The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Practical Reform.

ADDRESS OF A. E. NEWTON,

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

ON THE CAUSE AND CURE OF EVIL.

The problem which engages our attention to-day is no novel one. Rivers of ink have been shed—immeasurable quantities of breath have been expended—unnumbered brains have been racked and exhausted upon it—but perhaps it is no nearer a solution which will be satisfactory to all minds to-day, than it was when Zoroaster retired to the solitary mountain, or Hindoo sages meditated among the primeval forests of the Central Land.

It can hardly be expected, therefore that anything novel will now be uttered—that any marvellously new light will break upon the world on the present occasion. It is a problem to be solved by each individual for himself; and the solution of each will depend of necessity on the degree of insight and experience which the inquirer as an individual has attained. The best that any of us can do is to tell how the question looks to us to-day. Very likely some will give a quite different report from what they would have given one year ago—quite different from what they will give one year hence. Our statements, therefore, will be little else than simply an index to our present individual growth, and may none of them do more than approximate to the absolute, the truly real. Let us patiently and teachably hear all sides, and then become fully persuaded in our own minds, if we can.

DEFINITIONS.

In order to proceed understandingly, it is necessary to have clear definitions of terms before the mind. Half our differences are more in the use of terms, than in the essential ideas we intend to express by them. I have as yet heard in this Convention no sufficient discriminative analysis of the various distinct classes or kinds of evils to answer as a basis for correct reasoning and deduction on the subject before us.

That various uncomfortable and undesirable things or conditions exist, both around and within us, which are termed evils, all are agreed; though some disagreement exists, at least in our statements, as to their nature and sources, and the means requisite to their removal or cure.

There are what are termed *political* and *civil* evils,—causes and conditions adverse to the peace and prosperity of a nation, state, or city, in its collective capacity, such as bad governments, unrighteous laws, quarrels between nations, etc.

There are *social* evils, which mar the harmony of the neighborhood, the family, and all the nearer relationships of life,—as domestic discords, petty neighborhood quarrels, scandal-mongering, frauds in trade, and the like.

There are *physical* evils, as malformation, impotency, and positive disease.

There are *mental* evils, as the constitutional lack or excess of some one or more of the mental faculties, producing eccentricity and insanity, or incapacitating the subject for the ordinary responsibilities of life.

There are evils, or undesirable conditions, incident to individual ungrowth or inexperience. Thus, the child is helpless and ignorant,—liable to numberless accidents,—a state which is in a sense *evil*, as compared with the vigor, experience and wisdom of manhood, though *good*, as compared with a still earlier stage. All evils of this class are *comparative*, or are lesser goods.

There are, again, evils pertaining to external nature, as earthquakes, destructive storms, injurious extremes and changes of climate, sterility of soil, difficulties in obtaining the necessaries of life, obstacles to easy locomotion, communication, etc.

Lastly, there are *moral* evils, such as crimes or infringements upon the rights and welfare of others, including all actual deviations from the absolute right, (whatever that may be,) —all injuries inflicted upon one's own moral nature,—as well as all neglects or failures to do what might be done for the good of others.

This analysis, if not entirely exhaustive, is deemed sufficient for the present purpose.

The existence of these several classes of evils is a conceded fact. The questions arising are—

What is the source, or what the sources and nature of these undesirable things?

How far does their existence and perpetuation depend upon man?

How far is he blameable?

How best can we promote their removal?

CAUSE AND NATURE.

Causes may be immediate or remote, simple or complex. To us, standing on the external plane of things, in the realm of effects, only the more immediate or proximate causes of things are apparent. We penetrate towards remote or primal causes only in proportion to the clearness and depth of our insight.

A large share of the evils which have been specified are clearly incident to a condition of ungrowth—or at least to a lack of that wisdom which *may be* (not always *is*) derived from observation and experience. Doubtless all diseases which flesh is heir to, and most if not all the evils of external nature,—as sterility of soil, extremes of climate, destructive tempests, etc.,—may be overcome and removed whenever man knows enough to do it. These, then, have their source in the nature of things, and are inseparable from a system of progress, which begins in the lower, and ascends to the higher. *Lower*, in this sense, is synonymous with imperfection, without which there could be no progress, no ascension. Evil of this kind is simply comparative, not positive. So far as it has to do with man, it may have relation to his understanding, or knowledge, not to his will. It may be merely of the head, not of the heart.

But it is alleged by some, and denied by others, that there are also moral evils of a different nature and source—more deeply seated, baneful, malignant, and difficult to eradicate—evils of the will, or the heart, besides those of the understanding, and from which a large share of the latter, in fact, proceed.

The greatest truths are the simplest,—and the simplest expression of them is the best. It seems to me that the whole controversy may be settled by the answer to a single plain question:

Do all men, at all times, perform the very best they know, or might know.

If this question can be answered truthfully in the affirmative, then all man's errors are solely of ignorance, and to be treated accordingly. If, however, it is answered in the negative, then there are evils of the will, which must be dealt with according to their peculiar nature. Please observe that I say "know, or might know." For if it be conceded that men do wrong because they do not fully know the consequences of wrong doing, the question would still remain, What is the cause of their ignorance? And this question would not be fully answered by saying that they are born ignorant, and hence it is "organic." The fact would still stare us in the face, that some remain ignorant when they might be better informed.

For my own part, and from my own consciousness as an individual, I am compelled to say—humiliating as is the confession—that I have not at all times, through my whole life, done the best I knew or might have known; and hence I may judge that if others answer truthfully they will (for the greater part, at least) answer the same way.

But why? What was the cause of my doing that which I knew was not in accordance with absolute right, or was injurious to myself, or an infringement on the rights of another? The immediate and practical cause (whatever the remote and theoretical may have been) was simply and plainly this—a desire for some present selfish gratification, or seeming good, overpowered the love of right, the sense of justice, and regard for the good of others; and therefore I did not will or determine to do the right, but did practically do the wrong.

Is not this the simple and obvious story of all conscious wrong doing? Let every one look boldly and honestly into his or her own consciousness, and say if this is not "holding the mirror up to nature."

Let it be carefully noted, however, that this weakness or degradation, or depravity of the will, while it does not consist in ignorance on the one hand, on the other does not by any means necessarily imply, as some have imagined, a love or choice of wrong because it is wrong. Instead of this, the depravity may consist merely in a love of wrong because it is agreeable. Nor does it indicate that the love of happiness is not a prime principle in the human constitution; but it does evince that the love of present pleasure oftentimes overpowers the regard for right, though the latter may at the same time be felt to be the sole condition of true happiness. This yielding and subjection of the will to the love of self and of pleasure, is *positive evil*. But it is a *condition*—not a substance or an entity.

But, to go a step further back,—why is all this? How can an intelligent being be thus divided against himself, and act knowingly against his own best interest?

The plain solution of the whole problem lies in the obvious fact that man is not a simple but a complex being—he is constituted of at least two,—I believe three,—in some sense, distinct but conjoined and co-acting natures, or departments of the same nature, if any prefer that phrase. One is the outer, or animal nature; the other the inner or spiritual nature. By animal nature, I do not mean merely the visible, ponderable body, which has no life in intself; but also the *spirit, animus, or psyche*, which is its life or animating principle. Every animal has its *spirit*, as well as its body: though animal-spirit, I conceive, has not individual immortality as an organized entity. It becomes gifted with immortality, only by virtue of its conjunction with a higher nature, which is divine and immortal.

But the animal-spirit of man, being derived from, and a part of, external nature, like that of the beast, possesses the same essential qualities—that is, it is governed by the same laws, moved to action by the same desires and instincts as is the brute. These are blind; that is, they have no perception of use or moral good. They seek only gratification. The ox has no perception of the uses or ultimate goods, of what is about him,—the grass, the flowers, the herbage, the trees, the beautiful landscapes,—any further than they minister to the gratification of his animal desires. He is therefore blind as regards spiritual perception, or any conception of use and good. So of the whole animal world. And so of man, in so far as he is an animal. The animal nature in him exhibits the same blind, spontaneous impulses to sensual gratification, having in themselves no perception of use, and no limit but satiety. They need therefore to be checked; to be bounded and directed by some intelligence and power above themselves, in order that they may fulfil the ends of use and good.

The spiritual nature of man, on the contrary,—which, please observe, should not be confounded with what is commonly called his spirit-nature, or animal-spirit, as just described, —has as an essential attribute of its constitution (at least in its unperverted state), the perception and love of use; and, in its superior or celestial degree, the perception and love of good. This spiritual-celestial nature is so conjoined in man with the animal, as to be in some sense, within and above the latter; and to act, or be capable of acting, in and through the animal man. When, therefore, the spiritual in man is in the ascendant, the animal is in subjection,—its impulses are restrained and guided in all things to that which is pure, useful and good.

The animal knows nothing of moral evil or moral good. Man would know nothing of such distictions, were he only an animal.

The origin of evil in man's individual consciousness, then, *just when he becomes sensible of a conflict between animal desire or selfish impulse and the sense of right; and when he yields to the former instead of the latter.*

I am fully aware that in this I am stating nothing new. It is only just what every body knows and feels to be true, when plainly stated—else I altogether mistake the universal experience of humanity.

But if this statement be correct, then the truth of the proposition contained in the resolution I have offered follows inevitably, namely: That the practical cause of evil in human actions is to be found, not in ignorance alone, but in an *excess of blind animalism*, which includes both ignorance of the understanding and depravity of the will; hence its practical cure is to be found in an increase of enlightened spirituality.

But the question is apt to be somewhat complicated by several other considerations, some of which I will briefly notice.

It is supposed by some that the superior or spiritual-celestial nature of which I have spoken,—whose perceptions and promptings are always pure and good,—is no part of the man proper, but is a distinct and superhuman presence, as "God," or "Christ," or the "Holy Spirit," acting in and through him. This question involves inquiries of the most abstruse and recondite character, reaching into a profound abyss or which few are qualified to speak with profit. All I have to say now is, that as a matter of common experience in most if not all persons, there arise spontaneous desires and promptings towards that which is wrong, and equally spontaneous impulses towards that which is right, true, beneficent, unselfish. So far as man's consciousness is concerned, he is as much the originator of the one as of the other; and hence his instinctive repudiation of the doctrine of "total depravity," as generally understood. But no modest man, who remembers that *he* did not originate a single power or capacity of his own being—who cannot claim an exclusive patent even on what seem his own thoughts—will be disposed to put on airs of pride and self-righteousness on account of his own goodness. And if God is the author of all good in man, (which, properly interpreted, I concede,) it is evident that He is so present in man's inmost, and the two are organically so involved, that practically no obvious line of distinction can be drawn between the divine nature in man, and the Universal Divine Spirit in all things.

On the other hand it is asked, do evil thoughts and desires, those which are confessedly adverse to the highest good of man, or opposed to absolute right and justice,—do these originate solely in the evil-doer himself, or are they traceable to remoter causes beyond and behind him?

So far as he voluntarily partakes of them, by consent of will, when he could have chosen otherwise, they are plainly his, and his only. But for certain elements or qualities in his constitution, which give rise and strength to spontaneous evil desires,—for certain increased susceptibilities to the power of temptation, which render it almost a moral certainty that he will yield,—he is unquestionably indebted, from no consent on his part, to those who have lived before him; and the circumstances which appeal to and excite these desires are found in the objects and beings with which he, from no choice of his own, finds himself surrounded.

Man inherits seeds of evil from his progenitors. This is universally conceded. The question whence came the *first* germs, though one of great interest theoretically, it may be impossible to answer with absolute certainty with our present knowledge. My little boy came running in the other morning from the garden, where he had been witnessing Nature's great mystery of ripening seeds in their bolls. He had observed that they were the same in kind as those planted months before in the spring-time, and his mind had siezed upon a great problem. Said he, with almost breathless earnestness, "Father, where did they get the first seeds from, that were planted?" I could only reply, "My son, many an older head than yours has asked that question, but has received no answer. When I find out to my own satisfaction, I shall be most happy to tell you."

No one can dispute that seeds of evil have been sown from generation to generation, by hereditary transmission, and that they are propagated by all wrong doers under the laws of influence by word and act and silent magnetism. But whether the first wrong-doer, the original sinner, was Adam, Eve, or Lucifer, my present knowledge does not enable me to venture an opinion. Seers who can look farther into the Arcana of the Universe than myself—angels, in comparison with whom I may be more of a child than my boy is to me—these may believe and affirm as they can. And so may dogmatists of every school.

Is evil confined to this globe, or does it pertain equally to all earths? Or is it confined solely to this and a neighboring orb—a "lost world" whose inhabitants have been led into revolt by the defection of a single angel at the first—as affirmed by one of our modern seers? An interesting question, indeed, but, like the former one, which I have no ability to answer. Neither is it of any present practical consequence.

If a man has the plague, or the small-pox, our first business is to cure him if possible, and to put all others on their guard against it. Then at our leisure we can inquire where first the infection originated, who was the first victim, and over what districts it has spread. Hereditary and transmitted evil began somewhere—that is certain—and for aught I know just as likely to be on Mr. Harris' "lost orb" as any where else.

The *a priori* argument sometimes adduced on this point, is a very plausible one—and it once for a time came near bewildering my own mind. It is this—that as God is perfect, infinitely good, and everywhere present in the universe, there is no possible place for evil to get in! This would be perfectly conclusive but for one thing—*evil is in!* It is thus in flat defiance of the facts. To come in conflict with so crushing a theory may be very bad for the facts, I allow; nevertheless, they are "stubborn things," and my own opinion is that the theory gets the greatest share of the damage. Whatever IS, IS POSSIBLE!

I see not how it would be any easier for *physical* evil to get its "infernal hoof" into the universe under this theory, than for *moral*. Yet, as a matter of fact, both are here, and we must shape our theories and our acts accordingly.

I find no greater logical difficulty in conceding that disease and consequent suffering have invaded a part of the universe, "God's body," than in believing that the same have invaded my own body, which is an epitome and image of that,—nor that there are falses and evils to be shunned, on the alternative of fearfully painful consequences in the realm of spirit, than that there are pitfalls and poisons and dangers numberless to be shunned in the natural world.

It seems plain, then, that any theory of God, any system of theology, which does not leave man, in this world or any other, an ability to choose what is wrong instead of what is right,—and thus to debase himself and aid in debasing others, wants mending. It does not conform to facts.

True, so mixed up and interwoven are natural evils, evils of ignorance and evils of will, that it is often difficult to distinguish them, and to pass righteous judgment upon a given act. But to do this may be no part of our legitimate business. "Judge not, lest ye be judged," is a wise maxim, that the world has hardly yet begun to reduce to practice. And it is easy to so fix the mind on the former classes of evils as to shut out all cognizance of the latter. But the mind that seeks the honest truth will become as a little child, and take things as they are, however humiliating, rather than as it would be most agreeable to have them.

A state of things is clearly conceivable in which the spiritual would so predominate in all persons from birth, that they would be disposed to listen to the voice of interior wisdom, rather than to the impulses of external desire; or would spontaneously desire nothing but what would be for the good of all and in accord with absolute right. This would be a condition of natural harmony, or proper balancement. Some examples of this, or of something nearly approximating to it, our world has had; and it is the testimony of seers that in some other worlds they are the rule and not the exception. The only evils in such case would be those of external nature and of an undeveloped understanding. And these would be greatly mitigated from what they are in actual earth-life,—for the reason that when even the inexperienced child is free from stubbornness, undocility, selfishness, self-confidence, and other such unlovely traits, which close up the interiors against the influx of wisdom from the angelic and celestial spheres,—to say nothing of what it may learn from earthly teachers—even the inexperienced child would by its pure intuitions be saved from those errors which are most hurtful to human weal.

But such, unhappily, is not the state of things in our world. The remote and occult cause or causes we may be unable satisfactorily to explain. But the immediate and evident cause is an undue and often inborn strength of animal desire, with a weakness, paralysis, or depravity of the will, in consequence of which human beings do not always act up to their best knowledge,—to the highest promptings of their better natures.

I have endeavored thus to make a careful and conscientious statement of the origin and nature of evil, avoiding the extremes of *total* depravity on the one hand, and of total *un*-depravity on the other. I trust it comes somewhere near the "golden mean" of absolute truth.

And does it not plainly cover the whole ground of the problem before us? To refer to several of the specific evils which have been so much discussed—

Why does a man enslave his fellow-man, deny him his natural rights, and despoil him of the fruits of his toil? Not because, in the abstract, he does not *know* this is wrong. I never knew a slaveholder to deny this, when the case was calmly put to his better nature. Ask him to change places with his slave, to become himself the chattel of another, and he at once demurs. He is not willing to be *done* by, as he *does*. It is simply because his selfish nature loves to dominate over others, and to enjoy the ease, luxuries and sensual gratifications that may be thus procured. At least, take away this sensual and selfish element from the "peculiar institution," and supply its place by the love of justice and beneficence, and there would be no evils left worth calling a Convention about. The same applies with equal force to the northern employer, who grinds the face of his paid laborer. And why does not the outraged moral sense of the nation rouse itself in its might, and throw off the incubus of slavery, and every other political and social wrong? Because the spiritual forces of the nation are overborne and paralyzed by the love of gain, of ease, and of pleasure. *Self*—not *Right*—is King, and Commerce is its Prime Minister.

Again, why does the man steal his neighbor's horse, as has been instanced? or why over-reach him in a bargain? Not because he does not *know* this is all wrong, but because he expects to attain some present gratification by it.

Why does the shrewd financier issue his fictitious paper currency, or the speculator gamble in the necessaries of life? Because these are supposed to be easier ways of meeting their own wants and gratifying their selfish desires than by hard productive toil.

Why do men and women enter so unwisely the marriage relation? Too often on the one side or the other, or both, in obedience to merely animal impulses, or other base and unworthy motives.

Why are so many malformed, diseased, unwelcome, unloved and unlovely children introduced into existence? Mainly in consequence of the indulgence of unbridled passions, without a thought of use or good. To be ushered into life without a joyous welcome, even under the sanction of church and state, is the worst form of illegitimacy.

What is this "Free Love" (most vile misnomer) which has doubtless been instrumental in mystifying and debauching a few earnest minds, but which press, pulpit, and people have conspired falsely and foully to brand upon all progressive movements—what is it in its objectionable sense but blind spontaneous animal attraction given a loose rein,—in other words, lust unbridled, but deified by the all-holy name of Love?

And lastly, why does the miserable inebriate still drink of that intoxicating cup which he knows poisons his every vein, and kindles the fires of hell in each nerve of his body and sense of his soul? Simply because the spiritual energies of his inner being have become dominated and repressed by the wild and reckless appetites of the animal body.

The man or woman in whom the spontaneities of the lower nature are all subordinated to the intuitions and promptings of the higher,—or what is better, so purified and regenerated as to be no longer disorderly,—in other words, the truly SPIRITUAL man or woman will have no participancy in any of these wrongs or evils, but will use all possible efforts to overcome evil with good.

The classification and exhortation on this subject, given by an early Christian writer, can hardly be improved. Said Paul, "The works of the flesh [the animal man] are these: adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." "But the fruit of the spirit [the spiritual man] is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "Walk in the spirit, and ye shall not fulfil the lust of the flesh."

CONCLUSION IN OUR NEXT.

Human arrogance, says Douglas Jerrold, is assuredly never so pitiable as when, in the snug belief of its own election, it looks upon its fellow in this world as irrecoverably lost.

The readiest and surest way to get rid of censure, is to correct ourselves.—*Demosthenes.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, OCTOBER 16, 1858.

MISTAKES CORRECTED.

The writer of the following communication appears to possess an intelligent and candid mind, but has nevertheless fallen into some misapprehensions which we would fain correct—especially as there are numerous others who have been slow to understand on the same points:

TO THE EDITORS OF THE SPIRITUAL AGE:—Gentlemen—I have had the reading of the AGE for the last six months, and am happy to say it has given me much information in spiritual matters. I think it ought to be supported by all who desire a knowledge of spiritual things. It is as candid as it is searching, and affords an opportunity of discussing subjects of the highest moment. It is exclusively devoted to the study and philosophy of spiritual matters, and is therefore well worthy the attention of all who profess a regard for the Bible as the Text and Test-book of Spiritual Science.

But while I promptly admit the usefulness of the AGE to thinking minds, and remark that I think the principle upon which you now hold communication with the invisibles is philosophically the same as that of the ancients, I would beg to observe, that the *motive* in communicating is not the same. The principle or knowledge by which Moses and the Magi did their mighty works in Egypt, was the same in the hands of both; but the motive was not the same in both parties. The mind of Moses was to glorify God and do good to man, and so of all the prophets; hence, in their commerce with angels or spirits, they acquired much spiritual power. The knowledge they received was truthful, and resulted in the general benefit of mankind. And should any other motive than that of love to God and man—than that of a sincere heart and an honest conscience, actuate those who *sit* to commune with the spiritual, the result must be unprofitable and such as leads to sensuality. The act of communing with the invisible is holy and divine in itself, and was recognized as such by Christ's talking with Moses and Elias; so also is the act of prayer and religious worship,—it is not therefore the act, but the perversion of the act, that is to be criminated. The corruption of the lower nature of man is not attributable to the science of the principle by which communion between heaven and earth has ever been existent. There is therefore nothing wanting to make heavenly intercourse more available, but that holy ardor which works its subjects into one mind, so that with *one accord*, as on the day of *Pentecost*, they *agree as touching anything that they should ask*. (See Matthew 18: 19.) If such were the principle actuating modern *circles*, no doubt the manifestations of the spirit would be equally delightful and satisfactory.

But it appears to me that *Spiritualists*, like others, do not understand the Scriptures; and until they make the Scriptures their great stand-point of unity and concord, they can never so effectually succeed. The Scriptures are not of positive or literal meaning, but representative of spiritual things; their truth is therefore now being particularly demonstrated in the fact that they are to the Jews *a stumbling-block, and to the Greeks foolishness*. I have therefore still to think that the inspiration of the ancients was far superior to that of the moderns, both in point of reliability and excellence in the mode of communication.

Amongst the many topics by which I *suspect misconception* of the Scriptures, I would beg to advert to one which I see in the AGE of June 26. I do not see how the "animal mind or spirit forms the spiritual body." If this be so may we not as correctly assert that the animal produces the spiritual, and therefore the spiritual body originates from the animal? I would gladly know the rule in science by which "the animal spirit is to become the spiritual body after entrance upon spirit-life." I had thought by Paul that there is now a spiritual body, as well as an animal body,—that the first or natural body was of the earth, and that the second man, (with his body as man) is the Lord from heaven; also that the earthy are, and ever will be, just such as the earthy; and as is the heavenly, such are they that are heavenly or spiritual, whether in or out of the body. Natural things cannot therefore be transmuted into heavenly or spiritual things. I would therefore consider that there is no more relation between the animal body and the spiritual, than is between the heavens and the earth. Thus, I had thought the elements of which man is composed, are eternally the same *per se*, whether of natural or celestial origin.

But you say, "the superior degrees of the internal nature, permeating the lower or animal degree, impart to it new life, or, in other words, *regenerate* the natural man." And, "as the process goes on, the old man, or the animal, selfish nature, dies," and this process is that to which the New Testament writers apply the terms "death" and "resurrection." In this I do not see whether the *agent* in the acts of regeneration, death and resurrection of the old, animal man, is taken as a constitutional element of the natural man, or whether taken as an existence independent of him. If it be of the substance of the natural man, I do not see how an element of the same substance in its *higher degree*, can be subversive of itself in a *lower degree;* nor do I see how it can effect the death of that in which it holds its own existence. And how any element essential to the natural, or flesh-man, can impart life, and, in so doing, promote the death of one and the same thing, at the same time, is a secret which natural and spiritual science has as yet left unexplained. But in my view of the Scriptures, this fog is dispelled, and the analogy between natural and spiritual things, is made to appear in its more scientific form.

It is to be remembered that whatsoever is born of *flesh* is flesh, and that which is born of the spirit is spirit.* Flesh and spirit are very different things in the light of Scripture, and so also in their philosophy. Scripture and philosophy both tell us that matter and spirit are not to be confounded as coming from the same source, nor are they produced by the agency of the same element, more than plants, differing in kind, are produced from one and the same seed. It is a spirit that is born of the spirit, as certainly as it is flesh that is born of the flesh. The animal, or animal spirit-man, which is of the flesh, is not therefore, nor indeed can be, born of the spirit; for there is nothing in the spirit that could produce him. The man of the spirit is born conjointly with the man of flesh,—the one is called the inner, the other the outward, man. Each of these has his own body as given in his birth. The man of the flesh has a body of flesh, while the spirit-man, as a spirit, must have the body of a spirit. The regeneration of the Scriptures *does impart life*, and is the only life the natural body has; for without it the body is dead. (James 2: 26.) The analogy between natural and spiritual generation should guide our views of these things; for as there can be nothing in the effect that is not in the cause, the relation existing between the agents must appear in the effects produced by them. The substance of matter is very different from that of spirit; in material and spiritual productions this difference must be retained. The act of natural generation produces a natural substance, while the act of spiritual generation must produce a spiritual substance. This natural substance, or body, Paul calls the first man, as represented in Adam the creation; of the second or lost Adam, as representing the spirit, he designates *a quickening spirit*. (1 Cor. 15: 45.) These two, however, are not formed at the same time. That was not *first* which is spiritual, but that which is natural; and *afterwards* that which is spiritual. (46th verse.) The man of the *dust* was first formed, then, *afterwards*, the second man of the spirit, which quickened the first man of the earth, was transfused, and thereby the earth of man became a living creature. *Re*generation may therefore be called a dual, second or double generation, because two different substances are begotten by different agencies. Hence, agreeably to the analogy between spiritual and natural things, we have spirit produced and born of spirit, as verily as flesh is born of flesh; and thus we see the truth of the fact that God is the Father of the spirits of all flesh. This is therefore a more reasonable and scientific regeneration than that which pretends to change the animal man into a spiritual, and withal, to kill him at the same time.

The remainder of our correspondent's article, being an elaborate Scripture argument, aimed at a mere misapprehension of his own as to our meaning, we omit.

The first statement we would notice is the sweeping accusation that modern Spiritualists, in their intercourse with the spirit-world, are not actuated by so pure motives as were the ancients. Where does he get his authority for such a wholesale judgment? What does he know personally of Moses and "all the prophets," or of modern seers and mediums as a whole, that qualifies him to draw such a broad line of distinction between them? We do not question that some of the investigators and prophets of our day are under the influence of questionable motives, nor that many are subject to a mixture of both good and bad; and we have ever taught that the indulgence of any lower motives than a supreme "love to God and man," or to truth and good, is likely to violate and render injurious such intercourse. But we have as good evidence of the prevalence of these higher motives in the hearts of many, and with as little admixture of the baser, as it is possible to have in relation to Jewish inquiries "after the Lord," or seers through whose mediumship inquiries were answered. Certainly, if willingness to "endure the loss of all things," for what we esteem to be the truth, is any proof of sincerity, there is abundance of it to be found among the present believers in spirit-intercourse.

Such sweeping judgments against modern Spiritualists, therefore, seem to us unworthy of a candid man.

As to "the Scriptures," it is altogether probable that many Spiritualists as well as professing Christians, do not understand considerable portions of them. We for one, certainly place a very high estimate upon the spiritual writings of both the Old and New Testaments, *so far as we* DO *understand them;* but we do not see that anything would be gained to Spiritualists by attempting to make or pretending to adopt these writings as the standard of all truth. They afford instruction and authority *no further than they are understood*, and *seen or felt to teach truth;* and no farther than this can they be a standard to anybody. The Christian world pretends to take them as its authority or "great stand-point," but yet is as destitute of "unity and concord" in relation to their meaning as it is possible to conceive. Men will perceive the truth and beauties of the "spiritual things" set forth in the Bible, just so fast and so far as their Spiritual perceptions become opened and clarified. Till then, though they pretend to accept its letter, it is only a "stumbling block" to them, as it was to Jewish externalists; and they are little better off than the philosophic but skeptical "Greeks," to whom it is altogether "foolishness."

But our correspondent quite misapprehends our meaning in relation to the "animal mind," or the "spiritual body." In saying that the "animal mind or spirit forms the spiritual body," we used the word *forms* in the sense, not of *produces*, but of *constitutes*. We meant to say that what we term "the animal mind," (sometimes called the "soul," or *psyche*, as by Paul in 1 Thess., 5: 23,) constitutes or is the *external* of the spirit-body or spirit-form, when the visible, ponderable body, is cast off.

Our correspondent will please to note that we distinguish man's *animal* or *earthly* nature into two parts—the *visible* or *ponderable*, which of itself is devoid of life, and the *invisible*, or *spirit*, which animates it. It is a part of our philosophy that not only man, but all animals, and even vegetables and minerals, have *spirits* distinct in substance, in which reside the *forces* which they exhibit—nay, that every distinct particle of matter has its spirit, or aromal essence—the united or aggregated mass of these aromal particles in an organized body constituting its organized spirit, in which resides the natural life. We understand that *man* has, within or above this natural or *earthly* spirit, a *more interior*, refined, or spirit-*ual* organism, not derived from earth, which again is susceptible of a dual distinction, as inner and inmost, or spiritual and celestial. More than this, we think there is a precise and *necessary* relation of exact correspondence between every spirit, whether human, animal, vegetable or mineral, and *its* body; also, that there is an exact correspondential relation between the animal-spirit and the superior-spirit of man, by which the latter can inflow into the former. We are, too, so unphilosophical (?) as to suppose, with Milton, that there is a correspondential or representative relation between "the heaven" and "the earth," so that—

> .... "Earth is but *the shadow of Heaven*,
> And things therein each to the other like,
> More than on earth is thought."

Such, right or wrong, is our pneumatology; and we opine that when our correspondent has studied it sufficiently to perceive its consistency and completeness, he will see that the "fog" of which he complains was wholly in his own understanding, not in our theory. So vague and indefinite are the notions commonly prevalent on subjects of this nature, and consequently so various are the senses in which the same words will be understood by different persons, that we find it almost impossible to use language which will not be misinterpreted by some.

He will see that in our view, "the superior degrees of the internal nature," [constitution] of which we spoke, are no part of "the *natural* or *flesh*-man," and *not* "of the same substance"—but on the contrary are the "spiritual man," or "the Lord from heaven," to use the phraseology of Swedenborg and the New Testament. As the spiritual man, or the Lord (it matters little which term is used, so it is understood) flows down into, pervades, energizes, and controls the natural man, the latter ceases to act from its own lower self-hood—in other words, it dies, or resigns its life to the higher—the man as a whole becomes re-generated, or born into a new life—a higher consciousness and self-hood are opened within him—having died as to his former or lower self, and the motives which formerly governed him, he is resurrected, or made to "stand again" in the dignity of a divine manhood.

Thus, to our understanding, the animal man is changed to a spiritual man,—not as our correspondent represents, by a transmutation of substance, "at the same time killing him"—but by the *influx* of a higher and diviner life-element into an organized form which voluntarily resigns to old life in order to become receptive of the new. This, it seems to us, is the theory of the New Testament, and of an enlightened Spiritual philosophy, corroborated by modern personal experience, and by the analogies of nature. And according to this theory, that which is born of the flesh is *flesh*, and that which is born of the spirit [in its various degrees] is *spirit* [of various degrees,] as truly as by the other mode of statement.

A. E. N.

If you are vexed, you have two troubles instead of one.

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* The word *again*, in John 3: 7, should be *from above*.

EDITORIAL CORRESPONDENCE.

NORTH LANCASTER, Mass. Sept. 21, 1858.

The readers of the AGE have been informed that Dr. R. Barron, formerly of Palmer, has recently established himself in the ancient yet beautiful town of Lancaster, where, under the universal Providence and the auspices of the Doctor, I find myself this morning. The *Barronial* grounds are pleasantly situated about one mile from the depot, and enlivened by the clear flowing waters of the Nashua river, from which—in memory of the early disciples, and for my own amusement—I have just taken a small fish. This phase of apostolic life is presumed to be more interesting and profitable where the fish are larger and more numerous; but as it is the special and appropriate business of the disciples to be "fishers of men," our friend the Doctor—being led by the spirit—was determined to cast the net out in the right direction, while your humble servant—prompted by some facetious spirit who presents the vision of a triangle (*try angle*)—carelessly *drops his lines* into the current of popular thought.

It may interest the reader to know what brought Dr. Barron down here, and I will therefore briefly relate the circumstances. Before the Doctor thought of disposing of the place he previously owned and occupied at Palmer, he one day distinctly saw in vision the house and grounds he has since purchased at North Lancaster. The scene was at that time new and strange, and he had no knowledge of the existence of such a situation, much less that he would ever occupy the same. Mrs. W., being entranced at the same time, declared that the place presented to the Doctor in vision was to be their future residence. Dr. Barron and Mr. Watrons were subsequently led to Lancaster, while in pursuit of a situation, where they found the identical place presented in the vision, and which they have since purchased at a very low price.

On the night of the 8th of June, after the family had become pleasantly settled in the new home, the writer of this—so the Doctor affirms—visited Lancaster in spirit, at the witching hour of midnight, on which occasion the principles of Spiritualism, and especially the spiritual necessities of the people of that place, were the themes of an animated conversation, which led the Doctor to make arrangements to secure our presence in tangible form, and a public lecture, which was delivered on the evening of the 20th instant. The Town House in that place was filled for the first time with an intelligent audience gathered to hear a discourse on Spiritualism. For an hour and a half the subject secured the undivided attention of the whole assembly. At the close of the lecture the platform was as usual offered to any one who might be disposed to occupy it for the purpose of asking questions, stating objections, or for making a reply. Spiritualism was obviously not the thing they had been led to suppose, while, in the language of the speechless Philander, (slightly modified)

> "To the people our speech was quite unexpected,
> So there followed a protracted delay;
> And before their few scattered thoughts were collected,
> They doubtless concluded—they'd nothing to say."

A long pause and silence—far more impressive than the superficial speeches of ignorant opposers—succeeded, and—*exeunt omnes*.

At South Lancaster—central between Lancaster, Clinton and other places—the friends have rented a small hall and have commenced holding Sunday meetings. Thus far the place has been filled—as often as it has been opened for that purpose—by anxious listeners, Dr. Barron and others having been spiritually moved to speak to the edification of the people.

Dr. B. examines his patients, whether present or absent, clairvoyantly, and treats them with a success which best attests the validity of his claims to public attention and confidence. Indeed, we have heard the people at Palmer express no little regret in view of the Doctor's removal; and in critical cases he is often required to return to the old field of his labors, where he has left some warm friends who repose the highest confidence in his professional ability.

S. B. B.

P. S. Oct. 6th.—The above was this morning fished up from the bottom of the editor's pocket, where it has had private accommodations for the last two weeks.

HOW A LADY SAVED HER LIFE.

The heart-rending particulars of the destruction by fire of the steamer Austria, and the terrible loss of life consequent, have doubtless reached our readers through the secular papers. It is remarkable how often these disastrous events send their shadows before, and are daguerreotyped in one form or another, on minds here and there, in advance of their occurrence. A singular case of presentiment in connection with the above-named disaster, is recorded by the Cincinnati *Gazette* of the 2d inst. It suggests a fertile theme of thought to the philosophic mind. If spirits could breathe in the person's ear whispers of the impending danger, we can understand so much of the matter. But by what powers do spiritual beings obtain a knowledge of things still in the future? There is much to learn on these subjects. We copy the statement:

"A lady resident of this city, arrrived home yesterday from a visit to Europe, where she has been spending the past few months. A short time previous to the sailing of the Austria, the lady sent the amount necessary for a cabin passage to New York, to the agent at Hamburg, with instructions to select her a good state room. He did as directed with the exception of giving her a desirable location in the vessel, and on her arrival in Hamburg, to sail with the steamer, she found the vessel so crowded with passengers, and the room assigned her so undesirable, that she concluded to take passage in another steamer. With this intention, she applied to the agent to refund her passage money, but he declined to do so. "A bargain was a bargain" with him, and the lady was compelled to accept such quarters as had been assigned her, or to return by another vessel and lose her passage ticket. She determined to adopt the latter course and at once secured a state room in another steamer.

After her arrangements had been made, and before the Austria sailed, a feeling took possession of her mind that the vessel in which she had taken passage would meet with some terrible accident, and that she herself would in all probability be lost! So well satisfied was she that something *would* happen, just as people frequently "borrow trouble" without waiting for it to come along naturally, that she determined to send her jewelry by the Austria. She therefore stripped herself of everything valuable, watch and chain, pins, rings, broaches, &c., to a considerable amount, and packing them securely in a casket, committed them to the care of the Captain of the Austria, taking the precaution to inform her friends of what she had done, in order that they might recover the property in case her own groundless fears, in regard to herself should be realized.

The result is well known. The vessel in which the lady took passage arrived safely at its destination. That which she had been prompted to leave, even at a considerable loss, with its load of human beings, met with a fate that appalled the stoutest hearts. It is needless to add that the lady is contented. She lost her passage-money and jewelry, but saved her life.

ABOUT SO.—The editor of the *Vanguard* says: "After all, the mere *amount* of reading matter, or square inches of paper, constitutes no accurate criterion of value. One *Spiritual Age* or *Atlantic Monthly* is worth a ship-load of *New York Ledgers*." Thank you, Mr. Vanguard!

SPARE THE TREES!

One thing which strikes a thoughtful traveler in New England most painfully, is the extent to which the hills and mountains in some sections are becoming denuded of forests. It seems as if the hardy inhabitants thought it necessary to give proof of their valor and bravery by engaging in an indiscriminate and needless war of extermination against the primeval giants of the woods. No doubt the timber and fuel thus obtained are readily turned into cash, and it may be a quick way of realizing a paltry fortune. But in the long run, it must prove an impoverishing process to any country. On most elevations thus cleared, the soil is thin and of little value for either tillage or pasturage; while exposure to the sun causes such an evaporation of moisture that springs are dried up, streams dwindle away, mill-privileges become worthless through a large part of the year, and the valleys even are deprived of the needed irrigation to render them fertile. Besides the preservation of moisture, trees are affirmed to be conductors of electricity and other vitalizing elements from the atmosphere to the soil, and hence subserve an important end in the Economy of Nature, in the promotion of fertility. Old Spain in Europe, is said to present, in the existing barrenness and desolation of large tracts of its territory, a sad example of the consequences of this ruthless destruction of mountain forests; and the decay and imbecility of its people is a necessary concomitant.

We observed, while recently in the mountain regions of New Hampshire and Vermont, many instances in which all traces of shrubbery had been swept off from elevated tracts, and the thin grass had withered and dried in the scorching summer sun; and others where ledges and fragmentary rocks were so abundant that even sheep, with their noses artificially sharpened by the use of a file, as we heard facetiously suggested, could scarce pick out a subsistence from the scanty vegetation. Yet these same tracts might constantly sustain noble forests, which would be the source of fertilizing springs and unfailing streams, the home of thousands of feathered songsters; while at the same time, by a judicious thinning out, and a proper culture of the younger growth, they would furnish a constant supply of wood and timber to the present and future generations. Even on land cleared for cultivation or pasturage, in our opinion, scattered trees should be here and there left standing, to serve not only as shades for animals, and for laborers in moments of rest, but also as conductors of vitalizing elements from the higher strata of atmosphere to the earth.

Another matter may be appropriately mentioned in this connection,—that of shade-trees by the roadsides. What traveler across the country on a sultry summer's day, when he occasionally finds a few rods of the way sheltered from the scorching sun by a row of beautiful maples, graceful elms, or other welcome shade trees, does not silently or audibly breathe a blessing on the benificent hand that planted them there? Such thanks are worth more to the appreciative soul than revenues of gold and silver. And how easily, especially with a little mutual co-operation, could such grateful shades be in a few years provided on all the principal thoroughfares of the country.

Are not both of the topics we have suggested legitimate subjects for legislative intervention? The legislature of New Hampshire at its recent session passed an act encouraging the provision of watering places for horses by all the road-sides in the State—a very commendable act, truly. Would not a measure to secure the planting of shade trees and the preservation of forests, be equally commendable?

Perhaps some reader may inquire, What have these matters to do with Spiritualism? None will deny that they come legitimately within the scope of "Practical Reform;" and to that, as well as to "Rational Spiritualism," is the SPIRITUAL AGE devoted.

A. E. N.

Unequal Ends of Human Justice.

In the administration of what is falsely denominated justice, there is little clemency manifested, except to those whose claims to unusual indulgence and mercy are of all others the most questionable. The polite offender against the laws of the country, who has been well educated and accustomed to what is popularly recognized as good society—who wears a fine coat and perfumes his head, while his heart is a miserable lazaretto and his life a moral pestilence—is the very man whom the world will treat with respect and tenderness. Common sinners, who were never in debt to the tailor nor the barber for a decent seeming, are quite sure to receive justice with a vengeance. Without designing to intimate any opinion respecting the gentleman who has recently been distinguished as a lover and perhaps extinguished as a lecturer, we may observe that his case—as presented in the New York *Times* police report—appears to illustrate our idea.

S. B. B.

"Capt. Henri de Riviere passed a very quiet night in the Nineteenth Ward Station-house following his arrest Wednesday evening, for assaulting, as is alleged, Col. Grant, late of the Nicaraguan army, at the Smithsonian House, as reported in yesterday's *Times*. Capt. Williamson kindly allowed the Zouave to occupy his (the Captain's) private room, and the gallant Zouave's enjoyment of a quiet night's rest is mainly to be attributed to this act of benevolent hospitality on the part of the generous-hearted captain. The captain doubtless considered that his distinguished prisoner had been accustomed to the enjoyment of luxuries nearly all his life, and no doubt deemed it a cruel thing to thrust him into an ordinary cell like an ordinary prisoner, and compel him to lie on an ordinary plank and fight voracious bed bugs and fleas."

An Interesting Medium.

The following paragraph has already found a place in many secular journals, because, first, the case is *imported;* and second, because no allusion is made to the *source* of the girl's inspiration. The spiritual reader will not fail to perceive that the case every way resembles those of several of our speaking and singing media, and that a similar method is employed to elicit the improvisations:

"An Italian girl named Giannini Milli, is taking the aristocracy by storm with her wonderful improvisations. Florence and Vienna are rivals in contending for her presence. On these occasions subjects are proposed in writing by the audience and lodged in an iron urn, when the number agreed upon, usually half a dozen or more are drawn by lot before her appearance. When she enters, the music, which fills the intervals of recitation, ceases; the theme is presented in the midst of the general salutation, and then, after a moment's pause, her charming voice runs into an easy flow, like an endless river, without obstruction—never weary, rarely hurried.

THE BUFFALO DOCTORS.—The Buffalo *Signal* alluding to the famous Buffalo doctors who sometime since disposed of Spiritual manifestations on the toe and knee-joint theory, says:

"Of the three Doctors whom the *Commercial* has labored so hard in times past to immortalize as the expositors of Spiritualism as a humbug, one of them, Dr. Charles A. Lee, we have good authority for asserting, is now a believer in Spiritualism, and Dr. Flint of this city, would not dare face an audience and attempt to sustain the position he formerly took, viz.: that spirit rapping was produced by snapping the nkee-joints.

Those correspondents who have desired to know the position of the AGE on the questions discussed at Utica, are requested to read Mr. Newton's address.

MRS. HYZER IN WESTERN NEW YORK.

DEAR AGE:—I herewith send you an original song from the inspired minstrel, Mrs. F. O. HYZER. It was written on the occasion of her last departure from her relatives and friends in her native Vermont.

It affords me much pleasure to bear testimony to the high moral worth, amiability of disposition and exalted spirituality of this gifted daughter of the Green Mountain; as well as to her great usefulness in the field into which she may have been led by her guardians in the spirit-life. Whilst Buffalo has been her central point, for the last few weeks, she has been radiating to other localities, where she is said to have done greater service in harmonizing minds, and in building up the cause of Spiritualism, than all others who have visited them. We are to have her two Sundays more, before her departure.

The Universalists at Lockport—to their honor be it said—opened their new church on Tuesday evening last, to the reception of Mrs. HYZER, and to the promulgation of the Spiritual doctrine; and it was filled to its utmost capacity with attentive listeners, of the various religious persuasions. This looks like the "good time coming," when men and women will cast off the fettters of slavish sectarianism, and look for truth wherever its harmonious voice may be heard, without regard to names or to the sanction of assumed authority. I hope the tolerant spirit manifested by the Universalist citizens of Lockport, will be deemed worthy of imitation in other localities; particularly in the city of Buffalo, where that great pillar of Universalism, STEPHEN R. SMITH, has so long and so powerfully poured out the gospel of truth, both as a mortal minister and a ministering angel.

S. A.

SONG TO VERMONT.

Once more I've come down from the emerald hills,
Where, mid the sweet music of murmuring rills,
I first caught a view of this beautiful earth,
And first thanked the Giver of life for my birth;
For mortals in sorrow and darkness and want,
Are calling for aid from the hills of Vermont.

I've come down, for I feel it my Father's behest,
Though I leave my dear birdling and mate in my nest;
But they bid me God-speed in my mission of love,
For they know that the beautiful watchers above
Will light up the pathway and see every want
Of the heralds they send from the hills of Vermont.

They found me in prison; they opened the door
And let in the sunlight and warmth from their store;
They found me in fetters; they broke them in twain,
And gave me truth's magnets instead of the chain,
And bade me to use them for mortals in want,
Though oft I must fly from my cherished Vermont.

But brighter than sunlight that gildeth the hills,
Or moonbeams that sleep on thy murmuring rills,
Is the banner that angels hold over my head,
And the beacon of glory by which I am led;
Yet the leader still soundeth the trumpet in want,
For more volunteers from the hills of Vermont.

I leave thee as Autumn is wrapping each fold
Of her mantle of crimson and purple and gold
Around thee, and ere I return, the chill storm
Of winter will sweep o'er thy beautiful form,
But Love's deathless warmth which my spirit doth want,
Will welcome me back to the hills of Vermont.

STEAMER UNITED STATES,
Lake Champlain, Aug. 26th, 1858.

F. O. HYZER.

THE CLARION AND THE UTICA CONVENTION.

We have received a note from our friend Uriah Clark of the *Spiritual Clarion*, in which he complains, or rather informs us, with the most gentlemanly courtesy, of the injustice done him in our report of the Utica Convention. What we desired, and sincerely believed we were publishing, was an impartial daguerreotype of the proceedings at Utica. For surely, if the Reform Press cannot fairly represent Reform Conventions, there is little hope for the truth in any quarter. It is with the utmost cheerfulness therefore that we copy the *Clarion's* own report of the remarks of its Editor, with the context:

Mrs. A. J. DAVIS read an hour's essay on Woman, Parentage, and similar topics. It was an elegant composition, with some fine illustrations. A gentleman from Canada wanted to offer a resolution after Mrs. Davis concluded, but his voice was too feeble; and amid the calls for "louder," "louder," the Canadian backed out, and U. Clark of the *Clarion*, found himself on his feet. He said he had been waiting two days with two or three hundred other Spiritualists whose faces he recognized in the audience, to hear some spiritual idea of the cause and cure of evil. Many had come from a distance, under the impression that this was a Spiritual Convention; it would go out as such to the world; and all through Central New York the Spiritualists would be held responsible for the alleged extravagant utterances of some few radicals from abroad, who had consumed most of the time, and crowded from the platform those whom the majority of the meeting came to hear and had a right to hear. He deprecated the blunderbuss method of merely denouncing. While the most of the Convention might sympathise in main with the sentiments expressed concerning marriage, parentage, etc., he feared too much public familiarity on these delicate topics might tend to morbid curiosity, create diseased imaginations, and so far destroy the spontaneity of nature as to make men and women too mechanical. The Chair called the Editor to order on the ground of his having no right to criticise what had been said by other speakers. But the audience cried "go on, go on," and he went. He insisted on the right of taking up the ideas which had been uttered on that platform; almost every other speaker had done the same thing. Owing to the interruption, however, the Editor added but little more, and made some huge blunders at that. He concluded the platform was not on his plane, and was glad to drop down at the end of his twenty minutes.

[In justice to Mr. Hitchcock, the chairman, it may be stated that he made subsequent apologetical explanations to the Editor; he feared the criticisms of the Editor would provoke farther outbursts from Bros. Foster, Wright and Pillsbury. The audience was spared this merciless infliction, but at the expense of the male department of the *Clarion*, and he may hope to wear the crown of a martyr bestowed by the Spiritualist part of the Convention.]

THE LITERATURE OF THE SOUL.—We are pleased to announce that Mr. Forceythe Wilson of New Albany, Ind., has prepared some discourses on the "Literature of the Soul" which he will repeat wherever required. Probably Mr. W. needs no other recommendation to our readers than the poems which they have noticed in our columns over his signature. These show rare originality, both of thought and expression. With such talents, aided by an intimate acquaintance with American and English spiritual literature, we look for highly pleasing and instructive lectures. We hope Lyceum and Lecture Committees will bear his claims in mind.

MARRIED.—On the 8th inst., at the house of the bride's mother in Hancock, N. H., Mr. F. L. H. WILLIS, to Miss LOVE M. WHITCOMB. This wedded pair go directly to Cold Water, Mich., where Mr. Willis is to officiate to a free and independent society which has been recently organized. The best wishes and the prayers of many warm friends will follow them to their new home and their promising field of usefulness

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PRACTICAL.—A gentleman of Madison, O., says that a medium in that vicinity, entirely ignorant of milling, was controlled and instructed by spirits so as to be enabled to turn out a superior article of flour.

Correspondence.

More Evidence.

WHEATVILLE, the place of my Pilgrimage.

EDITORS OF THE AGE;—I send you an extract of a letter from an eminent physician who formerly resided in this place, but now resides in the far distant West, which I take the liberty to publish without his knowledge or consent, hoping that it will be the means of bringing peace and joy to the heart of some grief-stricken father or mother who has never received light from the spirit-world except through the Urim and Thummim of old theology, which is poor consolation to many. He says:

We are all well—all, I say; but ah, what a pang of sorrow and grief pierces my heart while I write you that our all consists of only the remnant of our once happy family. Only three of us including myself are left on this side of the mystic river, Franky having left us on the 10th of April and Justine on the 27th of the same month. She died tranquilly, peacefully, as if going to sleep. Perfectly conscious to the latest breath, she passed quietly away to the spirit-land without a shudder or a fear, without a struggle or a moan. Their forms sleep side by side; but what purport to be their spirits come and communicate with us often. I will relate to you one incident relative to Franky's death, which will surprise you as it did me, as your views and mine on such subjects I recollect were nearly identical when I lived in your place.

Frank died on the 10th of April. Dr. Vanslyke of Syracuse, N. Y., had just returned from New York city, and was told through a medium in Syracuse, (Mrs. Martin of whom I never heard,) by a spirit purporting to be Mary Sweet, a girl whom Dr. V. and I were acquainted with and who died some years since and who claims to be Dr. V.'s guardian spirit and often communicates to him—he was told by this spirit that Frank Townsend was dead, that he died on the morning of the 10th, and that his disease was partly paralysis and partly fever, that is, fever attended with paralysis from inflammation of the brain, told how long he was sick,—all of which was true. The Dr. thinking that there must be some mistake about it, asked Mary how she knew. Had she been there to Dr. T.'s? No, but Eveline (my first-wife) told her so. The Dr. said, "Call Eveline." In a few minutes Eveline announced herself, and the Dr. interrogated her and received the same answers. The Dr. then said, "Is it not Justine that is dead?" knowing that she was almost gone with the consumption. But they said, "No, it is little Franky, for we have him with us now and he can speak for himself." Then was rapped out by the alphabet a communication purporting to come from Franky, informing his Pa and Ma that he is with us every day, that he is happy in spirit life; that he is not dead, but living. The Dr. enclosed the communication in a letter to me 700 miles away. He had received no intimation of the facts from mortal man.

Here, friend W., is a stumper. What shall we say? Does it show individual independent intelligence? When you have received this letter will you have any stronger or more satisfactory evidence that you have received a communication from your old friend and neighbor, Dr. Townsend, than I have that I received at that time communication from little Frank and other friends beyond the grave. But if this were not enough, what will you say when I tell you that we have sweet converse with our departed friends, Frank among the rest, regularly every week, and sometimes several times a week—even long letters, page after page, in their own hand.

A cloud rests on our house. We are lonely and sad; but over the river, ay, over the river, the sun shines brightly; the perfumes of fragrant flowers are borne to us on the balmy air—the voices of angels—the familiar tones of our departed friends—the early loved and lost, whom we had mourned as lost forever—come floating on the evening breeze like the soft strains of distant music, to our enchanted ear, making our hearts, our heavy hearts, glad with their long remembered melody.

If anything will make the heart softer—if anything will make the heart better or purer, or happier, or nobler, it is this Spiritual Philosophy, which assures us that if a man die yet shall he live again; that we have a kind Father, that sends His rain on the vile and the unthankful; that man is a progressive being; that our friends are not lost to us, but that they are around us, watch over us, and take an interest in us, and are ready to communicate with us; and when we lay by this mortal coil they will be the first to welcome us to the mansions of bliss. It teaches that our present and future happiness is what we make it ourselves; that we shall enter the next world with the same character that we have here; that it depends upon our life here how we begin the future life. We make or mar our own happiness. Our position in the spheres depends upon our progress in knowledge and purity.

A FRIEND OF PROGRESSION.

F. L. Wadsworth in Chicago.

CHICAGO, Oct, 4th, 1858.

EDITORS SPIRITUAL AGE:—Mr. F. L. Wadsworth, of Portland, Me., has made us a call and given us two lectures in the Metropolitan Hall in this city, on Sunday, 3d inst., to large and delighted audiences. He held his audience perfectly for an hour and a half, during each lecture in the morning and evening. He handled his subjects with deep logic, sound reasoning, elevated language, and a style of delivery pleasing to all who heard him. He has left an impression upon the minds of the community which will be lasting and beneficial, and cannot be easily effaced. Mr. W. has sown seed which will result in harmonizing and elevating humanity. He certainly is second to no lecturer it has been my privilege to listen to, and I trust the friends of progression throughout the West may generally be successful in securing his services.

Mr. W. is now on a tour through a portion of this State and Wisconsin, and will return to lecture for us on the first Sunday in November, and can be addressed to the care of Higgins Brothers of this city until that time. H.

Boston and Vicinity.

Emma Hardinge at the Melodeon.

Another example of the manner in which Spiritualism is "running down" was afforded last Sunday. No house of worship in the city was so well filled as the Melodeon; and we venture to say there was no audience more attentive, no speaker more earnest, no eloquence more heart-stirring, no teaching more impressive and elevating. Miss Hardinge spoke in the afternoon on the Spiritualism of Egypt and India, and in the evening on the Fire Worshippers. She threw aside all trammels of religious prejudice, and made a bold and broad flight into heights of universal truth.

Her position seemed almost one of daring defiance of popular belief; but there was blended with her boldest attacks of error such an evident reverence for the true and holy, that while her hearers were often startled, they were never shocked, even when their most cherished notions were laid bare by her searching analysis.

We understand it is the intention of Miss Hardinge, in the present series of lectures, to trace Spiritualism in the Chronological order from the earliest times to the present day. Her subjects for next Sabbath are, "The Spiritualism of the Jews" and "The Spiritualism of Greece and Rome."

MEETING AT 14 BROMFIELD STREET.—Mrs. C. F. Works, of Bangor, Me., trance-speaker, is expected to speak at No. 14 Bromfield street on Thursday evening 14th inst., at 7 1-2 o'clock. Admission, 10 cents.

BOSTON CHRISTIANITY.—The Rev. Baron Stowe's Baptist church in Rowe street, Boston, probably consider themselves and their minister "better than the average." Yet I have myself seen their printed pew deeds, containing a provision that no pew shall be sold except to a "*respectable white* person." Only think of a man calling himself a minister of Christ, who refuses to call any but respectable white sinners to repentance! Think of a successor of the Apostles claiming the gift of healing, and inviting all *respectable white lepers* to come and be healed!—*Liberator.*

EMMA HARDINGE is announced to speak in the lecture room of the Music Hall on Friday evening of this week. The subject will be selected by the audience, who will be permitted also to ask questions or refute the positions of the speaker if they choose.

We understand that invitations have been extended to some prominent individuals of this vicinity—to be present and put her powers to the test

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Oct. 8th.

Dr. GRAY introduced Mr. E. M. BOOLE, a young lawyer of the city, who, previous to the commencement of the debate, read an essay to the meeting. The circumstances connected with the production of this paper, are a little remarkable. Mr. Boole is not a Spiritualist, and is ignorant alike of its philosophy and phenomena. The essay, he states, was written without plan or reflection on his part, and when he came to read it over, he was as much surprised at its character as any one else could be. The same is true of other writings he has produced. The reader was listened to with attention. The paper itself proved to be an axiomatic, brilliant, Emersonian piece, from which your reporter can only save a few scattered flowers, as follows:

Men move and do, influenced by motives. How long, depends on motive; if on a wish, uncertain; if on principle, eternal.

Enthusiasm depends on object. Men mostly follow expediency, because they do not like the labor for truth. Truth will prevail, but by degrees. No man with his one effort can throw the stone round the earth. If one throw it as far as he can, it is enough. Where it drops, another must take it and give it another throw. Thus in the end the whole circuit will be accomplished.

Valor! all else yields transient courage. It accompanies truth. Let thy neighbor know thee. Give him to understand what thou art, not what thou wouldst be; then he will not expect of thee more than the strength of thy arm.

Presumption is evidence of ignorance. Says Newton, at the close of his labors, I have but picked up some pebbles on the great ocean of creation.

Necessity calls, and sufficient is found. Death is met with the same composure as life.

The stratagem of valor lies in legitimate moves. It is argued that men may yield under a complication of difficulties. Not so. In what hour is it proper to bring out strength? Truly when difficulties are to be met. It is the prick of the sword that wakes the sleeping child. Thus valor arouses itself and yields not. The legitimate use of obstacles is to stimulate action. There is never a time for one to lie down on his belly, or to drown himself. Valor's only death is a life well spent.

Is thy speech equivocal, then art thou presumptuous to speak at all. Egotism is the companion of a weak mind; valor the accompaniment of a strong one.

Count it not right to be lenient to a wrong, for thus thou waterest a weed.

For approbation, turn thine eye within.

Dare to be valorous. One hates to say dare, as it suggests a lurking cowardice.

You have as many circles within you, as a whole empire of men. The panacea for your ills, is the panacea for all.

Wait not for experience. Exercise thy talents. Think thyself, nothing. Know thyself, everything.

Remember thy joys, refuse not to think of thy sorrows. Between the two thou shalt find the golden mean. Thy staff is in thy hand, thy sandals on thy feet. To dazzle be not thy ambition; to enlighten, make up thy destiny.

Dr. ORTON announced the question: "What positive proofs have we that spirits communicate?"

The Doctor made a few prefatory remarks connected with the growing influence of Spiritualism. He had called the attention of the Conference on a former occasion, to a recent sermon of the Bishop of London, in which that prominent ecclesiastic, without naming Modern Spiritualism, had, nevertheless, given in his adhesion to the substantial facts, and claimed, as is true, that the doctrine of communion with spirits is recognized and taught in the rubrics of the church, as well as abundantly affirmed in the Scriptures. The speaker had that day seen in a copy of the *Churchman* of the 7th of October, a report of the sermon of the Rev. Chas. D. Jackson, of Westchester, delivered before the clergy of this Diocese, at its recent annual convention, which was devoted to the same subject, and took the same ground with the Bishop of London. He was farther informed that the Episcopal clergy of this city, of late, were very generally taking occasion to acknowledge their sympathy with the same beliefs; and he viewed it as an encouraging sign of the times. It was doubtless a forerunner of what was to be expected of other denominations; and he thought that sound policy as well as Christian charity dictated, that Spiritualists should meet the churches in these advance movements, in the most Catholic and friendly spirit.

Mr. PARTRIDGE said: There are facts enough in proof of Spiritualism, but after all, we cannot reach the absolute. Our senses are imperfect and liable to deceive us; nevertheless, the evidence that we communicate with spirits, is just as good as the evidence that we communicate with each other. Psychological deceptions present the nearest parallel to spiritual impressions. He had witnessed facts, however, which could not be met by the psychological theory. On one occasion he received communications from what purported to be the spirit of a brother of his, who died in California, which were of this character. He had only heard that his brother was dead, without getting any of the particulars, when this spirit gave him a detailed account of the circumstances attending his sickness and death, all of which proved correct. This spirit farther informed him, of his own volition, that a house in San Francisco, to which an invoice of goods had been consigned, and which he believed not only to be perfectly solvent, but wealthy, had suddenly failed; that it was a bad failure, and not probable that they would ever pay one cent on the dollar. The spirit did not think that he would even receive so much from them as an account of sales. The spirit farther said that his own trunk, some money and effects were entrusted to this house, with directions to forward them to to New York, but for purposes of their own, they had neglected to do so. All this, continued the speaker, though he disbelieved it at the time, proved to be true. He had never been able to get from the failing house so much as an account of sales; and though they acknowledged that his brother's effects were in their hands, and promised to send them to him, they had never done so. No one at that time on this side of the Atlantic knew, or could have known of these facts, for the length of the way and the running of the steamers would not permit of it; and where or how was it possible for this intelligence to be communicated to him, except by a spirit?

Again, at Dr. Phelps' house, in Connecticut, things occurred for which psychology would not account, and which nothing but the spiritual theory would explain. Articles were moved about the house without hands; and large numbers of letters were written to Dr. Phelps, purporting to come from spirits, which letters he was anxious to preserve. This the spirits forbade. He locked them up in a drawer, and they *were burned there where they lay;* but the fire touched nothing else.

The speaker said he was now in the habit of attending a circle once a week. They are dark circles. There, as at the house of Deacon E., of Madison county, human voices are heard; but the communications in this manner are still imperfect. He had no doubt, however, of their ultimate success. As a common occurrence at these circles, a clock is taken from the mantel and brought and put on the table. It ticks and stops ticking at request. In his own house, in a full light, tables had been moved about without hands. On one occasion a bell was taken from a high shelf in a closet, brought into the parlor, and went ringing several times around the room over their heads, and then passed into the back parlor and fell on the floor.

Dr. GRAY: At a dark circle at Mr. Partridge's, he once saw a beautiful corruscation of light on the floor, like magnificent gems. There were about twelve of them, and Mrs. Partridge saw them also.

Mr. PARTRIDGE: At his present circle similar lights were seen, all moving, or having a tremulous motion. He had seen several spirit-hands, and they all have this tremulous motion. When the Fox family were at his house, the moment they approached the table for a meal, the table itself would seem all alive. A little tea or coffee would sometimes be spilled. The same would occur during the meal. He lost a son some twenty years ago, two and a half years old, in Boston. At the table on one of these occasions, that child announced himself by raps, and spelt out, "Do you remember how I looked when I peeped through the key-hole?" No one could understand this, and it was left to the spirit to explain it, which he did. One of the children was sick of scarlet fever, and he was not allowed to come in the room, but would stand at the key-hole and look through. Again, it was announced at the table, "Now I am going to write. In five minutes look." Due warning was given by raps when the five minutes had expired, and he was directed up two pair of stairs. There he found a communication, written apparently with charcoal, on the wall. This he believed to be the first spirit-writing in New York. Again, Dr. Wellington and some of the Hutchinson Family were at his house. The spirits requested them to go into a small room and stand in a circle. They did so, taking hold of hands. They heard a rumpling of paper, then a scratching as though some one was writing, and then the sound of the rumpling moved through the room. A communication was found in the form of a letter, *pinned on his back.* He had not felt anything, and there was no human hand at liberty at the time to do it. It was written in French. None of them could read it, and late in the evening he was directed to take it to Dr. Gray, who would know what to do with it. He did so, and it proved to be a request for an interview with a brother-in-law of Dr. Gray—Dr. Hull, of Newburgh—whom no one of the company knew anything about. The paper was in the form of a billet, and was surrounded with a black line about an eighth of an inch wide, which shone like varnish.

Dr. GRAY: The stamp was also illuminated with different colored inks. He sent to Newburgh, and Dr. Hull came down and had the interview.

Mr. PARTRIDGE: A bass viol without hands had been raised on to the top of his head, and thrummed; and while the Hutchinsons were at his house, and his piano was played on, the heavy instrument would dance and keep time to the music. On one occasion he went to Horace Greely's with a medium. The table moved. Mr. Greely took a light and examined under it. He then got on the table, and was rocked like a child in a cradle. Mrs. G. meanwhile kept watch with the light. Mr. G. finally requested the spirits to toss him off, and they did so. Mrs. G. then got on the table, and Mr. G. kept watch with the light. She was rocked in the same manner. Now all may see these things who will go at it earnestly, and follow it with the same energy and perseverance that they exhibit in other matters of interest, but, perhaps not, unless they do. J. R. O.

ALEXANDER N. REDMAN, brother of Dr. G. A. Redman, and a promising medium, has taken rooms at No. 15 Third Avenue, New York, for the purpose of receiving sitters. His developments are much like his brother's—writing with facility, and giving tests.

Compend of Facts.

Going to Meet His Father.

The *Saratoga Republican* says:—"Two or three days since, a little son of the late Rev. Mr. Brown, chaplain of Auburn Prison, was drowned by falling into the canal at Auburn. It is a remarkable fact that but a very short time previous, he said to his mother, 'Ma, I am going to see Pa to-day; I know it.'"

A Good Test.

Mrs. BROWN, of the *Agitator*, says:—"While in Illinois, recently, I went to Gage's Lake, leaving an appointment to speak in Chicago on Sunday. Saturday Mr. Higgins heard that I was ill, and fearing that the appointment would not be met, asked Mrs. Wood, a medium, if I would be in the city by Sunday. 'Yes,' was the reply; 'Mrs. Brown will be in the city—she will be *here soon.*' I had never seen Mrs. Wood—did not know her place of residence—but as soon as I arrived in the city, a strange desire to see Mrs. Wood took possession of me. I asked Miss H. if she would go with me to see her. She at first objected, but by my earnest solicitation, consented. We went—found her yet entranced, talking to Mr. Higgins I entered unannounced. Mrs. W. arose, took me by the hand, (her eyes were closed) and, turning to Mr. Higgins said, 'She has come.' When she awoke she was surprised to find company, and we, who had been conversing upon various subjects, were introduced and shook hands."

Conclusive.

LEOMINSTER, Sept. 27, 1858.

Mr. NEWTON:—I have one or two very conclusive tests, that when a man throws off the mortal body he is not dead, nor beyond the power to make his presence known when conditions are right. Last June a nephew of ours was drowned in my mill-pond while bathing. The next day he told us about his drowning—how it happened—told us not to mourn for him, and gave directions about his funeral, &c. I asked him if he would not go and tell his folks at home about his death before they got a letter from us. He said he would. Within a day or two I asked him if he had been?" He said: "Yes, but they call it a dream. They know something has happened to me, but don't know what."

Some days after that I asked again, but through another medium) if he had been home yet. "Yes," said he, "Mother," or "your mother," I did not understand which, "has seen me." Neither I nor any one else had told or written anything to his friends about what he said he had done, until the first of this month my wife and myself went to see his folks, who live in South Norridgewock, Me. While we were there, without our referring to what he had told us, his sister said, "I had a singular dream about George before I heard of his death. I knew something had happened to him, but did not think he was dead. I dreamed that I saw him in bed. At first I thought him to be asleep; went to him, and found him *cold and wet.* I shook him and tried to awake him, until my hands ached with the cold, but could not."

Our mother told us, after she heard that George was drowned, she prayed to the Lord if there was such a thing as spirits coming to us, that he might manifest himself to her, unless he had gone to the world of despair; if he had gone there, she did not wish to know anything about it. That night, about twelve o'clock, he came, she says, and stood by her bed; and as she looked at him he moved toward her and she was then afraid, and spoke to father to "see there!" which made him disappear. Now when we take into consideration that they knew nothing about what he had said to us until after they told us what they had seen, it appears conclusive beyond all question that it was his spirit. Yours in truth, A. P. CONANT.

Suicide Prevented.

The following, which bears some analogy to modern incidents constantly occurring, is to be found in the "Memoirs of Benvenuto Cellini." This Florentine artist, when imprisoned by Pope Paul III., resolved to commit suicide. We quote his own words:

"I felt all the misery of my confinement, and grew so impatient that I several times was going to lay violent hands upon myself. However, as I was not allowed a knife, I had not the means of carrying my design into execution. I once contrived to place a thick plank of wood over my head, and propped it in the manner of a trap, so that if it had fallen upon me it would have crushed me to death; but when I had put the whole pile in readiness, and was just going to loosen the plank, I was seized by something invisible, pushed four cubits from the place, and terrified to such a degree that I became quite insensible. In this condition I remained from break of day till three in the afternoon, when my dinner was brought me. The persons that attended me must have been with me several times before I heard them; for when I recovered my senses, I heard Captain Sandrino Monaldi enter the cell exclaiming,

"'Unfortunate man! what a pity it is that such merit should have such an end!'

"Upon hearing these words I opened my eyes, and saw several priests in their sacredotal robes, who cried,

"'How came you to tell us that he was dead?'

"Bossa made answer,

"'I said so because I found him lifeless.'

"They immediately removed me from the place where I lay, and threw the mattrass, which was quite rotten, out of the cell. Upon telling the constable what they had seen, he ordered me another mattrass. Having afterwards reflected within myself, what it could be that prevented me from carrying my design into execution, I took it for granted that it was some divine power, or in other words, my guardian angel.

"Afterwards, at night, there appeared to me in a dream, a wonderful being, resembling in form a beautiful youth, who said to me in a reprimanding tone, 'Do you know who gave you that body which you would have destroyed before the time of its dissolution?'

"My imagination was impressed as if I had answered I acknowledged to have received it from the great God of nature.

"He said, 'Do you then despise his gifts, that you attempt to deface and destroy them? Trust in his providence and never give way to despair while divine assistance is at hand;' with many more admirable exhortations, of which I cannot now recollect the thousandth part."

After long confinement, Cellini was set at liberty by the influence of the Cardinal of Fenara.

[Our acknowledgements are due to Dr. Wm. E. Rice, for transcribing the above and forwarding to the AGE. We should be thankful to any of our friends for similar favors.—EDS. AGE.]

Various Items.

SINGULAR VAGARY.—Bayard Taylor once had a companion who, after eating haschish, imagined himself to be a locomotive, and, "for the space of two or three hours, paced to and fro in his room with measured stride, exhaling his breath in violent jets, and, when he spoke, dividing his words into syllables, each of which he brought out with a jerk, at the same time turning his hands at his sides as though they were the cranks of imaginary wheels;" and who, aiming to taste water from a pitcher, set it down again with a yell of laughter, crying, 'How can I take water into my boiler when I am letting off steam?'"

MORE MIRACLES.—The Rev. Mr. Marks, of Grand Rapids, Michigan, writes that while Father Weninger was officiating at the ceremony of dedicating the Cross at Holy Trinity Church, in the presence of an immense multitude, a solemn and extraordinary event occurred. He says: "As soon as the cross had been dedicated and was about being raised, there appeared on the blue sky, surrounded by a cluster of white clouds, a regularly formed large white and well defined cross, which disappeared at the moment that the missionary cross was sunk into the ground. The whole crowd present gazed with amazement at this striking appearance, and you could hear persons, less credulous, utter these words: 'This is more than natural!'"

HOOPS AND COTTON.—We would modestly remind our lady readers that hoops and cotton padding were considered an abomination in the sight of the Lord in the Bible times, leaving them to settle with their own consciences whether they come under the ban in these latter days.

The following verses from the Scriptures will establish our position:—

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their round tires like the moon."—Isaiah 3: 18.

"Wo to the women that sew pillows to their armholes."—Ezekiel 13: 18.

SOLD!—The Portland *Transcript* says:—"The following advertisement appeared in the dailies of Tuesday—

'SPIRITUALISM ANNIHILATED.—The humbuggery of Spiritualism will be outdone this evening, at the City Hall, by letting the cat out of the bag. Doors open at 6 1-2; to commence at 7 1-2 o'clock. Admission, 5 cents.'

Tuesday evening accordingly the Hall was opened and soon well filled, and in due time, the champion vs. Spiritualism appeared. He premised by stating that he had advertised he should let the cat out of the bag, and he should fulfil his agreement. Here he stooped down behind the desk, and raised a bag, out of which he shook a handsome specimen of the feline species—it is hardly necessary to say quite as much to the surprise of the audience as of grimalkin."

WHERE TO DO GOOD.—A gentleman, somewhat noted for a vein of humor, was riding some years ago in a stage-coach in New Hampshire. Among his companions were a number of gentlemen whose black coats and white cravats bespoke their clerical profession. The conversation turned upon politics, and afterwards upon its inevitable concomitant, the institution of slavery. The clerical gentlemen were of what is termed the conservative school. The principal spokesman inveighed strongly against the anti-slavery leaders, and against Mr. Garrison in particular, for agitating the question so far away from the region most interested. "If he wants to attack the evil," said he, "why does he not go where he can make some impression upon it—where it exists? Why does he squirt his little engine at a fire which is burning a thousand miles off?" The reverend gentleman chuckled heartily at this sally, and the speaker looked around with a triumphant air. The person first named, though an eminent judge, was plainly dressed, and had few external attractions. The exulting clergyman turned upon him as he sat in silence upon the front seat, and asked him "what *he* thought about it?" "You, gentlemen," said the judge, "appear to be clergymen. Your object is to battle against Satan's kingdom. Now, if that is your object, why do you stay among decent people? Why, in the Devil's name don't you go to hell?"

"A DAY'S SHOOTING."—We were glad to meet the gentleman, Mr. Higginbottom, who offered the sarcastic resolutions from the gallery of the Utica Convention, published in the report in this week's paper. We found him gentlemanly and earnest. Himself and two others were out "taking a day's shooting" on John Brown's tract, and they stopped at Utica to make the first shot at the Convention. Mr. H. said he was sorry immediately after he had read the resolutions to the Convention, and when his name was called for, he gave the name of one of his companions; but he consoled himself by the religion in which he had been educated, which allowed men to indulge in sin and transfer the punishment to an innocent party. The kindness and toleration of the Convention toward him, was not taught in his religion, and he felt it to be the unkindest cut he could have received, and at the same time favorably disposed him toward the Convention. He assured us that after his "day's shooting" was over, and on his return to New York, he should come to our Spiritual Conference, and otherwise investigate the subject. We parted with him in a hopeful condition. We are thankful the Convention had the magnanimity to report these resolutions, which will stand as a perpetual record of the spirit of our adversaries and of the spirit in which their opposition is met.—*Telegraph, 9th.*

Obituary Notices.

PASSED ON.—In Hastings, N. Y., Sept. 14th, HORACE M., son of F. C. and H. E. BAILEY, aged one year and fourteen days.

Again within our little band
Has blight and sorrow come;
Our baby boy has sought that land
Long since his sister's home.

Ah, when we laid his form to rest,
In sorrow and despair,—
His little hands upon his breast
In cold and pulseless prayer -

We turned us from that marble face,
In agony so deep—
For nought around that burial-place
Declared our child asleep.

'Twas dark around, and dark within;
The grave revealed no light;
Our cherub one, so free from sin,
Had vanished from our sight.

And whither gone we could not ken,
Nor could we tidings gain;
Prayer—'twas our only solace then—
Hope lulled the torturing pain.

But now, O joy! the Father's love
Reveals a higher life;
Our children sing in realms above,
Their notes with bliss are rife.

They hover oft quite near our hearts,
And trill some lay divine—
So soft and sweet, the teardrops start
In tenderness sublime.

No more rebellious thoughts arise—
Nor hearts with sorrow swell—
For list! e'en now their "still small voice"
Assures us *all is well!*

PASSED FROM EARTH TO SPIRIT-LIFE.—On Thursday, Sept. 9th, after a brief but distressing illness, Mrs. MARIA NOBLE, wife of Dr. A. E. Noble, of Port Huron, Mich. With a serene calmness and resignation she bore her bodily sufferings, sustained by an unwavering faith in God and the ministrations of his angels. She was a member of the Methodist Church, yet for some years had been an ardent believer in the facts and philosophy of spirit-communion; and in the light and strength of these truths, death was to her a pleasant opening of the doors that lead to that beautiful morning-land—the home of the angels. She objected to having any of the Orthodox clergy attend her funeral, considering their theology unfit for either life or death.

Mrs. Noble was endowed by nature with superior mental and moral qualities. Thus gifted, as well as kind and amiable, she was universally beloved. In short, those that knew her the most intimate ly, prized and loved her the most devotedly. She is not dead, but passed before, conscious and immortalized, to her angel habitation. Both her life and departure were eloquent sermons in defence of Spiritualism. We will not say to her "Good night," but in that better clime "bid her Good morning. J. M. P.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, OCTOBER 16, 1858.

LETTETS RECEIVED.—C Atwell, A Wheelock, G Atkins, D D Williams, J M Peebles, H Allen, M J Summers, D McNeese, H B Force, A W Sprague, J W Fuller, J M P, G Barney, A Henshaw, C Church, S Albro, H Boos, S W Pease, S B Nichols J Smith, H H Giles, D P Clark, F C Bailey, O S Hadley, O Barns, Z. Waxham, L Goodale, J O Proctor, S Lister, F Willson, W Woods, H Earskine, J W Fletcher, W Brown, G Ladd, F L H Willis, T Culbertson, F E Brown, L N Phinney.

PERSONAL AND SPECIAL.

Miss EMMA HARDINGE will lecture in Boston every Sunday during the present month (October); in Salem, Mass., every Tuesday, and Woburn, Mass., 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.

An American girl desires a situation as *seamstress* in a Spiritualist family. Please address MARY J. SUMMERS, through the Boston Post Office. 4 —5t*

Mrs. E. J. FRENCH, of New York, will speak at Concert Hall, Burlington, Vt., Sunday, Oct. 17th, at 2 and 7 o'clock, P. M. Lecturers who intend to pass through Vermont can write to Wm. Weston, Burlington, and make arrangements for meetings.

GEORGE ATKINS, trance-speaking and healing medium, will lecture in Taunton, Oct. 17th; Sandwich, Nov. 7th; Barnstable, Nov. 10th; Yarmouth, Nov. 12th; Hyannis, Nov. 14th; Harwich, Nov. 21st. He will continue on to Provincetown, lecturing and attending to the sick in any place where his services are desired, between, and also after, these dates. Address, Webster, Mass. He will act as agent for the *Spiritual Age.*

An opportunity is offered to a middle aged woman who possesses high moral qualities and a somewhat refined nature, to become a member of a family where she will find harmonic surroundings.

There is no servant in the house, and the lady who superintends wishes simply to have the society of a person who will divide the labor with her. The household is one in which the expression "mine and thine" is not used.

Please apply after one o'clock on Monday afternoon next, at 1199 Washington street.

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

Hon. WARREN CHASE will lecture in Welles Hall, Lowell, on Sunday, Oct. 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 services. 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 in New Bedford, Sunday, Oct. 17th, and Willimantic, Ct., the 24th and 31st. Those desiring lectures during the week, can address him at either of the above places.

IN THE FIELD AGAIN.—LORING MOODY is ready to answer calls to lecture on Spiritualism and kindred reforms, on Sundays and week-day evenings. Address Boston office of the *Spiritual Age.* He will also take subscriptions to the *Spiritual Age* and *Banner of Light.*

Mrs. 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.

MEETINGS IN BOSTON.

Miss EMMA HARDINGE will speak in the lower Music Hall on Friday evening, 15th inst.

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 $3 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 No. 13 Lagrange Place, Boston. 3*

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*

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. 13 Lagrange Place, 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 1 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*

"WHENCE THIS SPIRITUALISM?"

The *New Englander*, the most conservative and able of the American literary standards, in the course of a protracted article on Spiritualism, puts the above inquiry. The obvious implication is, that spiritual phenomena evince an intelligence not visible, and yet reliable. For a perfectly candid and reliable exhibit of these phenomena, visit 5 Great Jones street, New York. You will ascertain that the so-called "dead" and "departed" still interest themselves in the welfare of their friends, and still can make themselves intelligible to you. Hours, 9 to 6 private, and from 7 1-2 to 10, P M Tuesday and Thursday, public. CHAS. H. FOSTER, Medium, "Central Spiritual Publishing Establishment." 42—tf

BOARD IN THE CITY

At 18 and 20 Lagrange Place. It is the aim of the proprietor to combine the comforts of a home with the independence enjoyed at a hotel, avoiding the annoyances complained of in private houses—poor bread, bad butter, &c. Persons of sedentary habits will here always find the varieties of bread which they require. Baths, with a constant supply of warm water on each floor, for the use of guests. Terms $3.50 and upwards per week. Transient board $1 per day. 42—tf

Interesting Miscellany.

CHINESE IDEAS RESPECTING SPIRITS.

Ideas respecting spirits occupy a prominent place among Chinese superstitions, and have an important practical bearing upon domestic and social life.

FAMILIAR SPIRITS.

Of all the superstitions of this kind, those respecting a class of spirits called Su-sien, have perhaps the greatest influence upon the minds of the people. Susien signifying a spirit in the body, designates a familiar spirit, by the assistance of which persons are supposed to be able to tell fortunes, and converse with the dead. They are supposed to be the spirits of those who are not permitted to reassume a body, on account of obligations incurred in a former state, from which they have not been absolved. They repay their debts of money or gratitude by serving their benefactors, who have preceded them in coming again into the world, in enabling them to acquire wealth by fortune-telling. Persons regarded as belonging to this class are visited by multitudes, particularly those who have recently lost relatives by death, and wish to converse with them through a "medium." The fortune-teller, after a conversation with the applicant, calls the spirit, whose approach and entrance into the "medium" is signalized by sundry contortions of the body, and a spasmodic jerk of the neck. The spirit is then directed either to gain the desired information respecting the future, or to find and bring reports from some deceased friend, whose name, age, place of burial, &c., are given. As is the case in other lands, the spirit deigns or refuses a response, according to circumstances. Some of these fortune-tellers, and the most noted of them, who have no indebted spirit to offer his services, are obliged to devise means to secure the assistance of a spirit. With this end in view they first obtained a little image made of the wood of the willow, for which they obtain a spirit in one of the following ways. Some go to a grave-yard, and after feasting the ghosts of the dead, make an arrangement with one to reside in the image. The image is then worshipped for several weeks continuously, and left out of doors during the night, to be wet with the dews of heaven, and drink in virtue from the moonbeams; after which it is regarded as an oracle, from which the spirit speaks infallably. Another method of obtaining a spirit, consists in writing on the little image the characters representing the horoscope of some clever living person whose spirit is desired, and then worshipping the image, and leaving it out doors until this person dies and his spirit enters the image, which it is said will surely take place in a very short time. In consequence of this superstition, those who are found possessed of these images may be condemned to death, being regarded as guilty of murder.

WRITTEN COMMUNICATIONS FROM SPIRITS.

Written communications from spirits are not unfrequently sought for in the following manner. Two persons support with their hands some object to which a pencil is attached in a vertical position, and extending to a table below, covered with sand. It is said that the movements of the pencil, involuntary as far as the persons holding it are concerned, but governed by the influences of spirits, describe certain characters which are easily deciphered, and which often bring to light remarkable disclosures and revelations. Many who regard themselves persons of superior intelligence, are firm believers in this mode of consulting the spirits.

There is still another kind of spirits called the wu-tung, principally noted for its propensity to steal, and to frighten people. It is said to have its favorites among dwellers in the flesh, as well as objects of dislike; and that it secretly transfers money and articles of value from the latter to the former. It is also supposed to produce spiritual rappings in and about houses, and to cause burning flames to be seen; thus frightening the unoffending inhabitants, so that they not unfrequently fly from their houses to find quiet and safety elsewhere.

THE STRANGER.

Deal gently with the stranger. Remember the severed cord of affection, still bleeding, and beware to wound by a thoughtless act, or a careless word. The Stranger! he, perchance, has lived in an atmosphere of love as warm as that we breathe. Alone and friendless now, he treasures the images of loved ones far away, and when gentle words and warm kisses are exchanged, we know not how his heart thrills and the hot tear-drops start. Speak gently. The impatient word our friends may utter does not wound, so mailed are you in the impenetrable armor of love. We know that it was an inadvertent word that both will forget in a moment after; or, if not, you can bear the censure of one, when so many love you; but keenly is an unkind remark felt by the lone and friendless one.

Like a clinging vine torn from its support, the stranger's heart begins to twine its tendrils around the first object which is presented to it. Is love so cheap a thing in this world, or have we already so much that we can lightly cast off the instinctive affections thus proffered? Oh, do not! To some souls an atmosphere of love is as necessary as the vital air to the physical system. A person of such a nature may clothe one in imagination with all the attributes of goodness, and make his heart's sacrifices at the shrine. Let us not ungratefully and cruelly destroy the illusion by unkindness.

Let the name of stranger be ever sacred, whether it is that of an honored guest at our fire-side, or the poor servant girl in our kitchen—the grey-haired or the young; and when we find ourselves far from friends, and the dear associates of home, and so lonely, may some kind, some angel-hearted beings, by sympathizing words and acts, cause our hearts to thrill with unspoken gratitude, and thus will we find again the "bread" long "cast upon the waters."—*Chicago Ledger*.

One of the Devil's Pet Words.

Quixotism, or utopianism: that is another of the devil's pet words. I believe the quiet admission which we are all of us so ready to make, that, because things have long been wrong, it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is "utopian," beware of that man. Cast the word out of your dictionary altogether. There is no need for it. Things are either possible or impossible—you can certainly determine which in any given state of human affairs. If the thing is impossible, you need not trouble yourself about it; if possible, try for it. It is very utopian to hope for the entire doing away with evil, but the utopianism is not our business. The *work* is.—*Ruskin.*

How often do men mistake the love of their opinions for the love of truth!

"SHE'S DEAD!"

Expressive words! To you they may seem as naught, attracting your attention only for a moment, and then your gaze is off. But to me, what a world of feeling lies pent up in those two simple words! How my soul is racked to sad upheavings of wild, mournful grief, as the vase of memory, containing O such precious recollections, so fondly garnered therein, is brought to view!

"Who's dead?" O thoughtless words! How could you so ruthlessly lift the cover from memory's silvery vase? O! how could you? My eyes, alas! fill with tears, and for a moment I am blinded. The pure waters from the soul subside, and I think of the past.

Ay, who? Can you not see her standing at my side, robed in spotless white? See you not that golden hair?—those expressive eyes of heavenly blue, beaming with such unutterable love? Saw you not that lovely form, as it bended, while an angel kiss was left upon my lips? Nay, you saw it not. You saw not her angel-form glide in at the half-open door—you saw not the smile of greeting she gave me. How could you? She was not to you what she was to me.

Nightly I see her. She comes to bid me mourn not for her as lost, and points to the evening hour of the clock of life, as the time when we shall be re-united. It is now the morning.

Nay, she is not dead. She liveth to love.—*Geary City Era.*

SHUN AFFECTATION.

There is nothing more beautiful in the young than simplicity of character. It is honest, frank, and attractive. How different is affectation! The simple-minded are always natural. They are at the same time, original. The affected are never natural. And as for originality, if they ever had it, they have crushed it out, and buried it from sight, utterly. Be yourself, then, young friend! To attempt to be anybody else is worse than folly. It is an impossibility to attain it. It is contemptible to try it! But suppose you *could* succeed in imitating the greatest man that ever figured in history, would that make you any the greater? By no means. You would always suffer in comparison with the imitated one, and be thought of only as the shadow of a substance, the echo of a real sound—the conterfeit of a pure coin! Dr. Johnson aptly compared the heartless imitator—for such is he who affects the character of another—to the Empress of Russia, when she did the freakish thing of erecting a palace of ice. It was splendid and conspicuous while it lasted. But the sun soon melted it, and caused its attractions to melt into common water, while the humble stone cottages of her subjects stood firm and unmarred! Let the fabric of your character, though never so humble, be at least real. Avoid affecting the character of another, however great. Build up your own. Be what God intends you to be—*yourself*, and not somebody else. Shun affectation.

SPEAKING OUT IN DREAMS.

A correspondent of the Richmond *Dispatch* tells the following in a letter from one of the Springs:

"An amusing incident occurred in the cars of the Virginia and Tennessee road, which must be preserved in print. It is too good to be lost. As the train entered the Big Tunnel, near this place, in accordance with the usual custom, a lamp was lighted. A servant girl, accompanying her mistress, had sunk into a profound slumber, but just as the lamp was lighted she awoke, and, half asleep, imagined herself in the infernal regions. Frantic with fright, she implored her Maker to have mercy on her, remarking, at the same time, 'the Devil has got me at last.'

"Her mistress, sitting on the seat in front of the terrified negro, was deeply mortified, and called upon her—

"'Mollie, don't make such a noise; it is I, be not afraid.'

"The poor African immediately exclaimed,

"'Oh, missus, dat you; jest what I 'spected; I always thought if I eber got to de bad place, I would see you dar!"

"These remarks were uttered with such vehemence that not a word was lost, and the whole car became convulsed with laughter."

PICKING UP CHIPS.

Once there lived a poor orphan girl in Madison with some persons, whose principal use for her was to pick up chips. Day after day this was her chief employment for a long time. At length she was sent to Sunday school by way of varying her occupation and perhaps to give her a start in education. After she had been there perhaps two or three Sundays, or long enough to hear that God made her, one of the school-teachers began to catechise her thus:—

Teacher—"Who made you?"

Little Girl—"God."

Teacher—"What did God make you for?"

Little Girl—"To pick up chips."

Of course she could not reasonably answer anything else, for she had never been put to any other use, and she would forever have remained of this opinion perhaps, if she had remained surrounded by the same circumstances. For this reason some nations will remain for ages in the servitude of a tyrant, because they may never have had an opportunity of knowing anything else, or having it, not being progressed high enough to understand anything else.—*Walhalla S. C. Banner.*

"He has not an Enemy in the World."

Hasn't? Well, we are sorry for him, for he has mighty little character who has no enemies. He is nobody, who has not pluck enough to get an enemy. Give us rather as our ideal of virtue and manliness, one who has many enemies—one who has candor and fearless love for the thing he sees to be right. The man of earnest purposes, strong will, and love of principle, for its own sake, must have enemies, and their number will be proportionate to his approach to perfection, or to the low state of his opponent; for both will place him at a distance from them in opposition. But this, so far from being ill, is to him good. The strong tree is more deeply rooted and fastened in the soil by the blast, than the summer breeze. A man never knows how much good there is in him until he has confronted the clamor and braved the opposition of the low and depraved.

A speaker enlarging upon the rascality of the Devil, got off the following: "I tell you that the Devil is an old liar; for when I was about getting religion, he told me that if I did get religion I could not go into gay company, and lie and cheat, or any such thing, but I have found him out to be a great liar."

The highest nobility is that which dares to do right under all circumstances. Godhimself is near such an one, and the angels gladly become his associates.

For the Spiritual Age.

MY OFFERING.

My Father, 'tis the last of Autumn's eves;
The wind is bearing by the yellow leaves;
The earth has given up her stores of grain,
In thanks for Summer's sun, and air, and rain,
All things rejoice and offerings bring to Thee,—
What shall *I* bring for all Thy love *to me?*

When last year's harvest moon gleamed in the sky,
A gift was mine—a bright gift from on high—
Bearing upon her angel-rounded face
The sweetest look of that immortal place.
Father, she sleeps!—wakes in eternity;
With breaking heart I bring *my lamb* to Thee! VINE.

CHARITY.

When you meet with one suspected
Of some secret deed of shame,
And for this by all rejected
As a thing of evil fame,
Guard thine every look and action,
Speak no word of heartless blame,
For the slanderer's vile detraction
Yet may soil thy goodly name.

When you meet with one pursuing
Ways the lost have entered in,
Working out his own undoing,
With his recklessness and sin,
Think if placed in his condition,
Would a kind word be in vain?
Or a look of cold suspicion
Win thee back to truth again?

There are spots that bear no flowers,
Not because the soil is bad,
But the summer's genial showers
Never make their blossoms glad;
Better have an act that's kindly
Treated sometimes with disdain,
Than by judging others blindly
Doom the innocent so pain.

COMFORT.

Cheer up! sweet friend, cheer up! I say,
Give not thy heart to gloom, to sorrow;
Though clouds enshroud thy path to-day,
The sun will shine again to-morrow.

Oh, look not with desponding sigh
Upon these little trifling troubles;
Cheer up! you'll see them by and by
Just as they are—but empty bubbles.

So come, cheer up! my friend, cheer up!
This is a world of love and beauty;
And you may quaff its sweetest cup,
If you but bravely do your duty.

Put gloom and sadness far away,
And smiling bid good-bye to sorrow,
The clouds that shroud thy path to-day,
Will let the sunlight in to-morrow.

THE TWO ANGELS.

There are two angels that attend unseen
Each one of us, and in great books record
Our good and evil deeds. He who writes down
The good ones, after every action closes
His volume, and ascends with it to God.
The other keeps his dreadful day-book open
Till sunset, that we may repent; which doing,
The record of the action fades away,
And leaves a line of white across the page.
Now if my act be good, as I believe it,
It cannot be recalled. It is already
Sealed up in heaven, as a good deed accomplished.
The rest is yours. LONGFELLOW.

What is mine, even to my life, is hers I love; but the secret of my friend is not mine.

O'er wayward children would'st thou hold firm rule,
And sun thee in the light of happy faces;
Love, hope and patience—these must be thy graces,
And in thine own heart let them first keep school.

It is better to have a clear conscience and be threatened, than to have a bad one and be flattered.

O sacred solitude! divine retreat!
Choice of the prudent! envy of the great!
By thy pure stream, or in thy waving shade,
We court fair wisdom, that celestial maid. YOUNG.

We cannot all of us be beautiful, but the pleasantness of a good-humored look is denied to none. We can all of us increase and strengthen the family affections and the delights of home.

"The drying of a single tear has more
Of honest fame than shedding seas of gore."

Let life be a life of faith. Do not go timorously about inquiring what others think, what others believe, and what others say. It seems the easiest—it is the most difficult thing in life to do this. *Believe in God.* God is near you. Throw yourself fearlessly on Him. Trembling mortal, there is an unknown might within your soul, which will wake when you command it.

PROSPECTUS.

THE SPIRITUAL AGE:

DEVTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

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

The *Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at $2 per annum, *invariably in advance.* One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

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

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

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5—tf S. T. MUNSON Agent, 5 Great Jones street, New York.

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HEALING by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted at No. 7 *Davis street*, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

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36 DR. R. W. LOUGEE.

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

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