

# AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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WHOLE No. 68.

## The Quackery of Science.

In No. 9, of this volume, will be found an article which we had occasion to write, on the "Psychological Exhibitions of Professor SPENCER," who is one of the fraternity of itinerating charlatans, who, with a modicum of true science, follow in the wake of spiritualism, to practise upon the credulity of the ignorant, who are ever ready to pay for lies, rather than to receive the truth gratis.

In that article we acknowledged, as we now do, and as every honest mind must, that psychology is a natural science, the phenomena of which, when exhibited under favorable circumstances, is not only amusing, but highly instructive. We acknowledged that the science of mind, as exemplified by psychologists, in throwing susceptible minds into the magnetic state, is the same as that by which disembodied spirits manage the minds of what we term speaking media. The psychologist, or magnetizer, paralyzes the functions of his subject's mind, so that, for the time being, its volition is suspended, and it is a mere echo of his will. In this condition the subject thinks what the magnetizer thinks, and does whatever the master mind wills him to do.—The two minds are then, in some respects, like two vessels of water, between which a connecting pipe is placed. Whatever agitates the water in the one vessel, necessarily agitates that in the other. The controlling spirit, however, is dominant over both, in the master mind, and manages the phenomena.

So it is with the exanimate and incarnate spirits, when the former uses the vocal organs of the latter, wherewith to address incarnate minds. And it is by this same science of psychology, that spirits, out of the body, exercise the mental and physical faculties of mundane media, whom they are conducting through a course of development. The spirit places them in such a magnetic state as it perceives is necessary for their control; and, in this condition, they do and say whatever the controlling spirit wills them to do or say.

Psychology, or the science of mind, is the most profound of all the sciences with which the human intellect has ever attempted to grapple; and, as a science of the schools, it is yet in its infancy. Among the disciples of Mesmer, who discovered that property of the human organization called animal magnetism, and who practised and taught the use of it in the exemplification of the powers of mind over mind, there are none less profoundly scientific than those smatterers who, for the last score of years, have prowled through the country, making themselves lions of science, and gathering in the loose change of all the towns and villages through which they passed, by practising what they termed biology; which was the effect of a cause which they knew nothing about, farther than the prescribed *modus operandi* of setting the cause in motion, which produced the effect. They have practised it, and still practise it, as the tyro arithmetician does his sum in the rule of three, after the pedagogue has stated it for him. The latter, by the direction of his teacher, multiplies the second and third terms together, and divides the product by the first term; but he knows no other reason why he should do it, than that the master so directed him; nor can he tell why that operation produces the true answer to the question.

This may be taken as a true illustration of the amount of science possessed by four-fifths of those itinerant mountebanks. The want of science, however, is supplied by a substitute which serves their purpose admirably, among the classes who usually gape with astonishment at their performances, and fill their pockets with shillings: this is an enormous amount of brazen impudence and trashy gas; the latter of which

has usually been highly spiced with buffoonery, low vulgarity, and disgusting slang.

Now and then one like Dods, DE BONNEVILLE, and a few others, have been enabled, by a larger measure of science and more gentlemanly deportment, to amuse the better classes of society, by their manifestations. When they presented the phenomena of Mesmerism, they made no false pretences, but represented the effects produced to be what they really were—those of mind acting upon mind, by means of animal magnetism. They would call upon the stand, where they operated, as many of the audience, in addition to those whom they had with them, as would fill all the seats prepared for the purpose. Then they would commence their magnetizing operations, and would generally find a number of susceptible ones, as is always the case in every promiscuous collection of people. Those whom they could control, they would retain, and dismiss all others; and then the manifestations would commence; and they were truly amusing.

Among those of the inferior class, who substituted impudence, braggadocio, buffoonery and slang, for the science which was minus, was one who dubbed himself "Professor GRIMES." He, in the course of his peregrinations, has visited this city on sundry occasions. He was the first of the class who cheapened the entertainment, by reducing the admittance fee to one shilling, by which means he succeeded in filling the halls which he occupied, with the representatives of ignorance and vice, from the purlieus of the city, with now and then one of better qualities, whose avarice would prefer tainted meat for one shilling, to a savory dish for two. These mountebanks soon became so numerous that they "run the business under;" and as they could never add any thing to the small stock of scientific knowledge which they had in common, Biology became stale and profitless, and they had to abandon it as a means of accumulating pelf.

The advent of spiritualism seems to have operated as a Gabriel's trump, to defunct Biology, and to the departed persecutors of that murdered science, who came trooping up from the Potter's Field of Oblivion, which was supposed to be their final resting place. Now, however, they come in a different guise. Now they come as champions of Orthodox Christianity, and as full of religion as those whom they come to defend are of charity and liberal sentiment. They come armed with that same old Biology, not a whit improved in any respect whatever, to do battle against spiritualism, and drive the angels, who have espoused the cause of debased and suffering humanity, from their field of labor. They come to prove by the wonderful manifestations of that same animal magnetism which they run down and abandoned, that Biology is spiritualism, and that spiritualism "hath this extent, no more."

Behold Mr. GRIMES, here again, as good as new, with hand-bills covering any amount of territory, all filled with words of astounding import, graced with typography of giant stature, and emphasized with exclamation points fit for bludgeons. "Every thing that the spirits can do, I can do," says this resurrected mountebank. "Come to me all who wish to see spiritualism annihilated, and who have a shilling 'past ye,' and I'll show ye how it is all done." But let us be serious. They come and bring the shilling—the very thing which he came for—and what does he give them for it? Why, having the necessary magnetic force, with power of concentration, he succeeds in magnetizing from one to three, out of forty or fifty whom he calls upon the rostrum, and gets their minds so under the control of his, that they think they see,



feel, hear, taste, and smell, every thing which he chooses to imagine that he hears, sees, et cet., and which he describes to them. He and his brethren, be it understood, have adopted a new vocabulary of cant phrases, adapted to their purpose of imposition.

"Spirits," says GRIMES, "let hissing serpents surround this medium. Do you see those serpents around you?" (to the subject.) "Yes," responds, the subject, "they are all around me;" and he starts back affrighted by the image of serpents, received from the mind of the magnetizer. "There's spiritualism for you!" exclaims Grimes, exultingly, as he looks about upon the gaping crowd, the most of whom have arrived at the stature of manhood since his last appearance, and never before witnessed such manifestation.

"Spirits," says Grimes, "write with these mediums' hands." And the obedient subjects take their pens or pencils and commence writing whatever the governing mind directs. "There's spiritualism for you!" exclaims Grimes, as he again directs his brazen countenance to the audience. This, says he, is all there is of spirit writing. It all comes from somebody's mind who is present, just as this comes from my mind.

Here let us observe, that, in some instances, he has, for a subject, a real medium, and some spirit friend of such medium takes the control from the operator, and carries the subject beyond his reach. A gentleman of unimpeachable veracity, who went for the purpose of witnessing to what extent the impostor carried his impositions, tells us that he set two such subjects to writing, and they both wrote names of deceased friends. Grimes thought he was making a point, and asked the subjects if they had those names in their minds before they wrote them. They answered in the negative, as Grimes, by the action of his mind, told them to; and he declared that he had never heard either of the names; so they could not have been in his mind. "There," says he, "is not this as much spiritualism as any of the writing done by mediums?" The gentleman, in a private interview, subsequently had with the impostor, asked him how he accounted for that phenomenon, since he denied that it was from his own mind, and it could not have been in theirs. He replied that this was one of the circumstances which he never could account for, although the phenomenon had often occurred in his presence. At the same, or another interview with the same gentleman, he told him that there were some phases of spiritualism which were very surprising, and that he believed there was an era approaching when all the beauties of the Bible and the old religions, would be collected together, and that a new religion would supersede all others, based upon the truths of philosophy and science. Then, he believes, the human race will progress as it never has progressed. The gentleman responded that this was the doctrine of spiritualism and the teaching of spirits. He takes good care, however, that he makes no such admissions in the practice of his meager scrap of science, which he holds up to the acceptance of besotted ignorance, as the whole of the spiritual philosophy.

Continually, this bronze statue of ignorant impudence, assures his audience that every thing in spiritual manifestations which he cannot exemplify by his biology, is false. There never was, he affirms, any such sound made as a spiritual rap. And to confirm this, he calls to one of his subjects and asks him if he does not now hear raps. The subject, as required, imagines he hears them, and answers in the affirmative. "There is spiritualism for you!" he exclaims, and adds: "Just so it is with all who believe they hear raps. They are all biologised and think they hear them; but do not hear them. Whenever there is a real rap there is a rogue," says the impostor; and he says it with as much assurance as if he believed what he said, and was not lying against his own convictions. And he says it in presence of many who know the falseness of his allegations, by the evidence of their own senses, a thousand times tested.

Now, we have to acknowledge, and apologise to our readers, for bestowing so much notice upon such unprincipled creatures as this same mountebank; nor should we think of doing so, were it not for the notice taken of them by the portion of the press which is ever ready to accept a

lie instead of the truth, in relation to the spiritual philosophy, however unphilosophical and absurd the lie may be.

It was rather amusing to read, in one of the daily papers, a notice of a challenge from "Professor GRIMES," to all the spirit media in the world, to come to his room and produce spirit raps, at a thousand dollars each, which he, the impostor, would be ready to pay. Now, says the editor, if the spiritualists do not take the Professor up at his offer, we shall feel justified in denouncing them as knaves. What a penalty! Only think of being denounced as knaves, by the conductor of a public journal, who never possessed a principle which would object to his coining his soul into dollars, if it were practicable to do so. Spiritualists know very well that such fellows as this braggadocio, would find many ways of crawling out of such a pecuniary engagement, if any medium should be found, fool enough to go to his room to be brow-beaten, insulted and abused by him, as has been done by more than one black-guard of his class. They farther know that no elevated spirit could be induced to enter into any such gambling operations as he proposes. "Thy money perish with thee," is the proper reply to all such contemptible propositions.

In conclusion, we do not blame such a man as this Grimes, for his lying pretensions, nor for his dishonesty in getting people's money in a way which is truly more reprehensible than larceny. It is the fault of his bad organization and his unfortunate education, that he is without principle, truth, justice and honor. Having no just pretensions to philosophical or scientific knowledge, and having no qualifications to labor in the field of science, save those which we have named, and which are merely idiocratic, he is too far beneath criticism to be treated otherwise than we have treated him in this article; and truly sorry are we that circumstances demand of us any notice at all. Since we are forced to it, however, we must not, will not, withhold what is due to truth.

— Since writing our leading editorial, we have been presented the following, from a gentleman who, it will be seen, writes over his own signature:

#### For the Age of Progress.

MR. EDITOR:—Having attended one of the so called lectures of Mr. GRIMES, at Townsend Hall, in this city, and heard his challenge to mediums, and his offer of one thousand dollars for a rap, which he could not detect, I deem it proper to apprise your readers that I accepted a similar proposition of his, in Troy, three years ago, with a proviso that he would deposit the money—which, in that case, was five hundred dollars—in some responsible man's hands. Finding me in earnest, he equivocated, and said, if I could not trust the money in his hands, he would not trust it in any body's else hands. Thus he backed out, as he always intends to do.

During the same course of lectures, another gentleman (S. M. PETERS) took him up, intending to offer me as the medium. Mr. GRIMES equivocated, shuffled and backed out in the same manner; and thus he will do as often as any male medium comes forward and accepts his proffered terms. He feels safe in relation to female media, as he depends upon wounding their sensibilities and driving them from him, by his insulting vulgarity.

L. D. McWAIN.

#### On the Duty of Spiritual Investigators.

FROM EMANUEL SWEDENBORG..... THROUGH MRS. LOWE.

In the present crisis of spiritual developments, it becomes the duty of all interested in the progress of the cause, to pursue a course that will be marked with calmness, dignity and self-possession. They should never allow themselves on any occasion to become unduly excited, or over anxious as to the results towards which they are tending, for by so doing they place farther beyond their reach, the objects they should strive to attain. Those who are mediums for spiritual communications should assiduously cultivate their minds in every channel, through which



knowledge may be obtained. Cultivating the spiritual perceptions to the neglect of the mental faculties, is both impossible and dangerous; for by so doing one class of organs becomes enlarged and too active, while others for the want of exercise, become inert and powerless. The excitement abroad in the world upon the subject of the near approximation of the first and second spheres, unless the subject is studied with great caution and wisdom, is pre-eminently calculated to unbalance the mind and lead men to insanity. And in a ratio equal to the danger, involved in the matter, is the good to be derived from it—there is no great good that has not its counterpart in evil—and God in His infinite wisdom has so organized the human mind, that it is even capable when exercising its powers to discern and choose between the two.

My own experience in my journey through the first sphere, in my communications with spirits, taught me a lesson that all must learn, who would pursue this subject safely and successfully. My own safety was secured by my temperate devotion to the subject. In addition to this, I had a well organized and well developed physical constitution. My mind had been schooled to calm and sober reflection, had been strengthened and developed by my researches in every direction after scientific knowledge. I had learned to look coolly and carefully at every thing, never allowing myself to become unduly elated with anticipations of things yet unknown, and unestablished. Thus when my spiritual perceptions were opened, I was enabled to examine the unseen world of a future state, with the same scrutiny and self-possession that I would have exercised in examining a new phenomenon of natural science. I looked upon undeveloped spirits as upon undeveloped men, and yet with all my care and caution they deceived me at different times with false statements, but were never able to affect the powers of my mind. When an organ or class of organs is brought into great activity, it must be supported by the strength and activity of the whole system, and by every organ of the brain, and the highest excellence is achieved by the symmetrical and uniform development of all the faculties of the mind and functions of the body; and to my attainments in this direction, was attributable in a great degree the accuracy and comprehension of my perceptions both in intellectual and spiritual subjects, and the observation of physical phenomena.

To encourage children, or those who are immature in body or mind, in the endeavor to become mediums for spiritual communications, is little better than a sacrilege of the human constitution. Parents who would shudder at the thought of their children coming into contact with the low of earth, are to be found encouraging them to put forth all their energies in the line of spiritual development; forgetting or ignorant that, when the spiritual eyes are opened, an avenue is created as accessible to the low and grovelling as to the high and holy; and that children, if they had the strength, would frequently want the discretion to turn their minds always in the right direction. There are now developing, through the misguided encouragement of parents and friends, hundreds of children who will be liable to become a prey, some to insanity and others to a species of induced idiocy. No one should be encouraged to exercise the spiritual perceptions without the exercise of all the faculties of the mind; and for him who would attain to success and eminence in their use, there is double the necessity that he should put forth all the energies of his constitution in the purification and development of its various organs and faculties.—*Spiritual Messenger.*

S. B. Brittan's answer to Mahan.

#### CHAPTER VI.

THE PRESIDENT'S AGENT BROUGHT TO TRIAL.

Many of the phenomena referred by careless observers to the agency of departed Spirits, have doubtless originated within the sphere of mundane existence. Other facts occur along the confines of visible and invisible worlds, which it would be difficult to trace with any degree of certainty, to their specific causes. We have no disposition to dogmatize respecting the origin of such phenomena. Only those enthusiastic converts, who have vastly more zeal than knowledge, feel qualified to express a decisive judgment in such cases. In some phases of the Manifestations, the most

acute and philosophical observer is often puzzled in his attempts to find and to follow the chain of causation. The faculties of the human mind, and their relations to things visible and invisible, and the forms and forces of the material and spiritual worlds, are so complex that he may be at a loss to decide whether the images that dance before his vision are earthly or immortal creations. This, however, is true of only an inconsiderable portion of what intelligent persons denominate Spiritual Manifestations, while nothing can be more obvious to the enlightened and impartial observer, than the ultramundane origin of many of the most important facts. The difficulty referred to appears to be inseparable from the nature of the subject. The human spirit is the same in all its essential attributes whether in or out of the corporeal form; and it must be obvious that the phenomenal manifestations of the soul, in its separate states, can not be altogether dissimilar. Especially will the resemblance be most apparent wherever the physical and spiritual conditions of being are in the closest proximity. The higher and lower spheres of existence, like the different kingdoms in Nature, flow into each other by almost imperceptible gradations, and meeting like the confluent waters of two seas, are scarcely distinguishable. For these and other reasons heretofore expressed, we shall have little to do with the minutiae of our author's statements and citations. We have adopted a more summary method; and if it shall appear from the present examination that his general principles are essentially false and his chief agent altogether imaginary or impotent, his pretended exposition must be regarded as a complete failure.

The history of the developments in Animal Electricity and Animal Magnetism—the subject of the preceding chapter—revealed none of the more mysterious powers and purposes which are now so widely and clearly displayed in the Spiritual Manifestations. It is true that electro-magnetic phenomena, as exhibited in Man and the inferior animals, are variously modified by the Life-principle, and, in a greater or less degree, subject to our control; but in no case do they indicate the presence of a foreign intelligence, or disclose a single attribute of personality, that can not be directly traced to the visible and conscious human operator. But our limited power over these great natural forces entirely depends on a knowledge of their laws, and an intelligent adaptation of conducting and non-conducting substances, to the ends we have in view. By no other means can we direct their movements or resist their action. Science, stretching her rod toward the midnight sky, disarms the Tempest, and the burning bolts descend silently into the earth. The subtle element is variously employed in the elegant and useful arts, but it has no capacity to do business on its own account. It is a swift courier, but it can neither think nor read the papers. It originates no intelligence. It may carry the news—that is all it can do, even with our assistance. It does not speak at the Farmer's club, and is not known among inventive Mechanics, or as a member of the learned professions. It does not practice medicine; it never wrote an Epic, and can not preach the gospel of immortality with sufficient power to convert a skeptic. It has no conscious soul, nor is it endowed with a single attribute that exclusively belongs to the plane of sentient existence.

The philosophers referred to in our last Chapter were surrounded, in the course of their experiments, by such instruments and conditions as are best fitted to develop the various forms of electric, magnetic, and odic phenomena; but it is worthy of observation, that nothing occurred in their presence—as a direct result of the operation of the agents referred to—which a man of common discernment could not at once distinguish from the more important facts in Spiritualism. One fact is especially worthy of notice. In all their experience, the electricity and magnetism of animal bodies were never known to develop any mechanical force outside of the organization, whereby a single inanimate object was moved. The electricity in Galvani's frogs did not upset the furniture in his apartment, nor record his observation in electro-physiology. Volta's batteries were never known to dance the polka, or to walk about the room, when they were charged; and we can not confidently affirm that a single electrical eel ever slipped through Matteucci's fingers. Moreover, the subjects of Mesmer, Townshend, Dcleuze, Esdaile, Dupotet and others, were never carried bodily up to the ceiling; the Baron did not discover "the rappings," and the tables at Castle Reisenberg were never charged with disorderly conduct. But why not? What could have prevented the occurrence of such phenomena, when the conditions supposed to be necessary to their development were arranged with so much care? Electricity, Magnetism and Odyle—if such an agent really exist—all belong to the



natural world, and of course are not to be included in the list of recent inventions. Now, if the combined action of these agents be sufficient to produce the phenomena we ascribe to Spirits, why did not the same or similar illustrations of power and intelligence occur at Bologna, Berlin and Vienna? Were the peculiar powers of these great material agents nearly all latent until modern Spiritualism attracted public attention?—And is this rapid development of natural forces the result of natural law? Perhaps American electricity and republican magnetism are stronger than any other; or, it may be, that Odyle, having escaped from the unnatural restraints of Austrian despotism, has just ventured to assert its high prerogatives. Seriously, Electricity and Magnetism are essentially and phenomenally the same the world over, and, it may be, that Od Force has no real existence, here or elsewhere. On this point we are disposed to be in earnest.

#### *Is Odyle a Force or a Fiction?*

In a former chapter we examined our author's "test principles," and found them to be unphilosophical and false. Having also briefly reviewed the developments which illustrate the relations of electricity and magnetism to physiological and psychological phenomena, we are now ready to look after the one great wonder-working agent, to whose mysterious powers all the "modern miracles" are unhesitatingly referred. In the opinion of President Mahan, and several other teachers, the Odyle Force is the principal agent from which all present inspiration and modern miracle-working directly proceed. This is "the unknown god" of popular Materialism, in whose sanctuary our author is one of the chief priests. Before we accept the bold and startling assumptions of one who thus deliriously strikes at Reason and his own hopes of Heaven, we must know whether this newly discovered magnetic and crystallic divinity has an objective existence. It would be preposterous to refer the current phenomena to an imaginary agent. The facts themselves are tangible things, and the rational mind, in seeking for appropriate causes, will not be satisfied with doubtful postulates. First prove that the agent really exists; when that is done it will be time to consider the nature and extent of its powers. A man of common sense will not be likely to believe that the earth is supported by a huge turtle, until he is first satisfied that there is a turtle of adequate size and sufficient strength to serve in this important capacity. He may not stop to ask what the beast stands on, or from what source he derives his nourishment; but he will wait to hear the testimony of one man at least who has been near enough to see the animal's shell, and to ascertain his precise relation to "this mundane sphere." In the absence of any reliable information to the contrary, we may still entertain the idea that a power above us—revealed in the attractions of heavenly bodies—sustains and upholds the vast economy of the natural world. That Power has numerous agents, visible and invisible; but hitherto it has not been made plain that Od Force is one of them. Professor Mahan never observed any of the odyle phenomena, and even the Baron himself was not sure that he discovered anything of the kind. Yet, with a presumption as irrational and profane as it is unqualified, our author asserts its existence as a distinct imponderable element, and a stupendous force in Nature. This is not all. He makes Odyle "speak with tongues," "prophecy," look through solid walls, discover the secrets of "the dead," and heal the sick "by the laying on of hands." Thus our Christian friend virtually presumes that the new force has already superseded, in spiritual and divine offices and functions, the Holy Spirit and the Angels of Heaven. To us the god of Od Force waits to be revealed, and we are obliged to depend for the present on a Divine Providence—acting through natural laws and an angelic ministry—to shift the scenes in this great theater of human hopes and achievements.

We have already observed that the existence of the Odyle Force is not yet demonstrated, and we may further remark that the demonstration is not likely to be given in our day. The phenomena observed by Von Reichenbach afford no decisive evidence on this point; nor did the learned Baron ever pretend to have settled the question to his own satisfaction. He was far too modest, enlightened, and conscientious to assume what his unscrupulous successors—who have never so much as witnessed the repetition of one of his experiments—so dogmatically assert. We will here copy from the "Dynamics of Magnetism," etc., what the Baron himself says, respecting the agent to which he gave the name Od or Odyle. The following extract is from page 175:

Whether now this natural force extending over the Universe is a totally new, or a hitherto hidden modification of a known one, or whether it is a complication of some of the already known, in a still uncomprehended collocation—this, and much else of importance that still remains in question, I leave untouched for the present.

The Baron does not attempt to dispose of this matter in the succeeding portions of his treatise, but farther on, page 233, his inability to decide this fundamental question is again frankly and emphatically declared in the following explicit terms:

Whether Magnetism, Diamagnetism, and Od, shall one day prove identical, or solid distinctions shall remain between them, is a question of which the solution appears to me to lie at present at a considerable distance.

These extracts render it obvious that the alleged discoverer of the Odile Force, was never satisfied that he had made such a discovery, or indeed that any other imponderable than those previously recognized had been disclosed in the course of his experiments. The phenomena ascribed to Odyle were such as did not appear to conform to the known laws of electricity and magnetism. But animal life, voluntary motion, sensation and thought, all modify the action of these agents, and greatly diversify their phenomenal manifestations. Moreover, the Baron was not very familiar with the developments in Animal Magnetism, and it certainly would not be difficult to account for many of his facts without admitting the existence of the agent to which he doubtfully refers them. We hardly need seek for other agents more subtle and powerful than electricity and magnetism, so long as these are universally diffused, and capable of producing the most stupendous results. With respect to the mysterious illuminations, it may be observed, that in the animal economy a process not unlike combustion is perpetually going on. Life, in a most essential sense, is a fire which radiates both heat and light. The luminous phenomena which highly sensitive persons perceive around all animal and human forms, may, therefore, naturally result from the gradual but constant combustion within them. It is well known that phosphureted hydrogen is disengaged in the processes of animal life, and that all material forms, the globe itself, and the great atmospheric ocean, are surrounded and pervaded by subtle elements, which, in certain states of material combination, naturally develop the phenomena of light and heat. Whether the luminous emanations referred to result from merely physical processes, or are influenced by the powers of thought and volition, it remains to be demonstrated that a newly discovered agent or force, hitherto unknown to science, is really concerned in their production.

President Mahan appears to regard his work as a scientific exposition of the Spiritual phenomena, but it is not probable that others will acknowledge its high pretensions. Science can not stand on vague conjectures or doubtful probabilities; it must repose on the substantial foundation of demonstrated realities. Those, therefore, who presume to teach in the name of science must offer something better than speculative theories, and expositions founded on uncertain premises, and depending for their validity on agents and forces not yet known to exist, save in the human imagination. If they have nothing more tangible than their own airy fancies, or unwarrantable inferences from discoveries, heard of but not comprehended—they can have no valid right to a respectful hearing as teachers of positive knowledge. The author under review, in his pretended explanation, depends first and chiefly, as we have shown, on an agent that is not known to be in this world or any other. On this account the savans may be disposed to delay their recognition of his claims as a philosopher, until they can discover some odd force that will hold his arguments together, and sustain his vague and unfounded assumptions.—In the meantime the President is worthy of a good place among those castle-builders whose logic is less reliable than our dreams.

#### *Real and reputed powers of Odyle.*

But suppose we admit, for the sake of the argument, that Odyle is a fact rather than a fiction; what, then, is it capable of doing? We can not pause here to trace its real or imaginary relations to all the phases of spiritual phenomena; nor is this either necessary or desirable. However, among the more important facts of the movement we will select, for our present purpose, the general class familiarly known as "physical manifestations." This class comprehends the illustrations of what appears to be a spiritual agency exhibited in the mysterious movements of ponderable bodies. As Professor Mahan refers such phenomena to the Odile Force, we will institute a comparison, showing the nature of the accredited facts, and the insufficiency of the alleged cause to account for their occurrence. It is very well known that bodies weighing several hundred



pounds are moved by an invisible power that is often well nigh irresistible; sometimes it is so violent and destructive, as to excite serious apprehensions; and yet, if we may judge from the results of the Baron's experiments, the impalpable currents of this gentle and noiseless *aura* would scarcely ruffle the plumage of a turtle-dove. His experiments abundantly show that the odic flames are harmless as the glowworm's light, and all the forces of this agent might dance on the face of a waveless pool and not ripple its surface in a thousand years.

Again, smaller bodies are frequently hurled with remarkable force across the room, and with a momentum as great as if they were thrown from the right hand of a strong man. Let any one throw a ball a distance of fifty yards, and he will find that less than ten seconds are required for its passage. The invisible powers make things move with an equal or greater momentum. Now, how does it happen that the objects thus moved, far transcend in the rapidity of their motion, the greatest possible speed of the Od Force. That agent could never travel that distance, by the most frequented routes in Austria, in much less than thirty seconds, as will be perceived from the following brief statement, which is copied from the Baron's book, page 236:

"The transmission of Od in the best conductors, as in metallic wires goes on slowly—twenty to forty seconds are required for a wire fifty yards long. Electricity traverses a million times longer space in immeasurably shorter time."

Here is a difficult problem for Professor Mahan to solve. Can an object move three times as fast as the motive power that propels it? If it can, not do this, the Baron's Od Force will never enable us to account for those mysterious movements of ponderable bodies, which so frequently occur in the presence of Spirit mediums. According to the statement of Von Reichenbach, thirty seconds is the average time which Od requires by the best conductors, to go fifty yards. At this rate it would travel one mile in something over a quarter of an hour! A fast trotting horse would make the same distance—on a good road—in two minutes and thirty-eight seconds. Thus it appears that Odyle under the most favorable circumstances, gets over the ground about as fast as an ox team! And this is the agent (remember it may not exist at all) to which our author refers the modern miracles of strength and speed, and the still more "spiritual gifts" which were once reverently ascribed to a Divine source.

If President Mahan ever read the Baron's book, his time was manifestly thrown away. He betrays a lamentable ignorance of its contents. In his service, the Odic Force is made to perform a thousand impossibilities. So long as the Baron kept the creature shut up in the oppressive atmosphere of Vienna, its powers were extremely limited; but since its emigration to this country, its transcendent achievements have excited general attention and surprise. Under the tuition of our old friend, Dr. Richmond, it soon learned to "pump," "throw corn and cartridge boxes," and to get up "earthquakes;" Dr. Rogers improved its style as an author, cultivated its manners, and helped it to prophesy agreeably to natural laws and scientific principles. Brother Beecher sent it to the devil to mend its morals; but still finding it convenient to complete its education in Ohio, Odyle at length graduated at the Cleveland University, and received more degrees than the venerable President himself. Verily, the Odic Force of Von Reichenbach has quite lost its identity since our American sciolists have taken up the subject, and assayed to explain its phenomena and laws.

#### Lecture No. 20 by E. C. Dayton.

MISS BROOKS, MEDIUM.

#### HARMONY.

True harmony, the unbounded and undefined element, combining and connecting all elements and principles, in uniformity and in a dual unity, has individualized itself from other qualities inherent in nature, and performs its immutable workings, in silent beauty, throughout visible creation, and in the spheres of eternity. It has universalized itself with higher qualifications of the soul, and, by self analysis, can man comprehend only one true God, and that all the mechanical and multifarious operations in nature, are related immutably to Deity and to man.

The day has past when man supposed, by the direct and immediate investigation of Deity, that, at various periods, catastrophes occurred for some special punishment of the crimes then being committed. The

raging hurricane and fearful tempest are now recognized as essential phenomena in nature. That all natural effects exist and occur for some definite use, in the stupendous universe of being.

Mind, individually, from earliest childhood, institutes a system of thinking, so discriminating that it distinguishes material from spiritual unfoldments, with a philosophical consistency and systematic order. The great fault with the most of minds, to day, is that the line of demarkation has been drawn between the affirmations of true theology and the demonstrations of science. No harmony has been permitted them. Consequently they have been known as two distinct qualifications of the mind and of nature. But experience, acquired through the external sensibilities of physical nature, demonstrates the expanding of the soul and its progression from childhood to maturer years. Religious themes have been introduced when science demonstrated them to be true, while theology proved them to be inconsistencies and false. These rudimental manifestations of immutable principles, which express the constitutional processes of the Infinite God, have remained as mysterious; and to investigate them would have been a sacrilege upon the infiniteness and beauty of God. The mighty sensorium must essentially contain material and spiritual things, upon which are based the constitutional facts and mighty truths of man's inner and outer selfhood; and he who loves his God, plunges fearlessly into the ocean of infinitude and external nature, and, in his researches, finds mighty facts relating to his own individuality.

That which is true in the crude, gigantic stratifications of earth, is equally true upon other planets and otherspheres of being. And upon the same identified laws, that which is true in one mind, is equally true in another. Hence Deity shows no partiality; and He does not say, in His volume of nature, to one who may be better than another, thou shalt inherit the kingdom of heaven, while thy brother shall be thrown into eternal perdition. All mind or Spirit is of God. All minds originated and do originate from Deity; and could He, in his beneficence, condemn a part of his own being to eternal torture, and save another part of His own infinite constitution? This, indeed, is a profanation of the goodness and beauty of the living God, who hath bestowed upon all souls the same equality of justice and mercy. There is no law in animate nature that would for a moment sanction such a thought.

And did Deity form a pair of immaculate beings, and surround them with irresistible temptations, when their harmony and happiness rested alone in His benevolence and goodness; and instead of bestowing joy upon those beings, did He tempt them by placing before them a power in antagonism to Himself, and condemn all humanity to misery for the disobedience of two human creatures? If this be so, then all crime and misery, in human life, rest upon God. He is responsible for all; for He is the Creator of all things. But such we know to be false. It is a ghostly error, moving through the world with a deadening influence, while men stand affrighted, fearing Deity may cast them into an abyss of eternal darkness. These are revered errors of the past, garmented with education and potentialized by antiquity.

God has given man definite and infinite attributes, and an independent and individualized selfhood, by which he is enabled to control his own interior or exterior inclinations. He is enabled to admire the loveliness of nature, or adore the ghostly pyramids of error. He is enabled to live in the awful night of mental misdirection, or exist in the beautiful morning of truth and harmony. And if man admires nature, he will see nature's harmonious and truths gliding silently from flower to flower and from soul to soul, declaring the divinity of each individual mission, by obeying the principles of nature, and the laws of their creation. God has bathed the soul in the light of his nature, and sanctified all things by making them a part of himself. He is the great Totality of being, and is incapable of changing himself. We do repudiate the imperative dogmatic theology, taught by men, because it learns the soul to fear God, whereas love can never fear the object of its deepest and holiest affections; and if God is feared, he can not be confidentially loved and adored. The majestic Divinity who fills all the



innumerable realms and firmaments of nature, with life and inexpressible harmony, has also immersed the soul in the beauty of its nature; and, to know of this Divinity, man must be honest with himself and commune alone with the objects of being which surround him. He must not be an idolatrous devotee of any book; nor must he be a sensuous observer; but he must be a child of his Eternal Parent, accepting nature, through which God manifests his wisdom and purity, as the immutable standard of every reason. The laws thus divinely acting through nebulous matter, which existed at the beginning of all worlds, have developed the worlds mapped out before the intellectual gaze of man, while each function of being is perfect and genuine in all its productions.

Man is an entity, composed of the particles, inherent qualities and substances which are contained in the Primal Causation of life and motion. Therefore his nature is inexhaustible and refined, generating intelligences, identified in correspondence with his interior development. Mind, or the soul, may be considered as a negative result. It is, nevertheless, inherently pure, as it is only negative to the Great Positive Cause, and is an effect of that cause. Hence mind must be in harmony with all its specific essences and qualities; and if it is of God, must be correspondingly pure and divine.

Physical science, in the anatomy of man, demonstrates that, in his outer being, there are intervertebral substances between each specific part of his nature, the object of which being to give elasticity, lightness and beauty to his entire construction, and to adapt one portion to another, by natural physical laws. This is necessary in the harmony and unity of action; and, by tracing, analytically, from the system of man, we discover worlds to be governed externally, by the same anatomical laws. There is one united assimilation of the lower, with the more refined substances in nature. Hence the whole united mass of living species and being, are dependent upon the interchange of particles to sustain a true natural life. And the reproduction of being is determined by the influx and reflux of animal matter. There is a constant universal absorption and exhalation, as well as a universal harmony, in the body of man and nature, and in the transmutation of particles from one animal economy to another. And science unfolds the same paths which constitute the universal focus of all mundane and infinite developments.

The atmosphere possesses corresponding states, each holding a relation to human life, according to its specific rarity. Hence geological creations, and even all creations of being, have the same immutable laws of assimilation and accumulation, and hold relations to the external and spiritual world, according to their specific refinement. But this philosophy does not harmonize with biblical teachings; for they say that earth was completed in a few days, and seems not to have progressed as creations do at this day. And here is a discrepancy—an inconsistency, which strikes deep at the soul's religion, bringing forth ghostly errors, which have already deluded the entities of mind born for another life. It has originated wrangling and strife among men. It defaces the bosom of nature, by discord and contention, and refutes the established powers of God. And if men virtually approbate and sanction this, they admit of a theory failing in every influence, to identify the immutable conceptions of God and heaven. And upon this theory rests the inharmony and discord of humanity. And instead of a disunited and disconnected mankind, depending exclusively upon external circumstances for individual harmony, man would, if he accepted nature, assume the true form, and display those ennobling qualities which belong essentially and inherently to his nature. What is human life, but an essential fact and phenomenon in God's works, to individualize and identify the soul, by particular and definite organizations? It is evanescent and not lasting. Then how essential it is that one soul should study the happiness of another. And if a soul, by its own misdirection, should err, every other soul with which it is brought in contact, by external circumstances, should speak kindly to that erring soul, and the archangel confined within, could not avoid responding to those tones in its own native sweetness.

Harmony is inward life renewed, waking all life to ecstasy. In its pulses, earth-life flows, and in the quivering heart, unbinds each fettered artery, and lets it move immortal thought, through the intellect and mind. It is a touch of divine sensation, which the great nature of man feels, declaring the divinity of himself. It utters the secrets of life; and when the soul is wrecked and tempest-tost upon the sea of sorrow harmony speaks from the human soul, and the inner nature, like a harp overswept by angel hands. And when, in wintry scenes, the pale mother wanders with her child, unheeded, alone, harmony exists in her warm heart; for she knows by the driven snow, so piercing and cold, that there is a God who hath made all this for some specific use in existence; and her heart, like a fresh flower, is refreshed by these thoughts.

Perhaps a child wanders for bread, and by the coldness of hearts, is driven into infamy, and the parent mother or father may be in eternity; and thinkest thou they feel not for the misery of their child, from heaven? Yes, God is kind, for He hath established no law by which true affections are divided. The bigot may frown and place the cup of gall to innocent lips; yet angel hands will be there to grasp the bitter draught ere those lips have tasted its contents. The heart may be wounded by scorn; but rejoice, for error is fading, and the glory of an eternal God glows with immortal bloom from the higher world. The grave cannot hold thee, oh man. Thou must rise to an immortal birth, where inspiration, far too pure for earth, blends with harmony and gives thee joy forever. Then strive to unite the severed nerves of brotherhood, and souls descending from the infinite beyond, shall, in deathless youth, unfold the harmony of the skies. The Eden of the heart on earth, shall be harmony, and the soul's inmost heaven shall not be afraid to seek the lowly cot or palace dome, when sorrow may be there; but it shall outflow in beauty, revealing its own interior harmony.

As ever,

EDGAR C. DAYTON.

#### Lecture by the Spirit of Mrs. Hemans.

MISS BROOKS, MEDIUM—REPUBLISHED.

#### HOW SHOULD WE LIVE?

Centuries, like shadows, come and go. Human nature has long been subjected to the will of man. The ruling monarch, the stern tyrant, controls his nation by arbitrary laws, while many free and active minds, have suffered a martyr's doom, until expiring human nature became like the inert stone, cold and motionless, while the soul was seeking its home on high. Again, differently constituted and constructed mental and physical organizations, based their spiritual faith upon the indefinite teachings of men, who, in primitive ages, were more like the savage of the forest than like intelligent beings, knowing no more of God and His works than the simplest mind. From the teachings of these men originated the different religious denominations that now stand upon the face of the earth. The churches have their established laws, and many of them hold the interior faculties of the human mind in bondage; for if a mind discovers a religion in the perfect and magnificent organization of nature, he has no right to receive or inculcate its truths, as in so doing he violates the constitutional laws of his own church, and will be excommunicated for exercising his reason and intellect, when contemplating the true word of God.

Again, intellects were developed in past ages, who taught to a sinful world that God was the source and cause of all creations, and convinced many earnest minds of the truths of spiritual and intellectual progress. And how should we live. While I am communicating to you, I can hear angel voices whispering the poetry of the spirit land. They breathe sentiments of prosaic beauty; they search deep into the laws of philosophy and science, and harmony and order fill each mind with profound emotions and feelings of sympathy.

While each mind progresses onward to feel the fragrance of sweeter joys fall like incense upon their pure and holy thoughts, the great fountain of life is open and imparts to immortal minds their noble destiny, through the endless ages of infinite progression. Each spirit trace



the course of thought and feeling; and if less refined spirits are struggling in darkness, they teach them the laws of their being—the principles of their ultimate destination, and counsel them to search deep into the wondrous workings of the eternal mind, and the uncultivated interior qualities of their own spirits will begin to unfold and develop beneath the pure and holy light of the Divine influence. In heaven each countenance is adorned with a smile, each mind is decorated with eternal and beautiful thoughts; and while the spirits sees some leafy bower—some murmuring waterfall—some prattling stream, and while they gaze upon the beautiful and immortal flowers, they teach them a lesson of wisdom and purity. These eternal beauties of heaven and nature show them the exhaustlessness of the power of God, in his innumerable creations. They also show them the goodness and perfection of God, in his bestowments of love and mercy upon every living object.

In the spirits' home we have music so sweet and lovely that it falls upon our souls like sympathy upon the desolate heart; and while a band of heavenly beings wander to some of the sublimities of nature and immortality, to enjoy their genial influence, they hear from higher spheres, lofty strains of melody that seem to breathe forth the rich and grand—the pure and sublime enjoyments of these minds who chant their celestial anthems to attract the unrefined spirit still higher and higher in wisdom and goodness.

Ah! though the form may wither and decay, the spirit wings its way to a brighter land, where it finds an eternal home and a truer altar of worship. The flowers of earth may droop and fade, but the spirit gem is transplanted in a richer soil to bloom and never die. Though the home circle may be deprived of one of its pure minds, yet the vacant seat on earth tells of a home in heaven, where love and harmony reign supreme throughout the spirit realm. Thus do the inhabitants of heaven dwell; and how should the human family live? Should the human soul mock the pauper's tattered garments? Should the proud and haughty frown upon the meek and lowly? Should the undeveloped mind curse its friend, because he may err? Should the weak mind abominate and defile the word of God? Oh! ask us not the murderer's doom, who has smothered the principle of love and mercy in his own bosom, to conceal the elements and beauties of his spiritual being. Ask us not the destiny of him who partakes of the accursed beverage, and who goes reeling and staggering home to a heart who, in its youth, throbbed sweetly as it welcomed him home—whose bosom was once a pillow of softness for his weary brow—but who now weeps instead of rejoicing at the sound of his foot-fall. No; ask us not the condition of him who knows no pity nor love for himself, but goes on in his reckless path, smothering the interior and spiritual perceptions of his being, which strive, from nature, to penetrate the mass of earthly iniquity, but can not. Such minds writhe not in eternal agony, but though the animal nature may be developed, yet when that is thrown off, the spiritual being is but in its infancy. It has to study the rudiments of purity; nor can it ever again violate the laws of existence, though it may again yearn for its earthly associations. Then, though human nature is imperfect, should not every soul live to love and contribute to the happiness of its associates? Should they not wipe the tear from the fevered cheek of the pauper, as well as to moisten the parching lips of the mighty monarch? Should not all seek to do good to their companions and associates? And if the human heart is pained with grief, should not the balm of sympathy and the dew drops of affection be given to awaken to action those faculties that lie embedded deep within the soul? The rainbow that spans your firmament, with its variegated and beautiful hues, may delight the eye, but it is as fleeting as the winged moments. So it is with the allurements of human life. Beauty may please the eye, but every object and intelligence of nature and creation should be appreciated and comprehended by their innate virtues, eternal qualities of mind and defined development.

Oh! you who yet linger in an imperfect existence, live so that the

beautiful music of immortal minstrels may catch on its dying strain the melody of your own soul as it floats upward to the Great Fountain of Life. The friends of eternity cluster around you, breathing gentle words of consolation, and they are unsealing the secret recesses of the soul and laying them open for all minds to analyze the faculties therein contained, and appreciate you according to your innate virtues. Beings of sympathy and love are gently descending from their happy homes in heaven, to your world of sunshine and shade, to call out the deepest feelings of your nature, that your spiritual faculties may be properly cultivated, and that you may learn to live a holy life, loving and teaching the erring and pointing them to a higher and happier existence in the realms of blessed immortality. Live by practicing the principles of virtue and morality, that you may breathe forth the sentiments of true religion, obeying the pure inspirations of your own mind. Live to give solace to the bereaved. Live to alleviate the pangs of physical and moral disease. Live so that, when nature becomes exhausted, your spirit may go up on high, and that the angels may chant their songs of melody, and all heaven exclaim: Well done, good and faithful servant; enter thou into the kingdom of thy Father.

Fervently yours,

MRS. HEMANS.

From the Spiritual Telegraph.

### Dr. Dods' Back-Brain Theory.

My friends and my opposers are continually writing me, since I have announced myself a Spiritualist, to know how I dispose of the arguments in my book, by which I explain the whole Spirit phenomena on natural mundane principles. I answer by saying, that the arguments of my book are sound as far as they go; and I am more than ever satisfied that they are strictly philosophical. True, in your paper of January 5th, one writer in noticing Prof. Hare's book, calls it "*Dr. Dods' back-brain absurdity*," and another writer in the same paper says, "Dods' that great demolisher of all evidence in all matters, whether sacred or secular, would undertake to show you how the spectators were undoubtedly psychologized and under an illusion, but I doubt not the actuality of the occurrence." But these declarations and epithets betray more weakness than arguments, and with your readers may pass for what they are worth. I heed them not.

In my book I have not attempted to explain all the phenomena of Spiritualism claimed for it by its advocates. On the contrary, I there grant that if a table or a stand were raised from the floor to the ceiling, in my presence, without human hands, I should be a convert. In my book I admit the same as regards playing on a bass-viol, and also the ringing of a bell over the heads of a company, as stated in Judge Edmonds' book. Let me see a bass-viol played without human hands, or a bell pass over the heads of a company in defiance of the laws of gravitation, and rung as it glides along in the air, and I admit in my book, that Spiritualism is and must be true. None of these things, claimed by Spiritualists, have I attempted to account for or explain.

What, then, it may be asked, have I attempted to explain in my book? I reply, that I have attempted to explain involuntary motion, and the intelligence connected with that motion as in a writing medium; and to account for *all the intelligence* purporting to be communicated thro' mediums by departed Spirits. In explaining this, I have had recourse to the cerebellum (the small brain) of man which is the grand magazine in which are stored up all the involuntary powers of the mind, with all their intuitive and instinctive energies. And is not this correct? If not, who will undertake to disprove it? In order to be understood, instead of using the medical term *cerebellum*, I have called it in my book the *back-brain*; and have clearly and distinctly shown, that the mesmeric or somnambule state, and the cataleptic, as well as the electro-psychological state, are induced by rousing the slumbering instincts of the back-brain into action. And while in any of these abnormal states, and sufficiently deep to induce clairvoyance, the subject intuitively sees, knows, and reveals things of which his voluntarily powers of reason and understanding in the cerebrum (the front brain) know nothing. And at the same time his mesmerizer, or any one in communication with him, can impress upon him all his own feelings, thoughts and sentiments.

In the undeniable truth and force of the above, I then argue, that if Spiritualism be true, my philosophy is still correct, and that in such a



case, I have only to move my position one step further, and say, that Spirits operate upon the back brain, and, through the instincts of man's mysterious nature communicate their messages of intelligence and love to men. If man can, through this medium, impress his fellow-man, then immortal Spirits must do it through the same medium. I am satisfied that they do; for they have given me the highest test that I ever asked. I have been raised in my chair several inches from the floor with loud and repeated rappings, and in the presence of a good witness. Hence my book is true, and with the exception of a few things struck out and a few added, the sentiment is all I could desire.

Professor Bush, in his notice and review of my book, has shown that Swedenborg was before me in explaining the nature and office of the back-brain as regards its powers and instincts. Yet I never knew that Swedenborg or any man on the globe had ever entertained such an idea. All my books were written, as I supposed, in the electro-psychological state. I am now satisfied that they were written under Spirit influence, and hence I am entitled to no honor whatever.

In conclusion, I am compelled to say, that owing to various attacks and misrepresentations, and to the unceasing call of my correspondents to come out and defend myself, I have concluded to step into the field and lecture. Not only my friends and opposers, but visions of bright immortals call me. I am therefore ready to attend the call of my friends. Let Spiritualists hear me and they will be satisfied.

Yours forever,

JOHN BOVEE DODS.

### Spiritual Correspondence.

The following was written by the hand of Miss CORA SCOTT, when her own mind was a blank, in the trance state. It was enveloped, sealed and addressed, before she was restored to consciousness. Shenandoah is the name of a river in Virginia, and there was an Indian Chief of that name. The spirit from whom this communication comes, says she was the daughter of BLACKHAWK, who gave her this name; whether for the Chief or for the river, she does not tell.

#### *Elemental World, around Venns.*

STEPHEN ALBRO, Esq., Planet Earth:

My Dear Friend:—I have long been seeking the opportunity to address you, by writing a brief account of some elemental discoveries and influences I have lately been exploring, and also present to your mind a few beauties existing in the regions where angels and spirits wander. Taking my departure from the earthly attractions, I soared through space, all filled with particles of thought, with spirits and with stars. The spiritual flight is truly beautiful, when, with the velocity of thought, we find ourselves traversing the trackless sky. And to the minds of those on earth, who realize the truthfulness and effulgent radiance of our spiritual existence, the discoveries of thought and science are no longer confined to the narrow limits of material creeds, but as boundless as the universe itself. The earth, as viewed by me with spiritual eyes, is a globular condensed mass of undeveloped matter, while the inhabitants thereof present a mass of mind and matter, refined and crystalized. The atmosphere of earth is but the more refined elements of thought, whose emanations are continually aggregating and segregating as is the crude and more undeveloped matter of earth.—Travelling still farther from earth, or at the distance where the gravitation of earth does not affect the rudiments of new worlds, I still see the same crystalized emanations forming and reforming from star to star.

Attracted by a train of glowing thoughts, I approach near a star, whose spiritual atmosphere is pure and bright, and the whole planet is a transparent globule, whose surface itself seems but the refinement of some mighty soul. My guide, a fairy boy from this same planet, tells me that this is known as Venus; and through long ages of unfolding and progression, it has created for itself the powers of poesy. And there, in that transparent star, the poets dwell.

I will digress here, very briefly, and say that one erroneous idea among spiritualists, is that the spirit world or home of the spirit, is limited, and that each spirit is confined in its particular sphere, until,

through progression, the trap-door of the sphere next higher, is lifted and the spirit is admitted into the higher life. Instead of this, the souls of men disembodied, are free, bound only by the darkness of the past, and only enslaved by the heavy chains of earthly errors.

My fairy guide tells me that here, within this lovely world, all great and mighty thoughts of poetry are born; and as the angel poet descends to earth, to breathe into the spirit ears of some embryo Byron or Shelly, the inspiration of that star, so it returns like Noah's dove, unto its soul's own home. The spirit poets here, are all those who, on earth, have lived and died, whose inspiration pure has flowed from Venus' soul. I think by what I can infer, that the souls of mortals did not originate on earth, but have, perhaps, traversed each star in the great solar harp, and felt each planet vibrate to the touch of God; or in other words, that the soul of WASHINGTON, WEBSTER, or yourself, may have lived before, on some bright star, even as the souls of poets now inhabit Venus, after their departure from earth; that, like the emanations of the material world, which seek their elementary attraction, to form some other star, so the souls of men, when freed from the attractive influences of material life, soar into space, and are whirled into some bright eden-star, there to dwell until its aspirations grow more vast; then soaring on forever. The stars I consider as resting-places for the immortal soul, in its eternal progress; and every mind who passes from star to star, feels its own nothingness, compared with the vast element of mind in which it moves.

Earth is not the birth-place of the soul; but there it receives its individuality, which is never lost. And even in the spheres of poesy, where "soul is blended into soul," like colors in the rainbow, even there, mind knows itself and feels its own identity. The truths of spirit-life seem compared with a consciousness of what that life may be. And even now, when immortal man has discovered his immortality, the day-star of his destiny has just arisen; but its magnitude is not yet known. Philosophers and astronomers may reveal where a star is; but what its powers are, they do not know.

I give this to you as the commencement of a series of spiritual and elemental thought, which I will continue, if you desire, presenting, in the future, my reasons for investigating this mighty subject. And I respectfully give them to you, as the pioneer in the great cause of immortal truth. Whatever of beauty lies enshrined within the philosophy I advance, please consider that my truths may not be the truths of other souls, who roam where I do not. Or that my instructions, breathed in simple language, may not thrill your soul with joy, or even admiration. Yet, as simple as my offering is, I lay it on the shrine of your soul's wisdom, and noble heart. You will hear from me again.

Truly a spirit friend. Truly an immortal soul.

SHENANDOAH.

#### For the Age of Progress.

MR. ALBRO:—With your permission, I will make a few general observations on the subject of *Vicarious Punishment* and *Atonement*.

I am fully aware of the hardihood of the undertaking, and that I shall incur the displeasure of the sectarian world; for on this proposition rests the whole plan of their salvation. Though venerable for its age, and rendered almost holy by the superstition of the past and the present, I approach the subject without fear or trembling. It simply means the *innocent* suffering and atoning for the *guilty*.

In showing the fallacy of this dogma, let us, in the first place, consider its inhumanity and injustice. There is nothing in the wide field of humanity, that will sanction it; all the kind affections and sympathies of the human heart, reject it with abhorrence. There is no civilized community of people that inflict punishment on this unjust principle; no system of jurisprudence or legislation, within the pale of civilization, justifies the absurdity. It is incompatible with the principles of justice, and unnatural, because in direct opposition to the well known laws of God. It is encouraging to vice, and discouraging to virtue. What would we think of that father who would institute this system of punishment in the regulation of his family? Would we not



think him more of a brute than a human being? and if he was despotic in the exercise of his power, and we could not prevent it otherwise, would we not deprive him of his liberty? Indeed, so execrable is this thing, when practised by man, that it could not and would not be tolerated longer than the time required to apply the law to correct and punish the wrong.

Yet when applied to religion, so misdirected is the christian mind, in regard to theological principles, that thousands, nay millions of good and worthy citizens believe it compatible with the attributes of Deity, and build upon it a baseless ark of salvation. It may truly be said that it has the sanction of antiquity, and a long succession of ages, and is now even taught from the pulpit. Those are the influences that surround this Pagan edifice of redemption; while a superstitious awe deters the timid from raising the curtain for examination. But I am grateful that those crude notions of God and religion, that were born in barbarism, and baptized in superstition and ignorance, are yielding to a more rational and spiritual order of things.

In the second place, there is no atonement—no pardon. "But hold! exclaims my sectarian friend; you are destroying the fundamental principles of religion, and denying the divinity of Christ." Be patient, my friend, whatever of truth and divinity there is in your religion, is eternal and indestructible. Now, for example, we will take a youth of perfect physical organization, right from the hand of his Maker, endowed with all the prerequisites for health and happiness, but who, through unfortunate circumstances, is led astray from the road of rectitude and virtue, disregards the laws of his being, and placed into the dens of dissipation and crime, unmindful of the laws of health, and there continues, till that noble constitution is impaired, and wrecked. Now the rosy bloom of health departs; his strength and vigor rapidly decay; and his physical powers and abilities are crushed. He has now no enjoyment in animal gratification, because those faculties are palsied and destroyed; repentance and misery overtake him; he turns his longing eyes toward heaven, and seeks and enters the sanctuary of the church, in preparation for the eternal world. Now tell me, my sectarian friend, does he find atonement and pardon there? Is that wrecked constitution restored? Is he saved from the dreadful consequences of his early vices and abuses? No—those dread penalties will follow and scourge him through life, and end alone in the grave.

Contemplate, for one moment, the loss of the steamer *Arctic*, freighted so full of precious lives; with hearts as good and kind as ever beat in the human bosom; with piety as true and devoted as ever adored God; and with faith as strong and sanguine as ever supplicated the throne of mercy for salvation. Yet all, all was in vain; they sunk into the insatiate deep, while the laws of God remained unchanged and unchangeable. The experience of almost every man, and every day proves those facts.

Let us rest assured, that our happiness and salvation are made sure alone through our obedience to the laws of God, that we can not go on and sin with a high hand, and escape its consequences, by the goodness of another; but we must each answer for ourselves, for the deeds done in the body. This fundamental truth cannot be too much taught by loving parents to their children, that to be happy they must be good and virtuous; and if vicious they must be miserable. This, if properly taught, and instilled into the minds of the youth, will do more to reform and improve mankind, than all the vicarious delusions of the world.

Would that we could remove the heathen rubbish that obscures the spiritual truth, and convince the christian world, that the eternal principle of life, is a part of our being, and closely connected with our Creator; and that amid decay, death and ruin, that bright jewel of God, will live, be saved, and ascend to a higher sphere of perfection.

CANDOR.

PARTING.—The moment of parting is perhaps the first moment that we feel how dear we have been to each other.

## AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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FROM OUR OLD ARM CHAIR.

### Origin of the Earth.

A DREAMER'S VISION.

It was a clear summer's evening; and Oran, the Dreamer, retired to his garden, as he was wont, to spend his hour in silent converse with the shining hosts of heaven. Leaning his thoughtful head against the tree whose thickly infoliated arms sheltered him from the falling dew, he bent his gaze upon the infinitude of bright orbs which greeted each other with their radiant smiles; and as he gazed he soliloquized: "Yes, sure enough, 'the fool hath said in his heart, There is no God.' Surely, none but a fool could behold and contemplate what I do, and say there is no God, for these are all God. The great material universe, of which these orbs constitute but a mere atom, is the visible and tangible body of God, and that within me, which prompts my adoration, is a spark of that all-pervading essence which is the spirit of God. Truly, 'God made man in his own likeness,' for he has a body and a spirit."

Full of these devout reflections, and wondering at the mysteries which he could not penetrate, the dreamer fell asleep and was soon wandering in that spirit land, the scenes of which are so frequently recorded in vivid and durable characters in the memory. Spirits are said to be visible to each other, each presenting the stature, proportions and contour of the terrestrial body which it animated. But, as they are not encumbered with materiality, no measure of space is necessary to their exclusive occupancy, and they can unite, commingle and pass through each other as freely as light pervades crystalline substances. Hence, it is evident that the same space which accommodates one, can accommodate a million as well.\*

Here the wandering dreamer encountered a spirit whose form was that of human, but whose stature and proportions filled him with awe and astonishment, for he was fifty cubits high. Oran stood rapt in blank amazement, and was about to prostrate himself at the feet of what he took to be the embodiment of the Sovereign Spirit of the Universe, for his mein was God-like and his countenance shone with divine benignity; but the giant shade hastened to prevent him, shaking his huge finger, and crying with a voice sweetly mild, though warningly remonstrative: "Spirit of Earth, see thou do it not! I am thy elder brother and thy fellow worshipper at the throne of the Eternal."

"How," cried Oran, "canst thou be my elder brother? Do spirits of Earth thus increase in stature and proportions? and is thy enlargement of so ancient date that thou hast attained to such enormous dimensions?"

"Listen," said the spirit, "and I will unfold to thee that which I perceive thou knowest not. Thou hast long been a wondering gazer at those bright worlds which float and shine within the compass of thy vision; but thou hast seen them darkly with mortal eyes, and hast not been able to perceive that they are all peopled with living creatures which swarm in infinite variety on their surfaces, and, in their minutia, pervade the whole mass of their component matter. I am the enlarged spirit of a sentient being, which once dwelt on the surface of what the wise ones call a star of the first magnitude, as thou dost on the surface of the little planet Earth. It was indeed a noble orb, superior in magnitude to yonder bright luminary, around which thy mother Terra makes her annual circuit, bathing herself and her tiny millions in its am-

\*This, though absurd, is no new philosophy.



ple flood of life-sustaining light. Thou knowest that thy native planet is charged with internal fires; and thou shouldst also know that it contains caverns which are filled with the antagonist element. Thou knowest that when the walls which separate these elements are broken through by their corrosive or decomposing action, and they rush together, a terrible explosion takes place, which rends the surface asunder, throws out vast volumes of burning lava, and makes the little planet tremble throughout, as if the ponderous sledge hammer of doom had fallen on it.

"Now, mark me: That great globe which was my native world, of whose material my mortal body was formed, was surrounded by a luminous atmosphere, like the Sun of thy system; and, like that Sun, it was a dense body of opaque matter, such as your Earth is made of. It stood alone in such a vast chamber of space, that all other orbs, though equal in magnitude and brilliancy, appeared like little gems set in the vault of Heaven, which you might conceal in the palm of your hand. Near the centre of that vast conglomeration of matter, there burned an ocean of liquid fire, greater in magnitude than ten such worlds as that to which you belong; and at some thousands of leagues distance therefrom, there was another ocean of water, of equal or greater dimensions. As time rolled on, these two oceans approached nearer and nearer to each other, by the corrosive action of their respective elements upon the separating matter. After the lapse of many millions of your years, the water of the one became so heated by the fire of the other, that irresistible expansion took place, the separating wall gave way to the pressure, and the two angry floods rushed together. Could I speak and you comprehend the language of the Eternal, I might convey to you some idea of the explosive power generated by the meeting of those two elements; but it must suffice for the measure of your comprehension, to tell you that it rent the vast world into fragments, as instantaneously as ignited powder would rend an egg-shell, and sent its parts, with inconceivable force and velocity, beyond the reach of reciprocal attraction.

"Some of them took one direction and some another, continuing their flight till they reached those regions where all-governing nature placed them under the controlling influence of other great bodies of matter. A considerable number of them fell under the attractive influence of your great patron, Sol. These, in obedience to a law of Him whose spirit is the soul of the Universe, took up their circular line of march in orbits distant from their common centre, in proportion to their bulk and density, and have performed their regular revolutions from that time to this. There were many of these fragments of smaller size, which, accompanying larger ones in their flight, became their satellites, performing revolutions round their primaries, and keeping them company in their orbits. Such is your moon; such are the four moons of Jupiter, the seven moons of Saturn, and the six moons of Uranus.—Your earth is one of the smaller class of the primary fragments. 'This you can find evidence of, sufficient to convince you that what I have related to you is true."

"Where shall I find these evidences?" inquired Oran.

"You will find them," replied the spirit, "in the bowels of your Earth, where all varieties of marine shells were buried when it assumed its globular form, in obedience to the law of gravitation. You will find them in fossil remains of huge animals, such as the mastodon, none of whose race survived the shock of the explosion, and which, if they had survived, would have been disproportioned to all things that Earth can produce as it is now constituted. Such animals, if now existing on Earth, would no more be impeded in their course by the trees of the forest, than an ox or a horse is by the stalks of grain when he trots through the field.

"I was one of the race which you call man, of whom there were some that escaped death on every fragment which was accompanied with water and atmospheric air. I was killed by the explosion, and have been in the spirit-land ever since, which is many millions of years. Those which survived on the different fragments, dwindled in size, in

the course of ages, in proportion to the size of each fragment. Your size and mine are proportioned to each other, as your Earth is proportioned to the whole globe of which it is a mere particle."

"Tell me," cried Oran, "how the rings of Saturn were formed. You certainly can tell that, if your account be correct."

"Willingly," answered the spirit. "Take you a pot full of water with a spout to it. Let the spout be slightly corked. Turn yourself round swiftly, till the pressure of the water throws the cork out. Then you will see that the issuing stream of water will form a ring around you, the ends of which would unite by reciprocal attraction, if far removed from any other power of gravitation. Thus did the streaming lava issue from the exploding globe, and form the rings of Saturn."

"Thanks, noble spirit!" cried Oran. "Now will I be satisfied by the solution of many other mysteries which have perplexed me through life." But at the moment when he was big with important queries, and just opening his mouth to propound his second one, his wife, who had been seeking him, shook him by the arm, and the vision was ended.

### Maxims of Molinos.

The following Maxims and Reflections are from the writings of Molinos, as collected and re-arranged by Prof. Upham, in his "Life of Madame Guyon and Fenelon," published by the Harpers. It gives us great pleasure to recommend the work from which they are taken as a delineation of an earnest religious experience, set forth by a careful and judicious mind. The Maxims show a depth of Religious experience, a trust and steadfastness, a rich inward life, occasionally manifested by a few of the great souls of the Past.

S. E. B.

1. Happy wilt thou be, if thou hast no thought but to die to thyself. Thou wilt then become victorious, not only over thine enemies, but what is more, victorious over thine own evil nature—a victory in which thou canst not fail to find a great increase of spiritual wisdom, the experience of pure love and perfect peace.

2. And, to this end, be not afraid of those trials which God may see fit to send upon thee. It is with the wind and the storm of tribulation that God, in the garner of the soul, separates the true wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows, as really as in thy joys. He lays low, and he builds up. Thou wilt find thyself far from perfection, if thou dost not find God in every thing.

3. Seek not consolation, but God. Desire of God only one thing, that thou mayest spend thy life for his sake in true obedience and subjection. The way in which our blessed Savior trod was not one of softness and sweetness. Nor did he invite us to any such, either by his words or his example, when he said, "He that will come after me, let him deny himself, and take up his cross and follow me."

4. Resign and deny thyself wholly; for, though true self-denial is harsh at the beginning, it is easy in the middle and becomes most sweet in the end.

5. If thou wouldst arrive at the sublime region of internal peace, thou must pass through the rugged path, not only of outwardly trials, but of inward temptation. Temptation also is for thy good. In such an hour of trial, stand firm. When temptation assaults thee, put on the mighty armor of resignation, of constancy, and of quietness; and thus purge, renew, and purify thyself in this burning furnace.

6. Among other holy counsels which thou must observe, remember well this that follows: Look not so much on other men's faults as on thine own. Thou knowest thine own faults, but it is difficult to know the true nature and degree of the faults of others. A disposition to judge others turns the soul from its true centre in God, brings it outward, and takes away its repose. "Judge not, that ye be not judged."

7. It is impossible for a man to be able to live a life of holiness—a life which depends entirely upon the wisdom and support which are communicated from God—if he does not first die to himself by a total denial of all wrong appetites and passions, and by the crucifixion of the pride of natural reason.

8. The soul which is thus purified is always quiet and secure, always possessed of evenness of mind, both in favors and sufferings. Tribula-



tions never disturb it; nor do the interior, the continual and divine communications from God, render it vain and conceited. It remains in wonderful serenity and peace, but still always full of holy and filial reverence.

9. It is in such purified and quiet souls, that God hath his place of repose; souls in whom the waters of affliction have washed out the dark stains of inordinate appetite; souls in whom the fires of tribulation and of inward temptation have consumed the remains of earthly passion.—In other words, God reposes himself nowhere, but where self-love is banished and quietness reigns.

10. Be silent, and believe. Hold thy peace, and let thyself be guided by the hand of God. Suffer in patience, and walk on in strong faith; and though it seems to thee, that thou doest nothing and art idle, being so dumb and resigned, yet it is of infinite fruit. The blinded beast that turns the wheel of the mill, though it seeth not, neither knows what it does, yet it doeth a great work in grinding the corn.

11. Be nothing in thyself, that thou mayest be strong in the Lord.—When thou art nothing, thou canst experience no harm that will trouble thee. How is it possible for him to experience a grievance or injury, who thinks nothing of himself, and has no interest of his own, but refers all things to God!

12. There are three kinds of silence. Silence from words is good, because inordinate speaking tends to evil. Silence or rest from desires and passions is still better, because it promotes quietness of spirit. But the best of all, is silence from unnecessary and wandering thoughts, because that is essential to internal recollection, and because it lays a foundation for a proper regulation and silence in other respects.

13. Let nothing affright thee. All things will pass away. God only is he that is unchangeable. Patience will bring about all. He that hath God, hath all things; and he that hath him not, hath nothing.

#### CURIOUS PREMONITION.

A person connected with the cathedral at Bristol, by the name of Love, and who was just on the eve of being married, dreamed that in looking over the register of deaths in the cathedral, he saw his own name at the bottom of the list. He was somewhat alarmed by it, and his mother still more. Shortly after, he dreamed that in a corner of the cathedral, near the cloister, he saw a monument with his own name upon it. A few days after, as he was returning from a visit to the young lady to whom he was engaged, he came into the house pale and almost breathless; and, upon being asked what was the matter, he replied that on his way home he had witnessed a very strange spectacle—several men bearing a coffin, covered with red morocco and brass nails, and what chiefly alarmed him was, that they had brought it into that house! They immediately sent out to inquire if any person living in that street had just died, and they found that none had. They then sent to every undertaker to inquire whether any of them had furnished a coffin that night, and it was ascertained that none had been furnished. Shortly after, the poor fellow became suddenly ill, and after a few days died. They had great difficulty, for some time, in finding a place in the cathedral where he could be buried; but they found at length one vacant place, and it proved to be in the very corner where, in his dream, he had seen his monument. And when the coffin came, it turned out that the undertaker, an eccentric man, without having received any such directions, and merely from a wish to testify his respect for the family, had had the coffin covered with red morocco and brass nails. Southey assured me that he had not the least doubt of these facts, and that the monument of the young man was still to be seen in the cathedral. I understood him to say that the event had occurred about forty years before.

BUFFALO, Dec. 28, 1855.

I hereby state, that for the past eight or nine years, I have been troubled with a rush of blood to the head, so severe as to frequently produce insensibility, and the usual alarming symptoms of apoplexy; and that the disease has yielded to the treatment of Wm. C. HUSSEY, within about three weeks from the time he commenced the application of his powers of healing to my case. My bodily health, I now consider as well established, and have no fears of a relapse into my former condition, with the exercise of ordinary prudence. Mr. HUSSEY's powers are imparted by spirit-influence; for the reception of which, his physical system is remarkably adapted, possessing a strong vitality, with

the moral qualities that render him a reliable and useful man.

EDWIN P. LOWELL.

#### Humane Institutions.

There are many of these in our country, some of which confer great benefits on unfortunate classes of our citizens. Hospitals for the destitute sick; Orphan Asylums; Schools for the blind, and the deaf and dumb; Eye and Ear Infirmarys; with many others, all affording gratuitous aid to the poor and infirm. Neither of these, however, reaches the case of destitute females, whose spirit revolts at the name of charity, who are willing and anxious to support themselves and their children, if they have them, by the labor of their fingers, but who suffer almost starvation, particularly in our long and cold winters, for want of employment. We have, here in Buffalo, a great many people who are wofully pinched with poverty. Many of them can and do send their children begging from door to door. Among this class is not half the suffering that there is among those who are so constituted by nature that they can better endure any privation, even the want of necessary food, than the humiliation of asking, or even accepting, alms. The condition of such ones is truly deplorable. A widow, with two or three daughters, could, in most cases, support themselves handsomely by their labor with their needles, if they could procure employment; but when the pinching time comes, and they resolve to leave the feelings of delicacy at home and make an effort, they are met at the door of the clothing merchant with a cold shake of the head and a laconic negative. And even if they do succeed after many unsuccessful solicitations, the cupidity of the merchant too generally grinds them down to starving prices, whilst he gets fat upon their unrequited labor.

We have long thought of proposing a remedy for this great evil; but in the season of the year when it presses hardest, it has seemed as if it was too late to make the attempt for that season; and when the winter passes off, the necessity does not seem so great. The winter season has once more come upon us, and the sufferings which are endured by this class of people whilst it holds them in its cold grasp can never be fully known, for delicacy of feeling forbids them to make their sufferings known, and they suffer on, half fed, half clad, disheartened and full of unuttered and almost unutterable woe.

To such people, a load of wood, a basket of provisions, an order for a few groceries, or even a dollar or two in money, bestowed in charity, whilst it would afford warmth and aliment to their bodies for a brief season, would add intensity to their mental sufferings, by totally breaking down their spirits; for they would then feel that they were beggars subsisting on unearned charity, and that their standing in society was gone past redemption. This is the inevitable effect of the bestowment of charity on persons of independent spirits. And who will say that there is not more true charity in sustaining those independent spirits, than there is in sustaining the body when the soul lies prostrate in the dust of beggarly dependence? Give alms to the indigent who can receive it without being crushed by it; but it is extreme cruelty to bestow it upon those who love independence better than life. They will, with grateful hearts, receive aid in the way of honorable employment, and will labor early and late, with buoyant spirits, for the privilege of sustaining themselves by their own means, and preserving, uncrushed, their feelings of independence and equality.

Our proposition is, a stock company of our own citizens, who have the means and the disposition to aid in an enterprise of true benevolence, in which they can not possibly be losers, with proper management. This can be established under the existing general law respecting corporations. We propose that, as soon as a sufficient amount of stock is subscribed, which need not, at first, exceed twenty thousand dollars, a proper building, or proper rooms, shall be provided, a suitable stock of goods laid in, and business commenced in the manufacture of clothing. The organization would consist of a President and Directors, a Treasurer, Clerk and Steward. The two latter to be allowed reasonable salaries. The President, Directors and Treasurer to be such men as can afford to render their services for the consideration of being



useful to a numerous class of their fellow citizens. The stock paid in to draw a share of the profits, not exceeding a fair percentage for its use. Eight per cent. should be the maximum. Poor females who make up the garments, should be paid reasonable prices as fast as they finish their jobs; and at stated intervals—say once in each quarter—receive their dividends of the surplus profits. A number of clerks would soon be required; for the business would increase rapidly under proper management. The employment and supervision of these, purchasing goods and conducting the business generally, would be the duty of the Steward, who should be in every way competent and reliable.

We may be thought visionary, but we do think an enterprise of this nature, properly organized and conducted, would be the means of alleviating an incalculable amount of suffering, by affording employment in which all would receive the full avails of their labor, and none be made wealthy by oppressing them. Reader, please to give this subject your serious reflection. Pass not over it lightly, but consider what you can do towards forwarding this, or some such humane project, for the alleviation of a worthy, oppressed and suffering class of our community. If you see difficulties in it, tell us where they lie. Understand that the details would be the work of mature reflection, and that the hints we have thrown out are the mere crudities of incipient conception.

### Eternal Justice.

BY CHARLES MACKAY.

The man is thought a knave or fool,  
Or bigot, plotting crime,  
Who, for the advancement of his kind,  
Is wiser than his time.  
For him the hemlock shall distil;  
For him the axe be bared;  
For him the gibbet shall be built;  
For him the stake prepared:  
Him shall the scorn and wrath of men  
Pursue with deadly aim;  
And malice, envy, spite, and lies,  
Shall desecrate his name.  
But truth shall conquer at the last,  
For round and round we run,  
And ever the right comes uppermost,  
And ever is justice done.

Pace through thy cell, old Socrates,  
Cheerily to and fro;  
Trust to the impulse of thy soul,  
And let the poison flow.  
They may shatter to earth the lamp of clay  
That holds a light divine,  
But they cannot quench the fire of thought  
By any such deadly wine:  
They cannot blot thy spoken words  
From the memory of man,  
By all the poison e'er was brewed  
Since time its course began.  
To-day abhorred, to-morrow adored,  
So round and round we run,  
And ever the truth comes uppermost,  
And ever is justice done.

Plod in thy cave, grey Anchorite:  
Be wiser than thy peers;  
Augment the range of human power,  
And trust to coming years.  
They may call thee wizard, and monk accursed,  
And load thee with dispraise:  
Thou wert born five hundred years too soon  
For the comfort of thy days.  
But not too soon for human kind:  
Time hath reward in store;  
And the demons of our sires become  
The saints that we adore.

The blind can see, the slave is lord;  
So round and round we run;  
And ever the wrong is proved to be wrong,  
And ever is justice done.

Keep, Galileo, to thy thought,  
And nerve thy soul to bear;  
They may gloat o'er the senseless words they wring  
From the pangs of thy despair:  
They may veil their eyes, but they cannot hide  
The sun's meridian glow;  
The heel of a priest may tread thee down,  
And a tyrant work thee woe;  
But never a truth has been destroyed:  
They may curse and call it crime;  
Pervert and betray, or slander and slay  
Its teachers for a time.  
But the sunshine aye shall light the sky,  
As round and round we run;  
And the truth shall ever come uppermost,  
And justice shall be done.

And live there *now* such men as these—  
With thoughts like the great of old?  
Many have died in their misery,  
And left their thought untold;  
And many live, and are ranked as mad,  
And placed in the cold world's ban,  
For sending their bright far-seeing souls  
Three centuries in the van.  
They toil in penury and grief,  
Unknown, if not maligned;  
Forlorn, forlorn, bearing the scorn  
Of the meanest of mankind.  
But yet the world goes round and round,  
And the genial seasons run,  
And ever the truth comes uppermost,  
And ever is justice done.

### Sayings of Epictetus.

Whenever thou wouldst do a thing which thou knowest should be done do not be ashamed to be seen doing it, even if the multitude should regard it very improper. For if the deed is one that should not be done, avoid it altogether; but if it is proper, why shouldst thou dread the unreasonable censure of the rabble?

Remember that thou art an actor in a drama, and such a drama as the Master wills. If He wills that it should be of brief continuance, brief will be thy part; if long, thy part will be long. If He wills thee to perform the part of a lame man, perform it nobly; whether it is ordained that thou shalt be lame, or a magistrate, or a private citizen, act thy part well. It is for thee to act the character assigned thee; it belongs to another to select it.

If thou wouldst make progress [in wisdom and virtue] thou must endure to be counted, as regards ordinary affairs, simple and foolish. But do not study to seem wise; and even if thou dost seem so to any, distrust thyself. For know, that it is no easy matter to live in accordance with Nature, and at the same time keep up an external and worldly prosperity; it is rather a necessity, that he who is zealous to live a truly natural life, should neglect what the world calls success.

### AN AMERICAN RABBI ON JESUS CHRIST.

Dr. Raphael, the well known Jewish Rabbi in this city, says: I as a Jew do say that it appears to me that Jesus became the victim of fanaticism combined with jealousy and lust of power in Jewish hierarchs, even as in later ages Huss, and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism, combined with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceeds against Jesus of Nazareth, we are far from reviling his character or deriding his precepts.—*Tribune*.



## Harmonial Circle.

MR. ALBRO:—The following, from JOSEPHINE BONAPARTE, was received at a recent sitting of this circle—Miss Brooks, medium.

G. H. S.

From youth to age, we all gather flowers from the natural world. From our birth into the physical form, we gather heart-flowers from the mental world. We gaze upon their external beauty, while each leaf, one by one, drops from the parent stem, while the life and motion of the inner part have flown back to their original home—immortality. We also strive, in our spiral pathways to heaven, to evade the thorns which rise up in the physical universe, but my friends, do we all strive to evade the thorns which spring up from the mental universe of our being? Alas! an angel of the heart withdraws behind the cloud of sorrow, while it responds No! The dew-flowers of the soul droop and fade for want of SYMPATHY. And all along the verge of human being, leaves of affection lie, like some leaf which the wind in its strength has swept from some noble tree or flower. On the expanded ocean of human intelligence, are floating branches of the heart's purest love. Lost mariners pick them up, saying, "there is a heart-world from whence these come." They press them to their rough bosoms, and within there is a struggle which none but a kindly soul can appreciate. And on the mighty desert of sorrow, lie broken chords of friendship. Some passer-by picks them up, and strives to attach those broken chords to the quivering chords of their own hearts, while the soul responds—"Some rude hand hath snatched this from affection's electric harp, whose quivering strings speak in their own magnetic sweetness of the love which should characterize each human heart." And from eternity to eternity will we gather flowers. They may fade, and seek another brighter home, where affection's gush is ever welling forth from each angel soul. Your hearts may sorrow for those cherished flowers, but, as they were breathed into natural life by the Supreme Being, so are they wafted back to His own infinite world—eternity.

Then, as you gather flowers from the mental or spiritual world, evade the thorns of discord and unkindness. Let the unsophisticated heart clothe itself in its own primal beauty, and speak forth in every throb, the living and eternal brightness of a loving Father. Let not the gilded robe of sentiment enshroud the soul's deeper affections and wisdoms, but sparkling in the beauty of the skies, let them outshine the rudimental, and the great orchestra of human hearts will beat joyously on, chanting their strains of inner melody to God and the angels! Gather each flower of the heart, but oh, shun the thorns of the rudimental world.

Yours, in truth,

JOSEPHINE.

## Fountain of Life.

God is the Fountain of Life, and life can only be nourished at this fountain. From him it came, and to him and his presence it must return.

Inspiration is the nourishing life-blood of Spirit; given with perfect freedom unto man; to seek is to find it always ready and waiting to bless the seeker.

Inspired knowledge is the only true knowledge. All knowledge is from God, whose voice is Inspiration.

—Moss will grow upon gravestones; the ivy will cling to the mouldering pile; the mistletoe springs from the dying branch; and God be praised, something fair to the sight, and grateful to the heart, will yet twine around and grow out of the seams and cracks of the desolate temple of the human heart.

## Lectures for next Sabbath.

THOMAS GALES FORSTER will be here, and deliver two lectures, on Sunday next, if no railroad collision, or other insuperable difficulty prevent. We look for the lecture promised by the Spirit of STEPHEN R. SMITH, on the subject: "What and where is God." We think it probable, from intimations which we have received, that Mr. SMITH will lecture in the afternoon, and Mr. DAYTON in the evening.

## Private Correspondence.

We take the liberty to make an extract from a letter, addressed to us, by an unbeliever in the Spiritual philosophy, who encloses to us a half-year's subscription fee for the *Age of Progress*. Would to heaven that the same honest and fearless spirit of inquiry possessed the whole outside world. Then the truth would not be scouted by prejudice; nor would error long be sustained by salaried bigotry and dogmatism. He will find the truth; because he will seek it with an honest purpose. We give only the initials of our correspondent, because he has not authorised us to give his name to the public:

"I am induced to take your paper, for the purpose of getting an insight into Spiritualism, or the Spiritual philosophy. I am not a believer in the doctrine, and perhaps I shall remain so, like doubting Thomas, who would not believe until he could see and feel for himself. But if there is any way of communication between us and the Spirit land, I should be most happy to know it, as I have departed friends who are most dear to me, and whom I have most earnestly prayed to hear from. If I could get such answers from the Spirit world as others pretend to, in your paper, I could go on my way rejoicing, until my appointed hour.

Yours with respect,

C. P. H.

## THE STILL SMALL VOICE.

It is not amid the scenes of wild excitement, that God is pleased to speak to his children. The Prophet stood upon the trembling Mount until the tempest, the earthquake and the fire had past. But when all was still, he received the Divine communication. It is when the storm of passion has spent its fury—when the powers from beneath no longer move the soul by an impulse that threatens its destruction. When the destroying flame that has filled the mind with terror and dismay is extinguished, and the elements are all hushed to rest—then, the serene and tranquil Spirit holds communion with God, and there comes a "still small voice" in answer to its silent prayer.

## For the Age of Progress.

FRIEND ALBRO:—The following lines were addressed to me, a few evenings since, at a circle, of which I am a member, by a spirit who subscribes himself "German Poet,"\* through the mediumship of a young lady who never wrote verses in her life, when in the normal state.

To wait and watch is now your lot,  
On the cold world below;  
But how much brighter is the home  
Where thou'rt destined to go.

And though thy chains may gall thee,  
And lacerate thy heart,  
Yet be patient, for we come  
To heal the wounded part.

\*Not GORTHE, we presume; for he could have done much better by quoting from his own mundane Muse.

## SPIRITUALISM.

To hear the opponents of the (legally speaking) well attested cases of "manifestation" phenomena, contend that they are produced by "reflex" action of the mind, by biology, psychology, or by "some sort of electricity or magnetism," remind us very much of the old gentleman who explained so clearly to his inquiring progeny the movement of the steam-engine.

"You see, my dears, this thingumbob here, goes down through that hole, and fastens on to the—jigamaree, and that connects with the—crinkum-crankum, and then that man, he's the engineer you know, kind o'stirs up the what-d'ye-call-it, with his long poker, and they all shove along, and the boat goes ahead."

Messieurs Spiritualists, up and at them! You have the best of it as yet, in argument and theory. "Go on with the fight!" As an outsider, we don't care which whips.—*Exchange*.



### For the Age of Progress.

FRIEND ALBRO:—The accompanying brief spirit-lecture, inculcates important philosophical truths, which it were well the world—and especially spiritualists—should learn, and heed. If you deem it worthy the space it will require in your columns, please insert it.

Very truly yours,

J. J. F.

#### LECTURE.

MISS BROOKS, MEDIUM.

Throughout the universe of Nature, it is an essential phenomenon, that natural forces, opposed in qualities and specific tendencies, to one another, should sometimes meet and convulse, which results in the fulfilment of higher laws of Deity.

Mind being a dual unity, elements of mind, varying in refinement, sometimes come in contact, and, for a while, seem to produce inharmonious results; but the laws of mind are immutable; and though external circumstances may make their discordant impressions on the inner nature, yet their tendencies are harmonious results upon the soul.

Spiritualism tests the confidence of humanity. It brings natures into intimate relations, and reveals the faults of men. While some accept those human defects as innate qualities of the mind, basing individual character upon the outer structural nature, its object is to reveal humanity in every feature of its joy and misery; proving, by identified evidences, that the soul retains its individuality forever. And when ghastly Error outrides upon the sea of life, reflecting its false lights for the true brilliancy of Heaven, men forget that it will fade at the shrine of dark disappointment, leaving them to the billows of a storm-crested ocean. And when Truth is mapped out before the human vision, men feel to investigate the infinite skill displayed in every line of its beauty, and every beam of its glory. And though Error and Prejudice may, like a mantle, throw their folds around the heart, yet 'twill be worn by time, and decay, ere man awakens to his true destiny and mission on earth.

Then let what may, come, even the worst, never fear, for Heaven recognizes every fear, and angels cluster round, as the stars adorn the distant sky. God, in his unbounded goodness, shows no partiality, but His justice and mercy are equally manifested in beauty, proportioned to the development and refinement of the soul. Everything in the universe sparkles with the light of His wisdom; and the mechanism of nature displays a wondrous majesty—beyond the understanding of the unconfined mind. It matters not what external conditions may be, for if life is manifested, God is there; and though minds may vary in refinement, yet all are ascending the same scale of being, and will exist by the same laws in eternity. Then let Envy and Prejudice come, for they refine the soul; and whatever the heart may suffer, it will learn never to manifest the same false emotions towards other hearts. They ultimately produce harmony, and you have nothing to fear; for Spiritualism is not dead, but, in its own silent omnipotency, is moving thro' every artery of each human heart, awakening the archangel within, from its night of mental misdirection, to the bright morning of truth, as it is ushered into life, by the melodies of a better world, which are chanted in tones of gladness and beauty, by immortal souls.

Spiritually,

M. F.

#### MYSTERIOUS "ROCKINGS."

For some ten or twelve succeeding nights past, says the *Galena Advertiser*, the dwelling house of a respectable gentleman in this city has been assaulted with rocks and other missiles, in a most mysterious manner. At the first onset several windows were broken in; but more recently the missiles have principally fallen, we understand, on the roof of the house. Large numbers of persons have watched the premises, and every means have been resorted to, to ascertain who are the assailants, or where the rocks come from, but so far, without any success; though the house is so situated that secrecy in such a case would seem almost impossible. The matter creates quite an excitement in the immediate neighborhood.

#### THE COLLOSSAL WASHINGTON MONUMENT.

The casting of the horse for this monument at Munich, is one of the great feats of modern foundry, as fifteen tons of bronze had to be melted and kept in a state of fluidity for several days and nights previously. A large fire was at these huge masses, which required to be stirred at times. When the bronze was liquified, an ultimate essay was made in a small trial cast, and to heighten the color some more copper was added. Successfully all the chambers through which the metal had to flow in the form were cleared of the coal with which they had been kept warm, and the master examined all the air spirals and issues of the metal; the props of the tubes were then placed, and every man had his duty and place assigned to him.

Finally, the master, amid the intense expectations of the many art amateurs present, pronounced the words, "In the name of God," and then three mighty strokes opened the fiery gulf, out of which the glowing metal flowed in a circuit to the large form. The sight was magnificent, and in the little sea of fire stood the master and gave his commands about the successive openings of the props. Hot vapor poured from the air spiracles; in the conduits the metal boiled in waves; still no decision yet, as the influx of the bronze in the very veins of the figure could be but slow.

At once flaming showers jumped out of the air conduits, and the master proclaimed the cast to have succeeded. A loud cheer followed, when the master approached Mr. Crawford, the artist of the Washington Monument, to congratulate him on his success.—*London Builder*.

#### CONKLIN, THE MEDIUM.

We invite the reader's attention to the advertisement of Mr. J. B. CONKLIN, through whose mediumship spiritual manifestations are made by day-light and gas-light. Those who will not be convinced till they see, can have the required evidence.

W. G. O.

#### CURIOUS PRESENTIMENT OF DEATH.

A lad about eight years of age, was about leaving school for the purpose of going with his father, who had a barge on Rondout creek, and observed to the teacher that he was "going away to be drowned." In bidding farewell to his school-mates he made the same observation, though in very good spirits at the time. Next day he was drowned.—*Spiritual Telegraph*.

#### SPIRITUAL MANIFESTATIONS.

J. B. CONKLIN, Medium, of New York City, is now in Buffalo, and has taken rooms over Stephenson's Jewelry Store, 3d floor, No. 200 Main street, where he will hold circles every day during his stay. Hours, from 10 to 12 A. M., from 3 to 5 P. M., and from 7 1-2 to 9 1-2 in the evening. Admittance fee, 50 cents.

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#### "A LYRIC OF THE GOLDEN AGE."

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Nov. 9, 1855.

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