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.

[CONCLUDED.]

INCIDENTAL QUERIES ANSWERED.

In the light of the foregoing truths, if such they be, we are able to see how far the existence and perpetuation of evils depend on man's will. If physical diseases, malformations, bad-births, etc., are to any extent the results of infringement of Nature's laws, which may be known and obeyed;—if the evils of the external world may be removed by the attainment of greater knowledge;—and if the want of this knowledge is in any degree owing to the existence of bad moral dispositions, such as pride, selfishness, undue self-confidence, sensuality, as is most manifestly the case;—then it is clear that the existence and perpetuation of a large share if not all prevailing evils are chargeable upon man's depraved moral dispositions.

Is man to be blamed? The feeling is instinctive that man is blameable for doing what he knows is wrong, and has power to avoid, however great may have been the stress of temptation or the urgency of selfish desire, under which he acted. A sense of shame and degradation is as unavoidably consequent in his own consciousness, and in that of others, as pain is consequent upon a burn—unless, indeed, callousness has been induced.

What then? Is he to be punished? Most surely! The feeling of desert of punishment for known wrong-doing is as instinctive and universal as is that of blame. And *punishment is inevitable!* Such is the very constitution of our being that no conscious violation of right can occur, without meeting its due and proper penalty. Every intelligent moralist concedes this.

Nay, more. It is also true, that God, or Nature, or by whatever term you please to indicate the Great System of Things in which we exist, punishes the *sins of ignorance*, as well as those of purpose. Poison as surely produces pain and death when taken by accident, as when deliberately swallowed by the suicide. The man who walks off a precipice un-knowingly in the dark, is quite as likely to be punished with a broken leg as he who does the same thing at noonday with open eyes. So all sins against physical, mental, social, individual or national welfare, whether committed knowingly or in ignorance, are sure to be followed by appropriate evil consequences, somewhere, somehow, or upon somebody. This indicates that Nature's punishments are intended to be *corrective*, not *vindictive*. If vindictive, they should fall upon the transgressor only. By involving others also, they direct attention to causes, and suggest their removal.

But BY WHOM shall man's moral derelictions be punished? This is a most important practical question, and leads to some specific suggestions under our last general inquiry, namely—

HOW BEST CAN WE PROMOTE THE REMOVAL OF EVILS?

It is held by some that if man's wrong-doings are from depravity of will, rather than from ignorance in the understanding,—if he *knows* better than he *does*,—then he *ought* to be punished *by his fellow-man*, and hence our penal system, with its penitentiaries, pillories, gallowses and guillotines is all right and to be vigorously sustained.

Here I demur. This last by no means follows. Here, it seems to me, lies the grand mistakes of governments and penal legislators. Criminals deserve punishment, indeed, *but they are sure to get enough of it without man's aid!* Hence his officiousness is quite superfluous. Nay, it is worse. By this officious interference, he is almost *sure to aggravate the evil*, and postpone the cure.

How is this? Simply for this reason—that the wrong-doer has the feeling, as instinctive as that of ill-desert, that his fellow-man, equally fallible if not equally guilty with himself,—*has no right to inflict the penalty.* He therefore rebels, becomes obstinate, defiant, vindictive, obdurate. In this state he is impervious to good influences—his interiors are closed up against all softening and elevating influxes. If, on the contrary, he is left to feel himself in the grasp of a Power greater, wiser and more just than himself,—a Power from whose grasp there is no possible escape,—he becomes subdued and softened; saving and hallowing influences can come to him from both visible and invisible angels,—the will becomes energized toward the right—evil is overcome by good.

If only they who are themselves without sin cast the stones of punishment, but very few will be thrown from the hands of men!

"Vengeance" or retribution "is *mine; I* will repay, saith the Lord," is the old Hebraistic form of a principle which all men would do well to regard, and never assume to themselves the prerogatives of the All-Just. Our systems of punishment have their origin in practical Atheism. They virtually dethrone God, and treat His government as a nullity.

Should, then, all criminals be allowed to go unrestrained? I shall be asked. Shall they be left to prey upon community without let or hindrance? By no means. They may be restrained, as you would restrain the dangerous mad-man—especially the plague-stricken maniac; for they are but madmen of perhaps lesser degrees of madness. The right of self-preservation gives the authority for such restraint. Confine them, if necessary, but let it be done with no vindictive feeling. It is this—vindictive feeling, and vindictive action springing from it—that does all the mischief. It begets its like in its object, and while he is under its power, redemption is impossible.

Let, then, our prisons be converted into *moral hospitals*, instead of miniature *hells*,—where the *animus*, the prevailing spirit, shall be *felt* to be benevolent rather than vindictive,—institutions whose officers shall be selected for their superior *moral* power, rather than for their *brute-force* or *brutality*,—where all possible sanitary and recuperative moral and spiritual influences shall be brought to bear to call out and strengthen the powers of the better nature,—where the first and main effort shall be to secure the veneration and love of the delinquent, rather than his fear and hatred,—where the term of incarceration shall be, not arbitrary, (so many years, months or days,) but until a *cure* is effected. Such institutions might be a most potent agency in the cure of that form of evil denominated crime. If the State cannot be induced to establish such institutions, let individuals do it, as far as in their power.

Let the gallows and the guillotine be utterly abolished. They form no part of a *curative* system. No sensible man can suppose that strangling a wretch to death, or chopping off his head, is calculated to transform him into an angel of beneficence; while, on the other hand, it sets him free from the possibility of human restraint, at the same time in all probability arousing in him the malignity of a fiend, which may find gratification in unimagined ways.

These observations indicate in brief the principle on which I would deal with evil-doers in general. So far as their wrong-doings are from simple ignorance, they may be easily corrected by merely instructing them in the right. But so far as they lie deeper—in a disposition which prefers present *self-gratification* to *right*, and which hence often refuses wisdom when proffered, and fails to act up to the knowledge already possessed—it is necessary to go deeper with our remedies. This evil disposition must be overcome by calling forth, strengthening and energizing that *better* nature of which every human being is more or less conscious. Call this process "regeneration," "change of heart," "new birth," or by whatever term you please; theorize as you will about its nature and methods; yet practically and by some means it must be brought about ere love of self will give place to love of right and of good. When accomplished, the man will find himself "a new creature" indeed.

THE USES OF EVILS.

One word here, parenthetically, as to the uses of evils, on which so much has been indiscriminately said—indiscriminately, because of a lack of proper distinction between kinds of evil totally diverse in nature.

That kind of evil which has been termed positive, which consists in knowingly yielding to the wrong, is clearly in itself of no possible use to the subject of it. It only lessens his moral strength, and increases his susceptibility to temptation. Thus it necessarily hinders his progress in good, and inevitably sets him backward in the path of advancement. Hence it is plain that evil of this nature is always and everywhere to be avoided—to be exterminated from ourselves as quickly as possible, by an unflinching and unwavering faithfulness to right according to our highest conceptions.

But evils of other classes, such as trials, hardships, pains, losses, sufferings of whatever nature, resulting from our own errors or those of others, are useful as *stimulants to exertion*, or excitants of the recuperative powers within ourselves. They act also as means of developing hereditary evils, whose presence might not else be suspected—as blisters, irritants, nauseous medicines, and water-cure processes bring to the surface internal humors, detrimental to health. Thus these external evils are promotive of advancement, and necessary to it, taking us as we are.

We read and dream of other worlds, regions of harmony and bliss, where pains, tears and want are unknown, where growth is but an easy ascent, without the heart-rending struggles and throes of anguish which attend every upward step of our earth-life. If such worlds exist, devoid of external evils, it will doubtless be found also that their inhabitants are devoid of *internal* evils. Where the latter are, I opine, the former will ever be found. And it is this, in the wise economy of things, which preserves a just equilibrium in the universe. It is this which renders it forever impossible to remove external evils except by extirpating the internal—by overcoming evil with good in individual souls.

LOVE, AN INDISPENSABLE REQUISITE.

The intelligent physician of the body, instead of angrily cudgeling his patient because he has, either knowingly or ignorantly, transgressed the laws of health, endeavors by all means in his power *to arouse the latent recuperative energies of the system*, that these may repel disease and re-establish health. Possibly, flagellations, and blisterings, and amputations of diseased parts, and cauteries, and emetics, and purgatives, and painful external eruptions, may constitute a necessary part of the process;—nevertheless, they are not inflicted with a vindictive, but with a most kindly purpose.

So the skillful physician of the spirit may find it necessary to use correspondingly severe methods—the moral scalpel, and cautery, and blister, and emetic, and purgative—but only as he does it from a *loving heart*, overflowing with pity and tenderness for the sinner, as well as with repugnance for the sin, will he act with healing, saving power.

As there are natural physicians of the body, so there are of the soul—those gifted with superior intuitive perceptions of the nature and extent of the malady, and of the requisites of cure; and who, from their mere presence and touch, can impart salutary and healing power. These are not *made* in our schools of medicine or of theology—they are *born*—God-sent and commissioned. They are the healers and saviors of men—Nature's priests, priestesses and confessors. They take not their office by assumption, but it is accorded to them by voluntary concession. Being first "lifted up" themselves, by overcoming evil *in* themselves, they "*draw* men unto them." Having experienced the cure in their own persons, they are able to aid and guide others to its attainment.

A body of men and women thus regenerated, if they be no more than the apostolic twelve, have it in their power to redeem the world. They will be *practical*, not theoretical Reformers. Such men and women will introduce no more malformed, unbalanced, evil-inclined, unwelcome children into society, to become criminals and monsters of vice; but they will give the world nobler specimens, or none. They will establish hospitals for the cure of such unfortunates as have been introduced. They will institute schools—in their own families if nowhere else—for the proper *education* of youth, by the unfolding and strengthening of all the faculties in their proper balance. They will incline to associate for the establishment of better neighborhoods, and in time of better social and governmental institutions, founded on beneficence instead of selfishness.

If this Convention has in it such a body of men and women, ready for the work,—ready to consecrate their possessions and themselves thereto,—to give up houses and lands, wives, husbands and children, if need be, so far as selfish enjoyment is concerned,—yea, and even their own lives also, if required,—then this occasion need not and will not end in mere talk. If such are not now to be found, then the groaning world must

"Wait a little longer"

for the day of its redemption.

Let us, then, no longer delude ourselves with the pleasing fancy that the sole cause of human ills is ignorance, or that their cure is to be found in mere knowledge. The world has had abundance of correct teaching and preaching already—it now wants *true living*. To produce this, no scheme founded in intellectual wisdom, however perfect in itself, has any adequate power. The only potency which can inspire and energize men and women to a true life, is LOVE—divine, pure, unselfish, all-conquering LOVE—which is Celestial Good. When the fountain of this water of Life is unsealed in the human soul, and allowed to irrigate and fructify the gardens of the understanding—when the animal in man becomes wholly subservient to the spiritual and celestial—then only does he possess true wisdom—"the wisdom of God unto salvation."

"The renovation of the race through love,—
The renovation of the world through love,—
The renovation of the state through love,—
Is the great purpose of the Father-soul!
For this all laws together move in one;
For this all heaven-born spirits act as one;
For this all streams of thought converge as one;
For this the Seraphim in glory wait,
As once to greet Messiah, manger-born."

TRIUMPH OVER EVIL.—We are rewarded for every triumph we make over temptation. I will suppose there are many who have struggled against the vanity of vain pleasures; many who have put down evil thoughts with a strong will; many who, after a long, and it may be, an uncertain conflict with the seductions of the world, at length have triumphed. I will put it to them whether, when they have combated and so prevailed against the evil, and their hearts have not softened and melted within them, whether they have not felt within their bosoms a seraphic influence? They have so felt; and so it will ever be. No sooner shall they have driven from them the tempting demon of pride, of vanity, of anger,—no sooner shall the devil have left them, than angels will come and minister unto them.—*Jerrold.*

There is a cowardice in the age which is not Christian. We shrink from the consequences of truth. We look round and cling dependently. We ask what men will think,—what others will say,—whether they will not stare in astonishment. Perhaps they will; but he who is calculating that will accomplish nothing in this life. The Father—the Father which is with us, and in us—what does He think? God's work cannot be done without a spirit of independence. A man has got some way in the Christian life when he has learned to say, "I dare to be alone."

THE PHILANTROPIC CONVENTION AT UTICA.

LAST DAY—EVENING SESSION.

The session, which was largely attended, opened by a chant from the "Harmonists."

Mr. A. J. DAVIS took the floor, but gave way for

Mr. G. W. BUNGAY, of the Utica *Tetotaller*, who said that the impression prevailed to a considerable extent that the Resolutions offered from the gallery originated from the reporter's table. In behalf of the reporters he desired to correct the impression. It was false.

Mr. BLOOM was also permitted to say a few words. He had made the cause of evil quite a study, and had sought an opportunity to speak; but he was one of the audience, unheralded by a great name. He hoped after the opening address he might be heard.

Mr. DAVIS then proceeded, proposing to occupy but little time. He referred to the allusions of the last speaker (Mr. Bloom) and said he was also one of the people—was not at all supernatural, but entirely human, and he was thankful it was so.

He then pointed out, briefly, the benefits that would result from the Convention. It brought together many of various sentiments who would return to their homes benefitted by having come in contact. It would do away with much prejudice; again, it was useful as a volcanic expression of the sentiments of minds in community, and as volcanoes in the natural world are great purifiers, so were these conventions. No bad result need be feared from the explosions naturally occurring; for those who sought only to do good, would triumph. Harmony did not necessarily require unanimity of sentiment; others were as honest as ourselves. The benefit of the comparison of views here enjoyed, would be great upon the community.

The question of evil is too intricate to be presented in one evening. Evil is not the result of the transgression of any law, nor the consequence of any suspension or interruption of any law of Deity. Laws are like the Divine Center itself, immutable and eternal. Again, sin is not an invention of any supernatural being, it is attributable to no natural causes. It cannot originate from the spirit of any man, for the innermost of all human beings is alike. Nor is the body the cause of evil, for it is an inanimate mass, with no power in itself; it is but the receptacle—a casket. According to his investigations, evil originates with the connection of body and spirit, in the intermediate essence that links the body to the soul. Here is the battle field for the passions.

All the disturbing influences arise in this intermediate essence. When this essence is in a state of discord, the man is evil. Evil is simply and only this condition of discord. Evil, therefore attaches to the present condition of man. It *adheres*, but does not *inhere* to man. Evil is not a substance, not a devil, not any *thing*, but a condition or state. This condition originally arose from the ignorance of parents centuries ago, and is called by theologians "original sin." Our ancestors were ignorant of the principle of begetting harmonic progeny. Mankind began their existence as children, ignorant—and thence progress to the condition of youth, grow to perfect manhood, and finally to the maturity of spiritual science. Evil arises not from transgression, but from defects of organization arising from the ignorance of our early ancestors. Ignorance, in the first place, begets persons without the moral organization to carry out what their judgment tells them is right. The world calls that depravity—original sin. But it will be seen that a man's character depends on his temperament, birth and antecedents.

From ignorance comes error, from error, evil, which approaches nearer to the individual, and from evil comes sin, which consists of personal acts. Why were we ignorant at first? We discover that the entire system of nature exemplifies a progressive law. All works onward and upward toward perfection. First productions are imperfect, angular. Man must begin at the foot of that endless Jacob's Ladder whose top reaches the floor of heaven. Man begins a baby, because designed to grow up to manhood. He could not be wise at first; it would be out of harmony with all the Univercœlum. The universe is in a progressive scale. We must have relations, must be children, and then by growth, put away childish things, as a race the same as individually, and subjugate all that is earthly to secure the triumph of the god-like spirit. The career is admirable; who can fail to adore his Mother, Nature, or obey any law of his Father, God?

Evil is incident to our development; the way to overcome it with good, is to apply our wisdom to give direction to whatever is best within us.

The source of evil is three-fold—1st, Organization; 2d, Situation; 3d, Education. The means of overcoming it are—1st, Education; 2d, Palliation; 3d, Reform. What we cannot present by Education, we must palliate by hospitals, asylums, etc., and what we can not palliate, we must seek to reform, by efforts in Church and State.

It is quite worth while to look over the expenditure in this country for the cure of evil. By the census of 1855, it appears that the pulpits of the State of New York alone cost annually four million six hundred thousand dollars. This expenditure is made in good faith; it comes from conscientious men and women; yet the evils in society are not overcome by it. There is a great expense incurred, and still a failure. We desire to inaugurate a more economical mode of reform, that shall also be more effectual.

The district called the Five Points in New York, was not reformed until Mr. Pease gave his attention to the physical well-being of its inhabitants—adopted a different mode from that of the churches. He only adopted the plan which was here believed to be effectual—improve men's spiritual condition by making their physical situation better first. A few men in New York met together, and resolved upon the introduction of the Croton water. Christians thanked God for that work and its consequent benefits. But reformers know it was done through the efforts of practical men.

The religious world has reached a period when there are but two great forces.

1st. That wonderful organization of skill, the Roman Catholic Church—which is more powerful than the Protestant, which only approximates to the other. The Catholic Church is despotic, though beautiful in some of its features. There is a partial recognition of women; while in the Protestant Church there is solely a masculine development less human than the Catholic.

2d, The exact antipode of the Catholic power is that of true *Individualism*. This has new propositions that are startling. It has new evangels, which the world will not receive as yet. It recognizes woman, and gives her a position side by side with her brother. This is a harmonial era—a revolutionary period. There would soon be efforts at concentration to secure greater success in overcoming evil with good.

Miss JOHNSON, of Boston, next addressed the Convention in behalf of a spirit.

Mr. STORER, of New Haven, said, as evil affected individuals, we were all interested in the question. He, as an individual, had always been contending with evils. It would have been pleasant to possess great physical power; but he was placed under physiological limits or restraints. So he would have gladly possessed greater mental power, but all he could now do was to improve upon that he had. Evils are corrective in their nature. He was willing to assume the responsibility of all his acts. He did not find God against him, nor the Devil, but many little devils, which he labored to overcome. And when there is nothing to overcome, what will existence be worth? Conflict is essential to happiness. He concluded by urging the obligation upon each individual to meet and overcome the evils in his path. Effort, not prayer, can accomplish it. Boldly meet, and strive to overcome, the evils of life, and in every day's work shall we find our good.

Mr. BLOOM here obtained the floor, and said: I want you to hear me with the ears of your understanding. Young men in the gallery, keep quiet. I invoke the oil of love to flow over this assemblage. There is an aristocracy of reformers, as well as anything else—if I had been a Davis or a Hallock, I would have been heard before. I am going to give you a leaf from the book of my life. At the age of sixteen, I entered into physiological reform. I wanted to be good, and I tried to purify my body by not eating much. I left that, however, and found that physiological reformers were as selfish as anybody else. Then I read the works of Swedenborg, and wept over the doctrines of heaven and hell, especially the hell. (Laughter.) I next attended a Presbyterian Sunday School, but the doctrines were not agreeable to my heart. Then I read A. J. Davis' works, and the Fowlers'. As I had means, my table was covered with books and pamphlets. But I found something wanting. I went into Wall street. (Applause.) I went in with a broker there; but I began to see the tricks of trade, and left in disgust. Then I became impressed with the idea that I must reform the world. I delivered two lectures on physical ignorance and fashionable dress, and, above all, fashionable religion. Next, I engaged to go to Europe with a minister, on a philanthropic expedition. (Laughter.) I was disappointed; I supposed a minister must be good. I was told by my uncle, who had retired from business wealthy, that I would be deceived. I was almost ruined—left in London without a cent in my pocket. Mr. Webb relieved me until I got a remittance from home. While there, I looked into the unfortunate condition of women. Upon examination, I found eighteen thousand prostitutes in London. I began to examine their condition. I found that in most cases their confidence had been betrayed, while some could not earn a living by sewing. From that day to this, I have been interested in women—I mean in their elevation. Upon my return to this country, I read the Bible six months (cheers), and went through all the various reforms. I corresponded with the New York *Tribune*.

Here Mr. Bloom read an extract from his correspondence. He was enthusiastically cheered, but was not allowed to go on after his time had expired.

Mr. TOOHEY offered a series of resolutions recommending the study of PHYSIOLOGY as revealing the laws of HEALTH—the one thing altogether needed, and the chiefest among thousands for the "Healing of the Nations;"—also recommending

the patronage of reform schools and spiritual papers; the culture of cheerfulness and mirth in social life; and vindicating the Drama so far as it inspires an admiration for the *True*, the Beautiful and the Good.

Mr. WARREN CHASE followed with preambles and resolutions which we here condense:

Whereas, History and observation fully prove that the religious organizations and societies under the general head of *Christian*, have uniformly grown cruel, tyrannical, arrogant, proud, selfish, exclusive, and often more ignorant and superstitious as they increased in numbers, wealth, influence and power; and

Whereas, These societies have not removed or abated the greater or the lesser causes of suffering, misery or crime in the community where they exist, nor among themselves, where such causes were tolerated by the civil institutions or public sentiment; therefore

Resolved, That we will steadily resist the power and increase of existing religious societies, and the formation of all new ones on a similar, or *any* basis, that excludes any part of the human family from all its benefits and advantages of membership, and that we will steadily and persistently use our influence to relieve the social and educational institutions of our country from the influence and control of these societies, and to establish in these institutions natural law, intellectual direction and scientific truths, instead of creeds and sectarian discipline.

Whereas, The testimony of hundreds of infidels and members of Christian societies now living in the Spirit-world, given to us by themselves from their present homes, shows that no advantage in that life is derived from membership in the religious societies in this—that such societies are entirely useless in saving individuals from suffering and ignorance in that life, as in this, and that each person in that life is dependent entirely on personal merits and individual harmony and development for happiness and society; therefore

Resolved, That as religious organizations have failed to save nations, societies, or members in this life or the next, and are sustained at a very great expense, we will steadily resist all efforts to build up such institutions among reformers for the future.

HENRY C. WRIGHT expressed the surprise he had felt since in Utica, at the opposition manifested to the principles of the Convention. We had met to overcome evil with good—a principle declared as sound by every pulpit in the city—and what do the papers say of us? The practical application of the principle is not the common plan of operation. He illustrated the common course of returning evil for evil, to the apparent interest of all.

He blamed no one for manifestations of dissatisfaction. We look from different stand-points; let each be true to himself; he should worship God as he understood him, let others do the same. No two individuals have precisely the same idea of Deity; if the various conceptions could be transferred to canvass, what a diversified picture it would give!

He belonged to no country, to no church; and he thanked God he did not. He was a man, and a true man he hoped to be. If we can not come together in love and kindness, and compare views, what are we good for?

Let each seek to embody his highest idea of truth and right, and the world will be the better for it. He who says he believes in Jesus, and recklessly repudiates his most important teachings, is not true to himself.

The evils of this world can never be overcome but by good. Jesus gave the true remedy eighteen hundred years ago. It is a law that will stand.

They say, said he, that I am an infidel, a blasphemer. They do—for what? Does any one accuse me of blaspheming against my brother?

I do not believe in being better one day than another. Do not believe in holy days or holy books, but in holy men and women, in holy children. Who would knock out his brains to save a hat purchased to protect his head? Who would kill and enslave men to save an institution designed for man's use? Let us reverence man, not institutions; let us respect ourselves. My destiny for time or eternity depends on the good opinion of Henry C. Wright! The good opinion of all the universe outside myself is nothing, compared with my own opinion. If I have my own approbation, God can not make me miserable; without it he could not make me happy. Do thyself no harm, is my motto; God will take care of himself. Man owes no duty to God but what he owes to his brother. True worship of God consists of right action.

Mr. Wright concluded his remarks by illustrating his idea of the principle of overcoming evil with good, by the story of "a kiss for a blow," most affectingly told. A kiss for a blow—it is the salvation of the world!

Mr. A. J. DAVIS said the deliberations of the Convention had resulted in the presentation of a variety of views respecting the *causes* of evil, without any definite plan having been proposed for its *cure*. Respecting the causes of evil, the following might be given as a brief synopsis:

First, We repudiate the Infant, or Ante-human theory of evil—that it was originally premeditated and sent among men by the Divine Mystery; and yet there is a truth in this proposition which no mind can reject.

Second, We repudiate the Childhood or Inter-human theory evil—that it is the hopeless fatality of the physical universe; and yet there is also truth in this doctrine which all men should accept.

Third, We repudiate the Youthful or Superhuman theory of evil—that man is individually capable of violating and trampling beneath his feet any or all of God's otherwise unapproachable and immutable laws; and yet, in this doctrine there is an approximation to reality, which we admit.

Fourth, We repudiate the Manhood or Spiritual theory of evil—that man's wilful or self-derived affections rule his thoughts and attract corresponding controlling influences from the Spirit land; and yet we do not close our eyes to the solid validity of its fundamental law.

Fifth, and finally, we publicly accept the Mature or Harmonial theory of evil, (which includes the several truths of its predecessors,) that man is designed for a career of endless progression, to which process all evils and sufferings are incidental, conditional, temporal and educational—working out, when not abused, "a far more exceeding and eternal weight of glory!"

Mr. DAVIS moved the following Resolution, which was adopted.

Resolved, That the thanks of this Convention be heartily tendered to the citizens of Utica, for the cordial reception and hospitable entertainment so freely extended.

The Convention then adjourned *sine die*.

NOTE.—Through the different sessions the members present ranged from four hundred to twelve hundred, most of them highly intelligent, and deeply interested men and women; among whom were persons from Wisconsin, Illinois, Michigan, Indiana, Ohio, Massachusetts, Vermont, New Hampshire, Connecticut, Pennsylvania, Virginia, Missouri and Louisiana. The feeling seemed prevalent at the close that the way had been opened for a still better meeting at the next anniversary of this effort to "overcome evil with good."

C. M. PLUMB,
G. B. STEBBINS,
R. T. HALLOCK, } *Secretaries.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, OCTOBER 23, 1858.

SPIRITUAL FANATICISM.

It must be a matter of regret to every true and temperate friend of the Spiritual Philosophy, that Spiritualism is no more exempt from fanatical adherents and advocates than other forms of religion. There is a species of monomania which scarcely fails to seize upon minds in which the religious element is prominent, but which are not thoroughly balanced in all their departments. There are many phases of this intellectual and religious malady; but our present purpose is to speak of but one, and that not the most rabid of all that are found to possess the minds of many who intend to be good and true and rational Spiritualists. We refer to the tendency of minds towards that species of idolatry which will accept no philosophy or logic from the spirit-world, however elevated in style, sublime in conception or profound in thought, which does not come under the sanction of some great name—some name which has received high honors in the courts of earth. With such, the trashy communications tipped, rapped or written out, through media who have no just pretensions to philosophy, logic, or superior intellectual endowments, are received with manifestations of delight, and treasured as jewels of wisdom, if they purport to come from a Swedenborg, a Bacon, a Franklin, a Washington, or any honored name of ancient date; whilst the most exalted philosophy, the soundest logic and the most profound wisdom, will pass unheeded by them if the communicating spirit give an unknown name, or refuse to give any name at all.

It is this proclivity, prevailing in various degrees, which causes the names which we have given above to be appended to so many thousands of communications, great numbers of which are received in different and distant localities, at the same time. It is this which gives us the names of the patriarchs, seers and prophets of thirty centuries ago, as authors of drivelling nonsense. It is this which gives us the signatures of the apostles and evangelists of eighteen centuries ago, to communications which would reflect no honor upon a school-boy of the present age.

It is not long since a lady of good breeding, high respectability and no inconsiderable share of smartness, called on us and gave us a long narrative of the *tete a tetes* which she had held with Jesus Christ, in the course of which narration she informed us that, at the commencement of her mediumship, she resolved never to receive any communications from the spirit-world, unless they came from one of the persons of the trinity. Hence it was that Jesus consented to be her tutelary spirit.

Still more recently, we had a trance-speaker, in our hall, in Buffalo, through whom the same member of the trinity purported to speak, and declared that his medium was superior, in spiritual development and elevation, to all other mediums in the world, and gave notice that God would come, in the afternoon, and work the greatest miracle through him that ever had been witnessed on earth.

We have a trance-speaker in our mind, through whom lectures are delivered of a highly philosophical order; and he verily believes that the most of them are spoken through him by Socrates and Plato, personally. And we hear of a young lady who is a writing medium, but who is used exclusively by that prophet who was fed by ravens, and whose miraculous power kept up a constant supply in the widow's meal barrel and oil jug. Nor will he, the said prophet, allow any other spirit to use her hand at all.

Now, it is not to be denied, that spirits of the highest order, the scene of whose primary state of existence was earth, can transmit their influence to the present inhabitants of earth, through the intervening planes of angelic existence; but we do question whether they do or can enter directly into the spheres of mortal media, and speak, write or otherwise operate through them, personally. To do so, even if it were practicable, would be a violation of natural law. There is no more reason why Jesus should not do these things than there is why Elijah should not; but the idea that either of them, or any other spirits of distant antiquity, should manifest or operate through media, personally, is fanatical. If it be true that "order is Heaven's first law," spirits of such development and elevation as Socrates, Plato, Elijah and Jesus, cannot directly approach mundane media, if they would, and would not if they could.

It must be evident to every one who has made the spiritual philosophy his study, that spirits of every grade of elevation have their appropriate spheres of action, and have neither occasion nor disposition to descend to those planes through which they have passed, to take upon themselves the personal duties which belong exclusively to those who have reached, but not transcended them. A part of the duty of spirits on every plane of elevation, is to transmit to those below them the messages and influences of those above them. Hence it would be folly, if not madness, for such a spirit as Elijah to lay by the dignity of his exalted condition, and plunge down through all the grades of angelic intelligences, to write pretty sentiments and false philosophy with the hand of a mortal medium. So with Socrates, Plato, Xenophon and Jesus. So with other thousands of later but still distant ages; and so with the vast number of Swedenborgs, Franklins, Washingtons and others, of more modern date, but of elevated conditions, who, doubtless, do communicate personally, through media of the purest natures and the highest development, but who are represented to communicate through hundreds, where they *do* communicate through one; so that, after all, the worshipper of names, though he gets any name he chooses to insist upon, may have more evidence of identity than those have who do not ask for names.

S. A.

A. E. NEWTON designs to return from Cleveland, O., to New England by way of Philadelphia and New York city. Friends in prominent places on or near this route, who think the common cause may be advantaged by his services as a lecturer, may address him at Philadelphia, care of Barry & Henck, 836 Race street, till the end of October.

A CHRISTIAN AMONG THE PHARISEES.

MADAM LOLA MONTEZ, Countess of Landsfeld—a lady far more widely than truly known—having kindly offered to read her interesting and instructive lecture on Rome, at Hope Chapel, for the purpose of aiding the Rev. Ralph Hoyt to rebuild his church edifice, has been treated in a most unbecoming manner by some of the stupid functionaries in that particular branch of the church which has the honor of being identified with the poet pastor. Madam does not bow down to the authority of the Bishop, and her godliness does not bear the stamp of the church, consisting chiefly in charitable deeds rather than in long prayers and broad phylactories. In this respect she is like Jesus, while the Bishop is not. The saintly pretenders are sharply but very properly rebuked in a letter from which we extract the following:

"I wish to state that when I volunteered for this purpose I had never seen the rector, the Rev. Ralph Hoyt, but I had heard it stated that his practice is to distribute from his church food and clothing to the poor during the cold months of Winter. The idea of a clergyman, in the selfish times we live in, giving good food and clothes to the freezing and starving, instead of feasting them on "tracts," struck me as being most unheard-of conduct in a minister, and I felt a strong desire to give my mite and help to rebuild a church which is to be used for such a very novel, but true Christian purpose. Nor did I for a moment imagine that there was to be found even in the benighted regions of clerical bigotry and intolerance, one so stupid and so shameless as to find fault with a truly philanthropic clergyman for his willingness to receive a donation from me to feed and instruct the poor. I did remember that it was the doctors of theology and the pious folks who crucified the Master, and my wide experience has taught me that it is not to that class of people that we may generally look for good and charitable deeds; but I was not prepared to expect such an insulting interference of Bishops and Clergy, in what is only a humble offer of mine to help the poor. But I am contented to leave with thinking minds to say who is the better Christian, myself or the cold, heartless Pharisee who would crush me or any one else for doing good. As I have seen it stated in some of the papers, that under these circumstances I might refuse to lecture for that object, I deem it proper to say, over my own name, that I shall lecture, as advertised, at Hope Chapel, on Wednesday evening, and all the proceeds will be handed over to the benevolent object before named. And, to my lecture on Rome, I shall add a postscript in relation to anti-Christian and anti-American bigotry and intolerance, which may, also, as it appears, be used to rob the poor and divest man of his natural rights. With pity for the poor, and many prayers for the 'sinners of Zion,' I am your obedient servant, LOLA MONTEZ."

Some time since Madam Lola Montez, who had been engaged in a private examination of the subject, became convinced that the fundamental claims of Spiritualism were founded in truth, whereupon her well-known courage was at once displayed in its higher moral aspects. It appears that about that time she abandoned her profession, leaving the stage for the lecture-room. Since then her naturally generous disposition—rendered more active by new and more enlightened views of her relations and duties—has prompted her to seek opportunities to relieve the poor, who are naked and starving under the cold shadows of our three hundred Christian (?) temples!

Previous to her conversion, we have no doubt that Madam Lola was quite as good a Christian as the majority of prelates for fifteen centuries have been, while her recent sincere and persevering efforts to be good, and to do good, present a most worthy example to Bishops, the inferior clergy and all the "*professors*" of religion, which they should carefully consider and humbly imitate—as far as they have the capacity—remembering the significant words of the Master, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will of my Father which is in Heaven.*"

Had Madam, after the usual spasmodic experience, united with some fashionable church and pursued—in other respects—precisely the course she has taken, we should doubtless have been told that "a sinner was hopefully converted," and her case would have been cited at the daily prayer-meeting and the weekly conference, as an illustration of the all-conquering grace of God, on the human heart; while her "charity"—without which even the clergy are "sounding brass" and the church a "tinkling cymbal"—would have been graciously permitted to "cover a multitude of sins."

We rejoice to know that Madam has not been diverted from her noble purpose by the poor bigots who blindly spurned her charity. She has thus made it apparent to all observers that the noblest impulses of her nature are superior—in their influence on her life—to feelings of personal resentment, while her own generous deeds contain the most withering rebuke of that unblushing hypocrisy which memorializes and compliments the Lord every morning while it neglects his appropriate work through the day, and at evening attempts to close and bar the kingdom of Heaven against those whose efforts to do the Father's will entitle them to enter in.

Since writing the above, Madam Lola has delivered her discourse on Rome, as proposed, for the benefit of the Church of the Good Shepherd. At the close of the lecture, which was received with decided marks of favor by a large and appreciative audience, she took occasion to chastise the gentlemen of the surplice in a severe but graceful and appropriate manner. We subjoin a phonographic report, hoping that those who require this Christian reproof and instruction may be able to "inwardly digest" the same, and to improve such "means of grace"

"While yet the lamp holds out to burn."

LADIES AND GENTLEMEN:—The advertisements have informed you that the proceeds of this lecture are to be given to the Rev. Ralph Hoyt, to aid him in building his free church for the poor. The papers have also apprised you that some of the clergy have cast reflections upon the worthy rector for his willingness to receive the sum which your patronage of this lecture gives. This is certainly a piece of bigotry, intolerance and cruelty to the poor, and of meddlesome impertinence, which I certainly before have never witnessed—ay, even in the most illiberal Catholic countries of the world. [Loud applause.] Who are these men who would bar you and me from doing a good action? They would rather lock the doors of comfort and instruction on the poor and the forsaken, than that they should be blessed by a hand which would not be moved by their dictation. [Applause.] How many churches, I should like to know, would be built, and how many poor would be comforted, and clothed, and fed, by the money which they would give? [Applause.]

A VOICE—Not one in a thousand! [Renewed applause.]

It is then reserved for me, humble as I am, to read these blind bigots a lesson, [loud applause,] and to tell them that they are not Christians, but Pharisees! [Applause.] They belong, I think, to the same class of hypocrites who condemned the Savior because he ate and drank with publicans and sinners. [Applause and laughter.] And they appear to be just as full of the headstrong devil of intolerance as they were in the old times. [Applause.] They are certainly very imprudent and very bold devils when they enter into the breasts of professing Christians in such a free and enlightened land as America. Such bigoted intolerance would be bad enough, I think you will go with me in saying, in Timbuctoo or the Fejee Islands; but in America it is like a foul, dirty spot upon the bright sunshine. [Applause.] I am going to Europe for some time, in a few days, and when I come back, which I certainly will do—[loud applause]—it may be I will give a course of lectures to raise a fund to send missionaries to Christianize these clerical Pharisees—[great applause and laughter]—these Pharisees, ladies and gentlemen, who had rather that the poor and the destitute should not have the Gospel preached, or even kind words said to them, than that the means should be furnished by the patronage of your very humble servant. [Applause.] I entreat, therefore, and I beg of you all, the prayers of this congregation for all such benighted and miserable sinners! [Tumultuous and prolonged applause.]

S. B. B.

A GOOD STORY.

HOW THE PROFESSORS HAD A COMPLIMENT.

A correspondent of the New Orleans *Picayune* tells a capital story at the expense of certain Harvard Professors. Our readers are quite prepared to see "where the laugh comes in," and so we'll serve it up in short.

It seems that a party of *savans*, Felton and Agassiz among the number, lately made an excursion to the White Mountains. A special conveyance took them from Conway to the Notch. Felton sat on the seat with the driver, and the rest were packed in promiscuously. Frequent stoppages were insisted on, that the wise ones might enjoy every rock, tree and flower that afforded scope for scientific discussion; and what with the delay and lengthy disquisitions, and geologic lingo, all to him so incomprehensible, the honest driver waxed more and more impatient with the wasting day. At last he turned to his companion on the box for an explanation of their mysterious movements.

"What on arth's the matter with them men, squire?" somewhat petulantly demanded the bothered Jehu. "What are they about, stopping the team and a jumping out every time they come across a loose stone or a big dandelion, or a thistle in the road? Who air they, anyhow, squire?" he exclaimed in an agony of mingled curiosity and impatience.

"Oh!" quietly remarked our absorbed Grecian, "they are naturalists."

A few days after this, the same team was engaged for this identical trip by a party of Bostonians. None of them were particularly scientific in their tastes or habits, and they did not in any great degree share in the fondness for geological or botanical research which characterizes the eminent gentlemen who had gone before them, and whom, being acquaintances and friends, they were expecting soon to meet among the mountains. As they rattled along the turnpike through the Notch, one of them said to the driver, who was delightedly ruminating on the contrast between his present orderly company and the troublesome party he had been so perplexed with a day or two before,

"Good deal of travel along here this summer, eh, driver?"

"Wal, considerable this week or so," was the reply.

"I suppose you have about as much as you can do, now-a-days, carrying people to the mountains—don't you?" continued the tourist.

"Pretty nigh," replied our Jehu of the wagon. "I had a queer party along the other day—the last before you. I never see such a set of fellows!"

"What were they like?"

"Like? Like loonaticks, more'n anything else I know on! Why, I thought I should never git up to Crawford's. Every once in a while they'd stop the team, and jump out, and pick up a stone or pull up a weed, then one of 'em would preach a long sermon, and when he'd done, all the rest would chatter over it; and it was e'en a' most as much as I could do to git 'em into the wagon agin'; and as it was, it was daylight-down before we got ter Crawford's.

"But who were these people?" inquired the whole company of listeners in a breath. Did'nt you find out?"

"Wal, not exackly. I axed their *keeper* who they were. and he told me they were *naturals!*"

Some laughing about this time, as you may reasonably suppose; but how was the merriment increased when the tale was told to the actual heroes of it, that night, at Crawford's!"

A CONSISTENT CRITIC.—The *Christian Freeman*, criticizing a work recently put forth by a prominent advocate of the Spiritual Philosophy, says:

"The amorous character of his reveries shows us from what low passions and propensities his visions take rise. Reader seek not unto them who have 'familiar spirits.' Hearken to the word of the Lord, and be wise."

The Solomon-like character of the closing admonition would lead one to suppose that the *Freeman* had just risen from pious contemplation of the life and sayings of that wisest of men. A reverent admirer of the chaste life of David, or a worshipful reader of the modest "Song of Solomon," should not expect modern productions to come up to the same delicate standard. Let him be more lenient in his criticisms.

ANOTHER CLERICAL FREE-LOVER.—The Rutland (Vt.) *Herald* thus describes an individual who has been performing his sacerdotal functions in that town:

"We know that man—Darwin Mott. He came to St. Albans with a long face, a silver-headed cane, and Rev. prefixed to his name. He preached one faith a few months, and suddenly changed it. He preached and went a hunting the same day. He preached on temperance (and the people were astonished at his stolen lectures and feigned modesty,) and got drunk. He lectured to young ladies and played the admirer. He kept a bad school—edited a reckless paper—stole money, and charged the theft upon the servant girl—got the office of Deputy Inspector—got drunk upon smuggled liquor—took one shirt, another man's wife, and a bundle of manuscript sermons, and ran away from his own wife, his paper, and a crowd of creditors."

SPIRITUALIST PAPER AT THE SOUTH.—The first number of the *Christian Spiritualist* published at Macon, Ga., has made its appearance. It is a paper of medium size judiciously filled. The editor evinces two qualities essential in his position—courage and good sense; the first is shown in boldly braving the current of popular opinion, and of the latter we get an assurance, not only from his able original articles, but in the selections—some six or eight columns being transferred from the AGE. We thank him for the compliment involved, and hope his patrons will always find his table as acceptable as he evidently finds ours, to which he is always welcome.

HOW TO SMOTHER TRUTH.—The following from the *Observer* is so well cut it must fit somewhere. Will the opponents of Spiritualism try it on?

"Calling names is one of the most convenient methods for putting down obnoxious truth. Often, when a thing cannot easily be refuted, it may be so branded as to answer the same purpose. A plausible epithet, whose meaning and application many are too indolent to examine, will carry in their minds the weight of a judicial decision. A well-turned phrase outstrips the slower processes of logic, and accomplishes in the impudence of stratagem, like Ethan Allen's at Ticonderoga, what no force of reasoning alone could ever achieve.

S. B. BRITTAN left New York on Saturday last for Cortland, where he delivers a course of lectures; after which he will proceed to LeRoy, at which place he commences a public oral discussion with Rev. C. Cravens, on Tuesday evening, 26th inst.

Correspondence.

Notes by the Wayside.

NEW BEDFORD, Oct. 8th, 1858.

GENTLEMEN OF THE AGE:—My last letter to you was penned in the vicinity and under the very uncongenial influence of the icebergs and fogs of Newfoundland, and for aught I know, may have partaken somewhat of their frigid nature. This however will hail from the more agreeable locality of New Bedford, which by the way is a very delightful place, finely situated on a commanding eminence over-looking a beautiful bay whose quiet waters are ever adorned with many noble ships resting from their long voyages on a rough and tempestuous sea in pursuit of the finny monsters of the deep.

It is ever a gladsome sight here for the inhabitants to witness a fleet of inward bound whalemen laden with the valuable products of the sea, which has brought great wealth to, and been the building and support of, this place, now one of the most wealthy cities of its size in the Union. New Bedford is well planned, the streets are finely laid out, being very clean, wide and straight, and well shaded by tall majestic trees which bow gracefully and fan the brow of the passer, who cannot but appreciate their grateful influence. There are many beautiful houses here, the residences of merchants whose fortunes have become princely through their traffic in oil and bone; and that which has been the *light* and life of the place, now promises to be its death and darkness.

The great wealth and capital of New Bedford has been employed almost entirely in one channel—the whale fishery, which is far less profitable at present than for many years. The consequence is that those who have sufficient money to live on the interest, do not furnish employment for the many idle but willing hands. This course if pursued for any considerable length of time, is sure to produce stagnation and consequently decay. Thus too much wealth breeds poverty, and is worse than too little.

There are but few public edifices worthy of note. The Custom House and City Hall are very substantial granite structures. The Public Library is a very beautiful building and much like our own in its outward appearance, and is a credit to the city.

There are many converts to Spiritualism in New Bedford, and so far as I can judge by any outward manifestation, they appear not only to be very respectable but also a highly intelligent class of people, and seemed to be perfectly harmless so far as insanity was concerned.

On Sunday morning and afternoon, Mrs. Huntley occupied the desk at Sears Hall, and spoke very acceptably in the trance state to large and attentive audiences numbering full twelve hundred people in all, many being compelled to go away for want of seats or even standing room.

Mrs. Hayden, the test medium, has been here for the past ten days, and has given the greatest satisfaction by the numerous test communications which were received in her presence. Up to the last hour of her stay the interest continued to increase and many persons were exceedingly anxious for her to remain or to return immediately. There were many little incidents that occurred at her sittings, of an interesting character, which I doubt not would have interested your readers, but most of them being of a private and confidential nature, I do not feel at liberty to give them to the public.

I saw many a strong man who joined her circles with a sneer on his lip and a cutting word on his tongue, melt into a flood of tears when some deeply loved and long lost angel spirit whispered to him of bygone days—of the silken memories which not only connected him with the past and the present, but also with the outer and the inner world.

I have watched the poor, fond mother, who in the night of her darkness had laid the form of her little one away in its dusty bed beneath the green sod, laugh with joy as its long hushed prattle again filled her soul with music and touched the tenderest chords of her being—a mother's love for her child.

An elderly quaker gentleman of stern mien visited Mrs. Hayden during her stay, at the solicitation of a friend of his. Sitting down to the table he waited silently for any manifestations which the spirits might make, evidently by his manner doubting their ability to respond. In a few moments a female spirit, a former wife, wrote a beautiful communication to him commencing with—

"Dear Stephen:—"I am with thee," and closing it by subscribing it thus: "From thy Hannah in Heaven."

I need not add that his stern face softened and his warm soul spake louder than words.

A SPIRIT HARP.

During my stay I had the pleasure of making the acquaintance of many warm friends of the cause, and none more so than Mr. Ruth, the musician, and Mr. E. E. Shepardson, the well known Melodeon manufacturer. Mr. Shepardson is a medium of considerable power. He exhibited to me a spirit, or table harp constructed by him from spirit direction. The harp has no keys, nor can it be played upon except by some invisible agency. It has already, I am informed, been played upon on numerous occasions, and very frequently portions of tunes are executed on the chords.

The revival machinery is in full operation here, and the mournful church bells call sinners to prayer-meetings and repentance, *morning noon* and *night*. From their frequency, one would be led to believe that the people in the oil city are exceedingly wicked; but as I had no particular or striking evidence of it, I shall take the more charitable conclusion that the people are not half so bad as they represent themselves, and I would advise them to abstain from self-slander and abusing themselves before a class of persons whose bump of generosity is so largely developed that they cannot help giving large measure when retailing the follies of others. Depend upon it, my Christian friends, God will never thank you for self depreciation.

Very truly yours, W. R. H.

Young Eyes and What They See.

SOMERVILLE, Sept. 27th, 1858.

MR. EDITORS:—In your paper of Sept. 25th, I noticed a paragraph containing an explanation of the cause of darkness, as given by a *three* year old child, which pleased me much, and reminded me also, of the remark and observations of a small specimen of humanity in our family in the shape of my little grand-daughter, who was *two* years old, the 18th of this month. She has long been an ardent admirer of the "noom," (moon) greeting her presence each night with all the enthusiastic demonstrations of joy she is mistress of. One evening, a few weeks since, after the usual manifestations of delight, she stood silently watching the moon a short time, then, turning to me, she said, "*Eyes, eyes!* noom eyes! noom—tee!" earnestly directing my attention to the beautiful full moon. (Who will say after this that there is no man in the moon?)

She welcomes the evening star ("tar") and others with delight, but her joy seems to be measured by the size of the planet. She has gazed with wonder and delight upon the soaring balloon, and has been greatly amused at the erratic movements of the fidget y kite, vainly trying to escape from its string. Some few weeks since, (before she was two years old) after taking her usual astronomical observations in silence and alone, she came running to her mother, saying, "Come, come!" taking her mother's hand and leading her to the window, and pointing toward the *Comet*, which was then but just visible to the naked eye; "*Kite! tee, kite!*" She had made the discovery herself, for her attention had never been drawn to it by us. She called it "*kite*" for several days, improving it a little by adding "*tar*," making it star-kite. Her father told her one evening that it was a comet. "*Wi!*" said she, in a tone of surprise and an incredible smile. After a little while, believing her father must be right, she called it *kaumme*, and dropped the name of kite. About a week after her discovery, she came to me in a great hurry, saying, "Amma, come! come! Kaumme!" and she led me to the window, pointing upward, with one of her crowing, hilarous laughs—"Tee, high caumme!" I did look, and for the first time in my life, saw distinctly the tail of a comet. Nightly the comet shares her particular attention.

Last night (26th) it was unusually luminous. After gazing, &c., till she was tired, she went into her crib for her night's rest, and had lain still so long, I thought she was nearly or quite asleep; so I drew her father's attention again to the comet, at the same time remarking it had somewhat the appearance of a volcano. An emphatic "no!" came immediately from the lips of the apparent sleeper, just as if she knew all about it.

I have given you a lengthy if not an interesting account of our infant astronomer. If you know, or hear of a younger one, please inform us through the paper or otherwise, and you will gratify an egotistical grandmother, who will then acknowledge herself and hers beat.

R. C.

Boston and Vicinity.

[ABSTRACT REPORT BY DR. CHILD.]

Miss Emma Hardinge at Boston Music Hall.

FRIDAY EVENING, Oct. 15.

At the request of Dr. Gardner, a committee of three was appointed by the audience, who selected for the subject of the lecture one of the following questions: "What practical effort can be made that will directly benefit mankind?" "The human soul—its origin and destination?"

Miss Hardinge chose both for subjects of discourse and proceeded:

What is the destiny of the human soul, but to outwork through practice the purpose of its creation? What is the origin and destiny of the soul of man? Surely action is involved. "My father worketh hitherto and I work." He who uttered these words understood the laws and operations of nature. The works of nature are the works of the Father. It is for us by practical efforts to examine and understand the laws and operations of nature as Christ did.

All matter is governed by two simple principles, viz: attraction and repulsion. To understand these principles thought is necessary. Means are given for arriving at a knowledge of the laws of matter, the truths of physics. Light acts upon mind and knowledge is the result. We gather the truths of physics from the various gradations of all life developed in the past. The principle of life exists in all matter, latent or active. The student's attention is first called to matter inert, then to the vegetable kingdom—matter with life manifest in a low condition, then to the animal kingdom, a higher condition of life, and last to man, endowed with mind, enlightened with intelligence, crowned with a spiritual existence.

We find in the atom powers that conquer inertia; these powers are attraction and repulsion; here is the first evidence of life; and it exists in all matter. The term inertia is but relative; there is no rest for a for a single atom of matter.

In the vegetable we come to manifested life, yet not in that higher degree where sensation exists, which nature elaborates and produces in the animal. In animal life we find sensation and locomotion, which is not found in the vegetable; and here begins at first a low development of mentality. We find the wild and shaggy animals with attributes that fit them for the period, climate and condition of their existence. Every animal with a constitution, mentality and locomotion adapted to its condition. The shape of every form of animal life is the elaborate offspring of fixed laws of nature; the noble instinct of the dog is simply the outworking of laws that are adapted to atoms of matter obeying nature's laws; it can be no less for it is the result of a natural combination of particles of matter; thus the sagacious, friendly dog, in obedience to laws must act his nature.

Whatever be the group of phenomena that make up the structure of man, we find him in the possession of mind. We find the judgment here unfolded. In man is a higher development—man has power to choose, and wherever there is choice there comes responsibilty; responsibility is the inevitable consequence of choice, and choice is the exercise of the judgment, not instinct.

In the baby, from the time it first opens its hand to grasp the object of its love, choice is made manifest. Love in this is faintly developed, which in time grows beyond responsibility. Every action of the baby is for the gratification of pleasure, and pleasure or pain is the result. The child is governed in fear or in love, hence comes the impress of moral teachings. The child is ever actuated by choice, and consequently responsibility results from every act. In all the various after duties of life; in learning, religion, politics and business, comes choice followed by responsibility. Man heaps up riches, but not without responsibility; he gains honors and good repute from choice, and responsibility follows. He acquires knowledge and invents useful improvements, and holds himself responsible to the world for the good they do. All this comes from choice, and choice from the faculty of reason which is manifested in a series of judgments. Thus we have some of the first evidences of the capacities of the mind of man; of the powers of attraction and repulsion which conquer inertia.

The soul proceeds from unseen intelligence, from God the giver; it is sustained, moved and governed by simple but mighty laws, laws that are unseen, all of which are the outworkings of principles that exist in matter; all ultimating in man, mind and intelligence, the result of which are now moving the physical world, reaching from one end of the earth to the other. Man stands one foot on the grave of past ways, the other on the untrodden future. He gazes upon all forms of existencs, he sees the worm warm with life; he reasons from nature, reflects, reveres the past, learns therefrom the ascending developments of life, concludes that the future, from a comparison with the past, has elements of new and still higher life—then the quick fires of inspiration sieze his soul and he reaches out with powers of thought and grasps the spiritual, to which all beneath is tending. He sees physical death approach and says, thy will be done. Is this the end of life? We answer no. Immortality is the destiny of the soul of man! The soul has its origin in God, it is its mission to return to God.

Intelligence is the source; it radiates in all forms of matter, from the inert stone up to active, intelligent man. From God we came, to God we must progress. Such is the origin and such the destiny of the human soul.

What mode of action will bear most strongly upon the progress of the soul and its destiny? Every action is productive of a result. Our thought is substance and is clothed in a spiritual fluid that is nearly allied to substance. Touch is a substance which is of a nature like the character that produces it; it leaves behind a mark by which a sensitive medium is enabled to detail the mind and character that produced the mark; this proves that touch is substance. Your character has an influence upon the world around you. You do not walk the street without leaving traces of your character in your footsteps and in the air you breathe, which affects others, which influences the world.

Thoughts of individuals aggregate themselves in public opinion. The opinion of the public is a fair, average representation of the opinion of individuals; this a standard for action.

Love is the model for all ages. Around this standard shall humanity meet as brothers. The poorest, meanest, most abject and despised, wretched being has loved something and has a memory too of some fond and loving eye that has watched over him, and a heart beating warm with a mother's love, and when his soul is again touched with love—something like the ring of sweet Sabbath bells vibrates within his soul, telling there is a church there. There are chords of love in every soul from which the harmonious symphonies of life shall be sent forth. Love runs through all animal life, all vegetable life, and all mineral; it runs through all creation.

The knowledge and arts of the nineteenth century are but the tradition of the past, flown from one to another and blended to make the whole; all the knowledge of to-day is but the long memory of the past; each successive effort has elaborated something better than that which preceded it. You daily remember the intellectual stars of the past; now, so many constellations of intellectual stars cluster in our sphere of intellect that we almost forget to recognize individual minds; individual gems of intellect spring up in masses. Mind is perpetually increasing, perpetually growing; the wisdom of to-day becomes the folly of to-morrow. Light is but the manifestation of power, and so great is light to-day that man is restrained by his physical structure. Our daily bread is supplied to us in public opinion. Public opinion appreciates a noble sentiment. Present to the worst man something better than he possesses, and he will turn and worship. The human soul loves the better; all nature teaches that pain is the inevitable result of wrong; the savage who strikes down his enemy does so because public opinion favors the act,—but his nature contradicts and teaches it is wrong. There lives in every human soul the standard of right, and and the efforts that a man can make are narrowed down to his own sphere. Each and every one can do something, can give something to relieve humanity. Every effort in goodness purifies the atmosphere that surrounds you. You are called to action; many are on beds of pain, on which the sun never falls; the thread of life is spun out in misery. There is a demand on each to relieve pain. It is the God-like life of love that shall move every one to contribute something for suffering; each one may bring fresh gems to mitigate pain. Do something for suffering each one of you, and the mighty hierarchy of heaven, stars and suns, angels and seraphs look down with joy upon the holy effort, upon every act that lessens human misery. Oh, God and angels help us to make the world better, to raise it from pain and suffering. Turn not aside from the daily avocations of life to do the duties of life. In kindly speech, in kindly deeds, do something every day better than yesterday. Each has an immortal destiny stamped upon him. Some have cast off their physical garments and are looking down to measure the distance to others and help them up. They have worked hitherto; the Son and the Father have worked, let us remember the example and work also.

Social Levees.

The Ladies' Harmonial Band of Spiritualists propose to give a series of six social assemblies, in Union Hall, corner of Washington and Essex streets, commencing on Thursday evening, Oct. 28, and continuing every two weeks, until the course is completed. The object of this association of ladies is the relief of the poor, and the purpose they have in view in the proposed levees, is to raise funds to aid them in their beneficent labors. They therefore invite all Spiritualists, and others interested in behalf of the destitute, to aid by their patronage in this movement, and assure those who may attend, that no effort will be spared, on their part, to secure their pleasure and happiness. Tickets, admitting a gentleman and lady to the course of six parties, $5; single ticket, admitting a gentleman and lady, $1; single ticket, admitting a lady, 50 cents; may be obtained of Mrs. F. H. Cunningham, 17 Saratoga street, East Boston; Mrs. P. Sprague, 3 Marion street; Mrs. J. T. Gardner, 4 Phipps Place; Mrs. B. Brintnall, 58 Henley street, Charlestown; Mrs. J. Jenkins Warren, opposite Winthrop street, Roxbury, Bela Marsh, 14 Bromfield street, Boston, and at the Fountain House, corner of Harrison Avenue and Beach street.

N. B. No tickets will be sold at the door of the hall, as it is the intention of the managers that these parties shall be in the strictest sense SELECT. Music by Hall's Celebrated Quadrille Band, of six pieces.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Oct. 15th.

Dr. ORTON stated the question for the session as follows:—"What are the causes and conditions of these phenomena, and the reasons for and against the supposition that they are produced by spirits?"

Mr. PARTRIDGE said: As to conditions, these phenomena, in their production, did not seem to depend on his own condition at all. The need of the individual, he thought the most important requisition. But the cause,—this is the great bone of contention,—what is the cause of these phenomena? Psychologists will impress their subjects, and make them believe that they are anybody but themselves; that it thunders and lightens; that sticks are snakes; and so on. But there is one point to be noted. Mr. Grimes, when in this city, professed to produce all the spiritual phenomena. But he failed. He psychologized two young men, and willed a table to be raised. The young men raised it with their hands, as was evident, while pretending to hold it down. But in the midst of his experiments, his two subjects broke away from him and went off into another part of the room. He could not will them back. They had clearly passed under some other influence besides his. He did not believe that one man in the form was ever able to will another from his independence, but that in all these cases the operator was aided by spirits. In the case of clairvoyants or seers, in their distant explorations, he did not believe they ever went out of themselves. His theory was that the intelligence they obtained, was simply communicated by spirits. He asked Mrs. Mettler, after she had been examining a distant patient, if she went herself and made the examination, and she replied, *no*, that her spirits made it for her.

Mr. LEVY said: A patient of Dr. Gray, in New Jersey, on a certain occasion, saw him (Dr. Gray) when the Doctor was not there, and asked Mr. Partridge how he would account for that.

Mr. PARTRIDGE: Some of Dr. Gray's spirits impressed the image on his patient's mind. The same was true of seeing mediums. Some see Paul, and John, and even Christ, and converse with nothing less. How would they know Christ if he were now to come into this room? Such persons going into the spirit-world would be likely to come back as the God of All, themselves.

Mr. J. F. COLES: It is an unthankful task to expose error. Some three years ago his eyes began to be opened to a series of deceptions. He had seen tables move and float in the air, and had heard voices through trumpets. With six men round a table, you may know where your own feet are, and where your next neighbor's are, but it is impossible to keep track of the whole. He had seen gamblers who would produce three aces out of a pack of cards, and would name every card in your hand, after they had been dealt to you. He saw a medium once who would produce writing on a paper locked up in a desk. You might take the key, but the medium had to be alone for a few minutes with the desk. He turned the desk bottom side up, and found the paper would slip out through a crack, and so was able to do the same thing himself. Other mediums wrote under the table. He could do that also. He had discovered that one medium fastened a pencil in the toe of his boot, and another wrote a word on the bottom of his shoe, and impressed it off on the paper. Again, he held a medium's hands while a banjo flew about his head, making a great noise. He got a new banjo with no marks on it, and on a repetition of the experiment, the imprint of teeth was left on the handle. He had held the hands of two boys, while a trumpet lying on the table before them was spoken through. He polished the trumpet, and on the next trial the marks of teeth appeared there. He had put chalk on the under side of a floating table, and the chalk appeared on the medium's knees. Now as to the bones. He did not believe a word of it. It was sheer imposition. He must say the same of the pigeon and the billet. He accorded all honesty to Dr. Orton, but it looked to him very much as though Dr. Redman, consciously or unconsciously, wrote it. Dr. R. could find no fault with him. He spoke of him now as a public medium, liable to criticism, and not as a physician. Nor did he believe that Cora Hatch had ever been spoken through by a spirit in the world.

Mr. DEVOE: Still you say you have no doubt of your immortality?

Mr. COLES: He had none, but his belief would be a little firmer if he had better proof.

Mrs. TAYLOR: A lady friend of hers had recently died. As her friends were weeping about her, the dying one exclaimed: "Don't weep; my father is here with open arms, ready to receive me."

Dr. GRAY inquired if Mr. Coles had ever heard the raps, and if so, how he accounted for them.

Mr. COLES: They are all produced on the principle laid down by the Buffalo doctors. There was never a rap heard which was not made by the toe-joints or some other act of the medium.

Mrs. TAYLOR: Her little grandchild was sick, when loud raps came on the headboard of the bed.

Mr. HORACE DRESSER: At one time, of an evening, he was in company with Mr. Coles on 10th street, when Mr. C. suddenly put on the attitude of an Indian, leaped across the room, and went to talking in an *unknown tongue*. He wished to know if this was all a trick on the part of Mr. Coles. Unless it was involuntary, he certainly behaved in a manner unbecoming a Christian gentleman, in Christian society.

Mr. COLES: He acknowledged the truth of the statement, and was ashamed of his conduct. He could not help it at the time. He was then what was called a medium, and had a fancy that an Indian chief controlled him. He had lost his power now for two years, but admitted that spirits could control persons in the form.

Dr. HALLOCK: We have no sect to defend. Mr. Coles has expressed what may be heard in the street at any time.

Dr. GRAY begged that Mr. Coles might be spared. He considered him a tower of light.

Dr. HALLOCK: The sum of the matter is, that Mr. Coles has witnessed no manifestations which have convinced him of the truth of Spiritualism. He was in Rochester on one occasion, in the presence of a gentleman and lady, when suddenly a rose, three or four inches long, with leaves and buds, appeared in raised red characters on the lady's arm. It was entirely sharp and distinct, and they took a drawing of it, when it gradually faded away. He was very anxious that it might be reproduced. Meanwhile the gentleman had a sort of vision of a tree, which he described, with the lady in it, which he interpreted to indicate the aspiring character of her mind. All this while he watched the lady closely, when by a sudden movement her arm again became exposed, and he discovered on it, not a repetition of the rose, but a diagram of the tree, as the gentleman had described it. That also soon faded away. He could divine no cause for this aside from a spiritual one. He had also seen tables moved, when no chalk could be found on the medium's knees. He had seen a man taken up and transported without physical contact of any kind, not only once, but many times.

The discussion was continued by Dr. Massey, Mr. Taylor, and Laroy Sunderland, to a very late hour; and the remarks of Mr. Sunderland, especially, were full of interest and novelty, but space will not admit of a longer report. J. R. O.

REV. MR. PIERPONT.—Dodworth's Hall has been crowded during Mr. Pierpont's lectures; and his evident sincerity, candor and earnestness commanded the respect of skeptics as well as believers. Strange to say, the Press have treated him with courtesy. The *Tribune* and *Times* publish a very fair abstract of one of his lectures.

Compend of Facts.

Tests of Identity.

We are indebted to our esteemed friend, Mr. J. L. Cambridge, of Lowell, for the particulars we are about to state. A short time since Mr. Cambridge attended the funeral of a certain individual who had committed suicide. The character of the sermon preached striking him as somewhat singular, he incidentally referred to it on the afternoon following, in the circle of which he is a member. Some discussion ensuing, a person present was impressed to say that a spirit would give his ideas of the matter at the next meeting of the circle, which was to be in the evening of the same day. The evening came, and in the course of the session Mr. Pierce (one of the circle) was controlled, and, unexpectedly to himself, caused to repeat the promised harangue on suicide.

With the subject matter of the discourse we have not farther to do at present than to state that the controlling spirit said he was one who could speak understandingly on the subject, as he was himself a suicide. He gave his name and place of residence, and other particulars, as implied in the letter subjoined, which Mr. Cambridge addressed to the Postmaster of Middleborough, Mass., with a view of testing the correctness of the statements. Mr. C.'s letter was as follows:

"LOWELL, Sept. 23d, 1858.

MR. POSTMASTER,—Sir:—I wish to inquire of you if there was ever a person resided in Middleborough by the name of William Bourne, once Deacon of the Congregational Church, afterwards licensed to preach; if so, when he died, and what caused his death. If you never heard of said person, will you please inquire of some of the elder persons that attend the Orthodox Church, and write me the particulars in reference to the case. After I receive your reply, I will write you again and let you know why I make these inquiries.

"As I am a stranger to you, you will excuse the liberty I take in asking this favor. Yours with respect, J. L. CAMBRIDGE."

The above letter elicited the following reply:

"POST OFFICE, MIDDLEBOROUGH, Sept. 25, 1858.

MR. CAMBRIDGE—Dear Sir:—I have made some inquiries about the person named in your letter. There was a man that lived in this town a number of years ago by the name of Abner Bourne that belonged to the Congregational Church and had a license to preach. I presume that is the man you have reference to. He ended his life with his own hands, by hanging. Some of his descendants are living in this town.

Yours, SIDNEY TUCKER, P. M."

It will be perceived that the only discrepancy in the foregoing consists in the difference of Christian names, Abner and William. Subsequent inquiries have shown that the Postmaster misapprehended the name—Abner Bourne being a son of Wm. Bourne.

We will add that Mr. Pierce, the medium—a gentleman of unimpeachable integrity—had no knowledge whether the assertions made were true or false, until they were confirmed to him as they are to the reader. The case affords satisfactory evidence of spirit-identity.

A Fountain of Health Disclosed.

Mr. K.——, of the city of New York, about a year since, had a dream which left the impression upon his mind of reality, that there was a mineral spring near Alton or Altona, in Illinois, that would cure him of his disease, with which he had been most painfully afflicted for a period of over five years, and which the best medical aid he could procure had failed to afford relief. His despondency was that he had, at this period given up all hope of recovery and thought only that he must die. In his dream, there appeared to him the figure of a man who told him of the spring above mentioned, and that it would cure him, and remarked that he had told his wife the same thing. In the morning after, Mr. K. says that he found his wife much troubled at not recollecting something that she dreamed, that would cure him, and all she could remember was something in which the name of Alton was connected. Mr. K—— says that previous to this he knew nothing of Alton, and had not in his mind that such a place was in existence. Under these circumstances the impressions were so strong upon his mind that he should not overlook the admonitions of the dreams, that he felt compelled to write a letter of inquiry to the Postmaster of Alton, which he did, and the letter was received and placed in the hands of S. T. Sawyer, Esq., for inquiry and answer.

The minds of all who saw the letter were at once fixed upon a spring on the farm of Major Long about three miles from Alton, on the Grafton road, and three-fourths of a mile from a place more generally known as the Buck Inn, which was once laid out into lots and called Altona.

This spring has been known for near forty years as a valuable mineral water, and it was ascertained by Mr. Sawyer that many persons had been benefitted by the use of it. Such history as could be gathered was at once furnished Mr. K., who became so confirmed in the truth of the dream that he wrote back that he should at once try the spring for his complaint. Nothing further was heard from Mr. K, till about five weeks since, when he arrived at Alton, visited the spring, and said that he recognized it and the main features of the surrounding grounds as the one he was made to see in the dream. He immediately engaged board near by and commenced a systematic course of drinking, diet and exercise. He continued the rigid course he had prescribed for himself five weeks, improving rapidly in health and strength till he was able to walk with ease ten miles in the course of a day. Friday of last week he went to St. Louis to visit a friend, (Mr. William J. Kelley, of Seventeenth street,) to whom he related the above singular events, and on the next day took his departure for home, believing himself a well man; and a more happy one can scarcely be found, as can be attested by numerous persons who have had great pleasure in his acquaintance.

This spring has been known and spoken favorably of by Dr. B. F. Edwards, of St. Louis, for a time beyond the beginning of Alton; and the venerable Esquire Pincard, of Alton, has often spoken of being called upon as guide to it near forty years since.—*Missouri Republican.*

Premonitions of Death.

A correspondent kindly furnishes us with an article from the Maryland *Colonization Journal*, containing passages which will interest the readers of the AGE. The article is entitled "Voyage to Liberia," and the writer vividly pictures the scenery of that country, blending with his descriptions local facts and incidents. He says:

"We jumped on shore at the former home of our old friend Zion Harris, the Nimrod of Liberia and great snake-killer, killed at last in his own bed by lightning. He had a strong premonition or warning of his approaching death, which he expressed to sundry persons. It certainly cannot be said, in philosophical explanation of this, that he brought down the lightning upon himself. We obtained a brief sketch of his death from his devoted wife, and on parting, exhorted her to keep intact Zion's beautiful farm."

The writer also gives the following in reference to Mr. Richardson, a sugar-planter near Monrovia, whom he had visited:

"It is well known that this man, who had done so much for himself, for Liberia, and for his race, was drowned in the St. Paul's river, but a few months after we parted from him, and we repeat what we then wrote to a mutual friend, that we never so deeply regretted the death of any man. As we spoke of Zion Harris's premonition or anticipation of his decease, we will state a fact in connection with the death of Richardson, even at the risk of being considered superstitious. A week or two after our return from Liberia, a young lady, who came passenger with us, a teacher in one of the mission-schools, was detained at our house over night by a heavy rain. In the morning, at breakfast, she remarked, 'It is said that the dream of a person on sleeping in a house the first night will prove true; but I hope mine will not, for I dreamed that Mr. Richardson was drowned in the St. Paul's river.' Two months after came the news of the fact—happening, as nearly as we could calculate, about the time of the dream. Would it were all a dream, and Richardson were now managing his affairs on the St. Paul's."

Love Deeper than Prejudice.

Mrs. Brown, of the *Agitator*, being called upon by an elderly Deacon strongly opposed to Spiritualism, was requested to sit for the purpose of receiving something from the spirits. In a few moments she recognized and described a spirit whom the Deacon identified as his daughter. His feelings suddenly changed, and, with tears in his eyes, he said the same daughter came to him in dreams almost every night. These facts that touch the affectional fountain of the soul, can silence the loudest prejudice. Many a head is full of blinded bigotry, while the heart aches for communion with the dead.

Various Items.

SINGULAR COINCIDENCES.—A short time since, in South Carolina, two brothers, residing near each other, and both afflicted with cancer in the eye for a long time, went by railroad to consult Dr. Hale of Darlington, who had some reputation as a cancer doctor. Strange to say, the disease appeared in both the brothers at the some time, and in the same eye of each. On the day after their arrival at Darlington, one brother fell dead on the floor of his room, and on the following Monday the other brother died just as suddenly.

A SKILFUL OPERATION.—A gentleman who was present at the office of Dr. Hoyt in Syracuse, N. Y., a few days since, during an operation for cataract, gives us the following notice of the case:

The patient was John Fritcher, of Bridgeport, and father of Coonrad Fritcher, who was operated upon several weeks since. The operation was perfectly successful—the patient remarking, while the instrument was yet in the eye, that he saw the Doctor very distinctly. Mr. Fritcher is about 74 years old, and has been blind from cataracts 25 years. Dr. Munn, of Rochester operated on one of his eyes some five years ago, and lost the eye from subsequent inflammation. Blindness appears to be kereditary in this family. A sister af Mr. Fritcher, younger than himself, was afflicted with catarrcts, and was cured by an operation. His son, Coonrad, had cataracts on both his eyes, of over a year's standing, when he placed himself under the care of Dr. H., but he is now rapidly recovering his sight. This operation for cataracts is the eighth one which Dr. Hoyt has successfully performed within a few months. Pretty good practice for the old gentleman.

"HOPING AGAINST HOPE."—The Philadelphia *Press*, in alluding to the late terrible calamity that befell the steamship Austria, says:—

"A curious circumstance connected with the unhappy losses which all so greatly feel and deplore is the 'hoping against hope' which some of the surviving relatives entertain. The wife of Mr. Theodore Gerok, of Baltimore, is now visiting her relatives in Philadelphia, and while they have no doubt of his loss, *she* alone has a deep conviction that he is not dead; either he was not on board the Austria (though he wrote to her that he had actually paid for his passage), or if he was, that he *must* have been among the few who were rescued.

"It may be within the knowledge of many of our readers that a clergyman of Philadelphia was among those who left for Europe, on the ill-fated President, and was never again heard of. His wife, who remained in Philadelphia, and was deeply attached to him, never did believe that he was lost to her. Eighteen years have passed away, and yet, that trusting lady—we cannot speak of her as *wife*, and she repudiates the name of *widow*—continues to expect his return. Every day a cover is placed for him at the table where still stands his accustomed chair. Every ring at the bell, we are informed, awakens the cherished conviction of her heart, that the loved one will return."

MARGARETTA FOX.—The N. Y. *Tribune* says:—"The fact that Miss Margaretta Fox, one of the family in which the 'Rochester Rappings,' so called, were first known to have occurred, has united with the Roman Catholic church in this city, has been blazoned in several journals in terms which clearly imply an impeachment on her part of the integrity and truthfulness of her mother and sisters with regard so these rappings. There is no possible warrant for this. Miss Fox continues to reside with her mother and young sister, (who were present at her baptism, last Sunday, in the church to whose doctrines she has, for some time, been a convert,) and has never dreamed of saying or implying that any of her family were guilty of fraud or deception, in the matter of the rappings. She has not herself officiated as a medium for many months past; but D. D. Hume, who has likewise become a Catholic, is still the most famous and powerful medium in Europe, if not in the world.

We state these facts without intending to indicate any opinion on our own part as to the nature and origin of the rappings. If any one sees fit to say they are the product of imposture and jugglery, we shall not contradict him; but he will certainly do gross wrong and inflict undeserved pain, if he quotes Miss M. Fox as a witness in behalf of that hypothesis.

CURES BY DR. C. C. YORK.—*Mr. Editor:* For the benefit of those afflicted with cancers, I wish through your columns to state my case.

In 1857 there came on my lip a sore called by physicians, a cancer. I applied to eminent physicians, and was told by all that it must be drawn or cut out. I at last submitted to the process of burning, and drawing with plasters. For eight months, I suffered the most excruciating pain, with the sore still growing larger and more troublesome. From a strong, healthy man I was brought down near the grave, more by the powerful medicine and painful treatment than by the cancer. Being entirely discouraged, and as the last resort, I applied to Dr. C.C. York, healing medium, expecting him to say that I was past relief; but to my delight he told me he was impressed that I could be cured and without pain. I followed his directions, and in four weeks my lip was healed; and the hard bunches, called by my former physician roots of the cancer, began to soften and disappear, and I could perform some light labor. In a few months I was well, and have since performed as much labor as any man of my age.

I believe if I had applied to Dr. York in the commencement of the sore, he would have cured it without any suffering, and I should have retained my usual health. For this reason I wish you to publish this, that others may be saved such useless suffering as I endured from bad treatment. I consider myself free from the cancer.

Yours for truth, HORACE BROWN.

Stow, Mass., Oct. 1, 1858.

In connection with Brother Brown's statement, I wish to add the case of a lady and her child in Waltham. The lady had for several years been afflicted with chronic diarrhaea, for which she had employed many physicians without receiving any permanent relief. She consulted me and I advised a remedy named by my spirit guides. She followed their prescription and was immediately benefitted, and in a few months was well, and has not, as she informed me a few days since, been troubled with that complaint for two years.

Her child, a girl of seven years was also cured of a nervous complaint called St. Vitus dance, not of long standing, but a very aggravated case. Yours, C. C. YORK.

BOSTON, Oct. 12, 1858.

PERSONAL AND SPECIAL.

Mrs. E. J. FRENCH, of New York, will lecture in Montreal, Oct. 19th, 20th and 21st; in Providence, R. I., every Sunday during November. Mrs. French will receive calls to lecture week evenings during November, in the vicinity of Providence or Boston. Address, No. 8, 4th Avnue, New York, up to November 6, then at 27 Richmond street, Providence, R. I.

GEORGE ATKINS, trance-speaking and healing medium, will lecture 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*.

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

E. S. WHEELER will speak in Taunton, Mass., Sunday, Oct. 24th. May be addressed until further notice, at Quincy, Mass.

Lecturers or mediums wishing to correspond with the Spiritual Society at Louisville, Ky., will please address "Society of the Friends of Progress," care of John Timmins, cor. Market and Hancock streets, Louisville, Ky.

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

ATHELODE GUM TEETH.—A new method of constructing artificial teeth and gums in one entire piece without crevice or crack for the lodgment of impurities. It has been thoroughly tested, and for cheapness, beauty and cleanliness is superior to all others. Call and see specimens at 24 1-2 Winter street, Boston. Teeth extracted by electricity without extra charge. 43 4t AMMI BROWN, Dental Surgeon.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, OCTOBER 23, 1858.

LETTERS RECEIVED.—A R Marsh, H Foster, E S Wheeler, C M Plumb, S Ottinger, Z T Hayford, C A Shaw, J Dodge, S Young, A B Prescott, H Butterfield, H F Brown, R G Bailey, S Albro, P Libby, P N Parkhurst, W Yingling, M G Bundy, J Nesbitt, J Barker, Z B Taylor, J York, M C Jordan, S G Nott, D C Gates, W Henderson, H B Force, C W Judd, J Hare, P Blount, A P Conant, E P Gray, S Barry, W Brown, S H Hebard, S B Nichols.

Announcements.

Harmonial Colony Association Convention.

There will be a Convention held at Horticultural Hall, Worcester, Mass., Nov. 17th, 1858, for the purpose of giving every friend of this movement an opportunity of hearing and understanding more fully its object and design; and for each one to present ideas which will be of interest to this great movement, to harmonize and bring mankind together on the true principles of Love and Wisdom. It is hoped that there will be a great gathering of the friends of humanity at this Convention, not only to give countenance to this system of elevating the race, but to sign the Compact, and become members of Nature's grand institution for harmonizing the race.

Come, mediums, and let spirits and angels speak their approval of this great work. Come, all ye brothers and sisters who desire to live a life of harmony, purity, and progress. Come, for all things are now ready for action.

Per Order of the Directory of the Harmonial Colony Association.

WORCESTER, Oct. 17th, 1858. D. C. GATES, Recorder.

☞ Will all spiritual papers please copy the above notice.

Mrs. ADA L. COAN will be at Concert Hall, Burlington, Nov. 10th and 11th, and give her wonderful public manifestations. Friends in Vermont who would like to secure Mrs. Coan's services, will write immediately to S. B. Nichols, Burlington, Vt.

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.

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

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

MEETINGS IN BOSTON.

Miss EMMA HARDINGE will speak in the lecture room of the Music Hall, on Friday evening, Oct. 22d, at 7 1-2 o'clock.

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.

THE DUAL COMMERCE ASSOCIATION.

THE DUAL COMMERCE ASSOCIATION was organized during the past summer in order to introduce and actualize a new method of commerce purposed to supersede the old forms.

A central depot has been established at No. 3 Hotel Pelham, corner of Boylston and Tremont streets, with branches in Ward 1, corner North Bennett and Salem streets; Ward 5, No. 99 Cambridge street; Ward 8, No. 25 Hudson street.

From these stations are sold the various articles of daily family consumption, at prices quite below the average market rates, and of qualities that are insured "standard." These various products are obtained directly from the best manufacturers and producers. It is proposed through this method to build up a large connexion, and to tax upon the cost of the article sold only a sufficient amount to pay the cost of distribution.

An estimate, which includes the items of interest, loss by bad debts, rents and living expenses, proves that each grocery and provision store is an expense to the public of $2250 each more than it would cost to distribute the same products for cash through the dual commerce stations. At the same time much better qualities may be secured to the consumers.

Those who have undertaken to accomplish this work, seek and solicit the aid and co-operation of *all* persons who have at heart a *reform of action*.

Manufacturers and Farmers, by producing the best qualities of such articles as they are engaged upon, may send them to our central depot and establish a lasting connexion with parties who stand before the public simply as trustees to take proper care of whatever may be entrusted to their keeping.

Consumers, by giving preference to these stations where to expend their money, in each dollar they invest will assist to centralize or concentrate the means through which only a marked reform can be accomplished.

Willing hearts and able heads may also here find for themselves positions where they can assist to carry on a great work, if they will but take hold of it as we have, with ungloved hands, and without care or anxiety as to what the morrow may bring forth.

We invite those who are interested to call upon us at No. 3 Hotel Pelham, or to address by mail "The Secretary of the Dual Commerce Association, 3 Hotel Pelham."

JUST PUBLISHED.

ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

The subscriber has just issued a new work, written a few weeks since by Mr. Davis. In preparing his matter for the Philanthropic Convention at Utica, he wrote out several suggestive ideas respecting the Cause and Cure of Evil, or how to "overcome evil with good," which was the great question before that memorable gathering of thinkers and philanthropists. This new production is entitled

THE HISTORY AND PHILOSOPHY OF EVIL;

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

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

1. The unity of truth.
2. The ante-human theory of evil.
3. The inter-human theory of evil.
4. The super-human theory of evil.
5. The spiritual theory of evil.
6. The harmonial theory of evil.
7. The causes of civilization.
8. The world's true saviour discovered.
9. The harmonial cure of evil.

These important subjects are all comprised in about 120 pages octavo. The work is printed on good paper and well bound, both in pamphlet covers and in muslin. Single copies at retail, 30 cents; bound in cloth, 50 cents. On receipt of price, the book will be sent by mail, postage free. Quantities at wholesale, with reasonable discount, sent per order to all parts of the Union.

Address the Publisher, BELA MARSH, No. 14 Bromfield street, Boston. 41—tf

MEDIUMS IN BOSTON.

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

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

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

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

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

Mrs. S. S. RUSSELL, Test Medium—Residence, B street, South Boston—next door to Universalist Church, cor. of Broadway. Hours from 9 A M to 9 P M. The sick examined and evening circles attended. Charge satisfactory.

Miss M. MUNSON No. 13 Lagrange Place, Boston. 34

Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 32 Carver street. Hours, 9 to 12 and 3 to 9. Terms 50 cents per sitting. t50*

Mrs. L. B. SMITH, No. 43 Elliot 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 Elliot street.

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

Interesting Miscellany.

THE SNOW-SHROUD.

"O, dear, there's so many to wash!" said little Nelly Nash, as she surveyed with a rueful glance, the long table full of dishes.

About two years ago her mother died. Mrs. Nash was a tender, gentle woman, living only in the happiness of her beloved ones, and she had made the first eight years of her little daughter's life very bright. When she died, the bitterest pang was in the thought of leaving this, her only child, to the tender mercies of a world which is not always disposed to be merciful. When the hand of death was upon her she called the little one to her bedside and kissed her long and fervently, brushing back her thick curls with her pale hand, and looking into her eyes with a steadfast gaze of hopeless love and sorrow.

"Oh," she faltered, "I can give up everything else, but I wish I could take you with me. I cannot bear to leave you in this cold world motherless, my child. Better for you if you could sleep here on my bosom and never wake up again. I wish we could be buried together."

Mr. Nash was a kind-hearted man. His sympathies were quick, rather than deep. Perhaps this was why he had never understood the woman who for ten years had been his wife. Her nature was very different. Her feelings lay deep buried in her woman's heart. Sometimes, like diamonds in the winding ways of a gloomy mine, they would flash out for a moment, giving the beholder a startling glimpse of the richness hidden within. Her love was like the course of a subterranean stream, which you could only trace by the sweet fragrance of the flowers, the rich verdure of the grass above it. Her husband saw things from a different point, therefore her words seemed incomprehensible. He had been sitting at his dying wife's bedside, his face bowed upon his hands, and the tears trickling through his fingers, but he raised his head now, and said, "I don't like to hear you say that, Sarah. If you must die, it isn't right to wish the child dead too. I want something left for me. After you are gone I shall love her better than anything else in the world."

A faint, sad smile crossed the dying woman's face. She knew her husband better than he knew himself. "You will be comforted," she murmured, in her low tones, but she did not remove her steady, questioning, sorrowful gaze from her child's face. She died with her hand twined in the girl's thick curls.

Mr. Nash was loud in his lamentings over the dead, but Nelly was very quiet. No one ever saw her weep; and some persons even remarked that it was strange the child did not care more about her mother. But there were others, shrewder observers, who noticed that for months afterwards a smile never crossed her face—that she scarcely tasted food—and grew so thin and pale, one might almost have thought that her dead mother's last kisses had drawn half the life from her childish veins.

For awhile Mr. Nash did indeed seem absorbed in his child and his grief; but as time passed on his wife's words came true—he was comforted.

He needed a housekeeper sadly. The sister, who had come to him when his first wife died, could remain no longer. He must procure some one to take her place. It was with this view he first called upon the widow Bennet; but she was not willing, she told him, to leave her own home to become his housekeeper; and it all ended in his asking her to become his wife, and bring her own three children with her.

She was a dominant, artful some said a hard woman—very different from the first Mrs. Nash. Little Nelly's life under this new rule seemed more weary and desolate than ever, though so long as her father lived, she was secure from positive ill-treatment. There were not wanting those who whispered that Adam Bennett's buxom widow did not make Mr. Nash's life a very happy one. He certainly did grow old very fast. Be that as it might, he was under his wife's full control; and they had not been long married before he had made his will, bequeathing to her all his property. She had managed well in securing this hold in good season, for she had not been Mrs. Nash quite a year, when Mr. Nash fell a victim to fever, and was laid in peace by his gentle first wife's side.

Mrs. Nash kept Nelly with her, of course. She had too high a regard for public opinion to do otherwise, but she made the orphan pay, many times over, in hard toil, for her morsel of food and her bed in the attic. Was an errand to be done, Nelly was summoned. Nelly made the beds, Nelly cleaned the knives. Nelly washed the dishes, and then, at night, Nelly sobbed herself to sleep in her comfortless attic, with prayer that she might die before morning and go to her mother. But this part of the story no one knew, but One above.

She had passed a weary Christmas, for this was the third Christmas since her mother died. The first one, the snow pressed heavily on a new-made grave, and covered up the inscription on a white tomb-stone, "Sarah Nash, wife of Stephen Nash, aged 31." The second Christmas was but a few weeks after her father brought his wife home; and on this, the third, he too was gone, and his child was alone on the desolate earth.

Nelly had worked all day—she was very tired—but now she must clear off the long table which had groaned under a weight of good cheer, round which Mrs. Nash had gathered her relations. Nelly must not go to bed till the last dish was washed—she knew that. She got a high chair and set it before the closed door leading into the parlor. Then climbing up on it, she looked through the glass, over the door, into the cheerful room. Oh, how warm and bright it was! Her stepmother sat, with her friends before the fire. Her gaily-dressed children were gathered round her. There was a warmth and light and mirth for the living, but there was no one to speak a loving word to her—could the dead see her from under the grave mounds? She came back and looked again at the table The sighed, and said once more in her slow sad voice, "Oh, dear, there are so many!" That was all. Then she began her task, and did not pause until it was done—the last dish was put away, and the tables pushed back against the wall. It was only nine o'clock, but she did not go into the parlor. They had nothing for her—she had nothing for them. She took her candle and climbed wearily up stairs to bed.

Soon sleep closed her eyelids and brought with it dreams. At first they were pleasant ones. Her mother seemed with her again, and life was bright and hopeful. But even in her sleep, trouble followed after the joy. She lived over again her wrongs, her oppressions, her long sorrow. Then a voice seemed to speak to her. It roused her from her slumber. She thought it was her mother's tones. They seemed calling her to the churchyard. They told her that the heart underneath the grave-sod was troubled. If she went there, she thought her mother could hear her moan—her mother who seemed calling her again to her bosom.

"Come, come, come!" called the far-off voice. The child started up wildly. She rose from her bed—she hurried noiselessly down stairs. She opened the outside door just as the clock struck the hour of midnight. The house was still. No one heard the light footsteps. She closed the door behind her and hurried on. The winds swept through and through her thin night dress—the hard earth cut and goaded her bare tender feet. But she was insensible to cold or pain. She hurried on. Only one thought was in her heart—her mother had called—she was going to her.

Across the fields she sped, into the churchyard gate; on, to those two graves beneath the willows; on until she pressed her fevered brow upon the bare sod above her mother's heart. And then the merciful snow began to fall. It covered up the letters on the head-stone, which the poor child had been tracing blindly with her fingers. It folded over the two graves its white mantle of peace. It lay like a snowy veil over that young victim's brow. It clothed like a garment her shining limbs. It was more merciful to her than the world, but she heeded not its ministry.

All her senses were locked save one. She listened eagerly, breathlessly, wildly. She listened for her mother's voice. Oh, was it fancy? She thought—it may have been only the snow-flakes—but she thought a soft hand rested upon her hair; she felt a spirit-kiss upon her forehead. She lay on the cold, bare earth no longer; her head was lifted to a soft, loving bosom. She had found rest at last, and she murmured, as she had so many times done at her mother's knee, "God keep little Nelly, and take her to Heaven when she dies." And gently, gently fell the snow over the two graves—over the sleeping child.

They called in vain to little Nelly in the morning. She was not in the kitchen; she was not in the yard; she was not in her little bed in the attic. The clothes she had worn the day before hung across the foot of her bed. Her shawl and bonnet hung in the passage, but where was Nelly?

Ay, hurrying feet of Mrs. Nash! What strange terror, what late awakening instinct leads you across the fields into the churchyard gate? Your face is white, my lady, but you shall see something whiter still! Ah, kneel now; let those tardy tears have free course. They will not melt the shroud of snow from off that dead child's face. Your voice cannot awaken her, be its tones ever so tender now. The sun may rise, and care, and sorrow, and toil go on, weaving the web of life as before—she shall toil no more. The weary hands are folded. They can be idle awhile now. The aching feet shall have a long rest.

On earth she had few friends, but the Almighty pitied her; He called her home; the angels waited for her; they will teach her their new song to-day; the snow was merciful, it has woven her a whiter shroud than mortal hands could fashion. Father, mother, child, stand together before the eternal throne. They walk together where no voice shall ever say "I am weary." Nelly is gone home.

THE PERSECUTION OF NEW IDEAS.

Harvey, who first discovered the circulation of the blood, was styled "vagabond or quack," and persecuted through life.

Ambrose Pare, in the time of Francis I, introduced the *ligature* as a substitute for the painful mode of staunching the blood after the amputation of a limb—namely, by applying boiling pitch to the surface of the stump. He was, in consequence, persecuted with the most remorseless rancor by the Faculty of Physic, who ridiculed the idea of putting the life of man upon a thread, when boiling pitch had stood the test for centuries!

Paracelsus introduced antimony as a valuable medicine; he was persecuted for the innovation, and the French Parliament passed an act making it penal to prescribe it; whereas it is now one of the most important medicines in daily use.

The Jesuits of Peru introduced to Protestant England the Peruvian bark, (invaluable as a medicine,) but being a remedy used by the Jesuits, the Protestant English at once rejected the drug as the invention of the devil.

In 1639 Dr. Groenvelt discovered the curative power of catharides in dropsy. As soon as his cures began to be noised abroad, he was committed to Newgate, by warrant of the president of the college of physicians, for prescribing cantharides internally.

Lady Mary Montague first introduced into England small pox inoculation, having seen its success in Turkey in greatly mitigating that terrible disease. The faculty all rose in arms against its introduction, foretelling the most disastrous consequences; yet it was in a few years generally adopted by the most eminent members of the profession.

Jenner, who introduced the still greater discovery of vaccination, was treated with ridicule and contempt, persecuted and oppressed by the royal college of physicians; yet he subsequently received large pecuniary grants from government for the benefit he had conferred on his country, by making known his valuable discovery; and at the present time its observance is very properly enjoined by the whole medical profession and the legislature.

A Lord They Never Heard of.

Grant Thornburn—"Laurie Todd"—appears now and then in a New York paper with a reminiscence or a bit of an old story. Here is his last:

In 1774, Dr. Webster was a popular preacher of the Kirk of Scotland, in Edinburgh. Business brought him to London, and one day, passing the House of Lords, his curiosity induced him to make an effort to step in and see them. None were admitted without an order, except noblemen's servant's. Webster being ignorant of the rule, requested admittance. "What Lord do you belong to?" asked the doorkeeper. "The Lord Jehovah," replied Webster. "The Lord Jehovah," repeated the keeper, "I have kept here seven years, but I have never heard of such a Lord; Jack," said he to his fellow keeper on the front steps, "here is a chap who says he belongs to the Lord Jehovah; do you know such a Lord?" "Never heard of him," says Jack. "But there is such a Lord," says Webster, willing to keep up the illusion. "Pass 'em in," says Jack, "I 'spose it's some poor Scotch Lord."

This occurred at a period when there was not one in twenty of all the manufacturing and rural districts in England who could read the Bible or write his own name. Sabbath schools were introduced in 1783.

The love that is felt is all in the person who loves, the person loved is but the pretext.

For the Spiritual Age.

WHERE, WHERE IS MY ANGEL CHILD.

BY DR. CHAS. ROBBINS.

Where is my angel child?
Pray tell me where,
That deep blue eye of mirth,
That golden hair?

Where now that rounded form
Which wooed my arms?
Those cherry lips, the kiss,
With nestling charms?

Where are those pattering steps
On stair, in hall,
That woke sweet music
Like the riplet's fall?

The winds stood still one morn,
The clear sun smiled,
White-winged angels near—
Thus passed my child.

Where radiant glory blends
With song and bloom,
Where sweetness falters
Mid its rich perfume,

To Heaven, not distant—*near*;
An heiress born;
Anon, she'll bid my soul,
Welcome! Good morn!

CHARLESTOWN, Oct. 1858.

Ah, if all the sighs were caught
Wherewithal the air is fraught,
What a gale would sweep the skies
Laden with man's miseries!

Gently, then, oh! brother man,
Do the utmost good you can;
God approveth e'en the least
Kindly act to man or beast.

"But still the heart doth need a language; still
Doth the old instinct bring back the old names,
And to yon starry world they now are gone,
Spirits or gods, that used to share this earth
With man as with their friend; and to the lover
Yonder they move, from yonder visible sky
Shoot influence down."

Happiness does not lie in events, but in states—not in what we do, but in what we are.

Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call
Till one man's weakness grows the strength of all.

Women have more power in their looks than men have in their laws, and more power in their tears than men have in their judgments.

Heaven reliant,
Earth defiant—
Onward, brother, to thy goal;
Cheers may greet you,
Sneers may meet you—
Heeding neither, trust your soul!

Men's faults will always be better known than their virtues, because their defects will find more persons capable of forming a judgment of them than their noble qualities can find persons fit to comprehend and appreciate them.

Read Nature; Nature is a friend to truth;
Nature is Christian; preaches to mankind;
And bids dead matter aid us in our creed. YOUNG.

There is a Rabbinical tradition that the throne of God is surrounded with the purest snow, out of which the angels fashion themselves the pure and ethereal bodies in which they are clothed when they visit the lower world.

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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"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

CIRCLES AT MUNSON'S ROOMS, DAY AND EVENING.

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

MRS. METTLER'S MEDICINES.

All these remedies are compounded according to Mrs. Mettler's directions, given while in a state of Clairvoyance, and are purely vegetable, and perfectly safe under all circumstances.

Mrs. Mettler's Restorative Syrup.—For an impure state of the blood, derange ment of the Secretions, Bilious Obstructions, Unequal Circulation, Sick and Nervous Headache, Inactivity of the Liver, Constipation of the Bowels, Irritation of the Mucuous Membrane, etc. Price per bottle, $1.

Mrs Mettler's Dysentery Cordial.—A Stomach and Bowel Corrector. Price per bottle, 50 cents.

Mrs. Mettler's Celebrated Elixir.—For Cholera, Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious Stomach, Fever and Ague, and internal injuries. Price per bottle, 50 cents.

Mrs Mettler's Neutralizing Mixture.—For Bilious Obstructions, Acidity of the Stomach, Dyspepsia, Constipation of the Bowels, Headache, and Febrile symptoms occasioned by cold or worms. Price per bottle, 50 cents.

Mrs. Mettler's Pulmonaria.—For Colds, Irritation of the Throat and Lungs, Hemorrhage, Asthma, Consumption, Whooping Cough, and all diseases of the Respiratory Organs. Price per bottle, $1.

Mrs. Mettler's Healing Ointment.—For Burns, Scalds, Fresh Cuts and Wounds of almost every description, Boils, Salt Rheum, Blisters, Swelled and Sore Breasts or Nipples, Glandular Swelling, Piles, Chapped Hands or Chaffing. Price per box, 25 cents.

Mrs. Mettler's Remarkable and Unprecedented Liniment.—For Lameness and Weakness of several parts of the human system, Contracted Muscles and Sinews, Rheumatic, Inflammatory and Neuralgic Affections, Callous and Stiff Joints, Spasmodic Contractions, etc., etc. Price per bottle, $1.

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

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The faculty of Intuitive Perception, or Life-reading, is the most wonderful of human capabilities. It enables its possessor to calculate the relative use and destiny of individuals; it feels the influences that bear upon persons, and tells what pursuits in life they must follow, and what changes they must make, to be successful; it determines the tide of man's fortune; it opens the book of life and reads the past history and present intentions of individuals; it determines true conjugal relations, and will describe the persons whose love and hatred falls unconsciously upon us; it determines the natural location of persons as regards their best health and happiness. It, n short, opens the entire universe of mind for human inspection. These readings the undersigned gives from the hand-writing, from a daguerreotype, or from the personal presence. He will be at Dr. Main's, No. 7 Davis street, Boston, on Saturday of each week for this purpose. Terms for a reading, with written delineation, $1.00. All communications directed to the undersigned, Natick, Mass., will be promptly attended to. 35—tf H. L. BOWKER.

THE PREMATURE DECAY OF YOUTH

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Early Decay of American Youth; the vice of Self-Abuse and its direful consequences; Seminal Weakness, and other Diseases of the Sexual Organs in both Male and Female.

The above work, containing the most thrilling incidents in the practice of the author, has received the highest commendation from the leading papers of the Union, as one of the most able ever published on the subject of such vital interest. It will be sent by mail in a sealed envelope to any part of the country, free of charge, on receipt of two stamps for postage.

Address DR. ANDREW STONE,

Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 96 Fifth street, Troy, N. Y.

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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.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate heir diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

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