The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual and Reform Literature.

PROGNOSTICS AND PREDICTIONS.

No great political or moral revolution has occurred which has not been accompanied by its *prognostic;* and men of a philosophic cast of mind, in their retirement, freed from the delusions of parties and of sects, at once intelligent in the *quicquid agunt homines*, while they are withdrawn from their conflicting interests, have rarely been confounded by the astonishment which overwhelms those who, absorbed in active life, are the mere creatures of sensation, agitated by the shadows of truth, the unsubstantial appearance of things! Intellectual nations are advancing in an eternal circle of events and passions which succeed each other, and the last is necessarily connected with its antecedent; the solitary force of some fortuitous incident only can interrupt this concatenated progress of human affairs.

That every great event has been accompanied by a presage or prognostic, has been observed by Lord Bacon. 'The shepherds of the people should understand the *prognostics of state-tempests;* hollow blasts of wind seemingly a at distance, and secret swellings of the sea, often precede a storm.' Such were the prognostics discerned by the politic Bishop Williams in Charles the First's time, who clearly foresaw and predicted the final success of the Puritanic party in our country; attentive to his own security, he abandoned the government and sided with the rising opposition, at a moment when such a change in public affairs was by no means apparent.

In this spirit of foresight our contemplative antiquary Dugdale must have anticipated the scene which was approaching in 1641, in the destruction of our ancient monuments in cathedral churches. He hurried on his itinerant labors of taking draughts and transcribing inscriptions, as he says, 'to preserve them for future and better times.' Posterity owes to the prescient spirit of Dugdale the ancient Monuments of England, which bear the marks of the haste, as well as the zeal, which have perpetuated them.

Continental writers formerly employed a fortunate expression when they wished to have an *Historia Reformationis anti Reformationem:* this history of the Reformation would have commenced at least a century before the Reformation itself!—A letter from Cardinal Julian to Pope Eugenius IV, written a century before Luther appeared, clearly predicts the Reformation and its consequences. He observed that the minds of men were ripe for something tragical; he felt the axe striking at the root, and the tree beginning to bend, and that his party, instead of propping it, were hastening its fall. In England, Sir Thomas More was not less prescient in his views; for when his son Roper was observing to him, that the Catholic religion, under 'the Defender of the Faith,' was in a most flourishing state, the answer of More was an evidence of political foresight—'Truth it is, son Roper! and yet I pray God that we may not live to see the day that we would gladly be at league and composition with heretics, to let them have their churches quietly to themselves, so that they would be contented to let us have ours quietly to ourselves.'

The minds of men of great political sagacity were unquestionably at that moment full of obscure indications of the approaching change: Erasmus, when at Canterbury before the tomb of Becket, observing it loaded with a vast profusion of jewels, wished that those had been distributed among the poor, and that the shrine had been only adorned with boughs and flowers: 'For,' said he, 'those who have heaped up all this mass of treasure will one day be plundered, and fall a prey to those who are in power;'—a prediction literally fulfilled about twenty years after it was made. The unknown author of the Visions of Piers Ploughman, who wrote in the reign of Edward the Third, surprised the world by a famous prediction *of the fall of the religious houses from the hand of a king.* The event was realized two hundred years afterwards, by our Henry the Eighth. The protestant writers have not scrupled to declare, that in this instance he was *divino numine afflatus.*

Sir Walter Rawleigh foresaw the future consequences of the separatists and the sectaries in the national church, and the very scene his imagination raised in 1530 has been exhibited, to the letter of his description, two centuries after the prediction! His memorable words are, 'Time will even bring it to pass, if it were not resisted, that God would be turned out of churches into barns, and from thence again into the fields and mountains, and under hedges—all order of disciples and church-government left to newness of opinion and men's fancies, and as many kinds of religion spring up as there are parish-churches in England.' We are struck by the profound genius of Tacitus, who clearly foresaw the calamities which so long ravaged Europe on the fall of the Roman Empire, in a work written five hundred years before the event! In that sublime anticipation of the future, he observed, 'When the Romans shall be hunted out from those countries which they have conquered what will then happen? The revolted people, freed from their master-oppressor, will not be able to subsist without destroying their neighbors, and the most cruel wars will exist among all these nations.'

We are told that Solon at Athens, contemplating on the port and citadel of Munychia, suddenly exclaimed, 'How blind is man to futurity! Could the Athenians foresee what mischief this will do their city, they would even eat it with their own teeth, to get rid of it!'—a prediction verified more than two hundred years afterwards! Thales desired to be buried in an obscure quarter of Milesia, observing that that very spot would in time be the forum.

Charlemagne, in his old age, observing from the window of a castle a Norman descent on his coast, tears started in the eyes of the aged monarch. He predicted, that since they dared to threaten his dominions while he was yet living, what would they when he should be no more! A melancholy prediction, says De Foix, of their subsequent incursions, and of the protracted calamities of the French nation during a whole century!

There seems to be something in minds, which take in extensive views of human nature, which serves them as a kind of divination, and the consciousness of this faculty has been asserted by some. Cicero appeals to Atticus how he had always judged of the affairs of the Republic, as a good diviner; and that its overthrow had happened, as he had foreseen fourteen years before. Cicero had not only predicted what happened in his own times, but also what occurred long after, according to the testimony of Cornelius Nepos.

Others, too, have asserted the possession of this faculty.—Du Vair, a famous chancellor of France, imagined the faculty was intuitive with him; by his own experience he had observed the results of this curious and obscure faculty. 'Born,' says he, 'with constitutional infirmity, a mind and body but ill adapted to the laborious, with a most treacherous memory, enjoying no gift of nature, yet able at all times to exercise a sagacity so great, that I do not know, since I have reached manhood, that anything of importance has happened to the state, to the public, or to myself, in particular, that I had not foreseen.'

A Spanish friar and almanac-maker, predicted in clear and precise words, the death of Henry the Fourth of France: and Pieresc, though he had no faith in the vain science, astrology, yet, alarmed at whatever menaced the life of a beloved monarch, consulted with some of the king's friends, and had the Spanish almanac laid before his majesty. That high spirited monarch thanked them for their solicitude, but utterly slighted the prediction; the event occurred, and in the following year the Spanish friar spread his own fame in a new almanac.

Human affairs make themselves; they grow out of one another, with slight variations; and thus it is that they usually happen as they have happened; but the philosophical predictor in foretelling a crisis, from the appearance of things, will not rashly assign the period of time; for the crisis which he anticipates is calculated on by that inevitable march of events which generate each other in human affairs.

THE ADVANTAGES OF MARRIAGE.

The following is from Michelet's book, "L'Amour." Of this work, the New York *Post* says:

Michelet's object in writing it, was to promote among men so sympathetic a knowledge of woman's nature, of her moral, mental and physical constitution, her habits of thought, feeling, motives and necessities, as to remove the principal causes of matrimonial unhappiness. The design is a good one, and it is carried out with as much delicacy as is consistent with the thoroughness and minuteness which the author deems the subject to require. In a few cases where he enters upon the physiological details of the discussion, they are wrapt in a hazy spirituality of expression which betokens a sincere wish to avoid pandering to a morbid and profane curiosity, and those who are old enough to appreciate his intentions will find some well-considered practical suggestions couched under the poetical inflation of his style.

The author says that more than twenty years were employed in compiling the materials of his book, and that he has availed himself of the disclosures of a large number of persons of both sexes, as well as of the counsels of eminent physiologists.

THE ADVANTAGES OF MARRIAGE.

Fortunate is he who rescues a woman, who frees her from the physical fatalism in which she is held by nature, from the weakness imposed upon her by seclusion, from so much misery, so many drawbacks! Happy he who instructs her, elevates her, strengthens her, and makes her his own! For in delivering her, he also delivers himself.

In this mutual deliverance man must, of course, take the initiative. He is stronger, in better health (especially in not having to endure the great malady of maternity.) He has a solid education. He is favored by the laws. He has the best occupations to himself, and earns much more than woman. He is his own master; if not suited in one place, he can go to another. Poor Andromeda, alas! must die on her rock; if she were clever enough to free herself and get away from it, we would say: "She is an adventurer."

But once delivered by you, dear Perseus, from what will she rescue you in return? Let us enumerate:

From the servitude of your base passions. If your home is a happy one, you will not go under the smoky lamps of the ball-garden in quest of love, nor to the street for intoxication.

The servitude of weakness: You will not drag yourself feebly along, like your pitiful comrade—that young old man, so pale, debased and broken down, whom the women ridicule. True love will preserve you from this, and concentrate your strength.

The servitude of melancholy: He who is strong, and does a man's work—he who, in going out to his daily toil, leaves at home a beloved creature who loves and thinks of him alone, is by that very fact inspired with cheerfulness, and he is hapy all the day.

The servitude of money: Receive for a truth this exact mathematical maxim—*Two persons spend less than one.*

I see many bachelors who remain such from sheer fright at the expensiveness of matrimony, and yet spend infinitely more than a married man after all. They live very dearly at the *cafes* and restaurants, and at the theatres. Havana segars, smoked all day, are to their solitude an extravagant necessity.

Why do they smoke? "To forget," they say. Nothing can be more disastrous. *We should never forget.* Woe to him who forgets evils, for he never seeks their antidotes. The man, the citizen who forgets, ruins not only himself but his country. A blessed thing is it to have by your hearth-stone a reliable and loving woman, to whom you can open your heart, with whom you can suffer. She will prevent you from either dreaming or forgetting. We must all suffer, and think. In that is the true life of man.

Some men call themselves bachelors. But are they really so? I have long sought, but I have not found that mythical being. I have discovered that everybody is married; some by temporary marriage only, it is true—secret and shameful these, lasting sometimes for months, sometimes for a week, and often only for an hour. These marriages of hourly duration, which are the utter degradation of the woman, are not effected at a less cost to the man. It is easier to feed a whale than a *Dame aux Camelias.*

If the wife has no female friends whose rivalry incites her to extravagance in dress, she spends almost nothing. She reduces all your expences to such a degree that the formula given above is no longer correct. We must not say "two persons," but "four persons spend less than one." She supports the two children besides.

When the marriage is judicious, entered into with forethought, when the family does not increase too rapidly, the wife, far from being a hindrance to liberty of action, is, on the contrary, its natural and essential element. Why is it that the Englishman emigrates so easily, and to so much advantage for England herself?—Because his wife follows him. Except in sickly climates (like India) the Englishwoman, we may say has sown the whole earth with solid English colonies. It is the strength of the family which with them has made the power and grandeur of the nation.

WE SHALL OUTGROW FORMS.

It is the tendency of increasing civilization, refinement and expansion of mind, to produce a tone of thought and feeling unfriendly to the church spirit, to reliance on church forms as essential to salvation. As the world advances, it leaves matters of form behind. In proportion as men get into the heart of things, they are less anxious about exteriors. In proportion as religion becomes a clear reality, we grow tired of shows.—In the progress of ages there spring up in greater numbers men, of mature thought and spiritual freedom, who unite self-reverence with reverence of God, and who cannot, without a feeling approaching shame and conscious degradation, submit to a church which accumulates outward, rigid, mechanical observances towards the infinite Father. A voice within them, which they cannot silence, protests against the perpetual repetition of the same signs, motions, words, as unworthy of their own spiritual powers, and of Him who deserves the highest homage of the reason and the heart. Their filial spirit protests against it. In common life, a refined, lofty mind, expresses itself in simple, natural, unconstrained manners; and the same tendency, though often obstructed, is manifested in religion. The progress of Christianity, which must go on, is but another name for the growing knowledge and experience of that spiritual worship of the Father which Christ proclaimed as the end of his mission; and before this the old idolatrous reliance on ecclesiastical forms and organizations cannot stand. There is thus a perpetually swelling current which exclusive churches have to stem, and which must sooner or later sweep away their proud pretensions. What avails it that this or another church summons to its aid fathers, traditions, venerated usuages?—The spirit, the genius of Christianity, is stronger than all these. The great ideas of religion must prevail over the narrow, perverse interpretations of it. On this ground, I have no alarms at reports of the triumphs of the Catholic church. The spirit of Christianity is stronger than popes and councils.—*Channing.*

The water that flows from a spring does not congeal in winter. And those sentiments of friendship which flow from the heart cannot be frozen in adversity.

THE THREE RINGS.

TRANSLATED FROM THE GERMAN OF LESSING.

In "Nathan, the Wise," a drama by Lessing, the Sultan asks Nathan a Jew, which of the three religions is the best—the Jewish, the Christian, or the Mahommedan. Nathan replies by the following beautiful allegory:

In ancient times there lived, in eastern lands,
A man who had a ring of priceless worth,
The gift of a loved hand. An opal stone
It had, which hundred dazzling colors played,
And had the wond'rous power to make him loved,
By God and man, who wore with trusting heart
The priceless gem. Can we then wonder that
The eastern wearer never would consent
To take it from his finger, and desired
The talisman as heirloom in his house
To keep. And thus he did—He left the ring
Unto his son who dearest to his heart
Had been, and unto him commanded then
That he should choose amongst his sons the one
That he loved best, and to him give the ring,
And that without regard to birth, he should,
As wearer of the ring, be prince, be head
Of all his house.

Thus passed the ring, from son to son, until
It reached a father parent of three sons,
Who to all three an equal love did give:
And loved with such an equal love that ne'er
Could he see a difference, saving when
He chanced to be with one, the other, or
The third alone—and when his flowing heart
Shared not the presence of the other two;
Then seemed the one who in his presence stood,
The worthiest of the ring. Thus had his love
And gentle tenderness to each in turn
The promise given to leave the ring to him.

Thus matters stood until the time approached
For death to summon him before God's throne;
And then the ring occasioned to his heart
A sad embarrassment. What should he do?
Two of his sons who upon his word relied,
He could not disappoint to please the third,
Distressed thus in mind he sought an artist out,
And ordered him in secret, that he should
Make two more rings, both fashioned like his own,
And that no cost or trouble should be spared
To make the three exactly similar
In form, in size, in shape, in workmanship.
The artist did as was commanded—and
With such cunning art did form the rings,
That e'en the owner's practised eye could not
The model from the other rings detect.
Joyous then he calls each son alone to him,
And give to each his blessing and a ring
And dies———

What follows here need scarce be told, for when
The father died, did each son claim to be
The owner of the ring; and each desired,
As prince o'er all the house to be esteemed.
Angry wrangling jars arose, which shook
The peace of all—but still, the parent ring
Remained unknown—just as is now to us
The true belief.
The sons invoked the law, and each one swore
That from his father's hand he had the ring
Received—and true it was; and also swore
That unto him the promise had been given
That he should be the owner—not less true;
That he possessed the most his father's love,
And that his father could not use deceit;
That he could act a falsehood he would first
With pain believe that his brother had lied;
And further, each one swore that he would find
The traitor out that he might have revenge.

Then spoke the Judge—"If your father dead can
Be made to speak and give his voice for one,
To him will I award. But this to do,
Impossible! And as I cannot find
The truth unless he speak—or that the ring
Should speak, a thing alike impossible,
I cannot judge. But to my counsel heed—
You say the ring doth have a wond'rous power
To make the wearer loved by God and man—
This will decide, for in the other rings
There lies no power like this. Say, which of you
Do two love most? What! are you silent all?
Then on the wearer act your rings alone,
And not on others. Each one loves himself,
And none possess the ring—but all deceive—
All your rings are false—the true one lost—
To hide which loss the father made
Three rings instead of one."———

Then further spoke the Judge—"If you will not
Unto my counsel, hear, then go your way;
But this I do advise, that you should take
As best whatever is. Each from your father
Has a ring received. Then believe you each,
The true ring yours. Perhaps your father wished
No longer that his house should be beneath
The tyrant power of a single ring,
And, loving all, he would not two oppress
To please the third. Then strive you all to gain
The general love, that each may make the stone
By him professed shine brightly—this you can
By kindness, love, and noble charity,
And firm reliance on your God effect.
Do this; and then in ages yet unborn,
A wiser man than I will have my seat,
And he will judge between you of your claims.
Go, now in peace." So spake the righteous Judge.

GENIUS IN WOMEN.

In every direction, in the Eastern and Middle States, we at present hear of physical education. There has been a revival in favor of health and of rational education, and it is bearing good fruits. Even one or two universities are having gymnasiums put up and teachers provided for the bodily education of their students. Excellent works, by such writers as Sedgwick, Trall, Jacques, Miss Beecher, Walker, and others, are being extensively read, while cricket, base-ball, swimming and other exercises are enjoying unwonted popularity. The fact that the young must be trained and taught to be healthy is becoming a matter of common discussion, and here and there some writer, bolder than the rest, ventures to hint that at boarding schools the system is deficient which keeps youth for eight or nine hours at books, and for exercise sends them an hour on a funeral-like walk, or permits them to be idle in the house.

It is principally for the enormous influence which it exerts on the intellect, health, and happiness of woman that such physical culture should be a matter of sacred obligation on parents as regards their daughters. There is a degree of ignorance and carelessness extant on this subject which, when examined, appears absolutely terrifying and amazing. By far the greater majority even of American girls in the healthiest period of life are semi-invalids, while a still greater proportion are constant sufferers when a little advanced in life. All of this is the direct consequence of neglect. There is not one woman in a thousand who exercises as she ought while young, or who is educated with a view to health. Of late years this neglect of physical development has been fearfully increased by the increased elegance of dress. Little girls are clothed in silks and crinoline to a degree and to a cost, which was never dreamed of twenty years ago. The result of all this is, "Children behave yourselves and keep quiet!" Exercise is wanting, and disease follows languor.

One of the worst results of continually debarring women from proper exercise—and this has been done for thousands of years in all civilized countries—has been a reduction of mental force. Sedentary lives have given women nervous power, equivalent to occasional violent exertion, but have deprived them of the capacity of long-continued effort. We do not contend, as unreasoning people would, of course, at once assert, that woman is naturally as strong as man. But we do believe, and experience has abundantly proved it, that nothing would be easier than to make all women stronger than the average of men in our Atlantic cities now are. This degree of strength was possessed by Greek women and Roman ladies, and it involved with them no sacrifice of grace. We consequently believe that the following extract from Charles Reade is an absurdity, if we regard it as setting forth a radical law:

"Nothing is so hard to a woman as a long steady struggle. In matters physical, this is the thing the muscles of the fair can not stand. In matters intellectual and moral, the long strain it is that beats them dead. Do not look for a Bacons, a Newtons, a Handella, a Victoria Hugo. Some American ladies tell us education has stopped the growth of these. No! mesdames. These are not in nature. They can bubble letters in ten minutes that you could no more deliver to order in ten days than a river can play like a fountain. They can sparkle gems of stories; they can flash like diamonds of poems. The entire troupe has never produced one opera, nor one epic that man could tolerate a minute; and why?—these come by long, high-strung labor. But weak as they are in the long run of everything but affections (and there they are giants), they are all overpowering while their gallop lasts. Fragella shall dance any two of you flat on the floor before four o'clock and then dance on till peep of day. You trundle off to your business as usual, and could dance again the next night, and so on through countless ages. She who danced you into nothing is in bed, a human jelly crowned with headache."

Even under the present neglect, ladies often show the falsehood of Reade's argument. Mary Cowden Clarke's sixteen years of labor on her Shakspearian Concordance was a pretty long strain. Ruskin, as a logical, steady, rational writer on art, is far inferior to Mrs. Jamieson—he, in fact, is the rhapsodical woman, she the reasoning man. The instance of a woman's receiving a high-toned, substantial education, such as most literary men who are scholars have enjoyed, is as rare an event as a youth's being brought up in petticoats, and yet Master Superficial Reade, who never had an idea above a light comedy, undertakes to say that *genius* is not in woman's nature. When woman is educated with a joint view to physical strength, permanent health, and mental vigor and earnestness, we shall see genius developed rapidly enough. It is only one man in many thousands, among the educated, who show genius, while it is only one woman in many thousands who gets an education.—*Philadelphia Bulletin.*

TO YOUNG MEN.—Don't rely upon friends. Thousands have spent the prime of life in the vain hope of those whom they called friends, and thousands starved because they had a rich father. Rely upon the good name which is made by your own exertions; and know that better than the best friend you can have is unquestionable determination, united with decision of character.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SPIRITUALISM IN RELIGION.—NO. XX.

FAITH.

This is another of the hackneyed terms of theology, which needs to be carefully analyzed, and rescued from the perversions and mystifications to which it has been subjected. Great and marvellous are the powers ascribed to "faith" by religionists of all classes. They speak of being "justified by faith," "saved by faith," etc; but when asked to tell what faith is, or to explain the *rationale* of its efficacy, few are able to give a definition that does not render the subject still more obscure, or an explanation that does not itself need explaining.

The definition given in the New Testament (common version) is no exception to this remark. It reads: "Faith is the substance of things hoped for, the evidence of things not seen."—(Heb. xi., i.) Probably not one reader in one thousand obtains any intelligible idea from this phraseology. The new translation of Mr. Sawyer, however, helps the matter materially. He renders it, "Faith is a confidence in respect to things hoped for, a conviction of things not seen." This, at least, gives us a definite meaning; and a correct one, as regards *one kind* of faith. It is of different kinds or qualities, as different faculties of the mind are brought into exercise.

Faith, in general, is conviction and confidence. It may have respect to *persons*, to *facts* of observation, or to *truths* and *principles*, of interior perception. It may be a blind and false confidence, or an elightened and well-founded one. A blind faith is that which believes without evidence or against evidence; which is mere credulity or slavishness. Some seem to suppose that all faith is of this character, and hence irrational. But there is also an enlightened faith which is founded on evidence; this is not only rational, but is exercised by all persons to some extent. Thus, everybody has faith in a man who has proved himself to possess intelligence, integrity, goodness and unwavering veracity. It is a law of our minds that we should repose confidence in the testimony of such a person, that we cannot in the word of one of an opposite character. So all have faith in the uniform continuance of natural phenomena—as of the succession of day and night, summer and winter, the phenomena of chemical action, of gravitation, etc. This faith is founded on the evidence of external observation—and it may exist without any internal perception of the *causes* and *principles* involved in these phenomena.

But all evidence does not come through the external senses. There is a higher kind of evidence, which gives foundation for a higher form of faith. But the ability to perceive this evidence, and to feel its power, varies with different persons. It depends on the degree of internal unfolding or culture which one has had. For example, the astronomer may have the fullest faith that an eclipse of the sun will take place at such an hour and minute, a year or ten years hence. His "conviction of things not seen" results, in part, from his acquaintance with and reliance poun the principles of mathematical computation. He knows that these principles are absolutely infallible. Another person, who has little or no unfolding or culture in this department, can have little reliance on the certainty of these principles, and may be quite unable to believe beforehand that the eclipse will take place at the time specified.

The same illustration applies to other departments of truth. The most capacious mathematical mind may yet lack ability to apprehend and appreciate moral and spiritual truths. It may no more see their force nor their certainty than the clown who has not learned the multiplication table sees the conclusiveness of the astronomer's computation. Nevertheless the mind that is well unfolded in these departments, sees such truths to be positive realities. They are found written upon its constitution as unmistakably as are the laws of arithmetic. When once perceived, they become, equally with external facts, *evidence* to the mind, on which its faith must be founded. Hence, it does not follow that one's faith is irrational, or without evidence, simply because another does not see the evidence on which it rests. Galileo's accusers could not see the evidence on which his faith in the revolution of the earth rested; they deemed it palpably absurd and impious; nevertheless it is now the faith of christendom.

Enlightened faith, as respects abstract truth, implies three things: *receptivity* to truth, *perception* or *apprehension* of truth, and *reliance* upon truth. Faith in a person implies confidence in and receptivity or openness of spirit towards such person, so that his words are received, and his strength or life flows into our spirits.

With these definitions, the phrase,

"SALVATION BY FAITH,"

has a rational and definite meaning. True salvation, as shown in a former article, is deliverance and preservation from all wrong doing and wrong feeling. This we can expect to attain only as we receive, apprehend and rely upon truth.—In the New Testament, "salvation by faith" stands as the antithesis of "salvation by works," i. e., by ceremonial, arbitrary, and external observances. It is readily seen that all these external rites, and outward acts of any kind, can be performed without any internal perception of, or love for, truth and right. Hence there can be no real salvation except through "faith," or through acceptance of and confidence in truth and right.—Nor can that be called "saving faith" which does not save *from* sin.

"Faith in Christ," as a teacher and as a person, in so far as it opens our minds to the saving truths he taught, and our spirits to the influx of positive spiritual energy from him, enabling us to live out those truths, is also seen to be a rational means of salvation. And "faith in Christ" as a principle—that is, confidence in the grand truth that the Christ may be formed in us, and the Christ-life lived by us, with earnest effort to attain its realization—comes to have a vital and practical import. So also does the phrase,

"JUSTIFICATION BY FAITH."

To *justify* must mean, either to show that an accused person is guiltless, or to *make just* one who has been unjust. Theologians have used the word in the sense of declaring or deeming one to be just who is not so, on account of the merits of another substituted in his behalf. But any such declaration must be fictitious. A sinner cannot be made righteous by *declaring* him so, and punishing another in his stead. He can be really justified only by *becoming just*. To be justified by faith, then, is to be made just by having an internal perception of what is right and true, and conforming ourselves thereto,—in doing which we may be spiritually aided by the power of any being more advanced than ourselves, whose aid we confidently invoke.

These, we apprehend, are truths written upon our spiritual natures, and hence are a part of Spiritualism.

CREEDS—ORGANIZATIONS.

Everybody who believes anything has a creed. (The word is from the Latin *credo*, I believe.) Everybody who is not a slave or a coward, claims the right and has the courage to express his belief on all proper occasions. It matters not whether that expression is made by word of mouth or in a written statement.

Those who think alike on any subject, or any class of subjects, can sympathise more fully—can come closer to each other—than those who entirely differ. When these convictions relate to the most intimate and vital matters of the soul's inner life and experience, oneness of perception can bring us into very near and joyous and helpful relations. And such relations cannot be enjoyed without some degree of unanimity.—Says Emerson, "Do you love me? means, Do you see the same truth."

Now, as this is a fact in the nature of our constitutions, it is perfectly legitimate that those who do see the same truths should acknowledge this agreement to each other, and mutually enjoy the sympathy and aid which flow from such agreement. Also, that they should help each other in any work which they mutually regard as proper and useful. Whether the number be two or two thousand, does not change the principle. And they, who for any cause, do not see the truths affirmed, or who think them errors, cannot rightfully object to or interfere with such sympathetic expressions, enjoyments and united action on the part of those who do agree. It is the height of egotism, bigotry and intolerance to deny to other minds the benefits of communion and co-operation, when they seek it, merely because *we* are not ready to unite with them.

For these reasons, we see no good grounds for the repugnance which some Spiritualists manifest to associations among believers in spiritual communion on any basis of mutually perceived truths.

None are more sensible than the writer, of the evils which have grown from creeds and ecclesiastical organizations in the past. But these evils are no more to be attributed to *belief*, or to *co-operation*, in and of themselves, than are the evils of gluttony and drunkenness to be charged upon the practice of eating and drinking, *per se*, or upon labor to produce food.—People must believe something, if they are not idiots; though they need not seek to *compel* others, by external means, to believe as they do. They must desire that others may enjoy what they believe to be valuable truth, unless they are drones or thoroughly selfish; yet they need not bind themselves or others never to see more or less than they see to-day.

The evil has been, not in the fact of creeds and organizations, but in *erroneous* creeds, and organizations for *improper* purposes. People have imagined that what was laid down in their formulas was an absolute finality, which it was impossible or wrong to go beyond; and they have haltered themselves, and sought to halter others, like a horse to a stake, to prevent any higher advancement, or clearer perception of truth. Hence the cramping, narrowing, blinding influence of popular creeds and ecclesiastical organizations. Avoiding these mistakes, there is no good reason why associations may not be formed for ends entirely proper and useful. They should be composed of those who harmonize on important and vital points, but who are content to refrain from any effort to limit or control each other's beliefs, allowing any freely to withdraw whenever their views shall change, but mutually endeavoring to encourage each other in all that is right, noble and true.

The difficulty of organization among nominal Spiritualists thus far has been the want of any harmony on the most vital and important truths. Beyond the mere fact that spirits exist and communicate, they have had little agreement. As regards the more interior, practical questions of the soul's growth and experience, methods of culture, etc., they are nearly as wide apart in their perceptions and sympathies as are the world at large—Christian, heathen and nothingarian. As mere Spiritualists, or more properly *Spiritists*, they cannot come into any very close, harmonious relations. It is useless to attempt it. They will fly apart, like any other incongruous, repugnent materials. The time has not come for organization, *with them*.

But when two or more individuals, engaged in an earnest search for truth and duty, have outgrown the antagonistic, disintegrating stage, and come, through similarity of internal experience, to see the same truths, to feel the same profound convictions, and to perceive the same important practical duties growing out of these convictions,—also to apprehend that these duties can be more effectually performed by united than by isolated action,—then it is time for them to think of association. Joining themselves fraternally together, on some common platform of belief and action, they may become mutual helpers of each other's joy and growth, and not clogs upon one another's progress. Each person fit for such association will desire to perform that service for which he is best adopted, and thus all will work together harmoniously for the common good. This is true organization; and it will come, by a necessity of our social natures, just so fast as we are ready for it. In many places, something like it exists *in fact*, though it may not *in form*, among Spiritualists. In others, it is gradually taking form. We would not have it hastened prematurely, nor would we have it repressed altogether.

NOT A CONVERT.—The insinuation started in the Boston *Courier* that Prof. Felton had become a Spiritualist was doubtless a mere ruse to renew a paying excitement. It was successful. The Professor denies the charge and clinches his denial with a whole column of vituperation and scandal after the same old style. Such a virulent lampoon as his letter to the *Courier*, is evidence enough that the Professor is not a convert: for it would be difficult to find a more *un*spiritual or unchristian production. It is totally void of every savor of grace or even decency; denouncing indiscriminately the purest and best of men and women as swindlers and impostors. Such grave charges emanating from such a source might call for measures of defence on the part of the parties libelled; but the public have become so accustomed to the Professor's testy mood, that his words pass by them as "the idle wind which they respect not."

PRAYER—IS IT OF USE?

Prayer—all nature is full of it; our bodies as well as our souls, are full of it. It is the *expression* of any yearning, any hungering, any desire, asking silently or audibly,—asking some power to grant that which is longed for. Some may regard a desire as being, in and of itself, a prayer. Perhaps it is; yet it is enough for our present purpose to take in only the *expression* of desires as prayer. Even then we cover a broad field.

The air of this room has been too much deprived of its oxygen; it is close, oppressive, suffocating; the whole being desires relief; but the desire alone, unexpressed in action, brings no relief; it does no good till it prompts to action. The opening of a door or window, or the going out into the open air, is the *expression* of the desire for relief; that is the prayer, and it is answered. How answered? By bringing ourselves into that condition which shall make God's bountiful provision of oxygen available. God has not changed in answering that prayer. He has not, strictly speaking, as a person, and by special act, answered the prayer; but we have obtained the answer by bringing ourselves into conditions which let his pure air permeate and invigorate our lungs, and, through them, the whole body.

Is it otherwise with prayer for the inflowing of a pure moral atmosphere into the lungs of the soul? Not at all. The God of the body is the God of the soul; and He is ever in harmony with himself. *He* is unchangeable; *He* cannot, perhaps, strictly be said to act in answer to our prayer; and yet it is as though he did; for prayer is our opening of the doors or windows of heaven, or our ascending up into it, where His moral atmosphere is pure and bracing.

True, habitual prayer gives the soul an active, vigorous, out-of-door life; while neglect of it confines us within the heated rooms of a debilitating selfishness or worldliness, where the soul grows sick. Many a lung is too feeble to take in the fresh air; many a body too feeble to roam nature's fields; so, too, many a soul cannot bear a full inhalation of pure moral atmosphere; all the more need that such a soul accustom itself to take in the best it can bear and gain strength upon. By degrees moral health may be recovered, by all who seek it in obedience to God's unvarying laws. Go up as far toward the hill-tops of morality and piety, on your own feet as you can, and the exercise and pure air will bring you new vigor and moral strength, and fit you for a higher ascent to-morrow. The morning prayer, if it be true, earnest, heartfelt, will strengthen and invigorate the soul throughout the day and in all future time.

To change the figure, and yet teach the same: We talk about moral and religious culture and growth. *Culture* and *growth*—these words mean something. They imply both something to *do*, and something to *wait for*. God requires—i. e., his system of natural government requires—us to plow, and sow, and wait, and reap, and thresh, in order to obtain a satisfactory harvest of material wheat. Why then expect Him to fill our moral granaries with spiritual wheat, *merely* for the asking? By all analogy, this course must lead to starvation. By the sweat of the brow, by culture and patient waiting, and by these alone, can we wisely hope to gain moral fruits. The moral soil is in us; and, buried somewhere within that soil, are abundant germs of moral wheat—wheat for the Bread of Life; the Sun of spirituality is over our heads; the dews and rains of the spiritual heavens give ample moisture. What, then, should be our prayer? It should be a deep and thorough inward spading, or breaking up of the clayey crusts which the heats of sin and worldliness have baked—an opening up of the soil within us, so that the warmth and moisture of the pure moral heavens may enter and permeate and there vitalize the dormant germs of all goodness—it should be a patient, diligent, wise cultivation of the shooting blades, and the uprooting of noxious weeds. Praying thus, we may hope for such conformity to God's established methods, as shall bring us a harvest of nourishing moral fruits—of daily bread, which shall strengthen us for more thorough and productive culture from day to day as long as the undying soul shall exist. All life's acts are prayers—they are expressions of desires, and when in harmony with the conditions which God prescribes they start a growth whose fruit will be an answer.

But these views do not answer the specific inquiry, whether there comes good from expressing our desires in words. God knows the desires, though unexpressed. True. Why speak them then? Because this calls in his ministering angels. Are you sick, and do you desire a physician? The desire, unexpressed, does not bring him. You speak your wish to him and he comes. He is God's angel. God gave him his faculties of body and of mind, and furnished all his medicines. He may be wise or he may not. If wise, if he knows all the secret life-channels in your system, and knows, too, what medicines will cleanse those channels and let the streams of life flow on pure and smooth he will be to you God's healing angel. But if he mistake the disease and its remedy, he will prove himself unacquainted with the secret workings of nature's laws, and his acts, which are his prayer in your behalf, will not bring the answer you wish, because he has not discovered the channel through which alone God's healing forces could flow in and renovate you. Still you did well to call him—it may have been your duty—it might have been your most promising means of recovering the true position of your life wheels on the rails of nature's track. The spoken prayer brought forth efforts to save you.

All this refers to embodied helpers. True; but it points to the law which extends over disembodied ones. Said Jesus,—"Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" With us, as with him, prayer to the Father,—and all prayer should be to the Father with us,—prayer to the Father may be heard up through the bands of listening angels, and the highest and wisest of them which our prayer is true and earnest enough to reach, may descend through the channel which the ascending prayer opened, and become our helpers in the cure of both physical and moral diseases. Their eyes, which look through ous bodies and through our medicinal plants with more than a chemist's scrutiny, may fit them for those acts which man has called "special providences," but which are only the acts of finite beings, applying natural forces and remedies with a wisdom which embodied man cannot acquire.—In connection with that angelic eye which looks through matter, there is found also the power to read the soul, to scan its weaknesses, and give it efficient help. Spoken prayer—true, heart-felt prayer—may reach the listening ears of such, and induce them to point and lead us into the laws of moral renovation and strength. The willing, asking soul is the one they love best to help, and which they can help most effectually; into that they may be able to inflow, or implant fresh seeds of morality, philanthropy and piety, and to help nurture there the growing plants. Our prayers may call such to us, and we may learn from them and be aided by them to inhale the airs of the pure moral heavens, and to cultivate with skill and success the moral fruits, and thus to avail ourselves of the means of grace which God offers to all alike, but which he alone never gives in the shape of strength or of ripened fruit, but only as elements or germs which we must either *use* or fail of his richest blessings. God works in man to will and to do—that is, gives him the tools, the soil, the seed, the warmth, the moisture, and all that he needs to will and to do *with*, and then calls upon him to work out his own salvation. Let the spoken and the secret prayer—and the spoken tends to multiply the secret—let the prayer be, *not* that God shall do your work—for that he never will do—but that wisdom and strength may be imbibed by you and by all other moral beings, from God's eternal and exhaustless founts, so that you and all others may most speedily execute His beneficent will.

Prayer is the Jacob's ladder on which your soul may go up, and on which angels may come down; and thus it helps to communings with beings higher and holier than yourself, and from whom you can gain wisdom and strength. The unselfish prayer, the prayer which *means*, "Thy will be done." This prayer lifts man up, and gains for him the sympathy and help of those higher than himself, and brings his soul to feel and feed upon God's love more sensibly; but it leaves God's own majestic course unchanged. A. P.

ROXBURY, July 20.

A PASSAGE FROM BEECHER.

The following extract from a recent sermon by Henry Ward Beecher will have a double interest for our readers—first in that it presents identically the same "unorthodox" view of "substituted righteousness" that was given in our columns a few weeks since; and secondly, in that it shows Mr. Beecher's talk about unconsciousness of spirit-influence, "cutting the wires," etc., to be—what shall we call it? Read the lines we have italicised, and coin your own term. Whatever he may write in the *Independent*, the truth will slip out of his lips, in moments of inspiration, in spite of his caution.

"This view interprets, too, what is meant by being clothed with another's righteousness. Oh, woe is you, if this sweet thought shall not preach of father and mother to you. I am clothed with my mother's righteousness to this hour, although she died when I was yet an infant. My memory of her, is as of some faint cloud, far in the horizon. But though my memory of her form has so faded, during the lapse of many years, yet the consciousness of her goodness, her serene wisdom, her pure, disinterested nature, and her devoted love to me, and my brothers and my sisters, has gone with me all my life long. I feel conscious that the effect of her nature on mine was to enrich me. Among the things that I esteem, and among the things that I wear in title, nothing is so dear to me as the remembrance that I am a child of my mother.—And the very name I have is not so dear to me because I have lived in it, and filled it some way, as because it was given to me by my mother, and was murmured by her over my unconscious head, and was solemnized by the sign and symbol of baptism, and was mentioned in the house of God.

By all the fondness I have for my mother; by the regrets, ten thousand times repeated, which I have felt, that she did not walk with us longer in this world; by the salutary influence which I am conscious that my memory of her has had upon me; *by the feeling which I have had a thousand times in temptation, that she beheld me, that she restrained me, that her heart was yet with me, sorrowing and rejoicing*, as I sorrowed and rejoiced—by even these fragments of experience, I know what it is to be clothed with another's righteousness.

And that which I have had in this small measure from my mother, has been fulfilled to me in more glorious measure by my other parent, who was my father when I was a child, and to whom I am father now that he is a child.

I should be sorry for any one that did not know what such a relationship was, through father or mother, or some one that stood to him in the place of father or mother—that did not know what it was to have the goodness and power of others transferred to him. And when I speak of being clothe with the righteousness of Christ, I banish all idea of going to a wardrobe and getting a garment in the form of some Christ-like virtue, and throwing it over a human being. I put away all notion of imputation like that of taking out the heart of one man and putting it into another man. I do not for an instant entertain the thought of a rude transfer of the qualities of Christ to man. To be clothed with God's righteousness, according to my understanding, is this: A generous nature, with the spirit of love, looking upon the love of God feels, "He surrounds me: he stimulated me; I am clothed with his goodness, rather than upheld by my own."

Spiritualism at the Plymouth Corner-stone Laying.

At the laying of the corner stone of a monument to the Pilgrim Fathers, at Plymouth, last week, occurred a recognition of Spiritualism worthy of being noted.

The President of the day, Hon. Richard Warren, of N. Y., in his opening address had spoken of the Pilgrims, in the common materialistic strain, as "sleeping in peace beneath the sod." But in his after-dinner speech, a change seemed to "come over the spirit of his dream," and he broke forth in the following apostrophe, recognizing their presence as living and conscious beings. This is Spiritualism, or it is nonsense:

"Here, and now, at this great gathering, let us pause, and call them—that noble band of the May Flower—call their spirits to come forth from the blessed land, to speak to us their children.

Glorified ones! from yon bright world, where now you roam; Sainted ones! men of heroic daring, women of unshaken love, children of true affection, come forth! Let us, your descendants, look upon your countenances, as we now begin the structures which will commemorate you for all after time. Come, thou spirit of the noble Carver! Come, Elder Brewster, who led the flock as the shepherd of God! Come, intrepid Bradford! and Winslow, come thou! Come, noble Standish! and come, sweet Rose, who longest hast been from earth! Come thou, John Alden! Come all! Come, Father, Mother, Husband, Wife, Brother and Sister! Come, all ye little ones! Come now and forever animate us with thy great power of faith; with thy great purpose to do all life's work well. Thy descendants hover round thee, to-day asking for thy blessing on their endeavor to raise here, an evidence of their remembrance! Gather with us, thou One Hundred of 1620, who found a home and a place wherein to worship God! Meet us now; put into each that inspiration which enabled you to work so mightily. Open anew the long-covered graves, o'er which the sod has greened for centuries, and, with thy children, see the results of thy decision, thy sufferings, thy patience, and thy faith.

Hark now! We have called them. Will they come? Methinks the heavens are unrolling, as a parchment, and from the abyss of the past fair forms approach—they rest above us. The spirits of our fathers are here! See them in their glorified state, looking down on a world blessed by their labor, and their fidelity while they were in body. Hear their words to us this day, free of complaint; free of blame for our long delay; but full of benignity, for we *are* remembering them. Hear the song of praise, even from them, in their pure abode, not for themselves, but for us, as we show they are not forgotton."

DEAD OR ALIVE?—The Springfield *Republican* noticing Prof. Felton's self congratulations that he has annihilated Spiritualism says:—

"Prof. Felton will find, if he takes the trouble to enquire, that Spiritualism is still terribly alive and in earnest, and takes no pains to conceal itself. It will soon become conservative and respectable and get recognized at Harvard, perhaps, as one among the heterogeneous families of believers entitled at least to courteous treatment."

MRS. HATCH.—We regret to say that illness prevented Mrs. Hatch from fulfilling her appointment to lecture at the Music Hall last Sunday. It is uncertain whether she will be able to speak on the coming Sabbath or not. A multitude will join in earnest wishes for her speedy restoration to health and the sphere of active usefulness.

THE DAVENPORTS.—Some particulars in regard to the Davenport Boys will be found in our report of the New York Conference.

THE PLYMOUTH CONVENTION.

The gathering at the venerated landing-place of the Pilgrims—the Mecca of Puritanism—on the 5th, 6th and 7th inst., proved to be an occasion of greater interest and importance than was anticipated. The announcement had been widely circulated by the public press, though without proper authority, that the convention was to be a national one; and occurring as it did on the heels of a celebration on the same spot of even more than national interest, when the town was full of people from abroad, the attendance was not only large, but a wide extent of country was represented. There were members not only from all the New England States, but also from the Middle States, the West and the South, and even from Texas in the far South-west.

In point of general harmony and unity of purpose, it also exceeded the anticipations of the most sanguine; and manifested a tendency in the direction of fraternal and constructive effort, as unexpected as it was gratifying. We think its result, in the unanimous adoption of a declaration of sentiments, at once catholic and definitive, theoretical and practical, will be hailed with joy by intelligent Spiritualists throughout the world. It is a hopeful indication that out of the dismal chaos and jargon which have thus far prevailed as to the nature and objects of the Spiritualistic movement, something like harmony, order, and beauty, is ere long to be evolved.

The convention was organized in Davis' Hall, on Friday morning, by the choice of the following officers. (We give the names of those only who were present and served):

J. S. LOVELAND, of Medford, Mass., President.

HENRY C. WRIGHT, and Hon. JOHN M. KINNEY, of Wareham, Mass., Vice Presidents.

Dr. A. B. Child of Boston, and B. H. Crandon, of Plymouth, Secretaries.

A. E. Newton, of Boston; D. F. Goddard, of Chelsea; Jacob Edson, of Boston; H. C. Wright; and Col. S. B. Hay, of Texas, Business Committee.

The Business Committee reported for the action of the Convention the following

DECLARATION OF SENTIMENTS.

While this Convention claims no authority to construct a creed for Spiritualists, or to adopt tests of fellowship for any sectarian purpose, yet, in view of the manifold mistakes and persistent misrepresentations of anti-Spiritualists, both in public and in private, in press and in pulpit, its members feel called upon to exercise the manifest right of defining their own position, and setting forth their own sentiments, in so far as they profess to have any agreement.

We therefore adopt the following statement as representing the views of this Convention on the topics therein specified.

I. WHO ARE SPIRITUALISTS?

We recognize as Spiritualists, according to the now common use of the term, all who hold to the one fact that *human spirits, having a conscious personal existence after the death of their physical bodies, can and do manifest themselves and communicate to those in the body under suitable conditions.*

Beyond this, on questions of Philosophy, Morals, Theology, Reform, etc., we profess no full agreement, and take no responsibility for each others' opinions or acts. We expect to see alike in these matters, only as we arrive at like states of mental and spiritual growth.

Nevertheless, we regard ourselves as entitled to the name of Spiritualists, *in its full sense*, only as we adopt and practise sentiments which are truly *spiritual* in their nature and tendency,—that is, refined, purifying and elevating.

II. WHAT IS SPIRITUALISM?

In its modern and restricted sense, Spiritualism may mean nothing more than the mere fact of spirit-existence and intercourse. But the term is also often applied to a system of Philosophy or Religion based upon this cardinal fact. When thus applied, we would define it as follows: Spiritualism embraces all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny; also, all that is known or to be known relative to other spiritual beings, and to the occult forces and laws of the universe. It is thus catholic and all-comprehensive.

We deem this department of truth, however, to be as yet but partially understood by even the most capacious minds on earth; and hence wide differences of opinion exists among Spiritualists as to its details. Each individual is expected to form his or her own conclusions, according to the evidences presented to the individual mind.

In accepting modern evidences bearing on this subject, we do not necessarily reject the ancient. Hence it is no part of Spiritualism to deny or affirm the truth or authority of the Bible—each Spiritualist being at liberty to place his own estimate upon the value of that and of all other ancient records.

Spiritualism, therefore, should not be confounded with the "Harmonial Philosophy," so-called, of Andrew Jackson Davis; nor with the religious opinions of Dr. Hare; nor with the individual theories of any other writer, however prominent among Spiritualists; nor even with the teachings of disembodied spirits themselves, inasmuch as these appear to differ as widely in their opinions as do spirits in the body. None of these are recognized by us as authoritative teachers,—though each may have some truth, and that truth belongs to Spiritualism.

But while we undertake not to define Spiritualism in all its details, we yet agree in affirming that its grand practical aim is, *the quickening and unfolding of the spiritual or divine nature in man*, to the end that the animal and selfish nature shall be subordinated, and all evil and disorderly affections rooted out—in other words, that the "works of the flesh" may be supplanted in each individual by the "fruits of the spirit," and thus mankind become a Brotherhood, and God's will be done on the earth as it is in the heavens.

Hence we most emphatically declare that no theory or practice which tends to abrogate moral distinctions, to weaken the sense of personal responsibility, or to give a loose rein to animal desires, by whomsoever taught or received, can with any propriety be considered a part of Spiritualism.

III. RELATION OF SPIRITUALISM TO SPECIFIC REFORMS.

Since man's spiritual welfare in this and the after life is intimately connected with his conduct, his habits, his occupations and surroundings, as well as his beliefs and motives of life, we recognize all questions relating to Human Improvement and Practical Reform as legitimately embraced in Spiritualism. Hence, as earnest and consistent Spiritualists, we cannot fail to take a deep interest in all wise and well-directed efforts for such objects as the following:

1st. Physiological Reform in general—including Temperance, Dietetic, Anti-Tobacco, and Dress Reform—to the end that our bodies may be made the most fit and useful habitations and instruments for the spirit.

2d. Educational Reform—that body, mind, and spirit may be unfolded healthfully and harmoniously, in accordance with their own laws, and by the use of the most enlightened methods.

3d. Parentage Reform—that every child may be secured its rights to a healthful and well-balanced organization, and an introduction to life under favorable conditions.

4th. The Emancipation of Woman from all legal and social disabilities, that she may fulfil her noblest mission, and be fitted to become the mother of noble offspring, as she cannot while a menial and a slave.

5th. The Abolition of Slavery, whether chattel, civil, mental or spiritual—because freedom is the birth-right of man, and the indispensable condition of his best development.

6th. The establishment of universal Peace—because contention, violence, and bloodshed are the offspring of animalism, contrary to the dictates of Brotherhood, and opposed to man's spiritual progress.

7th. Theological and Ecclesiastical Reform—because belief in error, and subjugation to authority, are unfriendly to human progress.

8th. Social Reform and Re-organization on the Principles of Brotherhood—because the present antagonistic and selfish relations of society are averse to man's highest welfare, and fail to meet the wants of his unfolding spiritual nature.

Lastly, in every other effort, general and specific, which commends itself to our individual judgements as tending to elevate and spiritualize mankind.

IV. ORGANIZATION.

While we would carefully abstain from combinations for any improper purpose, such as that of limiting individual freedom, controlling each others' opinions, or avoiding personal responsibility; yet we affirm the propriety and the desirableness of association on the part of those who agree, for proper objects. Among the objects which we deem proper are, the affording of mutual aid and encouragement in a true life—the promotion of fraternal intercourse, and interest in each others' welfare—and co-operation for the public advocacy of what are deemed important truths and needed reforms. Such associations, in order to be harmonious and effective, should be based on a mutual recognition of vital truths, cautiously avoiding any attempt to set bounds to inquiry or limits to mental progress.

This Declaration formed the basis of the principal discussions and addresses throughout the convention. The early hour at which our paper goes to press renders it impossible to give a a sketch of the proceedings in this number. Suffice it to say, that after a full and free expression of opinion, the Declaration as above given (some slight amendments having been made from the first draft) was passed, in a very large assembly, *without a single dissenting voice.*

Opponents, whose principal stock in trade has consisted in misrepresentations and slanders of Spiritualism, will please to take notice and govern themselves accordingly.

The following preamble and resolution, presented at a later stage of the convention, and ably supported by Col. HAY, of Texas, was also unanimously passed:

Whereas, The phenomena of Modern Spiritualism, by their startling significance and world-wide diffusion, have assumed, in the opinion of this convention, an importance worthy of the earnest consideration of all rational minds, demonstrating as they do the immortality of the soul, and inaugurating a purer theology and a deeper philanthropy than humanity has hitherto attained, and all pointing to the slow but certain approach of the long promised era of peace on earth and good will to man; and, whereas the existence of these phenomena are by the great majority of both the learned and the unlearned, utterly ignored, or else met with ridicule and harsh opposition; and, whereas some organization or concentrated effort for the purpose of spreading the facts of Spiritualism broadly before the world is a desideratum with every spiritual reformers: be it therefore

Resolved, That a committee of five be appointed, whose duty it shall be to call a National Convention at such time and place as shall be deemed expedient, for the purpose of carrying into effect the objects above-mentioned, and for taking into consideration the interests of Spiritualism generally.

The following committee was appointed in pursuance of this resolve:

Col. S. B. Hay, of Texas; A. E. Newton, of Boston; Allen Putnam, Esq., of Roxbury, Mass.; Hon. J. M. Kinney, of Wareham; J. S. Loveland, of Medford; and Dr. H. F. Gardner, of Boston.

Dr. Gardner, who was prevented by illness from being present at the opening of the Convention, appeared on Sunday morning and took the chair.

Further details must be reserved for another week.

The Peace (?) in Europe.

The enigma of Napoleon's sudden conclusion of peace with Austria has been partially solved by an explanation from himself. In a speech to the officials of France, he says significantly:

"If I have stopped, it was neither through weariness or exhaustion, nor through abandoning the noble cause which I desired to serve, but the interests of France. I felt great reluctance to put reins upon the ardor of our soldiers, to retrench from my programme the territory from the Mincio to the Adriatic, and to see vanish from honest hearts noble delusions and patriotic hopes. In order to serve the independence of Italy, I made war against the mind of Europe, and as soon as the destiny of my country might be endangered, I made peace."

In other words, he had reason to fear attack from Prussia if not from England, if he proceeded farther. Nevertheless, it is to be feared that such a peace is full of future wars. Napoleon sums up the benefits of the war as follows:

"Our efforts and our sacrifices have not been merely losses. No.—We have a right to be proud of this campaign. We have vanquished an army, numerous, brave and well organized. Piedmont has been delivered from invasion; her frontiers have been extended to the Mincio. The idea of an Italian nationality has been admitted by those who combatted it most. All the sovereigns of the Peninsula comprehend the want of salutary reforms. Thus, after giving a new proof of the military power of France, the peace concluded will be prolific of happy results. The future will every day reveal additional cause for the happiness of Italy, the influence of France and the tranquility of Europe."

One minor result of the struggle—a great one for those whom it immediately concerns, no doubt—is the securing of religious liberty to Lombardy. That territory is transferred from Austria to Sardinia, and as a consequence it has been decreed—

"That in the Lombard provinces all the citizens, whatever the religion they profess, are equal before the law, and shall equally enjoy all civil and political rights, as in the elder provinces of the monarchy.—All orders and regulations of contrary effect are abrogated."

Various Items.

....In San Francisco the Chinese have a temple that cost $20,000, and an imported idol for which they paid $30,000.

...."Why are men like watches?" Because you must look inside of them for their good qualities, and judge of them by their 'works.'

....Ministers sometimes take queer texts for sermons. Rev. R. S. Pope, Hyannis, lately preached from the text, "Is there any taste in the white of an egg?"

...."Sammy, my dear boy what are you crying for?" "Bill hove the Bible at me and hit me on the head." "Well, you are the first person in my family on whom the Bible ever made the slightest impression."

....A clergyman in a communication to the Christian Watchman, expresses the opinion that clergymen should be allowed to use the hair dye—"until our churches make sufficient advances in godliness, to be willing to tolerate gray hairs in a pastor."

....On reading Sickles' letter in defense of his reconciliation with his wife, Gerrit Smith, wrote to Sickles approving the act, and inviting him to bring his wife to his (Smith's) house at Peterborough.

....A convention of the colored people of New England was held in Boston last week, to devise measures for the elevation and improvement of their social condition. Many of the speakers showed a degree of intelligence and of oratorical ability which would have reflected credit upon any gathering. Among other sensible suggestions urged was this, that they should turn their attention to agriculture, rather than be content with shoe-blacking, waiting, and other menial employments. This suggestion is worthy of being followed by many white men.

....In Brandon, Vt., they have a singular phenomenon in the shape of a frozen well at the depth of forty feet. The well was dug in November last, through twenty-five feet of gravel and fifteen feet of frozen earth, when water was found. The well was then stoned up and has been frozen ever since. Last winter it was necessary to descend and cut with a hatchet a passage for the bucket to the water beneath the ice. By aid of a mirror, the sun light can be thrown into the well, and about three feet from the bottom a rim of ice, at least six or eight inches thick, can be seen projecting from the sides, leaving barely room for the bucket to pass through. The stones for six or eight feet are crusted with frost and ice. The water is excellent—remarkably pure, and of course icy cold. This well is a "puzzler," to the savans, some of whom, at Burlington, have appropriated $300 to investigate the phenomenon, and propose to sink one or more wells in the vicinity, to see if the same result follows.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

TUESDAY EVENING, AUG. 2d.

Question: How can the laws of Brotherhood be carried into practical effect?

Mr. LEVI: It is nearly impossible to institute a condition of brotherhood, because almost everything in society is standing on a false foundation. We are educated in such a manner, such principles are instilled into us from our youth up, claiming for themselves a Bible authority, that we find ourselves unable to fill the part of brothers. To be brotherly, we must be free—free from forms and superstition and the fetter of creeds—when alone we shall be able to love God and the brother as we ought. Now the question with men is not what is right, but what must I believe in order to save my soul from hell? Hence all their acts are selfish. We must become free, as Jesus was; who did not hesitate to set himself against the severities of the Mosaic law, and the prejudices of Jewish belief, in order to manifest his devotion to the sentiment of a common brotherhood, which should include the whole race.

Mr. TAYLOR [from the West]: Unfoldment, spiritually, is the mode. How can we obtain the fragrance of the flower? By its unfolding from the bud, leaf after leaf, until its full form, and fragrance, and beauty are attained. All the powers of heaven and earth are centered on man to secure his proper unfoldment. The source of this majestic work is the benevolent God. To convince us of this, we must observe facts carefully and reflect upon them.

He exercised the faculty of open vision, and had watched the operations of spirits with interest. He was acquainted with Mrs. ——— of Waukegan, on whose arm mysterious writings appear, in raised letters. The way spirits produce the phenomena, is this. Coming in rapport with her, they use her brain, as we use ours, sending a current of vital electricity off at the end of her finger, which is always carried over the arm, when the letters appear. To his eye, a current of flame passes from her finger to her arm; and the letters seem to be produced by the simple expansion of the skin, under the action of the flame. By the same law of will and rapport, are spirit drawings made by Rodgers and others; and by the same law is it that the Eternal controls the vast universe of matter and of mind.

Man's true order of development, is, first, perceptively, as in the case of the child; second, reflectively; and third, religiously. This order should always be borne in mind. If the child is beautiful and pure, how much more beautiful and pure should be the old man and the aged woman, after having passed the earlier stages of unfoldment, and come into the full fruition of a religious life? This place is a spiritual center. New York is the spiritual center of America, and America of the world. So you see, friends, that to-night, you hold the race in your hand. Thus you see how important it is that you lose not a moment which is not devoted to God, to humanity, to yourselves.

Dr. HALLOCK: He was at Mr. Conklin's room last Sunday evening, and again witnessed a display of extraordinary physical manifestations, in a dark room. Those surrounding the table had hold of hands, and there was no way for accounting for what occurred, except on the theory that it was performed by spirits. He was taken hold of a great many times, by the hand and elsewhere, by as many as four different sizes of hands; and his leg was forcibly siezed, and his foot carried violently up against the under side of the latter. At the same time, the others were being touched in a like manner, and the tin horns and guitar were passing freely about, resting at one moment on his arm, then on his head; and often as he would be speaking, the horn would be clapped over his mouth, and he would finish a sentence already begun, through it.

What, it may be asked, have such facts to do with the duties of brotherhood? Much, every way. They make a part of a series of phenomena which are revolutionizing all forms of thought. Why cannot the man of the church, who is laboring for reform—to do away with the gallows, for instance—accomplish anything? Because he views the gallows as a production of the State, and is laboring with the State to have it done away, when in truth it is a production of the church.—The gallows is the eldest and the beloved son of the church, growing distinctly out of its law of retaliation.

Figures demonstrate abundantly, that the gallows and the dungeon are no antidote to crime. How then are we to introduce the law of brotherhood; by trimming off the branches, or going at the root? Obviously by going at the root; and the only way to do this, is to supplant the sham church, with that vital spiritual church; which will truly unite man with, and make him a part of the invisible God.

Dr. GOULD: It is a general impression that the moral part of our natures can be improved as well at one time of life as another. That there are different departments of our nature, as the physical, intellectual, moral and religious, is generally admitted. Now all these have a period at which they arrive at what is called maturity. The moulding of these departments, as the general rule, must be done during the period of youth, and before maturity is reached. The physical, it is possible, may be somewhat changed after arriving at full growth; but if it is so, it must be regarded as an exception. The same may be said of all other departments. After the intellect and the moral nature have become fixed in their growth and habits, it is very difficult to change them. For instance leave a boy uneducated until he grows to be a man, and you can never make a scholar of him. The idea that we have nothing to do but to develope like a tree, is a common one in Spiritualism; but we have something else to do. We have the duties of life to fulfil; our own living to get; and a thousand duties to humanity to perform.

Mr. DRESSER: The question assumes that there is a law of brotherhood. What is a law? Blackstone says, a rule of action. What, then, are the laws of brotherhood? Do unto others, etc. Love thy neighbor as thyself. Is there any difference between brotherhood and neighborhood? None whatever. Now if there are laws of brotherhood it matters not who gave them, Confucius or Socrates, Plato or Jesus.—The question is, how may they best be applied?

A man in the olden time had a habit of speaking to his disciples in parables; because in that manner he could make the strongest impression upon them. And he told them this story: A certain man fell among thieves, and was badly wounded. And a priest and a Levite came that way, and passed by on the other side. But a Samaritan, a stranger, came along and bound up his wounds, and saved his life.—The story-teller then asked his hearers, which was the neighbor, the brother. And all were ready to answer, no doubt, the good Samaritan.

Now is there any better way, any other way, to carry out the law of good neighborhood than this? True, there are difficulties in the way, social laws, laws of both church and State, having no such origin in the bosom of Divinity as the law we are contemplating, which are mere stumbling-blocks and worse. Still it is evidently our duty, in training our children, and going forth into the world, to take this law of brotherhood with us, to temper and direct all the actions of our lives.

Mr. BARNES: We have had a great deal of talking for eighteen hundred years, and it is now time to begin to practice. With his open eye, he could see angels laughing over our much talking. We have had one man on the earth who came to teach us brotherhood. His two natures, the spiritual and the physical, were in harmony. Let him be our pattern. Bring your bodies in harmony with your spirits, and then you will be in a condition to influence mankind, and strengthen them by your emanations. Find no fault with one another. Find no fault with the churches; for to-day they stand on a higher Christian plane, than your spiritual philosophy. Show them something better before you ask them to give up what they have.

A few weeks ago he was directed by his spirit guides, to go from Troy, his place of residence, to Oswego—to the prison at Oswego. He went there, where Mr. Rand and the Davenport Boys were confined.—They were having strong manifestations in the prison, and he met with them every day. The spirits promised to open the prison doors. The jailor, to provide against it, put a new and strong lock on the door. Nevertheless, Mr. Rand made his appearance in the streets at about eleven o'clock, one night, a free man. The account he gave was, that the spirits opened the door, and bade him go to the attic window where he would find a rope to let himself down by, which he did. The Davenport Boys were directed to remain behind, as the thirty days for which they were incarcerated was to expire on the following day.

Dr. HALLOCK: He had seen a letter from Mr. Pool of Oswego, who had conversed with the jailor on the subject. The facts were the same as stated by Mr. Barnes, only the jailor believed that Rand got out some other way than by the aid of spirits. There was a way by which he could possibly reach the attic window without going through the door.

Mrs. FRENCH: She believed in a working brotherhood. The proper beginning is, to make all kinds of labor respectable. When this is accomplished, all will stand on a level, and each one find occupation according to his talent—the farmer, the mechanic, the lawyer, the theologian—all as brothers; and each filling his proper sphere with equal honor. Then our positions will all be agreeable, our relations equal, and our labors easy and practical. J. R. O.

Correspondence.

Mr. M. V. Bly's Last Effort.

EDITORS OF THE SPIRITUAL AGE:—Evil actions "like chickens come home to roost." This principle is so inwrought into life that no person is exempt from its power, or can evade the consequences that follow any departure from the right. As an illustration of this position, I purpose to relate a fact, that occurred in relation to that somewhat notorious person who calls himself Mr. M. V. Bly. This person has been warmly welcomed by a large portion of the Christian world, and applauded by many of our leading newspapers, because he has assisted in fortifying the position of this most Christian community, that after the inhabitants of earth have "shuffled off this mortal coil," they are prohibited from the possibility of ever making their presence manifest to those who remain.

Some months ago, Mr. Charles M. Harriman, a gentleman residing in this city, who gives entertainments consisting of songs, ventriloquism and legerdemain, gave one of his amusing performances in the town of Groton. It appears that Mr. Bly was present, for he called upon Mr. Harriman the next morning, and expressed a desire to engage him to travel through the country and assist in the lectures he was giving. Mr. Harriman gave him no great encouragement, and the matter was dropped.

The first of this month, Mr. Bly came to this city, called upon Mr. Harriman, and again expressed his wish that he would engage to assist in the lectures he was giving as an *expose* of Spiritualism. He complimented Mr. Harriman as being very dexterous and expert in his tricks, and could act the part of a gentleman quite well, and that was an important point; as he would be called to mingle much in the first classes in the community. With these qualifications combined, he was the most suitable person he had met, to join in the attempt to practice upon the credulity of the public.

Mr. Harriman wished him to state more definitely how much he would be required to do, and what was to be done.

Mr. Bly replied by saying that he would only require a couple of songs, a little ventriloquism, and perhaps two or three tricks,—these performances as though he was under the control of Mr. Bly, so that *he could palm it off upon the audience as an expose of Spiritualism.* He affirmed, as an inducement, that as the cause of Spiritualism was gaining strength, its opposers would be more eager to grasp at the deception they could impose upon them; and they could make a good thing out of it so far as money was concerned. So very anxious was he to consummate the arrangement, he desired Harriman to leave his employer and jump aboard the cars and go with him to Rhode Island, where he was to give one of his exposures that evening.

These are the facts as related to me by Mr. Harriman himself.

Mr. Harriman stated that he told him that he was no Spiritualist, and knew but very little of the phenomena that he was attempting to expose; but was acquainted with some of those who were mediums and those who were advocates of it; and from the knowledge he had of their character, he could not believe that they would be capable of imposing such gross deceptions upon their friends; and hence he could not with any propriety engage in warfare with them. And furthermore, he was requested to practise a mean and despicable fraud upon the audience by assuming to be other than what he really was, while giving his performance. He considered his business a proper and honorable one, for he always told those who witnessed his powers, that it was by his expertness that he was able to elude their powers of vision; but here he was asked to assume a false attitude before them; and he must reject a proposition that converted that which he knew to be honest to so gross an imposture and an insult to common integrity.

No doubt Mr. Bly was very much chagrined to lose what he considered so valuable an assistant, as well as that he should so mistake his man, and have so revealed himself to one who saw the baseness of his purpose,—to find himself caught in the snare that he laid for another. But the law which pervades the whole structure of human life is sure in its operation.

These facts show what a high-minded and honorable person the clergy and the press have shaken hands with, as worthy to be ranked with the eminent of the land! * * *

Notwithstanding the many verdicts that have been given upon the case of modern Spiritualism, by such eminent men as Mahan, Beecher, Cobb, and the Professors of Old Harvard, down to the last and apparently meanest, Mr. Bly, the cause is silently working on, like the leaven hid in the meal, and will eventually change the whole structure of the religious world, and through that reach the social condition of society.

The eagerness with which the mere straws that are to be found that weigh against the fact of spirit-intercourse are caught up and embraced, only proves how desperate is the condition of the opposition. When we find men of heaviest calibre engaged in opposing the new dispensation, shaking hands with, receiving aid and comfort from, and endorsing this man who is rejected with contempt by an obscure laborer, we may infer that they are sadly in want of help. Fine company this in which to find these teachers of humanity! * * *

If the opposition has dwindled down to the insignificant point it appears to have in the person of this exposer, the advocates of modern Spiritualism have little to fear, and can press on joyously in their search after the truth. A. B. P.

LOWELL, July 29, 1859.

[The above, in connection with the fact published last week seems to indicate that the "exposing" game is about "played out."—ED.]

Another Clerical Convert.

NORTH AUBURN, Me., Aug 1st, 1859.

DEAR AGE:—I have for some time had it in my mind to write you; but a multiplicity of pressing cares have hitherto prevented. But I now take my pen to inform you that I am an undoubting believer in the communion of spirits, in modern as in ancient times, after a very careful examination of the phenomena called "Modern Spiritualism." I am prepared to declare, not merely that I believe, but that I know, that intelligence invisible to mortal vision, communicates with men in the flesh. I am a minister of the Universalist order, and am most happy to find that in all essential doctrines the views which I had drawn from the records of Ancient Spiritualism—the Bible—are confirmed by the inspiration of the present day. I regret to see efforts being made on the part of some professed Spiritualists, whose experience in true Spiritualism, I think, must be limited, and their observation in its manifestations superficial—trying to repudiate the Bible as an authoritative standard of spiritual revelations; for I am confident that the same arguments and weapons that would disprove the ancient, would also demolish the authority of all modern revelations; and to make the ancient records as mere opinions of men without authority, and assume a natural religion as the only guide of the world, seems much like opposing a modern opinion to an ancient one. I conceive Christ to be the highest manifestation of God with men—as being the executive power, and as such infallible in his teachings; and therefore that his mediative authority can never be superceded—nor his power over men and angels—"things in heaven and in earth" cease till the work of saving the world is completed.

I am much pleased with your articles on "Spiritualism in Religion," and can endorse most of the ideas contained in them. I am also much pleased with the remarks of H. S. Jones in your last issue; especially on the subject of the personality of God, as the Omnipresent Creator, upholder and director of all worlds and beings of worlds; and I hope this writer will favor the public with an expression of his views of the personality of God. That is, well spread out on paper, his ideal conceptions of the Infinite Personality.

Another idea which this writer suggests, is, it seems to me of great importance to human welfare; that is a general organization for the direction of spiritual forces, and the concentration of combined efforts; for the dissemination of truth, the evangelization of the world, and the uplifting to high planes, of the yet ignorant and degraded masses.

God speed you, dear AGE, and all other efficient instrumentalities "in every good word and work." AMOS HITCHINGS.

Letter from L. K. Coonley.

KNIGHTSTOWN, Ind., July 26, 1859.

BROTHERS OF THE AGE:— * * * My hopes of attending the Convention at Plymouth, next month, have been cut off. This I regret. But I am happy to say that since I last wrote you, we had several grove meetings in Dayton, O., well attended; at one of which Rev. Mr. Burton and family attended. He aided in the exercises very acceptably. I lectured twice, in Richmond, Ind., to good audiences, though the weather has been uncommonly hot and dry. In all this section of country, the wheat crop has never been superior; but the prospect for corn and potatoes is very unfavorable.

We have had a course of meetings in this vicinity, largely attended. The friends say, never so well before. I cannot leave here before next Monday. If I fill the appointments made, I shall give twelve lectures here, in a little over two weeks. I go hence to Bloomington, Illinois; and thus my visit east, you see, is much delayed; but the route is not changed. The friends will continue to address me at La Prairie Centre, Ill., until the 20th of August.

Yours truly, L. K. COONLEY.

Spiritual and Psychical Phenomena.

Rail Road Bridge Saved by Spirits.

One evening, late in the fall of 1851, my brother received an intimation [from the spirits] that we must proceed next morning to Schenectady. On further inquiry as to the why and wherefore, no additional information was gained, except that we would there discover the object of our visit. Accustomed at that time to follow the directions thus received, when satisfied that nothing improper was required of us, we prepared for the jaunt, and at an early hour on the following morning we reached our destination. Immediately upon our arrival, my brother was directed to call upon a young man of our acquaintance, then residing in that city, who had formerly resided with us. Thither we repaired, and after a few moments' stay another direction came to go forth and walk. We did so, and at every turn of a corner were told which way to go, until we arrived at the railroad track. Having a desire to see the city, we here proposed to go on as far as the old bridge over the Mohawk. But we were prevented carrying our proposition into execution by another direction, to take the track of the Utica and Schenectady Railroad. We did so, and continued on across the railroad bridge to the first bridge over the railroad, about a quarter of a mile from the river. Here we stopped and sat down to rest, assured that we would soon discover the object of our singular guidance. About ten minutes after we reached our stopping-place, my brother heard the words "look! it comes!" Turning our eyes to the city, we saw a locomotive coming out and about to cross the bridge. It was a train for Saratoga; and as soon as it had turned off upon the road, after passing over the river, we were directed to set out immediately upon our return.

The day was a blustery one. The wind blew up the river almost a hurricane. To cross the bridge was no easy job for the foot passenger. We had experienced the difficulty of the transit once, and now prepared to face the breeze again. When within a few yards of that structure, my brother cried out "See that bridge is on fire!" And so it was.—The locomotive had dropped a large quantity of burning coals upon it, and on a spot which appeared to be covered with pitch and gravel, and sheet iron which had in some way got loosened. We started upon a run and reaching the place found that it was burning fiercely underneath, and momentarily increasing by aid of the gale. We endeavored to put it out above by jumping upon it, but the effort was fruitless. Leaving one of the party to stand upon the sheet iron and keep the flame from passing through, two of us started up for the depot on the side of the bridge. Near the gate we met two workmen, and told them the startling news. Instantly the alarm spread through the depot; men rushed, bucket in hand, to the river; and a locomotive, luckily fired up, backed out, and taking on the hastily drawn water, sped to the scene of conflagration. We had warned them in time. By great exertions they succeeded in quenching the flames, and saving a bridge which had been erected at no small cost.

This work accomplished, we received the following "You now see why you were sent here. Return home."

There was but one person in sight besides ourselves when that train crossed the bridge. That person crossed from the city towards us, and passed by the fire within five feet of it; but having his hat pulled down over his eyes, and holding it down with one hand, he did not see it at all.

Is not this case an evidence of spiritual communication? Who but an Omniscient Being could foresee the danger that was to threaten that bridge, and appoint the means to thwart it?—*Cor. Sp. Telegraph.*

Incidents of the Irish Revival.

We quote from the Ballymena *Observer* the following incident given in its report of the revival meetings in Ireland:—

"The most extrordinary event of that evening—and in our view of the matter, one of the most remarkable "impressions," or influences, that we have yet witneesed, occurred in the case of a mere child, only seven years of age—and therefore not susceptible of that mental excitement to which, in the opinion of some parties, the physical manifestations are mainly attributable. The child was a poor barefooted girl, cleanly but indifferently clothed. Without the slightest appearance of any previous agitation, or uneasiness of manner, she was struck prostrate within a single moment. For a short time her body was found to be perfectly rigid, and her face was colourless.

We did not happen to be present at the very moment when this singular manifestation of a mysterious influence was first exhibited; but we had ample opportunity of leisurely inspection about ten minutes subsequently; and our observations were made from a position within less than three feet of where the object of them lay within the arms of an amiable and benevolent young lady, then seated among the audience. The child's head was reclined, in perfect ease, upon the bosom of her sympathizing supporter; her little hands were gently clasped, and lay motionless upon her lap; she was fully awake, and every lineament of her countenance was in profound repose—but the eyes presented an enigmatical phenomenon beyond the power of philosophical reasoning to expound. They were illuminated pages in a volume of mystery, and sculptured with characters inscrutable to finite comprehension. The things of time and sense appeared to be utterly unseen. Her fascinated and soul-absorbing look was fixed, far, far away beyond all spheres; and the mild, unclouded, spiritual light of that long, breathless, and unwavering gaze into the heavens, will never be forgotton by those who witnessed it. We certainly never saw any condition of frame or feeling so manifestly preternatural; nor any result so nearly approaching to a practical illustration of the poet's well known, and truly beautiful though fanciful, idea of the "Angel's whisper to a slumbering baby." The trance-like attitude of body, and the rapt expression of her eye, appeared to favor the supposition that a world of bliss and glory, invisible to other mortals, had been unveiled to inner sight, and that, for a temporary period, she had been admitted to communion with the spirits of the just made perfect. We understand that the girl was restored to nearly her ordinary condition in about an hour, at which time her appearance resembled that of a person just awakened from a dream; and, in reference to this highly interesting case, we noted the appropriate scriptural quotation of a venerable bystander—"Out of the mouth of babes and sucklings thou hast perfected praise."

Phenomena analogous to the foregoing came under our personal observation, at a house in Alexander-street, in the afternoon on Tuesday last—and it is worthy of special notice that the party affected had *never been at any of the revival meetings.*

We there found an interesting girl, represented as being less than eight years of age; and we ascertained that her general character is that of a shy, intelligent, and truthful child—that she had been instructed in the principles of religion, was accustomed to repeat little prayers at morning and evening, and is a pupil in the infant department of Guy's free school. When we first saw her she was extended upon a pallet, and slowly recovering from a cataleptic, or we should rather say somnambulic, trance, into which she had been instantaneously stricken about five hours previously, when in the act of preparation for her daily exercises at school. For some time subsequent to the visitation, her eyes were fixed on vacancy, her hands clasped, and her lips moving as in silent prayer. Her arms were frequently elevated, as if to grasp some object immediately in view; and, on one occasion, she clasped her father's hands, and pointing upward, motioned him to look and pray. At another time she suddenly called upon the bystanders to raise her up, in order that she might take hold of some glorious object presented to her imagination. On recovery from this state, she insisted, to ourselves and all around her, that she had been in the company of superhuman beings in a world of light and blessedness; and, to the utter amazement of her parents, she affirmed that she had there intuitively recognized her infant brother, who had died eleven months after his birth, and *five years before she was born!*

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, AUGUST 13, 1859.

LETTERS RECEIVED:—A B Plimpton J H Barbank, L K Coonley, O H Wellington, B A Douglass, L L Lyman, A F Chatfield, M A Townsend, L C Howe, H F White, G W Fairfield, B M Norton, A Bishop, R. T. Barrett, J Wilson, A W Story, W W Moulton, M Brophy, J H Waite, A Hitchings, P Tyler. J A Clute, W. M. Savage, R Rowe, J G. Russell, O Partridge, J M Whipple, L Bache, G Barnard, E W Twing M Wright, T Bond, W E Crane, H Bidewell, Ross & Tousey, S W Pease, J M Blanchard, J Holly.

SPECIAL AND PERSONAL.

Convention at Adrian, Mich.

The Spiritualists of Adrian, Michigan, will hold a Convention on the 2d, 3d and 4th days of September, 1859. All those friendly to the cause, from all parts of the country, are cordially invited to attend. It is hoped that all will be present who can.

N. FRANK WHITE will lecture through the months of September, October and November in Connecticut, Massachusetts, Rhode Island and Maine. Those places desiring his services can address him through the month of August at Seymour, Conn. An immediate response is desirable, so that he can arrange his appointments to advantage.

GEORGE ATKINS will speak in Orleans, Mass., on Sunday Aug. 14th; East Abington, Sunday Aug. 21st; and Orleans, Aug. 28th.

A. E. NEWTON will speak at Taunton, Mass., on Sunday, August 14.

J. S. LOVELAND will lecture at E. Abington, Aug. 14; at Willimantic, Ct., Aug. 21 & 28, and Sept. 18 and 25. Address at 14 Bromfield street, Boston, care of Bela Marsh

MRS. FANNIE BURBANK FELTON will spend the month of Aug. in Northampton, Mass.; —will lecture in Portland, Me., the four Sundays of September; in Lowell, Mass., the five Sundays of October; and the four Sundays of November in Providence, R. I. She will receive calls to lecture on week evenings in places in the vicinity of where she lectures Sundays. Address until September 1st, Willard Barnes Felton, Northampton, Mass.

H. P. FAIRFIELD will speak in Chicopee, Mass., Sunday, July 24th; Quincy, Sunday, July 31st; Great Works, Me., Sunday, August 7th; in Lowell, Mass., Sunday, Augst 21st; Dover, Vt., Sunday, August, 28th; Milford, N. H., Sunday, Sept 4th; Sutton, N. H., Sunday, September 11th; Lempster, Sept., Sunday 18th. Friends in ovt hicinity of the above named places, wishing to engage his services for week evenings, will address him at those places and dates.

Miss EMMA HARDINGE will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, &c. In September, she starts for the West, North and South, speaking in October in St. Louis, in November in Memphis, Tenn., in December in New Orleans, and returning to Philadelphia in March, 1860. Address till September at 8 Fourth Avenue, New York.

BENJAMIN DANFORTH will answer calls to preach on Ancient and Modern Spiritualism synonymous with the Gospel of Christ as he understands it. Address at Boston.

F. L. WADSWORTH speaks at Willimantic, Conn., July 10th and 17th; Northampton, Mass., July 24th; Springfield, Mass., July 31st and Aug. 7th; Syracuse, N. Y., Aug. 28th; Oswego, Sept. 4th, 11th, 18th, 25th. All persons desiring his services on week evenings, can address him at the above named places, at the times designated.

LORING MOODY will lecture at W. Newbury, Sunday, Aug. 14; So. Amesbury, Monday and Tuesday 15 and 16; Amesbury Mills, Wednesday and Thursday 17 and 18; Newburyport, Sunday 21; Ipswich Tuesday and Wednesday, 23 and 24; Essex, Thursday and Friday, 25 and 26; Gloucester, Sunday 28; Rockport, Monday and Tuesday, 29 and 30; W. Gloucester, Wednesday and Thursday, 31 and Sept. 1; Manchester, Friday, 2; Salem, Sunday, 4. He will act as agent for the AGE and BANNER; and also answer calls to lecture. Address, Malden, Mass.

MRS. J. W. CURRIER will speak as follows:—East Stoughton, July 24th; Foxboro August 1st; Waterbury, Conn., 7th and 14th; Chicopee, Mass., 21st and 28th. Address Lowell, Box 315.

A. B. WHITING may be addressed at Lyons, Mich., till Aug. 15th.

MISS A. W. SPRAGUE, through July and August, will speak at Oswego, N. Y.—Through the month of December, she will be in St. Louis.

Miss B. T. AMEDEY, 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.

H. L. BOWKER, Natick, Mass., will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generosity may prompt.

G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week.

MRS. M. MACOMBER, trance-speaker, will receive calls to lecture. Address at Glenville, R. I. 17—3m*

A. C. ROBINSON, trance-speaker, will receive calls to lecture. Address at Fall River, Mass.

Rev. JOHN PIERPONT will receive calls to speak on Spiritualism. Address, West Medford, Mass.

NOTICE.—Persons visiting Boston for a few days or longer, and preferring a private house to a public hotel, can find good accommodations at No. 5 Hayward Place, the most central and desirable part of the city.

MEETINGS IN BOSTON.

MEETINGS AT No 14 BROMFIELD ST.—A Spiritualist meeting is held every Sunday morning, at 10 1-2 o'clock, and afternoon at 3. Conference in the evening at 8.

A Conference Meeting is held every Monday evening at 7 3-4 o'clock.

THE BROTHERHOOD hold weekly meetings at 14 Bromfield street, on Thursday evenings at 8 o'clock. Persons sympathising with this movement, or desirous of obtaining information respecting it, are invited to attend.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, No. 3 Winter st., Boston (over G. Turnbull & Co.'s dry goods store). TERMS—Mr. M. charges a fee of $1 and four postage stamps for his efforts to obtain an answer. For $3 he will guarantee an answer, or return both letter and money in *thirty days from its reception.*—Visitors received on Mondays, Wednesdays and Saturdays. 13

Mrs. MARY A. RICKER, Trance Medium, Rooms, 145 Hanover St., Boston. Office hours from 9 A M to 6 P M. Private sittings 50 cts per hour. Residence, Parker St. (Caryville) Chelsea. 17—3m*

Mrs. BEAN, Writing and Test Medium. Circles on Tuesday and Friday evenings, for development and manifestations. No. 30 Eliot street.

Miss WATERMAN, Trance, Test and Writing Medium, has removed to No. 8 Oliver Place. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

Mrs. R. H. BURT, Writing and Trance Medium, No. 2 Columbia street (from Bedford street). Hours from 10 to 1, and from 2 to 7. 2—3m

Mrs. LIZZIE 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. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, and Friday evenings.

Mrs. G. L. BEAN will give her attention to clairvoyant medical examinations. Rooms 30 Eliot street. 21—tf.

DR. J. ESTES,

ECLECTIC PHYSICIAN AND HEALING MEDIUM, No. 7 Eliot Street, Boston.

NEW AND USEFUL BOOKS.

MESSRS FOWLER & WELLS, 308 Broadway, New York, have recently published

Hints Towards Physical Perfection, Illustrated, $1.

New Rural Hand-Books, embracing The House, The Garden, The Farm, and Domestic Animals—in one illustrated volume. $1 50.

Hand-Books for Home Improvement—How to Write—How to Talk—How to Be have and How to Do Business. One vol. $1 50.

The New Illustrated Hydropathic Encyclopedia—The most complete work on the subject. $1 00.

The Illustrated Family Gymnasium—Applied to the development of Body and Mind. $1 25.

Messrs. Fowler and Wells have all works on Physiology, Phrenology, Phonography Hydropathy, and the Natural Sciences generally. For sale in Boston by D. P. Butler, 142 Washington street. 4t Wky.

SEALED LETTERS ANSWERED.

The undersigned will attend to the answering of all sealed letters—whether describing diseases or any other business which may be inquired of. Letters must be properly placed in an envelope, and the sum of one dollar and one postage stamp must accompany each letter. The sealed note must have the wants of the writer plainly stated; also their name and place of residence. Communications of an incongruous character properly dealt with. All answers returned in six days.

30—2t. * Address M. W. WELLMAN, Woburn, Mass.

THEODORE PARKER'S EXPERIENCES AS A MINISTER,

With some account of his Early Life, and Education for the Ministry; contained in a Letter from him to the Twenty-Eighth Congregational Society of Boston. Price in paper covers, 30 cts., in cloth, 50 cents. Just published and for sale by Bela Marsh, 14 Bromfield st.

MYSTIC HOURS,

Or, Spiritual Experiences of Dr. G. A. REDMAN. Containing the more remarkable manifestations and communications that have been given through him, with names of witnesses, &c. Price $1.25. Just published, and for sale by BELA MARSH, 14 Bromfield st., who will mail it to order, to any part of the United States within 3000 miles, free of postage. Orders solicited. 25tf

THEODORE PARKER'S RECENT PUBLICATIONS.

A Sermon for the New Year; What Religion may do for a Man; to which is added Mr. Parker's Farewell Letter to his Society. Price 6 cents.

Parker's Two Sermons on Revivals; and one on false and True Theology Price 8 cents each.

Parker's Four Sermons preached in the yearly Meeting of Progressive Friends, at Longwood, Pa., May 30th and 31st, 1858. Price 17 cents; also his speech delivered at the New England Anti-Slavery Convention in Boston, May 26, 1858; on the Relation of Slavery to a Republican Form of Government; and also, his Fourth of July Sermon, on the effect of Slavery on the American People. Price 8 cents each Sermon of Immortal Life, Fifth Edition, 10 cents For sale by Bela Marsh, publisher 14 Bromfield Street.

ESOTERIC ANTHROPOLOGY

By T. L. Nichols, M. D. Price $1,00. A new supply of this valuable work is just received and for sale by Bela Marsh, No. 14. Bromfield St. June 4.—tf

Interesting Miscellany.

A CHURCH FOR THE RICH.

ADVERTISEMENT EXTRAORDINARY.

The trustees of the new and elegant church, St. Demas and St. Dives, respectfully announce to the metropolitan aristocracy, that they will have the pleasure of opening their edifice for service on the first Sunday of next September. In the mean time, the pews will be offered for sale at prices which will place them entirely beyond the reach of the poor, or even of those who are in moderate circumstances; for it is the determination of the trustees to have the church occupied exclusively by families of wealth and fashionable distinction.

A call, several months ago, to the Rev. Dr. Goodasthebest, has been accepted by that learned and accomplished gentleman, and a mere announcement of this gratifying fact is deemed a sufficient guarantee that the pulpit in St. Demas and St. Dives will be all that the most fastidious could require. The distinguished Doctor is as profound as he is considerate of the nerves of his hearers, and of the infirmities of human nature generally. All alarming and startling topics will be studiously avoided; and hence, persons of tender and excitable consciences, may repose in the full conviction that nothing will be uttered at the sacred desk, which will in the least tend to disturb their mental tranquility, or mar the intellectual pleasures of the occasion. Dr. Goodasthebest, with his vast resources of learning at hand, will explore the whole field of religious poetry, and will delve deeply into the world's rich historic mine; but it is more especially in the wonderful works of creation, that the Doctor is so justly celebrated for his felicitous picturings. He proposes to occupy Sunday afternoons in noticing the hand of Providence, as manifested, for instance, in the glory and magnitude of mountains, in the sentiment pertaining to rivers of running water; and in the sublimity and grandeur of the rolling ocean. At times, he will be engaged in the no less interesting consideration of the character and habits of animals; from the elephant with his ponderous and majestic tread, down to the little busy bumble-bee. In fact, the Doctor is of the opinion, that as God made the little lightning bug, as well as the whale or the earth or sun, it follows that the little lightning bug in all his instincts and relations and phosphorescences, is as proper an object of religious study, as are the motions of the heavenly bodies.

As an accompaniment to the literary and intellectual banquet in reserve for the congregation of St. Demas and St. Dives, there will be music of the highest order. A costly organ, with all the modern stops and improvements, and of a rich and heavenly tone, will fill the entire orchestra. Engagements have also been effected with Monsieur De La Octave and signor Pianissimo; the first-named gentleman well-known as the eminent performer on the compound French clarinet; and the latter celebrated for the soothing and enrapturing sounds which he extracts from the bugle and the flute. It is a great satisfaction to the trustees to be able to state further that they have secured the services of fifteen celebrated artists from the Italian opera house, who together with several native singers of uncommon merit, will constitute the choir. The music, however, will not be entirely operatic, a liberal and diversified range will be allowed through the compositions of the most renowned masters, both ancient and modern.

The interior arrangements of the church are such as to defy all possible competition. The pews are of a large size and each one is furnished with eight movable antique cushioned chairs, of the most elaborate workmanship. The liberal construction of the pews, in regard to size, is intended to accomodate the prevailing expansions in the matter of feminine costume; while the moveable chairs will give to occupants the superior advantage of being able to change their position, and to direct their vision to any quarter of the church they may desire, while at the same time they can be comfortably seated. It will thus be seen that those persons present, who are of an inquiring turn of mind, will have ample opportunity to inform themselves as to who are regular attendants at church, as also to learn any little particulars of their appearance, dress and manner, which may gratify a natural curiosity.

As there is a disposition on the part of many respectable but nervous persons, to avoid a jam on leaving the sanctuary, and as such persons are generally on the jump several seconds ahead of the uttering of the last Amen, it is proposed to remedy the difficulty.

A gratuity of five hundred dollars per annum paid to an expert and fashionable sexton, Mr. Brown Black, will entitle the donor to what is denominated the Privilegium Ecclesiæ. This confers the exclusive right of coming into church any time after the services have commenced, and of leaving previous to the beginning of the benediction.

A private door most curiously constructed, opens out of a number of the highest priced pews into a beautifully furnished apartment, from whence easy egress is had through the main entrance. By this means persons of nice and refined tastes may avoid the crowd and dust occasioned by a large congregation retiring from a place of worship, and be enabled to reach their "respective places of abode," several minutes sooner than they could in the ordinary way. The privilegium ecclesiæ will also include permission to retire through the private door, on the possible contingency of some strange clergyman preaching sharp doctrine. It is well known that nothing is more uncomfortable than to sit still and have your darling and besetting sin excoriated, by a gentleman in black silk gown, to whom you have no chance to say a mitigating word. More especially is this the case, when you have not the slightest intention to abandon the little harmless peccadilloes, about which the minister in his theological enthusiasm is making such a splutter.

It is a matter of common observation, that many individuals of delicate or enfeebled constitutions, who are in the habit of attending church, find it difficult to keep awake during the entire continuance of the services. In regard to these, our worthy Doctor has long advocated a theory as philosophical as it is comfortable. He is of the opinion that a short nap is far preferable to continued drowsiness, and that a person in a semi-dormant state, engaged in an unequal combat with Morpheus, and striving to keep awake, is one of the most ludicrous and pitiable spectacles in the world. The allowed indulgence of a few minutes sleep, therefore, the good Doctor thinks admissible and advisable, because it enlivens and refreshes the powers of the mind, and sharpens the religious sensibilities to such a degree that the sermon is afterwards all the better appreciated. In deference to this infirmity of our sluggish nature, and acting on the suggestion of Dr. Goodasthebest, the trustees have produced the great desideratum. The movable antique chairs have been furnished with beautifully cushioned pads, or more properly, in modern phrase, "church somnolents." These somnolents, a perfect luxury for sleepy heads, are ingeniously contrived to slide upwards from the back of each chair to any required height; and the mere sight of them even to a wakeful man, is enough to invite to repose and dreamy contemplation. Although soft as the downy breast of a swan, the somnolent is in shape considerably concave, so that the sleeper need be under no apprehension that his head will bob about from side to side during his nap, as would be the case were the somnolent entirely flat. The trustees have too high a sense of the proprieties which pertain to a Christian church ever to leave a road open for that grotesque and unseemly journey, vulgarly termed "going to the land of Nod," and hence the concavity of the somnolent.

There will be no meetings or Sunday Schools connected with the church of St. Demas and St. Dives, and during the three summer months Sunday morning service will be the only service of the week.

In regard to evening prayer meetings, the trustees hold to the grand Scriptural principle that there is a time for all things. Sunday, for instance, they consider as the appropriate and Heaven-appointed time for going to church. They are quite willing, therefore, that the highly fashionable and exclusive congregation of St. Demas and St. Dives should give attendance on week day evenings at the theatre and other places of public amusement with which our metropolis abounds.—For these, and for the many other entertainments given at the saloons and drawing rooms of wealth and fashion it will be found that every evening of the week will be imperatively needed.

In short, whether the above carefully devised plans are considered as meeting the great moral and spiritual demands of of the nineteenth century, or as forming, when perfected, the most comfortable ecclesiastical organization the world has known, the trustees feel assured that they will ultimately be acknowledged as constituting the true and holy Royal Road to Heaven. All which is most respectfully submitted.

THEODORE FREEANDEASY.

Pres. of the Board of Trustees of the Church of St. Demas and St. Dives.

P. S.—It will be impossible to admit strangers inside the church of St. Demas and St. Dives, unless they carefully satisfy the sexton, Mr. Brown Black, that they come from the most elevated circles of society.

AN OLD STORY.

BY F. E. PINER.

"I tell it as 'twas told me."

A very long time ago, in the western part of England, there lived an aged couple, whose time had passed since early youth in the every-day round of a farm life, and who had never been known to have the least ill-feeling toward each other since the time when the good old Parsion Heriot had united them in the holy bands of wedlock, twenty-five years before. So well was the fact of their conjugal happiness known, that they were spoken of, far and near, as the happiest pair known. Now the Devil (excuse the abrupt mention of his name,) had been trying for twenty years to create what is called "a fuss in the family," between these old companions. But much to his mortification, he had not been able to induce the old lady to give a single curtain lecture. After repeated efforts the Devil became discouraged, and had he not been a person of great determination he would doubtless have given up the work in despair. One day, as he was walking along, in a very surly mood, after another attempt to get the old lady to quarrel about the pigs getting into the yard, he met an old woman, a near neighbor of the aged couple. As Mr. Devil and the neighbor were very particular friends, they must needs stop on the way to chat a little.

"Good morning, sir," said she, "and pray what on earth makes you look so badly, this beautiful morning? Isn't the controversy between the churches doing good service?"

"Yes, isn't Deacon W. making plenty of bad whiskey?"

"Well, what's the matter, my highly honored master?"

"Everything else is going on well enough," replied the Devil, "but," and here he looked as sour as a monkey on a crab apple tree, "old Blueford and his wife, over here, are injuring the cause terribly by their bad example; and after trying for years to induce them to do better, I must say I consider them hopeless."

The old hag stood for a moment in deep thought.

"Are you sure that you have tried every way?"

"Every one I can think of."

"Are you certain?"

"Yes."

"Well," she replied, "If you will promise to make me a present of a new pair of shoes, in case I succeed, I will make the attempt myself, and see if I can't raise a quarrel between them."

To this reasonable request the Devil gladly consented. The old hag went her way to neighbor Blueford's house, and found old Mrs. Blueford very busy getting things ready for her husband's comfort on his return from work. After the usual compliments had been passed, the following dialogue took place:

"Well, friend B., you and Mr. B. have lived a long time together."

"Five and twenty years, come next November," replied Mrs. B.

"And in all this time you have not had the least quarrel?"

"Not one."

"I am truly glad to hear it," continued the hag. "I consider it my duty to warn you, that though this is the case, yet you may not always expect it to be. Have you not observed that of late Mr. B. has grown peevish and sullen at times?"

"A very little so," replied Mrs. Blueford.

"I know it," continued the old hag, "and let me warn you in time to be on your guard."

Mrs. B. did think she had better do so, and asked advice as to how she ought to manage the case.

"Have you not noticed," said the hag, "that your husband has a bunch of long hair growing on a mole under the chin, on the side of his throat?"

"Yes."

"These are the cause of the trouble, and as long as these remain you had better look out. Now, as a friend, I advise you to cut them off the first time you get a chance, and thus end the trouble."

"If you say so, I will," replied the credulous old lady.

Soon after this the hag started for home, and made it convenient to meet Mr. B. on the way. Much the same talk, in relation to his domestic happiness, passed between them as did between her and the old lady.

"But, friend Blueford," said she, "I consider it my duty, as a Christian, to warn you to be your guard, for I tell you that your wife intends your ruin."

Old Mr. B. was very much astonished, yet he could not wholly discredit her words. When he reached home he threw himself upon a bed in great perplexity, and, feigning sleep, studied the matter in his own mind. His wife, thinking this a good opportunity for cutting off the obnoxious hair, took her husband's razor and crept softly to his side. Now the old lady was very much frightened at holding a razor so close to her husband's neck, and her hand was not so steady as it once was—so, between the two, she went to work very awkwardly, and pulled the hairs instead of cutting them off. Mr. B. opened his eyes, and there stood his wife with a razor at his throat! After what had been told him, and seeing this, he could not doubt that she intended to murder him. He sprang from the bed in horror, and no expalnation or entreaty could convince him to the contrary. So, from that time forth, there was no peace in that house. It was jaw, jaw, quarrel, and wrangling all the time.

With delight the Devil heard of the success of the faithful emissary, and sent her word that, if she would meet him at the end of the lawn, at a certain time, he would pay her the shoes.

At the appointed time she repaired to the spot, and found the Devil at the place. He put the shoes on the end of a long pole, and standing on the opposite side of the fence, passed them over to her. She was very much pleased with them—they were exactly the article.

"But there is one thing, Mr. Devil that I would like to have explained: that is, why you hand them to me on a stick?"

"Very easy to explain," replied he; "any one who has the cunning and the meanness to do as you have done, don't get nearer than twenty feet of *me*." So saying, he fled in terror.

After a while the old woman died, and when she applied for admittance to the lower regions, the Devil would not let her in, for fear she might dethrone him, as she was so much his superior. So the old woman is compelled to wander over the world, creating quarrels and strife in peaceful families and neighborhood.

Would you know her name?

It is Madame Scandal. When she died, her children, the young Scandalizers, were left orphans, but the Devil, in consideration of past services done by the mother, adopted them, and, so you see, he is the father of that respectable class called *scandal mongers*.

Colored Eloquence.

A friend of ours who once attended a sable "night" meeting, reports:—Then Mr. Johnson arose and exhorted substantially as follows:

"Bruddren, I'm gwine to gib you a sample ob de pious man and de onpious man. Now you are de onpious, and where do you suppose ye'll go to when ye die? I know! Ye'll go down, down into the pit! (Tremendous sensation.) Yes, and dar ye'll burn and burn for ebber! No use hollerin' dar! 'cause ye can't get out! (Shuddering throughout the meeting.)—But, bruddren, whar shall I go?" resumed the speaker, rolling up his eyes; "I shall go up, up, up, and de good Lord'll see me cummin' and ee'll say, 'angels make way dar.' And de angels'll say, 'what fur, Lord, what fur?' And den de Lord'll speak up sharp, and say, 'I tell ye angels, make way dar; don't ye see? Johnson's cummin!'"

Rev. Dr. Barnes being sometimes (as even younger men might be) inclined to sleep a little during the sermon, a friend who was with him in his pew on Sunday lately, having joked him on having nodded now and then, Barnes insisted that he had been awake all the time.

"Well, then, said his friend, can you tell me what the sermon was about?"

"Yes, I can," he answered, "it was about an hour and a half too long!"

Poetry and Sentiment.

For the Spiritual Age.

THE DYING SEER.

'Twas night, and heavy clouds hung darkling o'er the sky,
And thicker shades in human films, hung o'er the prophet's eye;
The blinding myths of earthly lore had fixed their settled gloom,
As on he looked with steady gaze unto the dismal tomb.

When lo! a clear transparence bright,
In haloes of celestial light,
Around his vision spread,
Until it pierced the gloom afar,
And rose and spread from star to star,
As on his vision sped.

Yet sadder still the earthly view seems on the prophet's brow,
As deeper o'er the dying scene the shadows gather now;
For friends are there with streaming eyes and hearts with grief oppressed,
As feebler still the human form sinks in its languid rest.

But hark! what rapture greets their ears!
What hope and joy dispel their fears,
When accents low and clear
Tell of a world of spirit life,
Which even in the dying strife,
Opes to the ecstatic seer!

O, saddening earth, how fleet thy charms! how drear the mouldering grave!
Thy transient bliss so swiftly flies! where is its power to save?
Thy hope is dark, and mantling clouds obscuring every star,
Shut out the light from shining orbs that beam from realms afar.

Then listen to "*the still small voice*,"
And 'neath Hopes spanning bow rejoice,
E'en at the dying hour;
When thou shalt hear the prophet say,
I pass in bliss from earth away,
I *feel* the spirit-power!

L. P. RAND.

SONG OF THE VISIONARY.

In a fair and beautiful land I dwell,
Ever the sunshine lingers there;
The clouds are of purple, and crimson, and gold,
And music floats in the azure air;
I shrink from the rude and jarring crowd,
I cast far from me the mantle of care,
Freely I rove in my castles and groves,
And revel in pictures bright and fair.

Though power and wealth may pass me by,
Gayly I turn from their heartless din;
Though Fame may scorn, and Fashion may sneer,
Yet mine are the treasures they may not win.
Their souls cling fast to their worldly gauds;
They hug their fetters of gilded sin;
They grasp the *shadows* of outward pomp—
I fly to my glorious world within!

E. A. T.

In times when we thought ourselves indolent, we have afterwards discovered that much was accomplished and much was begun in us.

There is nothing except simplicity of intention, and purity of principle can stand the test of near approach and strict examination.

THE SPIRITUAL AGE:

FOR 1859!

No pains will be spared to make the AGE in all respects a most valuable family paper. Every effort will be made to add to the high reputation which it already enjoys as an exponent of Spiritual Truth and a Pioneer of Reform. In a word, it is the design of the publishers to give their patrons, in the fullest sense,

A FIRST CLASS PAPER!

The Miscellaneous Department, without presenting any of the trashy "sensation" literature now so much in vogue, will be enriched with spicy, stirring and instructive tales and sketches from the most popular sources, original and selected; with a variety of choice matter designed to meet the wants of both the heart and mind. Good taste and a high moral tone will always be observed.

On the whole we fully intend to make a journal which every Spiritualist will be *proud* to put in the hands of skeptic or believer and say, "There is an exponent of my principles!"

The *Spiritual Age* will be published every Saturday, in a large and elegan 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.

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New York Office at Munson's Book-store, 5 Great Jones street.
Address SPIRITUAL AGE, 14 Bromfield street Boston.

CLUBBING WITH OTHER PERIODICALS.—We will send the AGE and *Atlantic Monthly*, for $4.00; the AGE and *True Flag* or *Life Illustrated* for $3.00; the AGE and *Water Cure Journal* or *Phrenological Journal*, $2.50.

Single copies of the AGE may be procured of Spiritualist Booksellers and Newsmen generally.

Advertisements.

THE SPIRITUAL TELEGRAPH,
AND FIRESIDE PREACHER.
Eighth Volume commenced in May.

This paper is not sectarian, but is hospitable to every reform movement, and to every earnest thought and respectful utterance pro and con., on all subjects tending to instruct and elevate mankind and the world. It assumes the office of a harbinger of reform and progress, and especially in the Religious, Spiritual, Intellectual, Industrial, Governmental and Social Departments of human life and Culture.

"The Telegraph and Preacher" will give special attention to the spiritual unfolding, its Facts and Philosophy, and will constitute a weekly register of all the more important New Phenomena, New Thoughts, and Utterances, and of Scientific Unfoldings.

Arrangements have been made to publish in this paper the Discourses of Rev. Henry Ward Beecher and Dr. E. H. Chapin every Tuesday succeeding their delivery. Also Lectures and communications, from time to time, by A. J. Davis, Judge Edmonds, Mrs. Hatch, Rev. John Pierpont, T. W. Higginson, Ambler, Brittan, Spence and other eminent writers and lecturers. Price $2 per year, less 25 per cent, to Postmasters and agents, and clubs of ten or more subscribers.

29 4t Address CHARLES PARTRIDGE, New York.

JUST PUBLISHED,

A graphic and truthful Narration, "Digging for Capt Kydd's Treasure!" By one of the diggers. TWO MILLIONS OF DOLLARS are said to be buried within two miles of New York city. The Revelation of the spirit of Kydd thus far proved true. Sent by mail. Price 15 cts Address J. B. CONKLIN, Test Medium,
54 Great Jones st., New York.

Medical Cards.

ATKINS' HEALING INSTITUTE.

No. 22 Lagrange Place, Boston. DR. GEORGE ATKINS, Proprietor.

This Institution is established and conducted upon a system unlike any other in the country, for the accommodation of the sick. Treatment by Clairvoyant remedies, and healing by the laying on of hands; with board on moderate terms.

Examinations made of patients, present or absent. When absent, a lock of hair is required. Terms—Examination and prescription, when the patient is present, $1; when absent, $3.

An excellent test Medium may be found constantly at this place. 26 3m

DECAYED TEETH PRESERVED.

DR. AMMI BROWN, 24 1-2 Winter street (Ballou's Building), by a new article of Gold Filling, is prepared to restore teeth, *however badly decayed or broken*, to their original shape and strength, avoiding in most cases the necessity of removal.

ARTIFICIAL TEETH, on Gold, Silver, Vulcanite and Platina, with Athelode Gums, from $15 to $65. Teeth extracted by *Electricity* without extra charge. 8—tf

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NO. 36 BOND STREET, NEW YORK.

Dr. S. cures Piles and Cancers without the use of the knife. ☞ All Rheumatic and Chronic Complaints treated with certainty. Hours from 9 A. M. to 5 P. M. 47

P. CURTIS AND J. BENTLY, CLAIRVOYANT PHYSICIANS,

will answer calls from the citizens of Utica; also receive patients at their residence where they may receive treatment, kind attention, wholesome board, etc., on reasonable terms. Address CURTIS & BENTLY, No. 15 West Street, Utica, N. Y. 20

B. O. & G. C. WILSON,

WHOLESALE BOTANIC DRUGGISTS, Nos. 18 & 20 Central st., 7 doors from Kilby st., Boston, where may be found a large stock of BOTANIC MEDICINES, embracing every variety of Medicinal Roots, Herbs, Barks, Seeds, Leaves, Flowers, Gums, Resins, Oils, Solid and Fluid Extracts, Concentrated Preparations; together with a full assortment of

ALL OTHER KINDS OF MEDICINES,

Apothecaries' Glass Ware, Syringes, Medical Books; Liquors of the best quality, for medicinal purposes; and a great variety of Miscellaneous Articles, including *almost everything wanted by the Apothecary or Physician*.

Orders by mail or otherwise, promptly filled and forwarded to any part of the country. 18—y.

SINCE THE REMARKABLE TEST

at the sitting of a circle a short time since, where Dr. Charles Main was present and inquired of the spirit intelligence what medicine should be used in a certain case, and a reply was given to use Dr. Cheever's "Life Root Mucilage!" Five cases have occurred where individuals have called and reported the prescription as being given by mediums.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acrid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. 1 Tremont Temple, Boston, Mass. 18.

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