



DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Phenomenal and Philosophical.

"SUPERNATURAL" EXPERIENCES.

BY DAYARD TAYLOR.

In certain conditions of the body, the mind seems to become possessed of a new and unsuspected power, independent of volition—elusive and unmanageable as the plot of a dream—to which we faintly give an agreeable solution, yet are helplessly carried on through a series of accumulated difficulties. Perhaps the term "natural clairvoyance" will best describe this power; since the eye of the mind looks straight through all material hindrances, and not only perceives that which is beyond the horizon of the bodily eye, but foresees what has not yet come to pass.

Many persons live out their allotted term of years, without ever experiencing its operation; others are so rarely and so dimly conscious of it, that they class it among the ordinary delusions produced by fear, anxiety, or excitement of any kind; while a few receive such distinct and palpable evidences, that they are forced to admit the insufficiency of all other explanations than the "supernatural." I see no difficulty in recognizing this half-acknowledged faculty. When we understand the awful capacity of the mind to receive impressions—every word of the thousands we hear during the day, every form of the million objects we behold, though forgotten as soon as heard and seen, being indelibly stamped upon tablets which are stored away in some chamber of the brain, whereto we have no key—when we ponder upon this fact, with its infinite suggestions, we find it easy to believe that those operations of the mind of which we are conscious, are far from being the full measure of its powers.

MYSTERIOUS GUIDES.

But an ounce of illustration is better than a pound of theory. Let me relate a few instances, taken from my own personal experience, and that of some of my friends. The bee-like instinct of direction, is not unusual among men accustomed to the wild life of the woods and mountains. More than one of my Rocky-Mountain acquaintances possesses it in an eminent degree. A noted explorer, whose blanket I have often shared as we slept under the stars, assured me that frequently while threading the interlocking folds of a mountain-pass, he has had a sudden vision of the landscape beyond, even to its minutest details. The same thing occurred to me in Mexico, between Tepic and Guadalajara. He has also, after searching all day for grass and water for his animals, in an unexplored wilderness, been seized with a blind instinct, which led him, against all reason, to the only spot where they were to be found.

A CURIOUS INCIDENT.

During a visit to Boston, four or five years ago, I accepted an invitation to take tea with a distinguished author. A gentleman who had often visited him, offered to accompany me, as his residence was in a part of the city with which I was then unacquainted. We were walking along the street, conversing very earnestly upon some subject of mutual interest, when all at once I was seized with the idea that we were passing the author's house.

"Stop!" I said; "Mr. — lives here." My friend halted, surprised, and surveyed the house.

"No," said he, "that is not his residence; it is in the next block. But I thought you had never visited him."

"Nor have I," I replied; "I never was in this street before, but I am positive he lives there."

"And I am positive he does not," my friend rejoined; "there is a large brass plate upon his door, with the name upon it; and, you see, here is no name whatever. Besides, it is not in this block."

"I will go further with you," was my stubborn answer; "but we shall have to return again."

The presumption of his certain knowledge did not, in the least, shake my confidence. We searched the next block, but did not find the author's name on any door. With some difficulty, I persuaded my friend to return, and try the house I had pointed out: it was the right one! I can explain this curious incident in no other way, than by assuming the existence of a natural clairvoyant faculty in the mind.

THE SPIRITUAL ALARM CLOCK.

Of course such experiences are very rare; and as they generally occur at the most unexpected moments, it is next to impossible to go back, and ascertain how the impression first makes itself felt. Once, only, have I been conscious of the operation of the faculty. This took place in Racine, Wisconsin, on the morning of the 1st of March, 1855. My bed-room at the hotel was an inner chamber, lighted only by a door opening into a private parlor. Consequently, when I awoke in the morning it was difficult to tell, from the imperfect light received through the outer room, whether the hour was early or late. A lecturer—especially after his hundredth performance—is not inclined to get up at daylight; and yet, if you sleep too long, in many of the Western towns, you run the risk of losing your breakfast. I was lying upon my back, with closed eyes, lazily try-

ing to solve the question, when, all at once, my vision seemed to be reversed—or, rather, a clearer spiritual vision awoke, independent of the physical sense. My head, the pillow on which it rested, and the hunting-case of my watch, became transparent as air; and I saw distinctly, the hands in the dial pointing to eleven minutes before six. I can only compare the sensation to a flash of lightning on a dark night, which for the thousandth part of a second, shows you a landscape as bright as day. I sprang up instantly, jerked forth my watch, opened it; and there were the hands, pointing to eleven minutes before six—lacking only the few seconds which had elapsed between the vision and its proof!

Is this, after all, any more singular than the fact that a man can awaken any hour that he chooses? What is the spiritual alarm clock which calls us at four, though we usually sleep until six? How is it that the web of dreams is broken, the helpless slumber of the senses overcome, at the desired moment, by the simple passage of a thought through the mind, hours before? I was once, of necessity, obliged to cultivate this power; and brought it, finally to such perfection, that the profoundest sleep ceased suddenly, at the pre-appointed minute, as if I had been struck on the head with a mallet. Let any one tell me clearly and satisfactorily, how this is done, before asking me to account for the other marvel.

PREVISION.

But, in certain conditions, the mind also foresees. This may either take place in dreams, or in those more vague and uncertain impressions which are termed presentiments. I will only relate a single instance, since it is useless to adduce anything which is not beyond the range of accident or coincidence. I spent the winter of 1844—5 at Frankfort-on-the-Main, living with Mr. Richard Storrs Willis, in the family of a German merchant there. At that time there was only a mail once a month between Europe and America; and if we failed to receive letters by one steamer, we were obliged to wait four weeks for the next chance. One day the letters came as usual for Mr. Willis, but none for me. I gave up all hope for that month, and went to bed in a state of great disappointment and dejection; but in the night I dreamed that it was morning, and I was dressing myself, when Mr. Willis burst into the room, saying:

"The postman is below—perhaps he has letters for you.—Come up into the dining-room, and you can see him from the window."

We thereupon went up to the dining-room on the third story, looked down into the street; and there stood the postman—who, as soon as he saw us, held up a letter at arm's length, holding it by the lower right-hand corner. Though he was in the street, and I in the third story, I read my name upon it.

I arose in the morning, with my head full of the dream. When I was about half dressed, Mr. Willis came into my room repeating the very words I had heard in my sleep. We went into the dining-room together, looked down and there stood the postman, holding up a letter by the lower right-hand corner!—Of course, I could not read the address at that distance; but my name was upon it. In this case, the circumstances were altogether beyond my control; and the literal manner in which the dream was fulfilled, in every minute particular, is its most astonishing feature. Nothing was added or omitted; the reality was a daguerreotype of the vision. Never before had my friend entered my room at so early an hour—never before had the postman held up a letter in that manner. If a coincidence only, the occurrence is therefore all the more marvelous.

POWERS' STORY OF SECOND SIGHT.

When I was last in Florence, the sculptor, Powers, related to me a still more remarkable story, which had come to pass only a few days before my arrival. A young English lady of his acquaintance, who was living with her brother in the city, was on terms of great intimacy and affection with a lady of her own age, who was spending the summer with her father in a villa among the Apennines, near Pistoja. This friend had invited her to visit her during the summer; she had accepted the invitation; and the middle of August was fixed upon as the time. Three weeks before, however, the young lady had a remarkable dream. It seemed to her that the day of her departure for the villa near Pistoja, had arrived. Her trunk was packed, and early in the morning, a very curious old carriage drove to the door to receive her. The vetturino slung her trunk to the axle-tree with ropes—a disposition of baggage which she had never before seen. She took her seat, and for several hours journeyed down the vale of the Arno, noticing the scenery, which was entirely new to her. Several trifling incidents occurred on the way, and there was a delay occasioned by the giving way of the harness; but towards evening she reached the Apennine villa.

As she approached the villa she perceived the father of her friend standing in the door, with a very troubled countenance. He came forward, as she was preparing to alight, laid his hand on the carriage door, and said:

"My daughter is very ill, and no one is allowed to see her. To-night is the crisis of her fever, which will decide whether she will recover. I have made arrangements for you to spend

the night in the villa of Mr. Smith yonder; and pray Heaven that my daughter's condition will permit you to return to us to-morrow!" Thereupon he gave directions to the vetturino, who drove to Mr. Smith's villa. The host received her kindly, ushered her into a broad entrance-hall, and said:

"I will endeavor to make you comfortable for the night.—That will be your room," pointing to a glass door, with green curtains, at the end of the hall. Here her dream suddenly stopped.

The next morning she related the whole story to her brother. For a few days afterward, they occasionally referred to it; but as she received information that her friend was in excellent health, she gradually banished from her mind the anxiety it had caused her. The day fixed upon for her journey at length arrived. What was her astonishment, when the identical queer old carriage of her dream drove up to the door, and her trunk was slung by ropes to the axle-tree! This was the commencement; and during the whole day everything occurred precisely as she had already seen it. Towards evening she arrived at the villa near Pistoja; and the father of her friend stood in the door, with a troubled countenance. He came forward repeating the intelligence of his daughter's illness in the same words, and ordered the vetturino to drive to the villa of Mr. Smith. The excitement and alarm of the young lady had been continually on the increase; so that, when she finally reached the broad entrance-hall, and Mr. Smith said,

"I will endeavor to make you comfortable for the night—that will be your room" (pointing to the glass door with green curtains), her nerves, strung to their utmost tension, gave way; and she fell upon the floor in a swoon. Fortunately, there was no ground for superstitious forebodings. The crisis passed over happily; and the very next day she was permitted to nurse her convalescent friend.

Here the dream in all its details, was narrated three weeks before its verification—thus setting aside any question of the imagination having assisted in the latter. It is one of the most satisfactory examples of second sight I have ever heard of; and this must be my justification for giving it to the world.

AN AUTHENTIC GHOST STORY.

I cannot close this chapter, without giving one more authentic ghost story. A gentleman (permit me to withhold his name station, and the date of the occurrence) was once travelling in the interior of Sweden. On a raw evening in October, he arrived at a large country-town, where a fair was being held.—All the inns were full, and he found it no easy matter to obtain lodgings for the night. He was weary, from a long day's journey; and, after applying at the third or fourth inn without success, announced to the landlord his determination to remain there, with or without a bed. He procured some supper, smoked his pipe in the guest's room; and finally, feeling inclined to sleep, demanded to be shown some place where he could lie down.

"Have you no sofa, or bench, or bundle of hay vacant?" he asked the landlord.

"No," said the latter—"not one; but—" here he hesitated—"there is a room with a bed in it, in a small house at the back of the court, only"—dropping his voice to a whisper—"the place is haunted; and nobody dares to spend the night there."

"Oh! if that is all," laughed the traveller, "give me the room at once. I don't believe in ghost or demon; and besides, I'm far too tired to be troubled with anything of the sort."

The landlord still hesitated, as if doubtful whether he should expose his stubborn guest to such dangers; but finally gave orders to have a fire built in the ill-omened room, and fresh sheets put upon the unused bed. Taking his saddle-bags on his arm, and his sword in his hand, the traveler followed the servant across the court-yard, and entered the building. The room was low and bare, the windows closed by shutters, whose rusty bolts showed that it was long since they had been opened. A ruddy fire of pine wood was blazing on the raised hearth, in one corner; but there was no furniture except a narrow bed and two chairs. The servant having placed the candle on one of the chairs, made haste to leave, but the traveler detained him a moment, saying:

"You see my sword—and here are two pistols, loaded and capped. If anything disturbs me in the night, man or ghost, I shall immediately fire upon it. Unless you hear a shot, leave me alone." He did this, from a suspicion that the ghost might be some person connected with the inn, who, for purposes of his own, was concerned in banishing all nightly visitors from the house.

After the servant left, the traveler heaped more wood on the fire, carefully examined the windows and door; and after locking the latter, suspended the heavy key upon the latch, in such a manner that the least movement would cause it to fall. He then undressed with the exception of his trousers, placed the chair with the candle at the head of the bed, the pistols under the pillow; and lay down with his sword beside him on the bed-clothes, within reach of his hand. He then blew out his candle, and composed himself to rest. As he did not feel the slightest fear or trepidation, he soon fell into a sound sleep.

About midnight, he was suddenly awakened by a feeling like that of a rush of cold wind over his face. Opening his eyes, he found the room quiet as before; but the candle by his bedside was burning.—He distinctly recollected having extinguished it; but nevertheless persuaded himself that he must have been mistaken—got up, threw more wood on the fire, examined the doors and windows; and after having returned to bed, snuffed the candle short, that there might be no mistake this time. Half an hour afterward, he was again awakened by the same rush of cold wind. The candle was burning once more! This inexplicable circumstance made him feel excited and uneasy. He extinguished the candle, and resolved to lie awake, and see whether it would be lighted a third time.

Another half hour had elapsed, and his heavy eyelids had closed, in spite of all his struggles to keep them open, when the rush of wind returned, more violent than before. The candle was not only relighted, but a tall figure clothed in a long, heavy gown, with a hood falling forward so as to conceal the face, stood in the centre of the room. An icy chill ran through the traveller's frame. He attempted to seize his sword and pistols; but his frame seemed paralyzed, and his arms refused to obey the direction of his will. Step by step the figure advanced toward the bed. It reached the bedside; it slowly lifted its arms, enveloped in the sleeves of the gown—and, with an awful deliberateness, bent down towards the traveler's body. In the frenzy of terror, he burst the spell which seemed to confine his limbs, seized the snuffers, which lay nearest his right hand, and stabbed, again and again, at the breast of the figure. This was the last thing he remembered.

He was recalled to consciousness by a loud knocking at the door, followed by the fall of the key from the latch, and heard the servant's voice calling:

"Open the door, if you please, sir; I have come to make the fire."

He was lying, not in bed, but upon the floor, in the middle of the room. The snuffers were still in his hand; but the long steel points were bent double. The morning light already shone through the crack of the door. By the time he was fully aroused, he had recovered his self-possession, and at once admitted the servant.

"Holy cross!" exclaimed the man—"how pale you are!—What has happened?"

"Nothing whatever," answered the traveler, "except that the fire has gone out, and I am almost dead of cold."

He protested to the landlord that he passed a very pleasant night, and ridiculed the notion of the house being haunted; but took good care, nevertheless, to leave the town in the course of the day.

POISONING PUBLIC OPINION.

At the Unitarian Festival in Boston last week, Dr. Holmes, the well-known "Autoocrat" made a most excellent address from which we make the following extracts. He alluded to the fact that he had recently been accused (by the sectarian press) of the crime for which Socrates suffered; that of being a poisoner of public opinion:—

To this charge your chairman—always for your sake and not for his own—enters the following plea: Guilty, but with extenuating circumstances.

This trick of poisoning was taught him by his instructors in the art, commonly called, of healing. The doctors of this place have long been famous for its practice. They began poisoning men's bodies in 1721. Zabdiel Boylston was the first criminal. He poisoned many criminals amidst the howls of the populace and the denunciations of professional rivals and anonymous accusers. But under the name of inoculation this practice of poisoning spread from Boston all over the continent.

At the latter part of the same century, another poisoner, introduced an infection into the human system from a brute.—The descendants of those same Boston doctors were the first to adopt the practice, and under the name of vaccination this, too, starting from Boston, spread over the whole continent.

In the year 1846 a new generation of those same Boston doctors contrived a fresh poison of their own. By means of it they reduced people to such a wretched state of insensibility that they cut their legs off without their knowing anything about it. They called it etherization, and this practice, again, starting from yonder Hospital, made the circuit of the whole planet.

Other great cities were slow, strangely slow in adopting these new modes of poisoning. These bold bad fathers and brothers of ours seemed to be always ready for anything. The British government pardoned convicts that they might be inoculated. Zabdiel Boylston took his own son for the first experiment. When vaccination was first brought forward, it was said that it would turn the children into calves and heifers; our fathers tried it on us, and we are thought still to retain the features of humanity. When etherization was proposed to soothe the great bodily grief of the race, it was said to be unscriptural and impious; our physicians gave it to those nearest and dearest to them, and told the commentators to mind their own business.

But the Boston poisoners have not stopped at the body.—

The quill that carries the vaccine virus is not the only quill that has been loaded with contagious principles.

They poisoned the veins of Loyalty with the virus of Liberty in that hospital of humanity sometimes known as the cradle of the latter personage. So dreadfully did the venom work that Governor Hutchinson thought the infected people must be put on a low diet of "English liberties," and even a dish of tea would not stay on their stomachs.

They poisoned the thick black blood of a stagnant theology with the virus of a large and liberal faith. The children of the "Sons of Liberty" looked after the doctrines of the black-coats as their fathers had looked after the firelocks of the red-coats. Whether this generation has managed to grow up out of that epoch of spiritual inoculation, let this wholesome and happy assembly bear witness.

Now let us all remember these lessons of the past, for they belong to all of us who deal in any form of thought or knowledge not familiar to the common mind or soul. You cannot introduce the poison of truth under the cuticle of the body, social, political, or religious, without its producing local heat or irritation—sometimes general fever, headache, giddiness, and even delirium, in which the subjects use very bad language, and behave as if they had just broken out of straight jackets. If the poison is in any sense new, there will be more or less of public outcry among the vulgar.

When we find these symptoms we know that the quill was a good one and that the virus has taken. If we look and do not find them, we have to try again,—for if we do not vaccinate with virifying truth from time to time, we shall by and by have a confluent eruption of unbelief and demoralization that will leave the fair souls of our children covered with sores and seams, such as we see on the features of old world emigrants who have been brought up in the good old fear of "poison."

All of us, I suppose, are accustomed to clamors such as I have referred to. We do not mean that the recollection of them shall in the slightest degree interrupt the cheerfulness or even hilarity of this occasion. We have met to exchange our views, our experiences, our hopes, and especially our good feelings. I say *we*. And there are few words in the English language harder to define. For *we* does not mean a body that is necessarily one in all its modes of belief, and its special sympathies; and yet I trust and believe we are one in certain most important respects. What is it, then, that gives us right to use this little mighty monosyllable, one of the mightiest of all words, for it is the symbol of that union in which lies the strength of humanity and hope of the future? May I venture to mention some few principles in which it is probable that most of us would agree?

We are, in the first place, the protestants of protestantism. We protest against a theory of human nature which lowers a man to a worm in every capacity but that of a sinner, and for that endows him with the powers and responsibilities of an archangel.

We protest against a theory of the Divine government so monstrous that to reconcile it with the principles of honor and right, and to justify the ways of God to man, it drives its advocates to the supposition that men are resuscitated demons, and so falls back upon the legends of the heathen and barbarians.

I trust, also, that there is a general agreement among us on the following points:

We believe in *vital* religion, or the religion of *life*, as contrasted with that of trust in hierarchies, establishments and traditional formulas settled by the votes of wavering majorities in old councils and convocations.

We believe in *evangelical* religion, or the religion of *glad tidings*, in distinction from the schemes that make our planet the ante-chamber of the mansions of eternal woe to the vast majority of all the men, women and children that have lived and suffered upon its surface.

We believe that every age must judge the Scriptures by its own light; and we mean, by God's grace, to exercise that privilege without asking permission of Pope or Bishop, or any other human tribunal.

We believe that sin is the much abused step-daughter of ignorance, and this not only from our own observation, but on the authority of Him whose last prayer on earth, as recorded by the Good Physician, was that the perpetrators of the greatest crime on record might be forgiven, *for they knew not what they were doing*.

We believe beyond all other beliefs in the fatherly relation of the Deity to all his creatures, and wherever there is a conflict of scriptural or theological doctrines, we hold this to be the article of faith that stands supreme above all others.

And lastly, we *know*, that whether we agree precisely in these or any other articles of belief, we can meet in Christian charity and fellowship, in that we all agree in the love of our race, and the worship of a common Father, as taught us by the Master whom we profess to follow.

A friend that you have to buy, won't be worth what you pay for him—no matter how little that may be.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SPIRITUALISM IN RELIGION.—NO. X.

THE HOLY SPIRIT.

According to the "orthodox" formularies of Christendom, "the Holy Ghost" is "the third person of the Trinity,"—"a real person, equal in power and glory with the Father and the Son,"—"proceeding from the Father and Son, not made, nor created, nor begotten,"—"the inspirer of prophets, and the regenerator and sanctifier of souls."

Without stopping to particularize the vague notions, crudities and errors which have prevailed in the religious world on this subject, we will proceed at once to ask, What ideas can a rational Spiritualist entertain respecting that Power, Principle or Agent, which is termed "the Holy Spirit"?

It is readily apprehended by all who are in any degree familiar with spiritual phenomena or philosophy, that every person is constantly giving forth spiritual emanations, to which the terms aura, sphere, vital electricity, magnetism, etc., are applied. This aura or magnetism may be specially directed, or projected, by specific acts of the will, so as to reach and act upon particular persons and external objects, or it may generally affect all persons and things that are in proximity with its source. The common phenomena of mesmerism and spiritual influence are understood to be effected through such an agency. In fact, no act of the will is executed except by the projection of electric force, either upon and through the nervous system, or independently of it.

Sensitive persons are distinctly sensible of these spheres or emanations, especially if concentrated upon themselves. They can detect their presence in material objects, as in manuscript, in a ring, or any article which may have been carried about the person, as shown in the now familiar delineations of psychometry.

These magnetic emanations possess all the distinctive personal qualities of the persons from whom they proceed—in fact, are in some sense the persons themselves, projected into contact with others. Hence, sensitive persons can feel and delineate the characters, mental and moral, of those whose spheres are thus sensed.

If the person is gross or external, this aura is of a coarser and comparatively impotent quality; if refined and spiritual, it is correspondingly fine, subtle and powerful. In so far as it proceeds from the animal body, it may be termed animal magnetism; and in so far as from the inner man, whether embodied or disembodied, it may be called spiritual magnetism or spirit-influence—the two being mingled in the atmospheres of all persons while in the body.

Its effect necessarily is to propagate or reproduce, in the one who receives it, mental and spiritual states corresponding with those of the person from whom it proceeds; and this in proportion to the degree of receptivity and sensitiveness on the part of the receiver.

Now, if we are right in conceiving the Deity to be a proper personality, as argued in preceding articles, it is readily apprehended that He is and must be continually giving forth, from the great Will-Centre of the universe, an emanation possessing all the personal qualities of the Divine Being. This must be the finest, subtlest, most potential and vital of all magnetisms, containing in itself the germs of Essential Life, and capable of generating that life, or imparting divine qualities, wherever receptive conditions exist.

This divine emanation, or sphere, like human emanations, is far too subtle to be recognized by the external senses, but it has its plain correspondence and representative in the emanations of the natural sun—whose sphere, consisting of light and heat, illumines, vivifies and fructifies the natural world, and without which no healthful growth proceeds. Though unseen and silent, it is felt in the interior or finest part of our being, there giving birth to all pure affections—all the graces and virtues of the divine man—in proportion as its influx is received and welcomed. Of course, all impure, gross, or mere selfish affections in man are diverse from and antagonistic to it, and must disappear before its incoming.

Human beings, in proportion as they are purified, regenerated, or truly spiritualized, become receptacles and channels of this Divine Spirit—or, to use other terms, become leyden jars and batteries for accumulating this potential personal force and distributing it to others. Hence the propriety of the anciently originated custom of imparting the Holy Spirit by the laying on of hands.

(None, however, can impart that which they have not, nor can they confer the Divine Spirit in any purer degree than it exists in themselves. It becomes mingled with their own personal emanations, and whatever is imparted partakes of their individual qualities. An unbroken current of apostolical succession, therefore, kept up from generation to generation, by successive impositions of ecclesiastical hands, which some branches of the Christian church plume themselves upon, may become a very muddy stream after all—in fact, may be little else than an imposition.)

Disembodied spirits, or angels, also become channels of the Holy Spirit, in proportion as they are pervaded by it. But in them, too, it must be mixed with their own individual spheres, corresponding with their states and qualities.

Ignorance on this subject has been one prolific source of delusion, folly and fanaticism in the religious world. Enthusiasts and impressionable persons, in all ages, who have felt themselves moved upon by intelligent invisible powers, ignoring intermediate intelligences, have supposed these to be the direct and undiluted operations of the Holy Ghost, the infallible Second Person of the Divine Trinity. In fact all the vagaries which are now attributed to the action of disembodied human spirits, and even if possible still greater follies, have been ascribed to the Spirit of God. The jerkings, shoutings, trances, hysterics, etc., of modern camp and revival meetings are still so ascribed by many.

On the other hand, some attribute all such erratic operations

to a great Spirit of Evil and his satellites. But it is easy to understand how persons who are sincere, well-meaning, unselfish, and truly devout, may yet be greatly lacking in wisdom, little qualified to analyze their own emotions, or to teach clear views of truth. Such persons, removed to the spirit-world, still retain the same characteristics, and delight to hover over religious assemblies which are in sympathy with themselves, operating upon the emotional natures of susceptible men and women, and producing those "demonstrations of the spirit" which are so often mistaken for the special "presence of God" in their midst.

In so far as these influences are on the side of God, of purity and true piety, they are, no doubt, primarily from the Source of all good, or in degree pervaded by the Divine Spirit; but in so far as they are wild, erratic, irrational and fanatical, they betoken the admixture and co-operation of intermediate beings, who, though they may be well-meaning, yet lack that full-orbed embodiment of divinity which expresses itself in wisdom, for ends of use.

Hence the necessity of discrimination—of trying all spirits whether they be of God. And herein we find the value of modern Spiritualism, revealing as it does so clearly the fact and the character of these intermediate agencies.

In the light of suggestions, it is clear that personality may be ascribed to the Divine Spirit, as the primal instrumentality of all Deific operations, without involving the "inscrutable mystery" of a triple personality in Deity.

Difficulties of Faith without Evidence.

Dr. Bushnell closes his chapter on "Miracles and Spiritual Gifts," in his late work, with the following singular paragraph:

"That I may not leave a wrong impression, or an impression that is not according to truth, I feel obliged to add, in concluding this chapter, that I do not seem to be as positive and full in my faith on this subject as I ought to be, and as my arguments themselves may seem to indicate. As regards the general truth that supernatural facts, such as healings, tongues, and other gifts may as well be manifested now as at any former time, and that there has never been a formal discontinuance, I am perfectly satisfied. I know no proof to the contrary that appears to me to have a straw's weight. And yet, when I come to the question of being in such gifts, or of receiving into easy credit those who appear to be, I acknowledge that, for some reason, either because of some latent subjection to the conventionalities of philosophy, or the worse conventionalities of sin, belief does not follow, save in a somewhat faltering and equivocal way. Arguments for the possibility are good, but evidences for the fact do not correspond. But there is nothing peculiar in this; it is even so with many great questions of God and immortality. The arguments are good and clear, but for some reason, they do not make faith, and we are still surprised to find, in our practice, that we only doubtfully believe. To believe these supernatural things, in the form of particular facts, is certainly difficult; and how conscious are we, as we set ourselves to the questions, of the weakness of our convictions! Pardon us, Lord, that when we make so much of mere credibilities and rationalities of opinion, we are yet so slow to believe, that what we have shown to be credible and rational, is actually coming to pass."

We greatly admire the honest candor here displayed, and do not wonder the Dr. cannot firmly believe alone on evidences so meagre as those he has cited. But we beg to suggest one common-sense way in which the unbelief he so much deplors may be overcome—and that is, by becoming personally familiar with the evidences.

Had Dr. Bushnell not taken pains to witness the facts with which modern Spiritualists are so well acquainted, and of which he confesses he knows "nothing at all personally,"—instead of stigmatizing them altogether as "the new sorcery,"—he would not have needed to supplicate "pardon" for unbelief! And we doubt if his prayer will be answered unless he complies with the conditions on which rational belief alone can be founded. Let him, as a pastor, follow the example of the apostle Paul, and teach his people to "desire spiritual gifts," and to "quench not the spirit" when manifested in their assemblies, and he will soon find abundance of proof that these gifts are the perpetual heritage of the true church.

More Burnt Fingers.

The last we hear of our eccentric friend, P. B. RANDOLPH, is, that recently he traveled ten miles on foot to attend a lecture on Spiritualism, by Mrs. Felton, at Pratt's Hollow, N. Y. Mrs. F., in consequence of a delay of the cars, failed to arrive at the appointed hour; when a Methodist clergyman, seeing Mr. Randolph present, and remembering his famous "recantation," urged him to take the stand, with the expectation that he would effectually demolish "the delusion." He reluctantly consented, and proceeded to argue the fact that "Immortality is demonstrated by modern Spiritualism." He was interrupted by the clergyman, who exclaimed, "I thought you had recanted, and here you are preaching up the very thing you denounced in the New York Tribune! I thought you were a convert to Christianity!" Randolph assured him that he had not read the Tribune speech very carefully, or he would have seen that he considered true Spiritualism the very essence of Christianity. It was only the false, the humbug, the fanaticism and machine-mediumship that he had renounced. "I'm sorry that I asked you to speak, for you will make more converts than forty mediums!" was the rejoinder of the Methodist, who probably felt quite as much elated as did the Boston Courier after Mr. R.'s appearance in this city. We learn the above from a correspondent of the Banner of Light.

A Problem.

It is an old tradition, some say superstition, that the appearance of remarkable comets betokens the occurrence of equally remarkable commotions on earth. The brilliant comet of last year was thought to presage war and revolution; and war of a most direful character, seems to be imminent upon the European continent. Is there any connection between these events? Is it conceivable that comets, vapory and ethereal as they appear to be, may yet act upon and chemically change the subtle elements of the earth's atmosphere, and correspondingly affect those finer elements which act upon mind—quicken the dormant energies of nations, and producing that restlessness and impatience of restraint which result in war, revolution and bloodshed? Who can answer?

NEW ENGLAND UNIVERSITY.—We publish elsewhere an account, from our friend, Dr. CHILD, of the recent Convention held by the subscribers to this Institution. We have not hitherto seen satisfactory reasons for confidence in the success of this enterprise, or for commending it to the attention of our readers. If, however, the very respectable board of officers elected, (many of whom, we understand, were not present at the meeting) consent to assume the duties assigned them, and undertake in earnest the execution of the scheme, they doubtless have in their power to found an institution, competent to meet the demands of the age. We shall await their future action with interest.

Several favors of correspondents, and other matter intended for this number, are excluded by our convention reports.

THE ANNIVERSARIES.

The annual Holy Week of New England has again passed. The pool of religious thought and philanthropic impulse has been once more stirred. We doubt not an influence, to some extent sanative, will go forth therefrom to the world. For, whatever opinions may be entertained of the specific value and merits of some of the so-called Benevolent Enterprises and schemes of propagandism represented on these occasions, yet none can doubt that the agitations of thought and the commotions of mental, moral and spiritual elements caused by these gatherings, tend not only to prevent stagnation, but to purify and vitalize the world's atmosphere in general. Activity, even for an unwise and narrow object, is better than stolid indolence; and benevolent enthusiasm, though misdirected, is far better than selfish indifference. Even the great missionary operations of Christendom, in which Boston and New England have had so large a share for the last half century, though prompted in part, no doubt, by mistaken ideas, have yet been mighty instrumentalities for breaking down the barriers of nations, for quickening the sluggish thought of the more backward races, and for paving the way towards that Brotherhood of Man which is to be in "the good time coming." No other motive but that deep religious enthusiasm, enkindled under the peculiar doctrines which have prevailed, could probably have induced men and women to undertake and endure the hardships which this form of propagandism has imposed. Nor could any systems of faith less pungent and aggressive, have punctured the "hard shells" of conservatism and stolidity in which a large portion of the world was encrusted.

All these agencies, then, have their legitimate work, under the superintendence of all-directive Wisdom. Instead of wishing them to cease because we see another and still higher field of labor, we would bid them God speed till their work is done.

So far as we have observed, the managers of all the various associations report a degree of success in their respective fields, gratifying at least to themselves. This is a comfortable evidence that the world, at any rate, is not going backward. But we will not burden our columns with the details. We are specially interested to observe the increase of efforts directed towards the rescue and elevation of the degraded and unfortunate at our doors. Among these is the "Washingtonian Home," an asylum for inebriates, which has been instrumental in restoring to society a large number who had become slaves to strong drink; the "Moral Reform Society," which, by offering a temporary home to fallen women, has been the means of reclaiming many of that class; also the Mission to Destitute Children, and that to the "heathen" of North Street.

Among the most exciting events to the religious world have been the separation of the Tract Society of Boston from that centering at New York, in order that the former may issue publications against slavery. Dr. Holmes' dissection of his theological critics has also occasioned no little wincing. We have given elsewhere some telling paragraphs from the Dr.'s speech as Autocrat of the Supper Table.

The anti-slavery societies took good care that the mental and moral atmosphere should not lack the purifying influences of the lightning of rebuke and the thunder of denunciation.

The Spiritualists, for the first time, claimed a hearing amid the vociferations of Anniversary Week—with what effect the reader may gather from reports elsewhere.

On the whole, we may safely report that "The World Moves."

"SIDE ISSUES."

The matter of "side issues" is one which has occasioned no little perplexity, and often inharmonious, in Spiritualistic meetings. It is important that the managers of such meetings, and especially the callers of conventions, should have clear ideas on the subject, and shape their action accordingly. By so doing, occasions of controversy and division, like that which occurred in the recent assemblage in Boston, may be easily avoided.

Different people have different definitions of Spiritualism.—Some confine it simply to the facts which demonstrate spirit-existence and illustrate the modes of spirit-intercourse. With this definition, all questions of philosophy, morals and religion, are "outside issues." Others regard Spiritualism as properly including a comprehensive system, of natural, mental, moral and religious philosophy, with the spiritual nature of man as a basis. Thus defined, it embraces everything which concerns man's spiritual constitution, relations, welfare, duties and destiny. With this view, there are and can be no "side issues." There is no question in science, morals, social and political economy, religious theory or practical reform, on which the well-rounded and truly spiritual man should not seek to have an intelligent opinion and a decided position.

Now, people have a right to assemble, and to invite others to meet with them, and consider the mere question of spirit-manifestation and intercourse, to the exclusion of all other topics, if they choose; or to discuss this and its relations to theological questions, simply, or to any other one branch of inquiry, if they see fit; or to enter unrestrictedly upon the broad field of all humanitarian interests, if they so elect. But in calling a convention, the range of topics should be distinctly defined in the call, and that definition adhered to, else more or less of disappointment and dissatisfaction will result. It is not enough to say that "Spiritualism solely" will be discussed; but the distinct department—whether phenomenal, philosophical, theological or practical and reformatory—of Spiritualism should be specified, or no restrictions attempted.

A Singular Prophecy.

The following curious paragraph is from the Cologne correspondent of the Continental Review:

"We may now afford to smile at the singular prophecy of the Westphalian shepherd who lived some hundred and fifty years ago, and who predicted a terrible European war, in the course of which the Turks should 'cool the feet of their horses in the Rhine.' These things—thus runs the tradition—were to come to pass when carriages run without horses, and the Prussian soldiers were dressed like the soldiers who crucified Christ. Carriages do run without horses, and the silhouette of a Prussian soldier in his tunic and helmet, is in all respects that of a Roman legionary. But the superstitious who speculated on this singular prophecy, could never reconcile with it the decline of the Turkish power and the manifest improbability of the Sultan's troops carrying the standard of the Prophet to the banks of the Rhine. They forget that France has Algerine regiments of Saphis and Zouaves, and that many of them are as good Moslems as ever walked in the streets of Stamboul."

S. B. BRITTAN will receive calls, for two or three weeks, to lecture in the vicinity of Boston on week evenings. Address at this office.

THE RAGGED BOY.

The following poem was written by Geo. W. BURDET, Esq., Editor of the Utica Independent, expressly for the Ragged School meeting held in that city on Sunday, May 24, 1859. It was read by Miss CAROLINE BROWN, M. D. This School, it will be recollected, was established by the Spiritualists of Utica.

Fair as a bride upon her wedding day,
Crowned with unnumbered lights, comes gentle May;
The flowers, like radiant infants, and feet,
Swing their sweet censurs in the golden air,
And fragrant incense on the winds arise,
A balmy offering to the sleeping skies;
The voice that spoke to Moses in the bush
We hear, where unnumbered roses blush.
Like a pale child, just coming from the tomb,
In the white lily of the dim woods in bloom;
In the great staidhood of flowers not one
Aims to monopolize the rain and sun;
Their blossoms, like the blessings from above,
Are emblem everywhere of watchful love.
When come rude winds and fall unlifting showers,
The sun will smile upon the ragged flowers,
And the torn petals, trampled under feet,
Emblem the cruel fact with fragrance sweet.
And the small seed, unnoticed, scattered there,
Some future spring shall sweeten all the air.
No tyrant can annihilate the flowers—
While God withholds not sunshine, dew and showers.
Such was the tenor of my humble song,
When a pale boy in sorrow passed along;
Headless of hymns from many-throated birds,
He told his grief in melancholy words—

"I wonder how the rich boys feel,
Who have enough to eat and wear;
They never go without a meal,
Nor feel the pangs of want and care.
"I have not had a crust of bread
To eat since yesterday at noon;
I sometimes wish that I were dead,
For human hearts are cold as stone.
"My sister cried herself to sleep
Upon a bed of straw last night,
And when I think of her I weep
Because she grows so thin and white.
"When I grow up to be a man,
I'll work my fingers to the bone,
And help the poor folks all I can—
As true as God sits on his throne."
I heard the ragged boy's complaint,
And took him up and held him in my hand;
My words of hope revived the faint,
Heard of the child, like drops of wine.
I led him to the ragged school,
And gave him bread as well as books;
He sat upon the humble stool,
And thanked me with his grateful looks.
I was his host, and he my guest,
Where soul assimilates with soul,
And both hearts beat within one breast.
As magnets tremble to the pole.
Day followed day, as wild birds fly
Along the air from mortal sight;
Down the star-strewn way of fate
Came watchful messengers of light,
To guide the boy through life's rough street,
Along the winding ways of fate.
No more he walks with naked feet,
But sits a ruler at the gate.
The sister with the mild blue eyes
Has wiped away that scalding tear;
She was an angel in disguise,
And lingers still among us here.

PROGRESS OF RELIGIOUS FAITH.

The following remarks specially applied to "Unitarianism," by Dr. Holmes, at the Anniversary Festival of the Unitarian body in Boston, last week, are applicable with at least equal truthfulness to Spiritualism, in so far as it is a religious movement:

Unitarianism is only a form in which religious faith has crystallized, and progress consists in the perpetual alternation of solution with crystalline deposition. What were the spires of the middle age cathedrals—of Strasburg, and Antwerp and Salisbury, but the acicular, the needle-shaped crystals of a faith over-saturated with its symbols? They must disappear in the remorseless solvent of religious progress, but only to reform in the diamond facets of a many-sided, humanizing christian culture. So must the special forms of every faith be acted upon by the perpetual washing of a flowing civilization against it; but if its angles are rounded, it is only because that civilization holds them in solution!

There are many lessons that remain to be taught by "Unitarianism." It must teach its lesson of charity to all creeds so far as they meet the wants of the individual soul, and war against all that would throw their lasso at the neck of human freedom, were it but as a spider's thread to the might of Samson yet unshorn.

It is in democracy, let me rather say unimpeded humanity, aided as it always is, when let alone, by the blessing of Heaven, that the future of religion rests. Every government the world has seen before our own has had the *vis inertiae* in its pay; we alone have dismissed that blind and palsied slave from the sacred office he has held so long.

Chained as we are by our human reason, we do not know the length of our chain. If we move boldly on to the right, it will unwind in an ever-growing spiral; if we creep round to the left, our path will wind up in ever-narrowing coils, until we find ourselves at a charred and blackened pillar, with our feet on the cold ashes of the martyrs.

We, who believe in a nobler future than the world has yet seen, can afford to possess our souls in patience. This fatal instinct of the American people, to be perpetually coming back to first principles, is death to the permanent reign of every usurpation over the consciences as over the civil liberties of men. Whenever you shall see ecclesiastical bodies forgetting their old quarrels and fighting side by side, you may hope it is Christian love, but you must suspect that it is only the closing up of ranks that have been plowed by shot and shell until their gaps betray their weakness and the bitter necessity of union.

There is so much good in all good men, whatever creed they teach, that we must never forget to love them while we are constrained to differ from them. If any of them are violent against us, let us be as patient as the meek and simple-minded animals which they drive into the stream to exhaust the batteries of the torpedo, or the *cramp fish*, as he has been well called. When they have done this they may be taken safely from the water. So with these uncomfortable theological cramp fish whom we must sometimes deal with; let them once discharge their epithets and you may handle them, ugly as they look, ever after with impunity. Be gentle with all that has been venerable in past beliefs, but which is now outworn and in decay. We need not be too forward with the ax where we hear the *terredo* boring day and night and see the toad-stools growing.

New Publications.

MY EARLY DAYS. By Eliza W. Farnham. New York: Thatcher & Hutchinson, 523 Broadway. 425 pages, 12 mo. [For sale by S. T. Munson, and by Bela Marsh.]

ESCHATOLOGY; or the Scripture Doctrine of the Coming of the Lord, the Judgment, and the Resurrection. By Samuel Lee. Boston: J. E. Tilton & Co. 12 mo. 267 pages.

The above works will be noticed next week.

HARPER'S MAGAZINE for June has a varied and attractive table of contents. For sale by H. W. Sweet & Co., 125 Washington Street.

Boston and Vicinity.

The Conventions.

The "Spiritual Convention," or, more properly, series of meetings, held in this city during the last week, at the call of the "Harmony Hall Assembly of Spiritualists," was not in all respects so successful an affair as could have been desired. The enterprise, being undertaken by inexperienced persons, without consultation with the older and well-tried friends of Spiritualism, failed to enlist the co-operation, to any considerable extent, of the Spiritualistic body. The arrangements were defective, and the management of the meetings, which was assumed by Mr. Pease, of the Harmony Hall assembly, proved unsatisfactory to a large portion of those in attendance—the result of which was a secession, and the organization of a separate convention. We subjoin a brief abstract of the proceedings, so far as we were able to take note of them.

MONDAY EVENING.

The opening lecture, on Monday evening, was given by S. B. BARTTAN, one of the Editors of the Age. His topic was, *The Relation of Man to his Physical Body and the External Universe*. A clear line of distinction was drawn by the speaker, between the mind, which is the real man, and the body, which is the house man inhabits. The means by which the mind influences and governs the body—namely, through an electrical agent,—and the power of the mind to maintain or restore health, and to produce disease and even death—were amply illustrated by numerous facts. The lesson deduced was the importance of a healthy, harmonious, well-regulated mind or spirit, to health and comfort of body. He also showed that the qualities of the mind daguerreotype themselves on the physical organism, so that its dominant loves and motives may be known and read by all discriminating eyes.

TUESDAY MORNING.

On Tuesday morning, the first speaker was Dr. E. L. LYON, who gave his reasons for not believing in the authority or authenticity of the Bible.

J. C. WOODMAN, Esq., of Portland, followed with some remarks, mainly to the effect that the demonstrations of Modern Spiritualism, in the way of healing diseases and various exhibitions of super-mundane power, rendered credible all analogous statements in the Bible, which otherwise it would be difficult to believe.

A. C. ROBINSON spoke under influence of a spirit who facetiously remarked that he did not claim to come from the "sixteenth power," but would speak from the plane of practical good sense. He would also try to avoid "outside issues" (against which speakers had been cautioned) so far as not to get outside of the universe of truth. He considered the question of authority one of very little practical consequence. The important thing for each one is, to embody his own highest ideal of truth in his daily life, and thus give the highest possible expression to the God-nature within him. Be true to yourself, and you will be true to all around you.

AFTERNOON.

In the afternoon, the same speaker, apparently entranced, protested strongly against proscription of individual opinions, and intolerance of differences, and urged the importance of united action on those points wherein agreement exists.

Miss E. GIBSON, from Maine, gave some account of her labors in that State.

Mr. PARDEE, under spirit-influence, spoke of the indications of the Present Age. He considered Spiritualism as embracing all truths which concern humanity, viewed from a spiritual or internal standpoint.—The first prominent characteristic of the Present age is, Eclecticism—scientific, artistic, medical, and theoretical. What is eclecticism? It is discernment of uses. A spiritual eclecticism sees using back of all things; sees the stamp of God on everything. It is thus a reconciler and comforter of humanity. It will absorb all the goods and all the uses of the past, and will search out all the hidden qualities of the present. It is also anticipative of the future. There is the same use in anticipating what is to be, as in the mechanic having an idea before he can execute a mechanism. All progress must be anticipated by the most advanced minds—who are always deemed visionaries and dreamers. A new Church is to be upheaved, such as the world has never yet seen—also a Government which shall combine Monarchy and Democracy, and introduce a theocracy.

Mr. ATKINS, (entranced), urged to "search the scriptures"—not the Bible alone, but all that is written, not merely in books, but in all nature. Our duty is to incorporate all truths in our lives. Man is himself a record of vast and immutable truths. His organism is more complete than any other in nature. Though he always existed, elementarily, yet his individualization commences in the earth life.—The physical body serves not only to individualize but to unfold, strengthen, and to some extent make the spirit. All are spirits now, and are living in the spirit-world, as much as you ever will be. The highest welfare of the spirit is not to be attained by neglecting or breaking down the body, but by securing the highest health and harmony in the latter. Salvation or heaven is not away in the future, but "now is the day of salvation." Transgression of physical law mars inevitably the spiritual nature. Natural death is as gentle as a slumber—all violence and suffering are the result of transgression.—Hence the importance of acquaintance with the laws of connection between the spirit and the body.

Mr. MITCHELL, a "come-outer," from Maine, said he had become somewhat interested in Spiritualism, and had learned many valuable truths from it. But he thought the chief fault of Spiritualists is that they don't strike deep enough. Nearly all men are in slavery. The first thing to be done is to come out of all organizations. Then we should have power to free others. This was what Jesus did, and it was this that gave his teachings such influence in the world.

EVENING.

On Tuesday evening, instead of the "Candle Lecture to Spiritualists," that had been promised by Mr. Pease, Dr. E. L. LYON was introduced. He announced "Salvation" as his topic, but diverged into a historical dissertation on the origin of certain religious dogmas which he considered fictitious.

WEDNESDAY FORENOON.

Mr. WOODMAN opened the morning session with a close and elaborate argument on the philosophy of inspiration, which we anticipate seeing, with its corollaries, in book form at no distant day.

Mr. CORLELAND, a student of Harvard College, desired that the phenomena and philosophy of Spiritualism might be brought before his fellow students at Cambridge. He thought great good would result from it.

LOBBING MOODY had been told that speakers were not to be allowed to handle reform questions in these meetings. He had heard much dissatisfaction expressed thereat; he did not understand the matter.

A. K. PEASE, who had assumed the chair from the opening of the meetings, said that at various conventions called by Spiritualists, reform questions had been brought up, which had caused unpleasant discussion and hurt the reputation of Spiritualism. He should exclude such discussions.

Mr. MOODY: We are not to be anxious lest God's truth should stumble. It is not our business to take care of the reputation of Spiritualism. We are to speak and act the truth; and Providence will take care of the results. We are not to go cringing along for fear we shall disturb some one's prejudices; but go uprightly and manfully forward for the right, and against the wrong, wherever we find it.

Mr. WILSON commended Spiritualism as adapted more than all other forms of belief to the present condition of society. Its especial merit is that it reaches, with its gentle ministrations, the poor, the outcast and the down-trodden as well as the powerful and affluent.

Dr. LYON, Mrs. Marble, and others interested the audience with short speeches.

AFTERNOON.

Miss GIBSON gave an earnest exhortation to Spiritualists to act from the soul and heart; to keep the soul ever warm with love to humanity. This is better than all protestations of religion. That is the best religion which does the greatest good to the greatest number.

Mrs. BROWN of Cleveland, O., asked what has been done by society to reclaim the vicious and degraded? Prisons, dungeons and churches have been built, and martyrs have died at the stake. But more is spent to-day for war than for christianity. There are to-day in Boston three drinking shops to one school-house; ten houses of iniquity to one charitable institution. Is it any wonder that the fallen are not reclaimed? The Spiritualists of Utica are working in the right way. They give bread to the poor and friendless, and then give them spiritual food. This is the kind of missionary labor needed; and woman is especially adapted to perform it. The world's last hope is in woman. So long as woman is crushed the world is crushed. It is a notorious and disgraceful fact that woman is now nowhere man's equal in the world except as a criminal.

The promised "Candle Lecture" from Mr. Pease followed; the point of which was, if we rightly understood, that Mrs. Caudle had seen fit to call a Convention in Boston, and that Mr. Caudle with his usual pervasiveness had used his influence against it. Some ill-disguised personalities proved a fire-brand in the assembly, and brought out some blasphemous replies. But all excitement was shortly allayed by singing a hymn, and listening to a quaint trance-address from Dr. N. C. Lewis.

J. C. WOODMAN endorsed Mrs. Brown's ideas. The basis of all progress for the race is in the elevation of woman. Let there be noble mothers and there will be noble children. Take care of the bodies of these children first, and it will be easier taking care of their souls.

THE EVENING.

The evening was devoted to a lecture from Mrs. Brown, on the Mission of Spiritualism. After a brief sketch of the rise and progress of this movement, she proceeded to show that its mission is to remove the moral, social and theological evils which now oppress humanity. It has already done more for the elevation of woman than all the churches and preachers have done in 6000 years. There are at this time two or three hundred women who are proclaiming its glad gospel throughout the length and breadth of the land.

THURSDAY MORNING.

On Thursday morning a colored woman appealed to the assemblage for aid to buy her daughter from slavery. A contribution was taken up for her benefit. The topic of human freedom naturally came up for discussion—one of the questions understood to be taboed by the originator (51) of the meeting:

J. C. CLARK offered some remarks—was interrupted by Mr. Pease; some personal words ensued; when Rev. J. S. Loveland rose and moved that a chairman be chosen by the audience to preside, as was the universal custom at Conventions. The motion was seconded, and heartily applauded by the audience. Mr. Pease peremptorily forbade any such proceeding. This created an excitement, which waxed hotter and hotter, till Dr. Lyon moved that an orderly conducted meeting, where all subjects affecting human progress could be peaceably discussed, should at once proceed to Bromfield Hall. There was an enthusiastic response; and a large number immediately proceeded to the place named. A sketch of their proceedings will be found below.

AFTERNOON.

H. C. WRIGHT addressed a small audience, giving his views of Spiritualism. By it he meant, 1st, the fact of life after death; 2d, that life is to be in connection with this planet—not "away up in heaven," or "away down in hell;" 3d, in that life we shall know what is transpiring on earth; 4th, shall sympathize with earth's inhabitants; 5th, shall be able to communicate to them, both by impressions on the mind, and by manifestations to the senses. He then inquired, Of what use is this to us? If it does not make us better men and women, it is not at all preferable to old religious theories. It should save men from the hells of war, of slavery, of pollution both in marriage and out of it, from the hell of lying and cheating, and all sorts of hells. He had seen much of Spiritualists throughout the land, and was confident that its effect in general was of this character. The speaker evidently found it difficult to keep clear of "reform questions," and spoke briefly.

Miss GIBSON urged that Spiritualism should enable us to control our passions, to sacrifice individual preferences, and to be tolerant of each other's opinions. Spiritualists often criticize professors of religion for their short comings in these respects, but too often are chargeable with the same themselves. The truly spiritual person will be indifferent to all slanders and patient of criticism.

A medium, whose name we did not learn, was here entranced and made a brief address, after which,

Mrs. SPRAOUE, of Vermont, was invited to the stand. She was influenced to improvise an impressive song, addressed as an invocation to the Spirit of Peace; and then proceeded to make an address. The main thought was that the great secret of success lies in a noble purpose, combined with wisdom and unflinching devotion. When a desire for the good of humanity takes possession of the whole soul, it sweeps away all selfishness and all narrow, personal aims; it bears the individual above all opposition, and storms and tempests, and makes him indomitable in the right.

EVENING.

Miss ROSA T. AMESBY spoke on Free Moral Agency. The gist of the discourse was this: Investigate Nature where we will, we shall find laws from which we cannot escape, beyond which we cannot go. We are ourselves but a bundle of laws. Our free agency is bounded by these laws, implanted by God. We are indebted to the laws of society only so far as they coincide with those of Nature. The greatest freedom consists in acting harmoniously with the Divine. We have all a Herculean power which we cannot at present conceive, if we would only act in harmony with Nature. This is freedom. To act otherwise enslaves us.

H. P. Fairfield and L. Judd Pardee followed, in some spirited remarks; and the meeting was then adjourned sine die.

MEETINGS IN BROMFIELD HALL.

THURSDAY.

The meeting in Bromfield Hall was organized on Thursday by the choice of Mrs. H. F. M. BROWN, President; J. S. LOVELAND and E. V. WILSON, Vice Presidents; and Dr. GEO. ATKINS, Secretary; after which the following resolutions were presented and discussed:

By Dr. LYON.—Resolved, That as Spiritualists are deeply sympathetic with crushed humanity everywhere; that Spiritualism embraces all the great practical reforms of the day—slavery, both mental and physical.

By J. S. LOVELAND.—Resolved, That Spiritualism is essentially a system of all-comprehending catholicity, or humanity love, disregarding all creeds, institutions, customs, whether civil or religious, which shut out any son or daughter of humanity from free participation in all the possible blessings of Divine Beneficence.

By E. V. WILSON.—Resolved, That as Spiritualists are the enemies of oppression in whatever form it may be found, and wherever it may be exercised; and we have with joy the glad tidings that are now being borne on angel wings to the downtrodden and enslaved souls of our brothers and sisters, whether black, red, olive or white, irrespective of place or condition.

By GEO. ATKINS.—Resolved, That as Spiritualists ignore no Truth, wherever we find it, in past or present revelations, nor adopt or countenance Error, be it claims what they may. And that our only standard of Duty to us as individuals is the revelations of the God within our own souls.

The exercises were agreeably interspersed with music by Prof. LONGLEY, and the recitation of a poem by Miss SUSIE CLARK. A colored girl who had recently been purchased from slavery also sang a song with very pleasing effect. The contribution commenced in Harmony Hall in the morning was increased, making in all a purse of \$15, which was presented to the grateful mother of a child in bondage.

EVENING.

After the singing of a beautiful ballad by Prof. Longley, Miss LIZZIE DORRAN gave an earnest discourse on "Man as a Reformer." There are two steps in reform;—one in the reception of its spirit; the other, in carrying it out in our acts toward our fellow creatures. Inspiration to good comes from God immediately through spirits to us. God spoke in times past through the prophets, and later, through Jesus and the apostles. They received truths from the spirit spheres into their own souls, and imparted to the world. Thus does the true reformer of today. We must learn the laws of spirit control; and having received a saving truth from above, must at once carry it out in action. The spirit cannot strike off the chains of slavery, but they can and will inspire your heart with the spirit of freedom, and it is for you to carry out the work on your own plane. Mankind have been untrue to themselves when they have discovered Religion from Reform.

FRIDAY MORNING.

HENRY C. WRIGHT made a soul-stirring speech, which we briefly sketch. Man has a nature aside from the body—a rational, thinking, feeling existence. Those who have preceded us have gone, so far as corporeal existence is concerned; but as incorporeal men and women they are living now. They have wants different from ours; but the wants of their souls are the same as ever. We shall all be in that state; but now we are in bodies, and we have to take care of both soul and body. Spiritualism is of no sort of use to us except as it tends to make us better while in the body.

The speaker was brought up a Presbyterian. That sect, like all others, is constantly teaching of a heaven and hell to come; they do not teach of the heaven and hell in now. We are immortal now, and we should feel that we are spiritual beings as much as we ever shall be. The mere fact that we live in flesh and blood does not necessarily make us sinners and imperfect beings. I look to Spiritualism to give us a God and immortality that shall meet our present wants. We want a God manifest in living men and women. The only salvation is to bring the doctrines of Spiritualism to bear in our domestic relations. Nothing is good for us now unless it helps to elevate us now. Spiritualism does this. How? It gives me a nobler view of human nature

The idea that mine is an immortal existence in which I shall continue to progress in knowledge and purity, gives me a deeper respect for myself. And when I look at my fellow-beings in this light I have a higher reverence for them. In proportion as you respect man and woman you will respect the rights of men and women. To me man is a glorious being. I confess that Spiritualism has done much to increase my reverence for human nature. I feel that in our outrage a human being I outrage God, and in the worst way in which I can outrage him. If we respect the God in human beings we shall never buy and sell them as chattels; nor deal out "liquid damnation" to our fellows. So of war, of capital punishment, and other wrongs which can only exist where religion views man as a sensualist, and God only in forms and ceremonies. I hope Spiritualism will go on and sustain this glorious enterprise, which alone can teach man to reverence man.

A Shaker next took the platform, and stated that he had been confined several months to an insane asylum for asserting the very idea advanced by the last speaker—that there was a God within him. He was glad that others were finding out the same truth. He fully believed that we might have as much of the power of God manifest in us as any one in the past had had; not because we are believers in any *ism*, but because we are human beings.

Mr. MITCHELL of Maine, made some remarks, exhorting to the exercise of charity and toleration towards those who may differ from us.

Mr. WILSON said he dated the beginning of his real life from the moment he was convinced of the truth of spiritual manifestations. With the views he now entertained, nothing, could make him the enemy of the spirit that dwells in any human being, however much he might differ from another in opinion.

Mr. ROBINSON, of the Boston Police, spoke of the circumstances which often drive people to error and crime, and of the power of love to reclaim them. He considered the Boston Police, as a body and as individuals, as fine a set of men as were to be found in the world; he respected them, and did not wish to reflect upon them in his remarks. A woman was brought to the Station House in a state of intoxication. He saw her as a spirit, and respected her as such in spite of her unfortunate external condition. She was noisy in her cell; the first thing was a bucket of water dashed in her face. She continued her crazy shouts. He went and spoke gently to her. She said with surprise, "My God! who is this come?" "A friend," was the reply; "one who wishes you well." She burst into tears and seemed to become at once sober; then told, in language that showed she had once moved in good society, the circumstances that had brought her where she was. No words, she said, could tell the trouble she had endured. She begged the officer, if he was her friend, to tell her what she might do to be restored to her children. Mr. R. felt impressed what to say to her; and advised her when brought before the court to state her story in plain words as she had to him. She did so. The Judge was overcome. He released her on her promise of good behavior. And she has kept her word.

Several other incidents of a most interesting character were related by the speaker, from his experience, showing the power of kindness and love. I said he, for the last person you might expect to hear talking in this way; for in my position I am dependent on the sins of the people for support. But he did not care how soon society became so good as not to need police-men.

Mrs. BROWN: Thank God and take heart when our policemen are turning missionaries; for they reach those poor and degraded outcasts who are never met by the churches. Since she had become a Spiritualist she had renounced the doctrine of total depravity. She had visited the dens where she found poor, degraded beings in the lowest stages of want, vice and wretchedness. She once found a person who appeared to her like the very embodiment of total depravity—drunken, debased, profane—sitting by the road-side; the boys throwing stones at her and she returning stones and curses. I heard a voice saying, "There is your sister; go and speak with her." I obeyed, and the reply I got was, with a curse, "Who are you, a fine lady come to insult a decent woman?" "Have you no home?" I asked. "What's that to you?" with a new torrent of curses. And I turned away; but the voice spoke again in my ears, and I could not leave her. "Have you no friends?" More curses. "No husband?" A deeper darkness gathered on her brow, and she muttered an angry reply. "Have you no children?" At last I had touched the tender spot. "Yes, two in heaven. My darlings are in heaven, God be thanked!" I gave her some silver, spoke a few kind words, and turned to leave her. She caught my skirt and said, "Have you the blessed book, and will you read to me, for I have wept so much I cannot use my eyes to read?" I had not the book, but I handed to her a beautiful picture of the Virgin Mary, which I showed her. "Ah," said she, "I was once good, too," and she gave a sketch of her sad life. She had loved where the law did not sanction her love; and had afterwards thrown herself away in marriage to a worthless being, with whom she lived a life of torment. Her course had been recklessly downward. Since that interview I have not seen her drunk, nor heard a profane word from her lips. I once told this story in Rochester, and a gentleman gave me fifty cents to give the woman when next I saw her. On my return to Cleveland I called on her and gave her the money, telling her a gentleman had sent it to her. "No," said she, "it was not a man, it was an angel from heaven that sent it; for I have not had a mouthful of bread to-day, nor had I cent to buy any." These incidents show the power of love. Love is to be the redeemer of the world.

Several other interesting addresses followed, which we have not space here to note.

AFTERNOON.

The following resolution was presented by J. S. Loveland:

Resolved, That, as in union there is strength, it has become a necessity for Spiritualists to inaugurate some simple yet effective methods of co-operation in those great humanitarian efforts which must inevitably precede the Harmonic Age of love and joy.

The afternoon was occupied in an animated and interesting discussion on this resolution, which was adopted by the meeting, as were the other previously presented. Messrs. Edson, Loveland, Wilson, Pardee, Lyon, Atkins and others took part in the debate.

EVENING.

After a sweet ballad by Prof. Longley, Mr. FAIRFIELD made some remarks on the efficacy of thunder and lightning in clearing the air. The same rule holds good in the atmosphere of the spirit. There had been some thunder and lightning among those who had met a day or two since; and he thanked Heaven for it; for without it we should not have had the delightful spirit which pervaded the assembly at the present time. The most perfect order had come out of chaos.

Miss DOTY, entranced, delivered a short and happy sermon from the text, "Remember Lot's wife!" The point of it was that man had in a sense progressed forward from first principles as embodied in the mineral kingdom. His course should still be onward. Don't look back. He who having once started on the road to progress and looks back is so far resolved to first principles again and becomes a pillar of salt.

Mr. DANFORTH of Portland, Mrs. BROWN, Mrs. Woods of Bangor and others continued the exercises with trance and normal speaking.

At the close, on motion of Dr. Atkins, the thanks of the audience were extended to Prof. Longley for the beautiful and soul-stirring music with which they had been favored.

At Dr. Lyon's motion, voted also "that our thanks be rendered to Mrs. Brown who has so ably and kindly presided at these meetings; and that we wish her success in her noble and praiseworthy efforts."

The meeting dissolved with feelings of the kindest and most fraternal nature pervading all hearts.

Various Items.

Baron Humboldt, unquestionably the most learned man in the world, died at his residence in Berlin, Prussia, on the 6th instant.

It is said that since Sickles shot Key, no less than thirty-four men have been shot, or shot at, by injured husbands, that we have account of.

The Wisconsin Methodist conference has expelled Rev. J. W. Wood for what they call "scriptural adultery," which consisted in marrying a second wife while the first was living, from whom he was legally divorced, but not for the reason for which the Bible allows divorce.

A solemn and impressive event occurred recently in the Baptist Church, Yarmouth, Nova Scotia. After the sermon John Hilton arose and addressed the congregation, closing with the admonition, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," when he sat down, and instantly fell from his seat a corpse!

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place, TUESDAY EVENING, May 24th.

Question: What is the human Soul—where does it originate? Before proceeding to the question, Dr. Gray, at the request of a member, made some remarks on Crime and Punishment, a subject which was discussed by the Conference several weeks ago. He said:

Crime is an offence against law, an offence against the laws of nature. The laws of nature are the adaptation of all things to each other. The word right is from *rectus*, straight. An infraction of right is a sin against adaptation, and the punishment is the necessary consequence growing out of it. Pain is the divine means of restoring to fitness, and is always just equal to the required result. The popular idea is right in the beginning, but wrong in its ending. It assumes that the Deity has another rule for the future life than the good of the creature, and punishes to gratify his infinite selfishness. He holds, on the contrary, that the law as here seen, holds good forever; and that its object is alone the good of the creature.

Dr. GOULD: It is objected against the arbitrary enforcement of penalties that they are cruel. Sufferings inflicted for a violation of law, are an act of mercy. Take the case of parents in governing their children. One is all love toward them, and they are ruined for life in consequence of his laxity. Now what is true with respect to children, is true with individuals and nations. So with natural law. If children could plunge their fingers into flame without pain, half their hands would be burned off. Pain does not necessarily imply revenge.

Dr. ORSON: The training of children, in his opinion, should be conducted on the affectional plane; and this is not incompatible with obedience. We have the choice before us of two ways—one the way of fear of punishment, and the other the way of love. Fear drives the child to live in his head, and square his acts by cool and cunning calculation. It destroys his heart. Love, on the contrary, though it may diminish somewhat the external exactness of the child's behavior, matures in him those fresh, generous, unselfish traits which form the *piety* of a true man. When the affections are kept active and warm in a child, we have always something left to get hold of to bring him into line; but when they are blotted out or dulled, we have only to match our policy with his; to the danger, nay, to the certain injury of both.

Mr. PARTRIDGE: What is the human soul? It is not simply life. The mineral, the vegetable and the lower animals, possess life. The human soul is that which combines life, genius, action, creation; and in the chain of being may be said to begin, where thought, genius, continuance begin. The dog delights to warm himself by a fire, but he does not know enough to lay on a stick of wood. He has instinct, and the beaver more, but neither has diversity of powers. The bee produces cells and honey, nothing more. The human soul, on the contrary, reaches out in all directions, understands, continues, invents and creates. Wherever we find this universal capacity of understanding and doing, there we are to look for the beginning of the soul, endowed with immortality.

Several questions were put to Mr. Partridge, and it was denied that man could create. He could only analyze and combine.

Dr. GRAY: He understands Mr. Partridge to say, that the essential quality of the human soul, is the power to transcend, to create new functions. The beaver, when he has built his house, can build nothing more. Man, when he has built a house, can go on and build something else. Man creates by new thoughts and combinations. This is creation. The animal has one function, it takes on no new one. The earth takes a new function every time it turns over. Thus on the divine plane, creation is ever going on. New functions are being evolved on every side—crystal added to crystal, atom to atom. Man works on his plane as God works on his.

Mr. TUCKER: Man can construct, combine, etc., but not create. The material with which he works must be furnished to his hand. All animals can combine and construct according to their necessities. In this respect man is not above the beaver, if he were, he could make a beaver. With his utmost skill he can only bring out a wooden image of the animal.

Dr. GOULD: No man can make the honey-comb, give him all the wax in the world. Is it true that man has a soul and is immortal, while beasts are not? Many Spiritualists believe that animals exist in another world, and our seers can see them there.

Dr. ORSON: We have two questions before us, What is the soul, and whence comes it? Probably the old idea that man is made up of body, soul and spirit, is correct. The soul, then, strictly speaking, is the middle part, the part connecting body and spirit. It may be called the spirit's body. There is this distinction between soul and spirit. The soul includes the spirit within it, while spirit includes nothing but itself. Spirit is the most interior; it is the life, and comes from God the Father. The soul, as it stands between body and spirit, partakes of both. It is part spirit and part earth. Such are the technical distinctions which may be made, but for the purposes of this discussion we consider soul as meaning the immortal part of man. The answers to the questions, then, are: The soul is the spirit with its ultimate body. The spiritual part comes from God; the external part is mixed, spirit and earth; an imperishable body wrought out by the energies of the spirit, of the finer elements of matter crystallized into itself.

Dr. GRAY: Has man an imperishable part, an individuality which exists independent of the body? He knows this from the fact that when he puts his body to sleep, he has faculties greatly enlarged, more lofty and profound, than when his body is awake. Our trance and seeing mediums prove this conclusively. Mesmeric subjects describe scenes more accurately than they could if present bodily and examining them with their external senses. The facts of modern Spiritualism prove that man has something about him indestructible, which is capable of coming back and identifying itself. That is what we mean by a soul. Man is a duplex, or rather an infinite series of unfoldments.

For his origin, let us interrogate our spiritual senses. We ask our spirits within, and the answer is, Thy soul, thy life, thy all, originates with the Father, God. This is the answer of Spiritualism in all its forms. He believes man has an imperishable part, because of the facts of mesmerism and the trance. For its origin, he has interrogated his spiritual senses a thousand times, and always gets the same answer.

Mr. COLES: He did not see that the distinction made between man and the beaver was a very clear one. The Hottentot and Bushman build their huts now as they did centuries ago. Man has nothing to brag of. The beaver can foresee what he cannot, and when the water is to be high, builds his house higher to escape it, while our houses are carried away by the freshet. Some other distinction than this must be made. He would define a human soul to be that which buys at ten cents and sells for twelve, or as much more as he can get. No other being but man does this. Dogs when they sweep bones ask no boot. Twenty years ago, in Boston, he knew an intelligent Newfoundland dog, which gave evidence of being actuated by feelings of benevolence. One day he saw him in the street with some half dozen little dogs at his heels following him about, and by and by felt a curiosity to ascertain the cause. He followed the pack into a back yard where stood some barrels of offal, too high for the reach of the small dogs. The large Newfoundland put his paw on the top of a barrel and overturned it, and then stood back without eating himself, and enjoyed the sight of the others filling themselves. There was reason, instinct and benevolence combined. A human soul, however, has something more. It has self-consciousness. It can say I am. Man unites in himself all the faculties, powers, and intelligence which otherwise are spread about through creation, no other one thing having them all. If the soul is that which exists hereafter, animals also have souls, for seers declare they see them in the spirit-world.

Mrs. SPENCE: There are many things in nature we cannot take hold of and analyze. Such we are obliged to examine by intuition. She could not understand that intelligence represents immortality. Her investigations declare that life constitutes immortality. What quality of life is it that has the power to resist all destroying forces? When you have found this you have found an immortal thing. She spoke only in accordance with her present knowledge, and wished her remarks to be criticised. To pass into the spirit-world, she had seen, did not ensure immortality. She had seen thousands who could not be immortal unless their conditions were changed. The spirit she calls the divine quality. The life principle is a little luminous body, reflecting no light, but having motion, and takes the form of the thing in which it is incorporated. When the spirit unfolds, it becomes the light of the body, and then men and women need not speak in order to be understood. They are transparent. When we leave this body we may go into spirit life, and not increase our happiness. We must go under favorable conditions in order to improve. We must have the divine principle within us and cultivate it. We may turn the scorn over and over, and unless we give it the proper conditions we shall never get

an oak. So with the divine in man. She thinks that all existences pass to another sphere, but this does not establish their immortality. Regeneration! This is why she is preaching regeneration so much. We must all become recipients of the divine sphere in order to ensure immortality.

J. R. O.

CONNECTION.—Mr. Benoit Cellinski informs us that his remarks in the Conference of May 10th, were imperfectly reported in the following particulars:

"1st. Instead of a 'German author' whom I have never known, I referred to the scientific work, '*Histoire de la Terre*,' by de Rougemont, a French savant of reputation. He who is acquainted with the researches of this author, will easily understand the expression, 'chronological data,' &c."

"2nd. For the somewhat alchemical prophecy, of Teutonic origin (which I have never met with), substitute a quotation of spiritual communications and Biblical authority, brought in for the purpose of illustrating the main thought which I had the honor to suggest in the said conference, and which is in substance very correctly rendered by the reporter for the *Telegraph*."

"3d. 'A feeble child whose physical part runs down,' &c., is another nonsensical bit which I have never been conscious of. For the correction of this I would like to refer your readers to the reporter for the *Telegraph*. As to the aged person, as an illustration (justly rendered by the latter reporter) I quoted Alexander Von Humboldt."

The *Telegraph's* report is in substance as follows: "To a superficial observer it would seem as though mind followed in the wake of physical progress. But this is not so, as may be observed in ripe manhood, when the mind continues its growth while the body is showing signs of decay; which indicates that mind develops by a law that is independent of the body. The mind is simply dependent upon its physical organization for the expression of its growth, but not for its power to grow. Mind is also able to influence mind through powers peculiar to itself. Mind here in New York, agitated and influenced as it is by the subject of Spiritualism, has an influence which is being felt throughout the empire of mind."

The Hope Chapel Movement.

Under the title of the "First Independent Society," a new religious movement has been commenced in the Hope Chapel, 718 and 720 Broadway, New York, at which services are held every Sunday, morning and evening, under the charge of Rev. GEORGE F. NOYES. The following is the platform of the society, with the names of its leading supporters:

"The above movement has been commenced in this city, in conformity with what is believed to be a widely felt need.

It has for its basis a belief in the Divine presence in every human soul; and in the inheritance and universality of inspiration. Above all Books, Teachers, and Churches, it places the authority of the eternal Word of God in the soul of Man, which is Truth.

It asserts the absolute right of every human soul to expound for itself the relations which exist between it and its God. It protests against the substitution of *creed* for *character*, and claims that the true test of a man's religion, is not what he *believes* or *professes*, but what he *is* and *does*.

It recognizes the Divinity of Truth, whether it be found in the inspiration of the individual soul, in the primary manifestations of Nature, the demonstrations of Science, or in the utterances of the prophets and inspired Teachers of Humanity.

As an Association of Truth-seekers for sympathetic worship and honest enquiries, it tolerates all diversities of opinion and welcomes every earnest teaching based upon a genuine desire for human progress and practical reform.

Protecting against any divorce between religion and every day life, asserting that the normal development of every faculty, capacity and power is the great end of creation, it seeks to found its efforts, not upon Theologic dogmas, but upon the actual facts of human nature.

Its chief purpose is to inculcate the practical lessons of life growing out of the primary fact of the Fatherhood of God and the Brotherhood of Man."

All persons who sympathize with this movement, are cordially invited to give their aid and co-operation."

L. T. WARNER, M. D., A. S. BROWN, FRED. G. CARNES, ABM. D. WILSON, M. D., WILLIAM V. NOE, WM. L. SYMONS, HOPKIN JUDG, WM. J. BAKER, M. D., GEO. H. JONES, J. SEYMOUR BROWN.

Correspondence.

New England University Convention.

EDITORS OF THE AGE:—The subscribers to stock in the N. E. University assembled in person and by proxy in the town of Marlow, N. H., on the 25th of May, and continued in session two days.

The call to this convention was signed by James Tower, Esq., Geo. W. Walker, Esq., Alanson Polson, Esq., John W. Plummer, Esq., Hon. M. B. Kenney, and J. L. D. Otis.

The Convention made choice of the following officers: Hon. M. B. Kenney, President; Dr. R. Barron, Joseph N. Gage, Miss Emma Harding, I. F. Towne, Mrs. C. Otis, Mrs. Flora W. Bowker, Vice Presidents. A. B. Child, Secretary.

After the transaction of preliminary business, the constitution for the government of the University—which had been previously prepared by Mr. Otis—was referred to a committee of five who recommended it to the Convention for adoption. It was carefully and critically read in brief, that the University shall possess all the elements and facilities of education that shall aid the rising generation in doing well the work of life; to adopt the best and most natural course for a healthy development of the body, mind and soul. The University shall be free from sectarian bias. The pupils shall be free to think, speak, and act in accordance with their highest convictions of right. The pupils and teachers shall board in one family; shall recognize each other as brothers and sisters—members of one household; all shall be treated as equals; servants shall be dispensed with; each pupil shall have his or her domestic duties to do, and in the discharge of these duties shall have special and thorough education. Government shall be without rewards and punishments. Wrong actions shall be counted as afflictions, shall be recognized as moral wounds, and shall be treated as we treat physical wounds—with kindness, care, and attention, and be healed by the soothing and powerful influence of love.

The Convention elected the following officers for the government of the association the ensuing year:

President.—Hon. Henry J. Kendall, Fitchburg, Mass.

Vice Presidents.—Hon. Virgil Chase, Goshen, N. H.; Dr. G. F. Thompson, Yarmouth, Me.; S. B. Nichols, Burlington, Vt.; John M. Kenney, Esq., Wareham, Mass.; B. F. Underwood, Westerly, R. I., and H. B. Storer, Hartford, Ct.

Trustees.—A. H. Gilman, M. D., Bath, Me.; Israel F. Towne, Esq., Soudard, N. H.; Laura L. Burdett, Soudard, N. H.; Geo. E. Putney, Sutton; Mrs. E. Hill, Somersworth, N. H.; Mrs. E. Patch, Nashua, N. H.; James Tower, Lowell, Mass.; Wm. Bassett, Berlin, Mass.; Sarah C. Bowker, Lawrence, Mass.; J. R. Bassett, Marblehead, Mass.; Sarah C. Goodwin, Newburyport, Mass.; Martin Perry, Dover, Vt.; Wm. L. Johnson, Exeter, N. H.

Treasurer.—O. F. Batchelder, South Danvers, Mass.

Secretary.—A. B. Child, Boston, Mass.

Corresponding Secretary.—O. H. Davis, Natick, Mass.

President and General Agent of the University.—J. L. D. Otis, Lowell, Mass. Locating, Building and Furnishing Committees were also chosen.

The first meeting of the Trustees will be held in Boston on the first Monday in July, at the office of the *Banner of Light*.

A. B. Child and J. L. D. Otis were appointed a committee to immediately publish the proceedings of this convention, and the constitution, in pamphlet form. After the transaction of other business, and the passing of a vote of thanks to Mr. and Mrs. Otis for their indefatigable and arduous efforts in presenting the well planned foundation of this institution, which they have received from an unseen source, also a vote of thanks to the good people of Marlow for their hospitality, the Convention adjourned.

The design of this institution is in the highest degree commendable, and it is confidently believed by those who have lent their aid and efforts in this noble enterprise for the benefit of the rising generation that its designs will be executed.

A. B. CHILD.

WITH THE ANGELS.—Mrs. ALICE F., wife of Mr. J. G. TICKNOR, of Lebanon, N. H., passed to the other life May 17th. She was 85 years of age, and had been for several years a firm believer in Spiritualism. She met the change with a happy smile.

LATTERS RECEIVED.—J. Choller, R. Buck, G. Grant, W. Haywood, H. K. Nelson, R. D. Scott, E. D. Couch, R. Rhodes, F. L. Wadsworth, N. F. White, C. G. Darns, J. M. Wadsworth, B. Barnum, S. O. Hayes, C. W. Jud, S. Davis, J. H. Tuttle, A. R. McLean, J. A. Williams, D. Field, W. B. Falcon, T. H. Hill, R. Balcock, J. D. Babbitt, A. M. J. Buchanan, J. F. Walker, A. A. Waldo, E. A. P. Henshaw, M. B. Holt, H. O. Stone.

SPECIAL AND PERSONAL.

S. B. BRITAIN will lecture in Lowell, Mass., Sunday June 4th, also Monday evening, 6th; in Taunton, Mass., on the second and third Sundays in June (12th and 19th); and in Taunton, Conn., the fourth Sunday in June (26th).

Mr. Britain is expected to remain in each of the places named above, from three to five days, next succeeding his appointment, during which time he will continue his lectures in the places mentioned, or visit other places in the several neighborhoods wherever his services may be engaged.

Mrs. H. F. M. BROWN will lecture in Concord, N. H., on Sunday, June 4th; in Providence, R. I., June 12th and 19th; and in Buffalo, N. Y., the 26th.

Mrs. FANNIE BURBANK FELTON will lecture in Philadelphia, on Sunday June 4th and 12th; in New York on Sunday June 19th; and in Norwich, Ct., June 26th, July 3d, 10th, 17th and 24th. Address, until June 15th, "Willard Barnes Felton, No. 413 Lombard St., Philadelphia, Penn." From June 15th until July 24th, "Norwich, Ct."

H. P. FAIRFIELD, Trance-speaking Medium may be addressed at Greenwich Village, Mass. He will speak at Upton, Mass., Sunday, June 4th, afternoon and evening.

WARREN CHASE lectures in Kalamazoo, Mich., May 29th; Grand Rapids June 3d, 10th, 17th and 24th; Grand Haven, 9th and 10th; Milwaukee, Wis., June 13th; Chicago, Ill., 19th and 26th; Berlin, Ohio, (at a Grove Meeting) July 1st, 2d and 3d; Geneva, O., July 10th; Cosqueon, Ohio, 15th and 14th; Buffalo, N. Y., 17th and 24th; Rochester, July 31st. The friends in New England who want him to lecture in the Fall should write him soon at the before-named times and places.

L. JUDG PARDEE may be addressed at the Fountain House, Boston. He speaks at Newburyport June 5th; and at Plymouth June 19th.

Dr. J. MATTHEW, from June 1st to

Interesting Miscellany.

Real Religion.

The real religion of the world comes from women much more than from men,—from mothers most of all, who carry the key of our souls in their bosoms. It is in their hearts that the "sentimental" religion some people are so fond of sneering at has its source. The sentiment of love, the sentiment of maternity, the sentiment of the paramount obligation of the parent to the child as having called it into existence, enhanced just in proportion to the power and knowledge of the one and the weakness and ignorance of the other,—these are the "sentiments" that have kept our soulless systems from driving men off to die in holes like those that riddle the sides of the hill opposite the Monastery of St. Saba, where the miserable victims of a falsely-interpreted religion starved and withered in their delusion.

I have looked on the face of a saintly woman this very day, whose creed many dread and hate, but whose life is lovely and noble beyond all praise. When I remember the bitter words I have heard against her faith, by men who have an Inquisition which excommunicates those who ask to leave their communion in peace, and an *Index Expurgatorius* on which this article may possibly have the honor of figuring—and, far worse than these, the reluctant, pharisaical confession, that it might perhaps be possible that one who so believed should be accepted of the creator,—and then recall the sweet peace and love that show through all her looks, the price of untold sacrifices and labors,—and again recollect how thousands of women, filled with the same spirit, die, without a murmur, to earthly life, die to their own names even, that they may know nothing but their holy duties,—while men are torturing and denouncing their fellows, and while we can hear day and night the clinking of hammers that are trying, like the brute forces in the "Prometheus," to rivet their adamantine wedges right through the breast of human nature,—I have been ready to believe that we have even now a new revelation, and the name of its Messiah is WOMAN.—*Dr. Holmes, in Atlantic.*

A Short Romance.

The following romantic incident is said to have occurred a few years before the Russian conquest of Armenia. The Sirdar fell violently in love with a beautiful Armenian maiden, and demanded her from her parents. Their supplications and those of the girl were unavailing; for although she had a lover, she was not formally betrothed: she was consequently carried off to the harem. During the night her lover entered the palace gardens, and in a low voice commenced singing beneath the windows of the harem, in the hope that she would hear him. Soon the window was opened and some one leaped out. Fearful that his singing had betrayed him, he fled; but as he heard nothing more he crept back and found his beloved caught in the branches of a tree, which had broken her descent to the ground. He helped her down, and they prepared for flight, but being overheard, they were pursued and caught, and in the morning they were brought before the Sirdar. When the latter heard the circumstances of the case, he exclaimed:—"I see that in the sight of God you were already betrothed. Lovers so true should never be parted; live happily together and God be with you!"

The Dying Never Weep.

The editor of the *Christian Inquirer* (Unitarian) was recently called to the death-bed of a young man of great promise. In an account of the young man's last hours, he alluded to a fact which must have forced itself upon the notice of every one who has been often summoned to the presence of the departing spirit, where correct views of the future and of death are entertained:

"It is a striking fact—the dying never weep. The circle of sobbing, agonized hearts around produces not one tear. Is it that he is insensible and stiff already in the chill of dissolution? That cannot be; for he asks for his father's hand, as if to gain strength in the mortal struggle, and leans on the breast of mother, brother, or sister, with still conscious affection; and just before expiring, at eve, after a long day's converse with the Angel of Summons, he says to his oldest brother—the last audible good-night of earth—"Kiss me, kiss me!" It must be because the dying have reached a point too deep for our earthly crying and weeping. They are face to face with higher and holier beings, with the Father in heaven and his angel throng, led on by the Son himself; and what are griefs of a morning, tears of a dying farewell—be it that they are shed by the dearest on earth—in that vision bright of immortal life and everlasting reunion!"

Is the Planet Mars Inhabited.

The opponents of the doctrine of plurality of worlds allow that a greater probability exists of Mars being inhabited than in the case of any other planet. His diameter is four thousand and one hundred miles; and his surface exhibits spots of different hues, the seas, according to accurate observations, appearing to be green, and the land red. The variety in spots, it is thought, may arise from the planet not being destitute of atmosphere and cloud; and what adds greatly to the probability of this, is the appearance of brilliant white spots at its poles, which have been conjectured to be snow, as they disappear when they have long been exposed to the sun, and are greatest when emerging from the long night of their polar winter, the snow line then extending to about six degrees from the pole. The length of the day is almost exactly twenty-four hours, the same as that of the earth. Continents and oceans and green savannas, have been observed upon Mars, and the snow of the polar regions has been seen to disappear with the heat of summer. Clouds may actually be seen floating in the atmosphere of the planet, and there is the appearance of land and water on his disc.

RATHER POINTED.—The following Paixhan shot is from the "Notes from Plymouth Pulpit," by Henry Ward Beecher:—"There are sitting before me in this congregation, now, two hundred men, who stuff their Sundays full of what they call religion, and then go out on Mondays to catch their brothers by the throat, saying:—'Pay me that thou owest; it's Monday now, and you needn't think that because we sat crying together yesterday over our Saviour's sufferings and love, that I am going to let you off from the debt, if it does ruin you to pay it now.'"

Despair proveth man to be erring. The good never despair. They ever hope. Hope dwelleth within them, and giveth unto all they meet a happy greeting. The despairing dread companionship, and in solitary caves hide away their spirits.

Transgression is the first step from innocence towards goodness.

A Roman Catholic Story.

A gentleman sends the following letter to a friend in America:

"I send you a picture of the Boulogne Cathedral, dedicated to the Virgin Mary. At the back you will see her statue, as placed over her altar in the Lady Chapel, behind the High Altar, to the right of the dome—the High Altar being under the dome. The story is, that she landed a great many years ago, in a fisherman's boat *rowed by angels*, and having called to some people near, she proceeded with them to a particular spot and directed them to build a church there; and dedicate it to her; and she left an image of herself, to be placed over the altar. A temporary building of wood was accordingly erected, until money could be collected to build a stone one. A few years since the wooden one was pulled down, and the present magnificent cathedral built on the spot. It is of cut stone; and the interior more beautiful than the exterior. A large number of priests are attached to it."

Why did Jacob Cry?

Jacob kissed Rachel, and lifted up his voice and wept.—*Scripture.*

If Rachel was only a pretty girl, and kept her face clean, we can't see that Jacob had much to cry about.—*New York Globe.*

Why, he wept tears of joy, Mr. Globe. You never kissed a pretty girl or you wouldn't wonder a bit. We've been in the same boat with Jacob before now, and we blubbered right out.—*Lynn News.*

How do you know but she slapped his face for him?—*N. O. Delta.*

Gentlemen, the cause of Jacob's weeping was the refusal of Rachel to allow him to kiss her again.—*Flag.*

In our opinion, Jacob wept because he hadn't kissed her before, and regretted the time he had lost.—*Aye.*

Green—all of you. The fellow boo-hoed because she did not kiss him.—*Manchester Advocate.*

For the Family.

BEAUTIFUL STORY.

The rare and interesting scene here recounted has the merit of truth. It is a description of an occurrence at the office of the Alcade (Judge) of Callao, Peru, given by the Alcade himself, in the *Herald of Lima*. We will give the story in his own words:

About eight o'clock this morning, a tumultuous assembly of people invaded my house, bringing in with them a venerable looking man. They inquired for the Justice. On demanding of them the reason of a semi-riotous collection, they all began to speak at once, so that I was for a time unable to comprehend what was the true state of the case. Having, however, at last obtained silence, the old man addressed me thus:

"Mr. Alcade, having buried my wife, the mother of these four lads, I ordered this one, named Jose Maria, to take charge of the other three, who have already made choice of their elder brother's profession. These two, Antanacio and Dionisio, are both married. The youngest is single, and supports himself by his labors as a fisherman. Ever since the mother of the boys was taken away from me, I have been living with my elder son in the interior; but have never failed to receive care and attention from the other three. Desirous of coming to Callao, Jose Maria wrote to Julian in order that he should provide for me, which injunction has given offence to Antanacio, who declares that being the second son, the future of me belongs of right to him. I would like to divide myself into four parts, so as to give each of my children a portion of my body; but as that cannot be, we have come before you, Mr. Alcade, in order that you should decide which of these young men is to be preferred."

The father had hardly finished speaking when the generous dispute commenced.

Antanacio said that his father having hitherto been living with his elder brother, it was now his turn to have possession of him by order of birth. Dionisio contended that his brother Antanacio, having a great deal to do, could not give his father the attention he required. The fourth son, Julian, represented to me that it properly belonged to him to support his father, as he was the youngest and unmarried.

In truth, I knew not what to resolve, my heart was so affected by the extraordinary picture presented me. As I contemplated this scene, the old man Clemente, said:

"My dear children, my heart o'erflows with satisfaction in witnessing your disputes respecting which of you shall take charge of your old father. I would gladly give consent to you all, and therefore propose that I may be permitted to breakfast with one, dine with another, sleep in the house of the third, and thus keep changing from day to day; but if you do not consent to this, let his honor, the judge, determine what shall be done with me."

The young men unanimously rejected this proposition, because they said their father would lead an idle, errant, unquiet life. I then proposed to write on separate pieces of paper, the names of the sons, and let the decisions of chance settle the question. While I wrote those papers and doubled them, and put them into the hat of Clemente, which served as a ballot-box, a death-like silence prevailed, and there was plainly to be seen expressed in the countenance of each of the sons his hopes of being the lucky receiver of the desired prize. The old man put his trembling hand into the hat and drew out the name of Antanacio, the second son! My friends, I hardly know how to express to you the new scene which then broke in upon me! Antanacio, upon hearing his name called out, broke into praises to God for according him such a boon. With his hands clasped and eyes directed to heaven, he repeated over and over his thanks, then fell upon his knees before his venerable parent, and bathed his sandaled feet with tears of fratricide joy.

The other brothers followed his example, and embraced the feet of the good old patriarch, who remained like a statue, oppressed with emotions to which he knew not how to give vent.

Such a scene as this melted all who witnessed it, amongst whom were the Alcade Don Altano, and some other friends. The brothers then retired, but soon returned with a fresh demand, which was that I should command, that since Antanacio had been favored by lot with the charge of the father, they could not be deprived of the pleasure of taking out the old man to walk, by turns, in the afternoon; which order I gave magisterially, in order to gratify these simple, honest people; and they then retired contented.

This humble family, of Indian extraction, is named Villavencio. They are natives of the Valley of Chorillo, but at present reside at Callao.

The Cloud Spirits.

One day in midwinter, the Cloud-spirits, who had been roaming through the fields of the sky, became tired of their play, and not knowing whither to turn their weary feet, looked down upon the distant earth beneath them. The first thing which met their gaze was the trees, standing leafless and bare, with their branches upturned as if in supplication. And the Spirits heard voices sighing in the breeze:

"We mourn our lost beauty; our gay dress has been taken from us, and we hear no longer the music of birds, or of gentle zephyrs. Clothe us again in our summer splendor!"

The Cloud-spirits pitied the sorrowing ones; but they could not call Summer to come, for she had gone far away, and they knew that the day of her return was distant. So they wept in pity, not knowing what to do. Their tears fell pattering upon the trees, covering the branches with large pearly drops that glistened in the sun like emeralds. And the trees rejoiced in their new beauty, and they wore their jewels as proudly as a maiden. But the wind came and blew the drops away, and again the trees sighed for their summer dress. The cloud-spirits heard them, and said one to another:

"The trees are in sorrow again; we cannot call summer to come, for she is afar off; so let us take our own white garments, and throw them upon the shivering trees."

Then the spirits took off their mantles, which were purer than the whitest fleeces, and floating down with a rustling like that of the leaves, they covered the trees with their snowy drapery. And the trees quite forgot the beauty of the leaves, for they seemed as fair as the bright spirits who had clothed them. The sun came out from behind his cloud-curtain, to witness their new splendor, and at night, when the moonlight fell upon them, they seemed too beautiful for earth. Nor did they grieve any longer for the singing of birds; for the murmur of the night wind, as it whispered through their branches, sounded more sweetly than any music they had ever heard.—*Christian Inquirer.*

Poetry and Sentiment.

THE KINGDOM OF GOD.

I say to thee, do thou repeat
To the first man that may meet
In lane, highway, or open street—
That he, and we, and all men, move
Under a canopy of love
As broad as the blue sky above:

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain:
That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led:

Yet, if we will our Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day.
And we, on diverse shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And ere thou leave him, say thou this,
Yet one word more: they only miss
The winning of that final bliss—
Who will not count it that true Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know—
That to believe these things are so,
This firm faith never to forego—
Despite of all that seems at strife
With blessings, all with cursings rife,
That this is blessing, this is life.

TRENCH'S POEMS.

MAN'S DEEDS.

If he one generous act performed on earth;
If to one noble thought he'er gave birth;
If one kind word to suffering weakness given;
Fell from his lips as manna fell from Heaven;
If e'er his eye one plying tear distilled;
One thro' of sympathy his heart hath thrilled;
If he hath bowed beneath the chastening rod—
Forgive the weakness of a child of God;
Spare, spare the follies of an erring brain;
Judge not his faults, he hath not lived in vain!

HOLMES.

O think not that we wholly die,
When death, the ferryman sublime,
Has dipped his oars, and we have furled
Our sails beyond the sea of time.

In the slow, throbbing, human heart,
Our deeds and thoughts and tears live still,
And every act hath left its mark
Upon the world for good or ill.

HOLMES JOURNAL.

A great man will not trample upon a worm nor cinge to an emperor.

Nothing is further than earth from heaven; nothing is nearer than heaven to earth.

The English language expresses the Deity more appropriately than any other—for God is the contraction of the Saxon good.

Happiness being an inward feeling derived through the spirit, must not be sought in the materials of the house in which the spirit liveth.

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