The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Practical Reform.

SPEECH OF DR. R. T. HALLOCK,

AT THE PHILANTHROPIC CONVENTION, UTICA, SEPT. 12th, 1858,

ON THE CAUSE AND CURE OF EVIL.

An inquiry after the cause of evil, necessarily implies, that evil itself is not a final cause. An inquiry into the cause of good would be a nullity; good, or use, being that beyond which no human thought or research can penetrate. The generally accepted theological teaching is, that the universe has two centres or controlling forces—an infinite good and a not very clearly defined, *sub*-infinite *bad;* which latter is the cause of evil.

Had there been a proper harmonic relation between evidence and faith with respect to this time-honored dogma, our present Utica Convention must needs have selected another topic. The theological statement of the matter is so direct and simple, that it requires but one addition to render it not only conclusive, but satisfactory. The cause of evil is the *Devil*; the cure of it is *God;*—renounce the Devil, accept God, and the world is safe. Nothing can be clearer or more severely simple. It needs but the element of proof, and its practical value is forever placed beyond all question; wanting that, it settles nothing, and is wholly incompetent to the requirements of the age. So far indeed is it from meeting a universal demand, it does not cover the ground assumed in the judgment of those who profess their faith in it. No man, of himself, can make it available; and hence, the only satisfaction it can afford the contemplative mind is, that its proffered solution of a grave inquiry is so far obsolete, as to offer a diminished impediment on the score of religious prejudice,—to a fearless search for a more demonstrable cause and a more certain cure of evil.

This is emphatically a problem for the nineteenth century. The human intellect during these years presses the question home upon itself, as it has done in no earlier age. The ever-recurring interrogatory—is evil a self-poised centre in the moral universe, around which its victims revolve, as by a natural law—seeks its final solution in the light of the living present. The answer of six thousand years has lost its power. This century is the battle-ground upon which authority and knowledge are to settle forever their claims to dominion over the mind of man. The ages which added precept to precept are succeeded by that which adds fact to fact. Thus, as though there had been no attempted solution, the question returns upon us—What is the cause of evil, and what is its cure?

The inquiry as to whether or not evil is a force in nature, involves a search after the central force. As well might the astronomer attempt an explanation of the phenomena of the solar system without reference to the sun, as for the moralist to essay a solution of this problem without the prior demonstration of a central moral fact, around which, and subordinate to which, all moral phenomena must revolve. Solution, in any direction, rests upon known and fixed principles. To every question there must be a central fact, out of which springs the law of solution, else it were not a question.

What do you find to be the central fact, or final cause of all manifestation, and how do you find it? One answers, I find there is no such fact; another replies, I read it in my Bible. What self-sustaining conclusion is possible to those who return such answers in regard to this or any other matter involving stability or fixed method? Merely to assume the existence of a final cause, or flatly to deny it, is in reality to occupy the same point of helplessness. Indeed, it is more unfortunate, if possible, to assume, than it is to deny; for he who thinks he knows, feels no occasion to inquire; whereas, the man who denies, is under the perpetual spur of his own doubts, which will assuredly work out his salvation, provided he remains long enough under their friction. Whoever has sense sufficient to suggest a doubt, is on the high road to certainty.

Be that, however, as it may; what I urge as indispensable is, the verification of a central fact in this universe of phenomena. Of the form and name, we may dispute when more at leisure; but of the fact itself, we must know somewhat, or be forever in doubt with respect to the true significance of all else.

The search is not difficult, nor is the result doubtful. Hitherto, the path has been mainly overlooked or neglected; forgetting that God could tell of himself, we have mostly relied upon what some man has told of him.

Essence is known to us through existence; we know nothing of intelligence, aside from an organic centre. We sometimes speak of a great atmosphere of intelligence, just as theologians speak of chaos, as of a condition of matter without law; and it may be said, in passing, that into this amorphous limbo of intelligence—it is sagely asserted by certain philosophers, curious in their knowledge of the outside of things—the human mind is dissolved on the destruction of the brain, to reappear again (by induction, it may be supposed,) on the construction of another; but the doctrine is an assumption, wholly unsupported by any known fact. All manifestation, so far as we know, whether of intelligence or of form, is from a centre.

Hence, the intelligence or cause which cannot be traced to man as a centre, is not, therefore, without one; but it is to be searched for elsewhere. Let it be understood, however, that observation and analysis will not reveal to us the God of the Jews, exactly; no mere national God, whether Hebrew or Heathen, will meet the exigency; but it will establish a controlling, central, unitary intelligence and power, name it what you please.

By authority of chemistry, some sixty-two primary substances (as it names them,) underlie the whole fabric of organic manifestation or form; and at the same time it is seen by authority of the same crucible, that none of these will account for form. This finding shows the existence of a cause beyond them. Chemistry having gathered the endless variety of atomic ultimates existing upon an area of two hundred millions of square miles, put them into her retort, and reduced the whole to sixty-two primaries, cannot stop there, for the reason that the final cause is not in them; the law of convergence, which has reduced the vast complex of effects to sixty-two causes, must inevitably reduce the sixty-two to one! Without pursuing the argument (which is introduced mainly to illustrate the method,) suffice it to say, that start from what point we may, the last analysis of pure science reveals to us USE—UNITY—GOD! Even so, as for example, the measure of two sides of a right angle being given, the length of the remaining side can be deduced with absolute certainty.

From this basis of demonstration, the known fact, that whatsoever proceeds from a given centre or cause, is an expression of its essence, becomes a new incentive to the closest inspection of all phenomenality; for the reason, that by this method only, we can learn the nature of the cause. By this inspection we find that every effect or phenomenon, however unpromising it may appear in the last analysis, justifies itself as a use, or in other words reveals to us that, as to intent, it is both wise and good. Cosmical changes and phenomena—forms of vegetable and animal life, for ages deemed evil, and only evil—yield these jewels alike with every other, when subjected to the chemistry of thorough knowledge.

The acts of individuals or of nations—the sale of Joseph, the crucifixion of Jesus, and the persecution of the Puritans, though execrated by cotemporary virtue, and denounced by the historian, follow the same law, and yield a like result to reason enlightened by experience. Geological revolution and political rebellion, the war of elements and the war of races, the fervid heat of the sun and the burning coals of persecution, look where we may, *within* this apparent antagonism, whether of human nature or of "mother nature," will be found the golden chord of unity, binding them to the incarnation of a common result, showing them to have a common origin, to act in obedience to a single intelligence, and to be the necessary links in the chain of a specific purpose—the ultimation of a Divine manhood.

Now, if all the fruit that has ripened upon this tree of manifestation is found to be good, we shall be compelled to say of it, that it is an utterance of *Goodness itself*. In fact, the quality of goodness instinctively enters into the universal idea of a first cause. He whose notion of the Divine is that of a *Monarch*, feels that he must be good and wise, as well as powerful; but he who has not verified it as a scientific necessity, will never admit it in his creed, or thought-expression of the consciousness. We should not mistake the utterance of words for the expression of ideas. A parrot can say God is good, but the words are inconsequential to him as they are to any D. D. in the Christian Church.

To be convinced of this, we have only to observe that which everywhere presents itself. The world's preceptors and fault-finders, be they evangelical preachers or society-reformers—be they Christians or Infidels, do proclaim by authority of their whole precepting, that into their consciousness there has been as yet no birth or vital recognition of a central good and truth. It sounds strangely, it may be, harshly, to say of the Professor of nineteenth century Christianity, that he is "without God in the world," realizing only the Devil to fear; but if he so write it down in his creed, and perpetually insist upon it by all his methods of procedure, there is nothing left for me to say but that. Granted, if you please, that he means to assert no such thing; that does not mend the mistake, nor save himself or society from its consequences. To his theological perception, God *was*, and will be, but is not now! He made the world, and will come again (by proxy) to judge it—that is all. This honest brother will denounce you and me as infidels should we demur to the Mosaic cosmogony; but to his consciousness there is no Divine creation! Chaos and night and the devil obtain to this hour! What wonder that a man leaning upon such a crutch should stumble into the pit of disappointment, and bruise his shins at every step, against the granitic rock of *impossibility?* He finds the creation as originally designed and executed to be a *failure!* The Creator has stopped business and run away! He has written him down in his theological gazette a bankrupt, who, in the final settlement of his desperate affairs, will be obliged to compromise (in the ratio of two shillings to the pound) in order to save a remnant of his personal property, and clear his real estate from the devil's mortgages! His *God* having failed, this good brother, who has been his chief book-keeper and confidential clerk for so long, what is there left for him but failure also?

But our fault-finding fellow-worker of the scientific materialistic school, if we are to judge from his perpetual lamentation and abortive efforts at "the crank of the universe," is no whit better off; indeed it is *certain* that he is not. That he should hold his brother's God, who is gone into bankruptcy, in very high esteem, is not naturally to be expected; but at the same time, if he will but consider, he has a God who has done no better. Suppose he does call him Science or law of nature—names do not change intrinsic values; the Roman philosophers called their god *Jupiter*. The point is this: while adoring science as the world's savior, he has found none that explains *to-day*. His profession of faith sets forth that through the revelations of science, natural law and social order will *ultimately* obtain the mastery; but that *to-day*, confusion and disorder hold universal dominion.

Now, we may cheerfully sympathize with his mirthful explosion of the *popular* Divinity; no merciful man will object even to his expunging from his vocabulary the three hateful little letters which express it; but when we see him floundering about in the sea of reform, without the intellectual consciousness of a *central idea*, to say nothing of a central God, the joke grows practical. Talk of religious superstition! It looks respectable compared with the imbecility which prates of science and quarrels with to-day.

To praise the government of God, and the establishment of Divine order, or to glorify the reign of natural law, in the future tense—failing to realize their living presence and perpetual potence in the things of to-day, as well as in the ideal of to-morrow—finding no substratum, or general basis of causation—no Divine plan running through the realm of phenomenality—is to have none in ourselves,—is to work without one,—is to result in perpetual mortification and failure.

Whosoever looks into the face of nature with the eyes of a man (and no other eye can see her), does proclaim with his whole consciousness that *God is good!* Thence it follows that the origin of evil, direct or consequential, is not in him; nor can its existence, either as a cause or an effect, be in the universe which is an expression of him. Strict analysis dissolves forever the strange Trinity of the popular faith, half myth and half moonshine—God, Devil and Nature. It casts the devil out of all our theologies and philosophies, by its ability to strike through the mere creed confession, and to establish in the consciousness the omnipresent God!

When this idea—honored in a sort of left-handed way by admission of all creeds—is received, not merely by *the faith*, through *precept*, but into the understanding by *induction*, its Divine magnetism lifts the veil from off the face of every manifestation, and reveals to us what the poet saw as an inevitable sequence of a Divine central soul—that to Him there is

> ——"no high, no low, no great, no small;
> He fills, he bounds, connects and *equals* all."

In the light of this truth, a search after the cause of evil becomes greatly simplified; and when found, we are astonished that it should have been overlooked so long.

That which, under the name of evil, so afflicts the world, is a necessity of inexperience.

Humanity is born into the consciousness of the seeming only, not of the real. Now, the truth is to be sought for within the seeming; and childhood, or inexperience, which naturally accepts all appearance as *final*, is inevitably beset by the mistakes incidental to the state, or plan of its development.

Of all these mistakes, there is none greater than that which attaches to these errors of babydom the name of evil, in its popular signification. Experience finds no difficulty in training them to their source in the fountain of inexperience. It is able to separate the fact from the fallacy, and finally to discriminate with certainty between the real and the seeming as contained in this theological enigma of evil.

The moment we abandon assumption and appeal to fact, the problem begins to clear itself. We find that the manifestation of all life is from its germ, of which we have no abstract knowledge, except that *it is*. This, we *know;* and farther, that to build up atomic organisms or individualities, the force, or what we usually call the *law of attraction*, is indispensable. We know also, that there must be a limit to the action of this force as originating in any given centre or individuality; otherwise there could be but one organic form in the universe. It is known that each of those life-centres attracts certain substances from its surroundings and manufactures them according to the best of its ability into an expression of itself. Both quality and quantity are limited to the precise needs or ultimate possibility of the central germ. Each takes what it requires, and rejects the infinite remainder.

Thus, quartz and gold do not live together by affinity, but by outside pressure; just as an innocent man may be locked in a cell with felons; or as one who dislikes tobacco smoke is compelled to inhale it when he comes within the sphere of a Dutchman, to whom it is fragrance itself. Thus, an oak has no affinity for the essential peculiarities of the pine; wood does not blend with iron; the rose and the thorn-apple, though standing side by side, are wide apart as the poles.

Look where we will upon the vast area of organic life stretching out below the human, we observe that antagonism or repulsion enacts as important a part in the economy of individuality as affinity or attraction. We observe also, that a true comprehension of these individual differences resolves all their apparent antagonism to harmony, and that, on the plane of use, their values blend. It is seen that the atmosphere, or emanation, or action of genera and species, and of each member of these, though repugnant in a certain sense to every other, in that great over-sphere of uses, becomes a bow of perennial beauty—and embodiment of its many hues—a prismatic crystal of unadulterated goodness and truth!

Think you God's work presses only upon the shoulders of twelve apostles? that the good of the whole is committed to the tender conscience of the few? These too are apostles and world-saviors. Every "four-footed beast and creeping thing," ay, and the thing that cannot creep, utters its modicum of gospel, and whispers a divine truth into the ear of reason. Look into *their* Convention, which no "Pent up Utica" can accommodate, and hear what *they* have to say on this subject of evil. They never lie—their language is their life. Look! one is food, and another is poison; one will preserve life, and the other will destroy it. Is not one good and the other evil?—is not food a saint and poison a sinner? See now, how badly the philosopher gets on, who has not cultivated the science of listening. That was but the echo of his own thought—patience alone gathers the true reply.

Poison is bad food, but good medicine. It plays a thousand parts in the grand drama of uses, besides that of a destroyer. Inexperience forcing it out of the natural sphere of its uses, demanding, for example, that it shall do duty as food—insisting that strychnine shall perform the office of wheat—commits just the blunder which is the origin of evil!

In this one example we have the exact character of evil, its undoubted origin and its absolute cure. The evil complained of consists of a disagreeable surprise communicated to the consciousness through the organs of sensation. The *cause* of it is ignorance of the nature and uses of the plant. The *cure* of it is *knowledge*. No physician desires to change the nature or intrinsic properties of nux vomica; what he aims at is the knowledge which shall make its properties available. There is another phase of inexperience correctly typified in the acts of physical childhood. The nursery is perpetually cramping its abdominal region and inflicting upon itself all manner of unnecessary spasms, by reason of its proclivity for unripe fruit. Green gooseberries are not well adapted to its dietetic needs, but it seldom has the patience to wait for the sweetness of maturity.

We observe also, in the same connection, that a sack of Peruvian guano or other fertilizer, is not a grateful offering to the senses (except perhaps to the sense of property), but when it subsequently appears in the form of fruits and flowers, we place it upon our tables and in our bosoms.

Assuming now, that we have in a good degree considered these lessons of natural ethics, which God has sent forth myriads of mineral, vegetable and animal Apostles to proclaim to all the world, we are prepared to enter upon the solution of the human problem with a cheerful prospect of success. We have discovered that it is by the one law that individuality is expressed—the power of attraction resident in the germinal essence. The existence of two human beings is demonstrative that no *one* can be *all* attractive. Now, this force of attraction expresses itself under certain conditions as *sensation;* and in the more perfect spiritual organism of man, its direct action, expressed by sensation, and recorded in human speech, is pleasure, happiness—GOOD, &c. Its repellant action is pain, misery—EVIL.

These terms, when divested of their assumed definition, simply express the effects upon the *sensorium*, which stands sentinel over the conscious activity of this force; but, intent only upon its effects, we have failed to realize its existence, and the necessity for its producing the sensations above stated. To have differences of manifestation,—that is to say, the existence of two or more individuals,—difference, either in the quality or quantity of substance assimilated, is indispensable. Thus, a sour apple sets *my* teeth on edge. Buttermilk is an insult to my palate. I contemplate lager-bier with superlative disgust. But to the next man they impart sensations exactly the reverse. Now, the sensation in either case is simply an imperfect indication of the value of these substances to the particular organism, leaving the grand question of intrinsic value to be settled by that *higher* tribunal which sees the part they play in the grand economy of individuality.

There is, then, a well settled physiological necessity for my not liking precisely as my neighbor does, seeing that, were it otherwise, I could *have* no neighbor. This necessity holds as well with the spiritual organism as with the physical, which is simply its expression. Hence it is not possible for me to like, that is, to assimilate with my spiritual structure, qualities and acts thoroughly congenial to my neighbor. His fruit, or expression of the growth status, is not to *my* taste; it is too bitter, perchance, or too acid, and I have a natural *right* as well as power to reject it, and to denounce it as *evil*, if you please, TO ME. The mischief arises from the ignorance which *transcends* this right of the individual—making *my own* sensations the *absolute* standard. I call my neighbor's fruit evil, in the sense wherein I am *no judge*, and then am naturally afflicted with hysterical horror, that *he* should like it any better than myself.

This error begets universal misunderstanding, and sets a man, as Jesus expresses it, with a whole beam of wood in his *own* eye, to removing hypothetical saw-dust from that of his brother. Thus, the devoted follower of George Fox, who religiously believes that a wide-skirted drab coat and a hat to match is the only costume acceptable to God, is greatly troubled when his brother (who professes to love God *as well*) appears in a *red* coat with little or no skirt at all, and for hat, perchance, sports a brimless chapeau surmounted with the cast plumage of a bird's tail!

From their platform of *hat*, it is not *possible* for these to understand each other. The Quaker denounces the soldier as a "man of sin and son of perdition," and the soldier ridicules the Quaker as a superstitious or hypocritical fanatic. They cannot see in each other the expression of widely different though equally important uses in the existing epoch of human development, alike to pass away and be forgotten in the higher which is to follow it.

Who shall estimate the blessings secured to the race forever through the means of war? The equally useful apostles of peace, looking perchance upon the carnage and devastation of the "Revolution"—seeing only the battle-field, without reference to antecedents or consequents, could but denounce the war as the greatest of evils. Time has shown that, to both nations, it was productive of incalculable blessings. But the fiery non-resistant who pierces human hearts with a pen instead of a sword, cannot see that George Washington and George Fox, each in his own *best* way, was doing the same thing—that they were not only maintaining principles, but identically the same principle.

Here again the contemplative soul is blended in tuneful accord with the poet, who sings:

> "All nature is but art, *unknown* to thee;
> All chance, *direction*, which *thou* can'st not see,
> All discord, harmony not understood,—
> All partial evil, universal good."

The grass is green to-day upon those blood-red fields; where armies fought, the sheep are feeding. The clangor of battle is lost in the lowing of flocks and herds. Not a trace of the destruction to city and hamlet, neither festering wound nor unsightly scar is to be found upon the face of the continent which poured out its blood in that mortal strife. The white wings of commerce are upon all its waters. For the march of armies and the roar of hostile cannon, is the *march of improvement*, the whistle of the locomotive and the clatter of machinery. For forts it builds school-houses. Its arms are the plow, the loom, the anvil and the pen.

On the 7th of August, 1858, as I was musing over a section of the chain forged by an ancestor (whose life is within my own memory) and it reached across the Hudson river to prevent the farther ingress of the hostile British, the pulse of the whole nation was quick, as in the presence of a miracle, before the fact, that across the Atlantic had been stretched a chain, not to obstruct the ingress of the British people, but to *invite* it—to bind *all* peoples in our fraternal embrace!

Mark how grim war relaxes his iron muscles, and his gory locks turn golden in the perennial dew of progress, as detachments from what were once hostile navies meet in mid-ocean to build a common thoroughfare beneath its mysterious depths, along which *mind* shall travel, *ideas* shall speed like light, and *continents shall utter their thoughts!*

Looking back from this sunlit summit of achievement, through the causes which underlie it, we see that lust for gold, thirst for power, rival ambition and brutal war have been the fangs and talons with which the monster sin has torn this success from the heart of the unknown and the impossible, and set it like a diamond on the brow of the ages, whose light shall outlive the stars!

This mighty conquest over matter and time and elemental war, was not in all the consciousness of its many causes. They have builded better than they knew, and differently. Where they sought only to secure a private fortune, they have added to the wealth of the world. The tree of selfishness which they planted is beautiful with the blossoms of fraternal love. They scattered the seeds of discord broadcast, and lo! the fields are whitening with the harvest of peace!

Here again is exemplified and demonstrated to the senses, what every true poet soul has seen—a Divine central plan—

> "From seeming evil still educing good,
> And better thence again, in infinite progression."

Does the man of peace then, when he denounces war, express a universal truth or an individual sensation? As we answer this question, so we dispose of the whole chapter of denunciation.

[CONTINUED ON SECOND PAGE.]

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Progress is the Common Law of the Universe.

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SATURDAY, OCTOBER 2, 1858.

EDITORIAL CORRESPONDENCE.

THE PHILANTHROPIC CONVENTION AT UTICA.

We left Boston at three o'clock on Thursday afternoon, Sept. 9th, and twenty-four hours later were set down (not "pent up") in Utica. Of the journey we cannot now say more than that, from Springfield westward, the route was new to us, and everything had the interest of novelty. We arrived in that unenviable condition unavoidably incident to a long ride upon the "lightning express train," amid clouds of dust, with the thermometer at 98. Due attention, however, to the wants of both outer and inner man,—conveniences for which we found at Bagg's Hotel,—speedily "cured" these "evils" incidental to a rapid individual "progress," and prepared us in due time to give attention to the "cause and cure of evil," in the great world around.

We found the "Philanthropic Convention" in session, its organization perfected, and its members diligently engaged in the arduous work of curing evil by resolves and speeches. We learned that our name had been honored by a place on the business committee, although the office proved a perfect sinecure, as we were called upon to perform no duties.

It is not our purpose to attempt any report of the proceedings—a sufficiently full abstract having been kindly prepared for our paper by the Secretaries. We shall here merely glance at some of the characteristics of the occasion.

In point of talent brought out, the Convention was little if at all inferior to that at Rutland, many of the speakers being, in fact, the same persons. The doctrines put forth were also equally radical and revolutionary, and quite as repugnant to the feelings and prejudices of the community in which they were uttered. In fact, the choleric Uticans seem less able to bear with patience what they deem the "blasphemies" spoken against their cherished ideas and institutions, than the more immobile Vermonters; and repeatedly, during the second and third days, was it found difficult to keep the turbulent elements under any measure of control. The President, Mr. Hitchcock, of Oneida, in these exciting and trying scenes manifested remarkable qualifications for his difficult position. The knowledge of the fact that the Sheriff of the County (who, with some of his deputies, are avowed Spiritualists) had a select police force at hand, ready for an emergency—also that the Mayor of the city had given out word that "there should be order or blood" on the occasion, and was himself present a part of the time,—probably alone prevented a violent disruption of the meeting. So far are the Uticans lacking that confidence in truth which fears nothing from error, so long as the former is free to combat it! But the citizens of Utica are not alone in this, if that is any apology.

The treatment received from the press, so far as it came under our notice, was about on a par with that accorded to the occasion before alluded to—unfair and dishonorable to the last degree. We should make no complaint of any amount of harmless ridicule or sport in which reporters may see fit to indulge for the amusement of their readers, (and such Conventions are seldom wanting in legitimate materials for such amusement)—provided that, when professing to give the words or sentiments of speakers, they do so with any approach to fairness or truthfulness. This, we are compelled to say, they often and persistently failed to do, thereby evincing a moral recklessness quite reprehensible and as dangerous to the public weal as would be that which they make such pretence of rebuking, provided it had any existence. For example, the meeting, like its predecessor, was almost universally heralded as a "Free-Love Convention,"—whereas we are confident that in no resolution or speech presented was the theory or practice of what is popularly meant by that term advocated or countenanced; while on the contrary, many of the speakers went out of their way to clear their skirts of all suspicion of it. But it seems to have been a foregone conclusion with these veracious guardians of the public morals, that the whole aim was solely to the promotion of unrestrained licentiousness, and that something monstrous was *meant*, whatever was *said*. For proof, read the following from the Utica *Herald*, written at the close of the first day's session:

> "About everything else they talk at random, but on Free Love they speak studiedly. They maintain it, and put it forward alluringly and step by step. They have calculated the degress by which the pernicious doctrine may be advanced. They are not restrained by any respect for society or morality."

This is but a sample of much more in the same spirit, which in fact needed no other disproof, than the report itself furnished in the same paper.

The prominent participators in the Convention, it seemed to us by their readiness to brave public opprobrium, gave sufficient evidence of their earnestness, and their confidence in the rectitude and benevolence of their own intentions, however mistaken may have been their theories. Mere pleasure-seekers and lovers of sensual indulgence do not look for it in this way, for they well know that notoriety is unfavorable to such ends. The conservatives must yet learn that these men and women, for the most part, are tremendously and unselfishly in earnest for the good of mankind—and that no opposition which does not make this acknowledgement will be of any avail. If they are mistaken, let that be plainly and kindly shown, and the better way clearly pointed out; but denunciation and opprobrium are utterly wasted upon them.

The nature of the main question under consideration—"the cause and cure of evil"—led of necessity to the discussion of subjects of vital interest which have heretofore been generally excluded from the public platform, as either too sacred or too indelicate for the place. Of course, all reference to such topics, in vulgar and prurient minds, is "obscene" and "shocking," and this accounts for the shrieks of "virtuous indignation" which are heard against all who venture upon their discussion. But if we do not much mistake the fact, sensible people of both sexes are fast coming to the conclusion that popular ignorance and fastidiousness on those subjects are not sure conservators of virtue; but, on the contrary, are fearfully productive of vice. Such, at least, was the prevailing sentiment of speakers at this Convention, and hence they did not shrink from what they conceived to be duty, nor, we opine, did any pure-minded man or woman regret the result.

Thus much in defence. Now, an earnest word of criticism, which we think is equally demanded. Most of the speakers who undertook to philosophize upon evil, failed to discriminate clearly, if at all, between different kinds of what are called evils, which are in our view as totally unlike, in cause, nature and cure, as are cold, hunger and virulent poison. Earthquakes, wintry winds, shipwrecks, errors of judgment, and violations of known right, were all put in the same category.—*Ignorance* was declared to be the sole source of human errors, in the last analysis, and hence *knowledge* the only requisite of cure—and this in the face of the fact that thousands, if not the vast majority of men, live in the daily and constant practice of what they *know* and freely acknowledge to be wrong. In the address which we had the honor to submit near the close of the Convention, a very different position was maintained.

Besides this, we were pained with needless and seemingly wanton outrages upon the religious sensibilities of the audience. It seems evident to us that people can be elevated and reformed, not by trampling upon and blunting the finer and tenderer susceptibilities of the soul, but by appealing to, cultivating and enlightening these. Again, there was much of a tendency to indiscriminate and wholesale repudiation of the Bible and Christianity, or of ideas and doctrines taught in them, regardless of their truth or falsity. The facts of native, inherited depravity, the necessity of regeneration, of overcoming "the flesh" by the quickening of "the spirit," the certainty of an eternal hell (inharmony) without it, and of heaven with it, and many others which form a part of true Christianity, are written *in our constitutions*, as well as in the Bible, and are not to be ignored by any real reformer. But our space is limited, and we must hasten. The chief value of these Conventions, in our estimate, is not so much in the truth that is spoken, as in the fact that they arouse the public mind to inquiry on questions of the utmost practical importance, as a result of which agitation the truth will sooner or later be attained.

WESTWARD HO!

On Monday, leaving Utica to subside again into its wonted mental quiet, we pressed onward toward the Great West. We tarried two hours in the city which had been immortalized as the birth-place of the "Rochester Knockings," and visited the Genesee Falls, which would have been a magnificent spectacle, only that there was no fall—the water being wholly diverted for manufacturing purposes. About eleven o'clock we crossed the Great Suspension Bridge at Niagara, and spent the remainder of the night in the Queen's dominions,—the roar and jar of the great cataract, two miles distant, allowing but broken and fitful slumbers. In the morning, at an early hour, we wandered out alone, and got our first view of that stupendous Symbol of Majesty from the cliff in front of the Clifton House, by the light of the rising sun! But we shall attempt no description. No words that we can use will convey any idea to one who has not seen Niagara—and to one who has, they would be but mockery. Suffice it to say, that after spending some hours in gazing upon this wonder from different points upon both the Canadian and American sides, we felt so oppressed and overpowered by a sense of awfulness, majesty and resistless might, as to be glad to retire, and postpone to some future occasion a more intimate acquaintance with this sublime phenomenon.

The iron horse soon transferred us to Buffalo, and thence by the shore of the blue Erie to Westfield. From this place, yesterday, by stage, over a most delightful route, and by steamer across the beautiful Chautauque Lake, we reached the hospitable mansion of our friend Dr. Wellington, of the Jamestown Water Cure and Educational Institute, at which we now write.

A. E. N.

JAMESTOWN, N. Y., Sept. 16, 1858.

DEVELOPMENTS OF THE FUNGI.—We learn that one Williams, who lectures on Physiology, and also on Free Love in its more repulsive aspects, is prosecuting his labors in the name of Spiritualism. He recently visited North Brookfield, and after speaking on his favorite theme with such freedom of phraseology and coarseness of illustration that he drove nearly all the ladies and many of the gentlemen out of the house, he proceeded to assure those who remained that what he had been teaching was Spiritualism. But the Spiritualists in that place readily perceived that said Williams had as little knowledge of their faith and philosophy as he appeared to have of decency and morality.

Now if the enemies of Spiritualism want to outrage the moral sense of more respectable people, *let them do it on their own responsibility*. If one is disposed to go like the swine to "wallow through the mire," we will not complain, provided he does not return to besmear our garments with his filth. But when a man has the cool effrontery to claim the unqualified sanction of Spiritualism for the gross indulgences of the flesh, we may take the liberty to strike off his mask. This may be a painful duty; but the sacrificed ones ought not to complain, since thousands of purer, wiser and nobler men have served the truth by being crucified.

S. B. B.

SEPARATION OF CORA HATCH AND THE DOCTOR.—There is truth in the statement which has gained currency in the secular papers, that Cora Hatch has left her husband. They have lived separately for some weeks, and there is little probability that she will again accept a place into which, on a theory recently advanced by the Doctor in a public print, she may have been "psychologized" by some "demon" in the flesh.

At present we are not quite at liberty, did we feel inclined, to discuss the nature of the influences which brought about a matrimonial union (?) between a frail child of sixteen summers and a man who had seen the ice of more than forty winters—a fourth marriage at that. Thus much we will venture; in any event, the sympathies of the community will be strong with the gentle, inspired girl who has gained respect and affection wherever she has moved.

D. K. MINOR.—The many friends of this estimable gentleman and earnest Spiritualist, will be happy to learn of his safe arrival, with his daughter, at Melbourne, Australia, on the 15th of July last, having made the voyage out in 104 days. Both father and daughter are well and in excellent spirits. May Mr. Minor find in his new home a *minor's* health and a *miner's* wealth, which he richly deserves.

HOPE HE WILL BE CONVERTED.—The *Vanguard* proposes that April 1st, 1859, be set apart by all the churches as a day of prayer for the conversion of the Devil—a consummation devoutly to be wished.

THE PHILANTHROPIC CONVENTION

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

SECOND DAY—EVENING SESSION.

After an opening song from Miss HIGGINS,

Mrs. MARY F. DAVIS proceeded to address the Convention in support of the Resolutions previously offered. She said that she had enlisted against the oppression and degradation of women; but she would pass over the cause of evil and look at its cure. Claiming at the outset the natural position of woman to be that of the mother of humanity, she proceeded to discuss her claims to rights and privileges denied her by man. In a very beautiful allusion to the worship of the Catholic Church, she said that the adoration so long bestowed upon "Mary Mother," may in time be given to all women, and suggested that the Lord's Prayer might in time be amended to "Our Father and Mother who art in Heaven." Beyond the rubbish of the church, the eternal law of progress appears, and the law of God becomes actualized in the true life of man.—Thus far, woman's mission, as well as her nature, has been grossly and criminally underrated, and she has fallen into a subordinate position, but she would rise. To be, is greater than to do. The soul's life is superior to all its acts. They who sit in meditation have given birth to thoughts which have disturbed nations. Very lofty is the genius that can at once conceive and construct a great work. Thus, quietly do creations of the true artist float into life. Genius comes still as the sun to awaken all earth into a blooming welcome. Quoting Emerson, she said, every one can do his best thing easiest. In all things men have enlisted and triumphed by certain involuntary tendencies. In this they have proved themselves men of womanly natures. The soul embued with womanly attributes will most rapidly glide into achievements of artistic beauty. As nature is strong to emulate man, so the creations of man's genius ascend in regular gradations to the attainments of woman.

Mrs D. here discussed and defined the physical progress of the race, and then turned to spiritual progress as developed in science, architecture, poetry, music, painting and sculpture, and held that in these, man has drawn his inspiration from woman. She is the world's great natural artist. Her characteristics prove it. The true originator accomplishes his task by the propulsion of involuntary energy. Noiseless and sequestered are his operations. He makes no boast of huge strength.

The elements of the true artist are all to be found beautifully developed in the true woman. When I draw a comparison, I but show how nearly he approaches the divinity within her soul. Woman takes the lead in heroism and all noble qualities, in a spiritual sense. In a direct sense she leaves her impress upon her offspring.

In the loving arms of living mothers you may find great living types, more beautiful than artistic pictures. Prouder might Rome be of her living mothers than of her artistic statuary within her walls.

The artist has moulded a statue of Washington for our admiring gaze, but what language can express the grandeur of that mother who gave to the world Washington himself?

Thus far she had treated woman as an artist in an ordinary sense. Now she would speak of her in a higher sense, as the originator of immortal existences. She stands second only to Deity—very near the great Father. Her creative work can scarcely be estimated. She reproduces the ultimates of life. The immortal spirit receives its being from woman.—She makes the first impression upon the soul. With what power is she thus invested! Greater than governments, schools or religious organizations, is the mother of all mankind, for the weal of the nations. Fathers impart themselves to their offspring—mothers impart not only their characters, but impress their emotions, thoughts and surroundings upon their unborn offspring. Therefore should she be educated and privileged to the extent of her claims. She should take exercise in the open air until her body blooms into health. Knowledge should be opened out before her, and her every faculty should be expanded and enriched. Morally, the noblest teachings in example and in society should be awarded her.

In marriage woman should be mistress of herself. Let her be ennobled and enfranchised, and her offspring will bear all the fruits and perfection of human nature. When all these things shall be secured, will come the reign of a universal brotherhood.

Mrs. D. in conclusion alluded to the degradation of woman, to her toils and hardships, to the causes which drive her to unhappy marriages or prostitution, and concluded by an exhortation to the sex to labor for their own elevation and purity.

Dr. WOOLVERTON, of Canada, presented the embodiment of his conception of the cause of evil as follows:

That evil is not a principle in nature foreign to the sinner; abstract evil cannot be found. Neither is it of organic origin, but a functional derangement, originating or being born from inharmonious relations, and developed by ignorance, mystery and superstition.

Mr. URIAH CLARK, of Auburn, desired to hear the genuine Spiritualistic idea of the cause and cure of evil. He then proceeded to indulge in a strain of criticism upon the ideas advanced respecting reproduction, with a choice of language that was satisfactory to a *portion* of the audience.

Mrs. BRITT said she had formerly at times occupied a very combative position with respect to existing evils. She had passed that period, but there were some who felt that Spiritualistic Conventions had been represented as volcanic in their character. It was necessary for some to give vent to their feelings—to pour out the accumulated lava.

After passing hurriedly over the current ideas of marriage, women, &c., she proceeded to point out the superiority of the spiritual philosophy of interior growth—the recognition of hidden interior qualities within the human soul, capable of regulating the life of the individual—to that old theology that taught the idea of serving a God whose vigilance and care it was possible to evade.

The reputation the world gives a man is of small moment. The cry of Free Love was to be little heeded. We need only to *live down* these calumnies. (Applause.)

Mrs. Dr. MILLER WALKER, of Rome, offered the following resolution, exemplifying her principles by a neat and tasty "bloomer" dress.

> *Whereas*, Woman is made helpless and dependent by her dress, wearing bonnets that afford no protection whatever for the best part of the brain and eyes, long, expansive crinoline, tight waists, bringing disease and premature death upon themselves and posterity, and unfitting herself to engage in honorable, paying employments, although woman needs just as much to clothe and feed her as man; therefore,
>
> *Resolved*, That a change in the dress of woman will do more to promote virtue and prolong life than all other efforts combined.

THIRD DAY—MORNING SESSION.

The session was opened with music by the Troy Harmonials.

Mr. DAVIS presented what he regarded as a fair synopsis or summing up of the work of the Convention, during the two days passed, with the following resolutions. They embodied the main points under discussion thus far.

Resolved, That the primary cause of evil is referable to parentage, by which we receive both body and soul.

Resolved, That evil in its last analysis is ignorance;—an organic fact incident to human existence.

Resolved, That the monogamic marriage is a divine relation springing from an universal and immutable law of Nature's God; and that the evils and sufferings experienced by the married are referable not to the law, but to man's ignorance, and therefore abuse of the sacred relations which grow out of it.

Resolved, That sin results from evil, evil from error, error from ignorance; and that ignorance is the first estate of an immortal being whose individuality is eternally to be swayed and regulated by the laws of Association, Progression and Development.

Mr. RANDOLPH (colored gentleman) offered the following resolution, upon which he desired action:

Resolved, That this Convention resolve itself into a permanent institution, having for its objects the same that originally called it into being; that it appoint officers, who shall convene it at least once a year; and that it be known as the National Reform League.

Mr. GLAZIER, of Michigan, offered the following as an amendment:

Resolved, That the Convention become *an Anniversary*—an annual gathering of men and women who seek wisdom to "overcome evil with good;" are earnest to be free themselves and to make all others free; and that the calling of the next annual meeting be left with Andrew Jackson Davis, at his discretion as to time and place.

Resolved, That this Convention request Andrew Jackson Davis to write out and publish his views and plans for "overcoming evil with good."

Mr. RANDOLPH opposed the motion. He didn't accept A. J. Davis as his earthly God.

Mr. GLAZIER said he endorsed the last sentiment heartily, but what was everybody's business was nobody's. He merely contemplated putting the work of calling the next anniversary in the hands of a committee.

Mr. DAVIS had no desire to control, or exercise the least authority over any individual. He understood the Resolution to contemplate a mere business matter. If so, he would accept the duty if desired.

Mr. STERLING moved to lay it on the table. Carried.

Dr. R. T. HALLOCK, of New York, then addressed the Convention on the Cause and Cure of Evil. [His lecture will be found elsewhere in this paper.]

[REPORT CONTINUED NEXT WEEK.]

THE HARMONIAL COLONY MOVEMENT.

ARE SPIRITS SAFE GUIDES?

A correspondent—Mr. C. Church, of Otter Creek, Mass., whose letter is too long to print entire—infers (from our remark appended to Mr. Gates' communication relating to his projected Harmonial Colony—See AGE, August 14th) that we have doubts in regard to the sincerity of modern reformers, and their ability to successfully do away with the follies and evil practices now prevalent in society. This is a mistake. Our skepticism had relation specially, to neither of these points.—But we *do* seriously doubt if the great majority of those who are earnestly seeking for a better social state, have any correct idea of the *real causes* of existing evils, or what is necessary to remove them, and establish a permanently better society.

Our correspondent seems to think that "our invisible friends possess the ability to instruct us" in these matters, and, moreover, are "sufficiently disinterested to be governed by strict justice in all things, and have the power as well as the desire to aid the earth-child at all times when sympathy demands." He thinks, therefore, that the main requisite to success in such an enterprise is that "faith which will lead to a submission to the disinterested guidance of spirits."

We are compelled to disagree with this opinion. The numerous enterprises already undertaken in blind obedience to spirit-directions, and which have proved ridiculous failures, ought to teach more wisdom. If this "Harmonial movement" is to be entrusted to such guidance, (as we presume it will not) we risk little in prophesying that it will go the way of all the others we refer to. At least, if the Higher Powers have the wisdom which they ought to possess, they will surely take some effectual means of destroying such debasing and emasculating reliances. Submission to spirit-guidance, any farther than it is fully coincided in by our own active reason, judgment, and highest intuitions, is slavish and enervating, and can never promote real human advancement. To say nothing of falling under the lead of scheming and ill-disposed intelligences, we do not believe it is in the power of spirits—however wise or benevolent they may be—or even of God himself—to raise man to higher social conditions *any faster than his own* MANHOOD *is developed, and his* HEART PURGED *of selfishness and every lurking evil.*

That a company of intelligent men and women, agreeing in certain fundamental principles, may, by purchasing a township by themselves, excluding speculators, idlers, grog-shops, and such other instrumentalities of debauchery and social misery as they may, secure to themselves a degree of freedom from some of the common evils of society, we do not doubt. But we have found that "social harmony" and "friendly relations" do not result as a matter of course, from mere *proximity* of those who agree in some speculative belief, whether it be Socialism, Christianism, or Spiritualism. The causes of inharmony lie deeper, and unless the heart is thoroughly probed, and its soil purged of the seeds of evil, these will continually spring up to mar and desolate even the most inviting home.

We perceive that enthusiastic and sincere reformers are too apt to overlook this cardinal truth, and for that reason we called the attention of those interested in this projected colony to it, that too great results might not be anticipated from mere external association.

Let it not be inferred, however, that we are unfriendly to earnest attempts at social improvement, on almost any basis, however superficial or erroneous it may seem to us. Those who enlist in such efforts will be likely to acquire wisdom by their experience, whatever it may be. And when the world has amassed a sufficient fund of experience-bought wisdom, we doubt not it will be able to achieve success in this direction, as in others.

A. E. N.

OBTAINED THE EVIDENCE.—It affords us a pleasure which we doubt not will be shared by our readers, to learn that Dr. Hoyt, of Syracuse, whose correspondence on the subject was published in the AGE of week before last, has obtained convincing evidence of the continued life, love and presence of his precious children. In a note to Mr. Putnam he says:

> "Since I wrote you I have visited New York, and there found the precious boon I so much desired—a certainty, of not only immortality, but *the* immortality of my dear loved ones. I am now, as Mrs. Davis expresses it, as sure of this one thing as I am of my own existence. Is not this a *pearl of great price?*"

REV. JOHN PIERPONT.—This venerable clergyman, whose name is almost a household word in New England, speaks at the Melodeon next Sunday. Skeptics, go and hear him!

SPEECH OF DR. R. T. HALLOCK.

[CONTINUED FROM FIRST PAGE.]

When we use the term evil to express the quality of our own sensations, though we may have selected a clumsy word, we do but exercise a natural right, arising from the necessity of our being; but when we speak of it as of a reality, or outworking power in the universe—that is, when we say of a man that he is evil, and that his deeds are as subversive of Divine order and use, as they are repulsive to us, then do we abandon the solar system of eternal law and central fact—then do we say to the all-wise, I am wiser than thou, and to the all-good, I am better than thou.

In its own conceit, the child always knows best. The universal child-prayer is not for wisdom, but for power. What reformer who makes haste to redeem the world, but would send all the evil out of it in four and twenty hours from this minute, were he as powerful as he feels himself wise? His battle with the world is a perpetual proclamation, that he is better and wiser than God, only not so strong.

Were evil a natural fact instead of a natural mistake, it would be incurable; that is to say, were man intrinsically bad, he could never be made good. There is no such thing known as a transfer of individuality. Iron never becomes gold; good alone can be changed into better and best; hence that which is improvable, is good, and not evil.—Hence the thing that is, is good, for all things are improvable.

Now if these truisms are reliable, the cure of evil as applied to an individual, is not the conversion of a sinner into a saint, (which would be a greater miracle than for a potato to turn into a pippin) but in the growth of a good, into a better—of a boy into a man. In other words, the cure of evil is to help the patient to express himself. A much greater mistake or evil, than any the theological reform practice has set out to cure, is in its mode of treatment. The doctors are more dangerously ill than any of their patients. In the first place, their practice creates the evil of which they complain. There could be no evil in this world to-day, were not its reformers of the fault-finding stamp the greatest sinners. To every living child on the face of the earth, there is (in judgment of law) a full grown man and woman. Here are two strengths to one weakness—two doctors to one patient—two reformers to one sin. But, if the men and women be not themselves babies, the strength moral imbecility, the doctors quacks, and the reformers ignoramuses, how are we to account on any rational principle, for the reverse progress, or advance backward at present so universally deplored?

Now, there are those who can never see a Dead Rabbit—the eye sees only that which the mind has the power to comprehend. No thief can steal their treasure, no murderer can take their life; make trash your treasure, and it may be stolen; make your life beefsteak walking about upon "railroad securities," and an Irishman's shillelah may deprive you of it. There could have been no chattel slavery to lament, had we not first made a slaveholder of God! Had not we first loved gold, there could have been no thieves! The sinner is an exact copyist throughout; he loves precisely what the saint loves, and answers hate with hate. To every tweedledum comes the responsive tweedledee—the saints hoard and the sinners steal.

Then, instead of helping the neighbor to express himself, it is usually insisted that he shall express the features of the individual who proffers the aid. One man feels that his neighbor is greatly in need of the gospel, and is anxious with all his heart to supply it; but then, he expects him to grow it into a Presbyterian; should it turn out a Universalist, he would be disappointed. This is the folly: no human germ can be permitted to extract what it can of value from the world's experience, for the natural purpose of expressing its own individuality, but must needs crook itself into the form of that which supplies the nutrition.

The farmer missionary, when he brings the gospel or elements of reform to his "wanting" potatoes, never insists upon their immediate conversion into turnips; he is satisfied that the "means of grace" shall ultimate in turning all his "small potatoes" into large ones—each into the best of its kind. Not so with the humanculturist; he insists that every individual shall be, not himself, but somebody else. In his conception, the sinner is a sort of bean, which, from inherent perverseness, has made its appearance wrong end up, and is to be forthwith converted into a Baptist, Methodist, Spiritualist, materialist, abolitionist, socialist, or something of that sort, else it will never be able to climb the pole of theological and social progress, the right way of the sun.

Then again, we do perpetually claim that the high court of morality and virtue, by which the neighbor is to be judged, is a foreign tribunal—in us, rather than in him. Our fathers, when they founded the State, protested against this principle. They insisted on a trial by peers, in a court organized in the neighborhood of the alleged crime. They would have no reputed criminal dragged three thousand miles away, and his rights placed at the disposal of men who derive dignity from sitting on a wool-sack, and now and then mistake justice and truth for red-tape and a wig of horse-hair. But the moral culprit, charged with high-treason against God and nature, can have no domestic trial, and by his peers; we insist that he shall be brought before us.

That is no trial by peers; it is a cabbage-head pronouncing judgment upon a beet-root. Where is the ratio between these, by which one can pronounce authoritatively upon the growth status of the other? There is no authority in me to pronounce judgment upon you in the things of morality and conscience. I can partly determine how your acts affect me, but what you mean by them, or how they are disposed of by the court sitting within your own soul, I have neither the means of knowing absolutely, nor the authority to inquire.

> "Who made the heart, 'tis He alone
> Decidedly can try us;
> He knows each *chord*—its various tone,
> Each *spring*—its various bias.
> Then at the balance let 's be *mute*—
> We never can adjust it;
> What's *done* we partly may compute,
> But know not what's *resisted*."

The truth is, evil, as popularly defined, is simply the name of a problem, or series of questionable phenomena, which we have not been in a condition to explain. That which we know how to prevent or to cure we never disgrace by a diabolical title. We do not consider it an evil, for example, that men are born ignorant of what is called physical law of art, science, or literature; we know a cure for all that; but to be born ignorant of the church catechism, is to be born in sin.

Now, as it is clear that the race is in a state of rapid redemption from physical evil, through a curative process, thoroughly intelligible and satisfactory, were it not from the fact that we find the physical laws which we understand, in nature, and derive the theology and ethics which we do not understand, from the creed, we should have advanced in morals as demonstrably as in mathematics; and certainly will, when we observe the same method in the one case as in the other. As it is, the student of physics finds a central God to help him; whereas, the student of metaphysics finds only five hundred thousand priests to confound him.

When we have once realized that science is a brotherhood; that physics and metaphysics, in relation to each other, are as body and soul; that the theology which is true, and the astronomy that is demonstrable, can never quarrel; that the sound morality and the certain physiology, the true selfhood and the true brotherhood are in eternal accord; when we derive our ethics as we do our physics from the same Divine fountain of demonstrable truth, then shall we know of a truth, that the cure of evil and the cure of ignorance are identical—that the same plan of salvation which has so amply justified its redeeming power, in the work-shop and the primary school—a plan which is founded on the desire inherent to know, and which sacredly administers to it nothing but the truth that can be demonstrated—applied to moral ignorance, will cure it as surely as it converts the abecedarian into a professor of languages and the cowboy into an engineer.

When we contrast the success of the school in what it sets out to do, with the failure of the church in that which it essays to accomplish, the cause is at once revealed in the difference of method which obtains in each. The school system recognizes the fact that normal ignorance is not idiocy, but inexperience—that both the capacity and the desire to know are inherent; in fact, that the desire springs from the capacity and is its sure prophecy. Resting upon this basis, which it takes care never to wound or disturb by denunciation or discouragement, it proceeds as before stated, through the attraction of desire, or curiosity, to unfold the germ of capacity by a presentation (not of guess-work and assumption,) but of substantial truth. This ever present desire to know, attended as it is, by instinctive faith in the teacher, forms the basis of the whole scheme of intellectual redemption.

In its application the teacher takes care that these are never disgusted through any acts of his. Inexperience or ignorance naturally trusts, and the reformer of the scholastic phase of it is careful that it shall not trust in vain. First it feels or has faith, or sees, as we say, instinctively, that its teacher is wiser than itself, and believes in his own doctrine; and soon it is known to be so because he deliberately steps to the black-board and exhibits a practical demonstration of the truth he as-

serts. Thus, by inviting inquiry, by preserving this faith and confidence intact, by justifying his right to teach, through ability and care to demonstaate the truth of his teaching, the "original sin" against the "humanities'" is purged away, and the sinner is made happy in the salvation which is of their knowledge.

But with the sin against the Divinity, both the ground plan and the working method are exactly the reverse. The course of treatment rests upon the basic notion that an inherent nature is to be subverted—not encouraged, but annihilated,and an exotic planted in its place. Instead of being so much as an effort to aid the individual in the expression of himself, it applies its whole force to the destruction of what it finds there; that is to say, it attempts an impossibility, and fails at the very beginning. Where, in all directions leading to success, it is the universal method to invite question, the church method suppresses it. In the place of kuowledge, it insists upon belief. Instead of presenting its subjects with truth which it can demonstrate, it brings them a creed to be signed. Instead of deepening the instinctive faith of inexperience in whoever professes the ability to enlighten it, it is let be seen that the instructor has no confidence in his own dogmas; for in place of demonstrating them upon the black-board, with so much as a piece of chalk, he deliberately gives them the lie in every act of his life! In this first loss of confidence, is the root of all future infidelity; the sinner feels that the whole scheme is an unsupported assumption, and that the saint's faith in it is as unsubstantial as his own.

Hence, the church method of curing evil is a failure in the beginning, because it is an attempt to subvert nature; and a double failure in the end, by its perversion of the natural relation between teacher and pupil, through being no wiser than those whom it would instruct. For knowledge and wisdom it has only authority and position. But these powers received a mortal wound in the battle of "the Reformation" and the "Revolution," and in these years are becoming so weak through depletion, that they can command neither respect nor fear.

Now this failure on the part of the Doctors of Divinity to cure *moral evil*, and the universal success which attends the treatment of *every other*, point unerringly to the *true* method. It is not alone of nouns and verbs and multiplication tables, that inexperience desires to know; its desire for knowing is unlimited. Long before it can form the question in grammatical phrase, it asks you, what of *itself*, of *God*, and of the *universe?*

To all this all-comprehensiveness of *inquiry*, bring nothing but the truth that can be demonstrated, in reply. Go no step beyond it—have done with assumption forever! Teach the truth which you do not *guess* at, but know, or be dumb before your pupil; teach by precept and by life, the thing only that can be *seen* to be a reality, then will the golden links of confidence which bind his soul to yours, bind it also to eternal truth and the practice of natural right.

Surely the method which has proved its power over ninety-nine evils, is at least worthy of a trial upon the hundredth, seeing that all others yet put in requisition have failed. It commends itself to our earnest consideration, as a cure for the one species of evil denominated moral; not alone by authority of its known success over the other ninety-nine members of the same genus, but from the fact as well, that, in every case where we have experienced disappointment, the failure can be directly traced to an abandonment of the principle, and a substitution in its place of that which obtains in the church theory, and has clothed its votaries in mourning over its inefficiency in the treatment of evil.

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In conclusion, then, the cure of evil is, to follow (I had almost said to the very letter) the method of the schoolmaster,—to begin as he does and be sure to end where he does, abandoning forever the whole system of psychological proselyting. Jesus, nearly two thousand years ago, pronounced and denounced it a miserable failure, and eighteen hundred years of sad experience have amply justified his opinion. What hope then is there in its success to-day?

By authority not only of Jesus, but of all past experience, the cure of evil is not to prescribe formulas, to build churches, organize parties or manufacture wooden models of spiritual perfection and beat them into the ear of public faith with a psychological drum-stick; the true doctor is the truth-teacher; he is never a tailor; his mission is to make men, not clothes. To reform is first to inform; that in a good degree secured, the outforming will take care of itself.

He is the guardian angel of the cradled human life—not the high priest of a dead creed, nor yet of a defunct materialism. His business is to instruct, not to damn—to demonstrate, not to dogmatize. In the garden of humanity he is the Adam "to dress and to keep," not the Devil to sow it with falsehood and assumption. To find the true instincts of his pupil, he looks into the nursery, not into the church; he is anxious to know what thing nature has really produced, rather than what the priest has spoiled; and for this reason he watches the child's play more carefully than he does its prayer. In these unguarded moments, when the priest is asleep and the father is at the stock exchange, when the child is at play and the instincts are wide awake, he sees as in a glass the true indications of the future man, and it is his divine mission to help him to express it.

Glorious!—as omnipotent is the strength of man when he ceases to war with necessity, and walks in the light of God as revealed in his own soul and demonstrated in the eternal order of natural things. To such an one there is no failure. To him there is no God to be placated, no sinners to be ransomed—only growth to be promoted and God to be known. His method is not empirical, but divine. It is written in the oak which unfolds from the acorn—in the harvest which succeeds the spring-time—in the light which dispels the darkness—in the immortal triumphs of human achievement and the eternal progress of the ages!

Though the Bible Society may fail, and schemes for social redemption come to nought—though government be perverted and liberty be sold, he knows that far down beneath the stormy surface of the sea of life, lies the telegraphic cable which links the central aspiration of each human soul to the heart of God, and that the messages of love and light which traverse its mysterious pathway from the FATHERLAND, come laden with the elements of redeeming power; and in man himself—his deathless instincts striving ever to express their divine paternity—he reads the glorious assurance—

"That He who worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man."

A Poor Woman and the Madonna.

Near the Bocca della Verita lived a poor woman, who was habitually treated with great cruelty by her husband. She was drawing near her confinement, and the brutal husband repeatedly threatened that as soon as her child was born he would kill both her and it, or at least turn them both out of doors. He allowed her no means to provide for the care of the expected infant. The poor woman was in the daily habit of going to a Madonna in the neighborhood, to whom she repeated all her troubles and asked help under them. She was thus engaged one day last May, when she felt her time approaching. She hastened home full of terror, but found her tyrant husband was absent, and in the house was none but a strange lady who had come to inquire into her wants, and who remained with her, sitting by the bedside and comforting her. The husband had not returned when the child was born. The mother asked the name and abode of her visitor. "I live," she replied, "in the place where you so often go to pray to the Madonna; I thank you for all your devotion to me." She then gave her some money, and left her. A neighbor came in immediately afterwards, to whom the poor woman told in detail all that had happened. She had hardly been left once more alone with her new-born infant, when her husband returned. He was as brutal as usual, and on the point of doing her some injury, but was pacified at the sight of the money and the account of the lady's visit, though his wife said nothing to him as to who it was. He took the money, and went to bring some restoratives for her; but before his departure, at her earnest request, he baptised the infant, which she thought not likely to live. On his return, he found both mother and child dead—her arms, they say, crossed on her breast, and her looks almost superhuman.

The above we clip from the Boston *Pilot*, a Roman Catholic paper.—The statement is not quite clear, but if we read it aright, we are to understand that the Madonna (Virgin Mary) actually manifested herself and officiated as mid-wife to this poor woman! This certainly equals almost any of the Spirit-visitations we have heard of among Protestant Spiritualists—not excepting the setting of tables and frying of griddle-cakes for breakfast, which was sworn to before a magistrate somewhere out West.

Rev. T. W. HIGGINSON, of Worcester, will lecture before the Spiritualist Association in Milford, N. H., on Sunday, Oct. 31st.

Correspondence.

Letter from Wisconsin.

BELOIT, Wis., Sept. 10th, 1858.

FRIEND BRITTAN:—We have been enjoying a good time out here in this little western city; and, though Beloit has been considered the head-quarters of conservatism, I think the fact has been fully demonstrated, that there a *few* progressive minds, in this *neighborhood*, at least. We have had a Grove-meeting continuing three days—Friday, Saturday and Sunday, Sept. 3d, 4th and 5th. Like all western "institutions," it was gotten up in a hurry, but I think it would be hard to beat. We did indeed have a *feast* of good things, the memory of which is so pleasant that I must speak of them. When, a few days ago, the subject was first broached, there were knowing winks and significant nods among certain would-be-wise ones; predictions of a failure were plentiful, and many prophets sprang up in conservatism's ranks. They had been revelling in the blissful delusion that Spiritualism was nearly defunct, and "not taking the papers," came to the sage conclusion that this was its last spasmodic kick. There were eyebrows significantly elevated in the sewing circles, and "did you evers?" "no I nevers!" in every variety of tone that astonishment could produce.

Seats to accommodate about two thousand persons, with a well protected platform, were erected in a beautiful young oak grove, about half a mile from the centre of the city, and it was decidedly amusing to witness the change that came over the countenances of the would-be-prophets, when cautiously approaching to reconnoitre, they came in sight of not only the compactly filled seats, but an outside circle of eager, listening hearers. The scene was truly inspiring, reminding one of an old-fashioned camp-meeting, without its inside fanaticism, and outside dissipations and rowdyisms. The harmony was perfect, without one unpleasant jar, and conservatism puzzled wofully her contracted brains to account for such order without the aid of constables or special police.

Mrs. Britt, of St. Louis, with her inexhaustible powers, was ever ready with strong food, and many a soul feasted and was filled, despite the nervous trembling with which they first received it. Long will the truths she uttered be remembered after the authorities and creeds she so boldly attacked have passed into oblivion. Mrs. Stowe, too, gave us, from the fount of celestial inspiration, many a beauty-gem that memory will enshrine to embellish her future hours. Mr. Higgins, of Chicago, also added much to the interest of the meeting, with his progressive thoughts, and joyous, happy manner; his utterances were ever to the point, and with his genial smile met responses from many hearts. Miss Scongall, of Ill., delighted us with a beautiful address, and Mr. Martin, of Mississippi, Dr. Lathrop, of Chicago, with Mr. Trueman, of this State, assisted materially in the exercises; the controlling powers, through me, also added their mite; so there was no lack of speakers, though none came amiss.

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Our glorious cause was never progressing so rapidly as now; silently but steadily the mighty truth is creeping around our ocean lakes, and spreading all over our vast prairies; the deaf ears of "fogydom" do not catch its gentle breath, and I do not wonder they are so suddenly startled when such a wild tornado of truth comes full tilt upon them. For a month or two I have been lecturing in this vicinity, and therefore know of what I speak, when I say that there seems to be an almost universal desire to inquire into this new philosophy, though the fear of authorities, as of old, causes many to come, like Nicodemus, by night. Having been two years in the west, I am anxious to once more look upon those dear old eastern hills, and grasp again the heart-guided hand of friends; I shall therefore leave this place, setting my face towards Troy, N. Y., about the first of October. If my services are desired between this place and Troy, I can be addressed here until Oct. 1st; any calls east of Troy, N. Y., or in that vicinity, can be addressed to me at that place, care of E. Waters, Esq.

Fraternally thine, N. F. WHITE.

Boston and Vicinity.

The Melodeon Meetings.

On Sunday last Mrs. Henderson concluded a series of discourses which have proved superior in many respects to any heretofore given through her organism. They have been listened to by good audiences.

We cannot perhaps better occupy the space here allotted us than by giving condensed notes of questions and answers which followed the lectures last Sabbath. Wanting much in the point and piquancy of the original, they were as follows:

Q. We are generally taught that we have two spirit guides, a good and a bad one, each having its mission to fulfil; is it so?

A. There are two kinds or classes of influences acting on men, but these are not always individualized, so as to be singled out.

Q. Should prayers be said aloud? and are there any particular seasons and postures which should be observed in offering them?

A. It depends on the condition of the individual. Some persons could not realize what prayer was except it were clothed in words.—Some could not comprehend its spirit were it not embodied in posture. But there are minds to which these are not necessary. Let prayer be always the spontaneous utterance of the desires of the heart; and let it manifest itself spontaneously — whether in thought, word or posture, never mechanically, but according to the promptings of the soul.

Q. Have all spirits and angels once existed on earth?

A. We know of none that have not existed first on this or some other planet.

Q. Do you as spirits know anything of other planets than the earth?

A. Only as we derive that knowledge by telegraphic communications with spirits in those planets. Our sympathies are with the inhabitants of earth, and hence we are now bound to this sphere; but we expect the time will come in our development when we shall roam with freedom from sphere to sphere.

Q. Have you understood that any other world than this needed a sacrifice for the sins of its inhabitants?

A. Our earth-sphere is an emanation from the sun—other planetary spheres are similar emanations, and like it imperfect. Being thus imperfect, *constant* sacrifices are necessary. Sacrifice is a part of the law of progress toward perfection. We cannot say that any individual *Christ* has ever been sacrificed on any other earth than this.

Q. Is man the creator of his own nature, or is that nature the work of God? If the latter, is man responsible for the result?

A. Man is the creation of a great *First Cause*. That Cause is within him. To this interior voice he is responsible, and he can be responsible only to this.

Q. What is the religion of Spiritualism?

A. To love God and the neighbor; its manifestation is, to do good to all God's creatures; its worship, to see and acknowledge his goodness and love in everything he has made.

Q. What is the signification of the serpent spoken of in Genesis?

A. It signifies the subtle passions of man's earthly nature which cause him to grovel in the dust.

Q. How is a person to become regenerated?

A. By learning natural and Spiritual laws, and acting in harmony with them; by listening to the voice within which dictates of right and wrong. If he learns those laws and obeys this voice he inevitably frees himself from wrong and error—he becomes regenerate.

Q. Can you inform us who Jesus Christ is now?

A. He is the spirit of that Jesus who lived on earth. The principle that made him the Christ exists to-day in the interior of every soul.

Q. Is there any distinction between Christ and God?

A. His interior is one with God; but the Jesus is a separate offspring, as are all men. The apostle says we are *joint heirs* with Christ.

Q. To what person or being do you direct people as their teacher?

A. To the Great Being you call God, whose only manifestations are in Nature and Humanity. Your own soul can teach you more of Him than men can tell you.

Q. Do the controlling spirits believe in the Old and New Testaments?

A. Our reason must tell us what to accept and what to reject.—There are truths and errors in those books.

Q. Can persons in this day see and converse with Christ and angels?

A. Christ sends forth emanations from his spirit by which we commune with him. We do not know any who converse with him personally. But there are thousands who converse with angels.

Other questions were asked, but at this point both questions and answers became confused, as the querists did not blend in purpose.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING Sept. 24th.

The time for the meeting of the Conference was changed to half past seven o'clock, instead of *eight*.

The question—What is *evidence* that spirits communicate?—was continued.

Dr. ORTON said: He had recently examined some spirit-paintings, produced by a lady in the higher ranks of life, and past the middle age, who, until the development of this power, which was instantaneous, had exhibited no capacity for art in this department; indeed, had utterly failed as a learner in her youth, and had given up the attempt. These pictures now number many hundreds. They are executed with extreme rapidity, the work of days being accomplished in hours, and less than hours—in minutes. He had examined large numbers of them. They consisted of flowers, bunches of forest leaves in their rich autumnal garb, birds and insects; and were drawn and colored with the nicest truth to nature. Strictly speaking, however, there was no *drawing* about them. In their actual execution, this part of the common process is entirely omitted. The medium takes her paper, brushes and colors, and without stopping to pencil an outline, or apparently knowing what kind of a picture she is to produce, "daubs" on the various colors, and in a very short time there emerges from this chaos of procedure a piece, which, for charm and brilliancy, and blending and contrast of color, and nicety of execution, any artist of any age or country might well envy. But the most remarkable feature in these paintings is yet to be told. Some leaves which he examined with a glass, stood the magnifying process like a photograph, exhibiting, when held up to the light, the fine reticulations and fibres in the internal structure of the leaf, in a manner which no artist can hope to imitate, and no pencil is fine enough to draw.

The speaker gave one more fact in proof of spirit-power. On Thursday evening, at Redman's circle, the table, at request, with a vase and bouquet of flowers standing in its centre, was twice raised from the floor without contact, and then held for a brief period suspended—meanwhile oscillating, like a bird as it sustains itself at a particular point in the air, and without upsetting the vase.

Mr. WHITMAN: Among the convincing facts he had witnessed, was the following: He was at a circle at Mr. White's—Mrs. Scriber being the medium—when, at request, a heavy extension table, which could not have weighed less than 150 to 175 lbs, was drawn apart without physical contact, and the centre leaf brought to its place, and the table compactly closed upon it. This heavy table was also rocked and swayed back and forth, like a vessel on the waves, by a spirit claiming to be a brother of Mrs. Scriber, who was a seaman, and sounds like the whistling of the wind through the rigging of a ship, and a whistle such as is only produced by the creaking of a cord through a dry block, at sea, were distinctly heard.

Mr. PARTRIDGE: If we criticise our facts, it will show us their weak points; and we had better do it ourselves than to leave it to others. Thus, pictures drawn with unusual facility and perfectness, could not be considered as furnishing that incontestible proof on which we must rely to convince the skeptical world.

Rev. Mr. BENNING: He would relate a fact connected with the same lady referred to by Dr. Orton. She was controlled on a certain occasion by a power claiming to be the spirit of the late Henry Inman, when it was said to the spirit, If this be really you, cannot you give us some heads of the old Sketch Club to which you formerly belonged? The hand of the lady was put in motion, and in a time short of *six* minutes, *seven* heads of individuals belonging to the club in question were sketched. Again: He himself has a spirit painting on which are three heads. Artists think it in oil, but it is not. It had undergone several changes. At one time it was a picture with two heads, quite different from the present ones. He was at a circle, when the spirits requested him to put it under the table. It was out of his hand *thirty* minutes, and was returned with an entirely new picture on its surface—the present one of three heads. Once before, this picture had undergone a transformation. The original was evidently in oil. He did not like it, and requested the spirits to change it. By their direction he locked it in a drawer with the face down, and let it remain about four hours, when he took it out and the picture was obliterated. He then washed it with spirits of turpentine, and afterward with soft water, when the surface washed off, leaving another picture—the one with two heads, which was subsequently changed to the one with three. The heads were all different on the different pictures. Again, he had seen questions answered by raps made with a heavy six-legged table, which would be raised bodily from the floor and brought down with such accuracy that the six legs would make but one sound—a feat which it was found impossible for two men to perform. This table, at request, would be turned bottom side up on the floor, and then again be lifted and restored to its proper position. He had seen a long extension table lifted with two men on it—one an Englishman weighing 230lbs., and the other—the next heaviest person in a party of fourteen—weighing 200 lbs. Three or four gas-burners were in full blaze in the room at the time. He had himself been taken up in his chair, when nobody was near him, and turned clear around; and these and other facts he might name, had convinced him beyond all question of the intervention of spirits among us. These facts establish the great truths of immortality, and will enable us, when properly appreciated, to prepare ourselves for that immortal life to which we are hastening.

Dr. GRAY: The facts of mesmerism, somnambulism, poetic inspiration, etc., go to show that in certain states we are capable of doing things which at other times we cannot. Zschokke, the German writer, had the power at times of reading the life of an individual he might meet, though the individual was an entire stranger. This is illustrated in the well-known case of his interview with some German students, when he declared to one of their number, in full detail, some of the most secret and hidden things of his life. Now if a medium were to do this, it would be received as evidence of spirit insight and communication. True, this knowledge might have been impressed on Zschokke's mind by a spirit, *but we do not know it;* so we cannot accept it, or anything else of its class, as *proof*. A gentleman of his acquaintance, a friend whom he esteemed, once fancied he was developed as a medium. All manner of infidel and evil communications came through him. Little ticks were heard in the back of his chair, which would answer questions and communicate through the alphabet. In this manner he had been told that he had a great mission to perform—that he was to become the greatest orator in the world, etc. First, his physical system was to be regenerated; he was to have a new set of teeth, and become a second Belvidere Apollo. The day was set. He prepared wash-bowl and towels, and sat in waiting, but nothing occurred. Another and another day was appointed, but nothing came of it. In that posture of affairs he visited the medium. He asked questions and obtained regular responses. "Do you say that this physical body is ever to be raised?" "Yes." "Have you read what Swedenborg says on the subject?" "Yes, but I don't believe a word of it."

At this point—continued the speaker—he observed that the medium (unconsciously to himself, without a doubt,) slipped the homœopathic part of an inch in his chair, at every response. He went home and tried the experiment himself, and found he could talk with as many hypothetical spirits as he pleased. Whoever can explain the philosophy of dreams, will account for a great part of our spiritual literature. The fact that pictures are marvellously painted, and poetry made, is evidence of the trance state, but not of the influence of spirits.

Mr. WHITMAN: He was intimately acquainted with the circumstances spoken of by Dr. Orton. The lady in question at first felt a strong impulse to paint, and urged her husband to supply her with paints and brushes. He, satisfied of her lack of talent in that direction, objected, and finally requested both her and the spirits to adjourn it over for *one year*. This was done, and at the end of the year he furnished the materials, consisting of old "paints and stubs" from his own assortment. A friend was visiting him at the time. She took the materials, seated herself at a table on which was a vase containing a beautiful bud, and went to work. Her husband pronounced it *daubing*, and quit the room. Soon the friend returned to see how she was getting on, and, with every mark of astonishment in his features, called her husband. There, before them, lay a perfect copy of the bud, as beautiful, both in drawing and color, as it is possible for art to execute or the mind to conceive.

Dr. GRAY: In our trial of Spiritualism, the rule is simple and plain. We must reject everything that can possibly be done by persons in the form, and see what there is left. The pulling of that table to pieces, and putting it together again, as related by Mr. Whitman, is evidence. Nobody could possibly have done that by any amount of grinning.

J. R. O.

Compend of Facts.

The Dead Recalled to Life.

The last issue (No. 9) of the *Revue Spiritualiste*, published at Paris, gives the following fact, which we deem worthy of putting into an English dress and laying before our readers. This is not the only instance in which *apparently* dead persons have been recalled to life by similar means. Whether this particular instance of resuscitation is attributable to spirit-interposition, or merely to the extraordinary magnetic power of the operator, is a question which will be variously answered by different theorists; but our individual opinion is that both human and spirit conditions concurred in effecting the result. The story, which we condense as much as possible from the French, runs thus:

"Near the middle of May, 1854, Madame Kosent, a Russian lady of the court of the Emperor Nicholas, in consequence of a serious malady, set out for France, intending to take up her temporary abode at that delightful retreat, Hyeres, where, following the advice of her physician, she hoped to gain strength sufficient to terminate her convalescence. On arriving at the place of her destination, she found herself much fatigued by her long journey. She called a physician, who, by means of quinine and a multitude of other medicines, succeeded in greatly aggravating her symptoms. At the end of some months, Madame Kosent became confined to her bed, and died. At the time she placed her life in the hands of her physician, the latter was met by Dr. C. H. Fridlander, an English physician, who had some time previously arrived at Hyeres, accompanied by an English lady who was under his medical care.

"Dr. Fridlander is a powerful magnetizer, well versed in the processes and mysteries of that divine science. Beside this, he had a profound faith in it, as well as in the salutary agent which he had frequently called to his aid in the relief of maladies. He knew that there had been cases in which dead bodies, being re-warmed, and saturated with vital fluid at the hour of their decease, had been brought into such condition that the soul could be recalled at the will of a magnetizer. He recalled the resurrections operated by Elijah, Elisha, Apollonius of Tyanna, St. Philip of Neri, and many others. He recalled to mind the resurrection more recently operated by the Princess de Ligne, upon her child; by Dr. Desprez, who, confirmed of the death of his wife by the declaration of several *confreres* of the faculty, but not being able to reconcile himself to the separation, had warmed his wife's body by his own animal heat, and succeeded, by force of his will, in recalling her to life.

"The English doctor resolved to test the possibility of a similar prodigy. Confiding in the aid which God accords to those who invoke him in faith, he went to the bed of the deceased and magnetized the body with all his force, for several hours. In the evening the dead lady breathed. The next day she opened her eyes, and the third day, moving her lips, she said in a very low voice, to this man of heart and faith, who had not ceased to magnetize her, '*Ah! you have saved me.*'

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"Madame Vedeaux (of the Chateau de Malbousquet, with whom the invalid subsequently sojourned,) finished the cure so miraculously commenced by the doctor. Six weeks after, the lady, restored to health, returned to St. Petersburgh, whence she wrote to the proprietor of the chateau (Madame Vedeaux) a letter of thanks, of which, says the editor, we have a copy in our hands. * * We have," continues he, "these details from Madame Vedeaux herself."—*Telegraph.*

Secret Signs Given.

Mr. Leander Bigelow, of Marlboro', Mass., informs the *Banner of Light* that while Mrs. Currier, medium, was visiting him, a spirit controlled her, giving the name of F. P. Spencer, who formerly resided in Marlboro,' and gave him the grip in the third and fourth degrees, and a sign in the fifth degree. He had, previously to this, given the sign of recognition in the third degree, and had gone through the forms of initiation through a medium.

When it is considered this medium was a lady, and the signs and grips of a secret order were given by her to an oddfellow, by an influence purporting to have been a member of that order on earth, into whose councils ladies were not admitted, we think it is a good test of spirit power. Other tests were given by the spirit, but the above is considered more conclusive than others, from its nature.

An Infant Medium.

Mr. B. P. Barnum, in a public discussion at Clarksville, O., a short time since, made this statement:

"A grand-child of Mr. A., of Milan, aged three and a half months, while lying on a table, took a pencil and wrote a fac-simile of the signature of John Hinman, then deceased, no one touching the child at the time."

Various Items.

MISS EMMA HARDINGE.—This justly celebrated and most talented young lady has just completed, at Dodworth's Hall, New York, a course of eight lectures, embracing the Spiritualism of all nations, from the most ancient Egyptian of which we have any knowledge, up to the present day. She has had splendid weather, and large audiences; and, so far as we have been able to learn, has given the most entire satisfaction. She lectures in Boston the last four Sundays in October. Her hosts of friends in New York will part with her with regret—the more as she does not speak in that place again until next April.

OATH TAKING.—The first use of the oath upon the Gospels is dated 528. Oaths were used by the Saxons in judicial proceedings in 600. The oath of supremacy was ratified by Parliament in 1535. Till 1550 the common oath ended with the words "so help me God and all saints."

RELIGIOUS HALLUCINATION AND SUICIDE.—Mrs. Albert G. Lyman, of Lebanon, Ct., committed suicide on Wednesday, 22d ult., by cutting her throat with a razor. She was under religious excitement, and anxious lest she had not been really converted, as she had previously supposed, having been in June last baptised by a Methodist clergyman in that vicinity. She leaves a husband and children.

GOD WILL SUCCEED.—How finely does Mrs. E. B. Browning in Aurora Leigh, express the great truth that God must finally accomplish His will universally. She says—

"Though we fail indeed,
You—I—a score of such weak workers—*He*
Fails never. If he cannot work by us,
HE WILL WORK OVER US."

A CHOICE SPURGEONISM.—The following passage, from a late sermon by Rev. C. H. Spurgeon, gives that clergyman's view of a "mother in heaven:"

"But now your mother says, 'Now, my son, it is changed. I can weep no more now, for I am glorified. I can pray no more for you now, for prayers are useless here. You are justly lost. You are damned, and I must say amen to your condemnation.'"

A CATHOLIC PRIEST APPOINTED CHAPLAIN TO THE OREGON ARMY.—The St. Louis *Democrat* states that Father De Smet of that city has received a despatch from Washington requesting him to join Gen. Harney at New York as Chaplain to the Army in Oregon. Father De Smet is well known to all the Indian tribes of the West, and his influence with them is very great, and it is believed that he can render important services in pacifying the Indian tribes of Oregon. Father De Smet is known among the Indians as "Big Black Gown." His influence over the Blackfeet Indians is said to be supreme, while the Flatheads and adjacent tribes are scarcely less submissive to his counsels.

EXTRAORDINARY POWERS OF MIND.—A friend furnishes us with a copy of the *Indian Empire*, published at Calcutta, in which we find the following paragraph:

"A Madrassee has come down to Bombay from Mysore, in whom concentration of attention, self-possession, and memory, seem to be curiously combined. He was watched the other day by a party in Salsette, and the cool way in which he set about five different operations simultaneously, was really surprising. He could at one and the same time play at chess without seeing the chess-board, work a sum in arithmetic, remember a Guzerattee stanza and a sentence from a foreign language, and, withal, count grain-seeds, which were thrown on his back one by one."

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, OCTOBER 2, 1858.

LETTERS RECEIVED.—A E Richards, J O Harris, H Hoyt, E Marsh, L Smith, C R Morse, H L Brown, C Monroe, H S Williams, N P Tallmadge, J Rathburn, M B King, M W Carpenter, J Hulme, M Norris, J J French, J M Peebles, H P Fairfield, S Gay, L Greenwood Jr, E W H Beck, B Smith, A B Whiting, L T Warner, M E Tebb, C W Richardson, E B Worthington, M H Cobb, A Mott, W H Fish, N Weeks, J Sawin C G Leavens, J V Mapes, R D Searle, G Atkins, E N Andrews, T Glancey, T N Knapp, W B Felton, C A Greenleaf J Bradford, B F Hutchinson, W Fairfield, P L Baxter, H Bevier, H P Osgood, Mrs White, T Culbertson, A S Taylor, M Walsh, R T Robinson, E Rice, N Randall

PERSONAL AND SPECIAL.

Miss M. MUNSON, No. 13 Lagrange Place, will in future devote her whole time to the examination and treatment of disease. She will visit patients at their homes if desired. Tuesday and Thursday afternoons, examinations will be made for the poor free of charge.

A. B. WHITING will speak in Providence, Sundays, Oct. 3d and 10th; in New Bedford the 17th, and Willimantic, Ct., the 24th and 31st. Those desiring lectures during the week, can address him at either of the above places.

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.

C. C. YORK will speak at Scwall St. Chapel, Salem, next Sunday.

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 speak in Boston on Sunday, October 10th, and each succeeding Sunday in 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.

JOSEPH BAKER, of Jonesville, Wis., offers to discuss with Mrs. Britt, through any convenient press, the following questions:

1st, Do the natural and spiritual world afford evidence of the existence of one Supreme Intelligent Power, or God?

2d, Can the existence of what we discover in the natural and spiritual world be accounted for without admitting the existence of a Supreme Intelligent Power, or God?

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. 38—3m

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.

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.

Rev. JOHN PIERPONT 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 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. CODERN, Healing Medium, 58 Elm St. Will also receive calls to lecture in trance. 37—10*

FOUNTAIN HOUSE.

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.

HEALING INSTITUTE.

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

Mrs. WELLS, a celebrated drawing medium, has also taken rooms at the Institute

Also, Phrenological examinations made by a Phrenological medium. Terms satisfactory.

A developing and harmonizing medium may also be found at the Institute.

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.

CAROLINE.

BY MARGARET FULLER.

The other evening I heard a gentle voice reading aloud the story of Maurice, a boy who, deprived of the use of his limbs by paralysis, was sustained in comfort, and almost in cheerfulness, by the exertions of his twin sister. Left with him in orphanage, her affections were centred upon him, and, amid the difficulties his misfortunes brought upon them, grew to a fire intense and pure enough to animate her with angelic impulses and powers. As he could not move about, she drew him everywhere in a little cart; and when at last they heard that sea-bathing might accomplish his cure, conveyed him in this way hundreds of miles to the sea-shore. Her pious devotion and faith were rewarded by his cure, and (a French story would be entirely incomplete otherwise) with money, plaudits and garlands from the by-standers.

Though the story ends in this vulgar manner, it is, in its conduct, extremely sweet and touching, not only as to the beautiful qualities developed by these trials in the brother and sister, but in the purifying and softening influence exerted by the sight of his helplesness and her goodness, on all around them.

Those who are the victims of some natural blight often fulfil this important office, and bless those within their sphere more by awakening feelings of holy tenderness and compassion, than a man healthy and strong can do by the utmost exertion of his good-will and energies. Thus in the East, men hold sacred those in whom they find a distortion or alienation of mind which makes them unable to provide for themselves. The well and sane feel themselves the ministers of Providence to carry out a mysterious purpose, while taking care of those who are thus left incapable of taking care of themselves; and while fulfilling this ministry, find themselves refined and made better.

We knew an instance of this character, in which a young girl became to her village a far more valuable influence than any patron saint who looks down from his stone niche, while his votaries recall the legends of his goodness in days long past.

Caroline lived in a little quiet country village — quiet as no village can now remain, since the railroad strikes its spear through the peace of country life. She lived alone with her widowed mother, for whom, as well as for herself, her needle won bread, while the mother's strength and skill sufficed to the simple duties of their household. They lived content and hopeful, till, whether from sitting still too much, or some other cause, Caroline became ill, and soon the physician pronounced her spine to be affected, and to such a degree that she was incurable.

This news was a thunder-bolt to the poor little cottage. The mother, who had lost her elasticity of mind, wept in despair; but the young girl, who found so early all the hopes and joys of life taken from her, and that she was seemingly left without any shelter from the storm, had even at first the faith and strength to bow her head in gentleness, and say, "God will provide." She sustained and cheered her mother.

And God did provide. With simultaneous vibration the hearts of all their circle acknowledged the divine obligation of love and mutual aid between human beings. Food, clothing, medicine, service, were all offered freely to the widow and her daughter.

Caroline grew worse, and was at last in such a state that she could only be moved upon a sheet, and by the aid of two persons. In this toilsome service, and every other that she required for years, her mother never needed to ask assistance. The neighbors took turns in doing all that was required, and the young girls, as they were growing up, counted it among their regular employments to work for, or read to Caroline.

Not without immediate reward was their service of love.—The mind of the girl, originally bright and pure, was quickened and wrought up to the finest susceptibility by the nervous exaltation that often ensues upon affection of the spine. The soul, which had taken an upward impulse from its first act of resignation, grew daily more and more into communion with the higher regions of life, permanent and pure. Perhaps she was instructed by spirits which, having passed through a similar trial of pain and loneliness, had risen to see the reason why. However that may be, she grew in nobleness of view and purity of sentiment, and, as she received more instruction from books also than any other person in her circle, had from many visitors abundant information as to the events which were passing around her, and leisure to reflect on them with a disinterested desire for truth, she became so much wiser than her companions as to be at last their preceptress and best friend, and her brief, gentle comments and counsels were listened to as oracles from one enfranchised from the films which selfishness and passion cast over the eyes of the multitude.

The two-fold blessing conferred by her presence, both in awakening none but good feelings in the hearts of others, and in the instruction she became able to confer, was such that at the end of five years, no member of that society would have been so generally lamented as Caroline, had death called her away.

But the messenger, who so often seems capricious in his summons, took first the aged mother, and the poor girl found that life had yet the power to bring her grief, unexpected and severe.

And now the neighbors met in council. Caroline could not be left quite alone in the house. Should they take turns, and stay with her by night as well as by day?

"Not so," said the Blacksmith's wife; "the house will never seem like home to her now, poor thing! and 'twould be kind of dreary for her to change about her *nusses* so. I'll tell you what; all my children but one are married and gone off; we have property enough; I will have a good room fixed for her, and she shall live with us. My husband wants her to, as much as me."

The council acquiesced in this truly humane arrangement, and Caroline lives there still; and we are assured that none of her friends dread her departure so much as the blacksmith's wife.

"'Taint no trouble at all to have her," she says; "and if it was, I shouldn't care; she is so good and still, and talks so pretty! it's as good bein' with her as goin' to meetin'!"

None bless more than those who "only stand and wait."—Even if their passivity be enforced by fate, it will become a spiritual activity, if accepted in a faith higher above fate than the Greek gods were supposed to sit enthroned above misfortune.

Philosophers say that shutting the eyes makes the hearing more acute. A wag suggests that this accounts for so many closed eyes at church during sermon time.

Poetical Prophecies.

Scholars tell us that the Roman word *vates* means equally poet and prophet. Certainly some of the prophets were excellent poets; and many of the poets have made prophecies whose subsequent fulfillment would seem to prove that "the gift and faculty divine includes the power of vaticination. The truth is, the highest effort of a sane imagination does not exceed possible fact. The poet's dream of yesterday is the *savan's* theory of to-day, and the practical man's achievement to-morrow. Over and over again this has happened. Dr. Darwin, a poet, predicted the wonders of steam navigation. It was in a song, and a very fine one, too, that Berkley predicted the westward course of empire. So the bards of this generation have predicted, some of them very distinctly, the Atlantic Cable.

Seven or eight years ago a Boston poet, discoursing of the march of *Science* wrote these lines:

"Even the lightnings, by her wondrous skill,
Are tamed for heralds of her sovereign will;
From out her path each bold opposer hurled,
She throws her girdle round a captive world."

Mahomet.

Slightly above the middle size, his figure, though spare, was handsome and commanding, the chest broad and open, the bones and framework large, the joints well knit together. His neck was long and finely moulded. The head—unusually large—gave space for a broad and noble brow. The hair, thick, jet black, and slightly curling, fell down over his ears. The eyebrows were arched and joined; the countenance thin, but ruddy. His large eyes, intensely black and piercing, received additional lustre from their long, dark eyelashes. The nose was high and slightly aquiline, but fine, and at the end attenuated. The teeth were far apart. A long, black, bushy beard, reaching to the breast, added manliness and presence. His expression was pensive and contemplative. The face beamed with intelligence, though something of the sensuous might also be there discerned. His broad back leaned slightly forward as he walked; and his step was hasty, yet sharp and decided, like that of one rapidly descending a declivity. There was something unsettled in his blood-shot eye, which refused to rest upon its object. When he turned towards you, it was never partially, but with the whole body.—*Muir's Life of Mahomet.*

Dow, Jr. on Water.

Water, my brethren, has its antipathies. It disdains to associate with oil; yet where they happen to meet, no fuss is raised, but a cold and solemn silence is maintained. But water and fire are sworn enemies. When they clash together, what a terrific struggle ensues! Sometimes fire gains the mastery; and then water has to mizzle—evaporate—and leave not even a mist behind. Then again water comes off triumphant—and where is the fire? Emphatically "extinguished." But I tell you my friends, what I am ready to do. I am willing to stake a year's salary against a wind-broken mule, that, let the fire companies of San Francisco proceed to Tophet, with their machines, and that fire which has been burning from the beginning of eternity would be got under in an amazing short space of time. Let us pray that they may go there, sooner or later! And then let us sing peans in praise of water.

One-Horse Novel.

Violetta started convulsively, and turned her tear-drenched eyes wildly upon the speaker; for, to her, there seemed something familiar in those low, rich tones. Their eyes met; his beaming with love and tenderness—hers gleaming with wild uncertainty.

"Violetta!"

"Allendorf!"

And the beautiful girl sank, from excess of joy, upon his noble heart, throbbing with the pure, holy, delicious love of other days.

Allendorf bent tenderly over her, and bathed her pure, white temples with the gushing tears of deep, though subdued joy.

While doing this, Violetta's father, Rip Van Snort, was seen approaching the lovers with a flail.

Allendorf saw the aged patriarch, and with one mighty leap cleared the banisters and rushed down stairs. But Van Snort was not to be thus "done."

He put after the Allendorf, and just as he was turning the corner of the red barn, gave him a lift with the flail that placed him "out of existence."

Violetta, driven to distraction, threw herself upon the grass and for a long, long hour was deaf to every consolation.

The Likeliest to Go Crazy.

Psychological medicine tells us that a physician of judgment and experience would be able to point out, in the circle of society with which he is acquainted, nearly all the men who are very likely to become insane; but were he imprudent enough to make known this invidious prescience, it would be found that his judgment differed widely from the opinions on this subject which are current in the world. It would be found, for instance, that his phrophecy would not rest upon those men who are called eccentric. Eccentricity more frequently depends on a disregard of public opinion in trifling and non-essential matters, than upon any twist or perversion in the mind of the individual. The eccentric man is often a large-hearted and a courageous man, and, as such, one of the last to become insane. The ominous forethought of the physician would rather rest upon the man over-susceptible concerning the good opinion which others may entertain of him; the suspicious and timorous man, who hears scandal before it is spoken, and apprehends the commencement of every possible mischief—the man who has not at the bottom of his heart a sincere liking for his fellow creatures, but who is querulous and contentious, and who perpetually finds himself in disaccord with the world. This is the type of man whom predisposing and exciting causes are most likely to plunge into insanity.—*Home Journal.*

An Alternative.—A girl, proud of her father's wealth, and shrewdly counting up the measure of its power, declared once to Jerrold, that she had made up her mind to marry a lord. But time wore on, and still no lord made even a nibble at the hook baited with bank-notes. The girl began to feel nervous; and still Time's hour-glass dribbled, in no way impeded by the poor girl's rapid progress towards thirty. At last the soured woman became religious. "Ah," said Jerrold, "as the lord would not come to her, she has gone to the Lord."

Misfortunes are moral bitters, which frequently restore the healthy tone of the mind after it has been cloyed and sickened by the sweets of prosperity.

None but the contemptible are apprehensive of contempt.

For the Spiritual Age

A PRAYER FOR THE YOUNG.

[WRITTEN FOR CARRIE AND DUDLEY KIDDER.]

Holy Father, hear our prayer—
Take our sins and faults away;
Teach us ever to beware,
Lest from rectitude we stray;
Fill our hearts with heavenly love—
Fit us for a home above;
Let us ever strive to be
Clad in spotless purity.

Every moment let us pray
By our actions or desires,
Lest by tempters led astray,
Sin should kindle spirit fires,
Sore tormenting, never ending,
Till, on wings of love descending,
Angels teach us to be free,
By devout humility.

To our parents let us be
Ever kind and dutiful;
Grant that we may ever be
In our actions beautiful;
Fill our minds with holy thought,
In our life to be outwrought;
May we ever live as He
Who expired on Calvary.

JACOBIUS.

END.

BY RIPLEY BARTLETT.

Men talk about the ends of life.
There is no ending to the strife.
Do all you can, there's more to do;
Weep not the old, there's better new.

We labor long some good to gain;
Work hard some right point to attain;
The greatest good, the proudest height,
Serve but to give us wider sight.

Our lives like circling wavelets are;
Outside rise circles larger far.
We learn, to know there's more to learn;
To see there's much more to discern.

Is there no end? Is man to go
Forever on to learn, to know?
To wider, clearer, farther, see?
To wiser, better, purer be?

Surely the grave is not the end;
Far beyond that these circles tend.
Death will but clear our clouded sight,
And arm us better for the fight.

Will finite reach the infinite?
It seems this working tends to it.
All unknown. Still, we'll work our part
With steady hand and trusting heart.

I would rather dwell in the dim fog of superstition, than in air rarefied to nothing by the pump of unbelief, in which the panting breast expires, vainly and convulsively gasping for breath.

"There's not a heath, however rude,
But hath some little flower
To brighten up its solitude,
And scent the evening hour.
There's not a heart, however cast
By grief and sorrow down,
But hath some memory of the past,
To love and call its own."

Looking out of the window, one summer evening, Luther saw on a tree at hand, a little bird making his brief and easy disposition for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him!"

Lord, shall we grumble when thy flames do scourge us?
Our sins breathe fire; that fire returns to purge us.
Lord, what an alchymist art thou, whose skill
Transmutes to perfect good from perfect ill?

To converse with a person of mean understanding is as difficult as to travel on foot with a lame man.

PROSPECTUS.

THE SPIRITUAL AGE:

DEVTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

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

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

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

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PROCEEDINGS OF THE FREE CONVENTION,

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

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