

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Practical Reform.

THE PHILANTROPIC CONVENTION AT UTICA.

LAST DAY—FORENOON SESSION, CONTINUED.

Mr. G. B. STEBBINS, of Rochester, N. Y., said: He deemed it a great use of this Convention to send forth ideas which should aid in the work of man's growth. Ideas rule the world in the end. Looking at this life alone, we gain but an imperfect conception of human existence. An immortal life hereafter—a state of higher conditions, broader wisdom, and richer enjoyment, gives still greater preponderance to good. We must comprehend principles and ideas, as well as have knowledge of facts. Here is the great principle or law of progress; an instinct in nature and the soul of man; a gospel preached in the slow yet sure development to higher beauty and richer use of rock, and vegetable, and animal; in the great facts of human history; in the opening of man's soul to higher views of life and immortality—to-day in the Atlantic telegraph flashing the mandates of mind across the ocean, more eloquent and prophetic than the dull drone of a thousand pulpits. Progress is but growth toward harmony, health and wisdom. Good must ever be overcoming evil, to make it possible; and hence we gain a rational faith in the positive and superior power of good, its final triumph over every successive phase of error. How cheering such a faith to the reformer! He can well

"Learn to labor and to wait,"

conscious that the mightiest powers in the universe work with him, and must conquer at last. As we study the constantly-repeated lessons of nature and human history, we see error, suffering, discord, evil, imperfect development, slowly yet surely yielding, and passing away; and right, health, harmony, good, higher development, gaining ground. Thus we see that evil has no permanence. But all great principles and ideas are permanent, innate and instinct in nature and the soul of man, gaining in glory, taking stronger hold on life, more perfect in influence as time goes on.

For instance—in mechanism, the fact that, as the arm of the lever to which power is applied is long in proportion to the arm between the fulcrum and the weight to be moved, or the resistance to be overcome, the results of that power increase in a regular ratio, is a principle lasting and permanent. As it is known and skillfully applied, we recognize the power and beauty of mechanism.

The idea of man's inalienable right to freedom has ever been innate in the soul, and has given power and earnestness to every protest or struggle against tyranny, making tyrants feel on many a battle-field

"The might that slumbers in a peasant's arm."

As it is more fully appreciated, we rejoice in the triumph of free principles, the upbuilding of free institutions, and the overthrow of oppression.

But where, within us or about us, can we find any principle of evil, or idea of wrong? As for the personality of evil, although the shade of such belief still lingers, the man who should fling his inkstand at the Devil, as did stout Martin Luther, would get laughed at for his pains, and told, perhaps, he had eaten too many cucumbers for supper. Knowledge and obedience of great principles and noble ideas—or, in other words, of eternal laws by which the universe is governed—is wisdom, helping man to harmony within himself, with his fellow-man, with nature, and with God, the soul of nature—thus producing good.

Thus we find that evil is but imperfect development, ignorance, perversion, disobedience. To feel, to appreciate, to gladly obey those innate ideas, universal, everlasting, pointing on and up; to know and act with those great principles, also universal and eternal, which put man in harmony with Nature, and make him master of some of her great forces, is to "overcome evil with good," and thus help humanity on its glad pathway.

Start from the inmost recesses of your own spiritual nature, and carry out this thought, and its bearings and relations are infinite. It is earnestly practical. It teaches spiritual harmony and health, revealed in purity, beauty and symmetry of body. It reveals the laws of parentage, by which coming generations shall have within themselves inherent harmony and power. It says to woman, "Right is of no sex." Use freely for all noble purposes your high gifts. Transcend the narrow bounds of custom. Use the

"Mild arms of Truth and Love,
Made mighty by the living God,"

to destroy the tyranny of evil and unequal laws. Enter the broad field of thought and action with thy brother man, each as mutual helpmeets, doing the work to which each soul prompts, and each heart and hand is fit. It sheds light into the prison-house, inscribing on its walls, "Teach, develop, harmonize, but never punish vindictively; seek to reform the erring by wise guidance." It writes, in letters of gold, over every judicial tribunal, "Vengeance is crime." It reforms education; it humanizes commerce; it banishes the gloomy fictions of theology, and the devil departs, annihilated by a spell more potent than the priestly exorcism of "bell, book and candle," in by-gone days. It reaches beyond life to immortality, and sees the joy and glory of spiritual life as results of love, wisdom and higher development, such as we but faintly imagine here.

As the best gifts are liable to abuse, so men sometimes enter into abstract and barren speculation touching the "power of circumstances," until one comes almost to think of human beings as cogs in a wheel, moving blindly on, and gains no inspiration to a higher life of earnest practical effort.

This may be a fair matter of intellectual exercise; but Shakspeare truly says, "Instinct is a great matter," and in this life of ours not only intellect, but instinct and intuition are to be satisfied, so far as may be; and a certain quality of moral indignation against wrong is a wholesome stimulus to action when wisely guided. Men will realize the old statement of Pope, "Whatever is, is right," and declare that "bad men do the best they can under existing circumstances, and it is of no use to be fighting error and institutions that oppress mankind; they will disappear as you create better circumstances, and show a better way."

To say that "whatever is, is the best possible under existing circumstances of external condition, organization and internal light," is to speak the truth; and seeing all events as part of the general plan, tending toward higher conditions and a nobler fortune, we may hold that Infinite Wisdom "doeth all things well." But in practical life, our instincts of freedom of choice in action, and our moral consciousness, will ever be the guides.

Absolute right is that thought or action in full harmony with the laws of the Universe; for each person, his right, thought or act is in harmony with his highest ideas of justice, love and wisdom. Do men always act thus? Every one's moral consciousness answers no. Better circumstances for men are well and most desirable; but it often happens that we are compelled to expose, with searching power, the evils that exist, in order to show the need of their abolition. We have Slavery, with its awful tyranny and suppliant victims, its corruptions through Church and State, its pliant tools all over the land. Every instinct of humanity, as well as every dictate of wisdom, protests against cold inertness. Neither will abstract reasoning about "creating better circumstances," meet the case. It calls for the earnest expression of every right motive and native sympathy, of every sense of justice and power of intellect, in words and actions fraught with the weight of sincere and intense purpose. True, men must be taught better views, and influenced by better circumstances—but this can often best be done by making these foul misdeeds beacon-fires which shall not only warn of evil, but light the pathway to good.

But amidst most searching plainness of speech, and keen exposure of individual crime, let there be a pointing toward the beauty and safety of freedom—a spirit that would call to mind the adage, "Faithful are the wounds of a friend." Thus our words shall send no thrill of dread to the innocent soul, and shall make the guilty tremble only that his inward darkness may be disturbed, and light dawn in its place.

As in this, so in every reform; varying in method, as events may dictate, sinking into no sickly sentimentalism or empty abstractions that will weaken our efforts, losing nothing in strength of purpose, or power and directness of rebuke; but gaining in a spirit of charity, that shall smite but to heal. This is waiting and working for better circumstances; this is practical wisdom inspired by rational faith in man's capacity to overcome evil with good.

The important question is, "What can we reasonably expect from the spread of these views of the "cause and cure of evil," and of some kindred opinions among mankind? We should bear in mind that

"The nearer to the *practical* men keep,
The mightier their power; God writes His thoughts
In *facts*, in solid orbs, in living souls;
His revelation is the concrete world."

We want true theories which shall respond to the needs of humanity, and yield good deeds as their natural fruits. Surely we need a better life on this earth, full of beauty as it is. Well and truly did Gerald Massey—England's young and noble poet—coming up from the din of the factory and the grime of the coal mine, with soul all aglow with genius, and heart throbbing for the poor say, "God's world is worthy of better men!"

The Church has sown some seed-grains of truth, and then stinted and stopped their growth by its crushing bigotry. It has given us fruit bitter as that of the fabled Upas tree—War and Slavery—twin monsters baptized by its priests, and cherished by its powerful supporters. It fails to be the power "wise unto salvation" in the world.

We need a rational and world-wide charity which shall banish all vindictiveness toward the weak and wicked, and see in their faults the result of low development and want of culture; leading us to make such efforts in their behalf as love and wisdom may dictate.

We want wisdom, perception of principles, and ideas of the fitness and relation of things; of the influences to be brought to bear to elevate man by obedience to the laws of his being, as they link him to earth and heaven, to the finite and the infinite, to his brother man, to nature and to God. We need that wisdom joined to the love, of which the life of Jesus gave such beautiful example, to redeem the world and "work out our own salvation" from error and crime.

The world needs better brains in better bodies. Freely and gladly must we seek for harmony and purity of soul and body by walking in the royal road of knowledge and obedience to the laws of our being; thus helping now, and still more in coming time, to alleviate pain and suffering, to increase moral and physical health and power.

Rational faith in the power of good to overcome evil, will inspire men with that moral courage we so much need. Be yourself, bravely and serenely, is the lesson for each man and woman. We must have freedom of speech, thoroughness of candid investigation, on all topics. Tyrants and cowards only fear it. Some truth is in every soul, and thus shall we widen and quicken our perception thereof.

We need better and higher religious ideas. Accepting as truth only what finds a response in our own souls, the assumptions of theology and the sway of authority will end.. With reason, conscience and intuition free; with an insight of the great law of progress, as revealed in man's growth to wider knowledge; with the idea that evil is but perversion and imperfection, the dogma of total depravity, so full of gloom and despair; the doctrine of a vicarious atonement, so wickedly making the innocent suffer for the guilty, and setting aside those moral laws the violation of which must bring its penalty; the obedience to which must insure to each a sure reward; the mystery of the Trinity, that remnant of Hindoo mythology, and kindred doctrines must pass away. In their place we shall have freedom of the soul's aspirations toward higher spiritual light, illustrated by lives of active and wise benevolence.

We need a view of life, so linked to immortality, that the instinctive call of the soul for "Light, more light!" shall still be heard in the higher sphere where there shall be room for earnest work and helpful deeds, where growth of spiritual power and beauty shall go on more or less readily and joyfully as the work on earth may have been more or less truly done; but where, as here, good shall overcome evil, and the degraded aided by higher influences and conditions, shall rise above their degradation instead of being "plunged in a gulf of dark despair" forever, as unjust and cruel punishment for the misdeeds of a brief life of weakness and ignorance.

Facts responding to our interior instincts are giving this view; and a belief, too, that so intimate is the connection between life on earth and beyond it, that spirits in higher spheres may commune with and aid those yet clad in flesh, and that the spiritual eye of man may, at times, be opened, and rich glimpses of the life to come gladden and strengthen the soul.

With a rational faith in the great law of progress, we open the way for a broad and just view of reform, as the constant process of progressive change by which evil is to pass away, and good take its place; applied to all institutions of Church and State, all laws and customs of social and domestic life, *here* and *now*; banishing the timid fear and moral cowardice of blind conservatism; making us feel that

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive to the use
Of wrong alone—
These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay."

In the moral warfare ever waging against the old and powerful institutions behind which oppression, slavery and bigotry entrench themselves, we shall thus gain in power. We should ever seek to destroy the useless and evil in the old, that the new may rise in beauty on its ruins.

"For wisely taught the Hindoo seer—
Destroying Siva, forming Brahm,
Who wake by turns earth's love and fear,
Are one, the same."

We shall see the unity of truth, the oneness and concord of all real reform—each clear perception of truth in one direction making the sight clearer in all others—each vital growth in any branch of reform flinging back healthful sap through the whole tree, which might well be pictured like the tree *Igdrasil* of Scandinavian mythology, with its roots all through the earth, its branches filling the sky, and reaching even to the abodes of the gods. Thus must we be saved from that sectarian narrowness and devotion to *isms* which so belittles theology.

The advocate of the equal rights of woman need not protest against a fair hearing of the great question of marriage and parentage. The truth in each shall help the other; and how learn it, except by free and candid speech?

The friend of human liberty need not say: "Away with this spiritual delusion; I'm freeing the slave and have no time to look at fine theories." Let it have a fair trial, rather, and what he finds true in it shall help his good work for humanity.

The Spiritualist, rejoicing in the blessed ministry of angels, cheered, as he believes, by messages from the spirit-world, need not cry out: "I don't want this glad faith weighed down by extraneous topics; it must be kept pure and not mixed up with Abolitionism." Better far give earnest heed to the glad Gospel of impartial freedom, and its truth shall make his spiritual insight clearer, helping him to see that light from the free home of the spiritual beings should shine in the dark places of the earth, and that it is his work to follow it, and smite down the barriers of oppression, which hide the brightness of its glory from the slave. So of all other movements in education, morals or social life. The moment we seek to build up any theory, however excellent, by ruling out of sight and hearing all other theories or practical works, or to carry on any one reform, however good, by ignoring all others, we defy Nature, grow weak in soul, poor in moral courage, and follow uselessly in the wake of all miserable bigots.

Suppose the inventor of the power-loom had said to the builder of the first locomotive, when both were struggling against the stupidity of dull conceit and the power of vested interest: "Don't sully my invention by talk of your dingy steam-horse; I don't want it mixed up with such things; it will save mankind, if left alone to do its blessed work."

How absurd! but far more so to mar, by kindred narrowness in reform, the effort of others, since the practical development of true ideas is of more moment than the din and whirl of mechanism. From force of our natures, and of circumstances, some will be speedily engaged in one branch of reform, some in another; of course, the examination of various subjects, the prosecution of different works, must be at such times and occasions as order and the fitness of things may dictate. But let us ever feel the fraternity of all true reforms, and keep a healthful interest in all. This must be a great help in the growth of the race.

We see the discoveries of science blessing the world in practical benefits, and enlarging the scope of men's thoughts. Geology and Chemistry are improving the modes of agriculture. Charts of ocean currents and prevalent winds, in the past few years have done much to shorten sea voyages, and lessen "the perils of the deep."

This is the result of freedom of mind, seeking to know, to obey, and to gain the sure reward of obedience.

Lieut. Maury nobly says in the introduction to his most useful and eloquent work on "The Geography of the Sea," "As may be supposed, facts are sometimes misinterpreted or misunderstood when first developed. Whenever subsequent research shows such to have been the case, I have not hesitated to tear down whatever of conjecture or theory may have been built on unstable foundations, and to reconstruct according to best light. Truth alone is my object."

This is the broad and fearless eclecticism of science. Carry it into the domain of man's religious and spiritual life, and what an overthrow of superstition! what a rattling among the dry bones of theology! what blessed triumphs of truth! Carry it into reforms, and we "overcome evil with good," our efforts blooming out in higher freedom and happiness for humanity.

Truly does Longfellow say,

"Were half the wealth that fills the world with terror,
The treasures lavished upon camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

So of prisons and "criminal laws"—often criminal enough, putting one in mind of Dame Partington's description of a court-house, as "the place where justice is dispensed with." The cost of courts and prisons, expended in education in accordance with an enlightened idea of the "cause and cure of evil," would banish both from the world.

Seek to raise men above the blind perversion of depraved appetite, by showing the joy of health and purity; and as we succeed, the hungry are fed, the naked clothed, and a wise self-reliance would banish want in coming time.

What millions are yearly spent, even in our country, to sustain the warring jargon of conflicting sects, and ring doleful changes from thousands of pulpits on old dogmas, that earnest men and women have long out-grown, and which should be buried beside the mouldering bones of their authors! Let but a part of this be expended in fostering and guiding freedom of thought and speech, and what good might be done!

We especially need to encourage and increase schools of various grades, in which education shall be conducted on the rational principle of healthful and harmonious development of every faculty of mind and body, and the young of both sexes shall stand side by side as companions and mutual helpmeets.

We need look for no miracle by which wrong shall cease, and the world at once become a Paradise. Such is not the order of things. As the German has said, "The mill of God grinds slow, but it *grinds exceedingly small*." We are to remove the rubbish of conservatism which blocks the wheels that their motion may be more perfect and speedy.

Surely the advance of reforms, the realizing in home and school, and social life and religion, of wiser plans, based on truer ideas of the "cause and cure of evil," are but reasonable conclusions men are even now beginning to draw from excellent premises. Helping them on by earnest word and work, is far better than to be the tools of tyranny, the servants of bigotry, the hirelings of perverted appetite, the abettors of war and slavery, which men and women may be and are, and yet stand as pillars in the Church, bulwarks of the State, and honored ornaments of our so-called "best society."

But this field of thought and illustration is endless. I rejoice that these opinions are gaining ground. I trust they may go on, changing, reforming, developing, and ennobling; and especially that men and women may through them, learn more of the joy and excellence of TRUE MARRIAGE—may see that,

"The harmonic man
From infancy unfolds a balanced brain
In a well ordered form, which no excess
Has injured ere its birth.
He is the saint
Of nature, and the earth's angelic child,
And, as the seasons grow, from each he draws
Its essenced ripeness; with a subtle sense
Of harmony and discord, he rejects
All opposites of harmony, and draws
His pure celestial happiness alone,
Through loving and bestowing."

And thus their children may owe their being to wisdom and love, not to ignorance and passion, and be so richly endowed with harmony of spirit, with purity and health of body, with golden temperaments—fit mediums to manifest the soul's high attributes—as to be better fitted than we are to "Overcome Evil with Good."

After commending the author as a man worthy of high fame, although little known, he closed by quoting a poem by M. H Cobb, of Wellsboro, Tioga Co., Pa., commencing,

"If men cared less for wealth and fame,
And less for battle fields and glory."

Mr. J. M. STERLING, of Cleveland, offered the following:

Resolved, That the great study of man should be to know himself, and to develop all his outer and inner faculties, and that when he has done this he has a key which shall unlock all mysteries; that to wisely attempt to reform others, he must first reform himself, become in body and in spirit in harmony with the Divine; and then, and not till then can he see and feel that *whatever is, is right*.

Mr. LOWELL rose and said he felt impressed that if he said anything from the spirit world he must say it now. [Laughter.]

The PRESIDENT: Let the spirit world keep in order as well as this! [Cheers].

Mr. RANDOLPH moved the printing of Dr. Hallock's speech.

Mr. FOSTER moved to lay on the table. Lost.

After more discussion, the Convention adjourned to 2 P. M.

THIRD DAY—AFTERNOON SESSION.

Miss Higgins favored the Convention with a song, when

A. J. DAVIS acknowledged the receipt of a variety of letters and communications, (to be published or farther noticed hereafter.)

On motion of Mr. STEBBINS, the following was adopted:

Resolved, That this Convention become an annual anniversary of all who seek wisdom to "overcome evil with good," and that the time, place and arrangements for the next meeting be left to a Committee consisting of Ira S. Hitchcock, of Oneida, Dr. R. T. Hallock, and Andrew J. Davis, of New York, and Amos Rodgers, of Utica.

Mr. NEWTON, of Boston, delivered the opening address, prefacing it with the following resolution:

Resolved, That practically considered, the cause of evil in human actions is an excess of blind animalism, and hence its practical cure is to be found in an increase of enlightened spirituality.

[We shall publish Mr. Newton's speech in a future issue.]

Mr. JOHN LANDON, of Rutland, Vt., offered the following:

Resolved, That as all taxes for the support of government are a burden, the imposition and collection of all unnecessary taxes is a direct nuisance and insult.

Resolved, That, whereas, the expenses of war and its appurtenances has reached the enormous sum of $40,000,000, for the past year, we recommend to the next Congress their immediate attention to devising a more economical mode of killing men and destroying property.

Resolved, That to bring this subject more directly before the attention of the American people, all monies collected for war and its appliances should be done by military officers in full uniform, accompanied in every instance by a file of soldiers, moving under martial music; and that for every tax collected a receipt should be given, stating the amount per head actually required for killing men under the present expensive system.

Resolved, That the earnest attention of the next Congress be called to this subject, and some new plans be immediately placed before the American people for serious consideration.

Miss RICHMOND, of Columbia county, presented the claims of the Report of the Rutland Convention, upon the audience.

The Harmonists next gave one of their most affecting songs.

Mr. RANDOLPH said that his high Virginian blood would not allow him to remain longer quiet. He must set some of these grey-headed philosophers right. Single-handed and alone, and black at that, he would tell these reformers they were wrong. The unwise action of the abolitionists had done more to degrade the slave than all the slave owners in existence. The printing

press was his earthly god, and he denounced those who denounced the press. Some men on this platform have blasphemed the God of the universe, in declaring that man and woman can create human souls; but I deny it, even if Andrew Jackson Davis does approve it. A woman (Mrs. Britt) said here last night that God in creating man had made a mistake; that some souls would not be immortal. This the speaker denounced as a libel upon God and upon humanity. He would handle the free love question without gloves. Mrs. Branch's resolution that all children be declared legitimate, must not go out into the world uncontradicted, to encourage prostitution and profligacy. If the prejudices which now exist against illegitimacy were removed, a thousand evils would spring upon society. The evils we labor under are not to be swept away by patent specifics, conventions or Spiritualism, but by explaining to men their duties to themselves. Those who are trying to abolish slavery by means mentioned on the platform, will only rivet the slave's chains. People denounce the union between the North and South, forgetting that this union is the impregnable fortress against despotism, the only home of pure and liberal sentiments. Science alone, cannot reform the world; the harmonial and all other philosophies cannot do it. Religion, and nothing else, can reform the world. Yet men and women come up here, and ignore the existence of God. You may talk against Bible religion and God, as much as you please, but it is the only power that can move the world. Pure, unadulterated religion is the only cure for evil.

Mrs. HYZER expressed the pleasure she had felt at witnessing the agitation of great questions here, and alluded in fitting terms to the interest felt by those in a higher state of being. She appealed to the audience to open their souls to the reception of influences from above.

Mrs. Dr. HALL offered a resolution, but failed to give a copy to the secretaries or reporters.

A portion of the audience at this time were inclined to interrupt the proceedings by noisy demonstrations.

Mr. LOVELAND obtained the floor, but gave way to a person in the gallery, to offer a resolution.

The person declined to give his name, but subsequently gave the reporters the name of George H. Heath, of Brooklyn, though his real name was understood to be Higginbottom, of New York. The resolutions were long applauded by a portion of the audience.

Whereas, we judge of that which is good by that which is evil, and good and evil are relative terms, the one growing out of and depending for its existence, on the other, and the virtues of to-day may be misdemeanors in a more perfect organization; therefore

Resolved, That it is simply absurd to talk of curing evils throughout the world; but as intelligent beings, we are, on a principle of self-protection, bound to struggle against evil;

And whereas, intemperance in anything is one of the greatest infringements of the moral law, as leading to unnatural excitement and morbid sentiment; therefore

Resolved, That rum, sans-culotism, intemperate temperance men, red-mouthed abolitionists, disunionists, women's rights men and Philanthropic Conventions, deserve our unqualified condemnation.

Resolved, That mind dwelling on pet hobbies makes a rack of the brain, where harmony previously existed, and this is the source of all the eccentricities we have encountered in this Hall.

Resolved, That while there is sense and beauty in the bloomer costume, especially when it clothes the mover of the resolution offered in this behalf, (Mrs. Dr. Walker) still we cannot think that through it mankind are to be regenerated or reclaimed by the fair votary.

Resolved, That Mr. Toohey's trouble with his wife is his own affair, and he exhibited great folly in asking the Convention to endorse his treatment of her; and we think it would be unwise to change the law of divorce so as to enable him to free himself. The world would be full of Tooheys wanting to leave their wives.

Resolved, That the Union ought not to be dissolved, Peter Peppercorn, or Parker Pillsbury to the contrary notwithstanding.

Resolved, That women ought not to be jurors or generals; "her artistic procreative work" would seriously interfere with the performance of these duties.

Resolved, That there is nothing new under the sun, and the hobbies of this Convention have engrossed the eccentricities of all ages; Swedenborg, Volney, Voltaire, Tom Hobbs, Tom Paine, Hume, Goodwin, Betsey Gamp and Beckey Sharp, have discussed all these things to the disgust of a once admiring audience.

Resolved, All that produces most happiness is best, and the true Christian enjoys more true and substantial happiness than any other faith can administer. While the man who attempts to fathom it finally adopts the isms or vagaries of human philosophers, finds himself in a whirlpool of doubt, depression and misery.

Resolved, That ignorance is the cause of the greatest evils, and the only cause of evil that can be overcome, and that on adjourning, this Convention ought to go home and go to bed, and after a refreshing sleep, enter into the work of educating the masses.

Mrs. BRITT next took the floor, and pointed out the source of the opposition manifested by a part of the audience to the sentiments of the Convention. Very radical ideas had been advanced, and the opposers were as honest in their hisses and applause as was the Hindoo in defence of his faith. (Hisses). He who has the truth need not fear. All who cannot appreciate the views of others must of course reject them. How speedy the change in the feelings of the audience were the roof to fall in! Who then would be most calm and tranquil?

Mrs. B. then proceeded to give some of her personal experiences, of an interesting character, to which the audience listened with a good degree of attention. She closed with an appeal to those present to allow of any sentiments being expressed, whatever might be their opinion of them. [The disquietude of the assembly which was very great when Mrs. B. began, was gradually lessened by her persuasion, and soothing power, till at the hour of adjournment comparative quiet was restored.]

Adjourned to 7 1-2 P. M.

[REPORT CONTINUED NEXT WEEK.]

FREE DISCUSSION.—Remember that discussion should ever be free. Let us, then, remember the toleration of men that differ in the extremest points from us. Let us accord to them that right which we assert ourselves—the right to believe what we will—the right to defend what we think—the right to express what we believe. Their rights and ours are the same, and if upon that freedom liberty cannot stand, let her go to the ground. Give us freedom of speech and action, and this land will shake the dust of oppression from her garments and stand forth the virgin daughter of God, free to bless and blessing.

MORE THAN ONE BODY.—A man's body—said the Professor—is whatever is occupied by his will and his sensibility. * * The soul of a man has a series of concentric envelopes round it, like the core of an onion, or the innermost of a nest of boxes. First he has his natural garment of flesh and blood; then his artificial integuments, with their true skin of solid stuffs, their cuticle of lighter tissues, and their variously-tinted pigments. Thirdly, his domicil, be it a single chamber or a stately mansion. And then the whole visible world, in which Time buttons him up as in a loose outside wrapper.—*Autocrat of the Breakfast-Table.*

Nothing but a good life can fit men for a better one.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, OCTOBER 9, 1858.

EDITORIAL CORRESPONDENCE.

FARMINGTON, Pa. Sept. 24th, 1858.

READERS OF THE AGE:—From a quiet farm-house, situated a few rods south of the line dividing the Quaker State from New York, and overlooking the pleasant valley of the Kiantone creek, I greet you to-day. You may be interested to read some account of the recent

GROVE MEETING AT THE MAGNETIC SPRINGS.

We left Jamestown on the morning of the 17th, in a sort of omnibus extemporized out of a huge merchandise wagon, into which about twenty-five men, women and children, with baskets of provender for the day, were packed in jovial proximity. The party represented various States in the Union, from Massachusetts to Missouri; also the adjacent province of Canada. The journey of six or seven miles was pleasantly diversified by the renewal of old acquaintanceships and the formation of new—by joltings and shakings-down over execrable roads, sufficient to have dislodged the most obstinate dyspepsia,—by occasional dismountings and pedestrian efforts in ascending the hills,—and last, but not least, by a smart shower of cold rain that drove us dripping and shivering into a barn by the roadside.

Nevertheless, the sun soon again shone out, drying the wilted plumage of the ladies, and we at length entered the valley of the far-famed "Magnetic Springs," "Cavity," and the "Domain" selected as the spot on which a "New and Divine Social State" is to be inaugurated on earth.

We found a small settlement, consisting of four rude, temporary dwellings, mostly in a novel style of architecture, located among the trees on the banks of the stream. In a prominent position were erected symbolic emblems of a religious significance. The grounds, which appear to be extremely fertile and finely situated for the purpose intended, have been brought partly under cultivation, and exhibited fine crops of corn, potatoes, and other vegetables. A number of visitors were engaged with curious eyes in surveying the wonders of the place.

In due time, the ringing of a large hand-bell summoned the company to the speaker's stand, and the programme of proceedings was announced. Mrs. CARRIE S. LEWIS, of Cleveland, (for a time resident on the Domain) was declared the "leading mind" of the assembly—a position which she gracefully accepted and filled very creditably. A series of topics, submitted by the spirits with whom the movement originated, was proposed for discussion, all having reference to the extensive scheme of social re-organization which has its centre at this secluded spot, and of which that remarkably eccentric but indefatigable and unconquerable man, J. M. SPEAR, is the mouth-piece.

Of the proceedings which followed, I have room to speak but briefly. Suffice it to say that papers communicated from the spirit-world through the above-named medium were read, setting forth the purposes had in view by these intelligences, substantially as indicated in "The Educator," a work which has been some time before the public, and which all who feel an interest in this direction are advised to read. Some of these papers presented views, as might be expected, of a very radical and unpopular cast. Besides these, speeches were made by several individuals, some in the interest of, and others not identified with, this movement.

Among others, J. M. STERLING, Esq., of New York City, who sustains an important relation to the enterprise, ably portrayed the needs now everywhere felt of a practical and thorough effort at social reform, and defended this movement against misinterpretations and obloquy which had been cast upon it.

SAMUEL T. THOMPSON, Esq., of Boston, presented the plan of operation of the "Unitary Bread League," recently established in that city, which is a branch of this scheme, and is now prepared to furnish bread and flour to its members and beneficiaries at cost, and various other of the necessaries of life, as fuel, clothing, boots and shoes, dry goods, groceries, etc., at a large discount from ordinary prices. It was designed to extend this League throughout New England and the whole country, as rapidly as possible, establishing a depot for exchange at or near this domain. (Persons wishing to know more of it, were invited to apply at its Central Depot, at No. 9 Lincoln street, Boston.) This enterprise aims to revolutionize the commerce and finance of the country.

J. S. LOVELAND, of New York, in an able speech advocated the following resolution:

Resolved, That the great want of the present age is a True Philosophy, which, embracing all basic principles, and employing all true methods, shall meet the demands of the time.

The writer, by request, repeated the address given by him at the Utica Convention, on the "Cause and Cure of Evil."

Mr. STERLING presented the following resolves as embodying the general spirit and expectations of those who have committed themselves to the associative movement at this place:

Resolved, That the great study of man should be to know himself, and to develop properly all his faculties, outer and inner,—and that, when he has done this, he has the key which will unlock all mysteries and solve the great problem of the "cause and cure of evil;" and that, to wisely attempt to reform others he must first reform himself—become pure in body and spirit, and in harmony with the Divine; and that then, and not till then, can he see and feel that "whatever is, is right."

Resolved, That the world greatly needs men and women of integrity and moral courage; who, as they come to a knowledge of the truth, will be true to themselves and to God, in not only fearlessly proclaiming truth to the world, but also in daring to live it out in practical life.

Resolved, That, in our judgment, a band of such courageous men and women, renouncing selfishness and all customary worldly aims, consecrating themselves to lives of purity and beneficence, associating under proper regulations, have it in their power,—however few in number or weak in influence,—to institute among themselves a state of social life vastly better than ordinarily prevails in communities at large—a neighborhood from which wrangling, and strife, and intolerance, and scandal-mongering, and cheating, and every evil work, shall be banished—a model society, from which shall flow forth streams of salutary influence to all humanity, and in which may be born and reared a future generation free from many of the hereditary and educational evils which now afflict human society.

Resolved, That the Association which contemplates planting a colony on this spot, cherishes no hope of success in its undertaking, except in proportion to the purity, intelligence and integrity in all respects of its members; and the latter expect to assist in elevating and reforming humanity only as they shall succeed in elevating and reforming themselves individually.

Resolved, That the work of this enterprise is not *destructive*, but *constructive*—that we recognize a divine use in all the institutions of the past—that the Church and State which have been, have been a necessity of their times, each doing its appropriate work—but that the time has fully come when the wants of the world demand a new Church, a new State, and new Social and Educational Institutions—and that it is our purpose, acting in conjunction with what we believe to be wise and beneficent beings in the spirit-life, to inaugurate such as shall bless and redeem humanity.

My limits forbid further details, which are of the less importance from the fact that it is the intention, as I learn, to publish the proceedings in a pamphlet.

The attendance on the first day was small, the weather being unpropitious. The second day, four or five hundred were present; and on Sunday, which was a most beautiful day, as many thousands were on the ground—the whole population for thirty or forty miles in all directions, seeming to be well represented. Of course, the fun-loving element was not wanting among the immense crowd; and some manifestations of it, not entirely conformable to good order, broke out near the close; but by the prompt exertions of order-loving citizens, seconded by a most masterly appeal to the better natures of the rowdies from the lips of that strong-lunged, clear-voiced woman, Mrs. Britt, of St. Louis, (who was on the ground as a spectator,) quiet and harmony were speedily restored. It was a sublime sight, which many will not soon forget,—the subduing of that turbulent and mischief-bent crowd by the silvery tones of a single woman!

STATE AND PROSPECTS OF "HOMEVILLE."

Perhaps a brief statement of the present condition of the associative movement at Kiantone, whose settlement before described is named "Homeville," may not be devoid of interest to our readers—the writer having taken some pains to be correctly informed in the premises.

It appears that no attempt at organization or association has as yet been consummated. The present residents, including one family engaged in cultivating the the soil, are those only who have been specially invited here by the guiding spirits for specific purposes, in some cases merely temporary. No provision is yet made for others. Most of these are persons who have incurred more or less of obloquy in the outside world, in consequence of their radical and ultra opinions.

Their life while here is and must be one of great privation and hardship; and so far as we can judge, they appear to be actuated by an earnest and unselfish devotion to what they conceive to be truth and duty, however greatly they may be mistaken. Their hope seems to be that when they shall have become sufficiently disciplined and purified by trial and suffering—their errors corrected and their evils expurgated—the way will open for them to accomplish something for the lasting benefit of the race. Surely, no one can reasonably object to this.

Like most if not all previous efforts emanating from the same source, seeming disaster and consequent obloquy have attended the movement thus far; and recent events of a very trying nature, which we will not name, occurring on the very eve of this meeting, have tended to heap upon it a load of public odium sufficient to crush any enterprise that has not within itself some extraordinary source of vitality. All these trials, however, seem to be meekly accepted as needed discipline and useful education, besides tending to keep off a rush of such persons as, through want of principle, or preponderance of selfishness, would be totally unfit to enter into the kind of association here intended. This is their philosophy, and it seems to afford them a wonderful support. Could the outside world, which is believed to entertain no very amiable feelings toward some of these persons, know of the intensity of the internal discipline they are undergoing, we incline to think its severest demands for vengeance would be appeased, and it would have no fears that any wrong could be enacted without due penalty. Certain it is that those who wish to find a place where they may cast off the restraints of common society and have "a good time" in sensual enjoyment, will not be likely to find it here; and none are expected to come without special invitation.

We learn that a basis of association has been proposed for adoption, containing some very stringent and some very revolutionary provisions, which when adopted, (if it ever is,) will form the nucleus of an organization. But the invisible intelligences moving in the matter seem to be in no haste. They claim that their scheme is world-wide, thorough and all-embracing, and that a century may elapse before persons will be fit for its full actualization. They distinctly declare that the men are not yet born who can grasp its whole magnitude, and they expect of the present generation only a *beginning*. Any expectations of an immediate coming of the kingdom of heaven in this locality may therefore be wisely chastened.

THE SPRINGS.

Among the chief attractions to this locality are the medicinal springs which here have been discovered under spirit-direction. From a deep excavation in a bluff, termed the "Cavity," flows a dark colored stream formed by the union of three distinct springs met with in the course of an exploration into the bowels of the earth, extending 131 feet on an inclined plane. These waters are strongly impregnated with sulphur, iron, magnesia, and other minerals—the sulphur so strongly manifesting itself as to be quite offensive to both smell and taste. A few rods from this, in about the centre of the valley, another spring has been opened by digging perpendicularly about fifteen feet; its waters are very clear and palatable, though sulphur is plainly present to the taste. About one-fourth of a mile up the valley from the latter, and across the Pennsylvania line, is still another spring, reached by digging perpendicularly forty feet, and then drilling seven feet more through solid rock. Two openings were drilled through this rock, a few inches apart, which are said to emit different kinds of water, though we had no opportunity of testing the difference. To the taste, the waters of the last-named spring appeared not to differ from those of the one next previously mentioned, and they are considered the same.* That all the springs possess medicinal virtues in a high degree, we presume there can be no doubt.

The spring last described was discovered under spirit direction about six years ago, at which time it acquired a very extensive fame. Strange stories are told of opposition made by hostil (spirits to the discovery of these waters. Laborers were repeatedly frightened off by yells and other unearthly noises, proceeding from no visible source. In spite, however, of all such obstacles, the spring was at last reached, just as predicted. The proprietor erected near it a large building intended for a boarding house and hospital. "The spirits," however, for some reason (it is more than whispered, on account of motives too strongly mercenary on his part) did not second his endeavors in this direction; his patronage, which at first promised to be large, soon ceased altogether, and he was at lentgh compelled, as he declares, by invisible tormentors, to abandon the premises, since which time the house has stood vacant, and the spring has fallen into disuse. He has moreover, maintained a strong hostility towards any efforts to improve the contiguous "domain." During our presence, however, we were witness to some singular transactions in which this long unhappy man was made an actor, under the control of invisible intelligences, which seemed to betoken a cessation of hostilities, and a surrendry of the springs to be used henceforth for humanitary purposes. If the expectations thus raised are justified, this home and its advantages will doubtless ere long be again opened to the public. Besides this, it is proposed soon to erect near the other springs, on the "Domain," a temporary building for the commencement of a Remedial Institute. In competent hands, this would seem to be a very practicable undertaking. How the "spirit-world" will succeed in the matter remains to be seen.

To record all the strange things I have seen and heard, while sojourning in this wierd locality, to say nothing of what had before come to my ears, would take more time than now is at command. I opine that strange things have not yet ceased here. What will next astonish the world, I will not attempt to predict. We shall see what we shall see.

To-morrow, I design to return to Jamestown, whence, after a few days under the hospitable roof of Dr. Wellington, I shall probably proceed to Laona, to attend the convention to commence at that Oct. 8th.

A. E. N.

* A chemical analysis, by Dr. Chilton, of N. Y. shows the following ingredients: Free sulphuric acid; sulphates of magnesia, soda, iron and lime; chlorides of sodium and magnesium; siiica, and organic matter.

NEEDLESS TERRORS.

A writer in the *World's Crisis* cites the testimony of Swedenborg and other seers as to the evil character of some spirits and the danger of intercourse with them, and works himself into a fearful panic on the subject. Swedenborg, he declares, was "for more than thirty years under the influence of the demons," and yet, with a peculiar consistency, adds that in relation to the spirits themselves and their character he says some good things. He thus sums up:

"From this valuable testimony we learn that spirits will seduce, deceive, lie, practice fraud in assuming to be other spirits, evil spirits will personate good spirits, even assuming to be angels of light; that if the medium be untrue or false, the spirit will communicate evil things through him; that spirits are fanatical, strive to loosen all the bonds of conscience, destroy and corrupt the marriage relation, and that communication with them is corrupting, perilous, and most dangerous to the soul."

He then refers to the alarming spread of the "demoniacal influence" of Spiritualism in our country, and the fact that insane persons sometimes claim to act under the dictates of spirits in acts of violence and murder; and in a phrensy of fear exclaims: "At this rate, who is safe in our streets?"

Did it never occur to this terror-stricken individual that bad *men* in the body will seduce, deceive, lie, practice fraud in assuming to be other men; will personate good men; even assuming to be *ministers of Christ;* that they will communicate evil things; that they are sometimes fanatical, strive to loosen all the bonds of conscience, destroy and corrupt the marriage relation, and that communication with them is corrupting, perilous, and most dangerous to the soul? How then does he dare to have intercourse with human society as it is? Do not men sometimes commit violence and murder of their own accord, when *not* claiming to be influenced by spirits? In fact, has not religious fanaticism, in its various forms, led to more bloodshed than almost any and every other cause? Was not Abraham of old—who is held up as a model of faithfulness—ready to imbrue his hands in the blood of his innocent son, at what he supposed was the command of God? Did not Moses, Joshua, Samuel and David, those exemplars of ancient piety, slay their thousands of men, women and children, in obedience to what they believed to be the word of God? Are not error, fanaticism and disease ever likely to produce similar results? And who was "safe in our streets, even before modern Spiritualism was known?

The only safety to human society is the enlightenment and elevation of the whole community—the banishment of superstition, ignorance, disease and selfishness. This, Spiritualism is effecting more rapidly than all other agencies, notwithstanding the evils which are alleged against it.

Who are the Free Lovers?

A deal of disgusting stuff has been dealt out by the papers lately, under the term free-love, designed to pamper the prurient tastes of the rabble. Editors who should be men, and who might be expected to carry their self-respect into their journals, do not hesitate to transmute to filthiness anything that will bring the more filthy dimes to their pockets. As long as they will feed a depraved public appetite they hold a philosopher's stone by which all things are changed to money. But whenever the moral sense of the community repels such vileness, we shall find "Othello's occupation gone," and may look for something like truth in answer to our demands. It is with pride we notice that the Spiritualist press throughout the country is above retaliating in the same terms that are heaped upon them. They do not descend to the meanness of attributing to any sect or religion weaknesses and failings which are common to humanity. Not a day goes by that does not afford the opportunity did they choose to avail themselves of it. Only last week, for instance, a Baptist clergyman was brought before the police judge in Newburyport for lecherous conduct, with the offensive details of which we will not offend our readers. But call the man a Spiritualist instead of a Baptist, and the vultures of the press have carrion for a fine meal. We trust the time will never come when the advocates of Spiritualism will descend to a level with their opponents in matters of this kind.

CHANCE FOR INQUIRERS.—Persons investigating Spiritualism, inquiring if these things be really so, have an excellent opportunity to test the matter by calling at Munson's Rooms, No. 5 Great Jones street, New York, where they may witness manifestations through the mediumship of Mr. Chas. H. Foster. We learn it was at this place that Dr. Hoyt obtained such convincing evidence, as referred to last week.

We have received for publication several reports of meetings in various parts of the country, among the rest an account of the proceedings with resolutions adopted at the yearly meeting of the Friends of Progress, held at North Collins, N. Y. The limits of our paper, and the necessity of varying its contents renders it impossible to insert these.

NEW PUBLICATIONS.

THE PHILOSOPHER: His Bible of Nature, or the Testament of Science. A Compend of Physics, Metaphysics, and Ethics; embracing the Philosophy of Creation, Transformation and Progression;—Sustaining the Doctrines of Necessity, Immortality and Spiritual Intercourse; Revealing the Great God-Power of the Universe—"The Gods," their Being and Character; with stern facts of some of the uses and abuses of our Nature. By an Inspired Student of Nature, and Friend of Humanity. Published in Parts or Numbers—four parts or numbers constitute a volume of over four hundred pages. Vol. I. No. 1. Terms—one dollar per volume in advance. Published at Buffalo, N. Y., Cleveland, Ohio, and Chicago, Ill.. By L. E. Barnard & Co. July 1858.

Such is *a part* of the title page of what appears to be the initial number of a new Quarterly. Whether the contents are equal to the title, we have not had time to ascertain by examination.

THE OLD FARMER'S ALMANAC, for 1859. By Robert B. Thomas.

The long established reputation of this annual renders it needless that we say more than that it is for sale by Williams & Co., 100 Washington street.

TEMPTATIONS. Published by Otis Clapp—3 Beacon street, Boston.

This is a little volume of selections from the writings of Swedenborg, setting forth the views of that eminent seer and theologian as to the source and uses of temptations and spiritual combats. By those who are in the proper frame of mind, it can doubtless be read with instruction and profit.

STORIES FOR LITTLE CHILDREN.—By Mrs. Sarah P. Doughty, author of Young Farmers, Charles and Rose, Child's Life of Swedenborg. Otis Clapp, 3 Beacon street, Boston.

An attractive little book for the juveniles.

THE FARM; A Pocket Manual of Practical Agriculture; or How to Cultivate all the Field Crops. Embracing an Exposition of the Nature and Action of Soils and Manures; the Principles of Rotation in Cropping; Directions for Irrigation, Draining, Subsoiling, Fencing, Planting Hedges, etc.; Descriptions of Improved Agricultural Implements; Instructions in the Cultivation of the various Farm Crops; How to Plant and Cultivate Orchards, etc. By the author of "How to Behave," "How to do Business," "The Garden," etc. New York: Fowler & Wells. [Price, postpaid, in paper, 30 cents; in muslin, 50 cents.]

To the readers of "The Garden" it is necessary only to say that this little farm-book is by the same author, and is, no doubt, fully equal in value to that popular manual. It treats in a clear, concise, matter-of-fact way of both the theory and practice of agriculture. It tells how to cultivate all the common field crops, and, what is better, gives the *principles* which underlie all the practical operations of cultivation, so that the reader can use and modify any practical directions given with a full understanding of what he is about. So far as we can judge, it is adapted to all classes of people who are interested in rural affairs, and to all sections of the country.

THE ATLANTIC MONTHLY for October is a superb number—an encomium well merited if it contained nothing more than the sayings of the "Autocrat." Such exquisite touches of pathos and humor we have rarely met with. The present is the last of this incomparable series of papers. We could hardly reconcile ourselves to parting with the "Autocrat," had we not the promise that his place will be supplied by the "Professor," from whence we may expect some equally rich things. Success to the *Atlantic!*

CURRENT PRICE.

A spicy correspondent of the *World's Paper* who writes over the signature of "Bell" relates this anecdote:

Not long since, in a little village in Vermont, there was much excitement in regard to admitting a medium to speak in the church which was usually occupied by Baptists and Methodists, and yet in which the "World's People" had too much right, to have it safe policy to be exclusive. After the matter was finally decided that the Spiritualists should have the church, one of the men who was instrumental in getting the medium, went to the bell-ringer and asked him if he would ring the bell.

He did not think he could.

On what account?

He thought when the Baptists and Methodists were trying so hard to support (?) religion, it was wrong to bring anything in, that would throw away the Bible and destroy their efforts.

The gentleman told him that Spiritualists did not throw away the Bible; on the contrary, they believed a larger portion of it than any other denomination, because their *proof of present inspiration* taught them to believe in *past*.

The man was not convinced and did not think he could ring the bell without extra pay, at any rate.

How much would he ask?

He thought about a half a dollar.

"Half a dollar?" said the man, "we can ring the bell very well ourselves and without you and will do so, but we thought we would like to know how *high* you *valued* your *religion*. *Half a dollar, well that's cheap enough,*" and walked away.

Half a dollar! No wonder so many supposed as well as real enemies creep into our churches, when sentinels can be bought and sold *so cheap!*

Veracity of a Professor of Greek.

The Boston *Courier* says of Mr. Mansfield, that he is

"A notorious individual, whose tricks have been so thoroughly exposed that his strongest defenders have refused to have his operations tested, and content themselves with words. Mr. Newton wrote three heavy columns of defence, but declined a trial by experiment, confessing, in effect, that he no more believed in Mansfield than we did."

It is well-known that Mr. Mansfield's operations are being "tested" every day in the week, and that his strongest defenders are continually sending skeptics to him for that purpose. As to ourself, so far from declining a trial by experiment, we sought such a trial before saying a word in his defence; and more, the result of the trial demonstrated that Mr. M. has the power of ascertaining the contents of sealed letters without opening.

The investigation of Spiritualism has been charged with a tendency to destroy the "integrity of man and the purity of woman." Shall we attribute such deliberate falsifications as the above to the study of Greek literature?

POWERFUL ARGUMENT.—In a public discussion of Spiritualism, at Clarksfield, O., Mr. Vanwagner claimed that "the Spirit-world being beyond the most distant star, spirits could not by this time have reached the earth, even had they traveled with the velocity of electricity since its formation." The question may now be considered as positively settled. But will Mr. V. kindly inform us where he got his information as to the location of the Spirit-world. And, please sir, how long was your informant on the journey hither?

CHRISTIANITY AND CRIME.—A clergyman named Turley was recently hung in Kanawha Co., Va., for the murder of his wife.

Imitating the opponents of Spiritualism, we might say, See the horrid fruits of that terrible delusion, Christianity! Yet could anything be more manifestly unjust?

Correspondence.

A Test—Mr. Minor's Arrival at Australia.

MESSRS. EDITORS:—Mr. D. K. Minor and daughter sailed from Boston for Australia, March 31st, 1858, and by a letter received a few days since from him, we learn that they arrived at Australia, July 15th, 1858.

On Thursday evening, July 15th, while Mr. F. A. Gould, of this city, and myself were sitting with Mrs. Felton, she was controlled by Red Jacket and "Pat," (old friends of Mr. Minor's) who said they had come from Mr. Minor and daughter, who, they averred, had *just arrived at Australia*. We asked how they were; and "Pat" answered "firstrate intirely;" and said they had come to give us this for a test—so I noted in my diary at the time, the fact of their coming, and had entirely forgotten it till I saw the notice in your paper, of their arrival in good health. I turned back to my memorandum and found it made July 15th.

"Pat" often came during the voyage and told me how they were. Every time he said they were well, except once, when he said the "ould gintleman is kind of oneasy, but the girl is mighty oneasy, yer honor." Mr. M. in his letter says he was ill but three days, and his daughter about two weeks.

"Pat" is known to most of your readers as the one of whom Mr. Minor published an account some three years ago.

Red Jacket and Mr. Minor often met in earth-life; and since the Indian chief has passed on to roam the hunting grounds of the Great Spirit, he has often returned, through Mrs. Felton and others, and met Mr. Minor and brother Masons with the usual signs and grips of the order.

I learned yesterday that different dates of their arrival had been given through different mediums, and that some few were pinning their faith in spirit communion upon the truth or falsity of those dates. I would say to such, that *conditions* are not enough complied with in seeking communications, —a person cannot get so correct communications through a mental medium, when he is asking for them, or positive, as he can to sit passive and let the spirits come freely and spontaneously and give what they choose. I have never known a communication coming under those conditions, that did not prove true.

Yours truly. WILLARD BARNES FELTON.

BOSTON, Oct. 1st, 1858.

Our Pet Canary.

NEW BEDFORD, Sept. 17, 1858.

FRIEND NEWTON:—I see you have accounts of the "Ornithology" of Spiritualism published, and I wish to furnish you with another little incident, which may be worthy of a place with the rest. A pet Canary in the house—a gift of a much-loved mother—used to live in his cage upon the wall, much like any other Canary. Charley was a "gay old bird," and often he used to make the old back kitchen ring with his carolling. He was a pet, for was he not a keepsake from a sainted mother to a loving child?

But Charley's song was hushed one day, for our little friend and sister stepped into the morning land, letting a curtain of dazzling light fall after; and Charley had now to take his seeds and water from another hand, and other sisters' voices spoke through his bars to the old veteran. But he heard no more in the ruddy morning the voice of the old or young mistress speaking to him, but used to sit upon his perch silent and drooping, his song forgotten, or only breaking out in cracked, mournful notes.

One day we saw, with tearful eyes, Charley dead in his cage. We thought of the mother and the spirit-sister, who both left him to our care. The three-year-old curly-head had a pasteboard coffin made and a four-inch grave, and Charley slept with his fathers. His cage was taken down, and how lonesome it seemed, without even his superannuated chirp to stir the echoes!

One morning, about the time of his usual matin song, some members of the band still left were passing the place where his cage once hung, when out from the solid wall, whereon was neither cage nor bird, came—full, clear and distinct—*the notes of Charley's song!* Had he found the mother and child again, and do the same hands care for him that once cared for him here? Ah! Sir Cynic, there are more things in heaven and earth than are dreamed of in your philosophy! And I want you to tell me where the song came from without a bird—not only once, but three times repeated?

Hoping to see him once more, if he can sing yet, and willing to *learn*, even of the birds,

I remain, yours cordially, E. S. WHEELER.

Preserve your Characters.

QUEENSBURY, Sept. 27, 1858.

EDITORS OF THE AGE:—A short time since I posted the following advertisement in our church, five miles west of Glens Falls:

SPIRITUAL MANIFESTATIONS.—Mrs. Ada L. Coan, the well known rapping and writing test-medium, will afford the citizens of Glens Falls an opportunity to witness and investigate these wonderful phenomena occurring in our presence, at the Universalist Church, on Sunday, Monday and Tuesday evenings, Sept. 26th, 27th, 28th, 1858. Admission ten cents. Mrs. C. will deliver a short address explanatory of the necessary conditions for the production of the manifestations.

At the close of the next meeting one of my neighbors, inspired by combativeness and self-esteem said he considered the posting of that bill a scandal. He then called a vote on the question and gained the day. I therefore intend, in the future, to live such a life as to restore my character to its original condition.

I would say to my spiritual friends, preserve your characters by posting no bills in orthodox churches. EDWIN VAN DUSEN.

The Harmonial Colony Movement.

WORCESTER, Oct. 3d, 1858.

MR. EDITOR:—I thank you in behalf of the Harmonial Colony Movement for your very friendly advice in relation to not following spirits; "for many false spirits have gone out into the world, and have already deceived the very elect. But in relation to our movement, Mr. Editor, there has not been a single point presented to the public that has not been approved by our reason and best judgment; and is there a single idea presented in our Constitutional Compact, that does not harmonize with the teachings of the great Nazarene? I think not, sir. Our aim has been to counsel with our immortal friends as *advisers*, and not as *dictators*; always using our reason the same with them as we do with those we counsel with dwelling in the form. And when those bright bands of immortals do come to hold sweet converse with us and tell us they want to see all God's earthly children living upon and owning their own lands, and sitting under their own vine and fig-tree—living a pure life as laid down in the Golden Rule by the Great Teacher of mankind; we say to all such, whether they be mortals or immortals, come and give us more wisdom, more love, and more knowledge, and teach us practical righteousness in the earth.

And now, sir, I wish to call the attention of all harmonious minds to the subject of our colony movement. Our Constitutional Compact is now printed and ready to send to such as wish to become members. All persons friendly to our noble enterprise are cordially invited to make contributions either in postage-stamps or otherwise, to defray incidental expenses. Such favors directed to D. C. Gates, Worcester, Mass., will be thankfully received; also, all communications relating to the Harmonial Colony Association will be attended to in their turn.

All persons wishing to become members of our Harmonial Colony are requested to send in their names as suitable persons to become members of our Association without delay.

Very respectfully yours, D. C. GATES.

Recorder of the Harmonial Colony Association.

The Cause in Elkhart, Ind.

Below is an extract from a note received three weeks since from Mr. Myron E. Cole of Elkhart, the publication of which has been unavoidably deferred:

"For the encouragement of the friends of Spiritualism in other places, and to give notice to all good speakers whether normal or trance-speakers, and which we wish to call at our place as they come into our vicinity or pass over the Michigan Southern and Northern Indiana Railroad which passes through our place, I would state that the cause prospers finely here; that we have a fine Hall, which is *free* to speakers, as also to all who wish to attend our meetings.

We have quite lately received calls from Mrs. C. M. Tuttle and F. L. Wadsworth, with whose lectures we were highly pleased; and we would recommend our friends in other places who are in want of speakers, to secure these lecturers if they can do so."

Boston and Vicinity.

Rev. Mr. Pierpont at the Melodeon.

The announcement of the name of this eminent poet and divine to speak on Spiritualism, drew large audiences to the Melodeon last Sunday; and many who have never before attended the meetings were present to hear what would be said by this venerable clergyman, on the topic of the day. Mr. Pierpont, in commencing, alluded to the fact that forty years have elapsed since he first occupied a pulpit in Boston. In those forty years he had advocated no doctrine which he did not believe to be right; he thought himself therefore entitled to a fair hearing on the present occasion. He had been invited to lecture on the subject of Spiritualism, either for or against it. He did not therefore come before the audience with a case to make out like a lawyer, but simply to present the truth. If there is anything, said he, for which I thank my Maker, it is that I am not afraid to look at anything that is truth.

The whole of Spiritualism rests on a single proposition—that our friends who have left the body do, under certain conditions, hold communication with those in the flesh—a question that cannot but be important to every philosophical and religious mind. The great fundamental doctrine at the basis of the Gospel is the immortality of the soul. This was not a new doctrine; it had been taught long before Jesus came. But the Gospel sheds new light on the subject; and if Spiritualism is true it will shed still more light upon it. This it had done to his mind. He had given up no part of the belief that he had preached in this and other cities; on the contrary, he was more of a Christian than before. He had added to his stock of spiritual knowledge—could read the Bible with a clearer understanding. He confessed that for years he did not believe certain parts of the Bible,—take the story of the woman of Endor, for instance,—but now he could see that this latter was a case of seeing mediumship. The Bible in no case calls her a witch, but a woman; and he saw not the reproach in being a woman.

A few years since a clairvoyant came to his house. After some experiments he asked her if she possessed any psychometric power. She did not know what he meant. On his placing a letter in her hand, however, she passed into the interior state. Soon she spoke and said, "I don't understand how it is, but there comes up before me the form of an old man rising out of a cloud. His head is very bald and his hair is very white. He is now in the spirit-world. I see him speaking to people." "Is he a minister?" was asked her. "Yes—no!" correcting herself, "but he was a public speaker." "Was he honest?" "He meant to be, and he thought himself so." After further remarks she said, "*It is Adams!*" The letter which she held in her hand was one written by John Quincy Adams.

Another letter was placed in her hand. She said, "Here comes another man. He is dressed in black. He was a minister. A beautiful man. He seems very near to Christ." "What did he think of Christ?" "He thought him a teacher, not a God. I have seen that man. *It is Channing!*" It was. The letter was one Mr. P. had received eleven years before from that distinguished divine. This occurred in Mr. P.'s own library. Did she see the spirit of Dr. Channing? If not, was it not a pretty good guess? She had never been in the house before, nor had Mr. P. ever had any communication with her.

After such things the speaker was prepared to believe the story of Saul; and if these be facts, it is then true what the apostle says: "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Many ascribe the manifestations to other causes than to spirits. Some have said the rappings are produced by electricity. But apply the most delicate electrometer to a table when it is agitated by the unseen power, and there will not be the least indication of the presence of electricity;—so of galvanism, and Pres. Mahan's od force.

Rev. Mr. Higgins testifies to his having taken a musical instrument, an accordeon or melodeon, in his hand, and it plays of itself an air which he had never heard before except in Spain. Now what produced the music? Was it chance? The speaker thought the chances against such a conclusion.

Again, though it is a most difficult matter, after long practice, to counterfeit autographs successfully, he had seen many communications written in the exact hand-writing of the authors when in the form, and with signatures which would at once be acknowledged genuine. A lad had once given him the autograph of J. Q. Adams.

A gentleman of Salem told him that he had taken a sheet of paper and placed it on the floor, laid a pencil on it, and, in broad daylight, had seen the pencil rise and write a communication, signing the name of his deceased daughter. On reading the communication, he was satisfied it could have come from no one else than that daughter.

Mr. Pierpont had once said it was impossible for a spirit to move matter. But when he looked at the spheres in space and asked what moved them, the answer was, a Spirit. Now if the Great Spirit moves these material objects, cannot finite spirits do the same on a small scale?

The skeptic says these things are impossible, or, if not impossible, they are improbable. Is it improbable that spirit-manifestations were given to prophets and seers in the past? and are we in this age so very spiritual that we need nothing more to lead us from sensual things to spiritual? Is this not rather the very place and time when such things should be expected?

Spiritual manifestations are reasonable, because they are desirable. God has implanted the desire in our souls to commune with our friends who have gone before us to the other world. We get strength and support from it. It has been a universal belief in all ages and nations. Now, because men desire such intercourse, it is possible; for God has given us no desire without the corresponding object.

The speaker repeated with thrilling effect the passage from Job, wherein a spirit-form is seen and a spirit-voice heard. He next proceeded to say, the proof of anything must always bear relation to the thing to be proved. We do not measure distance by chemical process, nor prove facts in history by algebra. Now, spirit-manifestations are matter of historical fact to be proved by the testimony of witnesses. He accepted the testimony of the disciples that Moses and Elias were seen by them on the Mount, and this would be proper proof of the fact of spirit-communion. But if the Bible be rejected, we must get our testimony elsewhere. Not a year since he spoke in Troy. A gentleman he had never seen before told him that he saw the spirit of his (Mr. P.'s) father in the pulpit with him. *Did* he see anything? At another time, in broad daylight, a medium told him that she saw a spirit standing behind him; said he was taller than himself, and further described his appearance; then gave his name as *James*. He had a brother of that name perfectly answering the description, who died in 1839. Yet the woman never knew anything of his family. She described another; said his name was *John*. It was a brother-in-law who died thirty years ago, and who had never been in Boston in his life. Next she saw a young lady. "She says her name is *Grace*," said the medium. "I don't know any one of that name," replied Mr. P.; "do you?" he asked his daughter, who was present. "Yes; Grace Livermore," was the reply. "She is not dead?" "Yes, she has been dead three months."

Further facts were given as transpiring through the mediumship of Mr. Willis and Mr. Mansfield. Among the latter was this: A member of the Mass. Senate was once at a circle at his house, and received a letter through Mr. Mansfield signed by Dr. Warren. The gentleman then confessed that he had written a letter to the spirit of Dr. Warren, designed as a test; but he had, contrary to his intent, left it at his lodgings. The communication through Mr. M. was an answer to this letter.

What shall we do with such testimony? Shall we say that all these witnesses were false or deluded, or that the fact is as they say it is? If there is one witness to the resurrection of Jesus, he would engage five hundred for modern spiritual manifestations. Indeed, we must renounce human testimony, or take it as a fact that spirits commune with us.

Mr. Pierpont's discourse occupied a full hour and a half, and was listened to with marked and respectful attention to the close by the large and intelligent audience.

EMMA HARDINGE.—It will be seen by the notice that this gifted speaker is to occupy the platform at the Melodeon the remaining Sabbaths of this month. She expects to repeat in substance the course of lectures just concluded in New York, and which have created an unusual stir, and aroused the press to new opposition. She will have crowds of hearers in Boston.

MARRIED.—In this city, Sept. 28th, by Rev, T. Starr King, Mr. CONVERSE R. HATCH to Miss MARTHA T. DAVIS, all of Boston.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Oct. 1st.

The question as to *conclusive proof* that spirits communicate with mortals, was continued.

Dr. ORTON said: As additional evidence of the fact of spiritual intercourse, he would state some circumstances which had occurred since the last meeting, of a more wonderful character, perhaps, than any he had ever placed before the Conference. They were aware that, for some months past, parts of the bones of a human skeleton belonging to Dr. Redman, and deposited in the city of Hartford, had mysteriously been delivered at the office of Drs. Orton and Redman in New York, from time to time, dropping down in the office and in the street, bone by bone, without any visible means of transit; and that the theory is, that these bones have been transported between the two cities by spirits—especially by the spirit of Cornelius Winne, a colored man, who claims to have been the former owner of the skeleton, and promised thus to transport them, and professes constantly that he is doing so. On the breaking up of the last week's Conference, he returned to his office. Dr. Redman was in, and he requested him to sit up to the table. Cornelius at once announced his presence by raps, when something fell on the floor in the back part of the room, and Cornelius wrote through Redman's hand that he had brought another bone. The speaker passed to the spot indicated by the sound, and picked up from the carpet the long small bone of a human leg, known as the *fibula*. He turned with it to the table. This brought him facing the windows of the office, with Redman on one side of the table in front, and the office-boy on the other, with two bright gas-burners above, all directly within his eye. At this juncture a missile flew through the room some sixteen or eighteen feet, from the direction of the windows, passing the gas-burners and his head, and then falling as though by a square turn, directly at his feet. It proved to be the large bone of a human arm.

Nothing farther occurred in this connection until Thursday evening, that is, the evening before the present. At that time he was standing with Dr. Redman on the piazza at the rear of the office, which is some eight feet from the flagging below, and opens into a yard surrounded by a paling about fifteen feet high, with no place of concealment in it, when suddenly a small bone struck sharply on the floor near them. This was followed by several others, when he called to some parties in the office, who came out and witnessed the fall of bones, which continued for about half an hour. Some also fell in the hall adjoining, and what was very remarkable, a portion of them seemed to drop in a perpendicular line from the ceiling. Some also came on the piazza while all, including Dr. Redman, were at the table in the office examining the parcels already received. Sixteen bones, principally small ones of the hands and feet, came at this time, including one *patella*, or knee-pan, and one rib. These facts were certified to by the six persons present. After the departure of the company, the shower of bones recommenced, and this time in the office, flying in horizontally, and again coming down in a perpendicular line, and landing on the floor, in the chairs and on the table. Fourteen bones were delivered in this second instalment, making thirty in the whole, on that evening.

To-day, continued the Doctor, the fall of bones recommenced, at a little before noon. This, of course, was in broad daylight, giving him every facility for the detection of trick or imposture, had there been any. The shower was in the office, and was kept up at intervals until the middle of the afternoon. The bones that now came belonged to the hands and feet, including the large heel bones, another patella, and another rib. At length at an interval, as all present—three in number—were standing by the table, suddenly a muslin bag, about fifteen inches long and seven or eight wide, dropped down in their midst on the table, as though straight from the ceiling above. It was found to contain *sixty-one* bones, of the smallest in the human body.

Nothing further occurred for an hour or two, when the speaker, having stepped into the street for a few minutes, returned to his office. Passing in at the front door, which he closed after him, he walked along the hall some twenty-five feet or more to the door of the office, and taking hold of the knob, was in the act of opening it, when the *os femoris*, or thigh bone of a human being, more than eighteen inches in length, dropped directly into his arms. No one was in the hall at the time but himself; Redman was lying on a sofa in the office. Gathering up the bone, which had rolled from his arms through the door, he had scarcely reached the table with it, when a prolonged crash was heard in the farther corner of the room, and the next largest bone of the lower extremities, the *tibia*, was discovered there on the floor, it having evidently struck the wall, and fallen thence on the case of a musical instrument, before reaching the carpet. This completed the programme for the time, *one hundred and nine bones* having been delivered on that day and the previous evening.

The speaker retained the floor for a considerable time still, in replying to questions; and, in answer to an inquiry as to his own opinion of the phenomena, said, that he had hitherto stated the facts, or their occurrence, as they appeared to him, reserving his opinions, if he had any, and leaving it to others to form their own conclusions, at their leisure. Now, however, he was willing to say, that he did not deem it possible for human contrivance, under the circumstances, to produce the phenomena of that day. He fully believed them the work of spirits, as claimed by the spirits themselves. Cornelius states that a large number have been engaged in the affair, but that the bag was brought wholly by himself, and the thigh-bone, which he announced several weeks ago to be under way, and which disappeared from Hartford some two months since, was brought by him with one assistant.

Dr. HALLOCK next read a paper on Lies and Errors, understood to be from the pen of Mr. Hunt. A lie is a falsity with an intent to deceive; while an untruth is simply a thing not true—an incorrect or misinterpreted fact. The sun sends forth true rays, but it requires an eye and mind capable of comprehending the magnitude and beauty of that vast orb, in all its particulars, in order to enable one to tell the truth about it; and this knowledge cannot be gained at the distance of 95,000,000 of miles. Again, a man's consciousness must be educated to great sensitiveness, or he will not take in truly the knowledge within his reach. There can be no true communication between the imparting and receiving mind, unless they are on a level. But the writer felt assured that man is a microcosm, containing parts of everything in nature, which only need to be brought out, to make a perfect man. Everything speaks truth to him who can understand it; but untruth, or error, to him who does not understand it.

Dr. GRAY said: He believed the facts stated by Dr. Orton, because he had witnessed parallel ones himself—of physical bodies borne through the air by spirits. In 1852, his family being in the country, his house was for a time dismantled, carpets removed, etc. At that time he had some sittings at his house with Henry Gordon. On more than one occasion he had known Gordon to be lifted in the air by invisible means, not mortal, and transported for considerable distances. One evening they were sitting in a circle, when the ability of the spirits to thus transport him came up; and by direction they adjourned up stairs, where three dismantled parlors thrown together made a hall seventy feet in length. He locked the doors securely, and they seated themselves at a table in one end. Presently Gordon went into a trance, became rigid as iron, and fell on the floor. The table of itself turned over against the wall. By direction they extinguished the light, when Gordon was raised aloft, so that one could only touch him with the ends of his fingers, and borne thus the length of those rooms. When near the middle of the rooms, they heard the table creak, and it came along up to them. They opened and let it pass, and it moved of itself the whole distance of the three rooms. At one of these sittings, also, some children's blocks which lay on the floor, were thrown violently about the room. Gordon became alarmed and screamed with affright. That the medium did not do it, the speaker knew. The other witnesses to these phenomena were Charles Partridge, Dr. Warner, Dr. Edward Fowler, and William Baner.

The Doctor was questioned at length by the audience. He said he fully believed that this was done by spirits. True, it was in the dark, but it was in his own house. He knew his associates, and had taken every precaution to guard against deception. There are but two sources of wisdom, so far as we know—the Divine and human. The intelligence manifested in these phenomena he classed as human; and as he was satisfied that they were not produced by human beings in the form, he referred them of necessity to human beings out of the form. J. R. O.

ALEXANDER N. REDMAN, brother of Dr. G. A. Redman, and a promising medium, has taken rooms at No. 300 Third Avenue, New York, for the purpose of receiving sitters. His developments are much like his brother's—writing with facility, and giving tests.

The city of New York consumes ten thousand dollars a day in cigars, and only eight thousand five hundred in bread.

Various Items.

MR. HUME.—The papers have it that Mr. Hume, the medium, lately gave an exhibition of his powers before the czar at St. Petersburg, and the czarina was so delighted that she gave him a $600 diamond ring. He was offered $600 a night at St. Petersburg to display his powers, but refused, having promised the relatives of his Russian wife that he would abandon the spirits.

EQUIVOCAL.—An interesting decision was given in the Supreme Court of New York on Monday, in relation to a will in which the claim of St. Peter's church, as devisee, was declared void. The deceased, James Fitzpatrick, having bequeathed certain property to the church "for the good of his soul," the Judge decided, in effect, that the language used was too equivocal to render the bequest valid.

A CHILD PREACHER.—The anniversary of the Primitive Methodist Chapel, Walsall, England, was held on a recent Sabbath, and it was observed in a somewhat novel fashion. In the morning Mrs. Colley of Madley occupied the pulpit; in the afternoon Rev. Thomas Parr preached; and in the evening a brief sermon was delivered by Theopilus Parr, a youth of *ten* years!

CASE OF TRANCE.—The *Etoile Belge* gives the following example of the danger of too precipitate interment: A few days ago, while the clergyman was reciting the usual prayers over the coffin of a child—the supposed dead child—who had only fallen into a trance, awoke and knocked at the sides of the coffin, uttering cries. The coffin was opened and the child taken to the hospital.

KEEPING THE SABBATH.—A little boy was playing rather boisterously one Sunday in front of the house, when his mother called out—

"Willie, dear, don't you know it is Sunday? If you want to play, go into the back yard."

"Well, mother, isn't it Sunday there?"

THE ART OF NOT QUARRELLING.—*Sensible husband:* "How is it we never quarrel, Mrs. Xantippe? Well I will tell you. You see for a quarrel, and especially a good quarrel, it is necessary to have two parties. One person can't make a quarrel. Now, if I am in a quarrelsome humor, and break out, my wife remains cool and collected, and doesn't say a word. If my wife is peevish, and displays more temper than is becoming to one of her beautiful sex, I, her husband, remain as unmoved as the Monument, or else cheat myself into the belief that I am listening for the moment to one of Grisi's heavenly songs. Thus, whilst one party is volcanically fuming, the other is as calm as a cold potato. In all our quarrels there is, in this way, always a controlling power. Seriously, we never quarrel, because there is a philosophic compact between us never to quarrel together. *We only quarrel one at a time;* and it is astonishing if you leave a quarrel alone, how very soon it dies out! That's our secret, Madam, and I should advise you and all Xantippes to follow it."—*Punch.*

A HANGING ANECDOTE.—A Scotchman who has seen in the old country a score of murderers hung, and among them Palmer, the celebrated poisoner, tells us of a singular coincidence which came under his observation in Glasgow. Being present at an execution there among the immense crowd, (executions there are all public,) a man and his wife, hard cases, were near the scaffold, and a man making a remark that he had just as lief swing as not, a policeman said to him, "I shouldn't wonder if the next execution should be you and your woman along with you." Singular enough about seven months afterwards our informant went to the next execution at the same place, which proved to be no less than the aforesaid couple.—*Bangor Times.*

AN ANGEL ON A JOURNEY.—In England lately a young lady with a foreign accent and rather eccentric manners, dressed all in white, and yellow boots, alighted at the Peterborough Railway station. Her luggage was addressed as follows:—"Her Divine Majesty, the Zion Holy Ghost, Empress of the Universe, Beloved Bride of Heaven, passenger to Silverdale, near Lancaster." She stated that she was angel from Heaven, and presented one of the clerks with a tract, written partly in Latin, partly in French, and partly in English.

PERSONAL AND SPECIAL.

Miss EMMA HARDINGE will lecture in Providence, Wednesday, Oct. 6th; in Boston every Sunday during October; in Salem every Tuesday, and Woburn every Wednesday; in Portland, Me., first two Sundays in November; in Montreal and Philadelphia the last two. Miss Hardinge will spend the month of December in St. Louis, and will be happy to receive applications from western cities for February and March. Address during October to the care of Dr. Gardner, Fountain House, Boston, Mass.; during November to 194 Grand street, New York, and during December to the care of A. Miltenberger, Esq., St. Louis, Mo.

WM. E. RICE, Clairvoyant Medium and Physician, has removed to the well-known establishment of Dr. Charles Main, No. 7 Davis street, where he will be happy to receive his friends and patients. Terms reduced to $1, when the patient is present; $2 when absent.

Miss A. W. SPRAGUE may be addressed until about the middle of October at Binghamton, N. Y., care of Thomas A. Sedgwick. Any communications sent to Plymouth, Vt., however, will reach her, as they will be forwarded as usual.

Miss EMMA HOUSTON, trance speaker, will speak at New Bedford, Sunday, Oct. 10th; at Quincy Oct 17th. Will receive calls to speak intervening week evenings. Address at the Fountain House Boston.

Hon. WARREN CHASE will lecture in Wells Hall, Lowell, on Tuesday Oct. 10th and 17th.

Miss SUSAN M. JOHNSON has returned from the West and will receive calls to Lecture on Sunday. Address at Medford, Mass.

E. S. WHEELER, Inspirational Speaker, will lecture wherever the friends of Spiritual Reform may desire his ssrvices. Address New Bedford, Mass.

Rev. GIBSON SMITH will answer calls to lecture on the Philosophy of Spiritual Manifestations wherever his services are desired. Address, Camden, Me.

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.*

Obituary Notices.

PASSED TO HER HAPPY SPIRIT-HOME.—Sept. 23d, Miss EMELINE A. VINING, aged 17 years and three months; daughter of Otis and Susan Cutler, of Lowell. Always patient, gentle and kind, she gained the friendship of all. In the last moments of her earth-life, she took a parting hand with those by her bedside, and with signs and soft whispers seemed to say she was welcomed by the loved ones gone before.

At the funeral, after singing by the friends from the Psalms of Life the beautiful hymn—

One sweet flower has drooped and faded,
One sweet sister's voice has fled;
One fair brow the grave has shaded,
One dear daughter upward led—

Bro. J. L. D. Otis spoke in eloquent and cheering terms from the words, "A little while and ye shall not see me; and again a little while and ye shall see me." Also, words of consolation were spoken by Bro. Currier, of Lawrence. The services of the day will be long remembered, and many could feel to say, "It is better to go to the house of mourning than the house of feasting." J. W. P.

PASSED ON.—Sept. 17th, 1858, at Auburn, N. Y., HENRY POLHEMUS, aged 77 years.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, OCTOBER 9, 1858.

LETTETS RECEIVED.—E S Wheeler, L B Southwick, C R James; H W Ballard 2, S Albro 2, F L Wadsworth, A Fuller, L J Fuller, A W Sprague, G Bailey; C B Gambee, E Van Duzen, F W Gibson, H Walker, C E Houghton, J C Woodman, M Hoskin, A C Stowe, H L Lidstrom, F Gurney, W S Pease, F Worcester, E Sweet, J A Folkemer, H A Potts, H R Terry, G Atkins, E Hardinge, D C M Killips, J Cadwallader, J W Plummer, D A Danforth, S Bates, J Sprague, D C Gates, W Nixon, J Treat, E L Adams, W Collins, A M Longstreet, C Brown, D. McFarland, S B Bulkeley, H Speirs N G Olds, J B Lewis, C Partridge, J Hulme, D M F Walker, M J Watt, H Robinson, E Wyman, Strickler & Bro, W Green Jr, E Parsons, R H Jefferson.

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.

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

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.

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

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

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

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

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

MEETINGS IN BOSTON.

Miss EMMA HARDINGE 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 sitting. t50*

Miss E. MOORE, Rapping, Writing, and Trance TEST Medium. Rooms No. 1 Tremont street, up stairs, opposite the Museum. Hours from 9 to 12 and 2 to 7.

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

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

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

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

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

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

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

ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

The subscriber will issue, on the 16th of this month (October), a new work, written a few weeks since by Mr. Davis. In preparing his matter for the Philanthropic Convention at Utica, he wrote out several important ideas respecting the Cause and Cure of Evil, or how to "overcome evil with good," which was the great question before that memorable gathering of thinkers and philanthropists. This new work is entitled

THE HISTORY AND PHILOSOPHY OF EVIL;

WITH SUGGESTIONS FOR MORE ENNOBLING INSTITUTIONS AND PHILOSOPHICAL SYSTEMS OF EDUCATION.

Some idea of this little volume or pamphlet may be obtained from the following table of contents:

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

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HOW I HAD MY FORTUNE TOLD.

I had been rambling, on a lovely morning in the month of May, among the green lanes of Surrey, with their bosky dells, their odorous hedges all alive with snowy hawthorn buds, coming, ever and anon, into little villages, and then passing through copse and woodland, when, emerging out of a leafy coppice, the sounds of a merry fife, and the laughter of a number of young peasant boys and little maidens, met my ears; and presently I was on the skirt of a pretty village green, with its "pound," and "stocks," and velvet sward, and a little may-pole, built in front of a rampant "Red Lion," swinging before an old-fashioned, rambling old tavern—some hundred yards across, the pond, all alive with ducks and gabbling geese; and the scene was as perfect a pastoral—as lovely, and as thoroughly English—as anything I ever came by chance across in the course of my life.

All at once, while I was leaning on my stout stick, and glancing at my dusty shoes, and then across the green "all pied with daisies," to the merry throng at the may-pole, and listening to the laughter of the young ones, and the shrill but rejoicing "morris" of the flute, a voice by my side startled me with its deep, rich, contralto tones, saying, "Cross but the gipsy's hand with a piece of silver, my pretty gentleman, and have your fortune told?"

I turned, and looked upon a face whose fascination took away my breath. I have ever been sensible to facial beauty, and had seen many a pretty face in my rambles, both "British" and "foreign"—"home-growth and colonial"—but not so attractive, so startling as this.

The hue was of a dusky olive, in which the rich blood mantled as in rapid pulses. The eyes were large and lambent, deep and dark, and flashing like wells of light out of brown, fathomless depths. The lips were full, ruddy, and of a moist, vermeil hue, which is not to be discovered in painting, unless Morland may have hit their warmth of tone.

The hair was black and glossy, stealing in long, sinuous curls beneath a white coif, covered by a broad-leafed "buckle hat, and, with the red cloak and the russet bodice, there stood before me the loveliest ideal of a gipsy of eighteen the eye of reality ever rested upon.

"Let me tell your fortune, my pretty gentleman?"

But now came a procession of at least a score of gipsies—male and female, old and young, sturdy manhood, rich, mature matronhood, infancy, in its donkey panniers, and old age in its light car—all going, as I guessed, to a neighboring fair; and their lips were full of furtive mirth, as the gipsy halted, and held me still by the witchery of her glorious eye.

On they passed along the winding road, and we were still together. For a time I gazed dreamily after them, and then full on her. The eyes had ceased to be bold—they dropped before mine.

"Your fortune, my pretty gentleman?" still echoed in my ears.

I was a handsome fellow enough—so my sister said. I was a strapping youth—five feet ten in my stockings—could pull, and fence, and wrestle, and had carried a "double first"—so she might not have been so much mistaken in her "pretty gentleman," after all.

One man—a strong-built carl, a six-footer, at least, having in his arms a splendid game-cock, going to make a main, I doubted not—turned upon me with something evil in his glance, in which I read a passion that, in the unknown nature of the gipsy, I had never dreamed of before. He spoke to her in a voice half of command, half of entreaty.

"Prance it, Judith, after the Roms and Juwas," he said, in Romany dialect. "The Busnee blood is cold, and his cly smaller than his hand, and less to hold."

I did not understand his jargon, save that it was something deprecatory. The gipsy moved not; her smile, her exquisite face, was yet bent full upon mine. Jealous!—jealous of me! I don't know to this hour what stirred my blood, but I never felt such a thrill of exultation as I felt at that moment.

I took out a piece of silver, and, giving it to her, held out my hand.

"Speak it, Judith," I said. "Read me my future, for it is very dark to me, and I would know it."

She followed the lines of life and death, doom and fate. Her look grew grave, and she lingered over her task with a certain troubled aspect which interested me.

"Strange!" she murmured; "for I see myself mixed in this tangle of destiny. There is trouble—there is peril—there is much of evil menace; and yet, stranger, I see it writ here, ay, as plain as the stars are written down in the sky, that the Romany girl will meet the Busnee again, and help him in the moment when life, and fate, and all his future, are quivering in the balance!"

"So be it, Judith," I murmured; "so be it! Come what may, only let me meet with thee again!"

"I see trouble, and reverses, and sorrow, like to heart-break; I see clouds and darkness, billows and tropic-storms, and a far land; I see a new home, the dawn of another day; and yet, oh! master of the seal and reader of the dark secret, I see myself there—there!"

"Where, Judith—where?" I cried, impatiently.

"Hush!" she said; "I may say no more! They call me! Hope, work, and wait! The years are as full of promise as the fields which ripen for the harvest, and time is full of revelations; but it is not the zingari that can read it. Farewell—farewell!" And, lifting my hand, as if in homage, to her lips, she bounded off like a doe, and left me amazed, troubled, enraptured. Did I read her half-hidden revelation truly? We shall see.

A week after, I was in a gallant vessel, crossing the wide, wide seas, seeking for a home and sources of living—*here* exhausted and hopeless—in Australia.

A year after, I was in the heart of far Australian wilds, working like a peasant, toiling like a slave; but my heart was light—hope was before me—success certain.

At home, all had been loss, decay, ruin—my father dead, my mother and sisters portionless. Fate pointed out to me that there, yonder, beyond the heaving ocean, my new world now lay. It was dawning upon me at last.

Then came reverses, illness, sickness next to death. I was all but ruined—well-nigh dead. One day a haggard bush-ranger came crawling to my door. I sheltered, fed, protected him, and I at last recognized the gipsey whose look once menaced me. He was of the Cooper family, and had been transported for sheep-stealing. He became my slave, my faithful right hand—true as steel to me. I saved, protected him. He would never leave me more. "Judith will come!" he said significantly.

"But, Judith—where was Judith?" my yearning heart cried. "Patience, patience!" I said. "We shall meet; it is decreed we shall meet!" And at last, at last we did meet; but *how?*

I was at Port Philip once, seeking for some laborers to hire, for my farm had increased, my stores multiplied, and I required more men to aid me. A vessel had lately landed there a remnant of emigrants, who, stricken down by the plague, lay helpless on the beach, in canvas tents, and praying for death, from the tardy help the frightened people dared scarcely bring them.

Tottering to meet me came a wan, worn figure, with the rich olive of her wasted face almost faded, but the eyes were like glowing opals. I knew her at once.

"Judith! Judith!" I cried aloud.

"It is he—it is he!" she half shrieked, and fainted in my arms.

I did not tarry long at Port Philip, but hastened my return.

Judith, the magnificent, the matchless, has been my wife, the mother of my children—a finer, nobler race, eyes never looked upon. She has been mine—mine own—my beloved—my devoted for years passed now; and truly did she say our horoscopes were equal, our "houses" one, our destinies intertwined.

Those so dear to me, whom I left in old England, have long had a home here with me; and while we have cattle on a thousand hills, I am a master, a prince, a monarch in the rich benignant wilds that have been pastures, fields, vineyards, gardens—all mine, and theirs to inherit after me.

"That's how I had my fortune told," says my friend in a letter to me ten years ago; and this is how I have sketched it for the reader.

THE IMPROVISATORE'S PREDICTION.

In the house of Piero was a man of the name of Cardiere, an improvisatore of great ability, who in the time of Lorenzo sung improviso to the lyre in the evenings while he was at supper. Being a friend of Michael Angelo, he told him of a vision that disturbed his mind; Lorenzo de' Medici he said had appeared to him in a dream, with his body wrapped in a black tattered robe, and commanded him to tell his son that shortly he would be driven from his house never again to return. Michael Angelo exhorted Cardiere to obey; but from his knowledge of Piero's disposition, he was afraid, and kept it to himself.

Another morning Michael Angelo being in the cortile of the palace, observed Cardiere terrified and sorrowful: he then told him Lorenzo had again appeared to him, that night in the same habit as before, and suddenly awoke him by a slap in the face, demanding the reason why he had not told Piero what he had before seen? Michael Angelo then reproved him for not having made the communication, and said so much that he took courage, and with that view, set out on foot for Careggi, a villa belonging to the Medici family, about three miles from Florence; but before he was quite half way, he met Piero returning. He stopped him and related what he had seen and heard. Piero laughed and telling his attendants Cardiere's story, they made a thousand jokes at his expense; and his chancellor who was afterward Cardinal di Bibbiena, said to him: "You are out of your mind. Whom do you think Lorenzo wills best, his son or you? If his son, would he not rather have appeared to him, than to any other person, if it had been necessary to appear at all?"

Cardiere, having thus discharged what he considered his duty, returned home, and so feelingly deplored the consequences, that Michael Angelo became persuaded the prediction would take place, and in a few days with two companions, left Florence and went to Bologna. To whatever cause this prediction may be attributed it so happened that it was verified; for the family de'Medici, with all the suite, were driven from Florence and arrived at Bologna while Michael Angelo was there, and lodged in the house de' Rossi; and Piero himself never returned to Florence, but after suffering a succession of mortifications came to an untimely death."—*Duppa's Life of Michael Angelo.*

READING PRAYERS.

Among the most eminent, and by no means the least witty, of the Congregational clergymen of the last generation, was the Rev. Calvin Chapin, D. D. The following anecdote of him has never been in print before:

Many years ago, before Albany was linked to Boston by iron bands, a meeting of the American Board of Commissioners for Foreign Missions was held at Albany, and Dr. Chapin, with a number of other clergymen from this region, attended, performing the journey by stage. At the close of the meeting they returned by the same conveyance. The stage started at four o'clock in the morning, which at that season of the year was before daylight. All the passengers in the stage but one were Congregational clergymen: that one was a young Episcopal minister. At first starting the passengers were all silent, till after some time our Episcopal friend, with somewhat more courage than discretion, proceeded to deliver himself substantially as follows:

"I have been examining those portions of the Scriptures lately, in which prayer is spoken of, and have satisfied myself that prayer is never spoken of in the Bible where the circumstances do not make it probable—yes, I may say certain—that the prayer must have been read."

To this somewhat startling proposition no one made any reply; but our young friend, nothing daunted, went on:

"I defy any gentleman present to bring forward an instance where this is not the case."

There was again a short silence, which was broken by Dr. Chapin, who said, in his blandest and most deferential tones:

"I do not mean to deny your position, sir, but there is one question I should like to ask, if you will be so kind as to answer it."

"O, ask as many questions as you please—I will answer them," was the reply of the young man.

"The question I wish to ask is," said Dr. Chapin very deliberately, "who held the candle for Jonah when he read prayers in the whale's belly?"

It is said that the juvenile divine maintained a dignified silence during the rest of the journey.

BEAUTIFUL.—The attention of a little girl having been called to a rose-bush on whose top-most stem the oldest rose was fading, while below and around it three beautiful crimson buds were just unfolding their charms, she at once and artlessly exclaimed to her brother, "See, Willie, these little buds have just awakened in time to kiss their mother before she dies."

THE RULE.—Thirst after desert, not reward. He has got a great way that has got thus far.

For the Spiritual Age

LOOK UP!

Although the skies are overcast,
And clouds are gathering thick and fast,
And echoes from a mournful past
Come sweeping by on every blast,
Let love and kindness conquer fate;
Fulfil by noble deeds and great,
Life's mission, ere it be too late.
Look up!

There's bitterness in unshed tears,
And sadness in unspoken fears;
And through the mists of coming years
How dim and dark our path appears.
But oh! there is a better land,
Where heart to heart, and hand in hand,
And face to face, the loved will stand.
Look up!

From that fair land, how sweet to know,
That guardian spirits come and go
To us who toil and weep below;
They whisper softly, "Grieve not so;
Time, and time's trials fade away;
Work for the *right*, while yet you may,
Behold! there comes a brighter day."
Look up!

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THE POPE AND THE BEGGAR.

"THE DESIRES THE CHAINS—THE DEEDS THE WINGS."

I saw a soul beside the clay it wore,
When reigned that clay the Hierarch-Sire of Rome;
A hundred priests stood ranged the bier before,
Within St. Peter's dome.

And all was incense, solemn dirge, and prayer,
And still the soul stood sullen by the clay;
"O soul, why to thy heavenlier native air
Dost thou not soar away?"

And the soul answered, with a ghastly frown—
"In what life loved, Death finds its weal or woe;
Slave to the clay's DESIRES, they drag me down
To the clay's rot below!"

It spoke, and where Rome's purple ones reposed,
They lowered the corpse; and downwards from the sun
Both soul and body sunk—and darkness closed
Over that two-fold one!

Without the church, unburied on the ground,
There lay in rags, a Beggar newly dead;
Above the dust no holy priest was found—
No pious prayer was said!

But round the corpse unnumbered lovely things
Hovering, unseen by the proud passers-by,
Formed upward, upward, upward, with bright wings,
A ladder to the sky!

"And what are ye, O Beautiful?" "We are,"
Answered the choral cherubim, "His DEEDS!"
Then his soul, sparkling sudden as a star,
Flashed from its mortal weeds;

And lightly passing, tier on tier, along
The gradual pinions, vanished like a smile!
Just then, swept by the solemn-visaged throng
From the Apostle's pile—

"Knew ye this beggar?" "Knew—a wretch, who died
Under the curse of our good Pope, now gone!"
"Loved ye that Pope?" "He was our church's pride,
And Rome's most Holy Son!"

Then did I muse:—Such are men's judgments—blind
In scorn or love! In what unguessed of things—
DESIRES or DEEDS—do rags and purple find
The fetters or the wings! *Sir E. Bulwer Lytton.*

Habits influence the character pretty much as undercurrents influence a vessel, and whether they speed us on the way of our wishes, or retard our progress, their effect is not the less important because imperceptible.

Glory is like a circle in the water,
Which never ceases to enlarge itself,
Till by wide-spreading it becometh nought.
Shakspeare.

Difficulties dissolve before a cheerful spirit like snow-drifts before the sun.

Rank exists in the moral world also—commoner natures
Pay with what they do; nobler, with what they are.
Schiller.

A generous mind does not feel as belonging to itself alone, but to the whole human race.

PROSPECTUS.

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