed again, if "virtue" had not been imparted to the child from a source independent of himself.

When my hand was on the child, my whole body was exercised; every nerve seemed to be drawn to its utmost tension, and sometimes I was almost lifted out of my chair.

I have simply given *facts*; let the scientific and religious explain them.

Truly yours, M. F. SHUEY.

P. S. August 18th.—Sister's little boy is well and at play this morning. M. F. S.

Boston and Vicinity.

Second Spiritualists' Grand Mass Picnic for 1858,

AT ISLAND GROVE, ABINGTON, ON WEDNESDAY, Sept. 15th.

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

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

Music by Hall's Concert and Quadrille Band. Tickets 50 cents each for adults, and 25 for children, may be obtained at the depot on the morning of the excursion; also at all the way stations between Boston and South Braintree, at half the regular fare on regular trains, which leave Boston at 8 30, A. M.

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

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

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

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

N. B. Should the weather be stormy, the excursion will be postponed until Friday, 17th inst.

THE PICNIC AT READING.—A more delightful day could not have been chosen for the purpose than was enjoyed by the picnic-ers at Reading on Wednesday of last week. The Spiritualists from Lowell, Lawrence, Haverhill, Woburn, Manchester, N. H., and all the neighboring region were present in strong force, while Boston was represented by a delegation of about one hundred. Nearly one thousand persons were present. The grounds selected were extensive, beautifully diversified, and well fitted for the purpose. A due time having been allotted to terpsichorean and gymnastic exercises, a large audience collected about the speakers' stand, and Mr. BENJ. BLOOD, Jr., of Lowell, was called upon to preside. Mr. J. C. CLUER, the venerable Scotchman, made the first speech, which was of course humorous, sarcastic, pathetic, and unreportable. Dr. LYON followed, with a pretty severe and extended criticism upon the popular theology.

After the refreshment hour, quite a number of speakers, most of them entranced, occupied the platform. Among these were Mr. Currier, of Lawrence, Mr. Greenleaf, of Haverhill, Miss Heuston, of Manchester, N. H., and Mr. Robinson, of Charlestown, who was speaking when we were obliged to leave. The occasion was apparently one of great satisfaction to all who participated.

THE FOUNTAIN HOUSE CHANGES HANDS.—We learn that Dr. GARDNER, who has so long and ably conducted this Hotel as a home for Spiritualists, successfully sustaining himself against a most unscrupulous and virulent opposition—has disposed of his interest to Mr. E. V. WILSON, late of Toronto, Canada. Mr. Wilson is an experienced hotel keeper, as well as an intelligent and earnest Spiritualist, and we doubt not that under his management the house will continue to be a favorite resort for travellers and others interested in the progressive movements of the day.

Dr. G. we understand, intends ere long to visit Europe, in company with two or three prominent mediums, for the purpose of awakening public attention to the investigation of Spiritualism—a work for which he possesses eminent qualifications. For the present, however, he may be found at the house as heretofore.

SECOND GROVE MEETING AT ABINGTON.—Above will be found in detail the arrangements for another grand gathering on the 15th. It is expected that, should the weather prove propitious, this will be even larger than the former. We learn that Mr. Wilson, late of Canada, now of the Fountain House in this city,—who so interested the immense crowd on the former occasion, with his thrilling narratives of spirit-intervention, intends to be present and give a history of certain remarkable prophecies and coincidences which have culminated in his recent removal to Boston.

MELODEON MEETINGS.—Spiritualist meetings will be resumed at the Melodeon, Boston, on Sunday next. Mrs. A. M. HENDERSON will occupy the platform. We are requested to say that the free tickets issued last season will not be received for the coming course of meetings. Those, however, who are unable to pay the usual admission fee, will be furnished with passes as heretofore, on application to Dr. Gardner.

MR. GODDARD'S LECTURES.—Rev. D. F. GODDARD, having returned from his summer vacation, has resumed his discourses at the Spiritualists' Reading Room, 14 Bromfield street, on Sunday afternoons; also at Guild Hall, Chelsea, on Sunday mornings.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Sept. 3d.

Dr. GRAY submitted the following question: "Is there an adult human being in the human universe in whom good is not the majority of his nature?"

Dr GRAY said: This question had been suggested to him by a pleasant little incident of the day. A friend of his—a lady—had just returned from Europe, where she had been travelling for her health. She is neither young nor handsome, nor rich, but on the contrary sick and infirm. She travelled in Italy, from Rome to Naples, etc., in a private carriage, and everywhere found friends. Everybody, she says, was good to her, and gave place to her. From Naples to New York it was a common ovation of human kindness. On one occasion an old monk spread out his bundles and traps to make a place for her to lie down; and attention and consideration met her in quarters the least expected. The speaker was clearly of the opinion, notwithstanding the appearance which the surface of society presents, that there is a predominance of good in the race, and in the individuals who go to make it up.

Dr. ORTON said: He agreed with Dr. Gray. He believed there was no human being in whom there was not, in reality, a preponderance of good. But in taking this position it was necessary to accompany it with some explanations, in order not to mislead others, or deceive ourselves. It did not follow, because men have in their inner natures a preponderance of good, that their external actions are all that they should be, or that there is no danger or lasting detriment attending a disorderly development and life. On the contrary, as we see it here, so will it be hereafter; for the laws of one plane are the laws of all. Here a man is free to pursue low or vicious courses of life, as long as he will; and when he chooses he can commence the work of reform, correct his inverted development, and gradually bring disorder into order. If this important work is adjourned until he enters the spirit-world, it will, nevertheless, still have to be done. He may defer it there, as here, for a time indefinite and terrible to contemplate; but the speaker believed that, ultimately, the good within would be brought out, and the inner and the outer come into harmony.

Dr. GOULD: He with the rest of the world had been educated to believe that none of us are good—that we are all prone to sin as sparks are to fly upward. Probably the truth as to this question is to be found between the two extremes. Spirits have assured him that they were not in heaven, and never had been—that the place of their abode was dark and bad—and that their hopes of getting out of it were small. Some of these were clearly malicious; but he had never come across one so malicious but that kind treatment would subdue him. He hoped that good formed the preponderance in men, still it was obvious that there is evil enough in life to call out all our energies in getting rid of it.

Mr. DUNN: Unless a man is born again he cannot enter the Kingdom of God. He would not affirm moral goodness of the affection a cow has for her calf, or of any act except where the will passes upon it. Sexual affection is perhaps the strongest love we have, but that is not good—it is simply instinct. All hatred is evil. If we came directly from the hand of God, we should be good; but, unfortunately, we do not. We come through our fathers and mothers, and partake of their natures. The law is illustrated in the transmission of physical disease. If the parent have diseased lungs, the child will have the same tendency. There is no difference in the simple act of murdering a man and splitting a board, only in the motive. He believed that moral evil predominates over moral good.

Dr. GRAY: His question included in its scope involuntary as well as voluntary good. Christ attached importance to the common kindly acts of everyday life, even to the giving of a cup of cold water. If God is working in us to induce those acts, without the agency of our wills, it does not alter the case. He did not believe that God made the world six thousand years ago, placed it under the operation of laws, and then let it take care of itself. Swedenborg has demonstrated that continual sustaining is continual creation; and he believed that we had all been re-created since coming into that room.

Mr. DUNN: Look round the world and you will hardly find a happy human being. Men die of diseases inherited from their parents. Some are insane, and we do not predicate either good or evil of their acts. All power comes from God, but not directly. When one commits crime, he simply avails himself of the laws and agencies with which God has surrounded him for better purposes.

Dr. GRAY: If the question were, "Is there a majority of good acting on the earth plane?" he would answer no.

Dr. HALLOCK: All our institutions for reclaiming men are founded on the supposition of his moral depravity. If it shall prove that this basis is wrong, then the treatment is wrong; and all our expensive machinery of prisons—State and city—are vain. It is certain that all classes of society are dissatisfied with present results. It is the popular idea that evil comes from a perverted will, and that men could do better if they would. If this be so, they ought to be punished, and the present system is right. Hell is founded on this idea. But let us reverse all this, and recognize the fact that evil does not consist in a perverted will, but simply in man's ignorance. Then treat the criminal kindly; place him in a condition where his wants may be supplied, and seven out of every ten of them would turn out good citizens.

Dr. GOULD: This is an age of increasing demoralization, and all the future hinges on the question of evil—its cause and cure. We must determine what evil is before we can correct it; but he did not believe that any one in this age held the opinion that we are to blame for the sins of our parents.

Mr. COLES: How can we decide this question except by results? If a garden bears figs and thistles, we must count them up and strike the balance in order to determine the value of the garden. Achilles was invulnerable except in the heel. There was his weak spot, and every man has his, somewhere. So let us take an inventory of men's actions, in order to find out what men are. It will not do to reckon forty cords of wood to an oak, while the oak is still an acorn. Thus tried by their deeds, men are bad. There is evidently a predominance of evil.

Dr. HALLOCK: Do you know any man in whom evil predominates—and if so, who?

Mr. COLES: Yes. John F. Coles.

Dr. HALLOCK: Well, name another

Mr. COLES: He would name Dr. Hallock as the second one, but would not press the point.

Dr. GRAY: If Mr. Coles' rule of external action is sound, the decision must be in the negative. He believed it unsound. He once found a poor creature sick of cholera, with no one to take care of her, and he notified a low, debased woman near by, who insisted on taking charge of her, though he told her it was full of danger. She saved the patient's life, but lost her own. She died the next day. He had never met a human being, who, if touched in the right spot, would not exhibit the divine nature within him; and he believed—though the majority of men's actions were bad—that some single acts of their lives, alone, exhibit the true index to their characters. Take the case of King David. In his actions evil predominated; but what a well of divine love was in him. Take the case of the thief on the cross. It is evident that he was better within than without, for Christ says to him, "This day shalt thou be with me in Paradise." J. R. O.

Note from Mrs. Davis.

NEW YORK, Sept. 6th, 1858.

EDITORS OF THE AGE:—Mr. Davis and myself are about starting for the Utica Convention, and we intend to continue thence our lecturing tour for the Fall and Winter. Our Post Office address, during the coming six weeks, will be "Utica, N. Y., care of Lyman & Curtiss."

Thereafter we will keep your readers advised of the chances and changes incident to our journey in the reform field.

Yours Fraternally, MARY F. DAVIS.

MR. MUNSON'S CIRCLES.—Friends in New York, and visitors in this city, will learn from Mr. Munson's card elsewhere, that he is holding circles at his rooms daily for the investigation of Spiritual phenomena, through the instrumentality of some of the best mediums.

BEWARE OF FALSE PROPHETS.—Sarah Gilroy, No. 407 Canal Street, has been put in durance vile for swindling Mrs. Caroline Appleton out of $20 in value, under promise of finding out the whereabouts of a deserting husband, and returning him to the arms of his loving spouse, all of which she failed to do. So Mrs. A. complained of the false prophet, who is likely to be sent to the Penitentiary as a swindler.—*New York Express.*

Compend of Facts.

Spirit-Demonstrations.

We are indebted to our friend G. B. Stebbins, of Rochester, N. Y. (who has just finished a course of lectures in Wellsboro' and vicinity), for the following:

Some twenty years ago a book was written by T. D. Weld, now of New Jersey, entitled "Slavery as it is, or, the Testimony of a Thousand Witnesses"—a collection of facts, well-proven, startling and astounding. It was of great service in awakening attention.

What a book some one could get up now,—say "Spiritual Intercourse as it is, or the Testimony of a Thousand Witnesses." If it were done with judgment and fidelity, it would awaken interest and call forth emotions of glad joy, as did the work of Mr. Weld arouse moral indignation.

Let me give a fact or two that might make part of such a book.

Near Wellsboro, Tioga Co., Pa., in the "northern tier" of counties in the Keystone State, is the farm-house of Mr. Willard. The family are well known, and have high reputation. Mrs. Willard is a woman of sagacity, intelligence and decision,—not a believer in spirit-intercourse, but candid and truthful. She told me at her home, that during two years or more footsteps were often heard by the family and many of the neighbors, as of some person walking in a hall up stairs over the sitting-room. The steps were natural in sound, but heard more plainly than those of an ordinary person, and she had noticed they were somewhat like her own. At last a circle was held at the house one night, and she asked the medium about these steps. The reply was, they were caused by her sister Ruth, who had thus sought to keep attention awake until she could, in some way, make known her wishes. An earnest request was then made that a near relative, still living, with whom Mrs. Willard had some difficulty, might be seen and the trouble ended. In a few days an interview was had, matters satisfactorily adjusted, *and the footsteps were never heard again!* This I had, not only from Mrs. Willard, but from others.

One other.—In the Cowanesque Valley, some twenty miles west of Wellsboro, a few years since, a respectable young woman, who had for some time lived in the family of a farmer, died. A young man in the family was thought to be somewhat attached to her. Some time after, and about eighteen months since, a load of young people—this young man among them—rode up to a farm-house where a medium was stopping, in high glee, to see and hear something strange. Some of them sat around a table with others, and soon a message was written on a slate and pushed across the table to this young man, who was a stranger to the medium. He began to read with jocose feelings, which soon changed to fixed attention, and he rubbed out the writing in great haste, burst into tears, sprang from his seat and rushed to the barn, not coming into the house again.

The company became serious at once. The message, at the request of some one of them, was written again. I was shown a copy at the house. The purport was a message of love and remembrance for the young man, "from one whom he had wronged but who still loved him," and the name of the deceased girl signed to it.

When the party left he joined them; and, although he had himself rubbed out the message, and knew nothing of a second one, he earnestly begged all not to reveal the statements made. This I had also from several persons, but accurately from the owner of the house where it took place—an intelligent farmer. I do not give names, but am ready to do so. Such significant facts need no comment from me.

The Child Bitten by a Cat.—Further Particulars.

A few weeks since, we published a statement in relation to a case of hydrophobia, caused by the bite of a cat, which occurred in Peoria, Ill., and of the relief of the child by medicines prescribed to her by the spirit of her sister. Some additional particulars are contained in the following letter, written by the father of the child to Mr. William Bassett, of Berlin, Mass.

MOUNT HAWLEY, Peoria Co., Ill.,
August 22, 1858.

Mr. Bassett—Sir, your line of the 29th ult. came to hand, but owing to my time being so much occupied, I have not had time to answer before.

I would not now write merely to gratify idle curiosity; but I consider the circumstances connected with the death of my child of such a marvellous nature that I do not hesitate to give to the world its truth. In the first place, then, the child had three of the most horrid fits that were ever witnessed, and as she came out of the third one she exclaimed:—"Oh! mother, sister has come, and will tell me what to take so that I shall have no more fits—let me get off the bed and fix the medicine." She then called for nitric acid, blood root, sweet oil, winter green, rose water, camphor and slippery elm. She mixed the medicine herself, in accordance with her sister's directions, and took it, and, strange to say, she had no more fits. She commenced taking the medicine about 7 o'clock in the evening, and died about three in the morning. She continued to say that her sister was with her up to the moment she died.

One circumstance which is connected, is more strange than all the rest: Soon after taking the first dose of medicine, she said, "Pa, you must pull one of my teeth, for sister says the tooth is poison." I asked her to wait until morning, but the little innocent looked up with tears in her eyes and said, "Oh! Pa, sister says you are afraid I will bite you—but I won't bite nor scratch you, but if you will not pull it out sister says she will put something on it to eat it out." She was then standing upon the floor, with some five or six of the neighbors in the room; she placed her hand by her side and stood motionless for two or three minutes, and one of her teeth dropped upon the floor. She exclaimed, "I told you sister would eat it out." She, not more than five minutes before she died, sat in my lap, put her arms around my neck and kissed me; wanted to lie on the bed with her mother; turned to her and laughed, and died without a struggle or a groan. Were I to write the history of the child's life, it would fill a volume, but I have given you a brief outline of her last hours.

Yours, with respect, HENRY S. WOODARD.

A Test Fact.

Taking up incidentally a copy of *Putnam's Monthly* for January, 1853, we find an article on Modern Spiritualism, from which we copy the subjoined fact, which we do not remember to have seen in any Spiritualist print:

"A few days ago, a Mr. Humes, residing in one of the interior towns of Connecticut, happened to be in Bridgeport, and there called on his friend Dr. Jaques, to whom he casually broached the subject of "spiritual manifestations," avowing his total incredulity with regard to them. Dr. J. replied that, if evidence would convince him, he thought his skepticism might be overcome; and they soon agreed to visit in company a Miss Middlebrook (some twelve or thirteen years old), who is a reputed "medium." On their way, Mr. H. concocted four or five questions which he resolved to ask the invisibles in presence of Miss Middlebrook, saying to Dr. J. that if these questions were answered correctly he would be no longer incredulous. He asked his questions accordingly, and they were all answered to his satisfaction; but now he thought of a few more that he would like to put, which he did with equal success. At length he asked:

"Who are you that answer me?"

"I am your uncle William."

"No you are not," said Mr. H., "*for I never had any uncle William.*"

"Yes, you did," persisted the invisible, "but you never saw and probably never heard of me. I left Connecticut when very young for the interior of New York, and died there a great many years ago."

Mr. Humes persisted that he never had any such uncle, and the interview rather abruptly closed.

Several days thereafter, Dr. Jaques, in the course of an inland ride, came across the father of Mr. Humes, a venerable patriarch of eighty, whom he abruptly accosted thus:

"Mr. Humes, had you ever a brother William?"

"No, sir," was the ready reply.

The doctor turned away rather crest-fallen and was riding off, when the old man recalled him with—

"Stop, doctor! I was mistaken. I *had* a brother William, but he went off West and died several years before I was born, and I haven't thought of him for many years till now. I dont think there is another person alive who knows that I ever had such a brother. What could have put him into *your* head?"

We have this narrative at second-hand, but on testimony whose accuracy and truth we cannot doubt.

Various Items.

HUMBOLDT'S PREDICTION.—The great philosopher Humboldt, it is said, has predicted that his own death will take place in 1859, and he has suggested that a certain publication of his works should be postponed until that time.

A DISHONEST SERVANT.—A lady once took a servant with the finest character for honesty, and only a week afterwards detected her giving three cold potatoes to a little hurdy-gurdy foreigner with white mice!

"RUNNING" CHURCHES.—A man sitting upon the verandah of an up-country inn, hailed "one of the oldest inhabitants," and inquired the denomination of the church upon the opposite side of the road. The reply was: "Wal, she was a Baptist nat'rally, but they don't run her now."

A NAUGHTY CONGREGATION.—Rev. Mr. Loop, of the Episcopal church, at Metamora, Ill., was about commencing a sermon, when a sudden gust of wind blew the document out of the window. Some of the congregation tittered and laughed. The clergyman descended from his desk, went out and recovered his sermon, returned and preached it, and then announced that he would preach no more for that congregation.

LORENZO DOW'S DESCRIPTION OF CALVINISM.—A dissenter from Dow's Arminian doctrines, after listening to his harangue, asked him if he knew what Calvinism was. "Yes," he promptly replied:—

"You can and you can't,
You will and you won't,
You'll be damned if you do,
And you'll be damned if you don't.

That, sir, is Calvinism, something more than rhyme."

MARRIAGE A DISGRACE.—A Roman Catholic Priest of Green Bay, Wisconsin, was recently married. The members of his communion were so incensed by this trampling upon Catholic usage that they promised him a wedding suit of tar and feathers and a ride about town in his own coffin, gratuitously, if he could be found after perpetrating the deed which would bring such disgrace upon the church. To avoid these honors the worthy gentleman and his bride went privately on board a steamer bound for Buffalo, and for the present are out of the reach of these attached friends.

FAITH IN A BABE.—Mrs. L—— had lost her little pet lamb—her only one—of only six summers, by scarletina. Her neighbor's child, not quite so old, went over to spend a Saturday afternoon hour or two; and as she was the dead Lizzie's playmate, Lizzie's playthings were brought out by the bereft mother for her young visitor's amusement; Mrs. L—— dropping frequent tears at the sight of the old familiar sport. When at night, and at home, the little girl was going to bed, she asked her mother to let her for once say her prayers alone in her bed-room instead of at the maternal knee; and she did so. Coming back from her brief devotions, her mother said she should like to know what was the reason of her darling's unusual wish. Artlessly as though a violet could speak, the almost-baby said: "I asked the Lord to give Mrs. L——a little baby like yours, mamma, instead of Lizzie, so she won't cry any more." But the prettiest part of it is, that the first thing on Monday morning, our sweet little petitioner wanted "to run right over to Mrs. L——'s *to see if the baby is come*," as prayed for! How would this do as an illustration of faith?

MORE BEECHER HERESY.—It seems to be the mission of the Beechers generally to stir up the theological world. Rev. Charles Beecher, the youngest of the family, settled over a parish at Georgetown, is accused in the Puritan Recorder of uttering several heresies from his pulpit, one of which is that the sinner may repent and God forgive him in the future life. He is also oppposed to the use of creeds, believing that they tend to suppress inquiry and the consequent intelligent comprehension of the truth, and he inclines to his brother Edward's doctrine of pre-existence.

PERSONAL AND SPECIAL.

S. B. BRITTAN will speak at North Brookfield on Thursday evening of this week; on Sunday next at Willimantie, Ct; Monday, 13th, at the Town House, Milford, Mass.; Tuesday night, 14th, at Upton, and Thursday evening, 16th, at Willimantic, Ct.

Mrs. A. M. HENDERSON will answer calls to speak in the vicinity of Boston on week evenings during the present month. She may be addressed at the Fountain House.

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.

F. L. WADSWORTH's address until the 15th inst., will be Adrian, Mich., at which place he speaks on the 12th. He lectures in Hillsdale on the 8th, 9th, and 10th. He is an authorized agent for the AGE.

Mrs. V. J. BURRELL, trance speaking medium, will answer calls for public speaking upon the Sabbath, or at any time desired. Please address, Randolph, Mass. 36—3m

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.

Mrs. A. L. STREETER, trance-speaker, of Momence, Ill., has recently lectured in several places at the West, with general acceptance. We are informed that her lectures are of a high order intellectually and morally. Those desiring her services may address her husband at Momence.

GEORGE ATKINS, trance-speaking medium, will lecture in Putnam, Conn., the first Sabbath of each month, until further notice. He will also answer calls from other places to speak on the Sabbath or at any other time. Address, Webster, Mass.

J. BRYON LEWIS, an impressive speaker, is now lecturing in Michigan and other parts of the West, with good success, and stands ready to fill calls wherever his services may be demanded. He may be addressed at present at Ypsilanti, Mich., in care of Benjamin More.

There is now an excellent opening for a good speaker in Ypsilanti. If such is a young lady, a steady and comfortable home can be found in the family of Mr. and Mrs. A. Tower.

Obituary Notices.

DEATH OF MRS. BROWN.—The spirit of Mrs. MARY EVELINE HOOPER BROWN, wife of Dr. Ammi Brown bade farewell to her earthly tenement on Friday, Sept. 3d. In the short period of nineteen years, Mrs. Brown has suffered severely from sickness, which has finally separated her soul and body. A question arises,—whether her medium development has not hastened the change? for she was a medium of uncommon power,—so great that spirits to her, at all times, were more real than mortals. She loved spirit-life more than material life; she communed with spirits as easily, in her normal state, as mortals do with mortals. She really longed to lay aside the physical garment of her soul, and be a free spirit. This early development of her spirit, her desire and readiness for the change, we may not doubt acted in some way, yet unknown to us, to hasten her transit from the material to the spirit-life.

We understand that Mrs. Helen Leeds some four weeks since, had a vision, which she related at the time, in which she saw the death of Mrs. Brown, her obsequies, and her bereaved friends mourning her early loss.

BORN INTO THE SPIRIT-WORLD.—Aug. 26, 1858, Deacon WILLIAM T. PIERCE, of Middleboro', Mass., aged 48 years. Brother Pierce for many years has been known as a most devoted Christian, a sincere friend, and a generous-hearted, energetic citizen; and his life, although not a long one, was spent in the fear of God, for the good of his fellow men. In his declining days he rejoiced and praised God for giving him undoubted evidence of the communion of saints and loved ones gone before.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, SEPTEMBER 11, 1858.

LETTERS RECEIVED.—E. T. Dickinson, J. W. Willard, E. W. Twing, G. B. Stebbins, O. H. Wellington, S. D. Grant, H. Blood, H. Elkins, J. W. Kinnaman, J. S. Kimball, R. Smith, C. W. Burgess, F. Weed, H. Rowland, J. Howe, F. L. Wadsworth, S. Buhrer, B. More, R. D. Scarle, J. B. Hastings, L. C. Hough, R. P. Simmons, C. Lufkin, J. M. Sterling, S. Carter, P. C. Simmons, E. Sweedy, D. O. Myers, T. A. Knox, E. P. Gray, L. F. Hodge, J. L. D. Otis, O. B. Verity, S. Whitmore, M. Miller, J. R. Morley, A. M. Britt, D. D. Wait, J. P. Hayden, H. Corwin, C. C. Bigg, S. T. Munson, T. E. Canty, H. P. Fairfield, J. Holly, H. S. Jones, W. Norwood, Jr., H. H. Tator, S. Albro, M. E. Cole, J. Small, M. M. Dean, M. T. Gardner, W. Fahne, W. Green, Jr., J. Merrill, J. Curtis, M. F. Davis, E. W. Knight, A. Pease, S. W. Smith, U. W. Welling, T. Wilson.

Announcements.

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.

Conventions and Grove Meetings.

UTICA, N. Y.—The Philanthropic Convention at Utica, N. Y., is to be held in Mechanic's Hall, on the 10th, 11th, and 12th of September.

KIANTONE, N. Y.—Grove Meeting at Magnetic Springs, Kiantone, Chautauque Co., 17th, 18th and 19th of September. [Arrangements have been made for the accommodation of a large number of visitors at Dr. Wellington's Institute, in Jamestown, and for their conveyance to and from the Springs, at reasonable rates.

WORCESTER, MASS.—Harmonial Colony Convention at Worcester, Mass., 15th and 16th of Sept.

PETERBORO', N. Y.—Free Convention of Reformers at Peterboro', on the 25th and 26th of Sept.

Mrs. J. W. CURRIER, trance-speaker, will answer calls to lecture, in any part of New England. She is a clairvoyant and TEST MEDIUM. Address, until further notice, Lowell, Mass.

MEETINGS IN BOSTON.

Mrs. A. M. HENDERSON will speak at the Melodeon, on Sunday next, at 3 and 7 1-2 o'clock, P. M.

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.

D. F. GODDARD lectures Sunday afternoon at No. 14 Bromfield street, at 3 o'clock. Admission free.

MEDIUMS IN BOSTON.

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

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

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

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

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

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

Miss HODGES, Healing and Trance Medium, respectfully informs her friends and the public that she has removed to No. 19 Berlin street. 29

Miss WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 32 Carver street. Hours, 9 to 12 and 3 to 9. Terms $1 per hour.

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

Mrs. L. B. SMITH, No. 43 Eliot street, a successful Healing Medium, prepares medicines adapted to every case. Also, Writing Medium, and Spirit-Seer. Physiognomical and Phrenological examinations by spirit-impression. Circles, Tuesday and Friday evenings.

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

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

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 13. Hours from 10 to 1, and from 2 to 7. 2—3m

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

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

IN MANCHESTER, N. H.—H. C. COBURN, Healing Medium, 58 Elm St. Will also receive calls to lecture in trance. 37—10*

CIRCLES AT MUNSON'S ROOMS, DAY AND EVENING.

The subscriber has engaged the services of the celebrated Test Medium, Mr. C. H. FOSTER, of Salem, Mass. In place of the large public circles recently held on Tuesday and Thursday evenings, it is thought best to limit the number to about eight persons, at $1 each, as conditions are not apt to be as favorable in large promiscuous circles. The circles will be formed at 7 1-2 P. M. on the above evenings. For the day and evening circles for private investigation, besides Mr. Foster, other mediums of varied gifts are employed. Mediums will be in attendance from 9 A M to 1 P M and from 2 to 6 P M; also, on Monday, Wednesday, Friday and Saturday evenings, from 7 1-2 to 10. 37tf S. T. MUNSON, 5 Great Jones St., New York.

HEALING INSTITUTE.

Dr. R. W. LOUGEE, Healing Medium, has taken the house No. 23 Eliot street, for the benefit of the afflicted. In addition, he has procured the services of Dr. BROWN and wife, of Plymouth, celebrated as clairvoyants and trance mediums, who will make examinations of disease, satisfactory, or no pay will be demanded. Trance communications will be given, if desired. All medicines that are prescribed will be put up at the Institute.

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Entertaining and Instructive.

For the Spiritual Age.

FAIRY LORE—No. 2.

BY EMMA HARDINGE.

THE COUNCIL OF NIGHT.

The little harebell with its tiny peal of summons had ceased; fairies, old and young, tall and short, varying from one inch to three feet high, were all assembled, at the solemn call of King Reform and Queen Progress. The outer world was sleeping; unresting spirits—such as were too happy or too wretched to slumber in the shadowy arms of night—alone flitted in thought through the dark halls of space, or roamed in aspiration through the starry courts of heaven.

I was neither happy nor wretched, yet supremely did I love the mystic stillness of the moonlit hour. The dim echoes of the world's wild clash come faintly on the ear at midnight, like the memory of distant bells. Their harsh, strong peal would rend the sense like painful dissonance in too close proximity; but, borne by the lengthening hours through the wastes of time, they come sweetly softened into the lull of pleasant memories, from daylight to darkness. Then the kingdom of the invisible, the deep mystery of life, the strong unseen, comes out like the stars,—worlds of power revealed by the darkness, and absolutely concealed by the garish light of day. The existence of other worlds, like fairies and stars, is only a revelation of darkness, while sorrow and death are the midnight vaults upon which blessings and immortality are mapped out like stars. The phosphorescent bodies of the green-robed fairies then, alone made visible in the gloom of night and shining like a star, a grief, or a spirit, from out the blackness, became apparent to such vagrant strollers as myself, while the deep stillness suffered their silver-toned whispers to beat the air, and bring to my listening ear revelations of fairy policy.

Now the council to which, on a certain midsummer eve, I was thus an unobserved auditor, was conducted on this wise: The assembly was held according to the strict rule of fairy conventions, in a beautiful green dell, where a multitude of bell-shaped wild flowers formed a convenient harbor in case of foul weather. A large green patch of open sward had already been marked out with that mysterious symbol of eternity which intuition, unskilled in the angular geometry of religion, always conceives of as the deific emblem, namely, a circle; and here the little magicians of Nature proceeded to enact their *unholy*, because unsanctified, because unbaptised, unsprinkled, unanointed, *unparsonized*, and therefore *unholy* rites. First in the very glee of their jolly little hearts (delighted to live, grateful for the boon of life, and stupidly ignorant how to testify their gratitude except by cheerfulness), they danced a tripping measure to the clang of harebells, trumpet-lilies, and the snapping of lady-finger castanets. Then they sang—oh wicked little Pantheists!—"Glory to God," they called it, but pious men would have pronounced it to be invocations to the bright stars—praises of the kind shining Lady Moon, enraptured laudations of the sparkling waterfalls, and tender love songs to the flowers and butterflies. Poor ignorant fays! They thought these pretty things were all brothers and sisters, the work of one dear Father's hand,—a large parti-colored family, each launched into life in a little boat of its own, but sailing on the same broad ocean of existence, and bound for the same port of immortality, steered by the same pilot, *Progress*, and governed by the same Almighty Master, whose seal was found on rock, river, bird, beast, fairy and mortal.

And so they praised the Father in sweet communion with his works, and then the unsanctified little gluttons set to work to make a feast. *They* called it "The Lord's Supper;" first, because they believed it the Lord's gift; secondly, because they conceived they partook of the Divine nature in the works of the Divine hand; thirdly, because they thought it very good religion to enjoy the meal their beautiful Master had spread for them; and lastly, because they, the narrow-minded philosophers, imbibed the vulgar, anti-saintly notion that a well-balanced spirit must have a well-supplied body to lodge in, and that a hungry body was but a poor apology for a well-fed soul.

"Eat, my fays!" cried King Reform; "practice, not preaching, is our motto. A starving fairy is always a poor moralist, and if money be the root of all evil with mortals, want is the parent of all crime with fairies,"—a sentiment so heterodox that it was fortunate the tractarian societies were all asleep in their warm beds, otherwise they would have felt themselves bound to order ten thousand more bibles to feed the souls of starving operatives with on the spot, and clothed ten thousand more naked, houseless wretches with small pamphlets entitled, "Groans from the Bottomless Pit," or "God's mercy manifest in eternal torment," before they had sat down to their own luxurious breakfasts. As it was, however, the impious sentiment fell as flat on the ears of mortality as the parable of the good Samaritan, and merely found a faint echo in spirit-land where Queen Progress had some very near relatives. In fact, many of "*the spirits*" attended these meetings, and this may account for the confusion which sometimes arises concerning the *real* personages who figure in the worlds of supernaturalism.

All minds being at length composed by the due observance of the useful and temperate laws of natural existence, namely, the merry dance, the cheerful song, the generous feast, the fairies proceeded to open the business of the meeting as follows:

An old fairy, whose wrinkled face and spectacled nose gave token of an unusually lengthened pilgrimage, arose, and at once the whole band, with that foolish and superstitious reverence for age which once distinguished the patriarchs, but which young 19th century has so judiciously ignored as old fogyism, became silent, and bent a respectful ear to what the ancient of days had to say.

"Weary and long have been the years of my pilgrimage," began the old fay, "and still I shall have to go down to the valley of nothingness with the aim of my existence broken and lost. It is well known to every intelligent sprite amongst us, that the object of our creation is to attain to immortality; that there is no possibility of attaining anything like happiness in our little lives, without the hope of this prolonged existence; that storms and tempests, and hunger and pain, war and strife, and a thousand little hardships which afflict a mere rudimental and transitory state of being, render such a bubble of existence an utter failure, without the certainty, to say nothing of the hope, of a better life; and that therefore to die, or pass away into annihilation without this glorious boon, is rather to punish than bless us by calling us into existence at all. It is also a well-understood fact in fairy policy, that our worthy rulers, to wit—King Reform and Queen Progress—have been appointed to conduct the fairy world up to that point where they could earn for themselves this most inestimable boon of life eternal;* and therefore that all sprites, fairies, gnomes, or other malicious parties who interfere in any way to prevent its attainment, are guilty of the highest dereliction from the understood rule of right written in every fairy heart, and that the highest aim of fairy policy should be to over-reach and defeat their malice.

"Surely," continued the venerable old fay, "nothing can be a more deplorable spectacle than that which you now look upon and are listening to in my own person. Behold me, fellow fairies! ready in the course of nature to give up a ghost which has been all my life toiling to preserve and adorn its identity. Of what avail is my life to me now, if it must cease to be? Why is my memory made holy with sweet affection for my kind, beautiful by the appreciation of beauty, and radiant by the acquisition of knowledge, if all is to be scattered to the viewless winds, and this aggregation of sweet clinging, thinking, active life, is to be *nothing?* I look with agony upon yonder boundless vault, with its starry eyes and thick strewn pearls of light, if mine eyes shall never again behold them. I would be content to live forever, if I might do no more than gaze on the sailing moon;—she looks so very beautiful that I feel as if she breathed and heaved pulses of silver life. She moves, too, and speaks to our earth, for do we not hear the plants and trees answer her, and grow and die, blossom and sleep, as she bids them; she talks to the ocean, and the rivers come and go at her bidding. I have seen her descend to bathe in the glassy lake and adorn herself with ten thousand glistening gems when she came in solemn pomp to visit the leaping fountain. Besides, I cannot think how I can cease to inhale the perfume of the violet—I love violets so very, very dearly. There is a bank yonder, amidst which I have many acquaintances, and they have all told me, *they shall live again.* Their eyes of blue will close, and their sweet breath will exhale for the last time as *violets*, but the night winds will bear their spirits to Nature's work-shops and remould purer atmosphere out of their ever sweet breath, while flower, leaf and root will be used to make butterflies, and perhaps one day chirp on the waving willow in the form of a dainty blue bird.

"I love, too—oh, I love my kind!" cried the poor sprite, rising in enthusiasm with his subject. "I love my little ones and a sweet sylph that once winged her way with me through the glancing greenwood shade. My bright-eyed fays and lily-loving companion, how dearly do I love thee! I have hidden thee in my coat of green when the pattering hail wounded thy tender form, and climbed through cloud and mist to bring thee down pure mountain dew to bathe thy rosy brows. I have stolen the zephyr's evening balm to fan thy golden heads, and sped o'er tallest cliffs, through briery roads and far-off swamps, to gather marshy lanterns for thy sports.

"Ah me! I would live on eternal years of toil unmurmuring, might I but *live* to pleasure those I love. Immortals, too—I have so striven to aid them, I thought my services might be esteemed when reckoned up as worth the gift of life. I've guarded little children from their birth, presided at their sports, and crowned their brows with lilies when they died. I've whispered danger to belated travellers, and upheld many a foot from falling. I've hung on the assassin's hand, and made it heavy—dashed the cup from many a drunkard's lip, and weighed like lead on the arms of gamblers. When death was near a dwelling, I've striven to tell the tale of warning, and many and many a good prescription I've whispered in the ears of those who would listen to my fairy promptings, but alas, alas! when I came to present my record to the custom-house, which, I was informed, would grant me a passport to the realms of immortality, to my great dismay I found all my store of wealth was pronounced contraband. The affection I had manifested for my own kindred, I was told, was an absolute sin, seeing that I ought to hate father, mother, wife and child, if need be, for the sake of the glorious kingdom; and as I professed myself an aspirant for its honors, my first duty should have been to turn my back on all I loved, because they did not believe as I did.

"As for my services to unbaptized babes, they were merely ministering to the *opposition* kingdom, since all such of due course belonged there until they were duly sprinkled and blessed, after which the ministry of any spirit out of the heavenly custom-house would be of necessity evil, instead of good, while all my little efforts to befriend mortality were either set down to the credit of the government, or another pettifogging system of excise they call coincidences, which has neither a government nor any organization that I could find out, and in my own opinion is merely a custom-house device to cheat poor fairies out of their dues in the name of chance.

"I die, then," continued the disconsolate old sprite, "after a long life, spent, as I deemed, in usefulness, to find it has been all utterly wasted. I have no hope, no certainty that I shall ever live again; and why I ever was born, except in the dark doom of annihilation, to satisfy the cruel pastime of a magician who could not make me happy, would not make me better, I don't know. I wish some intelligent spirit, as the last favor I can ever receive, would kindly tell me why I ever was born."

To this pitiful appeal the dejected fairies all shook their heads sadly. Not one of them had a word to say. In fact, as the poor old fay had suggested, if the end of a moment's brief existence, if the individualization of a moment was to end in the utter annihilation of eternity, or the still more horrible fact of eternal torment, the ignorant little sprites might well be puzzled to know why they were born at all.

At last one of the more inquiring among them ventured to ask if no kind of alternative had been offered by which the dying fairy could exchange his contraband goods into legitimate stuff; to which he replied with some reluctance, that there had been a proposition made, it was true, but the conditions were such as no honest fairy could comply with, and therefore—but ere he could conclude the sentence the eager throng, stimulated almost to a frenzy of joy by the remotest prospect of obtaining the desired boon, broke in with searching inquiries into the "*conditions.*"

Slowly and sadly the old fairy pulled out from one of the pockets of his green paletot a number of little pamphlets of various sizes. They were all inscribed with different titles, such as Baptist, Methodist, Presbyterian, Unitarian, Episcopalian, &c., &c., &c.; all and each claimed that its own particular custom-house was the only true and genuine entrance to the gate of the kingdom, and all and each ended with the same valedictory, "Believe and be saved, or disbelieve and be damned."

"See, now," continued the poor fay, piteously, extending the thousand and one pamphlets to his astonished auditory—"each of these ——"*arians*" claims to be the only true and saving road; and how, in the name of the one God, was I to judge between so many ways of getting at him. The landmarks have all been lost ages ago. The pilots were dead and buried more than a thousand years since, and those who now set up to show the way never either walk or sail in it themselves. They tell me I must believe, and they can't tell me who or what I am to believe in. They tell me of things that happened a thousand or more years ago, and can't refer me to a single witness; and when I inquired if they wouldn't please to refer me to some respectable party now living and able to testify to that they do know, they tell me God never speaks to his children nowadays, and never did, except they were desperately wicked and lived eighteen hundred years ago; that since that time it was blasphemous to talk to or of him except through the regular custom-house (if one could but find out which the regular one was), and that as the officers were all highly paid for doing their duty, so they must know all about it, although they could give no proof of their knowledge.

"Now, although these were hard terms, dear friends, still I thought I would *try* to believe; and as I began to think how *impossible* it was to do so at will, and yet I saw how many passports were granted, it at last occurred to me whether *making believe* would not do as well. Upon strict inquiry, I found this was the case with at least two-thirds of those who passed; but when I discovered that if my wife and little ones would not *make believe* too (and as I felt *sure* they were too honest to do so), that I should be expected to sing and rejoice whilst they were blazing in fire and torments, I indignantly rejected the passport altogether, although it was offered me on these terms by at least threescore of eager excisemen. And so to the pit I must go, my fellow fairies, in darkness, hopelessness, night eternal! My only comfort is, however, that the hell they told me of is so detestable, so blasphemous to the character of the dear Father who made sunlight and stars, flowers, butterflies and fairies; while the heaven is so dismal, impossible and unlifelike, that I question whether annihilation is not after all the happiest lot of the three."

So saying he expired—a slight twinkle of satisfaction lighting up for a brief moment his violet eyes; and whilst certain spirits who, unperceived by the fairies, slyly winking to each other, bore off a dapper little invisible form which ascended directly out of the dead fairy's head and bore a marked resemblance to that venerable person when he was young and handsome, his sorrowing relatives proceeded to inter his shell in the cup of a newly-blown fuschia, and then sternly resumed the business of the meeting in the resolutions which will be submitted to the public on some future occasion.

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* It may be here necessary to inform the unlearned reader that European Fairies are commonly supposed to be mere evanescent emanations from the natural world, endowed with a fleeting and transitory life-principle, but not with immortality. Many beautiful legends are founded upon the efforts of the poor sprites to attain to their much prized desideratum. Baron Fongue, in his spiritual romance of Undine, and several other still more ancient writers, have placed the boon of immortality within the reach of their sprites, on the condition of their union with mortals; hence the strong anxiety on the part of all marine hobgoblins to seduce unwary mortality into their damp habitations, where, by dint either of threats, or, possibly—as in the case of Undine—blandishments, and the profuse display of aquatic jewelry, they might induce them to unite their fate with these otherwise mere bubbles on the ocean of life. I have never heard that these unions are productive of good or happiness to the mortal, however efficacious they were supposed to be in conferring souls on the sprites. Moreover, I believe they are chiefly confined to water spirits, whose negative aqueous natures appear to crave the stimulating property of the human aquæ vitæ. Vampires and gnomes proceed on a far more objectionable mode of prolonging their existence, while the sylphs, fairies and flowery existences of whom I am writing, time out of mind, have been elevated to the rank of immortal beings, simply through the performance of a certain amount of good service rendered to humanity, which thereby elevated them into the dignity of guardian spirits, made them worthy subjects of King Reform, who himself is as old as the world, and useful allies of Queen Progress, who is popularly supposed to be the female St. Peter, who keeps the keys of the Kingdom of Heaven.

PROSPECTUS.

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