The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Practical Reform.

SPEECH OF CHARLES M. PLUMB,

AT THE PHILANTHROPIC CONVENTION, UTICA, SEPT. 10th, 1858.

The present is a most appropriate occasion for an inquiry into the causes of existing evils. Never before has crime seemed so prevalent. In city and country, property is held at more than ordinary hazard, and life itself is in constant peril. At the seat of Government, where the example and influence of law-makers should deter the reckless from deeds of criminal daring, life and property are less safe than in mountain passes infested by banditti. Our prisons are more densely populated, our police justices and criminal judges are more actively employed than ever, and theft, robbery, arson and murder, abound all over the land.

An unusually large number in society are destitute of employment, and poverty, privation and despair are driving multitudes to criminal deeds.

At this time, I repeat, a Convention such as this is most opportune, for a very interesting and no less profitable inquiry is the one here instituted,—namely—whence originates the dissimilarity among men? What causes conspire to make one man a thief, or a drunkard, or a murderer,—and another honest, temperate and peaceful,—the one a man of vice, the other a man of virtue? Occupying, as these two classes do, positions differing more or less widely, where and when does the divergence begin—and by what is it caused?

Various replies to these inquiries have been furnished by the world, many of which are found embodied in the religious systems extant. For eighteen centuries the Christian system has disposed of the question as to the source of evil, sin or crime, by assuming the original total depravity of the race. This idea of the innate wickedness of every natural desire of the soul, has been accepted as an all-sufficient and truthful explanation of the evil in the world; and the plan of redemption through regeneration, as the only true remedy. But this solution fails to satisfy the rational mind, since however much it may be affirmed that all men are totally depraved, we see those we know are not so, and indeed are scarcely willing to admit the application to ourselves. And again, those who claim to have been cleansed from this native impurity by an Almighty power, fail to demonstrate the superiority of their moral standing, and often seem to require several successive births to make them equal in our estimation to the natural elevation of others.

One all-sufficient ground for the rejection of the Christian theory of the source of evil is, the reflection it casts upon the wisdom and goodness of the great creating Cause. We cannot believe that the Infinite God would give existence, and with it the curse of an evil nature,—but must rather look upon whatever manifestations of opposition to the right and good humanity may exhibit, as indications of an unprogressed stage of development—a condition of childhood, out of which, through the law of progress, all will ultimately be brought. I have not yet rejected the old tradition that man was created in God's image, and I fancy there is a closer resemblance to-day than in the infancy of the race. True, too often the divine likeness is nearly obliterated in the formation or education of the child, but the bright similitude within can never be lost. The spark may be dimmed, but never goes out.

Who can wonder at the undeveloped condition of humanity, or at the multiplicity of errors into which man falls, when this central fundamental idea is so erroneous. We have been taught that the human heart is "deceitful above all things and desperately wicked;" and prayers to a remote but supposed inexhaustible fountain of good have been repeated for us, that we might receive thence a supply to overbalance and neutralize the fatal mass of iniquity within. We have looked *within* for the source of evil, when it lies *outside*, and the soul's normal effort is to overcome it, just as the child strives to walk, and run, and climb.

Not only have all systems of restraint and punishment, but of education also, been based upon this notion, that a full tide of evil continually wells up within every human heart, the springs of which must be *cauterized* by the application of the burning truths of a wrathful God. The devil, whom theologians have whipped over humanity's shoulders—being a creature of fancy, a myth, has suffered nothing from the fierce assaults of Christian castigators, while *man* has been grievously scarred and wounded in the conflict. Humanity traduced and defamed—bereft of all title to happiness, all hope of reward,—promised only evil and misery for all eternity,—humanity wronged, outraged, crushed and bleeding, cries aloud for justice! Shall we not heed the cry? Let us direct our efforts to the removal of the wrong conditions which pervert and weaken man's native capacity for goodness, and effectually prevent, for a time, his growth and development. Only remove all obstacles to its full and free manifestation, and mankind will inevitably show that the element of goodness *lives* though it slumbers within them. It is not a caged fiend, but a sleeping enfeebled angel that dwells in the human soul. Touch the right chord, appeal to the right nature, and you receive the desired response.

But every capacity for good is subject to abuse; the faculties that rightly directed make man noble and God-like, can be perverted and misdirected, greatly to his loss and injury. Possessing a nature keenly sensitive to outward influences, the circumstances of man's life exercise a potent power in moulding his character.

Nor do these forming influences begin with conscious existence; we must know the condition of the body and mind of the parents, to trace the first causes of misdirection in the child. The source of sin, evil or crime in the world, dates back to the conception and birth of each individual, and springs directly and legitimately from false education—incorrect ideas of human accountability and capacity.

The wrong education of one generation paves the way for the bad organization of the next, by leading to a disregard of proper conditions for their most perfect development.

Upon the threshold of existence the child is met by a religious system that condemns him unheard, for the evil of a nature given him, without the privilege, on his part, of exercising the least choice or preference concerning it. He feels instinctively the injustice of such sweeping condemnation, and soon learns to imitate a Deity so profoundly unmindful of the happiness of his creatures, by himself disregarding the rights and necessities of others.

If God creates nine-tenths of humanity for endless misery, we may not wonder at parents making a large portion of their offspring miserable by unhealthy organizations and criminal tendencies. If the Divinity we worship massacres whole races of men for trivial acts, we need not marvel at his worshippers destroying their families by their own excesses.

The evils of a false theology are most palpably seen in the popular idea of the necessity of regeneration. According to the Christian faith, the first birth counts nothing but damnation, and invariably counts that. No amount of growth from the first birth can fit one for the joys of heaven. A second alone can do this. What need of careful effort then in the first work, if it has to be gone over with again? What mechanic would properly attend to the construction of a piece of mechanism, if he knew that another and more expert artisan were to fashion it after him? In order to insure perfection in any work, or to approach thereto, the ideal of perfection must exist in the mind of the laborer and inspire his efforts.

The false and fatal myth that the infant, as it comes from the hand of nature, must be a poor miserable failure, a bundle of iniquity, an embryo devil, full of the germs of sin, that will surely blossom out at maturity; the idea of the absolute necessity and universality of man's degeneracy; the denial of any power in human effort to save the soul,—one and all of these ideas have cursed the world, and aided in perpetuating the manifold evils in society.

Profoundly sensible has the world been that a second birth is necessary,—that human nature unregenerate is purely evil, and apparently for fear this darling idea should be exploded by actual demonstration, mankind have gone to work manufacturing total depravity,—generating children to match their infernal theology! So long as we are satisfied that *deeds* pass for nothing on high—that *character* has no market value in heaven—that *labor* cannot save the soul,—so long as we rely on a foreign power to do that for us we ought to do for ourselves, to make good the imperfect work of our own hands, just so long may we expect to see mankind developed to correspond.

The ancient poet David said of himself in Psalms: "I was shapen in iniquity, and in sin did my mother conceive me." Nor will I doubt the correctness of David's own statement. He was perhaps wise enough to understand his own organization; and his dealings with sundry persons all through life abundantly prove him to have done no discredit to the origin he so frankly acknowledges! But the efforts of religious teachers to apply this individual confession to man universally, and for all time, are libelous toward heaven, and blasphemous toward humanity! Too many actually *are* "conceived in sin and shapen in iniquity"—but what is admitted as a *fact*, is not, necessarily, true as a *principle*.

Our agriculturalists have learned the lesson of economy embraced in the trite maxims, "Less stock and better;" "Smaller farms and better tilled;" but the equally apparent and infinitely more important truism, "Fewer children and better!" is ignored, and *quality* is sacrificed to *quantity*, to the vast detriment of society. Various imported breeds are improving our cattle, and perfecting our wool products, but still there is bad blood in children! Men will send to Europe for a horse or cow, and even to China for a Shanghai fowl, but within their own doors they are deteriorating the human standard to a corrupt, mis-shapen, sickly type of humanity.

It is time this lesson respecting the first birth were learned. The earth is populated with youth who are a living shame to their parents; and instead of great men and noble women as the *rule*, they are only rare exceptions. Every effect has an adequate cause. Not a sad-hearted, or bad-tempered boy or girl, but there was some day or hour in the parents' life when one of two diverging paths, if carefully trod, would have blessed that child with a joyous spirit and happy disposition. A man blesses or curses the race not only by his outward acts during life, but by the inheritance of habits, constitution and disposition he gives his posterity. How priceless a gift to the world is a well-formed, healthy, happy child! How bitter a curse is a sickly inheritor of disease, or worse, the corrupt reseptacle of a parent's sin! A Baltimore paper recently published an account of the fiendish exploits of a boy 15 years old, "son of a *very respectable*" citizen of that city. He first tied securely a favorite Newfoundland dog, then saturated his shaggy coat with camphene, and set fire to it for the delight of witnessing his torment! He next tried to roast his little sister by placing her with hands and feet tied, upon a stove he had heated for the purpose. In this he fortunately failed. Now whose fault is it that such a mad passion for horrible deeds so completely over-masters one so young? Yet the father of such a son is a "*very respectable citizen*," and doubtless receives the commiseration of community!

In some country, it is said, the crime of a child destroys the caste of the parent. In our own the less just custom prevails of degrading the child for a parent's crime. It is a *misfortune* to be born of erring parents, but to have erring children is not only a misfortune, but a fault—the source of manifold crimes, itself a crime! Let society demand of every married pair that they furnish none but well-organized progeny, the germs for useful citizens, and there will be more care in their production and education than now.

Banish the idea of God-made hell-doomed children, natures totally depraved coming direct from the hand of infinite wisdom, and teach that in the bodies and souls of the child will be mirrored the parent's vices or virtues, and a change will soon be visible.

Talk of the debt owed the parent for existence! The idea of infinite obligation for a life unsought, undesired, and often unblessed by a single compensating joy. Does that poor bed-ridden youth, whose frame is racked by pain, and whose life-legacy is a parent's disease, owe that parent any thanks for existence? Does yonder lad, born with his father's thirst for strong drink, or his vindictive temper, or that one with the felon's doom stamped not only upon his countenance, but upon every fibre of his soul, owe a weight of gratitude to the beings who culminated in his frame, the fruits of their own excesses? Nay, verily, and it were not strange if such a boy bitterly cursed the authors of his being. Who can envy that parent whose child wishes he had never been born?

We cannot raise apples from thorns, nor strawberries from thistles! And that miserably unfortunate specimen of scrofula, with blood as foul as the habits of the swine whose flesh accelerated the progress of the disease—perhaps imparted it—might as well seek to bail Lake Ontario with a thimble, as to produce healthy, well-organized offspring! Or that man with ungovernable temper, who knows of no self-control, and renders existence a burden to all his household, may well despair of seeing in his own likeness a sweet-tempered, happy babe! Our asylums, insane retreats, poor houses and hospitals, are filled with teeming thousands brought into a world of pain and suffering, of silence or darkness, of wild fancies or criminal appetites, by those who owed them a decent birth with healthy bodies and happy souls. What shall be said of the *unnumbered* thousands born every year, with excitable and passionate, sad and misanthropic, or malignant and revengeful dispositions to whom existence can scarcely be a blessing?

A vast majority of the wretched ones of the world, receive their wretchedness from parents who had no right to reproduce themselves, or form conditions of life, and surrounding influences that no friend of humanity, no truly enlightened parent would permit to be transferred to the countenance and life and being of a child. What can we expect from the little one that forces itself into existence, in spite of the reluctance and despairing sorrow of the mother, who, perchance, knows what an inheritance her child is doomed to possess?

How is it that the jails, and poor houses, and hospitals, or worse still, the grog shops, gambling hells and brothels of our land are filled to-day? I tell you truly the inmates of these places were born for the very destiny we now see them filling. "The penitentiary, the dungeon, the gallows, and the Lunatic Asylum are means employed by the world to punish the victims of an inconsiderate generation."

Many of the doomed ones never chose their destiny. It was forced upon them along with an unsolicited existence by their parents. The day of their birth, and, perhaps, months prior thereto, the clairvoyant eye could have foreseen their fate. Alas! how many more are each day prepared for the same end! It is in vain to deny it. Criminals are victims.—Those who gave them existence, created or elected the controlling circumstances surrounding their childhood, are, to a great degree, responsible for the character of their lives. It is a sad thought that the ranks of thieves, and drunkards, and libertines are to be filled by the innocent tenants of the cradles in a thousand homes.

But so long as maternity is unprovided for, we may expect to find constitutional tendencies to vice, and witness the sad effects of early surroundings in dwarfing and warping the pliable natures of infantile humanity. Too many children are accepted simply as "Providences," instead of creatures of parental design and effort. They are regarded as "sent" the same as rain and hail, frosts and tornadoes; and must be received meekly, graciously, and if possible gratefully, though they come as much out of season and out of place, as snow in August!

Many parents are unfitted by reason of misfortune, ill-health or uncongenial relations from giving birth to children; others from the nature of their situation, the health of the mother, the cares of the father, ought to limit the number of their household, yet most of both of these classes are found with large and constantly increasing families. If the posterity in such cases, deprived as they must be of many potent influences favorable to human elevation, make good citizens, few thanks are due the parents.

We have permitted our youth to "come up" without any just appreciation at home or at school of either the latent capacities or normal wants of their child natures. The cloud of total depravity has enveloped our early lives, and concealed whatever hidden excellences we possessed. What wonder that we have become a race of criminals.

Our men are too much absorbed in money-getting, or political scheming, and our women in fashion-chasing, to attend properly to the rearing of their offspring. Even among our so-called great men, statesmen, scholars and theologians, we find the laws of parentage, which should be understood and applied, quite overlooked; and as a result, note the well established fact that two successive generations of scholars or philosophers are seldom found in the same family. Thus is the labor spent in educating one generation apparently lost upon the next, for the immediate descendants of educated parents rarely equal their progenitors, while from obscure parentage, with no other lineage than pure blood, and the welcoming smiles of true conjugal love—which are superior to any titled ancestry—spring those who become honored and respected among men and women. It cannot be so utterly impossible to attain practically what we clearly comprehend in theory.—An observance of nature's laws will insure success in the work of human elevation, through the God-appointed means of a true considerate generation.

But no parent who gives unbridled rein to his own lower passions, can expect to see them controlled in the person of his child. If we cannot save our sons and daughters from hereditary tendencies to crime, and surround them with influences calculated to insure harmonious growth, we better have no more children, for it will be worse than in vain to obey the ancient injunction to "multiply," if we only multiply vice and crime, instead of virtue and excellence. Our only hope is in the spread of light. Abandon the idea that our reckless, haphazard, accidental descendants can be patched up and whitewashed over by the Holy Spirit; and carefully *consider* how *we* may make the world better by reproducing ourselves with beautiful vigorous bodies, and pure noble souls, and the task is well begun. Our work is a personal one, the centre of action is your soul and mine. We cannot isolate ourselves from humanity. A thousand links connect and identify our existence with the race. Nor can we hope for the salvation of mankind till we enter individually upon this work of self-culture.

As theological opinions have stood in the way of human progress, so have religious teachers and leaders, true to their creeds, proved themselves the greatest foes to progressive movements in all ages. Scarce one of a hundred among the priests of this nation puts fourth a single well directed effort for the cessation of crime. Zealously laboring to save the soul through regeneration, they overlook the importance to the world of a proper generation and a correct education.—Thirty thousand clergymen in this country, not content with preaching total depravity from the pulpit, issue biennial volumes of living testimony illustrative of their discourses—children in whom the necessity for a second birth, and perhaps a third or fourth is clearly manifest! Graciously receiving these living duplicates of themselves as "God's gifts," and seeing in them evidences of depravity, they come to accept each regular "providence" of this sort as a new endorsement from high authority of their own conceptions of the degeneracy of human nature. * * * * Those who ought to be our teachers, are slowest to accept the first idea of improvement, and exhibit the most profound ignorance, and amazing stupidity respecting man's most vital interests. Ecclesiastical courts have been greatly exercised concerning the marriage of a man to his deceased wife's sister, but are as silent as "dumb dogs" upon the marriage of first cousins, that prolific source of disease, idiocy and crime. Indeed, our laws, civil as well as ecclesiastical, while encompassing marriage itself with a hedge of legal thorns, making it next to impossible to escape an unhallowed bondage, overlook entirely the marriage of blood relations, or of immature half grown children, which are adding to the victims of our Asylums, Hospitals and Jails.

Synods and General Assemblies, will silence the man—no matter how pure in heart or blameless in life—who marries a noble woman with strength of character sufficient to refuse to remain the victim and slave of a drunken husband, and who had obtained her legal freedom, while they have not a word of censure even for that minister or layman who murders a wife every three or five years, by his excessive sensuality, and fills the land with the feeble, diseased and vicious offspring of his victims.

Of the many sources of crime to be found in outward circumstantial relations, none are more prolific than unhappy marriages—none more fatal to the next generation. Yet for their relief there exist few provisions in law, and trifling encouragement in public sentiment. Concerning most other causes of crime, society makes some, though far too little allowance. But a misalliance in marriage, though an abundant source of inharmony, and legal crime, is hardly recognized as an evil, and its victims are oftener censured than commiserated, for that which may be their misfortune, but is not their fault.

Parties scarcely out of their babyhood, with not only judgment immature, but character unformed, are deemed eligible for a co-partnership the most intimate known, that is allowed no terminating period this side the grave.

Many men marry for purposes that prostitute and degrade a relation that should be most sacred—practicing a deception against which it is next to impossible to be always secure.—Yet for the calamitous results to the victims of such baseness, and their children, society refuses to offer a remedy. From a theology that pictures a God as capable of punishing eternally for the sins of a moment, is legitimately framed a legal code that "punishes a matrimonial blunder with imprisonment for life!"

Our criminal records, and the reports in every daily newspaper, of wives poisoning their husbands, and husbands murdering their wives, or both seeking a suicide's grave, testify to the failure of our laws to provide a way of escape from a bondage worse than death. Indeed, our statutes, in effect, only secure the victim to the oppressor, shutting out all hope of release, except through death or crime. In vain will our State authorities hope to do away with prisons and penitentiaries, till they have amended the Divorce Code on our statute books. When sufficient causes are permitted to dissolve an unholy marriage relation, that in utter blasphemy is pronounced of God's "joining," we will not find husbands and wives perishing at the hands of their unhappy companions. Strange is it, that law-makers cannot see that a peaceful legal decree is a better remedy than prison, the pistol or the grave!

In respect to the treatment of criminals, we need only say this: Our criminal code is steeped in orthodox theology! Every page bears marks of primitive conceptions of the human and divine natures. The dungeon with its implements of torture, the stake, the scaffold and the gallows, are successive modifications of penalties, consequent upon improved ideas of a vindictive Deity. Swap away all those harsh features drawn from the church's creed, and approach the violator of law with the olive branch in our hand, rather than the sword of inflexible, miscalled justice, and his better feelings will be roused, the *man* will throw off the accumulation of gross habits and tendencies, and stand forth in God's image, redeemed!

By those who have long believed in human depravity, the practicability of inaugurating an era of kindness and love in our prisons and penitentiaries, is candidly questioned. To such we would say, "*Try and see.*" Abandon the plan of *punishing* the wrong doer, and seek his reformation, education and improvement; and if kindness, gentleness and love fail, upon fair trial, to reach the heart of the most hardened criminal, we will "forever after hold our peace."

It is frequently urged against the Harmonial Reformers of this age, that they do not sufficiently apprehend the sinfulness of the sinner,—they are too charitable towards the fallen, too slow to believe ill of humanity.

This position reminds one of the zealous hell-fire Christian who remarked at one of the church conference meetings, in speaking of Universalists, that "some there were who believed that all would be saved. But," said he, "My brethren, *I hope for better things!*" So our conservative philanthropists and orthodox humanitarians, when we offer more charitable conceptions of human character, "hope for better things." It really seems as if the Christian world was unwilling to believe that the unregenerate man had a spark of goodness in him. With them all righteousness belongs to Christ, and their faith is summed up by a leading exponent in one word—"*Substitution*,"—"Christ standing in the stead of man."

I hesitate not to take the side of humanity,—a creed-bound, existence-cursed, God-damned humanity!

Let others who choose, glory in the cross of Christ. Let others who choose, stake their well-being upon the merits and attainments of imaginary deities. I declare my faith in humanity. I will trust in the power to salvation of the God-derived, universally-possessed element of goodness, ever-present, latent or active in each immortal soul. Long enough have we denied man every true and manly attribute,—long enough have we enriched the Gods, at the expense of mankind.

Let us now repay the debt, and henceforth deal justly by man. Let us take the side of down-trodden, oppressed, victimized, and if you please, "wicked," "criminal" humanity, and defend him against all enemies, human, infernal or deific!

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Progress is the Common Law of the Universe.

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SATURDAY, SEPTEMBER 25, 1858.

EDITORIAL CORRESPONDENCE.

PLAINFIELD JUNCTION, Ct., Sept. 16, 1858.

READERS OF THE AGE:—I am on my way from Milford, Mass. to Willimantic, Conn., where I am engaged to speak to-night. At this point on my journey I find that I must while away three hours before the arrival of the train. Accordingly, with your gracious indulgence I will devote at least a part of the time to a familiar conversation about places, persons and incidents. That part of the external world which comes within the compass of natural vision—from my present point of observation—is exceedingly limited, and presents very few things calculated to awaken the slightest interest. The village is situated in the distance, and is only perceived by an effort. The depot and the appurtenances thereunto belonging, together with the dilapidated fences in the immediate neighborhood, constitute the artificial attractions of the place; while the chief natural objects are the postmistress and the young lady who furnishes *cold tea*, a few scattering trees, and several idle men who ought to scatter for the purpose of finding some useful employment. It will be perceived that the resources of the place are neither large nor suggestive, and it would severely tax the powers of imagination to so idealize the place or the persons as to supply the necessary elements for another paragraph. I will therefore dismiss the Plainfielders before I am ready to resign the narrow corner which the munificence of two railroad companies and the natural resources of the town have afforded me.

The elements are celebrating the arrival of the autumnal equinox in the most august manner. The winds and the waters are making an impetuous charge just now, and the wild storm of their flying artillery is at once imposing and sublime. I am stationed between two doors, which ever and anon yield before the fierce onset of the besieging forces, when the invisible ministers of this elemental war rush in, assault my person and seize my papers; at the same time General Confusion follows and assumes the command. The garrison is weak, consisting chiefly of Uncle Sam's delicate functionary, aforesaid, while the implements of resistance and the means of support are both feeble and inadequate, comprising only a few "*small arms*" and the remaining "*gunpowder*" in the *teapot*—all aggravated symptoms of general *debility*. Nevertheless, so long as the main walls present an unbroken front, I have resolved to dispute the possession of the citadel.

During the season the writer has delivered several lectures in Brimfield, Mass., on themes connected with Spiritualism, which is now regarded as a fixed fact by the people in that region. The audiences have been large for the place, and the more intelligent and enterprising young and middle-aged people maintain unusual freedom of mind, and a very general determination to exercise an independent judgment on all occasions and all subjects. The people of the town have not the misfortune to be divided up into a number of contending sects, as we find the members of most religious communities. In this respect Brimfield is certainly most fortunate. The church—Christ's mystical body—has not been given up to the "wolves in sheep's clothing" to be torn in pieces, and there is among the people generally no such blind devotion to sectarian names, dogmatic propositions and lifeless ceremonies as we find in many places. The few persons who oppose Spiritualism do it *secretly*, and when it becomes necessary to openly "*expose*" *the truth*, they are obliged to send out of town to obtain some one to perform the service, the pastor of the church having declined to meddle with the subject.

Not long since a public lecture on a spiritual subject having been advertised to be delivered in Brimfield, a man was imported for the purpose of meeting the lecturer and giving this new, offensive and "dangerous heresy" its quietus. The champion of baptised materialism deliberately rode into town before the lecture, after which he—*he rode out again!* Like some more illustrious champions of the opposition, he has, as I learn, taken upon himself the delicate task of publishing his own achievements, lest they should escape observation and command no record at the hands of his cotemporaries. Every now and then we hear of some titled mountebank or pious Don Quixote who has all at once become the hero of imaginary conquests in the war against the light. It is reported on the "divine authority" of ministers that your humble servant has been "*completely wound up*" several times of late, which may account for the fact that he *keeps running* all the while. If our opposers who have suggested the figure will consent to its legitimate application, I will venture to suggest that that they obviously need *winding up* about this time. Having *unwound* the length of *their chains*, they have *stopped*. President Mahan, Rev. Hiram Mattison, C. M. Butler, D. D., the Professor of Greek and many others *run down* long ago. One had his *main-spring* broken by a sudden explosion of the Od Force; another has been laid away in the dust of his own errors and misrepresentations so long, that he needs a thorough *cleaning*, while the others require *better cases* and new *balance-wheels* to put them in respectable running order.

Our last visit to Willimantic—which occurred last Sunday—was the occasion of a great gathering of true believers in and earnest seekers after truth. Not only was the Universalist Church crowded in every part—including vestibule, aisles and pulpit—to its utmost capacity, but every convenient sitting or standing place outside—on the fences, around the door and under the windows—was occupied by silent listeners, while others went away who could not approach near enough to hear. There were persons present who reside at a distance of twenty and even thirty miles from Willimantic, while a large number came not less than ten or fifteen miles. The people are talking of a Spiritual Temple sufficiently large to accommodate the multitude. The old fane erected for a sectarian worship is altogether too contracted, and free minds and anxious hearts must be shut out until a new and more spacious edifice shall have been consecrated to the use of the people who now mingle their sympathies and are ready to flow to the holy hill of the new Zion.

Another visit to Belchertown was the means of resting the body and refreshing the spirit. Our faithful friend, C. P. Longley and his family, who are fairly entitled to a high place in our saint's calendar, took us in after the usual mode and anticipated all our wants. While we are making some humble efforts to expound the philosophy of Spiritualism, C. P. L. is singing its songs with a degree of feeling that is irresistible. Thus he secures a passport to all hearts and is a welcome guest at every fireside.

Last evening was spent in Milford, in a circle of precious friends, assembled at the quiet home of Mr. and Mrs. L. Gleason. Mrs. G. is gifted with poetic inspirations, and the spirits through Mrs. Harrington and several others, gave evidence that they were among the guests whose presence is becoming indispensable at each "feast of reason," and whose vital influence we realize in "the flow of soul." The pleasure of every social gathering is increased, refined, and exalted by the consciousness that the Immortals are in our midst, and that they infuse the very elements of their thought and feeling into the willing mind and heart. The fires of a purified love and a living inspiration kindle in the eye and burn on the lip; the fair cheek and the radiant brow mirror the lineaments of spiritual beauty; while bright hopes and deathless joys—inspired by the angels of Heaven—invest the whole being with a light that symbolizes the glory of transfiguration. * * At a late hour the friends separated (may they never be separated in spirit), but their loving kindness—manifested in word and deed—will linger in the memory like a benediction. Familiar faces will haunt the chambers of the mind; musical voices will speak from the charmed silence, and we shall listen *in spirit* to the strains of the parting song.

On my way from Worcester I met with a little girl eight years old—a radiant child with azure eyes and sunny hair—whose sweet voice and smiling face were to me like music in the morning. She seemed irresistibly drawn to me, and the attraction was certainly mutual. I learned her brief history from an elderly lady who accompanied her. The family lived in New Orleans, but both parents had fallen victims to the Southern pestilence, and this beautiful child was left to the fostering care of an uncle. She was too young to mourn, and I felt thankful that the angel of the deep sleep left no shadow on the fair brow when he invited her natural guardians to the repose of their last slumber. That laughing child was to the heart of a father away from his home, an inspiration of natural beauty, of innocent affection and sparkling joy. Those who do not love children have but a questionable title to an immediate heaven hereafter. The unclouded light,—the spontaneous feeling, and the demonstrative warmth which characterize the young—while yet the heart is uncorrupted by fashionable follies and conventional deceptions—serve to dissipate the darkness of years, and we feel the frosts which many winters have gathered about the heart, dissolve away in their presence. They touch a yet deeper chord, and recall the memory of the treasures we have laid up where the rust of this world cannot corrupt, and where the thieves, that rob so many of the hopes and graces of the heart and the life, break not through and steal.

S. B. B.

THE PROFESSOR RETURNS TO THE ATTACK.

The renowned Professor Felton having returned from his recruiting expedition among the ruins of old Greece has imbibed anew the Spartan spirit (none other, we beg to hope, however much the singular state of his brain might lead to questionings on that point) and returns with Thermopylæan valor to the siege of Spiritualism. It is evident enough that he is in a very "narrow pass," but his courage is undaunted. The old exploded shells are hurled over and over again, for the want of fresh amunition. Here is the music of the volley:—"delusion," "folly," "fraud," "imposture," "nefarious business," "stupendous depths of folly and fraud," "indecencies," "blasphemies,"—repeated *ad libitum*, like the words in "Scotland's Burning." Not a single argument or fact to relieve the weary monotony.

The Professor gravely informs us that Spiritualism has utterly "died out" in Europe. Either he believes this or he tells a wilful falsehood. If he thinks he tells the truth, we simply pity his ignorance; if he knowingly falsifies, the worse is his own. He intimates, too, in the face of everwhelming evidence to the contrary, that the subject is dying out in this country—that it has already "shrunk to small dimensions."—He omitted to state that this annihilating effect was produced mainly by the able, elaborate, and highly philosophical report of the Albion Committee, seconded by the modest efforts of an humble Professor of Greek.

OUR CONVENTION REPORT.—From the fact that no dependence is to be placed on the garbled and perverted statements of the daily press in reference to the proceedings at Utica, we have thought it advisable to devote considerable space to an impartial report. The public want the facts in the case, and they will decide for themselves how much is good and how much the contrary. It is perhaps needless to state that in some points our individual views differ radically from those advanced by different speakers at the Convention. Our own position with respect to the question discussed will be found in the speech of one of the Editors, to be published in a forthcoming number.

MR. BRITTAN'S MOVEMENTS.—On Tuesday evening of last week S. B. Brittan lectured at Upton, Mass., to a large audience; on Sunday morning and evening in Worcester; on Monday evening of this week the constitutional inertia of the good people of Lancaster was somewhat interrupted by his presence; on Thursday evening he again occupied the Town House in Milford, which for the present has closed his labors in New England. He is now homeward bound, and as soon as the arrangements for his departure are completed, he will turn his face toward the setting sun and follow him over the great fields of the West.

"SPIRITUALISM RUNNING DOWN."—As an illustration of the peculiar way in which Spiritualism is "running down" in these days, we may mention the fact (on the authority of a gentleman who counted the teams) that there were *one hundred and eight horses* driven into Willimantic, Ct., from the surrounding country, on Sunday, the 12th instant, by persons who gathered in and around the Universalist Church to listen to the discourses of our associate, Mr. Brittan. It is said the people came twenty and even thirty miles. If Spiritualism can command so strong a team in a little village of some 2000 inhabitants we may venture to presume that it has the requisite facilities for "running" anywhere.

The pressure on our columns crowds out the favors of several correspondents. We beg their indulgence.

THE PHILANTHROPIC CONVENTION

AT UTICA, N. Y., SEPT. 10th, 11th and 12th.

FRIDAY EVENING.

After a song, by Miss Libbie Higgins, of Chicago, Jason F. Walker, of Glen's Falls, for some years a Methodist preacher, after reading some resolves, said: Evil is organic. It is useless to spend time in going back to the cause. Let us do practical work. Cause-hunting is useless and endless, as Church history shows. Church at last reached the Devil in its hunt for cause of Evil. Devil is needed by the Church, not by humanity. The cause of the Church and of humanity is not one, as history shows. As evil is organic, so must its cure be; Good, is to act in harmony with the laws of our being; Evil is not so to act, as history shows. Evil is to act in dis-harmony with law.

The Apostle truly says, quoted not as authority but as truth, "Sin is the transgression of the law." No man consciously desires to *be* or *do* evil. He may transgress law, but it is because he does not deeply feel that it is evil to do so, but hopes good may came of it. The thief knows the law, "thou shalt not steal," but does not feel that he leaves his manhood behind when he takes your horse. All sin is grounded in *ignorance*, which is the great evil to be removed.

Simplest and first convictions of duty to friends and neighbors, as Jesus taught, are the most binding form of religion. There is an unwritten history of human experience in the bosoms of thousands who have silently learned their true relations to their fellows.

Anti-slavery men have given us facts—all honor to them for that; but their inflammatory works and plans nave done harm. In marriage, a man is related to society, and it has a right to restrain him, and say he shall not live with twenty-five "affinities." This Convention must be practical, and is saying practical things.

S. S. FOSTER, of Worcester, said, he hoped the people would find that we must unite the good in ourselves and others, and direct it against wrongs in our land as well as in ourselves.—We fail to use our knowledge intelligently. Slavery might be ended in a year peaceably by intelligent action. So woman could end intemperance. Mr. Walker speaks of inflammatory words and plans in Anti-slavery. The *truth* has simply been told, and men asked to *live it*. We must first decide that woman can have marriage at all, since one-seventh in slavery are robbed of it, and then discuss what it is.

Ignorance is not the cause of evil, but want of a *right* education.

J. H. W. TOOHEY gave some striking facts to show the condition of parents influencing for good or ill, the health and character of children.

S. S. FOSTER defined true education as culture of all parties. Our work is, to galvanize into life the torpid moral elements in our land, and thus abolish Slavery and other wrongs. Men and women must make each other lovable instead of parting.

Moved to meet at 9 A. M., by W. Burtis. Carried. Song by club, and adjourned. A most interesting session.

SECOND DAY, MORNING SESSION.

The Convention was opened by a song from Miss Higgins.

Mr. TOOHEY took the floor, and enlarged upon his remarks of last evening, which had been quite misrepresented in a morning paper.

Dr. BROWN, of Clarendon, Vt., commented upon the Rutland Convention, and spoke of a petition he was circulating through Vermont in favor of equal rights, based upon the principle of the Declaration. He was meeting with success, and gave reasons for encouragement in reference to that branch of reform.

Mrs. JULIA BRANCH, of New York, was then introduced to the Convention. She said she did not come to make a speech, but as it was expected of her, she had prepared some facts. Strong prejudices had arisen against her as the promulgator of horrible things. But she did not fear public opinion. The man or woman who fears to advocate his or her principles, is a coward, and does not know the meaning of Freedom. A man or woman is not fit to work thoroughly in our present condition of society until they have lost their reputation. The layers of the Cable buffeted the ocean waves; so this Convention was fighting with the mountain waves of popular prejudice, to lay a cable for humanity's benefit.

We are here to speak of evil and its cause. But evil is so glossed over by respectable society, it requires an age of experience to detect the subtility which conceals its deformity.—She had spoken against the marriage institution at Rutland as the cause of the slavery and degradation of woman, and she had nothing to take back, but rather to add to that institution two of the worst evils the world has to contend with, as their originator and promulgator.

She alluded to prostitution and infanticide. Nearly all have been educated with notions of false modesty, and for a female to have knowledge of such subjects is to stamp her with doubt as to her own morals. But she had an interest in all humanity, not excepting the woman who had strayed from virtue. Dr. Sawyer of Blackwell's Island, says he found in the city of New York, between three and four hundred houses of noted ill fame, and with between seven and eight thousand inmates, and sixty thousand daily visitors, and expenses of between seven and eight millions of dollars a year. Of private prostitution he could make no estimate; but Acton, an English writer, estimates one woman in England and Wales in every fourteen to be of that class; but after an average of four years they marry with all grades of society.

Five-sixths of the visitors to all such places are married men. The Mayor of Providence has declared such places to be necessary evils, and the Mayor of New Bedford declares that without them our wives and daughters would be liable to be insulted in every street. By whom? Who are they but husbands, fathers, brothers? Whose father, whose brother? Is it yours or mine? It is some of God's humanity—but who?

And the eight thousand women—what tender-hearted mother supposed that the little baby-girl she presented to the admiring gaze of her friends, should be tramping the dark streets, bedecked in crimson robes and tinsel glare of paste jewelry.—The cause—where does it lie? In our present marriage institution, which forces men and women to live together until death, without either mental, moral or physical adaption.—Society should abolish all ties of uncongeniality as an outrage upon its morals, as a preventive of the accumulated evils in the shape of half-formed, undeveloped and perverted children. This could not make society any worse. Child after child is being born daily, hourly, to [illegible]eets with paupers and our prisons with criminals. [illegible]do you ask, who would take care of the children? Do you suppose parental feelings would be destroyed by the act of separation? If they are based on so unstable a foundation as the laws of society, it is time they were utterly destroyed and something new established. The law allows the rights of marriage to the most depraved and unhealthy, with the knowledge that their children would be equally depraved and unhealthy, if not worse than their parents. An unhealthy beast is killed as not capable of reproducing a perfect specimen of its species.

But, said the speaker, it would give a license to immorality ift he marriage institution were abolished, says one. "Would you have any more liberty?" "I can regulate myself; the law was not made to check me." "Who was it made for?" "Why, men of no principle." "Well, who are men of no principle?" "O, it is Mr. So-and-so, who neglects his wife; he would give all the world to have the privilege of loving somebody else, or get rid of her some way." "How old is his last child?" "Two or three months." Does not the heart sicken at the depraved picture, and even at every system of palliation which would cloak over such evils?

The other evil, that of infanticide, Mrs. Branch traced to the same cause. She cited the report of Dr. Wynne, stating that the premature births in New York in 1850, were one to twelve. The ratio of still births in various parts of the country, was also cited. In New York the crime of infanticide had increased 415 per cent. since 1808. Mrs. B. said she traced the cause of this to the marriage institution.—Both in and out of marriage, there is no hesitancy to destroy the life of a child before birth; out of marriage, for the fear of losing respectability; in marriage, because the troubles of maternity are confining, irksome and arduous. You are not aware to what extent this murder system is carried. Yet when compared to children that fill our prisons, we are almost willing to consider this murder a blessing. Do you wonder the next child born of that mother is hung for committing murder?

It is in you, mothers, that the only hope of the regeneration of the world lies. Mothers, think of it! Every son that you bring into existence, that is not conceived from the purest love is imbued with all the elements that go to fill prisons and pauper-houses; every daughter is imbued with those qualities that fit them to enter houses of prostitution. What a weight of responsibility rests upon you. How necessary it is for you to have your absolute right to say when where and how you shall bear children. How necessary it is that all arts and sciences, all trades, everything that is now in the hands of men, should be open for your benefit, in order to produce better children. I reject *in toto* the idea that it is bliss to remain in ignorance. Woman should know everything that man is capable of knowing, and there must be perfect freedom for the advancement of either the individual or nations. Every chain that is put about you retards your growth, and you should snap it asunder, no matter whether it is placed there by Church or State, husband or friend, wife or child. Slavery is an evil, and the cause is ignorance. Get out of bondage by acquiring knowledge, and plant your foot on the rock of freedom. In the year 1852, in England and Wales, there were 55,000 illegitimate children born. The marriage institution has not certainly prevented children from being born under any circumstances; and now, in order to stay the frightful crime of infanticide, and that woman now looked upon as degraded who has departed from the so-called virtuous paths, may have a chance of becoming respectable, I offer the following resolution, hoping, too, that it will be the means, somewhat of making the next generation of children better and purer:

Resolved, That as the crime of infanticide has increased, and is increasing yearly under the existing false forms of marriage, all children born under any circumstances within any State, shall be declared by that State legitimate.

Mrs. U. CLARK, of Auburn, followed. She alluded to existing evils, and sought to point out the true remedy. The animal nature controlled humanity, and it was necessary that spirituality should govern. All this talk against marriage, and in favor of "affinity" and passional attraction is wrong. Men did not love purely; did they, their love would be eternal. Men were the greatest sinners. They confessed it, and she believed it; and man throws his arms about woman and drags her down.

Men should be taught to look upon woman as a pure, divine being, and not as a tool for them to gratify their selfish and animal propensities. When they kneel at the pure altar of a woman's affection, then the white banner of peace shall float over the world.

MARY F. DAVIS presented the following resolution:

Resolved, That as true marriages are eternal and productive of happiness, and false marriages are inevitably transient and productive of misery, there should be the greatest wisdom exercised by both sexes in choosing life companions, in order that this true and eternal union may be secured; while those who, through ignorance or any other cause, are so unfortunate as to contract false marriages, should be legally empowered to annul such contracts, and thus escape their disastrous consequences.

Miss TRAVIS, of Canastota, gave a brief view of the want of success by mankind in curing evil.

Mr. S. S. FOSTER moved that the resolutions relating to marriage be now taken up and acted upon.

Dr. HALLOCK, thought the Convention at present unprepared to act upon them understandingly, and hoped action would not be urged.

HENRY C. WRIGHT was of the same opinion: The object in the introduction of resolutions was to lead to discussion. He moved to amend, to close the discussion on the question of marriage by laying it on the table, and take up other topics.

Mr. FOSTER was satisfied if such disposition could be made of these resolutions. He did not wish to adopt or reject them—was unprepared to do either. He was a friend of marriage, and therefore in favor of discussing it, as the more it was discussed, the firmer it would stand. The evils alluded to have their origin out of the marriage relation, and their only cure is in it. (Applause.) Marriage was one of nature's arrangements, and hence a necessity. No better could be invented.

Mrs. BRANCH said it was not marriage itself against which she spoke, but the *Institution* as it is—the false relation.

Mr. FOSTER was glad to hear Mrs. Branch say this. He had thought all along this was what she was driving at. (Applause.) It was the false marriage, that begins in fraud and ends in quarrel, to which we would direct our efforts.

He expressed the surprise he felt at the *Herald's* attack upon Mrs. Branch for her Rutland Speech. What, thought he, is the Devil divided against himself? or is Mrs. B. an angel from Heaven that Bennett should attack her? (a voice—hit the *Tribune* too)! Yes, said Mr. Foster, there is the *Tribune* too! cold water could clean that of a vast amount of filth.

It is as wrong, said he, to call the false matches in the world marriage, as to call the religions of the world Christianity.

In conclusion, he said that he would confess to the truth of the charge made by the Democrats against the *Tribune*—that that paper sees but one thing, and that is a "nigger." He was married to the race of negroes, and did not expect to get a divorce till the last shackle has been struck from their limbs.

Mr. WRIGHT amended his motion to lay the resolutions on the table, and close the discussion at the close of the session.

RICHARD GLAZIER, of Ann Arbor, Mich., expressed a wish to vote on the resolutions, and hoped they would be acted upon.

Dr. HALLOCK objected to the proposed action on the ground that voting was too cheap, and quite too senseless. Colleges vote men D. D.'s, but it is a mere farce. We want to take these resolutions home and consider them, not vote upon them.

Mr. H. C. WRIGHT next addressed the Convention, with his usual force and earnestness, upon the question of marriage.—He concluded by a fine and glowing tribute to woman.

Mrs. BRITT of St. Louis followed. She reviewed the various opinions that had been advanced, briefly noticed the several points connected with the questions of marriage, woman's claims, etc., and then passed to the causes of conjugal misdirection, faithfully pointing out the evils in modern society.—She presented most affectingly the true source of human improvement, interior elevation and purification—and concluded by appealing to the Convention to each accomplish the work for himself. No God can change us; we must change ourselves. Mrs. Britt was loudly applauded at the close.

After a song from Miss Higgins, the Convention adjourned to 2 P. M.

SECOND DAY. AFTERNOON SESSION.

The Harmonists opened with a song. Mr. PARKER PILLSBURY of Boston, desired to give a somewhat new direction to the discussion, though not to preclude a farther discussion of subjects before introduced.

He expressed a wish to be heard by as many as possible, as it was evident to him after seeing the morning papers, that we could not expect a correct report from the press. He enlarged upon what he termed an acknowledged fact, that reporters knowingly caricature and misrepresent all unpopular movements because it pays—their readers like it.

He also stated that at the prayer meeting this morning in one of the city churches, it was strongly counselled that if nothing else would do it, violence should be employed to break up the Convention.

He then proposed the following resolutions, which he proceeded to support:

Resolved, That the great and overshadowing sin of this nation is, its system of *southern chattel slavery*—which while it rains its iron hail-storms of the first and "*second death*," on its immediate victims, subjugates also the whole people of the North—it explains and expounds the Constitution, determines the nominations of the Presidents, decides on the decisions of the Judiciary, dictates the diplomacy at foreign courts, shapes or modifies the Legislation, both State and Federal, tramples down freedom of speech and the press, at the South, and abridges it in the whole nation; colors or controls all the commercial, educational and social interests and institutions, *and most emphatically* molds the religion of the land, both by interpreting the Bible, regulating the missionary movements, and fixing the terms of sacraments, communion and fellowship.

Resolved, That this institution of cruelty and crime is extended and perpetuated, only by means of the unhallowed governmental and ecclesiastical union between the South and North.

Resolved, That the Union of these States is a crime that should not have been committed, and a curse that should no longer be continued—and loyalty to it is high treason to the government of God. And while it rolls its ponderous wheels over the liberties of millions of enslaved and dehumanized, but still immortal beings, and gives their masters the power to decide by votes of majorities, not only how long their bloody system may exist under it, but over what new territory it be extended, and by what means be replenished, whether by re-enacting the Foreign Slave Trade, or increasing slave-breeding and slave-brokerage at home, we *can owe it no allegiance*; but instead we should seek its *immediate dissolution*, by every instrumentality sanctioned by the dictates of justice and humanity—and should the slaves themselves in the true spirit of the American Revolution, rise ie rebellion against their oppressors, our hearts, our hopes and our prayers, should be with them in their righteous struggle.

Mr. JOHN F. KING of the New York *Press*, replied to strictures of Mr. Pillsbury upon the press. He complained at the universality of the charge—it was sweeping and general, when it should have been specific. He pronounced the attack sneaking and cowardly.

Mr. PILLSBURY said he could mention particular papers that were unfaithful in their reports of the Rutland Convention.—He could mention the *Herald*, *Tribune* and *Times*, and would include the N. Y. *Observer* but he did not wish to class the three others in quite so bad company.

A New York reporter had once admitted to him that reporters were not expected to have any principles. He concluded by saying that the Republican presses were a little more outrageous than the Democratic, bad as they were.

Dr. HALLOCK thought these personal matters below the dignity of the Convention.

Mr. WARREN CHASE of Harmonia, Mich., was a newspaper scribbler himself, but did not come here to take part in the attack upon newspaper reporters. He cared but little what newspapers said about him, and hoped the subject would not again disturb the proceedings. His object in coming to the Convention was to join the great body of Alchemists who are searching in the world's laboratory for that philosopher's stone, the origin of evil. Thirty thousand clergymen are at present proclaiming in this country that evil has its existence in original depravity, and its cure in the atonement. But these alchemists have utterly failed upon their theory to bring about reform.

Others have discovered the origin of all evil in slavery; yet he believed that even Mr. Pillsbury, with all his faith in this creed, would send the slave-holders to heaven after the slaves have been there long enough to prepare the country to receive them. Mr. Wright has discovered the origin of evil in the present peculiar propagation of man, and would apply his elixir in a more proper manner of generation. But this theory, too, was a failure. Mrs. Branch finds the cause of evil in the institution of marriage, but she had also failed to show its true origin.

The speaker had been a diligent alchemist himself in the laboratory—had failed to find the philosopher's stone, and finally concluded that there is no evil in the universe as an absolute existence. Evil he believed to be a conditional institution. Who searched for it as a substantial existence, would fail to make the discovery. He then seconded the resolution of Mrs. Branch, declaring every child legitimate.

In the support of this resolution, the speaker said he was the offspring of illegitimacy; that he was born in New England, and at four years of age was sold by the overseers of the poor of one of the Eastern States, for a period of sixteen years, to a cruel master. It was time that the rights of children should be considered—children thrust into existence without their knowledge or choice. The Church never looks after these illegitimate children, because their souls are not worth saving, and they can add nothing to her coffers. Is it not time, he asked, that these helpless and depraved children are protected? Thousands are thrown upon the world destitute, like himself, and for that reason he would urge the resolution, and suggest measures to protect and shelter the weak and defenseless offspring of illegitimacy.

Mr. S. S. FOSTER never had felt disposed to spend much time in ascertaining the cause of evil, but was only solicitous

to cure it. There is no evil and no good absolutely. They are relative terms. He felt sad, because his friend Chase wanted to recall discussion from the character of the reports to legitimatizing children, or any other topic. Nothing could be more important than that a true impression should be given of this Convention to the public. He insisted the papers had uttered foul calumnies against it, and given false reports, and concluded by offering the following resolutions:

Resolved, That personal freedom is the natural right of all men, and should be maintained at whatever cost of property, reputation, or even life itself, since, without it, life is of no essential value.

Resolved, That the four millions slaves of this country are equally with ourselves, endowed with this God-given right, and they are bound, by every moral obligation, to burst their fetters at once, to assert their manhood, and exterminate the institution which enthralls them, even should it be necessary to drown it out in the blood of the oppressor. "Resistance to tyrants is obedience to God," now, as well as in the days of our Revolutionary fathers.

Resolved, That in this struggle for their freedom, we are bound by every principle of consistency and honor to take sides with the oppressed, and to meet the oppressor face to face, armed with such weapons as God or nature has placed in our hands for the protection of our own hearth-stones; and he who declines or neglects to do this, fails in his first and highest public duty, and hence is of little value to any cause of reform.

Resolved, That we, the members of this Convention, tender to our enslaved countrymen our warmest sympathy in their deep affliction, and pledge to them our cordial support of every well devised measure for their emancipation, whether put forth by their friends at the North, or by themselves in a bold and manly defiance of the slave-power.

Mrs. Britt offered some conciliatory remarks upon the question of false reports, and also relative to slavery, urging fraternal love instead of bitter denunciation. Let us "overcome evil with good." If reporters do us injustice let it pass. They do not intend to deceive. They write as they understand us. (Cheers from the reporters' table.) Let us then speak so as to be understood; and, above all, let us exercise charity toward all.

Mr. Toohey offered the following resolutions, and wished them voted on:

Whereas, We, the members of the Philanthropic Convention, having listened to the soul-harrowing details, consequent to the discussion of the marital relations; and

Whereas, Marriage in one form or another is associated with the present and prospective interests of society, therefore,

Resolved, That so long as we have not the facts and information to suggest—much less to authorize a final conclusion on the subject—that we recommend the discussion of marriage, its facts and fundamental principles, and invite practical action, that kindred Conventions may learn to construct the Divine method by which the sacred convictions and personal interests of the individual will be harmonized with family harmony and social order.

Resolved, That while we recognize each individual to be the final interpreter of his or her fitness for and adaptation to married life, we recommend to reformers everywhere, the necessity of making an equitable but discretionary divorce a branch of the Code Matrimonial and a practical part of common law.

After some discussion the resolutions were laid on the table.

Mr. Henry C. Wright said he had recently been studying the census of the United States, and he found that over one-half the women in one section of the Union were outlawed; that over one-third of the children are born of parents unrecognized in religion or law. They are outlawed—all of them. Have we any sympathy for them? Is there a woman present who could sneer at those women? If there was, he did not want to come into her presence. In South-Carolina, two-thirds of the women are outlawed; in Virginia, one third. The North protects the South in this. Northern bayonets sustain the South. We live in the centre of the most polluting system that ever cursed any country. He had travelled in tyrannical Austria, but had never seen anything as black as this. Pollution sweeps over the nation like a flood. When you quote to me the Constitution as supporting slavery, I say such a Constitution is a covenant with death, and an agreement with hell. I say, away with such Gods, such Bibles, such Constitutions, and such Unions!

Mr. Warren Burtis, of Rochester, took the stand with the *Telegraph* in his hand. He read the report and proceedings at the Saturday morning prayer-meeting, and the announcement that Rev. D. G. Corey would preach at Westminster Church, Sunday evening, on the "Believer and the Infidel" He said he knew something of that man (Mr. Corey) and his antecedents, and he unhesitatingly declared that he did not possess one spark of the religion of the meek and lowly Jesus within his breast.

This declaration was greeted with loud and vehement hisses by the audience.

Mr. A. J. Davis said a course had been adopted here in regard to resolutions, intended as a new example to overcome some attendant evils of free Conventions. Resolutions were calculated to crystalize the sentiments of the speaker, to give form to his thoughts, nothing more. It appeared to him strictly absurd for a multitude of dissimilar minds to vote on a resolution in the heat of its discussion. It is not the time to vote on it. No man or woman can vote intelligently in the heat of debate. On such occasions, the inspiration is quite as likely to be from behind the ears as from the top of the head. He proposed that this talk about resolutions be dispensed with. Let each offer his resolution and speak to it—no one expects the Convention to pass upon it by vote.

He expressed his thanks to the friends for allowing things said which were totally opposed to all their organizational and educational predilections. Unless the principle "Overcome evil with good," control us, we shall get unduly excited under the remarks made by those who are momentarily forgetful of what they should say. "If man relied on Love to guide, the world would be the better for it." He was sorry Mr. Burtis had so spoken of another whose heart he could not judge, and he knew that now Mr. Burtis himself regretted having said what he did.

A song from Miss Libbie Higgins closed the session.

[REPORT RESUMED NEXT WEEK.]

Facts.—Some interesting facts will be found in the New York Conference report. We had not space for our usual compend this week. *Apropos*, our friends will not forget that convincing test facts are constantly in demand. We shall esteem it a favor whenever our correspondents will send us such.

"Hume, the sorcerer, is not recognized as a Catholic. When he reverted to the forbidden practices of the black art, he did so in the face of the known censure of the Church.—*Freeman's Journal.*

The Roman Catholic Church may repudiate the black art of Spiritualism, but we guess it practices several blacker ones.—We are not surprised at the hostility of the Hierarchy to Spiritualism if they believe there is any truth in it. They want to monopolize the privilege of looking into the other world and making reports thereon, and therefore they will not tolerate the thought of the lay classes being allowed to gaze into that world through the eyes of mediums. They are afraid the opposition line might bring annoying reports from heaven, hell and purgatory.—*Louisville Journal.*

Boston and Vicinity.

Second Picnic at Abington Grove.

Wednesday of last week was a crystal day. The soft coolness of the air, added to the attractions of the occasion, induced crowds of persons to join in the genial festivities of the picnic. The first train from Boston alone made fourteen packed cars, and further arrivals from all the neighboring towns and cities swelled the multitude to some five or six thousands. About a third of this number were constantly in attendance about the speaker's platform, while the remainder indulged in dancing, sailing, and other pleasant pastime.

At half-past ten o'clock a welcome was extended the company by Dr. Gardner, and after some remarks in a happy strain he suggested that a chairman be chosen to conduct the formalities of the grove meeting. Mr. Blood of Lowell, was chosen to the position.

Henry C. Wright being called upon for an address, made one of his easy, off-hand, sunny speeches. He said he looked on these picnics and conventions as among the most powerful of instrumentalities for reform. He regarded these meetings as omens of good to the world. They were worth more than the pulpit and the press, for the pulpit has no power to originate and propagate new thought, and the press will pander to the public taste. The Utica Convention has been caricatured and misrepresented in the public prints. The speaker gave a sketch of the proceedings at Utica, and was pleased to speak in highly complimentary terms of the speech of A. E. Newton, likewise that of Mary F. Davis, at that place.

J. C. Clube followed in some wide-awake remarks bearing on practical reform.

After singing, Mrs. Work of Bangor, Me. made an impressive prayer in the trance-state, after which she gave a poeticul improvisation.

Mr. Wm. Robson, of Warrington, England, was desirous to know the truth about Spiritualists, that he might carry a correct report to his own country. The Englisb he said, are a practical people, and they would ask not what are your *words*, but your *works*. Do the spirits lead you to purity of heart and life? (From the audience—Yes). Do they inspire honesty and integrity in your dealings with your fellowmen? (Yes). Do they teach you to love freedom for all, black or white? (Yes). Is the Spiritualist taught to leave his tobacco and intoxicating drink? (Yes). Are those who give themselves to the influence of Spiritualism made better by it? (Yes).

The Chairman—If you sincerely feel what you say, give one response.

The audience enthusiastically—Yes!

Mr. Robson—I am glad to hear these responses. I will go back to my country and carry a lesson of wisdom and power which will be felt there.

Mr. Pardee spoke at some length on various topics. He said if the world needs anything, next to purity, it is freedom—freedom to think, feel, and act. There are two great obstacles to freedom—fear and prejudice. Fear collapses the powers of the soul like fever and ague. It strangles every thought as you would strangle a child. A man in fear is like a house shut up, which does not admit the light of the sun. Prejudice is a sort of blockadement in a man's soul. The two stand like monsters at the door and forbid all entrance to a new idea.

The afternoon session was commenced with a speech from H. C. Wright, who, by request, spoke on Spiritualism. He gave his views on its philosophy; said his mission was to work on this planet toward bringing every man astray home to our Father. After he leaves the body he expects to do the same. He believes that Spiritualism is to purify the relations between man and woman, and he has no hope for humanity except through such a purification.

Mr. W. was glad that Mr. Robson was there. I am perfectly delighted, said the speaker, that he sees here so orderly and harmonious an assemblage—and these are the people who are so often held up by the clergy to the scorn of the world. Not in the vast crowd is one disorderly person—not a drunkard here.

Mr. Orvis spoke of the power of Spiritualism to regenerate society. He was interested in practical movements tending to ameliorate the outward condition of the race. He gave details of the system of equitable commerce of which the "Bread League is the nucleus. The scheme has been developed through spirit-influences and teachings.

Miss Amedy made an address, urging her hearers to duty, to live for the present, and encouraging them with the assurance of angel-aid in every good work.

Mr. Wilson, of the Fountain House, detailed some interesting and remarkable events in his Spiritual experience. Dr. Gardner spoke in corroboration of Mr. W's statements. Mr. Lincoln and others continued in speeches which occupied the time till 5 P. M., the hour of adjournment.

The thanks of each and all who have enjoyed the pleasure of these picnics, are due to Mr. Gardner for his generous self-sacrifice in assuming gratuitously the onerous labors and responsibilities of arranging and conducting them.

Harmonial Colony Convention.

Pursuant to a Call for a Harmonial Colony Convention, to be held at Worcester, Mass., on the 15th and 16th of September, 1858, a few friends of the movement met in conference at the upper Horticultural Hall. After a desultory discussion and general consideration of the subject—which occupied most of Wednesday—it was decided on Thursday to proceed to the organization of an association, to be called "The Harmonial Colony Association." Wherefore the following Resolves were passed:

Resolved, That we fully approve and adopt the Constitutional Compact presented for discussion by Adin Ballou, and which has been under consideration by this meeting, and that the same be subscribed by such persons present as are willing to consider themselves members.

Resolved, To proceed forthwith to the choice of officers, as an immediate requisite. The following named were elected:

Charles Church, of Otter River, Mass., President; Aaron Douglass, of Patterson, N. J., and Ezra Thompson, of Utica, N. Y., Vice Presidents; Daniel C. Gates, of Worcester, Recorder; Reuben Barron, of Lancaster, Treasurer; Charles Church, Reuben Barron, D. C. Gates, E. Howard Doane and Lewis P. Atwood, Trustees. These officers constitute the directory of the Association.

Resolved, That the directory be instructed to cause three hundred copies of the Constitutional Compact to be printed forthwith for the use of the Association.

Resolved, That the directory be instructed to ascertain as rapidly as practicable who are desirous of becoming members of the Association, and what amount of funds can be raised for the purchase of a territorial domain.

Resolved, That the directory be instructed to make, or cause to be made, all practicable inquiries respecting lands suitable for a territorial domain.

Resolved, That the directory be instructed to call a regular meeting of the Association so soon as in their judgment the same shall be necessary to the success of the movement.

Resolved, That until otherwise ordered, it be considered the rule of this Association to notify its regular meeting by advertising the same in the *Spiritual Age*, *Banner of Light* and *Practical Christian*.

Per order of C. Church, President, and D. C. Gates, Recorder.

Mr. Mansfield and the Courier.—The *Courier* of the 16th inst. publishes, "without comment," as an evidence of imposture, the letter of a correspondent complaining of having had a letter and three dollars forty days in Mr. Mansfield's hands without return. The *Courier*, had it chosen to make comment, might have explained that Mr. M. advertised that he should be absent from the city several weeks, and consequently should not be able to attend to letters for a time. The following, from the writer of the above-mentioned letter, is copied from a note since sent to Mr. Mansfield. We give it "without comment:"

Cincinnati, Sept. 11, 1858.

Dear Sir:—I have your letter of the 9th, and for its kind spirit thank you. Ere this reaches you, you will have mine of the 7th, referring to the receipt of yours of the 25th Aug., and you will learn of my remittance of July 6th. I regret the writing of the letter, but as two had obtained no answer after a delay of longer time than your advertisement called for by one-half, I think, with my entire ignorance of you, a sufficient excuse will be found. Yours, Wm. H. Higgins.

North Brookfield.—The writer lectured in the Spiritualists' Hall, North Brookfield, on the evenings of the 9th and 10th instant, and was cordially entertained at the house of J. W. Lyon—our schoolmate some thirty years ago. Mr. and Mrs. Currier, of Lowell, were present. Through Mrs. C. we received a convincing demonstration of the immediate presence and absolute identity of a spirit, of whose existence the medium could have had no knowledge. Altogether we had a very pleasant and profitable interview. S. B. B.

We acknowledge with thanks the receipt of a box of fruit from Mr. Edwin Rice, of Marlborough, Mass., doubtless the products of his own "vine and fig-tree," which may he long live to cultivate.

Williams & Co., No. 100 Washington St., have all the October magazines.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

Friday Evening Sept. 17th.

Dr. Gould said: Before discussing the question of the evening, he wished to say a word in reference to our Conference reports. Many questions of deep interest are here discussed, and valuable thoughts presented, which, those who read the reports and the proprietors of the papers in which they are published, he had no doubt, would like to see given in something near the language in which they were uttered. At least the substantial idea ought to be preserved. In the *Telegraph* of Aug. 28th, he found himself reported by Dr. Hallock as having said that he had a spiritual gift, which, in addition to the element of infallibility, enabled him to communicate in time of war! Now it is well known that American citizens of his age have had no opportunity of engaging in any other than fillibuster wars—as those of Mexico and Nicaragua; and the readers of the *Telegraph* would have the right to infer that he was a soldier in one or the other of those murderous forays. He would thank the reporter to say that he never was a fillibuster, he merely having said on the occasion referred to, that he was in possession of a gift, which, he believed, would enable him to communicate with spirits on a battle-field, mid the roar of cannon and rattle of musketry. The egotistical and silly portion of the remarks imputed to him in the report on that evening, he had never uttered. He also wished to say, as one of the Christian Spiritualists of this city, that he hoped Spiritualists in other places would suspend their opinion as to the views held by Christian Spiritualists, until they could have a fair opportunity of presenting those views before the world, our platform having heretofore only been really free to those of opposite beliefs, and to certain crazy theorists who are (or ought to be) on their way to their several lunatic asylums. He however took pleasure in saying that of late the platform was becoming more free, and the reports more impartial. He did not include in his censures the reports in the *Spiritual Age*, nor those made by Mr. Coles in the *Telegraph*. These he believed impartial, and in the main correct. Nor did he impute blame to Dr. Hallock, inasmuch as the Doctor's theology teaches him that all wrong-doing is the result of ignorance. If so in this case, he is of course not a proper subject of censure.

Dr. Hallock read an article from the *Tribune* on the Utica Convention, in which that Convention was pronounced a failure. He thought not. He was present, and considered it a great success. Earnest minds there uttered great thoughts, which would have their influence on the world. He read a paper which he had prepared in reply, and intended to offer to the *Tribune*, but with little hopes of its publication through that channel.

Dr. Orton then stated the question to be, as determined at the previous session, "What *is* evidence that spirits do communicate?"

Dr. Gray: As the proponent of this question, he had to say, that anything which can be done by a mortal in the body, is not evidence. The proof must be found outside of all this. This rule of criticism was self-evident, and he wanted it understood and accepted, that the world might not any longer be kept away from investigation by spurious Spiritualism. What is incontestible evidence?

Mr. Benning: The best evidence is to be found by each one in his own personal experience. Do spirits communicate? Have they ever communicated? If they have, this settles two points—that they exist, and that they have the power to communicate. At the commencement of his investigations, he believed that the raps were the result of contrivance, or of some natural law. He yielded by the hardest. Still, at first in his communications, he received as much falsehood as truth. This was a great stumbling-block, but it taught him in the end to rely on himself. He early received a word of caution from a spirit-friend, to the same effect. It was this: "Learn the lesson, that if any spirit tells you to do or believe a thing which your common sense condemns, do not accept it."

Mr. Partridge: He would classify his proofs as follows: 1st. The raps and movement of physical bodies. 2d. The intelligence connected with the raps. 3d. Involuntary writing conveying intelligence. 4th. Involuntary speaking in like manner. 5th. Human voices speaking out of the heavens as of old. 6th. Seeing and feeling spirits—not psychologically, but with the natural senses. All this, perhaps, may not be considered as amounting to absolute proof, but it is as good as we have for anything. When he saw, heard and handled, he had all the evidence which the nature of the case admits—the same that he had in proof that spirits in the flesh live and communicate. At Utica he fell in with a Mr. E—— and his daughter, a gentleman of character and standing, a member and deacon of the Methodist church, living about thirty miles from Utica, who related some wonderful experiences. The husband of his daughter died, and immediately thereafter raps were heard in the room where she slept, which he was called on to investigate. With no thought of Spiritualism or belief in it, he undertook to unravel the mystery, and discovered that the raps were governed by intelligence, and this intelligence claimed to be the spirit of his son. He received long and interesting communications from him, and finally letters of written essays, scientific, moral and religious, were received from him, addressed to different members of the family, all duly signed and sealed. At length, more wonderful than all, this invisible intelligence commenced speaking to them in an audible voice, every way distinct and natural, and they now converse with the departed one by word of mouth, as readily as when he was in the form. The voice is heard by others just as readily as by the family, and many come in to listen to its instructions. Mr. E.—— had sat and listened to his son for *five consecutive hours*. Now this—continued Mr. Partridge—is evidence. Believers in the Scriptures need just such evidence, in order to help their faith. Mr. E—— has not been turned out of the church, and will not be.

Dr. Gray: The weak point in this argument is, that the claim of a spirit is not evidence. To this we have this reply. There are but two kinds of wisdom, or exhibitions of mind, known to us. The one is Divine, the other human. No human wisdom can regulate the orbit of a comet, or make a molecule or a crystal. This is the plane of Divine Wisdom. Man adapts means to ends, and works on his own plane. So far as the raps—which cannot be traced to any mundane source—manifest force and intelligence, they are evidence of a human intelligence outside of the flesh. So of the voice. But he did not want to go beyond the raps, to confound the wisest man in the world. What made it? They cannot explain it, and they are bound to stand humbly by the latchet of our shoes, until they can. What made that rap, and whence the accompanying intelligence?

Mr. Benning: He had had evidence, both internal and external. He had seen a friend who has long been in the spirit-world, and shook him by the hand. He had seen him in the dark and in the light, and had talked with him. He had frequently told him that the time would come when they would sit together and converse as of old. A few nights since he had, to him, a new experience. He went to bed, and soon after his room was suddenly illuminated and filled with his spirit-friends. Among them was the particular friend mentioned above, and he asked him why it was that he and other spirits always presented themselves before him in their earth-forms, even to their clothes. The answer was that they might be identified, and also that they might not startle the beholder. Mr. B. requested him to present himself in his spiritual or angelic form. The spirit hesitated. He urged. Suddenly the scene all vanished and he was left in darkness. But it was only momentary. The room was re-lighted with a more glorious light, and before him stood his friend, still easily to be recognized, but in a form of beauty surpassing all powers of description. Soon he held out a picture before him which Mr. B. recognized as a likeness of his deceased child. Is it possible, he exclaimed, that my child is so beautiful? Instantly his boy "*popped out*" from behind the picture, as much as to say, Here I am; compare and see.

Dr. Hallock: He merely wished to state a fact. He was at Munson's circle, when a piece of blank paper was held by a medium—Mr. Foster—under the table; another man held a black lead pencil, with the lead wet, but not under the table, and two names were written on the paper *in blue*. The table was also raised squarely from the floor.

Dr. Orton: He was present at Redman's circle the night before. Most of those present were touched by invisible hands, and names were freely written; and conversation, as rapid and ready as between deaf and dumb persons talking with slates. On one occasion the medium stated that a spirit was standing between a couple of the gentlemen—a lady, clothed in English flags, and that she was waving another English flag in her hand. No one could solve the mystery, until the spirit wrote her name on the flag with her finger. Dr. R. announced the name as *Jane*, when one of the gentlemen said that he could explain the matter. The spirit's name was *Jane English*. She had suggested her name by the show of the English flag. Again, the medium announced that a venerable grey-haired, bald-headed man was rolling a ball across the floor, and that he took out of it a small ball, like an acorn, of which he tasted and pronounced it bitter. This spirit soon gave us his name as Gall, the Phrenologist, and stated that he had endeavored to identify himself to the medium by the exhibition of a head and tasting of a gall nut. J. R. O.

Redman's Circles.—Dr. Redman is now giving two Select Private Circles each week—on Tuesday and Thursday evenings, from 7 1-2 to 9 1-2 o'clock—at his rooms, 108 Fourth Avenue, New York. Admittance $1, and the numbers limited.

"Godliness is Great Gain."—We learn, says a New York paper, that Henry Ward Beecher has a yearly salary of $5000 and a parsonage rent free, and that, with his literary earnings, his income is $12,000. E. H. Chapin has $5000 per year, and makes as much more by lecturing. Dr. Bethune has $2500, but is the possessor of a fortune outside of his professional earnings. Dr. Adams has $5000 and a rich wife. Dr. Hawes has $6000 a year and a house. Dr. Taylor, of Grace Church, has $10,000 and a fine parsonage adjacent to the church. Rev. Messrs. Tyng, Bellows, Cheever, and other leading clergymen, receive from $3000 to $6000 per annum.

Various Items.

Education a Vice-Corrector.—It is not that kind of education which leads to *no employment in after-life*, that will do battle with vice. But when education enlarges the field of life-long good pursuits, it becomes *formidable to the soul's worst enemies*.

Piety and Whiskey.—A liquor dealer in Cincinnati recently received an order from a Roman Catholic institution to send "ten gallons of the *best old Bourbon whiskey*, and charge the same to *the Church of the Mother of God*."

Another Publication Proposed.—Dr. L. F. W. Andrews, of the *Georgia Citizen*, proposes to commence next month the publication of a semi-monthly paper, to be entitled the *Christian Spiritualist*, provided five hundred cash-paying subscribers can be previously pledged. The Doctor has our best wishes for the success of his enterprise.

Didn't Believe in the Efficacy of Prayer.—One night last week an Irish woman in the House of Correction at New Bedford, after being placed in her cell, commenced praying and continued her devotions without cessation for some two hours. In the morning she woke up with a violent tooth-ache, which she charged to the account of her prayers.

"Och," said she, "and sure I'll never pray again, by the holy St. Patrick, if this the way I am to be served.

Two Paragraphs.—From different parts of the same column we cut the two following extracts from the Boston *Traveller*—a paper of exquisite religious sensibility. The first is from the report of the Utica Convention—which is unpopular among religionists:

"A strong tone of free-loveism is perceptible in all the speeches thus far, and the convention, if anything, smells stronger of filth than the Rutland convention."

The next is concerning a gathering which has the approval of the religious world:

"Among the attractions of a camp-meeting at Redding, Ct., was a fat girl, yet in her teens, weighing six hundred pounds, and dressed in bloomers, with low-necked dress, and bare arms. A good many people saw *a great deal* of her, and report her fair to behold.—*Banner of Light.*

The Soul in the Shadow.—Since the several phases of the Photographic art attracted public attention, we have probably had our *phiz* duplicated some two hundred times, more or less, at the solicitation of relatives and friends who kindly permitted our shadow to lie on the table when the substance departed by the door. In complying with such requests we have visited many of the largest galleries in the principal cities in the Eastern, Middle and Western States; but we have certainly found no better pictures than were taken in our presence a few days since, by Mr. L. M. Rice, of North Brookfield. Rice is not one of those erratic geniuses who waste their time in *chasing* shadows; on the contrary *he catches the image* on the first trial. Moreover those who sit in his presence are not likely to go away and forget "what manner of men" they are, since they will always be able to see themselves "in a glass," not "darkly," but with a clearness of outline, strength of deliniation, and artistic effect, rarely equalled and perhaps never surpassed. May no darker shadow ever fall near the pathway of our friend than such as are formed in his camera. S. B. B.

PERSONAL AND SPECIAL.

In the Field Again.—Loring Moody is ready to answer calls to lecture on Spiritualism and kindred reforms, on Sundays and week-day evenings. Address Boston office of the *Spiritual Age*. He will also take subscriptions to the *Spiritual Age* and *Banner of Light*.

Mrs. A. M. Henderson will lecture in Portland, Me., the first three Sundays in October, and will answer calls to speak in that vicinity the intervening week evenings. Address at the Fountain House, Boston, till Oct. 1st.

Mrs. Fannie Burbank Felton will lecture in Hartford the five Sundays of October, and will receive calls to lecture in that vicinity week evenings of that month. Those wishing her services subsequently can address Willard Barnes Felton, care Rufus Reed, Providence, R. I., until Sept. 26th, after which, care Asa H. Rogers, Hartford Conn.

Miss Emma Hardinge in the West.—Miss Hardinge will continue to speak at Dodworth's Hall, New York, during the month of September; at Worcester the first Sunday in October, and at Boston for the rest of that month; in November at Portland, Me. and Philadelphia, Pa.; the first Sunday in December at Columbus, O., and for the ensuing month at St. Louis, Mo. Miss Hardinge designs to remain West for two months after that, and fulfil any engagements that may be offered in that section of the country. Applications to be addressed to her residence, 194 Grand street, New York, as early as possible from this date.

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.

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.

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

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

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

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

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, SEPTEMBER 25, 1858.

Letters Received.—G Stearns, J R Gates, L F Hodge, J Blood, B Harrington, A M Dignowity, H S Upham, S Hinshaw, C H Bull, S S Lyon, H G Hulbert, C B Bond, C Peabody, C M Plumb, C A Efferen, G H Brown, S R Verrill, J B Conant, W J Lewis, O Barnes, W B Felton, I E Kellogg, C P Hill, W Fisbough, C B Peckham 2, W Norwood Jr, S Albro, Mrs White, H Mann, C C Birge, B F Hatch, C Partridge, J D Varney, J Francis, J S Kimball, T Glancey, W Jocelyn, H B Meylin, S W Osgood, C Blackmer, N F White, J T Dow, J Baker, R Wingfield, W H Williams, P E Kaiser, E S Wheeler.

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 re spect 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.

NOTICE.

A meeting of the friends of human progress will be held at Laona, Chautauque County, New York, on Friday, Saturday and Sunday, the 8th, 9th and 10th of October next, to discuss questions relative to the elevation of the human brotherhood. All persons without reference to sect, creed or color, are invited to attend.

From the place of meeting to Fredonia is one and a half miles, and from the latter place to Dunkirk is three miles. Conveyances from either village to the meeting may be had at all times.

Committee of Arrangements:—Levi Baldwin, Calphumia Strait, Sarah Phelps, Warren Felton, Eliza Ann Adams, Albertis Strait, D. S. Ramsdell, Eliza Ann Felton, John Case, Eliza A. Baldwin, Leander Phelps, Calphurmia Ramsdell, Julia Case, Thos. Adams.

Corresponding Committee:—Joann Carter, Thos. Adams.

Speakers:—Henry C. Wright, of Boston, Andrew Jackson Davis, Mary H. Davis, Giles B. Stebbins, George Taylor, and others.

Ample provision will be made by the Committee of Arrangements for the accommodation of persons from a distance during the meeting.

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

Mrs. 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 50 cents per hour.

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

Mrs. L. B. Smith, No. 43 Eliot street, 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—10t*

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A home for Spiritualists, Temperance men and women, and for all others who wish for quiet, order and comfort. This house is now under the management of the subscriber, who will always be at his post ready to attend to the wants of those who may favor him with a call, at the corner of Harrison Avenue and Beach street.

39—tf E. V. WILSON, Manager for the Proprietors.

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.

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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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A public circle will be held every evening for development and spiritual manifestations, from 7 to 9 o'clock. Admission 25 cents.

Persons desiring board at the Institute, can be accommodated on reasonable terms.

36 DR. R. W. LOUGEE.

Interesting Miscellany.

TO THE SEXTANT.

The following lines appeared originally in the Detroit *Tribune*. Our readers will excuse the absence of correct orthography, and the imperfect poetic measure, in view of the earnestness of the writer in a humane and noble cause. We hope all church-builders and church-goers will read and profit. Its philosophy is admirable.

A APPEEL FOR ARE TO THE SEXTANT OF THE OLD BRICK MEETINOUSE.

BY A GASPER.

O sextant of the meetinouse, wich sweeps
And dusts, or is supposed to! and makes fiers,
And lights the gass, and sometimes leaves a screw loose,
in wich case it smells orful,—worse than lam-pile
And wrings the Bel, and toles it when men dyes
to the grief of survivin pardners, and sweeps pathes;
And for the services gets $100 per annum,
Wich them that thinks deer let em try it;
Getin up befoar star-lite in all wethers, and
Kindlin fires when the weather is as cold
As zero, and like as not grean wood for kindlers;
i wouldn't be hired to do it for no some—
But, o Sextant! there are 1 kermoddity
Wich 's more than gold, wich doant cost nothin,
Worth more than anything except the Sole of Mann!
i mean pewer Are, Sextant, i mean pewer Are!
O it is plenty out o dores, so plenty it doant no
What on airth to dew with itself, but flys about
Scaterin leavs and bloin of men's hatts;
in short, its jest 'fre as are' out dores.
But o sextant, in our church its scarce as piety,
scarce as bank bills when agints beg for mishuns,
Wich some says is purty often (taint nothin to me,
Wat I give aint nothin to nobody,) but, o sextant,
u shet 500 men, wimmin and children,
Speshally the latter, up in a tite place,
Some has bad breths, none aint 2 swete,
Some is fevery, some is scrofilus, some has bad teeth,
And some haint none, and some aint over cleen;
But every 1 on em breethes in & out and out & in,
Say 50 times a minit, or one million and half breths an our,
Now how long will a church full of are last at that rate
I ask you—say 15 minits, and then wats to be did?
Why then they must breethe it all over agin,
And then agin, and so on, till each has took it down,
At least 10 times, and let it up agin, and wats more,
The same individible dont have the priveledge
of brethen his own are, and no one's else;
Each one must take whatever comes to him.
O sextant, doant you no our lungs is bellusses,
To blo the fire of life, and keep it from
goin out? and how can bellusses blow without wind,
And aint wind *are?* I put it to your conschens.
Are is the same to us as milk to babies,
Or water is to fish, or pendlums to clox—
Or roots & airbs unto an injun Doctor,
Or little pils unto an omepath,
Or boys to gurls. Are is for us to brethe,
Wat signifies who preaches if i cant brethe?
Wats Pol, wats Pollus, to sinners who are ded?
Ded for want of breth? Why, sextant, when we dye
Its only coz we cant brethe no more—thats all.
And now, o sextant, let me beg of you
2 let a little are into our church.
(Pewer are is sartain proper for the pews,)
And do it weak days and Sundays tew—
It aint much tronble—only make a hole,
And the are will come of itself;
(It luvs to come in where it can get warm;)
And o how it will rouze the people up
And sperrit up the preecher, and stop garps,
And yawns and figgits as effectooal
As wind on the dry Boans the Profit tells of.

ASA AND IRA.

Asa and Ira were two brothers, whose farms lay side by side in a fertile vale.

When the corn, the oats and the barley were springing up, the weeds took advantage of the rich soil and came up with them.

"Do you see," said Asa, "what hold the weeds are taking? There is danger of their choking our crops entirely."

"Well, well, we must be resigned," replied Ira; "weeds as well as grain were a part of the Creator's plan, and there is no use in murmuring about them."

And he laid down for his usual afternoon doze.

"I can only be resigned to what I cannot help," said Asa. So he went to work and plowed and hoed until his fields were clear of weeds.

"The army worms are in the neighborhood," said Asa to Ira one day. "They have eaten through the adjoining meadows, and are moving rapidly towards us."

"Ah," exclaimed Ira, "they will surely destroy what the weeds have not choked out. I will immediately retire and pray that their course may be stopped or turned aside."

But Asa replied, "I pray betimes every morning for strength to do the work of the day."

And he hastened to dig a trench round his land—while Ira returned only in season to save a small portion of his crops from their ravages.

"Do you see, Ira," said Asa, another morning, "the river is rising very fast. There is but a slender chance of preventing our farms from being overflowed."

"Alas, it is a judgment upon us for our sins, and what can we do?" cried Ira throwing himself in despair upon the ground.

"There are no judgments so severe as those which our own sloth brings upon us," said Asa.

And he went quickly and hired workmen, with whose help he raised an embankment that withstood the flood, while Ira witnessed with blank looks and folded hands the destruction of his harvest.

"There is one consolation," said he, "my children at least are left me."

But while Asa's sons grew up strong and virtuous men, among Ira's there was a drunkard, a gambler, and a suicide.

"The ways of the Lord are not equal," complained Ira to his brother. "Why are you always prospered, while I am afflicted, and my old age disgraced?"

"I only know this," replied Asa, "that heaven has always helped me to treat the faults of my children, as I did the weeds, the caterpillars and the flood; and that I have never presumed to send a petition upward without making my toil, my right hand servant a messenger of my prayer."

DOG IN THE MANGER.—Because he hadn't the heart to fall in love himself, he must spoil the little love of everybody else; just like the boy who blabbed about the stolen apples, only because he hadn't the courage to go into the orchard himself.—*Jerrold.*

True worth, like the rose, will blush at its own sweetness.

THE ADMIRAL'S DREAM.

Admiral Sir Henry Digby, in the command of a frigate, had shaped his course for Cape St. Vincent, and was running to the southward in the latitude of Cape Finisterre. He rang his bell at eleven o'clock for the officer of the watch, and asked him:

"How are we standing?"

"South-south-west, sir."

"What sort of weather?"

"The same, sir, as when you left the deck; fine strong breeze; starlight night."

"The same sail?"

"Yes, the same; double-reefed topsails and foresail."

"Has there been anybody in my cabin?"

"I believe not, sir; I shall ask the sentry."

"Sentry," asked the officer of the watch, "has there been anybody in the Captain's cabin?"

"No, sir," said the sentry, "nobody."

"Very odd," rejoined the Captain, "I was perfectly convinced I had been spoken to."

At two o'clock the bell was again rung, the same questions repeated, and the same answers given.

"Most extraordinary thing," said Captain Digby; "every time I dropped asleep I heard somebody shouting in my ear, 'Digby! Digby! go to the northward! Digby! Digby! go to the northward!' I shall certainly do so."

"Take another reef in your topsails," he continued to the officer of the watch; "haul your wind and tack every hour till daylight, and then call me."

The officer of the middle watch did accordingly as he was ordered, and when relieved at four o'clock, his successor was greatly astonished at finding the ship on a wind, and asked the meaning of it.

"Meaning, indeed," said the other; "the Captain has gone mad, that's all!" and he then told his story, at which they laughed heartily. There was, however, nothing to do but obey orders; and the ship was tacked at four, at five, at six, and at seven. She had just come round for the last time, as the day was breaking, when the look-out man cried out "Large ship on the weather bow!"

A musket was fired to bring her to, and she proved a Spanish vessel laden with dollars and a rich cargo, which gave the fortunate dreamer a large portion of the great fortune which he amassed in the naval service.

The story was told to my friend, the late Sir Jahleel Brenton, and by him repeated to me; the high character of both him and Sir Henry Digby forbidding the possibility of fabrication.—*Sea Drift, by Rear Admiral Hercules Robinson.*

HOW SOME MARRIAGES ARE MADE.

I had been called upon, in the absence of my friend B., to marry a couple in the little town of ——. After I had married this couple, a very dirty pair offered themselves, a chimney-sweeper, in usual dress and black face, and a woman about fifty. What could possess them to marry? The man ran off from the church-door as soon as the ceremony was over, as fast as he could run; the woman took a contrary direction.

It is astonishing how ill understood are even the words of the marriage-service. It is in vain you explain. It is nearly always, for "I thee endow," "I thee and thou," and the holy ordinance is fired out of their mouths as though it were a piece of cannon. How should it be otherwise? They never heard of the word before.

Very recently, bluff big farmer M. told me he was to be married on such a day. I was taken by surprise, for I had buried his wife but a few months previous. He was a stout, big widower, near sixty, with lungs louder than any Stentor, and very irritable. He saw I was surprised, and took fire, and literally roared, "Why, now, what be I to do? I got five cows and nobody to look after 'em."

Foolish man, thought I, and I remembered the passage, "How shall a man have understanding whose talk is of bullocks?"

"And pray," said I to the bride elect, as I met her soon after this, "what may be your reason?" She was a widow, and, like an old bird, was not to be caught with chaff. She looked very grave and business-like and replied, "There is a widowhood on the estate."

One had practiced the ceremony beforehand; he was a deaf man, but unfortunately he had taken the wrong leaf; and being asked if he would, "forsaking all other, keep thee alone unto her, so long as ye both shall live" and being nudged to answer, repeated the response from the order of baptism, "I renounce them all."—*Rev. J. Eagles, in "Blackwood."*

Beards.

I should be unjust to the age were I to omit the mention of a special point of "physical culture" which has been long neglected. You find as you come into man's estate that hair has a tendency to grow upon your face. It is the mark by which God meant that men and women should be distinguished from each other in the crowd. That hair was placed there in infinite wisdom, but your fathers have been cutting it off from their chins in small crops from thirty to fifty years, thus impugning nature's policy, wasting precious time, drawing a great deal of good blood, creating a great deal of bad, and trying to erase from their faces the difference which was intended to be maintained between them and those of women. If you are a man, and have a beard, wear it. You know it was made to wear. It is enough to make a man with a decent complement of information and a common degree of sensibility (and a handsome beard) deny his kind, to see these smooth-faced men around the streets, and actually showing themselves in female society! Let us have one generation of beards.—*Titcomb's Letters.*

UGLY FORGIVENESS.—There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.

BUDDING POETRY.—We know a little blue-eyed girl of three years old, who was nestled in her mother's arms, at twilight, looking out at the stars.

"Mother," said she, "it is getting dark."

"And what makes it dark, Caroline?" said her mother.

"Because God shuts his eyes," replied the little poet.

Many friends, like cards, are flung down upon the ground, as soon as those who have been playing with them have got all they cared for out of them.

I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds.

THE SERENADE.

BY UHLAND.

"What sounds so sweet awake me?
What fills me with delight?
Oh, mother, look! who sings thus
So sweetly through the night?"

"I hear not, child, I see not;
O, sleep thou softly on!
Comes now to serenade thee,
Thou poor, sick maiden, none!"

"It is not earthly music,
That fills me with delight;
I hear the angels call me;
Oh, mother dear, good night"

THE MYSTERY OF PROGRESS.

Learn the mystery of progression duly;
Do not call each glorious change decay;
But we know we only hold our treasures truly,
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness;
In that want their beauty lies; they roll
Towards some infinite depth of love and sweetness,
Bearing onward man's reluctant soul.

ACTION.

Action is life!—'tis the still water faileth!
Inaction ever despaireth—bewaileth!
Keep the watch wound, for the dark rust assaileth.
Flowers droop and die in the stillness of noon!
Action is glory!—the flying cloud lightens!
Only the waving wing changes and brightens!
Inaction only the dark future frightens!
Play the sweet keys wouldst thou keep them in tune.

How beautiful is every face in our eyes, which habitually turns towards us with affectionate, guileless smiles!

"If it be true, celestial powers,
That you have form'd me fair,
And yet, in all my vainest hours,
My mind has been my care;
Then, in return, I beg this grace,
As you were ever kind,
What envious Time takes from my face,
Bestow upon my mind!

Woman's eye appears more beautiful when it glances through a tear, as the light of a star seems more brilliant when it sparkles on a wave.

"Smitten friends
Are angels sent on errands full of love.
* * * * * *
Ungrateful shall we grieve their hovering shades,
Which wait the revolution in our hearts;
Shall we disdain their silent, soft address,
Their posthumous advice and silent prayer?"

Aim at perfection in everything, though in most things it is unattainable. However, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.

Would that little flowers were born to live,
Conscious of half the pleasure which they give,
That to this mountain daisy's self were known
The beauty of its star-shaped shadow, thrown
On the smooth surface of this naked stone.

Somebody has given this easy receipt for happiness:—"Spend one hour a day in helping somebody." Try it, ye sad and fretful ones. All the materials you want are a little self-denial, mixed with neighborly interest.

A man may cry "Church! church!" at every word,
With no more piety than other people;
The daw's not reckoned a religious bird,
Because he keeps a-cawing from a steeple.

Men will prefer even a fanaticism which is in earnest, to a pretended rationality, which leaves untouched all the great springs of the soul, which never lays a quickening hand on our love and veneration, our awe and fear, our hope and joy.

PROSPECTUS.

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