

AGE OF PROGRESS

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

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WHOLE No. 94.

"Sirs, what shall I do to be Saved."

This question was asked eighteen centuries ago, by the keeper of the prison in which Paul and Silas were confined, who was alarmed for the safety of himself and household, by the earthquake which was said to have opened the prison doors. "And they said, Believe on the Lord Jesus Christ, and thou shall be saved, and thy house."

The same question has been asked of all the religious teachers, from that day to the present; and the answers, from this recognized authority, have usually been of a similar character. Faith—unquestioning faith, in the creeds of the church, in the teachings of the clergy, and in the divine origin of religious dogmas, as they stand recorded in books written and hallowed by peccable humanity, has been considered the paramount desideratum—the infallible panacea for the salvation of souls, among nearly all the sects who have professed to follow and emulate Jesus, from then till now. And the salvation inquired for, has, as generally, been from punishments denounced against unbelievers. The jailer, it is evident, was concerned to know how he should be saved from the effect of such earthquakes as the one which rattled the jail doors and the fetters of the prisoners loose. Thus frightened, he grasped at the proffered means of safety to himself and his household; and they were all baptised before day, whilst the effect lasted. How wise Paul and Silas were, in setting upon them this seal of conversion, ere their reason had time to be convinced, let those judge who have accustomed their minds to the consideration of causes and their effects.

When true spiritual teachers are asked, by investigators, what they shall do to be saved from the consequences of a misspent life, they do not respond by recommending mere faith in spiritual intercourse with mortals, as a panacea. They teach that faith, when not accompanied with good works, proceeding from the soul, aggravates the guilt and adds weight to the condemnation of him who possesses it. And this is in accordance with the teachings of Jesus himself, the purport of which is, that the servant who knoweth his master's will and doeth it not, shall be beaten with many stripes, whilst he who knoweth it not, shall be beaten with few stripes; Hence, according to the teachings of spirits, through media, both now and in Christ's time, those who know the truth and will not practise its precepts, are in a worse condition than those who know it not. Believers in spiritual intercourse, therefore, whose lives are made no better by their faith, are laying up misery for themselves, in the next state of existence, much faster than they were when they were conscientious skeptics and opposers.

Are we asked what we mean by laying up misery for the second state of existence? We answer that the spirit who, while in the form, devotes itself to the indulgence of its animal propensities, to the accumulation of hoards of earthly treasure, and to the attainment of positions of distinction among men, for the gratification of pride, to the neglect of such spiritual culture as is necessary to

its fitness to enter upon the endless journey of eternity, its condition, on entering the spirit world, will be that of degradation and comparative misery. Such will be its condition, that, to spirits in the higher spheres, it will present a scene of misery, to which the idea of the orthodox hell, to the incarnate mind, would be comparative comfort. Those who have never investigated Spiritualism, can know nothing of the agonies manifested by unprogressed spirits, when controlling media. The law of nature, which is the law of God, imposes the penalty of suffering upon the life of sin, from which there can be no escape; and if the suffering be not adequate, in this life, the measure must be filled out in the spirit life. And this is no infliction of punishment, by any executive power, but the legitimate and inevitable operation of law. Nor will all the prayers that can be uttered by a thousand tongues, avail anything in mitigation of such suffering, beyond the effect which prayer has upon the spirit which prays. For, let it be understood, God does not interfere, miraculously, with the laws of cause and effect. No spirit can pray sincerely, without first becoming humiliated; and the prayer which the spirit utters, or thinks, is the result of repentance, and a sign that the work of reform has commenced in the soul, which will result in the redemption of the grieving spirit, whether it be in this world or the next. But, says the communicating spirit, if mortals could but know how much longer and more painful the process of reformation and redemption is, in the second life, than it is in this, no one capable of appreciation would defer it for a day.

The spiritualistic idea of salvation, differs widely from the orthodox idea thereof. The first makes the salvation, or elevation, of the soul, depend on a life of moral and spiritual purity and usefulness to fellow creatures. The second makes it depend on faith in the dogmas which teach that Jesus of Nazareth was the son of God, both physically and spiritually; that he was God himself, incarnated in human form; that he suffered himself to be crucified to make atonement to himself, for man's transgression of his laws, and that, by this vicarious atonement, the human family stand redeemed from the general and eternal damnation which he, as God, pronounced against them, in his wrath, for the transgression of Adam and Eve, in that garden, "Where youthfu' lovers first were paired." According to this idea of human salvation, it matters not what lives people lead, so that they do not forget, on the last day of their mortal existence, to acknowledge that Jesus was what is claimed for him, as above stated, and to pray that their sins may be all forgiven at once, on account of the suffering of the general substitute. This having been attended to, the soul which has delighted in the practice of wrong and wickedness, for three score years and ten, saving and excepting the last day of the term, is prepared to take its flight to the highest heaven, and to become the fit associate of angels and archangels; whereas, if this single day's preparation should be carelessly omitted, or death should come suddenly, from some unexpected quarter, the same soul would sink to endless and irretrievable perdition, where it would

be an eternally howling fiend, a fit associate of the lowest order of devils and damned spirits.

When inquirers ask of true spiritual teachers: Sirs, what shall we do to be saved? they will answer, as Jesus answered the lawyer: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and thy neighbor as thyself." But the spiritual teacher is not going to send the inquirer away into the far off regions of imagination, to find an ideal monarch, seated on a great white throne, within four walls of Jasper, each fifteen hundred miles square. He points him to his brother man and sister woman, saying: Love these and do all the good to them that lies in your power, for they are part of the living God. These you can love and do good to; and the Infinite Being, of whom they are constituent particles, will love you and do good to you in turn. These you can see, comprehend and minister to; in them, your love finds a tangible object to act upon, at the same time that it goes out, through all creation, adoring the Great, incomprehensible Soul of the universe, in the detail of his goodness and beauties, as manifested in every department and particle of nature. This is the only way in which it is practicable for finite humanity to love the infinite God. In this love of God, it will be seen, is included the required love of the neighbor.

Turn your mind inward, says the spiritual teacher, and you will find that there lurk numerous foes which are more inimical to your present and future well being, than all the hosts of outside adversaries. To save yourself from these, requires constant labor and vigilant watching. If you find hatred there, it will be useless to think of loving God or your neighbor, till it is eradicated; for it must be but a very indifferent species of love, which can abide the presence of hatred, as a co-tenant of the same heart. If out of the same fountain cannot flow sweet water and bitter, surely out of the same soul cannot flow love and hatred. Where positive hatred dwells, the less degree of hate which is manifested toward some objects, marks such a contrast that it may be mistaken for love, by persons of obtuse discrimination, and frequently is by the mind of the subject, of whom it is the ruling passion. The indulgence of hatred towards every one who, either wittingly or unwittingly, gives offence, will induce a condition of general misanthropy, which banishes all kindly affections and demonizes the soul.

Has Avarice succeeded in making your heart its dwelling place? If so, you have opened your inner sanctuary to an idol, who, if not driven out speedily, will soon claim the entire structure as its temple, and monopolize all your affections. So powerful is the influence which this usurping monopolist exercises over the mind which it gets under its control, that it can never again entertain more than a single idea, nor pursue more than a solitary object. That single idea is *wealth*, and that solitary object is *accumulation*. Let this idol get full possession of the soul and its affections, and no overtures for the establishment of friendly relations, or the interchange of sympathies, will ever be listened to, unless it be on the basis of plunder. The soul thus possessed and controlled, is blind to all the beauties of nature and art, which avarice cannot render subservient to its sateless appetite for more; deaf to all the harmonies of vocal life, and to every musical note or sound produced by art, save only the jingle of coin; tasteless to the richest intellectual and social repast, which is not sweetened with gold-dust and flavored with the essence of half-requested toil.

Be particular to see if *Envy* have found a home in any apartment of your interior being. You will recognize her by her sinis-

ter countenance; by the lurking devil in her eye; by her hissing voice; by the frown which commendation of another never fails to call up; and by the continual presence, at her elbow, of her sister—that ill-favored hag, *Calumny*, upon whose prowess, as a leveller, she places great reliance. This tenant of your interior—if such she be—is one of the most pernicious of moral pestilences. She will never allow you to think of elevating yourself to the plane occupied by those above you in moral, intellectual and spiritual development, but will continually prompt you to bring them down to your level, by the employment of her malicious sister, whose serpent tongue sheds the most deadly poison; who speaks in whispers to the ear of willing credulity, charging each greedy listener to say nothing about it; who slyly throws out innuendoes and insinuations, where she dares not to venture with direct assertion; and whose exertions are so essential to the existence of herself and sister, that they must both perish for want of sustenance, if her services were dispensed with.

Look about for a green-eyed, sly-footed, eves-dropping, key-hole-listening wight, who scarcely dares to break the seal of a letter from his mother, for fear there may be a torpedo concealed in it. If you find a being answering to this description, you may suspect him of being the personage called *Jealousy*; and if you wish to be perfectly satisfied of his identity, before you show him the door of egress, watch his movements, and you will soon be satisfied. We have designated this personage as being of the masculine gender; but it has the faculty of changing its gender, to suit the organism in whose interior it dwells. It is always of the same sex as the person in whose bosom it finds lodgment. To be sure that it is no other than Jealousy, if it be one of a married pair, you will find it, at every sly opportunity, peering into its partner's *escritoire*, to see what letters may have been received, and whether any thing in them can be construed into the seeming of too warm friendship. It will frequently put its hands to its forehead, where, if superstitious, it imagines young horns may soon be peering through. If of the masculine gender, he will endeavor to return home sooner than the appointed time, and get into his house and his bed-chamber stealthily, with a drawn dagger in his hand; and all this, without ever having the least cause to doubt his partner's continency.

These evidences are sufficient to establish the identity of the monster, Jealousy; but there are many more characteristics which render it one of the very worst of moral nuisances, and which makes the organism which it inhabits so odious, that no one not destitute of self respect, can well abide its companionship. It believes nobody; dares to trust nobody; suspects every body of improper motives and sinister purposes; doubts the sincerity of professed friendship; is ungrateful for favors, because it thinks they are bestowed from interested motives; loves nobody, because it fears everybody. The grand secret of all this is, that the heart in which jealousy finds it practicable to gain a residence, is corrupt, and it looks for corruption in others; it is untruthful, and it looks for falsehood in others; it is unchaste, and it looks for incontinency in others; it is dishonest, and it suspects the honesty of all with whom it has any dealings; it never bestowed a favor from kindly motives, and it suspects all from whom it receives favors, of ulterior designs; and if it be a thief, as is more than probable, it will not leave even a bit of bread without turning a key upon it.

Do you see a lady, dressed in the richest silk, all shingled with deep flounces, lying one upon another; her ears, neck, bosom and wrists glittering with jewelry, made of gold and precious

stones; walking with measured and stately step, just in advance of a gossamer hat and furbelows, the like of which need not be looked for in nature's range; her head thrown back, so as to give the base of her nose a few degrees of elevation above the plane of the horizon, as if scorning all earthly things; her eyes seemingly fixed in their sockets, as if disdaining every object that attempts to present itself to her side-glance, on the right and on the left; and laboring when addressed, to make her organs of speech imitate the flutter of a foreign tongue, or the natural defect of a lisping queen. Do you discover one of this description, holding a tenancy in your interior being? If so, her name is *Pride*; and, like Jealousy, her gender is convertible, as well as her habiliments. *Vanity* is her *alias*, and she is as frequently called by the one as the other.

The qualities of this tenant are such that it is highly necessary to eject her as soon as possible. Her apparel is the only thing about her that is in the slightest degree valuable. She is haughty and disdainful, scorning those who are her superiors in every quality and every virtue. She is an idolatress, ever paying homage to the image of herself, which she takes care shall meet her gaze, in its full dimensions, in every apartment which she occupies. She boasts of having descended from the god Mammon, and she would fain have as many devotees as he has. She is without useful knowledge; ignorant of every thing but the fashions of dress and the frivolities of vain minds. She is inflated with self-esteem, opinionated, arrogant and overbearing. *Hauteur* sits so gracelessly upon her countenance, that gravity itself laughs at its grotesqueness. She loves nothing but the gratification of her foolish and evil propensities; hates to hear of philosophy and reason; looks with contempt upon the unostentatious civilities and amenities of ordinary social intercourse; sees no loveliness in the virtuous practices of every-day life; despises wise counsel; spurns modesty, and spits in the face of meekness. Where she is, no solid virtues—no real good, can dwell.

Now, the answer which true spiritual teachers give to those inquirers who ask: "Sirs, what shall we do to be saved?" is not like that of Paul and Silas—"Believe that the spirits of the departed do return to earth and hold intercourse with their friends in the flesh, and you shall be saved." We say, this is not the manner of their answering, because they know that this faith would not save them from the evil consequences of a badly spent life. They know that this faith would not even rescue them from their present thralldom of ignorance and vice. They know that, before they can be saved from the consequences of chronic errors in faith and conduct, they must become purged of their iniquities and thoroughly spiritualized. And to this end, they teach them to make their own interior the field of individual operation, in which they can work out their own salvation. To this end they teach them what it is to love God and their neighbor. To this end they teach them that they must not think of piling their sins upon a scape-goat and sending him off into the wilderness, or burning him, or crucifying him, but that each individual, in his own proper selfhood, must abide the consequences of his own misdirected mind and energies. Thus instructed, those who believe the teachings, will follow the directions, and go to work to remove from their interior beings, all those bad tenants of which we have spoken above.—And when one commences, with a will, the work of reform and redemption is more than half accomplished. For, be it known that every effort at self redemption, by an incarnate spirit, brings additional disembodied spirits to its aid; and thus its labors are

constantly facilitated and accelerated, and happiness increases as it proceeds onward and upward, till heaven is brought to earth, and free intercourse is opened with the angels.

Now let the reader decide which system of teaching is the more rational and more profitable one—the one briefly spoken by Paul and Silas, in answer to the inquiring jail-keeper, and which was adopted by the churches which their preaching aided to establish, and has been constantly used by their orthodox successors, from that time to the present; or the system adopted and used by spiritual teachers, which we have endeavored to exemplify in the foregoing paragraphs.

A Nail in the Coffin of Religious Dogmatism.

They are coming! and, we say, let them come—no matter how they come, so that they come. The following, from the *N. Y. Christian Enquirer*, is a sign that religious sentiment is becoming more liberalized. The sign may be seen as well in the spirit which actuates him of the *Enquirer*, who says he is gratified at reading what he copies, as in the organization of a church untrammelled by a creed:

"We were gratified at reading, lately, the Articles of Organization of a new church in Madison, Wis., which has founded itself distinctly upon 'brotherly love and unity of spirit,' believing that unity of theological doctrine is not essential, nor even to be attained. It 'extends the hand of fellowship to all, of every name and sect, who are sincere inquirers after religious truth.'

We can not but welcome this establishment of independent Liberal Societies as a most hopeful sign. We think this the basis upon which all churches calling themselves Liberal, ought to be founded. Most, indeed, if not all, our Unitarian churches, are without a creed; but the name itself is doctrinal, and is understood to include a system of doctrine which many may not be ready to accept, who yet prize the position of free inquiry, and would like to ally themselves to a church distinctly professing it. And those who, while not undervaluing doctrine, yet regard freedom as of more importance, would most consistently indicate this by giving the freedom predominance in the name and organization of their churches.

Yet it is not against creeds that we are to object, but against the wrong use of them. It is well for every one to have distinct ideas upon religious subjects; it will help to give permanency, definiteness, and strength to his religious *feelings*. It may aid in giving definiteness to his ideas if he put them into words. Such an expression, in a brief form, of the chief points of religious belief, is what we usually call a creed.

It will be worth any man's while to find out by reflection what he really does believe in religion, and to put the result into definite language. He will not then be the creature of mere impulse or emotion, moved hither and thither by tides and currents and eddies of feeling. Each clear idea will be an anchor to his mind, and give firmness and stability to his sentiments. He will then know where he is. This is the use of a creed.

But now, if, having done this, he thinks he has done all; if, having found where he stands, he forever after stands still; if he thinks he has got all truth in his little formula of belief, or his system of doctrine, then he has made his creed his jailer, has put fetters on his mind; and that which was made to move on and on, and mount higher and higher, to new and wider views of truth, becomes stationary, lifeless, narrow, perhaps bigoted.

This is a wrong use of a creed; since, when a man has imposed it upon himself as final, absolute, and complete, he will cease to seek farther, cease to grow, will not welcome new light; his creed will be a harm instead of a help to him.

And now, if having thus enslaved himself he go on to bind others, to impose his creed upon other minds, he does still more harm. If he succeed, he abridges their liberty, and stops their growth. If he does

not succeed, he, from being bigoted, becomes uncharitable, excluding and excommunicating others for not acknowledging his infallibility, for not agreeing with him in intellectual opinion. He forgets the subordinate importance of doctrine, in comparison with character, spirit, life. He forgets the diversity of minds, and the impossibility that, with different natural constitution, education, spiritual growth, they should at one time all think alike, have all reached precisely the same point.—He forgets that freedom is the best security that all will finally arrive at the absolute truth. He is uncharitable, because he demands for himself what he refuses to accord to others; assuming that he must be right, that they must be wrong. He is narrow, because he has shut himself off from sympathy with noble and beautiful spirits, by the barriers of a creed. So, by seeking to impose his creed upon others, to make them receive as infallible the views which he has at some particular time attained to, he either does harm to others or to himself, or both. This is equally true of a church or a sect, as of an individual.

And this is the most usual abuse of creeds. Lest men should wander into error, they have been loaded with fetters which have stopped their moving at all. This has shown a want of faith in man and of faith in God. Of faith in man, else it would have been felt that his desire was for truth, and his tendency to truth; so that we may trust that if left free, he will not rest content with error; he will reach the truth at last. Of faith in God, else it would have been felt that individual minds might safely be left to His guidance—the Spirit of Truth; and that His Truth needed not the poor support of human authority.

A society, then, should have no creed. It ought to ask no assent to articles of belief as the condition of its fellowship. Because we prize freedom for ourselves, we would accord it fully to others. Because we know that we have not all truth, that we are not infallible, we would not place limits to any man's inquiries. Finally, because we believe that character, spirit, life, and work are far more important than belief.

Is not this position a tenable one? Is it not a practicable one for our new churches? Can they not and shall they not be founded upon this basis, not of Form nor of Creed, but of Spirit? Can not and shall not the bond of union be, not the partaking together in any rite or observance, nor the subscribing together to any scheme of doctrine, but a common aspiration, endeavor, purpose, to attain the Christian life in the soul, and do the Christian work in the world—using forms and doctrines as helps, but never exalting them into essentials, nor making conformity to them the test of Christian discipleship. Is it not time to declare, in the very name and organization of our churches, that we will place no barrier whatever to individual liberty; that we will welcome to them every one who desires to take this position of freedom? Doubtless it is easier to enlist an ardent zeal in behalf of an infallible creed or system of doctrines. Doubtless it is easier to rally numbers to the support of a strictly organized sect. This presents something very tangible, for which men will fight till all Christian spirit has fled from their hearts. But let us forego all such questionable advantage. If we love the truth supremely, we shall.”

Subsistence of Mediums.

We feel a strong impression to say something on this subject, but it is so delicate in its nature that we scarcely know how to approach it. Some influence says: Lay delicacy aside, and speak the plain truth, regardless of results. Well, then, we will commence with a few plain propositions, which every one will understand, and every spiritualist will admit: First; the spiritual philosophy is the most important subject of thought that ever did or ever can exercise the human mind. Second; knowledge of the truths of that philosophy, is more valuable to man than any, if not all, other knowledge. Third; those truths can be made

known to the inhabitants of earth, only by the spirits of those who have passed from earth, communicating thro' mortal media. Fourth; among those media, there are but few—very few, thro' whom spirits can communicate freely, who are of sufficient capacity and development to know and to teach the sublime beauties of metaphysical philosophy; the whole physical and spiritual nature of man; his destiny; his relations to the universe of matter and mind, and to his God, and the infinite importance of so appropriating the short period of his earthly life, as to secure to himself an elevated condition in the next state of existence.—Fifth; those media who are developed to the necessary condition to be spoken through by spirits so far progressed that there seems to be no bounds to their knowledge, necessarily have their physical faculties so absorbed by the spiritual, that they are totally unfitted for any other vocation whatever, and must be supported by those whom they serve, or withdraw themselves entirely from spirit influence.

This is not all. Mediums of this character, by the process of spiritualization, become so exceedingly sensitive, that it is almost death to them to hear of the attacks which reckless and lying opposers make upon their moral characters; and those friends who tell them of what is said against them, are by no means their best friends. Even a word of censure, unkindly uttered, for anything which such mediums do or neglect to do, will frequently so wound their feelings as to render them unfit to be used by their guardian spirits, for days. Then how evident it is that stress of pecuniary circumstances, when they do not receive, for their time and services, enough to make them comfortable, must not only make them miserable, but materially injure their usefulness.

Whilst on this subject, we would respectfully hint to distant friends who apply for the services of our principal speaking medium, in this city, that he does not receive, from the friends here, enough to make him comfortable; which is a wrong that we have not yet been able to remedy. When those distant friends have his services, on Sunday, he gets nothing here. Then it is plain that, when he goes abroad, those who call him should not suffer him to be the loser, pecuniarily, for responding to their calls. They should pay him at least as much as he gets here, besides his expenses. And this must be done, or he will be compelled to decline their invitations, which he would much regret. We say what we do, on this subject, without consulting him, and without his knowledge, but not without knowing that what we say is true.

Some spiritualists express their regret that the truths of the spiritual philosophy can not be promulgated without the use of money. We, too, wish they could; but, as social systems are organized, it is impracticable to propagate truths of any kind, without the use of money, or its equivalent in substances much less conveniently portable. Men and women, even mediums, whilst they remain in the flesh, can not be so etherialized as to live without eating or without clothing, or to waft themselves from place to place, by their will power, snapping their fingers at all mundane means of transportation. And inasmuch as the most of people will have something for something, and will give nothing for nothing, we can not see why the material affairs of spiritualists may not as well be transacted through the medium of money as any other way.

We must say that we were pleased, a day or two since, to learn from a member of one of the churches in this city, that the

to do the same. Call no man master, acknowledge no writing as authority, no speech as compulsory, but submit all claims of wisdom to the test of practical experiment, if needs be. All wisdom yet developed to man is so much light given, by which to receive still greater light. So of the Bible, both Old and New Testaments. They are not authority, but a blessing—a light to enable you to receive still more and greater. Whatever light there is, is true, and will lead you just so far as it shines to the reception of more. Cast nothing away that is good and true, wherever found, or by whomsoever spoken.—And, for the same reason, receive nothing that is evil, whatever may be its pretensions to authority or origin.

From the Missouri Democrat.

Morning.

BY THOS. GALES FORSTER.

Oh! how the heart of man is cheered
By the breath of early morning!
And as the golden-crested clouds
Roll up the blue expanse above—
And as the shadows pass from earth,
And the bright eyes of day opens
From out the darkness of past night—
The mind of man revives anew,
With the energies of young life,
And dash on, 'mid Time's career,
Again to do and dare for Right.
Whilst Nature blooms afresh with joy,
And ev'ry op'ning flower speaks forth
With renew'd freshness, sweeter bloom.
The waving grain and dewy grass,
The rip'ning fruits and forest leaves,
The eloquently silent air,
The murmur'ing stream, and silent sound
Of lowing birds and twinkling bells—
All—bespeak the lullaby past—
That Nature hath awoke to life—
Another day its course begun!

And as man gazes as it were,
Upon a new-born Earth of joy—
The heart's refreshed and brighter hopes,
Like the sheen of early morning,
Illumine mind's horizon, and
The high zenith of hope's fruition
Is promised in the coming Day.
Old disappointments, and dark hours,
Are buried in the Night that's pass'd,
And coming joys gild with light
The slowly departing shadows.
And as the broad green Earth grows bright,
Indicative of higher joys—
Man's wearied soul, illumed within,
Permits Contentment's Sun to shine,
And cast its rays of moral light
All o'er the mental world.

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T. S. HAWKS.

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Buffalo, July 10th, 1856.

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FEMALE PHYSICIAN.

MISS JULIA A. POWERS, Homeopathist, 148, Swan St. Buffalo, general medical practitioner, gives especial attention to all diseases incident to females. July 10 tf.

congregation, besides paying the regular salary of their pastor, and making him extra comfortable by a donation visit, the receipts of which netted him three hundred dollars, had subscribed a sum sufficient to send him and his family into the country to stay till September. How, we asked, do they do this? Simply, said he, by putting their hands into their pockets and pulling them out in the shape of fists. We understood the figure of speech, and thought how we should like to do likewise.

From Tiffany's Monthly.

Spirit Action.

"Wherefore tongues are for a sign not to them that believe, but to them that believe not."—PAUL, 1 COR. 14: 22.

That control of the physical organism necessary to enable one to speak and write in a language unknown to the speaker or writer, can only take place in cases of obsession. The obsessed medium is not informed of the meaning of that which is being communicated, neither of the appropriate sound or sign by which the meaning is to be made manifest to others. Hence the intelligent contingent action necessary to make a communication in an unknown language can not be based upon the mind of the medium.

It is for this reason that speaking in unknown languages was to be one of the infallible signs of Spirit influence. That which could be produced by other means than Spirit control, would not become a sign of Spirit presence and action. It has been claimed by objectors that the speaking or writing medium was *en rapport* with some mind present which dictated the communication—that mediums never speak or write in unknown languages, except in the presence of those who understand them, and consequently that it is to be inferred that they are psychologized by such minds.

That such objection is not well founded may be shown from two considerations: 1st. It is not true that persons do not write or speak in languages unknown to themselves, except in the presence of those who understand them; and 2nd: When others are present who do understand the language used, *they* are not conscious of the subject matter of the communication until it is given, and hence they do not dictate it.

Under the first consideration it may be remarked there is no apparent difference between the faculty of speaking with tongues in modern and in ancient times. Mediums in the days of the apostles spake with tongues when there were none present to interpret; and judging from Paul's remarks in his first letter to the Corinthians, they carried the exercise to such an extent as to appear drunken and disorderly.

According to Paul's idea of the *use* of tongues, it was for the a sign to the unbeliever. It was a gift which could not be counterfeited, and when the fact became apparent there was but one solution which could be given, and that was that of Spirit control.

So also is it in modern times. Mediums do speak and write in languages unknown to themselves and others present, and it is as much a sign of Spirit control to-day as it was in the days of Paul. The same cause which can produce such phenomena to-day, could have produced the like two thousand years ago.

But there are no known causes other than spiritual obsession which can produce such phenomena. They never have been produced by experimenters in mesmerism, clairvoyance, psychology, bigology, or anything of the kind; and I have no hesitation in saying that they never can be produced in any such way. I am familiar with all such experiments, as well also as with the laws by which mind acts upon mind, and with such knowledge I fear not to challenge the world of experimenters to produce any such phenomena.

I know very well that when one mind is clearly in psychological rapport with another, and maintains a relation strongly positive to such mind, the thoughts, feelings and actions can be transmitted from the active to the passive mind. But the thought, feeling and volition must

have an active, conscious existence in the positive mind, and must specifically control and direct the action of the subject. But in such case the communication first exists specifically in the conscious perception and volition of the controlling mind, which is not the case where mediums speak in languages unknown to themselves, unless they are spiritually obsessed, and the communication exists in the mind of the obsessing Spirit.

The philosophy of the objector is invalid also in this: It can never rise higher than naked assumption. For its premises are such that in the nature of things they never can be proved true. Unconscious, intelligent contingent action involves such conditions as to render the same utterly incapable of truth. The mind can testify only to its conscious intelligence; what it does, or what is done unconsciously, it can not, by any known law, claim as its own, or show itself entitled to.—And especially is this the case when it has established the fact that it is liable to be unconsciously controlled by other minds.

Then between the Spiritualist and the materialistic objector, the Spiritualist has all the argument. For admitting that Spirit can control the human organism so as to speak and write in languages unknown to the medium and others present, (as all believing in the records of the apostles must admit) the claim set up by the communicating agency becomes at once possible and probable—that is, that it is produced by Spirits. The phenomena then are of easy explanation by the application of the laws of mental action.

The phenomena, then, have a rational beginning and ending, and accord with all other known truths. Mind is found acting according to its known laws of potential manifestation. We can then account for all intelligent contingent action, and everything connected therewith becomes harmonious and philosophical. But adopt the objectors theory, and you are obliged to assume as true the very things requiring to be proved, and those things which from the very nature of things can not be proved. Your premises you can not perceive to be possible, much less probable, and the phenomena become utterly inexplicable upon any known principles of mental action and manifestation.

The objector's theory is just as applicable to explain the changes of the seasons, the eclipses, the tides, or any other phenomena in nature, as that to which it is applied. It would be just as philosophical to attribute the northern lights, meteoric showers, and thunder storms to the automatic action of the back brain, as the speaking and writing in languages unknown, making physical manifestations without physical contact, and performing other wonders of a like character.

The objector can start no rational objection to the spiritual theory which can not be rationally answered, while the Spiritualist can raise insuperable difficulties to every part of the objector's theory. In short, the spiritual theory harmonizes with *every* known truth, while the opposite harmonizes with *no* known truth. The spiritual theory appeals to the highest interests and aspirations of the soul for its support. It satisfies its noblest demands and fills the aching void therein, while the other mocks its hopes and aspirations after eternal life, and tends to take away what little evidence it now possesses of immortality, and arms atheism with an argument which all the revelations of the past can not answer, and which none of the future can overthrow. Such is inevitably the consequence of substituting falsehood for truth in any department of investigation. Assume that to be true as a principle of action which is false, and all deductions legitimately flowing from such false assumption will conflict with every truth; and, could error prevail, would overturn the universe. Take the assumptions of the opponents of Spiritualism to be true, and all evidence of spiritual existence would be banished, and nothing would remain but the cheerless prospect of annihilation and night.

Having thus examined the nature of spiritual obsession by means of which mediums speak and write in languages unknown to themselves, I will proceed to examine another class of phenomena claimed to be spiritual.

Persons have not unfrequently seen spiritual forms under circumstan-

ces which preclude all possibility of mistake. A friend of mine residing in this State, while traveling in Connecticut saw the Spirit form of his son at the moment of decease, although at the time he had no knowledge of his death or even of his sickness, and had no reason other than the apparition for supposing his son to be dead. He noted the time of the apparition, and found that his son died in Ohio at the very time.

Were this a single case, it might be said with some plausibility, that it was a mere coincidence; that it happened so. But such instances might be multiplied indefinitely. Thousands upon thousands of such cases have occurred in various places and at divers times, and they have occurred as prophecies of events to happen at a future time, days, weeks, months, and sometimes years afterwards.

No other than the spiritual hypothesis will explain these phenomena. The spiritual form can not be presented to the mind or consciousness, unless that action producing the image actually take place in the mind. So far as *mental action* is concerned, there is no difference between imagination and reality. So far as relation is concerned, there is a world-wide difference. Real and imaginary forms are to be distinguished, not by the impressions made upon the mind through the real action therein wrought, but by the agreement arising out of the relation of such action to the actual and real. Imagination is as actual and real in its existence and action as any other existence, and its effects upon the mind are as positive.

When my friend saw the Spirit of his dying son, he being in Connecticut and his son being in Ohio, how was the image of that son transferred to his consciousness? The hypothesis of the objector makes it necessary that there should be a spiritual connection between the mind of the father and the minds of those who were present at the time of his decease; and this spiritual connection must be through a continuous medium extending from Connecticut to Ohio, and it must be such as to transfer the perceptions of mind in Ohio to mind in Connecticut, through its undulations or other motions; and the mind in Connecticut must be in such a condition as to perceive the undulations or other motions; and the only thing lacking to complete the facts and phenomena of the spiritual theory is, the existence of the Spirit of the deceased.

The question between the spiritual and material theory, then, is, Was the image created by the Spirit of the deceased son, or was it the reflection of the minds of those who stood around the death bed? The form seen by the father in Connecticut came walking into the room as in life and health. Had it been the reflection of their minds, it would have been a corpse extended upon the bed of death.

Had the father been in a condition to have taken the reflection of the minds of those who witnessed his death, he would have taken the images also of others, and of other things which were in the mind; and beside, to be in a condition to perceive such cogital undulations at such distances, with such distinctness as to have a clear perception of form, involves a susceptibility of so high a character as to make the individual clairvoyant in respect to the ten thousand spiritual influences and existences by which he may be surrounded. This condition of spiritual susceptibility could not exist, and the individual be unaware of it.

Since then the objector is obliged to affirm every thing necessary for the spiritual theory, to make *his* applicable, and since the difficulty begins with the introduction of his theory; the simple and truthful way is to reject his theory, and let the phenomenon be considered to be what it claims for itself—a spiritual manifestation. If spirits exist at all, and can manifest such existence under any circumstances, it is most natural and according to the fact to say, that the Spirit of the deceased son appeared to the father. In no other way could the true image of that son have thus been awakened in his consciousness.

I have already remarked that the image existing in the mind of the clairvoyant is real, whether the cause be fact or fiction; that is, that

imagination is as real an action of the mind as when the action has been produced by a real or truthful cause.

The question as to what is fact or fiction producing mental action is solved by an examination into relations and contingencies.

Take the case already cited—the appearance of the boy to his father in Connecticut. The appearance to the father was real, whatever might be the cause. But in determining the cause we look to relations and contingencies; we look to possibilities and probabilities. We do not say it was impossible for the father to have had a perception of the form of his child at that distance without the aid of spiritual influence from some source, but we do say that we know of no law of matter or mind by means of which such phenomena could have been produced, except through the agency of Spirit; and I hesitate not to challenge the objector to produce any evidence that such phenomena could have been possible without the aid of spirit. It does not belong to the class of phenomena known as optical or sensible illusion, nor to psychologic impression. But if it be admitted that the phenomena were possible without the aid of Spirit, then the rational question would turn upon the probabilities of coincidence. The chances that the death of the son and the apparition should occur at the same instant were exceedingly remote, and the probabilities are according to the chances. The two events being independent of each other—that is, being the product of independent causes, the probabilities of coincidence will be according to the possibilities of difference. If there be ten thousand chances of failure to one of coincidence, then the probabilities of mere coincidence would be as one to ten thousand, upon which only a small amount of faith could be prudently based. Men have a very flippant way of disposing of such cases by referring them to coincidence without stopping to notice the utter nonsense and absurdity of such method.

The terms coincidence and chance are synonymous as thus used. If, therefore, such men would sit down and first estimate the chances involved in these coincidences, they would often be very much ashamed to offer such a solution. In truth, such an estimation would be a sufficient refutation of that kind of argument.

But these Spirit forms appear in such connection, and communicate information of such character as to put mere coincident action entirely out of the question. Cases are occurring every day which utterly set at naught all idea of happening so. Either man possesses the faculty of perceiving spiritual beings under certain circumstances, and does perceive them and communicate with them, or he is the subject of an illusion deep and fundamental as are the principles of his conscious being. If a man possesses a nature which, when conjoined with certain mundane influences, can thus, unconsciously to him, play the part of an independent spiritual being, and make strange and surprising revelations to itself of facts, laws and causes—can people itself with individualities totally distinct from itself and from each other, possessing different thoughts, feelings and volitions—can hold converse with them, and be instructed by them—then is man the subject of an illusion deep as the life and consciousness of the soul itself, and from which there can be no redemption.

If such be man's liability to err on spiritual subjects—if he be subject to such illusions—then he can not be the subject of certain spiritual revelations. He possesses no means of determining fact from fiction, reality from imagination. Spiritual seeing, hearing and feeling, or, combining all into one, spiritual perception, amount to no evidence of spiritual existence. Every sense, when taken separately or combined is the subject of an undistinguishable illusion. If certain mundane influences, combining with certain unconscious and involuntary central action, can produce all these apparent forms, communicate all this intelligence, perform all this contingent action, exert all this physical force, and then unite and combine them all in the being called mundane automatic cerebralism, and cause that being to assume the name of stranger and acquaintance, communicate realities and falsehoods, assume all characters, represent all sentiments without any conscious

agency of those who are made the subject of such illusions—if such hypotheses were true, it would be utterly incapable of proof, because it denies the reliability of every principle of conscious perception involved in making proof, and brings the advocate of such a theory into the condition of an ancient philosopher who affirmed that man could be certain of nothing.

Said the opponent of that philosopher, "That your position can not be maintained is very apparent from this: You either know your proposition to be true or you do not. If you know it to be true, that proves the proposition false, for man can be certain of something.—But if you do not know it to be true, then your affirmation is unworthy of respect because you confess you do not know that your affirmation is true."

Physical force is often exerted under such circumstances as to preclude the possibility of any physical cause according to any law known to man, and that force is exerted in obedience to thought and volition producing intelligent contingent action.

Physical force amounting to fifteen hundred or two thousand pounds is exerted to raise and remove physical objects without physical contact, or without any apparent effort on the part of any one present.—In Bedford, a table upon which twelve men were seated was taken up and carried about the room without any visible agency, and without any other contact than those who were upon it. In Buffalo, a piano was suspended in the air and oscillated like a pendulum, and tunes were at the same time played upon the instrument, even though it was shut so that no human or physical agency could reach or get access to the keys. Ten thousand such like phenomena have occurred, and are occurring daily, through the country. The power thus exercised is intelligent, performs every act which intelligent beings can perform, gives evidence of thought, feeling and volition, and claims to be spiritual.

There is no known law or principle of action with which man has hitherto been acquainted, which will account for these phenomena. It is claimed that they are produced by the workings of some secret mundane agency connected with the human system. But no principle of action can be discovered; it is subject to no law. At times it appears to obey the wishes of the medium, and the next instant acts with entire independence.

But again, there are certain indications that they can not be produced by the agency (physical) of the medium. In all physical action and manifestation of power, action and reaction are said to be equal. No force can be exercised unless there be a point of reaction equal to the direct action.

If the motions were produced by certain conditions unconsciously produced in the system of the medium, by means of which the principles of attraction and repulsion were made to produce these potential manifestations, then the medium would be the point of reaction, and when objects requiring a force of fifteen hundred or two thousand pounds to move them were removed, the medium would be acted upon by that amount of power. But such is not the case. Even during the greatest manifestations of power, the medium can move about with the greatest ease, unconscious of any force being exerted upon him or her.

But there are other considerations which demonstrate that whatever may be the relation of the mediums to the manifestations, they are not the source of the power. Allowing the phenomena to be produced by the creation of opposite conditions so as to induce attraction and repulsion, those conditions are not created, either consciously or unconsciously, by the mediums; for there are certain motions produced involving more conditions than can be properly attributed to any one cause. Take the example of raising the piano from the floor and playing upon it while it was suspended in the air. How many conditions must be induced, and how often must they be changed, to make such a performance?

Suppose the piano to be positively charged with the mysterious fluid, where was the negative condition to attract it? It must have been in

the ceiling or in that direction, else it could not have raised the instrument, and the medium while unconsciously charging the piano positively, was charging the ceiling negatively, and thus at the same instant became the source of a positive and negative influence—that is, was in both conditions at the same time, which makes rather an anomalous case. Mahan would find it rather difficult to parallel such an anomaly in science. Give it as a proposition for the Buffalo doctors, Prof. Faraday and ex-President Mahan to solve how it is that the medium could be the residence of the opposite conditions at the same time, inducing opposite conditions in the same directions.

But this presents but a small part of the difficulties in the case.—While the piano is thus suspended it is played upon. How were the keys moved? By the same law of attraction and repulsion of course. Consequently the keys were the subjects of the especial chargings and dischargings of these opposite conditions.

Whether the keys were moved by the droppings from the ceiling through the case of the instrument upon the keys, of small quantities of negative and positive force, our learned savans do not tell us. The truth is, the moment we look carefully into the theories of these objectors, language fails in power to express the nonsense and absurdity of their explanations. Let Mahan or Rogers attempt to enter into details in the application of their theories, and they would blush at their own nonsense.

Quarrel About a Comma. (,)

Some of the most foolish quarrels ever known have grown out of Christianity, yet it is always represented as possessing a peaceful, self-sacrificing spirit for the good of others, and in its meekness instructs those who oppose it. This is its theory, but we see little or no corresponding practice among its professed leaders in ancient times nor at the present day. Witness the following account of a quarrel about a comma (,) and say if Infidelity was ever the instigator of such down-sight nonsense:—

"The Alexandrian Fathers—Clement, Origen, and Athanasius—placed a punctuation mark after the word *made*, in the third verse of the first chapter of John's Gospel. Chrysostom was alarmed at this punctuation, and denounced it as heresy. Epiphanius declared it blasphemous and the sin against the Holy Ghost, and this commotion, on account of a single dot, contributed to delay for years the perilous work of punctuating the sacred pages. The only difference, however, between the partisans in this great war our readers will understand when we say, that it consisted in reading the passage *with* or *without* a comma, thus:—"Without him was not anything made, that was made," or "Without him was not anything made." The clergy of Constantinople omitted the comma, and that of Alexandria inserted it."

The above anecdote reminds us of another Christian quarrel about a comma. Some eighteen years ago in this city a venerable man nearly seventy years of age, declaring that the only crime he ever remembered to have committed, was taking an apple while a boy, (and no man denied it,) at the same time averring that he did believe in a God, but not such a God as the Universalists believe in; affirming his conscientious conviction of right in what he had done and said, and his inability to believe otherwise—disclaiming all intention to offend others in the enjoyment of the freedom of opinion he claimed for himself—was sent to prison for this simple sentence, the meaning of which depends on a comma:—

"Universalists believe in a God which I do not."

If read with a comma after God, it denies God; but if read without a comma, it only denies the attributes of the God described by the Universalists. The prisoner affirmed that this was all he meant. The Court said they knew best what he meant, and put in the comma! So Abner Kneeland was imprisoned sixty days in a Christian jail for a comma, and that too while he denied that he used the comma at all.—*Investigator*.

AGE OF PROGRESS.

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Buffalo Harmonial Conference.

On Sunday last we had a very able, instructive and interesting lecture, from the spirit of PLATO, the illustrious Athenian philosopher, through the organism of Bro. PARDEE. The subject was marriage; the philosophy of conjugal affinity; the advantages to individual man, and to the race, of marriages made in accordance with the laws of nature, and the penalties attached to violations of those laws, in the improper mating of persons whom nature intended to be otherwise matched. The philosophy of the lecturer was plain to comprehension, and as convincing as it was plain. Indeed, it was obviously true. It was the most able of the three or four lectures which we have heard through the organism of Mr. P.; and none of them were of an inferior order. We should be highly pleased if we could obtain that lecture for publication. The time has come when philosophical truth, on this subject, is much needed.

Brother FORSTER, as we have elsewhere stated, had been so exhausted by continual labors, that it was feared he could not be used at all. But, as his controlling spirits had determined that he should go into the country, for a few weeks of rest and recuperation, they much desired to give a lecture through him before taking him away. To enable them to do so, they labored with him for two or three days, through media whose developments adapted them to the requirements of his condition. Thus they succeeded, as they assured us, in saving him from typhoid fever, with which he was seriously threatened, and so far restored his physical system as to enable him to go to the hall and back in a carriage, and to be used about two hours, in one of the most able lectures that was ever given utterance to in that hall.

The subject of the lecture was the fourth verse of the eighth psalm: “What is man, that thou art mindful of him? or the son

of man, that thou visitest him?” The spirit of Professor DAYTON, in his exordium, remarked that man, instead of God, should be regarded as a trinity; that, in his being, he embraced three distinct elements; the physical, the intellectual and the spiritual. He gave notice that he—DAYTON—should answer the question in the text, as far as related to the physical and; intellectual and that the noble spirit who was well known, when in the flesh, to many minds present, (S. R. SMITH,) would finish the lecture, by giving the philosophy of the spiritual member of the human trinity. He then proceeded to give one of the most beautiful out-line lectures on human anatomy and physiology, that we ever listened to. He enumerated all the bones in every department of the human form; told the number of muscles and described their offices; treated of the nerves and their functions; gave the philosophy of the blood, its generation, its circulation and its uses; described the brain, its formation, the action of the blood upon it, and the generation of thought; and showed the difference between the mere animal and the thinking and reasoning man, up to the point at which Mr. SMITH was to take the subject and carry it up to the ultimate of the third person, during the connection of the earthly trinity.

When Professor D. had finished, a slight spasm in the medium's system, announced to those who understood it, that the one lecturer had left, and the other had taken possession. Mr. SMITH's manner was recognized by those who were intimate with him, whilst here in the flesh. He took up the subject where DAYTON had dropped it, and gave us a metaphysical disquisition, of about an hour in length, in his own deep thinking, high-soaring and thorough-reasoning style. The finish of the lecture being equal in quality to its commencement, the whole was deemed, by many present, to be equal in merit, if not superior, to any of the many surpassingly able lectures which we have received through that excellent medium and equally excellent man.

The circumstances under which this lecture was delivered; the power with which every sentence of it came through that organism, which had been nursed, in his sick bed, by spirits, for the three preceding days and nights; the profound knowledge and great ability of the lecturers, which came, as it were, unmarred, through the medium; all contributed to make it seem almost a prodigy, in this philosophical age, and would have marked it as a miracle, in the supernatural sense, in the days when the apostles preached. And the least that we can do, is to acknowledge it to be an evidence that the medium is in the continued process of higher development, giving promise of still greater and more important usefulness, as the wheels of time trundle him along toward the goal where his guerdon awaits him.

Most seriously do we regret the necessity which takes from us, even for a short period, one whose office is so fruitful of choice blessings to all who will receive them. We console ourselves, however, with the hope that he will return to us with renewed health and energies, and with improved capacities to be the conduit through which we shall receive, still more abundantly, angelic love, wisdom and truth.

Back numbers of the Age of Progress wanted.

We will pay the subscription price, or four cents per copy, for all that will be brought us of whole numbers 72 and 74. Our friends who do not keep files, will do us a favor by sending us those numbers, as those editions are exhausted, and many friends desire to obtain whole volumes.

Destruction of Human Life.

The genius of human slaughter seems to have passed through its cycle and returned to us again. Another season of steamboat and railroad carnage appears to have commenced. On the same fatal day, happened a collision on the North Pennsylvania Railroad; the burning of the steam-boat Northern Indiana, on Lake Erie; and a collision on Lake Ontario, in which a propeller was sunk.

In the first named case, a pleasure train, filled with children on a Sabbath School excursion, was run into by another train; and the consequence was most awful. One who was a witness to the scene, thus, briefly, describes it:

"The conductor of the down train did not wait, at a certain point, to allow the pleasure train to pass; the road being a new one and there being but a single track. The rules of the company, I am told, are explicit. That body is composed of respectable and philanthropic citizens. But, as it is reported, the conductor concluded there was no train to encounter, dashed on at full speed, ran into the pleasure train, the concussion being like the closing of a telescope, each train running into the other, and being fully interlocked. The result was a consummation of horrors, for not only were there ferocious crushings of the children, whose entire number was 600, but the genius of horror was crowned by some of the cars taking fire, and deliverance being at the time impossible, nineteen of the inmates, men, women and children, were roasted alive—charred to ashes. Certainly the details of this accident, are the most terrible of any which has ever taken place in this country; for in cases of the burning of steamboats, the sufferers can end their agonies by jumping overboard and being speedily drowned; but here were persons, chiefly children, locked in the prison of despair, and inflamed to death, besides being horribly mutilated.

From out the ruins were dragged bodies of the dead, the dying, the crushed, mutilated, burned—in every form of misery and horror—foaming, shrieking, cursing, wailing, imploring, and beyond misery. The killed so far as ascertained amount to thirty-nine, and the wounded to sixty-nine; but these figures will doubtless be swollen, for the wounded will some of them die, and fresh sufferers will be discovered.

The pleasure train was composed of ten cars, which left the Market street station at 5 o'clock this morning: The same train left Gwynedd at 6 o'clock.

They are now fetching the bodies into the city, and the depot is a scene of unsurpassed excitement. Crowds of agonized people, chiefly women, are on the look-out for victims, in pain or death, and with some exceptions the names of the wounded, burned or killed are known.—But when nothing but a few bones remain, clothes and all means of identification being destroyed, the names thus far are wanting. What Satanic irony is the termination of such a so-called pleasure excursion! Six hundred little ones and their friends, in all the innocence and jollity of a holiday frolic, and in the flash of an eye hurled into all the horrors that fact could accumulate or imagination conceive!"

The second case—the burning of the Northern Indiana—was less fatal in its results. There were about an equal number of lives lost; but there were, comparatively, very few left to linger in excruciating pain, and to die by inches. And, according to the best account we have seen, if the passengers on board had all obeyed the instructions of the commanding officer, not a life would necessarily have been lost. But selfishness, which ever carries the principle of retribution with it, stepped in, and induced a considerable number to take and hold possession of a boat hanging to the davies, till the latter gave way and they were all precipitated into the lake and drawn under the revolving wheel. This circumstance, it is believed, occasioned nearly all the loss of life that occurred.

In the loss of the propeller, on Lake Ontario, there were twelve human sacrifices to the demon of carnage. The particulars of

these catastrophes have all gone forth to the reading world, so that it would now be a useless work to detail them.

Let us, on this occasion, repeat what we have frequently said on other occasions; which is, that no legislature should, on any occasion or under any circumstances, allow a railroad to be used for the transportation of passengers, till it has two tracks completed, through its whole length.

For the Age of Progress.

LOCKPORT, July 17, 1856.

Mr. Editor:—I have been impressed to leave my friends at the east and return to Lockport, more for the gratitude I have for G. C. Eaton, for the wonderful cure effected by him on my then most feeble, bloated body, and feeble limbs, than for any other reason, for I now feel that I am getting to be a sound, healthy man, by the manifestations received thro' him, with some assistance of Mr. Hussey. For when I first saw Mr. Eaton I was, of all men, most miserable; nothing but a feeble bloat, given over by the physicians. At Miami City, in Ohio, I felt that I should soon have to drop off this loathsome clay, and pass into another state of existence. I was, however, told the only possible chance for a cure, must be by getting on to the salt water. Consequently, I managed to get on board a steamboat and came to Buffalo. Thence I came to Lockport, intending to go to New York, but stopped to rest; and while sitting on the side-walk, when Mr. Eaton came to me and invited me to his office, and said he thought he could help, if not cure me. I accepted his invitation, for I was willing to try anything to relieve me from such deathly distress as I was experiencing; so with much ado, I crawled with my two staves in hand, to his office, where he manipulated me.

My disease was called by physicians, anasarca dropsy. I was taken unwell at Toledo, about a year ago, with chills, and continued unwell, with something like chills and fever, and stupidity and weakness, for about one month, when I began to swell—first my feet, then all over all my limbs and body. I soon become a continual bloat, from head to foot. There was no color in the blood which issued from my broken skin. After I began to swell, until after Mr. E. had influenced me several times, I had no color in my lips. I took much calomel and salts of the doctors, at Miami City; but nothing gave me any relief; but I grew worse daily. I probably was sometimes deranged; for I thought, at times, some one was heaping peach trees on me, and other things that burdened and distressed me. This was when I was at Miami; but at Lockport, after being influenced by Mr. E. twice a day, for nine days, I found that I was fast gaining health, though I was not sensible of it, until about nine days, except that I rested better at night; but after the ninth day, my complaint seemed to take a new turn, and I had two severe fits of ague and fever. It seemed as though I should die with it. After these fits, I was taken with the worst diarrhœa that I ever had. It seemed to be nothing but water that passed me, and my bloat ran right down. I filled up, or bloated again. Then I had another attack of diarrhœa, which carried away the bloat. So I was dealt with several times while at Lockport, and was told by the healing mediums that I should have three similar attacks after I left; and they rather advised me to stay longer; but I was under the necessity of going east, among my friends, being so long sick and at so much expense, I wanted the assistance of friends that I was more intimately acquainted with. I was, however, much better, so that I could walk down to Lower Town, a distance of nearly a mile, and back, without my staves, by resting a few times. After I left, everything turned out with me exactly as the mediums told me. I had three turds of bloat, which was drawn off by diarrhœa following, as they told me; after which Mr. E. told me I should have no more, and would regain my health fast; every word of which has proved true to the letter; and I am now a man once more, in good health, and able to do a man's day's work, and have been doing so at the Lockport depot for over two months.

Mr. Editor, I really hope you will take notice of this imperfect description of the wonderful cure effected on me, that any one who may be so unfortunate as to have a similar attack, or any curable disease, may know who to apply to for a speedy cure; that is, to G. C. EATON, of this place, or some times at Buffalo. Don't, my friends, think this all delusion and humbug. I know the cure was effected on me by animal magnetism, through Mr. E., without the aid of a particle of medicine, except what passed through his system, and a little assistance of Mr. HUSSEY, in the same way. Mr. HUSSEY is also a healing medium of some reliability.

Those things were frequently done by Christ and the Apostles, as all who read the Bible, believe; and why may they not as well be done in this more enlightened day? I know they are done through some invisible agency, and probably the same as by Christ and the Apostles—through the aid of angels and ministering spirits out of the visible form. I wish this certificate may be dressed up as it should be, retaining the amount, or sense of what is here written, and my signature appended to it, for the benefit of Mr. EATON, and the public in general. If any one who reads this certificate have doubts of its truthfulness, I would thank them to call at the Lockport depot, where they will probably find me, and satisfy themselves in my person, and by reference to many others that saw what a deplorable condition I was in, and understood also the way I was trying to effect a cure.

J. H. MERRELL.

Accompanying the above communication, we have a letter from our old and much respected friend, SETH WHITMORE, fully corroborating the statements made by Mr. MERRELL, he, Mr. WHITMORE, having been an eye witness to much of what is narrated, as having taken place at Lockport.

Our friend W., further states that there are many other healing media in Lockport, of great power. Among others, he mentions Mr. I. G. ATWOOD, Mr. BRUCE, Mr. BLANCHARD, Mrs. CLAIR and Miss TYLER, as being very successful.

—Our friend SEAVER, of Byron, has our thanks for his remittance, his favorable opinion and his manifest good will.

Our grateful acknowledgments are also due to our friend St. JOHN, of Edmeston, for his similar favor and similar expression.

Experience of Voltaire in the Spirit-World.

MISS. G. SWEET, MEDIUM.

Part Third.

From the Sacred Circle.

After having entered upon the duties of my new state of life, I again commenced the study of character; and I discovered that it was still men and women with whom I had to deal. Their pursuits and their nature surely were different from those I had just left, but still there was the same peculiarity of character manifested in different degrees, in every individual whom I accosted. True, the sphere in which I was placed was peopled by those of an elevated character, but how plainly did the earth-life of each one portray itself upon every lineament of their countenances. It marked their actions; controlled their associations; and for a time I almost forgot that I had left earth's plane for another and higher.

It was a curious study to observe how each one approached me according to the feelings which he had imbibed respecting me. The rigid churchman would approach me cautiously, carefully; and express his feelings in the form of a prayer—that I had been snatched as a brand from the burning—that I had been stopped short in my mad career, and brought suddenly to a sense of my awful condition, and then leave me with a promise to help me with his prayers. The free-thinker, the philosopher, they would take me by the hand and welcome me to the land of reality, the birth-place of wisdom. It was very pleasant to

meet with those whose minds were free and expanding. They could overlook my weakness and give me strength; they could understand why I had committed the unpardonable sin of speaking my thoughts, although they brought condemnation, lasting, bitter, and deep, upon my memory.

I was in a strange company, and strange emotions filled my soul.—They were all striving for something, just as eagerly as while on earth and yet, I could not sympathize with them in the manner in which they made search for the all-absorbing object, which was to confer great happiness. Many were contented to move slowly and cautiously, to labor laboriously for a little, when with the same effort they might have received a great deal; they were unable to grasp it, and so they went plodding along.

Some approached me with marvelous stories of what they had seen and heard—the mysteries which their eyes had beheld and their hands had touched. But to me their tale was a fleeting shadow. I wanted the proof; to see, to know for myself, was what I desired; because as often as they went away, they returned empty handed; nothing benefited, nothing wiser, for they returned into the same place which they had occupied before their departure.

The spirit habitation is one perpetual panoramic change. As the spirit arises and develops, it leaves behind it the old surroundings, and is constantly gaining new positions and facilities for improvement. This is always in accordance with the rapidity of its desires.

I had commenced far back, in humility and prayer, I had raised my eyes upward; I was building a foundation which I hoped would tower up into grand proportions, the beauty and symmetry of which it would make my heart glad to look upon. Step by step I groped my way using every aid, from all sources within my reach. How ardently I searched into the deep and hidden things, which I knew were concealed from my hungry gaze. I traveled over great space, that I might see and converse with those minds of the past ages who had acquired the knowledge for which I sought; and the means were given me to make my researches successful. I could not long remain in the presence of those wise men, for when I would draw thought from the store-house of their knowledge, their words would fill me with unspeakable wonder, yes, even one word would contain a volume of knowledge which I could not grasp, because of its magnitude in comparison with my limited power of receiving it. To me it was not a world of shadows, but of great and startling realities; not only did the immortal spirit speak, but every leaf, every blade of grass, every sun kissed flower, gave forth a language deep, thrilling and impressive. Well it is for man, that his spirit cannot comprehend its own littleness, nor its own greatness.—Well it is that for him there is a school, wherein he may glean the first lessons fitted to the scope of his awakening intellect. And let him pray that he may not know the power, the world of power within himself, until the world without, in all its mysterious phases, physical and spiritual, is understood, and analyzed by him.

All men cannot be Gods in wisdom; and some must be children, before they can see the power which lurks within themselves.

He of whom I spoke before, counseled me not to seek too much at first. And yet knowledge was so beautiful! It gave me power and power was what I loved; but now I did not want to exercise it as I once had done, to swerve man's minds from the better promptings which they could receive from without as well as from within; but I desire it for myself, that I might leave the busy bustling multitude behind me, and soar away into the illimitable space alone, to grapple with its mysteries unabashed; to look upon the dread secrets of the Deity's universe. My thoughts rose higher, my desires sunk deeper, than my power extended. Then I said, "I will go to those who know that which I thirst for. They shall tell me how to obtain it; they shall lead me to what my soul so earnestly craves." They shook their heads at my request, and told me I was presumptuous; "for," said they, "you are but a child, a new comer into this state of being. Labor patiently, as your fellow men are doing, and prepare yourself by degrees to receive

the unfolding glories which it is your privilege to behold." They but mocked me. I turned in mute hopelessness; my spirit chafed, and beat against its prison bars because of the delay. "Why should I wait? I fear not; I pause not; I am strong to endure; I will encounter great and unheard of pangs, to be admitted within the sacred precincts of hidgen things! The light may dazzle; the sight may even blind me, but why this knowing desire? Why this drawing upward, this attraction, which stops not midway, but is lost in dim conjecture and unsatisfied longing? I see a glimpse of the world beyond; they call it a sphere, and yet it is but a higher state—a purer atmosphere. It is heaven within my view; can I not reach it? I behold it as a sunlit landscape of ravishing beauty—mountain and valley—hill and dale—ocean and streamlet—moon and stars—all natural, but Oh! how sublimely beautiful in their great and expanded proportions! Naught separates the beauteous picture from my view but a cloud-like haze, a thin transparent veil. It is distant, but I see it, and the voice within me tells me it is my own. Then why will I tarry here. I have learned all that is fitting for me to know, and yet I cannot ascend." My soul was sad; its yearning desire was unfulfilled. It is true there were numberless minds surrounding me whose knowledge was greater than mine, whose natures were more loving and benevolent, more social in their feelings towards their fellow men; but the intelligence from which I sprung thus formed my being, and could I recreate myself other than I was? No, I cared not for the dazzling prospects of bliss and joy, and beauty, which men call happiness. To me it was dream-like and misty, leaving nought but hollow echoes to fill up the void when the scene had passed.

Do you call me ungrateful and ungodly; denying and denouncing that beautiful heaven which the Father had spread out before my wondering eyes? Oh no, my devotion was not of the external part, my desire was not for the things which are seen by the eyes alone. In the depths of my soul I thanked my God for so much of light as he had vouchsafed me, but I struggled to get nearer. Ten thousand newly formed worlds of thought and wisdom and knowledge seemed bursting into life from the centre of my own being.

What was I? Less than a man, and yet within me were the elements of a God; power, strong, grasping, earnest, beseeching for something, anything to unlock the pent-up fountains and let the water flow forth, that I might look upon that which had been within myself. If it was life and thought, then it was reaching after the centre from which it emanated. What is power? Oh, then let me give it scope and compass! Was it good or evil? I know it was good, the still small voice which urged my utterance told me that a universe of thought was rushing across the threshold of my soul. For I stood alone, alone, trembling with eagerness to pierce through the veil, to behold face to face those whose names were almost forgotten upon earth. I would see them and hear them, I would walk and talk familiarly as with brothers; for had they not struggled too, as I was now doing? I stood upon a plain of glorious beauty, and transparent light, but then I could see that beyond, which was more inviting still.

Why should I linger below when there were messengers constantly bearing back and forth some spirits who had lived out their allotted time and were ascending to partake of the joys beyond. I could not wait, so long a time would crush and paralyze my spirit's impatient throbbings. O, I lived long years, which you would count but as days so slowly did the time pass away, my desires were so urgent.

At length I was counselled to prepare for my journey and what should have composed my garb, and rendered me a fitting object to approach that place. I was clad in robes by wise and mighty counselors; faith and perseverance, humility and progress, were written on each garment that I wore, and then commenced by long journey through the wonders of space, faith the star which guided my pathway hope the light which lured me on, strength the staff upon which I leaned, prayer the bread which filled my soul, and the celestial heaven the home which beckoned me upward to survey its glorious wonders.

Secret Societies.

A distinguished literary friend has handed us the following observations on the dangerous tendencies of Secret Societies. We do not altogether agree with our correspondent. Secrecy is sometimes resorted to for the purpose of *preserving treasures*, whilst many crimes are perpetrated openly, and in the light of day. If a man prefers to go alone to his closet for self-examination and devotion; if he chooses to bestow alms in secret, not even letting "his left hand know what the right hand doeth;" or if he be pleased to do any other good thing, without "sounding a trumpet," we certainly have no objection. We are, however, opposed to all wrong doing, and lament that so many men can perpetrate unrighteous acts in their individual capacity.—Secrecy is not indispensable to the success of corrupt men since a large number of this class succeed by advertising. One word more: the Iscariots and Arnolds have not in all cases found it necessary to *get up an institution* in order to consummate their work:

"In a country where freedom of speech and action, within all reasonable limits exist, where the people are sovereign, and the public voice is the supreme tribunal, no good purpose can be subserved by secret societies, which can not be equally well or better effected by undisguised means. Secret societies are opposed to the genius and safety of the Republic. We are not speaking with reference to any particular society or organization, political or religious, but of the general principles involved in this class of societies without regard to their special character. Nothing that is true, honest, moral and patriotic, needs the aid of secrecy, mystery or darkness. It is open, frank communication alone, that can render mankind a real brotherhood; and every sect, clan, caste, creed and institution that aids in dividing society into classes, and keeping up differences by means of exclusive formulas, signs and watchwords, is a bulwark against the world's common freedom and progress, and an ally of intolerance and despotism.

It is claimed that secret societies — many of them at least — are a specially effective mode of uniting classes for the accomplishment of charitable and other good purposes. If a man practices charity or philanthropy on the principle of gratifying the noble attributes and sympathies of a true manhood, he requires no promptings from secret associations to spur his impulses or his judgments. All the secret societies ever instituted, fall short in the plain and simple teaching of the whole duty to man — to his God, himself, and his fellow-man — of the precept-and-example-lesson of Christ.

Instead of secret societies, charitable though they be, enlarging man's charitableness, benevolence, and love for man, they restrict his better nature into a narrow channel, as compared with its action governed by the sublime teachings of the great gospel of humanity. He into whose soul the Divine Spirit has truly entered, feels his heart and hand open to all men, when offices of courtesy, friendship, love or kindness are required; he needs no secret grip or sign to quicken his sympathy for a brother in distress; there is no class-limit to his charity. Not so with the secret society man. He especially recognizes the brethren of his cast. For no others will he do and suffer so much.—His sympathies are abridged, and his whole action, in so far as charity goes, is made selfish—depending on the expectation of like benefits in return. Indeed, he enters into a compact to practice charity on the principle of *quid pro quo*. It is not enough for him that the seal and image of God are stamped on his fellow-man.

Secret societies are a political and social evil. They aim, directly if not intentionally, at the destruction of our greatest safeguard—the free discussion and understanding of all matters of public difference.—Like the spy-bands of some despot; the "Assassins" and "Thugs" of the East; the "Sandfedesti," who do the dagger-work of Jesuitism in Italy, or the brotherhood of the Inquisition, they move in the midst of society armed with signs, grips and passes, by which they can rally their forces for whatever deed, unsuspected by the legitimate guards of public safety and justice. We do not mean to say that any secret

society exists amongst us for purposes of intentional evil — we only insist that all secret organizations, liable as they are to the presence and influence of evil spirits, are a perpetual peril to society at large. — They encourage counter-similar associations; they divide society; they restrict humanity, and they ignore the power of that Divine Spirit, which, truly cultivated, will accomplish all that man can rationally desire.

The only tolerable secret society we can conceive of is that which organizes, in the name of humanity, to strike down national oppressions and wrongs that cannot be reached by open means. In a Republic, like ours, no such exigency exists, or can exist, until our liberties shall be destroyed by secret societies. One such society—the Jesuits—acting in the name of religion, has done more for centuries to prop universal despotism, than all the mere sword-armed barbarians and feudal robbers of the earth. A word more on the practical fruits of the secret society bond, and we are done. The man who has taken a solemn oath to aid his secret craft-fellow, under all circumstances, and in defiance of the dictates of a true sense of public justice and good, has in a measure abjured the social and civil compacts and laws of the land. He is ready to betray public interest, and lay it a sacrifice on the altar of his secret society. Upon a jury, or on the witness-stand, he cannot be true to his secret oath and yet disregard the secret sign that may come to him from the criminal's box. Even if he means to serve justice, his judgment will be tempered by the ties of secret fellowship. And thus, in every exigence, that mystic sign may serve its possessor, to aid him where better men stand helpless and condemned.—*Spiritual Telegraph.*

Important News from the Pacific.

NEW ORLEANS, July 12.

The steamship Daniel Webster has arrived at this port with San Francisco dates to the 20th ult.

The George Law left Aspinwall for New York with \$700,000 in treasure, and also took out with her the despatches of the United States Commissioner relative to the late Isthmus difficulty.

There had been no decrease in the excitement at San Francisco. Very few responded to the Governor's proclamation of June 4. The Vigilance Committee had opened books, in which the names of recruits were set down by thousands.

The Committee have six thousand stand of arms and thirty pieces of cannon. Their force has been divided into ten regiments, and they have erected strong breastworks in front of their rooms. At the top of the building they have put up an alarm bell, and in adjacent rooms are planted several pieces of cannon.

The Governor had gathered a few hundred men together, and gone to Benicia to get arms and ammunition from the arsenal, but General Wool refused to accede to the demands made upon him therefor. The Governor's forces were camped near the city.

Six more rogues had been banished by the Committee; and they continued to arrest others.

On the receipt of the Governor's proclamation nearly all the towns in the interior held enthusiastic meetings, endorsing the acts of the Committee, and commenced forming organizations to assist them in carrying out their measures.

Crimes and casualties were numerous.

No interest whatever was felt in politics.

The reports from the mines were favorable, and agricultural prospects good.

There had been no arrivals from Atlantic ports.

OREGON.—In Oregon hostilities continued. Gen. Smith's command was attacked near Meadow by the Indians. The loss of the whites was twelve killed and twenty-five wounded. The Indian loss was considerable.

Colonel Wright and one of his command had been killed by the Yakima Indians.

NICARAGUA.—The news from Nicaragua is very important. Gen. Walker was elected President, June 24. Rivas and his Minister of War left on the 12th, and afterwards appeared at Chinendago. They there collected six hundred natives, called in the outposts, and ordered the American troops to evacuate Leon. The order was obeyed, and Rivas took possession with 120 men. General Walker has declared the Rivas party traitors. Most of the officers of the former Cabinet stand by Walker.

Spirit Communion.

The opposition to spiritualism are compelled to yield, however much it may be against their prejudices to the natural causes of scientific law, and admit that if a law of divine economy once existed, it will exist and operate, causes similar at any after period will have the same effects, and therefore if spirits *ever did* communicate with men on earth, they can now, and we say amen to that.

The greatest objection to spirits coming back seems to be that they will lie, and deceive in almost every form. Well, we presume they do, and there is a practical good reason for their so doing. They were once mortals and lived here and we do not believe that they become perfect because they have become spirits, and if any one should labor under that belief, a short investigation will lead him or her out of that opinion, as they are but men and women still, it is not to be expected that they should know all things, only as their intuitive perceptions are expanded can they give a reason for the relations they make in regard to whatever pertains to the spirit and the spirit world. As far as our observation has led us, we can say that no language is capable of giving to us an adequate idea of what the spirit world is or may be, interminable connecting links with universes and systems, and guided by a law known only to the Infinite Harmony of perfecting mind.

Spirits are but humanity released from the flesh, and if they are evil, devils, etc., then mankind, the parents and governments and priests are the agencies which have made them so, and they should now, with the facts staring them in the face, turn square around, and work to make the men, women and children of earth better in order to have truthful good, and wise spirits, and so it will be in the future, when the chains which now fetter the mind to creeds and opinions are broken.

THE MEDIUM

Pride and Ingratitude—The Lady and the Soldier.

During the past week, a fine looking young man, named Barnes, a native of Worcester, and a corporal in the artillery, who has served through the Crimean campaign, was at the taking of Sebastopol, and wears on his breast a Crimean medal as a reward of his bravery during the late war, has been visiting at a friend's in Pershore. While here he had occasion to go to Evesham, on business, and on Tuesday evening last found him at the Evesham railway station, awaiting the arrival of the train for Pershore. When the train arrived, it was found that the second-class carriages were all ready well filled, and our hero was requested by the guard to take his seat in a first-class carriage, the only occupant of which was a lady and a little girl.

Immediately upon his taking his seat, the lady looked daggers, sprung to the side of the carriage and putting her head out of the window, she called out "Guard, guard! here's a soldier; you've made a mistake, guard. Put, this soldier out, put him out, I say, guard!" "No mistake at all, ma'am; the soldier's all right, ma'am; much right there as you ma'am," said the guard, and giving his whistle a doubly indignant blow, away flew the train, with at least one unworthy passenger, who had proved by her conduct that all ladies are not Nightengales. The poor fellow, while relating his railway adventure the same evening to his friends in Pershore could not forbear shedding tears, and declared that during the whole of his Crimean campaign, where he had witnessed the most horrid scenes, and had himself been severely wounded, he had never had his feelings so much hurt as they were by the treatment he received from that lady in the railway carriage.—*Eng. Paper.*

State of the Church---Hints.

LESSON X.

I see a beautiful silver leaf, and a circle resembling a chain of gold. Also a very picturesque scenery present itself—high cliffs bordering upon a smooth lake, with a vessel riding on its bosom. A sailor in the fore part of the ship is pulling a rope, in order to take advantage of the wind, by arranging the sails, so that it will reach its port in safety; but the helmsman is a poor sailor. The ship will founder; for he does not understand the proper compass or direction to take, consequently the greater velocity given to the vessel, the more disastrous will be the shipwreck.

MORAL 1. The church, as it is, takes advantage of the wind to move the bark along, and the sailors are at work with the rigging and the sails, to secure the aid of every breeze that blows. But turn now to the helmsman, and inquire, "Whither, sir, are you bound?"

He replies, "For heaven, I trust."

"But do you know the way?"

He responds, "I have a chart, describing the path I should pursue."

"Is your ship pursuing that path?"

He answers, truthfully, "Not always."

"Why?"

"Because the wind blows differently," he replies.

"Suppose the wind blew adversely forever, would you reach the port?"

He answers, "Never; no, never."

"Then you depend upon the wind?"

"Yes, upon the wind."

"May I suggest, that you depend upon Him who controls the wind? May I teach you that the wind is a means to waft the vessel to and fro, and that above, and around, and beneath the wind, a power, a wisdom, a God lives, whose word it obeys? So in regard to your means for reaching the port; they are nothing, unless the hand of the Invisible prosper them.

MORAL 2. Who guides the helm of the church militant? Are the sailors all true? What tho' all are true to their duties and positions, yet ignorant of the way—sometimes steering to the north, then again to the south, to the east, and to the west—sometimes contending for communications from heaven, and, at other times opposing—some times believing in work to aid them in the attainment of what they desire, and, at other times, caviling, doubting, faulting, repudiating the very work which they have before approved, advocating the necessity of faith and confidence, the importance of right direction, and the folly of misspent time; and, at other times, ridiculing the efforts of those who are seeking heaven by the very means which they have approved, demurring at the conduct of men and women who are looking to heaven for strength? How many centuries will it require for a man or a woman to reach heaven, by vacillating alternately in favor of and against spiritualism? How long will it require for men and women to reach real blessedness, while the helmsman, who guides, controls, and directs them, is ignorant of the way, the truth, and the life? teaching to please and to flatter those as ignorant as himself? To-day his eye is upward turned; to-morrow downward cast; looking for mercy, light, love, and deliverance from heaven, then again, scorning those who follow his example.

MORAL 3. They who control ships are human, but He who controls the wind is divine. Understand, God is greater, wiser, purer, than the wind, or they who control the helm of the church? See the disasters which accompany human endeavors. However pure may be the motives or how conscientious the designs of the workers, success in any enterprise, depends not on human agency alone. Were it not so, then all conscientious and truth-loving minds would realize success in their various enterprises. However flattering and encouraging this might be to the helmsman, vain and proud, yet you would witness, instead of pagan, human idolatry—the adoration, commendation,

praise, and veneration of men instead of God. Human disappointments, therefore, teach men to depend upon a power superior to all human wisdom.

MORAL 4. Having no partialities to gratify, nor sect to uphold, allow me to suggest a few timely hints, connected with the cause of modern spiritualism. In this cause, men and women are not required to control the vessel; and yet volunteers readily take the helm; and the consequence is, when they assume to direct and control the vessel, it is not the fault of spirits, when it strands upon the beach, or dashes against the rocks. And I will venture the prediction that, in every case, in which men assume to control the vessel, they will become shipwrecked. It might be extremely flattering to human pride and vanity, to receive the applause of men at their success, and this is the danger to which some minds are exposed: while, on the other hand, defeat would be equally mortifying and humiliating to them.

Suffer me to inform you in regard to the disappointments which many well-meaning and conscientious spiritualists have realized, which the scrutinizing mind can not fail also to perceive. They are those who were anxious to know before they were prepared to understand. They have seized the helm, and applied their hands to the sails in order to assist the spirits; and just so far as they have volunteered their service and applied their own wisdom, they have been disappointed in the object of their search. And why? Because, in the work of regeneration and human exaltation, it is not meet that men should be idolized, or have praise, or honor, or profit, except such praise, and honor, and profit as is felt in their own souls. He who would be greatest in the kingdom of heaven, must be the least in controlling, directing, and guiding others; that is: He must not seek honor of men, nor a commendation of his work, lest he become abused.

The church in Capernaum, is exalted in its own estimation unto heaven. But, alas! she becomes dizzy, vain, proud, oppressive, commanding, and insolent, and sinks down in darkness and despair, casting away the counsel of heaven, and wallowing in the mire of her own impurity. Take warning, ye pilgrims, take warning from her bitter and painful experience. Elevate not yourselves unto heaven upon the mere authority of human opinion, nor upon mere human pride and vanity. Be not high-minded; think not yourselves too wise to learn, too good to be improved, too certain of heaven to neglect that which can alone elevate you to heaven. Depend not on the schemes, contrivances, policies, means, which originate in ignorance for the elevation of yourselves or humanity.

There are means which may be safely relied upon: first, a teachable spirit; second, an open heart; third, a humble and quiet mind; fourth, personal application for good spiritual things; fifth, trust and confidence in guardian angels, submitting their communications to the test of practical experience, by which means the mind becomes dislodged from sensuous affections, and is attracted upward by the wisdom and beauty and love of the higher life; so that he or she who rises in the plane of spirituality, becomes less and less affected by the gross materialism of pride, passion and sensual indulgences. Exalted by attractive powers, it can not sink without severing the ties which unite them, or the affinities which hold them together. Being thus attracted by the love and sympathy and beauty of heaven, it can not meet with shipwreck, because its destination is ever upward to God and bliss, and under the control of those not ignorant of the way.

These hints will be serviceable only as they shall be received and practically adopted, in which case no spiritualist will assume to command only his own vessel, and that as he shall become wise and counselled to do, by other than human wisdom. Let no man among you set himself up as greater in spiritual wisdom, nor assume to dictate to another what he shall or what he shall not do. Solicited advice may be freely given, but due regard to experience should always be had, lest the advice be injudicious and hurtful. By this, understand me to teach individual responsibility to self. Pursue each for himself, or herself, the path of right, as your best judgment shall decide, and allow others