

# AGE OF PROGRESS

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

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WHOLE No. 81.

## The Truthfulness of Spiritual Communications.

What right have we to charge spirits with falsehood? It is true that we get many things purporting to come from spirits, which prove not to be correct; but this does not prove falsehood in the communicating spirit. There are many incarnate minds that are positive to spirits who attempt to communicate through them; and, in this case, the spirit answers as it is compelled to answer, according to the answer expected by the interrogator.

A mother, who never had any philosophical knowledge, passes into the spirit world, where she has everything to learn, because she learned nothing here. Her surviving children, entertaining the mistaken idea that spirits, on entering the spirit world, are instantly endowed with deft attributes, call on her to hold converse with them, and propound questions to her on subjects of which she is totally ignorant. She sees their earnest desire for the knowledge they seek; and the maternal love which she feels much more intensely than she did in this life, stimulates her to exertion, and she endeavors to find, among those by whom she is surrounded, the knowledge which she does not possess. In this effort, she obtains and passes to the inquirers, the answers which seem to her the most rational. But as they are all on her plane, the answers are not likely to be the truths of philosophy; and the spirit who next answers the same interrogatories, and who uses similar means to obtain the necessary information, gives responses in conflict with hers. Now the conflicting answers are compared, and the loving spirits who have endeavored, but failed, to find the truth, are denounced as liars and demons.

Ah! says the objector, but why do they not, in such cases, acknowledge their ignorance? Then we would believe them to be honest.—The answer to this is, that they are not aware that the true answers are beyond the knowledge of their circle; and there are, as well among them as among us, plenty of wiseacres, who mistake their own shallow conceptions for positive knowledge. Such ones, both here and there, are ever ready to answer, without hesitation, and without intention to violate the truth. They, whether above or below, may be designated as conceited ignoramuses, but not as liars; for they have no intention to make false representations.

Writing media are, we think, more liable to imposition, by what purports to be spiritual communications, than any other class of media. There are, we doubt not, thousands and thousands of instances in which all that is written by the medium's hand, comes from his own partially biologised mind. This is a morbid condition of the mind, induced, as we think, by the exercise of much thought and little philosophy, on the engrossing subject of spiritual intercourse. These self-biologised minds, when they assume the character of writing media, are calculated to do much injury to the cause of spiritualism, unless it be true that, but for such checks, converts to the truth of spiritual intercourse would be made very much faster than they could be thoroughly spiritualized.—This, as the reader can easily perceive, would introduce so large an admixture of immortality, that the cause of spiritual truth would be crucified between malignant persecutors and bad advocates. A grist-mill, though in perfect working order and capable of being made to produce flour of the finest quality, may be choked and made to pass the grain through unground, by feeding it too fast. So the digestive organs of the human system, though operating thoroughly and beautifully, may be so clogged, by over-eating, as to paralyze their action and bring on sickness. And so, also, would it fare with the Harmonial Philosophy,

if converts to its truth were made ten-fold faster than it could correct their morals and spiritualize their minds. Hence we may not be warranted in saying that those deceptive circumstances are to be regretted.

Let us not be understood as denying that there are any false spirits. On the contrary, every one who has pursued the investigation of the spiritual phenomena and philosophy, must be convinced that there are such. And why should there not be such? The philosophy of spiritualism teaches that the enlarged spirit, when it enters the second state of existence, is, in all respects, what it was when in the flesh—ignorant in the second state, if ignorant in the first; vicious in the second state, if vicious in the first; false and deceptive, in the second state, if so in the first; inclined to mischief and to the annoyance of others, in the second state, if so inclined in the first; grovelling and non-progressive, in the second state, if that was their character in the first; inclined to all sensual indulgences, in the second state, if so inclined in the first; and the opposite of all these, in the second state, if the opposite characteristics were theirs in the first. Hence it is plain that, as long as falsehood and all other human vices prevail among men and women in this life, earth will continue to people the spirit realm with untruthful, mischievous, wicked and unprogressive spirits; and those in the flesh who receive messages from spirit life, will continue to be troubled with conflicting and false communications, till they elevate themselves to a moral and spiritual plane where they cannot be approached by spirits of this character.

Besides the above named causes of unreliable communications, there are causes which falsify the communications which come from highly elevated and truthful spirits. Those who understand the philosophy of spiritual communications, know that batteries of spirits are necessary to the communicating spirit. These are necessarily comprised of spirits from the lower to the higher spheres of spirit condition, in order to the necessary opposites of positive and negative. There being no slavery in the spirit world, these spirits continue in those batteries as long as they please, and no longer. When the condition of the atmosphere is such as to render it unpleasant to them, they will depart and derange the battery, so that there will be no certainty of passing through the communicating machinery—if we may so term it—the language which the spirit intends to communicate to the circle or the single inquirer.—In consequence of such a deranged state of the atmosphere as rendered it impracticable for spirits composing these batteries to continue in it more than a few minutes at a time, we have received the veriest disjointed and unintelligible jargon, from spirits who, on other occasions, and through the same medium, have given us science, philosophy and logic the most profound, in language the most pure and elevated.

Now, notwithstanding these seeming incongruities, fallacies and falsehoods, there is, over, under, surrounding and pervading them all, one great truth, which is paramount to all other considerations. And to this great truth every word of ignorant misstatement of facts, causes and consequences, every casual error in communication, every mischievous deception and every intentional falsehood contribute. This most important of all truths, is the fact that those who have passed from this state of existence, do still live, return to us and converse with us in various ways. Now, the utterance of an intentional falsehood, by an undeveloped and mischievous spirit, contributes as essentially to the establishment of this great truth, as any thing that the most veracious spirit can communicate. Indeed, every falsehood uttered by a spirit, either in the body or out, is, in itself, an important truth; for it tells,



with unerring certainty, the character of the mind whence it emanates. Thus every intentional falsehood, though a lie to him who utters it, is a truth to the community in which it is uttered. Yes, and, as we intend to prove by the next paragraph, a profitable truth, too.

This earth is the nursery of human souls. Here we are cradled, nursed, reared, educated and prepared for the next state of existence. The health, growth and power of the soul, when it leaves the aurelean state, depend on its inherited constitution, its nursing, its tutelage, its food and its employments, whilst passing through this stage of its eternal existence. Like the body, it must have employment—it must labor, in order to acquire strength. Without exercise, it can never exceed pigmean dimensions here, and it will require long and tedious ages of spirit life to bring it up to what it would have been at the transition, if it had been properly reared. Now, supposing there were no falsehoods to be detected; no errors to be shunned; no evils mingled among the good of life, to require discrimination; no adversaries to encounter; no temptations to be withstood, what would the human soul have to employ itself about, in the progress to its state of earthly ripeness? What health-promoting and invigorating labor would it have to do? It would, in that case, be an inert, stupid, non-progressive entity, while here, and a mere insect of spirit life, for the first thousand years of its after existence.

Now let us suppose that every man and every woman could have spirits at their command, whom they could send to every point on the globe, on any errand, important or frivolous, which whim might suggest to their minds: let us suppose that these spirits are ever ready and willing to go; ever faithful to return, and ever certain to learn the truth and to make true report: let us suppose that they are ever ready to answer any question of science and philosophy that might be propounded to them: let us suppose that they can, by the employment of the forces of nature, plough a thousand acres of ground in a day, build a ship in an hour, a dwelling-house in a minute, and do every thing else for us with proportionate facility and celerity; how would this state of things affect us? Evidently, we should soon have neither bodies worth feeding, nor souls worth saving. The labor which we have to bestow upon the bosom of mother Earth, to induce her to yield to us her bounty, imparts strength to our muscles, solidity to our bones, compactness and power to our entire physical systems, and robustness to our constitutions. And what physical labor does for the physical system, intellectual labor does for the mind, or soul. The falsehoods which the laboring soul detects, the errors which it discovers, the evils which it shuns, the temptations which it withstands, the false philosophy which it repudiates, and all their opposites, which it seeks out, chooses, adopts, embraces and defends, furnish it continual and profitable employment, and it grows powerful and still more powerful, as it approaches its transition hour; and when it steps upon the shore of immortality, it is ready to move, with giant strides and continually accelerating motion, up the pathway of eternal progression.

Then let us have no more complaining that spirits do not do enough for us. Let us have no more whining about the false communications received from undeveloped spirits. Let us have no more wrangling over the question whether spirit media cheat us or not. Nor let us any more indulge in the exercise of that most abominable trait of the human character, *jealousy*, which converts all truth into imaginary falsehood, all moral purity into fancied corruption, all fidelity into the seeming of treachery. Let us be open-hearted, generous-minded, noble-spirited, and manifest towards each other a magnanimity of soul, which will banish real vices from the hearts of our friends, rather than discover imaginary ones where none exist in reality.

#### Machinery.

Science has done, is doing, and will do, a great deal for the betterment of the condition of man; but avarice steps in and prevents the resulting advantages from reaching the classes whose muscles should be thereby relieved from the hard tug of toil, but whose bread should not

be thereby taken from them. The man of capital takes the labor-saving machine, and says to four-fifths of those who had been employed to do it by hand: Go your way—I can now do the labor with one-fifth of the human force which it was before necessary for me to employ; and, by aid of my money, invested in this machinery, I can do it with half of the former expense. Therefore I am enabled to double my profits; and you may find employment somewhere else, or starve. So that I make the money and feed my avaricious nature, I care not what becomes of you and yours.

This consideration is the only heavy and painful draw-back upon the pleasure which the philanthropist should feel, in contemplating the great and important improvements of the age. We are led to these reflections by what we witnessed, one day this week, on looking through Dart & Co's planing mill, on Ohio Basin. There we witnessed the fact that one machine could plane, and another plow-and-groove—or “match,” one thousand feet of boards in *ten minutes!* They could do more; but this they did, in our presence. The machines that do this work, operate so beautifully that they are really worth going to see.—The whole work-shop is full of machinery, which performs a great variety of labor, in a manner which is truly amusing to witness. We can but hope that the time is not far distant when these improvements will inure to the advantage of the entire family of man.

#### Lecture No. 2, by Mrs. Hemans.

MISS BROOKS, MEDIUM—REPUBLISHED.

#### HOPE.

'Tis not the soft magic of love alone that tinges the cheek with a warm sunny smile; for there is not an element of mind so dear and powerful as hope. It brings to the grief-stricken heart a bright beam of joy; and though human nature has too often wept o'er the dream it believed, and been deceived by its ignorant confidence, it forever has a gleam of hope in its inner self, drawing the spirit gaze to that world which never fades from the heart. Hope shines brightly upon the world of twilight and fear, and, like the voice from beneath the white waves of eternity, it sends its echo to Eden's distant harmony, and still goes on and on till lost among the lights that shine from the far off world. The lone stranger to truth, when wrecked among the shoals of human life, bends his throbbing brow to the earth and feels that his agony is his own, and as he breathes inwardly the silent prayer unheard by mortal ear, angels touch the lute-strings of hope, and his soul tremblingly follows the strain interpreting its joy, and he gives light wings to thoughts that had lain mute among the chords of his heart for ages, while the softer and holier shades of grief fade from his soul, and his thoughts begin to turn towards heaven. Hope from a higher source had filled his soul. Hope showed him the bright sun-set in which nature could not die away, and that the spirit with its reinless mind, saw the gates of heaven ajar, to receive his soul among the blest and pure.

When disheartening fear flings the melancholy bodings of desolating thought upon the heart, and sleeping mystery spreads its curtain over the benevolent soul, we yet see some gleams of pure religion inspired within, which have not yet awakened to start a dreaming world to the reality of its future destiny. It is a dreadful thought that an individual *must die*. Through nature's realm the unveiled material and visible glories of spirit reside through all its enchanted grounds, and dwells far away from the human sense, wrapped in its own intelligence and beauty. The mystery of that Fountain Head from which all vital spirit flows—all breath of life first came, is not mystery but ignorance, for there is no mystery in the workings of the Almighty Mind.

The world may well be startled at the breathing of lips which echo back the sigh in tones of divine melody; and it may sing its enthusiastic songs of wrong, but it will give way in its darkened career beneath a power too strong, by which earth's deep centre will be brought to light, and reason's beams, so long hid behind the veiled page of history, will gild each shadowy shape of hope that oriental history has



formed, with a heaven-like element, and show to man more clearly the impress of Divinity. Time cannot chill a single charm of the inward mind, for they last forever and ever in the world above. There the spiritual senses are unlocked and an element of self-consciousness overflows the faculties of thought, alluring them to the ways of harmony, and they become illuminated with the grand causes of mental exaltation, and they glory that they have at last triumphed over the wreck of undeveloped matter—that they have at last escaped from mental bondage. And while man faithfully examines the mental cemeteries wherein ignorance lies entombed in sacred robes, the angels of heaven come, with celestial purity, to earth, to prove to man that his being is not wrapped in eternal mystery; that as he emerged from the unfathomable as well as invisible vortex of divine vitality, he is inwardly a spirit—an external manifestation of his spiritual life hereafter.

From chaos rolled forth the living manifestations of God, and the earth was peopled with forms of life which heralded the approach of man; and after centuries he came forth, a living emblem of all concentrated elements found in nature. And as he was created, shall he die? Shall those dear familiar features never again be recognized? Shall the divine qualities of mind be annihilated and resolved into the elements which fill the immensity of the outer world of matter? This thought is filled with anguish. It is full of sadness, and the subject of immortality should interest every mind. To live again when human life has passed away, inspires the soul with a new hope. There is a sweetness in the thought undefinable. To know that angels can show to mortal vision the circles of light which come from the same unclouded centre, sweeping wide over the world—to know that in the spheres of air they wait the rich undulations of sound, till the far off circling radiance is diffused into infinity, is a hope transcending all knowledge on earth. To feel that angel voices can sing, and that seraphs can tune their harps to hail the welcome of the soul when it first touches the threshold of the skies, is a hope which no power can hide, for the way is open, the fount is unsealed, and the many waters gush forth to bathe the world in truth, hope and charity. To feel that all bitterness will pass away, that all writhing agony shall pass away, and that the heart so deeply fraught with sorrow, shall cease to move, and the better self shall touch its lips to the fresh cup of immortality, with a feeling of purity and hope, is a truth so splendid that it would dazzle the purest and wisest mind in the external world to realize. To know that all we love dearly are not dead, but that mystery has loosed its iron chains, and that we can again meet the loved ones and know that they had the power to bless—to soothe, nay, even to warm the heart, so blasted by bitterness, is a hope filled with ethereal brightness. To know that the mind has something above to adore—to draw it there, in all the fullness of its faculties, is a hopeful truth, full of divine revelations of the God who hath so kindly opened the realms of eternity to the investigation of man.

The burning brow and the falling tear tell how remembrance throbs there in deep unpitied anguish, because the heart feels that it hath lost its last affection when its bosom friend fades into eternity; but how earnestly these earthly eyes turn heavenward, gazing with a deep and earnest admiration into the sky above, to see if that loved one does not live among the stars. Why is it that the soul looks to heaven for the spirit, if it remains beneath the unfeeling sod until the "last day."—Why not sit upon the grave and cultivate the springing grass and teach the little vine to twine around the white marble slab until time shall crumble it to dust, instead of impassionately yearning for heaven yourself, where you have a hope to meet the loved one before the hour of resurrection, when the dead shall rise and be judged according to their deeds. Ah! even you who believe in the day of judgment, have a hope that you may meet your departed friends when you are called hence. You cannot confine thought or mind in the grave, nor can the tomb-stone measure its flight, for it goes on as when confined in the limited universe it has left behind. It is a sweet meditation to reflect upon the life hereafter, when all those ties that bind us together,

not for a fleeting moment, but forever, shall be found where nothing dies; sweet to meditate as hope lifts its radiant finger, pointing to the eternal home upon whose bright portals the loved ones yet linger, looking back, waiting for the earthly ones to come. Hearts from which it is death to sever, have ceased to move; but the spirit is as warm and bright as ever, in its home of eternity.

When the breeze of twilight calls earth's children to repose, and when 'round the couch of nature night's soft curtain's gently close, they who have so often smiled upon them, watch and guard them in their midnight slumbers. They bend over the couch of pain when day-light grows weary, and wake the faint heart and point it to those fair beings who possess the spell to show the bright fount of truth stealing through the desert of human life. It is a heavenly hope, that, though to-day we part in pain, we shall, in the hour and home of eternity, meet again, where our tears of joy shall become diamonds of sympathy. Those voices which have echoed in song at the dear old home of our youth, shall again burst the tomb of many tender thoughts, and the warm and dear memories which once grew cold, shall pierce the sealed fount of tears and stir its depth as in those earthly years when the relieving gush was ever fain to flow at the gay songs of mirth. The name that was once music, may have passed away, but the soul is visible in heaven, and the sweet music of the spirit is lost in the eternal melodies where splendor, inspiration and peace grow brighter as time glides swiftly away.

I hear the sigh o'er by-gone happy hours, when music's sweetness fell upon the human heart; when hope wreathed its garlands 'round its tendrils; and I fain would whisper of heaven to the sighing heart, and impress the angel kiss upon the brow. I would gladly hover over the bleeding heart when the grave has shut out the sight of some heart's dear idol, and tell of those pure joys that lie hidden beneath the invisible future. I know that there are sorrows too deep for tears and too sacred to be told; and there is a restless sadness of the soul that comes linked with beauty, which the immortals alone can appreciate. When midnight from the skies sweeps like a solemn vision across the soul and shuts out the happy hours, heaven's sweet lyre rings with the symphonies of infinitude, while the vibrations of each ecstatic wire, 'neath the discursive touch, embodied forth in its deep melody, and the profound eternities of the mind, baptized with the spirit of God, shall beam with a holy light upon the feeble heart.

Whether we love you, ask but the words we send you—ask the light clouds—ask the streamlet and ask that inner voice of affection. Whether we love you, ask of heaven, ask of God, and ask of eternity, and they will tell you we love you with a deep and holy love, which, though uttered in unfeeling words, are fraught with living fire. The voice of gladness floats on the air as hope's silvery chimes greet the heart of care with the gems of affection, and every note bringeth welcome to thee. Hope comes like an angel of light, bringing beauty and fragrance from above; and as the human soul seems entranced by the heaven-born truths, they all breathe a welcome for thee to the bosom of the angels. From linked foundations that lie hidden deep, truth, vast as mysterious, beautiful as grand, leaps forth from its hidden source, and, as silent as death, sweeps over the region of your world, calling the reverent heart to chant the hymn of perpetual praise, and teach you that material things must perish.

'Tis in a land far away, where are the silent breathings of the flowers and the melting beams above, where the spirit lives and moves, rejoicing on its way, leaving its footprints as it passes around the world below, to mark a path, that the loved ones yet to come may find their way to heaven. They linger 'round the old home of childhood, where the woodbine still clammers up the walls of the old house; they sit by the side of the mother or sister as with gentle hands they teach the little vine to go upward, and they linger round the old fireside where oft they have sat and conversed with the loved ones. They hear the sigh that comes unconsciously from the heart when thought soars away—ar away into the invisible regions of nature, to the lost and gone, when



there, by their side, the immortal friend stands, arrayed in the garments of heaven, striving to influence the mind that they are near and not far off. Dost thou sorrow, child of earth? Dost weary of the dreary changes of thy life? Oh! let the fount of sorrow be opened; freely give vent to each saddened thought; for though mortals do not appreciate thy sorrow, the angels can tenderly sympathize with you, and teach you that life is not all desolation, but is full of change and bringeth joy and sadness.

Though the brightest joys you often seek are lost when touched by pain; though you may sigh and feel no pain; though you weep and cannot define the silent tear, be yet hopeful, for the sweet notes of your eternal home are inspired into your soul, and they have power to thrill every note with tenderest thoughts. Though the spirit of grief hovers round the tomb, strains of music steal through its silent cells.

The warm gushings of every heart are not checked like frozen fount drops; they are not fixed into a lasting pang, for there is a divinity within, warm and beautiful as the noblest thought that lives; and tho' concealed by material cares, it will speak forth in the tones of a seraph, when touched by heaven's glory. Then rouse thee. Live for something. Be happy while you stay. Go on with a beaming smile, and let the brilliant eye beam with an affectionate intelligence; and when the external flowers fade, the germ shall bloom again in the Edens and empires, stretching in grandeur and beauty over the spirit land. Live to do good, and be happy for the sake of friends. Strike the gay chords of the heart; let angels hear each strain from the music of earth; and when the toils of day are done, they will return the sweet melody by the enchanting songs of spirit minstrelsy, and life will be a heaven to you, and you will not so often say: Oh! let me die—I weep and wish to leave this rough world of sorrow, where, for me, there is not one sunny spot of peace and hope.

When evening's blush is on the wave, or the dew drop of morn on the earth, be thou hopeful. Let thy heart teem with lively thoughts, and the whole world will be fair, and heaven will grow brighter in your spirit sight, and you will realize more nearly your interests in, and connection to, the world on high. There will be a full revelation of all spirit, all mind, and the hidden founts of truth and eternity will spring open, and the divine images of heaven be seen and realized by the human soul, when the monument of oriental history, shall fade into the tomb of death, and nature become the living type of human religion.

Spiritually yours,

F. HEMANS.

### Lecture by the Spirit of Henry K. Smith, late of this city

REV. C. HAMMOND, MEDIUM.

We republish this communication from our first volume, not only because spirits have intimated their desire that the most of those lectures should be put into a shape for better preservation, but because it is so appropriate to the condition of the clerical mind, in this, the spirit's earthly home, and because his mind will be so readily recognized in it, by those who knew him intimately.

### TO THE CLERGY.

Having seen the policy which governs the clergy in regard to the spiritual manifestations which are now being made in the world, I would most respectfully invite their attention to a few considerations suggested by the course they are pursuing.

1. The affected contempt which they manifest, and the general feeling of scorn which prevails among them, are symptoms of a disease that must prove fatal to the popular reputation of any class of men who require the confidence of a religious community. Were it possible to conceal the fact that spirits do actually revisit the earth and commune with its inhabitants, still the alarming condition of public morals, and the indifferent attitude of the church, or its incapacity to reach the causes of human mischief, ought to prompt all philanthro-

pists, and surely all Christians, to seek for other remedies than those which have been unsuccessfully employed for more than a thousand years to evangelize the world, and bring peace and happiness home to the hearth-stones of famishing humanity.

2. The fact that marvellous and strange phenomena are and have been witnessed by thousands, cannot be successfully denied, nor longer prudently concealed. Neither is it possible for silence or opposition to arrest the onward march of investigation and inquiry into the merits of these remarkable demonstrations of intelligence, which stand confirmed by many of the best and purest minds in the land. Affecting, as these facts must, the whole mass of the people, either more or less, and sustaining or repelling the professions of faith and doctrines of the church, it cannot be expected by true hearts, that any man can, as a clergyman, tamely submit to such invasions, or falsely place himself upon his assumed dignity, and yet be a faithful steward of the kingdom of truth.

3. If the alleged manifestations are a delusion, the delusion should be understood and the fraud exposed. If it be not a delusion, a grave subject is presented which no man has a right to despise. In either case, he who refuses instruction or neglects investigation, proves himself disqualified to render satisfactory information to those whom he is bound by covenant engagements to teach and save. There is no apology which will have weight in a matter of such consequence, before the bar of God, or the decision of impartial justice and truth. The facts are attested, are known, are sought for, and principles are inculcated which essentially affect the social and moral relations of men. Shall these principles and relations continue to be disseminated, continue to be sown broad-cast over the earth, and you, the professed overseers of human welfare, take no steps to investigate or understand these causes which act with such power over the world? Will you be true or false to the vows you have made "to fight the good fight"—or will you stand still, like the Egyptians, and let the sea of water swallow you up in its resistless tide?

4. If clergymen perceive that evil communications corrupt good citizens, and if they apprehend that the doctrines and philosophy which come down from the spirit world, through mediums, are fraught with good or ill, it is their duty to God and man that they should put forth such efforts as will promote the one and avoid the other. Nor is he to be regarded as a faithful soldier who refuses to go beyond the gates of his fortress, when duty calls, and meet the good or ill which is to be found in the path of human life.

5. Clergymen should be true to themselves and their brethren. If the spirit manifestations are what many of them declare, a cheat and an imposition, it should be their duty to prove it; if they be what they profess, and if spirits do actually come, as in other ages is admitted who will justify the negligence and scorn which this class have manifested toward them? They affect to believe the records of angel visits in the past ages, but deny the authenticated statements of thousands who live among them, and whose veracity they would not dispute in any matter connected with the interests of the church, or involving the pecuniary welfare of their societies.

6. What can you, as clergymen, say, when your parishioners who have investigated the subject, tell you they have become convinced that spirits are holding intercourse with men? Will you tell them to desist? Will you deny the protestant faith which acknowledges the right of private judgment, and proceed to condemn, not only the investigator for the exercise of such right, but the subject, of which you confess ignorance? Is your plea of ignorance a justification for condemnation of things beyond the pale of your research? Have you a moral or religious right to deny the alleged facts which others have discovered? Is it consistent with your faith and conscience to repudiate the statements of those whose veracity you allow on all other matters? If you do not know they are mistaken, why should so many of you pronounce it a delusion? If you have not the evidence of sober investigation, why do you reject the testimony of unimpeached witnesses? If



you do not reject their testimony, why do you not acknowledge it, and act in good faith toward the cause of spiritualism? These inquiries will touch the souls of men, and you will be called upon to decide for yourselves as to the course you will adopt.

7. We ask you to form no opinion for or against the subject of spiritualism; but we solicit an honest investigation of all truth, whether in ancient or modern records. We appeal to you as men who have duties to discharge, to see that they are faithfully performed. And we suggest that you maintain the private rights of all men to investigate and understand for themselves the revealments of heaven. We know you acknowledge this right in theory, and yet we see it repudiated in practice. Many of you have labored with members of your churches, and endeavored to satisfy them that spirits do not come down to earth to communicate with them. You have proceeded to affirm what you do not have evidence to prove, against the facts which your brethren have witnessed. You have virtually told them that it was more dangerous to admit and acknowledge what they have seen with their own eyes and heard with their own ears, than to trust in your opinion of what you have never witnessed nor investigated. You have set forth to them that your opinions are better, safer, more reliable and less dangerous to the soul's welfare than their facts, attested by their senses.

8. You have the scriptures of the Old and New Testament. You have a record attested by the authority of those who wrote that record. You know that that record will bear investigation, and yet how can you urge it upon your hearers in your discourses, while you discourage an investigation of other no less important revealments from heaven? The scriptures, you allow, were given by inspiration, and men were moved to speak the truth. How do you arrive at this conclusion, and by what rule? Is it not by faith in the moral integrity of those historians, and in the safe keeping of those revealments, without mutilation or change, by those into whose hands they fell, and by whose honesty they have been conveyed to you through the ages that have passed? And can you, as honorable men, affirm that you have any other evidence for their support than such as you receive at the hands of the historians, and those who have been interested in the preservation of that history? And is not your faith, so far as it relates to the Bible, founded in men who have professed to give you an account of spiritualism in the deep distance of the past, rather than in the development of your own hearts, to see and understand the mysteries of heaven and earth?

9. We acknowledge your right to credit the statements made by the scriptural historian, upon the ground that no evidence appears to impeach the narrations; but we insist that common justice demands the application of the same rule to all history; and, therefore, if the testimony of other ages is reliable in matters of fact narrated by the historian, because nothing appears to impeach his character for veracity, and this be tenable and safe ground upon which to build your faith, there is no consistency in denying or rejecting modern spiritual manifestations, confirmed by equally valid authority and facts.

10. The common refuge of men is not the one for you to seek shelter in. They say that they have not seen the facts nor witnessed with their own senses the manifestations of spirits, and therefore cannot believe. Neither have they or you seen the wonders and manifestations of spirits recorded in the Bible. Do you reject them on that account? Do you reject the accounts of spirits which are heralded over the world in the present age, because you have not seen them? Alas! how will you answer? Both histories were written by men, and both stand or fall together by your own rule.

11. You teach that all men are responsible to God for the deeds done in the body. Have you reflected that you also are equally responsible for disputing the revelations of spirits without canvassing their claim to credibility? Have you felt that, in condescending to learn some truth from the revelations which flow down from the spirit world, you have really compromised the dignity of the christian profession? You have a responsibility, and I trust you will endeavor to meet it like

men. You have condescended to discard the philosophy of heaven and reject the outpouring of grace and truth upon your souls. You have condescended to vilify mediums and abuse those whom angels have chosen to convey the truth to their fellow men. You have condescended to stand upon your own *dignity*, and you will learn that such a foundation is not safe when you visit the pure sphere from which emanate the hallowed strains of grace and truth to bless and cheer the pilgrims of earth. You will stand on your own responsibility, and the opening heaven shall show you what are the consequences of such relations to God and humanity.

12. When Jesus was rejected, he stood upon the responsibility of heaven. When the Scribes and Pharisees came to him they flattered themselves that they had made great condescension; they did not wish to involve their dignity in disgrace, for he was poor and had not where to lay his head. When you go to the church, you have ease and comfort; and when you return, fine apparel and sumptuous fare. It may be, in your estimation, a condescension to notice the manifestations from heaven, or credit the narratives of your brethren who have no motive to deceive you; but you will find when you enter the spirit world, that the greatest of all condescensions is that spirits have proffered you an advantage which is co-extensive with eternity, and which your dignity can in no wise repay during the eternal years of immortality. We, therefore, invite you to consider your responsibility as related to the eternal world, and ponder upon the disadvantages which your rejection of the truth must occasion.

HENRY K. SMITH.

#### Lecture by the Spirit of Thomas Paine.

REV. C. HAMMOND, MEDIUM.—REPUBLICATED.

#### FAITHLESSNESS AMONG MEN.

In no age of humanity has there been manifested so deep and obstinate incredulity as is now apparent. This determination of the human mind is the result of causes that have been operating to destroy the good faith of men in one another. They have been so often deceived by the pretensions of hypocrites, so often injured by the devices of impostors, and so often wronged by their reliance upon the statements of others, that they naturally feel to distrust the honor and integrity of all who assume to make known the facts which they have witnessed.—Even persons in high places—persons holding official powers—are scrupulously watched and suspected of sinister motives and corrupt designs.

This state of distrust, while it guards against fraud, is nevertheless a condition which disintegrates society and proves the necessity of such measures as will restore confidence and introduce a wholesome change in the state of society; for while men are compelled by the force of experience to deny or distrust the truthfulness of any member of the human family, there is not that confidence which is necessary to universal harmony. In all the relations of civilized life, a very general doubt exists in regard to the integrity of men; and this doubt forbids the exercise of fraternal love towards the suspected member. Indeed, he who is suspected, is more than half made a criminal by a knowledge of the suspicion entertained.

In church and state, in civil and social life, in all classes and all professions, the integrity of men is doubted, and experience confirms those doubts day by day, and year by year. Whenever there is such general distrust, it must be obvious that there is something wrong among men. To fathom that wrong and impart a healthy tone to society, the church and the enemies of the church have not the power. The long ages of the past and the abundant means of the present, are inadequate to the task of correcting the evil. With all the facilities for knowledge and instruction in the possession of an enlightened public, there is no reform, no restoration of confidence—no permanent hope of realizing the establishment of uncorrupted integrity among men. Even professors of religion despair of such results; and seek not nor covet those



gifts which will fit them to avoid the evils of distrust. Buried in the misty traditions of other ages, enveloped in the chaos of doubt, and clinging to creeds and customs that have no power to save, they see no hope for the emancipation of their fellow men from the servile bondage of fear and distrust. Not a record or a history of the past or present, not a man or woman in the form lives, who is not distrusted or disbelieved in many of their statements and by many of their acquaintances. Under such a state of things, it is not possible for mankind to love one another as brethren.

The confidence of man in man is hourly growing weaker. No class is exempt from suspicion. The politician is distrusted; the clergyman is not regarded; the scientific are not believed; and men whose positions once commanded respect, are held up to public gaze as dishonest and hypocritical. Who will correct the evil? Shall the antidote which for ages has proved unavailing be repeated? Will humanity trust in those means that have been employed to heal the diseases of men, when experience shows no reform from their use? Complaining, condemning, threatening, judgment, punishment, stay not the progress of distrust, and arrest not the progress of crime.

In human society, disorder, antagonism, fraud and mischief are fearfully extending their sway over the world; and so long as these evils prevail, confidence cannot be exercised by man in man, nor the charities of brotherly love be extended to a common brotherhood. Who, then, shall remove these evils, and what power shall eradicate the wrongs of human life? In vain are the weapons of war and violence raised to coerce subjection; for they who are resisted resist in turn, and force only increases force, hate only inspires hate, cruelty only begets cruelty, and neither can overcome the other.

The great secret of humanity is not yet understood, nor the law of correction practically obeyed. So long as force provokes force, and evil generates evil, it is a fatal mistake which adopts such policy to reform the world. No good can come out of evil. No bitter fountain can send forth sweet water. No corrupt tree can bear good fruit. All effects must agree with their causes. All means of progress and reform must be harmonious with the effect desired. He who injures his brother, need not expect to gain his affections. He who distrusts his fellow men must not anticipate their confidence. He who is jealous of another, will not excite his good will. There is but one way to overcome wrong. There is but one means to do good. There is but one principle that will reform men. Love them as you love yourself. Never hate to induce repentance. Never distrust to gain confidence. Never mock to win respect. Never pursue a man when he flees from you. Beat not those who are weaker than yourselves; and those who are stronger, common prudence admonishes to let alone. Do not deceive your brother, because you are fearful he will deceive you. Be honest with him and he must struggle hard against conscience to wrong you. Craft and duplicity deceive no one more than the possessor.—Violence and injustice are enemies with daggers to murder the soul that indulges their presence. Wean those children of ignorance.

Who shall bring peace on earth? Who shall restore the lost sheep that have strayed from the fold of harmony and love? Can the bayonets of marshalled armies? Can the murderous roar of cannon, or the frightful missiles of hate bring back the terrified? Look ye to the causes that drove those sheep into the desert. Those causes that repel the soul cannot attract it. Those causes that alienate man from man cannot unite them. And that policy or those measures, which destroy human confidence, cannot increase it. We have sought for instruction, and we offer the discordant the fruit of our industry.

Confidence can only be restored by confidence. Love can only be generated by love. Truth can only be promoted by truth. Right can only be maintained by right. Neither falsehood nor deception can subserve great interests of unsullied integrity. The spirits of the just are pure and proclaim peace. They revisit earth to inspire confidence in Divine wisdom. They come to correct the wrongs of sinful and erring humanity. Not in fire and wrath; not in murder and death; but

we come in joy and hope; in love and truth; in wisdom and power, to unfold a practical religion to man, and teach him the way to holy and glorious spheres. We are the servants of God, who seek to inspire human hearts with truth and virtue; angels who overshadow the accessible with heavenly light, and whisper immortal sympathy into the ears of the sorrowing and comfortless. We are missionaries from the eternal spheres of harmony to harmonize humanity. We come to bless the ignorant by imparting knowledge; to restore the alienated by progressive unfoldings of wisdom, and banish discords and wrongs by the influence that melts all antagonisms into unions. You will ask how is it possible? In what way will we succeed? Not by human wisdom, not by carnal means, not by guile or craft, or deception; but by the power of love—the principle that knows no defeat—the infinite sea in whose waters the leprosy of distrust shall be healed, and a common brotherhood acknowledge a common Father.

When shall these things be? When the gentle influence of light and love shall dissolve the angry contentions of earth, and all mankind submit to the wisdom of heavenly spheres. When the mundane world shall all become imbued with the love which angels alone can impart. When the races of the earth shall become susceptible to heavenly guidance, and yield themselves up to the sway of principles corresponding with the immutable laws of nature. When the voices of the spirit shall be heard in every palace and cottage, and young men and maidens, old men and their families, shall unite with the glorified of heaven in doing the works of their Father, in blessing each other and cursing not, and in seeking the truth of God, resplendently glorious in the unfathomable immensity of infinity. That time will come; eternity's bright morning shall not be darkened by the clouds of despair, nor the voices of heaven be overwhelmed by the confusion of ignorance and strife.

In nature's progressive work, the earth shall become a paradise of content; and disease shall disappear like the darkness before the rising sun. Human institutions, founded upon the errors of the past, shall crumble into their original elements; but others shall succeed them, whose corner stone rests upon the eternity of truth, and whose pillars reach the concave of infinite wisdom.

As darkness precedes the light, so error goes before the truth; and as heaven is higher than earth, virtue more potent than vice, love more powerful than hate, so progress must triumph over conservatism, and humanity share the reward of its industry in the bright and beautiful eternity whose sunlight has no shadow and whose day hath no end.

T. PAINE.

### A Sad Story.

There is now in the Pennsylvania Hospital for the Insane, a young man, whose case illustrates touchingly the sometimes wayward movement of law, and the consequences to a sensitive mind of being disgraced without being guilty. The young man belonged to a very respectable family, and bore a character of even more than average worth. One evening, in company with several of his young intimates, he visited a restaurant for the purpose of obtaining some refreshments. He carried a cane, which he stood in a corner of the room, where, as it happened, there were several other canes. After the party had indulged in eating and drinking, they started from the restaurant. While busy talking in a merry mood, the young man to whom we especially allude, picked up the wrong cane, which chanced to be much more valuable than his own. He had not gone far from the restaurant before he was pursued by the proprietor, overtaken and, in spite of all attempts at explanation, transferred to a policeman, who took him immediately to the station-house. The next morning the accused had a hearing before a magistrate. The proprietor stated that he had been subjected to much loss recently by thefts, and some of his customers, who had also lost articles there, threatened to denounce his establishment. In spite of all the remonstrances and solicitations of the young man's friends, the accused was held in heavy bail, to take his trial for larceny. The prosecutor continued stubborn, the trial came off, and the accused was convicted and sentenced to a six months' imprisonment. This stroke fell like a thunderbolt upon the mind of the young prisoner. His prospects in life had been excellent. They were now, to his view blasted forever, while those who loved him most were suffering under the



shadow of his disgrace. The weight was too great for his reason to bear, and in a few days after the cell-door was closed upon him, he was reported deranged. Some of his friends then succeeded in obtaining a pardon for him, and he was liberated; but it was apparently too late. The light of reason seemed to have fled forever, and his friends were compelled to place him in the Hospital, for the Insane. This case is one of touching interest, and a striking illustration of the truth of the remarks we made in the commencement of this article.—*Exchange.*

### The Light in the Window.

BY CHARLES MACKAY.

Late or early, home returning,  
In the starlight or the rain,  
I beheld that lowly candle  
Shining from his window-pane,  
Ever o'er his tattered curtain,  
Nightly looking, I could scan,  
Aye, inditing,  
Writing—writing,  
The pale figure of a man;  
Still discern behind him fall  
The same shadow on the wall.

Far behind the murky midnight,  
By dim burning of his oil,  
Filling aye his rapid leaflets,  
I have watched him at his toil;  
Watched his broad and sunny forehead,  
Watched his white industrious hand,  
Ever passing  
And re-passing;  
Watched and strove to understand,  
What impelled it—gold or fame—  
Bread, or bubble of a name.

Of I've asked, debating vainly  
In the silence of my mind,  
What the services he rendered  
To his country or his kind,  
Whether tones of ancient music,  
Or the sound of modern song,  
Wisdom holy,  
Humors lowly,  
Sermon, essay, novel, song,  
Or philosophy sublime,  
Filled the measure of his time.

Of the mighty world at London,  
He was portion unto me,  
Portion of my life's experience,  
Fused into my memory.  
Twilight saw him at his folios,  
Morning saw his fingers run,  
Laboring ever,  
Wearying never  
Of the task he had begun;  
Placid and content he seen, ed,  
Like a man that toiled and dreamed.

No one sought him, no one knew him,  
Undistinguished was his name;  
Never had his praise been uttered  
By the oracles of fame;  
Scanty fare and decent raiment,  
Humble lodging and a fire—  
These he sought for,  
These he wrought for,  
And he gained his meek desire.  
Teaching men by written word—  
Clinging to a hope deferred.

So he lived. At last I missed him;  
Still might evening twilight fall,  
But no taper lit his lattice—  
Lay no shadow on his wall.  
In the winter of his seasons,  
In the midnight of his day,  
'Mid his writing,  
And inditing,  
Death had beckoned him away—  
Ere the sentence he had planned  
Found completion at his hand.

But this man, so old and nameless,  
Left behind him projects large,  
Schemes of progress undeveloped,  
Worthy of a nation's charge;  
Noble fancies uncompleted,  
Germs of beauty immatured,  
Only needing  
Kindly feeding,  
To have flourished and endured;  
Meet reward in golden store,  
To have lived forever more.

Who shall tell what schemes majestic  
Perish in the active brain?  
What humanity is robbed of,  
Ne'er to be restored again?  
What we lose, because we honor  
Overmuch the mighty dead?  
And dispirit  
Living merit,  
Heaping scorn upon his head?  
Or perchance, when kinder grown,  
Leaving it to die—alone!

### The Esquimaux.

They seemed like men who distrusted the sense of sight, and could not satisfy themselves of the reality of objects, until they had grasped them; to view themselves in a looking-glass, but more especially in a concave mirror, made them almost frantic with joy and wonder, and drew forth such bursts of laughter, and exclamations of surprise as were never heard before. The masts of the ship, and a top-mast on deck, attracted their most profound attention, which is not at all surprising, especially when they were assured that they were pieces of wood. A man who never saw a tree, nor even a shrub beyond a birch or willow twig of the thickness of a crow's quill, must necessarily be incredulous that the mast of a ship could be made of the same familiar, skin and bone; and they always inquired of what skin our jackets, trousers, shirts, hats, &c., were made, and of what bone were our buttons, and most other solid substances. Glass of all kinds they took naturally enough for ice. We gave them some bread, but they spit it out; some rum, but they could not bear it; and we learn that they lived entirely on animal food, mostly on the flesh of seals, sea-unicorns, bears, foxes, and birds: and when all these failed them, that they ate their dogs. The bones of the animals which serve them for food, supply them also with fuel; and a very fine soft moss, with long fibrous roots, when dipped in fish oil, is used by them as candles or torches. This moss grows in great plenty, and very luxuriant. The bones also serve them to make their sledges, which are fastened together with thongs of skins. Their knives are certainly the rudest instruments of the kind in the whole world: they are nothing more than a flattened piece of iron, like a bit of hoop, passed longitudinally in the grove of a fish-bone, and extending beyond it, at one end, about an inch; and they are thus fixed, without the faculty of opening or shutting. We took great pains to learn where they got the iron, and how they worked it; the result of which was, that it was hewn by a sharp stone, from a large mass found in the mountains at no great distance from the spot where we were; of course it was concluded that it was meteoric iron; and supposing it to have been recently discovered, the circumstance may, in some measure, account for the rudeness of their manufacture, as the stitching of their clothes and boots, and the putting together of their sledges were by no means contemptible performances. They described two pieces of iron from which they derived their supply; and each of which, by their account, might be equal to a cube of two feet.—*Voyage to the North Pole.*



# AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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## Buffalo Harmonial Conference.

On Sunday afternoon, we had a discourse from the spirit of Professor DAYTON, through Brother FORSTER, on the text: "Ephraim is joined to his idols; let him alone." This text had recently been preached from by a Presbyterian clergyman, in this city, whose discourse was very highly extolled by his friends; one of whom, as we understand, wished to hear what could be said on the same text, by one of our lecturing spirits, through Mr. FORSTER. The spirit of Professor DAYTON was ready for the subject; but we are not ready to give our readers any idea of the ability with which he handled it. All we said, in last week's paper, in relation to the manner in which the spirit of S. R. SMITH traced the Jewish history, and the history of the Church, through a period of some hundred and fifty years, is applicable to this giant effort of Professor DAYTON.

In the evening, Mr. SMITH took possession of the mediums organism, and used it as if it was made on purpose for him. His text, which Mr. DAYTON announced at the close of his afternoon lecture, was "Remember Lot's wife." And it is our opinion, that not only Lot's wife, but the immense superstructure which the spirit built upon that saline foundation, will never be forgotten, during life, by any appreciative mind which was present. These two discourses gave evidence that the spirits are continually getting more perfect control of their medium's organism; and what will be the consequence, we can not predict. We sometimes almost apprehend that the spiritual affatus will make a balloon of him, and he will become an itinerant among the stars.

There is an idea which has possessed our mind for some time, with respect to the efforts of these two spirits. It does not seem practicable to distinguish between the two, as respects the power with which they send forth their philosophy and logic, through the organism of their medium; the reason of which, as we conceive, is that the powers of the speaker are always aided by those of the silent one; and we have both SMITH and DAYTON in most, if not all, of those matchless efforts of spirit logic and eloquence.

## Lecture No. 18.—By Edgar C. Dayton.

MISS BROOKS MEDIUM—REPUBLISHED.

## WILL SPIRITUALISM AFFECT HUMANITY MORALLY?

Times-hadows are perishable, but the real exists now and evermore, and come there not tones of love, as from angelic harpstrings, to show man how to pierce through the time-element into eternity?

From the hour that the primordial dual form of man interwoven and became an organization, to the hour when this form is interwoven into a terrestrial foetus, nurtured from its spiritual birth onward through eternity, by celestial influxes, man has been impregnated with animal natures, which have emanated from the connected radiations of the animal creation. The external form is an embodiment of inferior principles; but the interior form is a sublime utterance of God, typical in all its parts, and grandly rising to immortal utterances. Man is subjected to the influence of the animal nature, and by this is only enabled to reproduce his kind in the physical world; and when the outward character is changed, the soul becomes more pure. A man can not be morally developed without being spiritually so; nor can he be spirit-

ually developed without becoming morally so. If the spiritual theory has a tendency to spiritualize the man, it has the power of itself to morally unfold the inner faculties of his being. But if a man is evil at heart, and cloaks his heartless offences in the garb of Spiritualism, he is not being spiritually nor morally developed, but is steeping himself into deeper blackness of spirit, from which he alone can rise in the world above.

Man may insult by flattery and enslave the souls of mortals by heartless promises, and cover all with a seeming spiritual brilliancy; but the man is no better, for the outside may be bright while the moral beauties are corrupted. A man is not a man who will trample upon the laws of his being, upon the laws of morality, and upon the laws of his God, and then teach men of heaven and its truths. A man is not a man who will insult the pride and dignity of his own nature, by trampling upon the impetuous springs of beauty found in the constitution of the female principle, by throwing upon them a magnetic influence, inducing his own evil thoughts into their pure spirits, producing a magnetic connection between the two, while the weaker heart may hate the stronger one when not under its influence. This is not the works of a man, but of a man from where the animal controls.

Spiritualism is not designed to corrupt the morals; and he who commits evil deeds beneath the holy influence of heaven, must respond in tones of agony to that wrong when called upon by the voice of nature for disobedience to its laws. Spiritualism is not designed for a covering to the evil passions of men, but to reveal the blackest deeds of crime. It is not designed to secrete the passions of men, but to expose them to the gaze of the world; not that they may be a mark of scorn and contempt, but to inflict upon the evil affections a direct and distinct consciousness of the wrong they work, and bring to light the anguish of spirit which can be turned to joy by obedience to the laws of the interior morals. Spiritualism is not designed to render man still more capable of crime—to admit of his committing an evil deed, and then say he was under spiritual influence, and to allow of his moving in the downward current of vice and opposition, and then when human life has passed, claim a high and holy position in the world on high. No, no, no, if men sin on earth and realize no suffering on earth, there is a time in eternity when all the crime of a life time will rush with a madness before his individual memory, and his anguish will be fearful and painful; but it will unfold the spirit to a true and just appreciation of the laws of God. Spiritualism is designed to prove to humanity the necessity of a true moral, as well as spiritual, purity, and to prove to his outward sense that the life-giving portion of the eternal oneness of Deity, is love, wisdom and greatness.

There is a dignity of man's nature which may not be more grossly insulted by the influence of the animal faculties, than when it uprightly and unfeelingly tramples upon the indestructible sensibilities of woman. There is a dignity and nobleness of the male principle, which should be strictly observed in all the voluntary or involuntary actions of the faculties of the inner and outer nature. There is a charity, and affectional channel, in the soul of woman, through which the finer qualities of spirituality and morality flow, and this she should forever observe in her dignity of position in society. All human evil can be mathematically demonstrated to proceed from some mis-direction; but more evil can be traced to circumstantial or social and sympathetic mis-direction than any other, as identical social situations will produce particular and different developments; but who is responsible for these defective organizations, and for the propagation of combined imperfections?

Man and woman are just what their developments of organization compel them to be. A mind, under certain circumstances, may rapidly advance towards moral honor and emolument, while another differently unfolded constitution may, in the same circumstances, become a dejected misanthrope, a heartless villain. A mighty obstruction is placed in the way of individual progress of the many millions, by not understanding one another. There is a philosophy in human society of the



constitution of the soul, of the science and ramification of the physical universe and spiritual universe, which all earth could not contain; still a grand generalization of the elements of physical nature, is practicable and required for the enjoyment of the human mind. It would, in truth, require a vaster outlay of theological gladiatorship to produce an acceptable reconciliation between the elements of mind and morality, than all theologies can effect, without the assistance of angels. There is a finality as firmly fixed upon the exterior self as pebbles in the conglomerate rock; and if it were rightly understood and appreciated, instead of the resurrection of popular theology in the modification and nomenclature of popular men, we would behold the fountain of native talent sending its silvery spray spontaneously and purely upon the expanse of the physical world, without being contaminated by the odors which arise from the perception of evil, and from the heart of evil.

Man is a duality growing out of an interpenetration of two natures, the external or sensuous, and the spiritual or supersensuous. He has two different spheres of consciousness. One derives its developments from the organic and sensuous harmony of the laws of the external world, and the other from the superhuman laws above.

If the material sphere beclouds or conceals the interior evidences of an immortal inheritance, man should strive to find the ultimate analysis of his being, and this will unveil his spirit gaze to the infinite light of truth. If the harp is unstrung, not even the most skillful performer can elicit music from its cords; and if the brain or mind is disproportionate in any interior departments of its combinations, no spirit or human mind can make a reliable impression upon the brain. The imperfections of the human brain are disqualifications; and if you would understand the natures of which you are conscious, imbibe the influence of purity, simplicity and morality. If you would understand the external world, look upon it from your spiritual sight, as the successive developments of human societies flow from the same invisible spiritual source of causation.

The fault with human society is the want of an understanding of the laws of morality, of the dignity of the nature of man, and the want of knowledge of the relations of physical life to the spiritual life. Spiritualism closely connects the human family in ties of friendship; and each mind should positively refuse all evidences of affection unrighteously given as tokens of remembrance, for no one has a right to insult the dignity of either the female or male principle, by disobedience to the true laws of the social relation. It is true that there is a pure spiritual affection, and this gushes forth, in hours of holy contemplation, for sympathy, but can never recognize that celestial sympathy it craves in the external world; for man has his two natures to contend with, and each element is found combined in the two natures: thus he is not competent to decide who is his particular object of sympathy. A true and noble man can not confound his spiritual affections in one object, nor condense it into an individual form, but it must extend over the empires of human nature, swelling forth and mingling with myriads founts of heavenly inspired affections. There is no power superior to the attractions that cluster around the soul's own centrality; nor will it ever be disorganized; and from the ambition to be an independent self-hood, do we know why there is a continual independent individuality forever.

When the physical body is worn out in consequence of long struggles with the gross world of matter, the elements of sensual gratification are lost in the outer world of matter, and the spirit becomes a refined embodiment of mind—a spiritual individuality who seeks its companions from the divine laws of attraction. It loves God through the center of its own individuality; self is the standard of consciousness; and the soul does not love its eternal companions objectively, but subjectively; and individuality is the axis on which immortality revolves. The outer body is disorganized and reabsorbed when the spirit has escaped; for the constituents forming that body—carbon, oxygen and other vital economies—have affinities for the same vital compounds found embodied in the external world.

The analogies of nature and mind are perfect in their indications, if

mind could understand them and not robe them in so much mystery. A compound, or the elements of any living thing, will be attracted together until some intrusive substance separates them; except in man, for his nature yearns for personality; and self is the strongest central attraction of his being. There is no supremacy between the principles which live in the male or female, because they are equals, endowed with different functional actions and attributes, which, if justly cultivated would harmonize the entire minds of the limited universe, where discord wrong and evil now reside. Each have a right to declare their enjoyment of liberty, and neither were destined to be slaves to the evils of the world; and never until the truths connected with the divine laws of attraction are forced upon the world, can it become morally developed.

The brain where the region of animality expresses itself in the cerebrum so forcibly, develops an animal mind, and absorbs all the liquids of the body necessary for its development, and disgorges the same wherever it is pressed by refinement so to do; and they are eliminated through the finer functions of physical life, by the more refined substance of matter, being drawn toward the regions of intellectuality, intuition and spirituality. The heart is the center of emotion, and the brain is the medium of these emotions; and when intelligence is first received, it strikes upon the brain, and by a magnetic channel or connection, is conveyed to the heart, where the fount of sympathy or grief is caused to manifest itself by the tear of joy or sorrow. Some brains are so sensitive, that when intelligence of an extraordinary character strikes upon them, it paralyzes the muscles and functions of the body, and stops the natural flow of the blood; and this is called fainting, because the brain is so sensitive that it suspends the motions of the natural body, until the inward consciousness is restored. The entire functions of the body are alike sensitive, as the brain is the great centrality of sensation of the human body. All bodies have definite relations, definite constitutions, definite functions of being, and this proves that the existence of man is not for a few years; for those beautiful arrangements of physical life are sacred and infallible and eternal. Man possesses physiological functional actions, and when these become disproportionate, the consequences are disease, pain and suffering; and when the infant, from disease, is called home, it is no more right than it is for the Hindoo mother to give her child to the waters of the Ganges, as a sacrifice to the God of vengeance. It is a sacrifice for the infant to go into the other world, for it is in disobedience of the true laws of physiology that the youth should go hence. So is it when the moral self becomes deranged, that man becomes a wreck of what he should be, and he is spiritually blinded to the visible consequence of his future position in heaven.

The purest truths flow from the springs which lie beyond the sweep of mortal vision; yet there are fountains of mercy and truth on earth, which man can bathe his spirit in and become a material emblem of moral purity. Contemplate the unutterable immensities which throng the white shores of eternity, and man may find spiritualism to be full of troublesome experiences; and it may oft times offend existing notions of propriety, and develop apparently evil manifestations and thought; but, when rightly understood, it is a rational demonstration of the nearness of heaven and earth.

But Spiritualism is not introduced upon earth as a covering to the evil designs of men, but the frictionizing powers of experience follow as an inevitable concomitant of light and holy manifestations of spiritual results. Spiritualism is designed to develop the man morally and spiritually; and when men become fully convinced that beings whom they loved and adored, and who strive to teach them, are with them, then will they fear to do wrong; but if they do commit an error from the imperfections of their outer organization, they are not responsible for these defects of character, only as far as they disobey the teachings of conscience and the divine laws of being. Spiritualism is to revolutionize the moral acts of men; and he who is spiritually refined must be morally so. The elements of man manifest specific tendencies to advance towards unity; but the comprehension of man's constitutional



tendencies, must rest wholly upon the response which the stupendous organization of nature makes to the question: For what purpose was man created? Let the countless avenues of intuition be opened to the reception of truth, and you will discover that he was created for nobler purposes than his earthly nature manifests; and that is to inherit immortality, according to the developments of his spirit. And if an individual will commit an unrighteous act, and throw the responsibility of the crime upon spirits, they are capable of enduring all; but that individual will arrive at a period when he will regret his error, and must suffer mental anguish ere he can depart from the internal consciousness of doing wrong.

Reflect a moment upon the subject of men, secretly deceiving their fellow man, and charging that spirits of departed men are wholly responsible for the errors committed by them. Who would dare pollute the name of an immortal friend, by accusing him of material offences? He who would do this plunges his soul in darkness, and can never behold the bright sunlight of heaven until he rests on the bosom of infinitude. By what moral law shall spirits raise mankind from the uncongenial atmosphere of distrust and antagonism, where distrust will be succeeded by confidence, deformity by beauty, contention by hope and peace. Shall it be the governmental action of the principles of the Christian churches? This has been the working principle for eighteen centuries; but social slavery and inharmonious conditions, yet outstrip the efforts of the clergy; and what is to be done? What laws shall be enforced to elevate the moral conditions of mankind? The games of war and self-interest do not save men from moral contamination, and cause each individual to stand forth in the majesty of manhood. The gloomy walls of prisons, and the damp and chilly cells of the dungeon, yet stand as monuments of human frailty and retribution while the Church, devoted to the worship of Deity, stands within sight of the inmates of these dark abodes; and do they yearn to become purer? No, they hate the sight of the Church; they curse its inmates; and why? Simply because it mocks their condition, and they feel that they are not Christians, who will not extend the hand of friendship even to the criminal, confined within the dungeon cell, as well as the man of distinction and honor; and if Spiritualism does not practise this, it will fail to be established for the good and elevation of the human race.

The prejudices of men must become weaker, ere the true expansion and growth of the soul will be developed to its native condition of morality. History and tradition are explored in vain, for the names of antiquity have lost their greatness in the past. The present should engage the attention of men. Go, and with pensive tread roam over the silent ashes of fallen glory, where the moss and clambering vine covers the walls of some ruined palace—where nature bids her fairest flowers twine over tomb of past honor, in sweet profusion. Go where once rung the festal lay through palace halls, and where rapture echoed from the warbling lute, and you find all as still and as noiseless as the home of the dead. You behold the ivied pedestals where ancient pillars supported the proud palace of architectural beauty, and you recognize the scene where thrones and empires were hurled into oblivion.—The long treasure of ancient lore, and the vestal radiance of poetic inspiration, live only in memory.

The mental world has unravelled the mysteries of nature, and man opens his mental sight to the realities of heaven; for it is heaven alone that can better the condition of men by the laws of God. And you who commit errors consciously, reflect and candidly investigate the course you pursue, and stop in your downward course. The eternal spirit and chainless mind can pierce through your external heart, to its interior emotions, and tell your secret thoughts to the world. Oh! then beware of iniquity, for the loved ones of your heart lift their bright wings of hope to wait your mind to your condition above. They feel what you do, and realize the necessity of your becoming pure. They beseech you with angelic pity to beware of immoral acts. They, so tearless yet tender and kind, regret to see you led away from the onward path of heavenly purity; and as gently sinks away the rainbow's

blendid beauty, so do they look upon you with a tranquil light; and, like a bird with azure wing, they fly from place to place, and bring the gems cut from the living rock of Paradise to you, and sing you the songs of purity and morality, such as the white robed choir attune to celestial minstrelsy.

Yours truly,

EDGAR C. DAYTON.

### Lecture by Warren Chase.

#### THE THREE EXPRESSIONS OF RELIGIOUS DEVOTION: IDOLATRY, PANTHEISM, AND SPIRITUALISM.

Religion like all, or nearly all, of nature's exhibitions, has a trinitarian development, and expresses usually in the individual, and the race, three distinct phases or planes. The first and lowest form, and that which corresponds to love, to woman, to motive-power, to the social phase of human aggregation, and to the first of each threefold or triangular development in the material, elemental, or mental world, is Idolatry, and embraces all forms of worship in which devotion is paid to an object, a thing, a person, or a being, which the worshiper calls god. It does not change the nature or character of the devotion, to change the substance of which the god or pagoda is composed, whether it be of clay, or stone, or wood, or gold, or flesh, or spirit, or the most refined element of which a form can be constituted. The object is still an Idol. The character, quality and composition of the thing or being, only determines the degree of taste and refinement in the worshipper. It is still idolatry, so long and so far, as it conveys or attaches devotion to an, or the object, or god. A God, or the God, always denotes an object and expresses Idolatry. These expressions always point to an object, and every object can be comprehended by the mind, or surrounded, which is to comprehend in the sense we use the term. Every being, person, or thing, has diameter and circumference, and by them we can measure every object, whether we call it God or any other name. It does not remove the worshipper from Idolatry to place the being out of reach of the person worshipping. It is truly a low form of Paganism to carry a God about one's person, but not so far removed from the practice of carrying the revealed will in a book about the person as some human beings do, who have advanced only in degree in Idolatry. It is as really Idol worship to send the veneration to the sun or stars as to a car of Juggernaut, or a statue of Diana; philosophically and positively speaking, it is the same kind and phase of devotion to worship a Christ, or a spiritual being set up in the ideal world beyond the external sight and senses, as to worship a stone or wooden god. The composition and quality of the object can never alter or change the nature of the devotion, nor can the place where you set up your object or image change in the least degree the character of the worship. A degree of progress in the individual or idolater, is all that is manifested by these conditions. It is an evidence of our advanced idolatry, to place the God in the ideal sphere, and compose his body of a rare and highly etherialized element. Nor does it change the nature of the devotion from idolatry to increase the real or ideal power and attributes of the God. Every man clothes his God with such attributes as his capacity can furnish. There are men now living on the earth whose power and capacity exceeds that of many Gods which, or who, have received the devotion of mortals, and there are, no doubt, millions of beings whose conditions are vastly superior to any idea now entertained by a mortal of a personal God. The man who carries his God in his pocket, or tied up in his hair, clothes him from his own mind with all the attributes, and qualifies with all the adjectives his store-house can supply, and a Chapin or Beecher, or a Parker can do no more. They have placed their God, or Gods, (for I am not sure they all worship the same one) a little farther from us or from their hearers, made him, or them, of a little finer material and ideality, clothed them with more and higher attributes, each and all, in accordance with their refinement, mental development, and the age and country in which they live and preach. There is no reason or philosophy which can terminate idolatry with the composition, position, or attributes of the object worshipped; and no



reasoning mind will ever attempt to define where Idolatry ends and leaves an object and centralized devotion on a being, or thing, or individual.

Let no one accuse me of treating his form of worship as a sin, or even as an evil. It is not more a sin to be an Idolater than it is to be a child. It is the childhood of Religion, and as natural and legitimate as our physical childhood, and as naturally precedes our higher religious expressions as the physical wants precede the mental and spiritual, or as the demands of our physical nature precede those of our intellectual. All men are by nature religious. A human being without veneration, would be what nature cannot furnish. It is one essential part of all and every human being. Persons in one plane do not always perceive it in another plane, and hence term them Atheists, but in a true, an absolute, and a philosophical sense, there never was, and never can be, an Atheist. The honest and sincere devotion given to the highest object we can conceive of, is true religion, or true devotion; and is all that can be required of any person.

More than nine-tenths of the human race on earth at this time are in the plane of Idolatry, and a vast and almost innumerable host of those who have left the earth, are also in this plane, for a change of body does not always change the religion of the mind. All forms of sectarian Christianity are Idolatry in a refined form, and far advanced from some of the Pagan forms of worship, and perhaps below some of the wild Red men; for the Indians of our continent actually had a great Spirit-God, ideally superior to the Incarnate God of most Christians. All persons, and the race will as legitimately grow out of these forms of Idolatry as they grow out of child-stature, or child-clothes, and they would be very much like the boy in his father's boots, coat, and hat, to get on a higher form before they had out-grown this. When we become men, and women mentally, we shall put away childish things. The doll-pet of the little girl, and the toys of the boy, are laid aside for real children, and real dogs, horses, &c. So will your little Idol God be laid aside, and neglected for a real conception of God—not a God, or the God—but God! Idolatry, too, has its three-fold expression. Its sensual or material phase, in which its devotion is paid in sacrifice, or offerings of beasts or grain, or gold and valuables, as an atonement, to obtain thereby a forgiveness. And, second, in prayers and ceremonies, personal sufferings, pilgrimages, penance, vows, deeds of charity, flattery and personal sacrifices. And, third, belief in creeds, doctrines, dogmas, Christ's atonement, the love of God and the forgiveness of sins for Christ's sake. There is really not less Idolatry in one than the other, but only a different degree of Idolatrous devotion. It is not less an Idolatry to worship a Holy Ghost—than to worship the Ghost of Hamlet, or Banquo, of Moses or Swedenberg, or Cobbet. It is only in degrees; for it is ghosts and only ghosts, whether you apply the term Holy, or any other term, so long as it is a being, or person, or thing, in the spiritual or elemental, or ideal life. Again, I repeat, that in classing Christianity with, or rather in Idolatry, I am not condemning it as sinful, or wicked, or bad; but on the other hand, I esteem it as a virtue to be a sincere Christian, and to express the honest devotion of the soul in that higher, or highest phase of the religion of childhood. God, angels, spirits, could expect no more than the honest devotion of the heart—up to its maximum capacity, and he that gives this, does all his religious duty, and fulfills the requirements of his devotional nature; when, and as the capacity changes,—the quality, not always the quantity of devotion will change, and new ideas, perceptions, appreciations, and capacities will change the expression of our devotion always growing and refining with our knowledge. Many modern Christians, honest in their devotions, and rising to their highest capacities and appreciations, suppose they have attained the perfect, ultimate system of devotion, and thus all the world must come to their standard, but this is also the case with many planes below them. The Mormon, Mahomedan, and Pagan, each expect the same for their religion, and with equal propriety, except that the best phases of sectarian Christianity are in advance, and one or two sects are on the very verge of the next phase; as for in-

stance, Unitarianism, running through Theodore Parker and Ralph Waldo Emerson, grows into the next phase, or Pantheism.

It is of no consequence that those who are blind cannot see religion in these advanced phases, or in Pantheism. Emerson is not less religious than Bishop Hughes, or Dr. Dewey; nor is any full blown Pantheist less a man of devotion than the veriest Pagan Idolater. He worships in another phase of devotion and development. The lowest forms of Idolatry require a visible and tangible God. The worshiper must see and feel his God. A little further along and he can dispense with the feeling, or tangibility, but must see the Sun or Moon, Ark, or Holy object, then a little further, and he can give up the sight to the seer, or prophet, or priest, and send and receive messages through these mediums; then a little further and he can dispense with all sight, and lodge his God in the ideal realm far away from sight and sense, and then send all his devotion and bestow it on the idol God in the ideal realm, then loses it or the God entirely and becomes a Pantheist, or a creature of growth and natural development, leaving off the small clothes, and little and big idols, and becoming a man in religion.

All belief in special incarnations, special providences, interpositions and Divine Providences, miraculous manifestations and supernatural powers, actions and exhibitions, belong to Idolatry in some of its forms. The Pantheist discards all these as the developed mind does the phantoms and goblins of the boy and the dark. Idolatry is the religion of ignorance and innocence, which pertain to childhood in the individual or the race. It is made up of especialities. The God is an especiality and especially endowed, and makes especial manifestations, and has especial favorites and pets in this life, and the next, if there be a next, for all Idolaters do not believe in a next life. God is personal, and of course tangible to some of the senses physical or mental, for all who believe in a God must have one with form, and of course possessed of diameter and circumference, and thus be comprehensible by the mind. A chosen God can have a chosen people, a band of chosen servants, and he will of course bestow favors on his pets and favorites. There is really very little difference between the children playing with their pets, and the God playing with the devotees, in the phase of Idolatry, or the devotee treating of his God and his attributes, and laws and dealings with men. Both are good enough, and proper in their places, but are poorly adapted to manhood. One more century with the ratio of progress of the last ten years, in our country, will be sufficient to carry the Idolatry from our nation to the museum where it may be preserved as a relict of the early time and as precious as the bones of saints in the cathedrals of the Mother Church. The dim bible light will be superseded by a bright sun light, and the Idol God will make way for other and higher worship. The swaddling bands will be laid aside. The "leading strings" cut assunder, and men will walk out of these Idol creeds in freedom of thought and expansion of mind, and will no longer need a God to carry in the pocket, or to sit in the temple, or to reign on a throne of ivory or gold in the ideal realm. Pocket idols and pocket revelations will lose their special sacredness and man will no longer bow in prayer to Gods of wood or stone, or sun or stars, or beast or man, or spirit, or ghost, or king, or being here or anywhere, but he will not have less devotion or veneration than now, nor be less religious and virtuous, but far more, and have and express a far higher and better devotion than in this phase of Idolatry. I am aware this seems terrible infidelity to an Idolater, but it must come.

I come now to speak of the second phase of Religious devotion, or Pantheism, which is the religion of intellect, and corresponds to man masculine, in humanity, to the will or executive power, to the political phase of aggregation, to the summer of the three seasons (for the seasons are only three—spring, summer autumn, the winter being a transition or death.) Some persons, and indeed most persons in the plane of Idolatry suppose there is no devotion or religion in Pantheism, but this is only because they cannot see in this intellectual religion the devotion of their own phase. The real Pantheist is as much, and as really a man of religion and devotion as the Idolater. Some persons are born with



organizations adapted to, and which carry them into this phase as soon as the brain is ripened, even without any action or reading on the subject, save what is presented in nature. These persons are often very much blamed by devotees at the shrine of Idolatry, and are often called reprobates in religion. But the majority of persons reach this phase by the exercise of the intellect. Most distinguished scientific and metaphysical minds, who have lived during the last two hundred years, have been in this plane of religion because their reasoning powers were too much unfolded to remain in the plane of Idolatry. Idolatry never reasons. Pantheism always reasons. Many leading minds in the churches have also reached this phase, but expediency and the condition of the minds of the great body of the devotees have prevented them from expressing their real belief. Indeed, one declaration or admission of many religious writers and speakers leads directly to Pantheism in the immateriality of God, of mind and of the spirit-world, for this is equivalent in science to a denial of their existence, except as admitted by the Pantheist as resulting from, and expressed by the material and tangible substance of our earth and other bodies like it in tangibility of matter. The Pantheist has no personal God; no individualized or special incarnation, and in fact, no incarnation at all, for to him, mind or its exhibition, is a phenomenon of matter, and like the shadow disappears when the substance is removed which presented it. To the developed Pantheist, or the worshiper in the first plane of this phase the earth and all appurtenances thereunto belonging is God, all the God there is, he says, because this is all that he can recognize as real existence. But the more expanded mind takes in the stellar region, and some of the elemental substances which fill the apparent space between these bodies. To these substances they attribute as causes, all motion, life, sensation, and intelligence, because they only find them expressed in and through this kind and condition of existence. They deny the absolute existence of mind, because they could not find it with the scalpel or in the crucible of the chemist. They found no more difficulty in accounting for the magnificent motions and exact order of the solar and other systems, as resulting from the orbs themselves, than they found in accounting for the exhibitions of mind in man, or instinct in animals and plants, and they could no more find God by dissecting the systems of worlds than they could mind, by dissecting the man, and hence they worshiped the negative sides of the universe, because it was tangible to their faculties, and could thus be reached. All they could get evidence of as an existence, was to them God, and they let their devotions flow to the material or negative side of creation as God. They took the Pagan's Idol and melted it to show him there was no God about it, more than about any other lump of clay or stone or gold. They pointed the sun worshiper to other suns to show him his was not God, or if so, only one of many. They pointed the worshiper of Christ to his defects—submission to material law, and to the precepts and examples of other good men to show he was no more God, or a God, than other men, and while they refused to worship him, they esteemed him according to his merits, as they understood them. They denied and entirely repudiated the Divine revelation of the Christian, by positive proof from science of its errors, absurdities and falsehoods. They melted down and dissolved all forms of Idolatry by reason, as the sun does a frost in a clear morning. Pantheism in good hands, was always invincible to Idolatry, and in every contest left its victim floored, or skulked away behind the superstition and ignorance of the age. All miracles and especial providences were easily shown to be either natural occurrences, or not to have occurred at all. Under this phase of religion, superstition and Idolatry seemed to be fading fast, and Pantheism seemed destined to triumph as the religion of manhood and age for the earth. It did not necessarily deny a spiritual, or elemental life, but usually denied it because it had not sufficient tangible evidence to sustain and defend it. A few Pantheists were, however, believers in a spirit life as succeeding this, but had no conception of its duration, or of the conditions of its existence. The principles of philosophy, the laws of nature, the demonstrations of

science, the facts of experience, the conclusions of reason, were the creeds, the liturgy, the belief, the prayer book of the Pantheist, and with these he could, and does overthrow all structures of Idolatry and superstitious devotion to a personal and Idol God, and especial revelations and providences. The distinguished men and women of Europe and America, who have stood out on the face of society in bold relief during the last two hundred years, have been mostly Pantheists in religion, and they have not been wanting in devotion, but have only been wanting in Idolatry. Pantheism has at last met a foe man "worthy of its steel," and one before which it falls as Idolatry does before its more potent weapons. A phase and system of religion holding to it the same relation it holds to Idolatry, and that is termed Spiritualism, or more appropriately Harmonism. Idolatry fears, cringes, prays—never reasons. Pantheism, reasons, respects, admires. Spiritualism reasons, admires, loves, venerates, sees and feels.

This third phase to which I have now so legitimately arrived in my discourse, has its correspondence in wisdom, in the Judicial power, in the conjugal relation of mankind, in Religions, in the aggregation of society, in Autumn of the seasons, coronal or moral and superior regions and organs of the brain. It is the ultimate and truly harmonial condition and age of man in the individual or the race, and in its religious devotion gives the superior expression to this high and natural desire of our nature. Spiritualism supplies to the material universe the other side and half of itself, and like the theory of Copernicus proved by Columbus, gives us the true form and condition of ourselves and the world. To use a figure, Idolatry was the garden of Eden and its pair of especial pets; Pantheism was the flat earth, and the tribes and nations, and Spiritualism is the globe and its races with distinct and numerous origins. Spiritualism supplies to the universe the real, substantial, and material condition of mind and its action on, and in, the negative substance called, for convenience sake, matter, and exhibits forms aggregating, sublimating and segregating continually and eternally without diminution or increase of either mind or matter, and forever producing in this contact and action, motion, life, sensation, intelligence and development, and thus a new phase of devotion is presented, another side to man individually and collectively, and to all tangible existence a positive is supplied to its negative, and the harmony of the universe is at last discovered. Spiritualism admits all the principles and demonstrations of Pantheism, and supplies to it what it always lacked and felt the need of an active and motive power, with intelligence to account for; intelligence in objects for Pantheism could never show how intelligence could come from a source entirely devoid of it; and while it could easily show the fallacy and defects in Idolatry it often became entangled in its own reasonings and found a web of its own construction holding it in meshes too strong for its power. The Spiritual or Harmonial philosophy did not supply a personal God to worship, but it did supply a Divine Mind to the Infinite universe, and it was like letting in the sunlight upon the darkened earth. It also found and established the existence of a human mind to each human form, and of course according to fixed principles of philosophy and Pantheism proved it could never be annihilated or cease to exist. It also found why and how the exhibitions of intelligence could legitimately find expression in the universe and in man. Spiritualism carried the devotion of those who had reached it to Divine Mind, while Pantheism had centered on negative matter, and found God or mind everywhere, in every form of which the senses or the reason could take cognizance, forever revealing law and order, facts and truths, to each; and through each individual form, it had no difficulty in proving immortality for man, for it found him a mind, and a unit, or entity, and forever indissoluble, and while he acted on and in a negative form of matter as a body, and an aggregation only temporarily, he had in himself eternal duration, and might safely say he was possessed of all power in heaven and in earth, for he was positive to all conditions of matter but himself, and could use each form and leave it without being himself lost or destroyed by the separation; and deprived of one form, he could aggregate and organise an-



other of similar or dissimilar matter, and again enjoy for a season in it a sunshine of existence as the Divine Mind does in its worlds. The true infinity was now introduced to the mind and comprehension of man by Spiritualism, or what would be more proper if an *ism* must be used, *mentalism*. Many persons call themselves Spiritualists who are only Idolaters, and some who are Pantheists, but the true Harmonial man or real Spiritualist has outgrown all these child-clothes and has no Idol in Book or image, but has God or Mind in everything and everywhere, and ever worships the Infinite and the everywhere God, not the throne God, or the God of Moses and the Jews, nor the Jesus of the Christians, nor the earth or earths of the Pantheist, but his God is, and was, and will be when all these forms change and re-unite in other forms.

The never changing mind of the Universe, ever-changing matter and acting on it in forms, becomes the God, and draws out the devotion of the true Spiritualist and it can be expressed anywhere and any time, for Divine mind is really omnipresent and omnipervading. No century-rule used to measure time can determine his age, nor any league-rule find and determine his diameter. I say his and use the masculine, because mind is masculine or positive and not because Idolaters usually have a man-God, or God-man to worship. Mind is always masculine, matter always negative, and cohesion is the sexual expression of a certain condition and combination of mind and matter, so is life and sensation, and intelligence, each in its respective plane, but of these I shall speak more properly in another lecture.

I have now laid out these three phases, and every human being is paying his or her devotion in one of the three, and each may register and station, or examine and report him or herself where and as he or she pleases, at leisure. All are on the line and all have devotion, and all do express it. All persons do pray, for prayer is only wish, or desire and no person can be or exist without it, nor can any person express this to a thing or power or existence which he or she believes to be inferior or only equal to self. The answer or response to prayer may be expected through, or from, an equal or even inferior, but some power is recognized as superior and acting on and through the instrument. Fear is the peculiar attribute of Idolatry. It ceases in Pantheism, and in independence and manhood. Try, and do, reason and learn, are the peculiar attributes of Pantheism. Love, deep, sincere, fearless, ardent and overflowing, is the peculiar attribute of the Spiritual religion. All fear ceases in the mind of the true Spiritualist. Death, hell, and the grave lose all their terrors and man has only love in the place of fear, and looks to each change which nature provides and presents to him as a step leading higher and to a still better condition for enjoyment. He fears no terrors of the law and expects no particular day of judgment, but every day is his day of judgment. He has no tyrant with iron rod and shining crown of diamonds to appease, but an ever present mind smiling through immutable laws which are ever working out happiness for each being in harmony with them. He depends on condition for happiness, not on belief or faith, and ever tries to put himself in true relations with the laws of nature and God. To the Idolater, the Spiritualist is like the Pantheist, Infidel, for he has no personal God; and is to such person as the Christian with his spirit God, or Holy Ghost is to the Pagan with his Pagoda; the latter cannot see or touch the Christian's God, and hence concludes he has none. So the Christian cannot comprehend or mentally recognize, measure and surround the Infinite Divine Mind, and hence concludes Spiritualists have no God, and little or no devotion; but man-hood will dissipate these toy-Gods, for the individual and the race. Every person with a body weighing two hundred pounds and measuring six feet in length is not a man or woman, for many such are only children, even after they have been to college and come out with a parchment and honors, and indeed these colleges are, to use again a figure, places where a band of unyielding metal is put around the head to hold from expansion the intellect often, and expand the perceptions in digging roots of Greek and Latin; or to send up like a sugar loaf the veneration in Idolatrous devotion instead of cultivating in a natural way the true growth of brain, and thus the real and true religion of manhood. Spiritualism must and will renovate and change entirely our system of education and bring our colleges into, and to, the teaching of the religion of manhood or Spiritualism. Every person is an Idolater, a Pantheist or Spiritualist. Reader, hearer, which art thou? if either of the two first, there is work before thee, and the tools are ready at thy hand and thy power is ample to use them, and in thy lower plane of de-

votion thou canst not know the beauty and joy of the higher and more unfolded life and religion of the third phase until thou hast tasted it. Learn, grow, develop, unfold thy powers and faculties and become a Spiritualist in its true and real sense, and come to the knowledge of the truth as it is in the Harmonial Philosophy, life and age, AMEN.

### Visit from a Spirit.

The writer was one day thinking of the calm triumph and serene life of those enfranchised beings who have lived nobly on earth, and have been crowned with immortality in the Heavens. When, suddenly, a strange Spirit, answering to the name of the Lady Angela, came to the Sanctum and made the following communication:

#### STORY OF LADY ANGELA.

I was awakened in my berth at midnight by a heavy sound, as if our vessel with all its force had struck a solid wall of adamant. The force of the recoil shook, as it seemed, the timbers from their fastenings. To use a figure drawn from the human body, it appeared as if the cartilaginous and bony systems had been rent apart. The next sensation was as if the bow of our ship plunged headlong—then total darkness. I was not afraid even then! These words seemed whispered as if from the lips of a palpable embodied presence: "When thou passest through the waters, I am with thee." I folded my hands. Then came a rush of water; it burst open the door of my state-room, which I had locked on retiring for the night. A cold, clammy shudder—then strangulation. I knew no more.

The next morning I seemed to myself to lie in my berth as usual. I was conscious of a mellow light with a violet ray; it seemed stealing through my half-unclosed eyelids. A sense of fragrance was diffused. The violent motion to which I had been accustomed during our passage had ceased; and yet it seemed as if some soft, faintly-defined movement was taking place; in short, that the onward movement to which I had become accustomed had not been arrested.—I saw more. There lay upon my bosom a chaplet of orange flowers mingled with jessamines. I appeared to myself to have slept dreamlessly. This moment the events of the past night flashed upon my mind! The shock—the awaking—the recoil—the downward plunging—the in-rush of waters—the strangulation. I drew my hand across my eyes. How strangely my hand felt! Divested of its grossness it seemed an instrument of living music, every nerve a repeating harp-string, and the whole hand pervaded by a strange unknown attribute of self-intelligent and exquisite joy, as if it had life in itself and a capacity to receive intense pleasure.

What can this mean, I thought. Have I passed through some terrible dream into that most perfect sleep, which is said by philosophers to furnish illusions unsubstantial, but at the same time transcending all waking experience when the soul, for the moment, seems to revel in the aromas of the Elysian gardens? No, I said; surely that dream was in some sort a reality; something must have taken place, or am I dreaming still.

My husband died when we had been married but a few months. He was killed in a battle; I was a young mother soon after the news of his death. My child died not long after. He was from his birth delicate. I survived them both, but my spirit from that time took little interest in the world.

Surely, I thought, I am dreaming yet. This narrow berth seems enlarging and expanding. This cabin state-room dissolves in the air. Am I subject to one of those singular illusions called Mesmerism? But my mind recurred, in this seemingly cataleptic state, to those phenomena as affording a possible solution of the singular appearances which I beheld, and of the unknown and continually intensifying sensations which now affect me.

"Katy, Katy," a gentle voice richly modulated, seemed whispering. Now I know this is a dream, I said. Edward has often called me so in dreams. I have thought in sleep before this that he was with me. But he is dead! I am a lonely widow. In waking reality never shall I hear that voice again.

This is all now.—*Spiritual Telegraph.*



### Poor Relief Association.

A meeting of the officers and committees of this Association was held at the office of the Street Commissioner last evening, at half past 7 o'clock. We learned, from the reports submitted, the following facts:

The operation of the Society, on the 10th of January, under the control of the following officers: THOMAS RATHBUN, President, JNO. R. EVANS, GAUIS B. RICH, CHAS. H. COLEMAN, GEO. S. HAZARD and NOAH P. SPRAGUN, Vice Presidents, JAMES D. SAWYER, Treasurer, and S. N. CALLENDER, Secretary. There are also thirteen Visiting Committees—one to each ward. Fewer applications for relief than usual have been made, owing to the fact that those who had not been able to provide themselves with the necessities of life during the summer, have obtained work much more readily and steadily throughout the past winter, than during the winter of '54-5. Only a very few males have applied for aid, which is regarded as a good indication.

The entire receipts of the Association from Jan. 10th to April 10th—including cash, and donations that were turned into cash, were \$1,489.52 Paid out during the same time \$1,403.82—leaving a balance in the treasury of \$85.70. The applicants may be divided into the following races: Irish, one half, English, French, American and Colored, each one sixteenth, and Germans one quarter. The localities from which the applications most numerous came were Fourth and Fifth streets, on the Beach, Canal, Evans, Perry, Ohio and Louisiana streets, Nichol's Alley, the Lockwood Block on Seneca street.

The President collected about \$800, by his personal exertions. He made his own residence the depot of the Association, under the conviction that fewer unworthy persons would apply for relief at that place than would naturally apply at a public store. The result has proved that his ideas were correct. Mr. RATHBUN has been indefatigable in his exertions, and deserves the hearty thanks of this community.

Of course, the sufferings of the past winter have been greatly enhanced by the high prices of provisions and the extreme cold. The President states that in some hovels he has found the inmates in bed, during the day, where they were forced to remain for want of fuel. Many such cases have been sought out and duly reported by the visiting committee, when relief was immediately extended.

Those who have contributed to the Association, and those who have been instrumental in carrying out its design, will have a richer reward than earthly treasures or gifts can bestow. The past winter enforces what previous winters have proved—that the Association is one of our noblest and most useful institutions, and that our citizens take delight in contributing to its support, and in aiding to increase its influences.

### Tobacco-Using Ministers.

Among a series of resolutions recently passed in an annual conference in the state of New York, we find the following:

"Resolved, That we recommend that the ministers of this Annual Conference refrain from the use of tobacco in all its forms; especially in the house of worship."

By "Tobacco in all its forms," we suppose is meant, chewing, smoking and snuffing. But can it be possible that a minister, whose duty is to recommend purity, and whose example should be cleanliness, can need conference resolutions to dissuade him from a practice so filthy and disgusting? And do they even carry their inconsistencies into the "house of worship?" So it seems! But just think of it! There sits the man of God in the pulpit smoking his cigar, and the beautiful curls of wreathing incense are ascending up before the altar and filling the house with the delightful odor, while he is carelessly turning over the leaves of his hymn book. Then he takes out his curiously wrought snuff-box, and after a scientific rap on its cover, he opens it, extracts a noble pinch, puts the box again in his pocket, and snuffs away with a gusto not to be mistaken. This is done while he is listening to the devout praises led by the choir. He then offers a prayer, in which he is particular to repeat, "Holiness becometh thine house, O Lord forever!" but, finding some difficulty in his articulation, he is obliged to stop and relieve himself of his obstruction to his speech, by emitting a delicate fluid from his mouth, which finely saturates the pulpit carpet. And finally, before rising to commence his discourse, he is obliged to take out the "old soldier," as the sailors call a quid of tobacco, and throw it into a corner: after which he names his most expressive text, from Job. "Who can bring a clean thing out

of an unclean thing?" The sermon of course is excellent, and while the last hymn of praise is ascending to heaven, the good man fills his well colored pipe, and, after "benediction," with a friction match which he always has ready, he lights it up, takes it in his mouth, and puffs his way home.

We draw this picture not so much from what we suppose actually takes place in connection with a single service, as from what the *resolution* would imply—"Tobacco in all its forms, especially in the house of worship." We hope, therefore, that those who sat for our picture will not find fault with the likeness, even though they may not think it is very flattering.—HORACE MANN.

### THE DAYS OF QUEEN MARY.

The following description of the idea and manners of the age of Queen Mary of England, we take from *Blackwood*. Read it, and say if you can, that the world has not advanced in morals and intelligence:—

To give only one or two instances of the manners and ideas of the age in which Queen Mary's lot was cast: It is generally known that Henry VIII. put seventy-two thousand persons, of all religious persuasions to death on the scaffold, during his single reign; but is it not equally well known that his daughter Elizabeth had an array of three hundred heads of persons, convicted of high treason, placed on London Bridge, including those of her cousin and friend Norfolk, and her favorite romantic lover Essex; and so far from being shocked at the ghastly array, she took the foreign ambassador to see it, in order to show "how we serve traitors in England," Protestant historians have recounted with just indignation, that the bloody Mary cast two hundred and forty men, women and children into the flames during her brief and atrocious reign; but they have not equally prominently brought forward, that a greater number of Catholic priests and partizans were, by her Protestant successor, secretly racked to the utmost limits which the human frame can endure, in that awful scene of human agony, the Tower of London.

After the massacre of St Bartholomew, the ladies of the Court of Paris went out to examine the long rows of the Huguenot cavaliers who had been slain during the tumult, and curiously turning them over when half stripped of their garments, said to each other—"This must have been a charming lover; that was not worth looking at."

And when the fantastic assassin Ravillie was brought out into the Square of Louvre, to undergo during four hours the most frightful tortures which human ingenuity or malignity could devise or humanity could endure, all the ladies of the Court of Paris assembled to witness the spectacle, and as high prices were given for the best places on the street leading to St. Paul's, on the approaching occasion, when the first and noblest of Britain attended her greatest hero to his last resting place.

It is perhaps the most difficult thing, in surveying the annals of the past, to bring ourselves to conceive how human beings could, in any circumstances, have been brought to lend themselves to such barbarities. But nothing is more certain than the greatest and best did so; they deemed that they were doing God service when so engaged. Witness Sir Thomas Moore flogging a prisoner with his own hands in his garden, to convert him from heresy. If we are wise and just, we will judge of those who lived in those savage times according to the measure of the ideas with which they were surrounded, and not our own; and reflect with deeper thankfulness on our happier lot, when subjects are not called to undergo such sacrifices in their duty to their sovereign; and the Queen on the throne can exhibit the spirit of her Plantagenet forefathers, and the graces of her Stuart ancestors, without being exposed to the terrible trials which either underwent. [Phila. Sun. Mercury.