

AGE OF PROGRESS

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

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The Divinity of Jesus.

It is well known to all Bible readers, that the Divinity ascribed to Jesus, refers to the alleged fact that he had no mortal father, but was begotten by Almighty God, upon the body of a virgin, whose name was Mary, and who was still a virgin, after the birth of this, her first born son. There is no history of the lineage of this Mary. All that seems to have been known of her, besides her being the wife of Joseph and the mother of Jesus, is that she was a cousin to Elizabeth, the wife of Zacharias and mother of John the Baptist; and Elizabeth is said to have descended from Aaron, who was a brother of Moses. It does not appear, however, that Mary descended from that family. Nor is there much said of her, in the gospels, after the infancy of Jesus. She is mentioned four times only, as far as we remember. She is spoken of as being a guest at the wedding, in Cana of Galilee, when Jesus turned the water into wine. She is named as seeking her son, when he was preaching to a crowd, in a country place. It is mentioned that she was present at his crucifixion; and she is alluded to as being one of a company who were praying in an upper chamber, at Jerusalem, after the reported ascension. There is no doubt, however, that she was a woman of exemplary amiability of disposition and goodness of heart, if we may judge of her by the maxim, that "The tree is known by its fruit."

Of Jesus himself, all that is known is what appears in the writings of the four evangelists, and the epistles which are accredited to his surviving apostles. And these accounts of his nativity, ministry and execution, were written from thirty to over sixty years after his death. John, who was the favorite disciple of Jesus, is said to have written his gospel, or biography of Jesus, in the year ninety-six; which must have been but a short time before his death, which happened when he was ninety years old. Thirty years is a very long time for a man to remember all the minute circumstances of a man's life, with sufficient clearness to write his biography, and tell what he said on all occasions when he addressed assemblies of people, or when he taught or counselled his followers. But John remembered them all sixty-three years, and wove them into a biography when he was near ninety years old, provided that the authorship is justly attributed to him; which may be set down as very doubtful. And the same doubt hangs over the authorship of all the other gospels.

Now, be it understood, we have not a shadow of doubt that there was such a person as Jesus of Nazareth. Nor do we doubt that he was an exceedingly pure and good man, and eminently adapted, by his idiocratic qualities, to the use of communicating spirits, of a high order, as a medium of intercourse between the mundane and celestial spheres; which originated the idea, in that age of philosophical darkness and religious superstition, that he was the son of God, in a superhuman sense, and even God himself. That the New Testament history of his nativity, his life, his wonderful doings and sayings, and his arraignment, conviction and

crucifixion as a blasphemer and a seditious revolutionist, should be full of extravagant and absurd exaggerations, is not at all to be wondered at, since there intervened from thirty to over sixty years, between his death and the writing of the several memoirs of his life, and since, in these intervening periods, there was abundant time for all manner of traditionary amplifications and modifications, to suit the tastes of those marvel mongers and wonder eaters, who have constituted so large a proportion of the human family, in all past ages. Indeed, there is nothing wonderful in the fact that he is reported to have raised the dead, as often as he restored persons from the trance state, in which the physical and intellectual faculties are paralyzed, to active life and consciousness. It is not at all extraordinary that a Lazarus, who had been thus restored, should, after the lapse of so many years, be represented to have been dead and buried four days, even if his state of insensibility lasted but four hours.

We have remarked that we have no doubt that such a person as Jesus did exist in Judea, at or about the period in which he is said to have lived. Yet charity, and not damnation, should be extended to those who even deny or doubt that there ever was such a person, because it wants the corroborative evidence of that profane history—so called—which proves the existence of Herod, Pontius Pilate, and many other notable characters of the same age. Josephus, the eminent Jewish historian, who seemed to allow nothing of importance to escape his notice, in his *Antiquities of the Jews*, said not a word about Jesus, although he made particular mention of all the notable personages who were his contemporaries. Did one who did so many wonderful things—one who was without an earthly father, having been begotten by Almighty God—one who is now, at this age of the world, held up, by all the orthodox clergy of Christendom, to be God Almighty himself, fail to attract the notice of so searching a historian as Josephus?

We are aware that the superficial reader will point us to a paragraph interpolated in the "*Antiquities of the Jews*," which speaks of Jesus. But its interpolation is too evident to escape detection by any mind of ordinary perception. Its relative position is conclusive evidence of its spurious character. All that is necessary to condemn it as an interpolation, is to observe the intimate connection of the two paragraphs between which it is inserted. The paragraph preceding that which speaks of Jesus, narrates a calamitous circumstance in the administration of Pilate, by which a great number of Jews were killed. It seems that Pilate had conceived a project to bring a supply of water into Jerusalem, to which a great number of the Jewish people were opposed, and they raised a great clamor, and became so infuriated that Pilate sent among them a large force of soldiers, dressed in disguise, with concealed daggers, who, at his signal, fell upon the unarmed people, and slaughtered, indiscriminately, those that were seditious and those that were peaceable, in great numbers, which Pilate had not intended.

Immediately succeeding this paragraph, comes that which speaks of Jesus, which we will copy entire:

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

Immediately following this, comes the paragraph detailing the rape of Paulina, wife of Saturninus, by Decius Mundus, in the temple of Isis, by the connivance of one of the priests of that deity. Thus commences this paragraph:

"About the same time, also, another sad calamity put the Jews into disorder."

What kind of a man would it make of Josephus, to believe that he would speak of Jesus in such high terms of commendation, and immediately designate his advent as a sad calamity, as the language of the succeeding paragraph implies? Any one can see that the two paragraphs between which stands the one which makes mention of Jesus, belong together, and that, united, the language of the latter does credit to the capacity of the author, whereas, as it stands, it makes a fool of him. Evidently, as some of the most eminent Divines have conceded, whilst the manuscript work of Josephus was in the hands of the monks, during the dark ages, and before the art of printing was discovered, this note was written in the margin, opposite those two closely connected paragraphs; and when the work was copied, preparatory to printing, the note of the monk was wheeled around and interpolated between them.

All the writings denominated *sacred*, having similarly passed down through the dark ages, in the hands of the Roman Catholic priesthood—they, the while, monopolizing nearly all the learning of Christendom—were liable to similar interpolations, alterations and modifications; and whatever specious pretences to identity may be set up, it is very doubtful that there is now, or has been for centuries past, an original copy of any of them. Hence it is very difficult for any mind to determine what was or what was not the sentiment of Jesus and his immediate followers, with respect to the relations existing between man and the infinite Father, or respecting the alleged divinity of Jesus himself. Even by the biographies, as they have come down to us, it does not appear that he considered himself more the son of God than other mortals; all having an equal right to call God their Father.

In Genesis, chap. 6th, it is said: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose."

* * * * *

"There were giants in the earth, in those days; and also, after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were, of old, men of renown."

Will any sane man, from reading this, be induced to believe that there was a race of beings, originally generated in heaven, and in no wise related to earth, who came to earth and took wives of the daughters of men, to raise giants and men of renown? If

not, then the form of the language is only designed to give that honorable distinction to men, over women, which was characteristic of ancient arrogance and injustice. And this may account for the habitual language of Jesus, claiming God as his father. And when he said: I and my father are one, he talked as any agent would talk, who should be sent by his principal to transact business for him, in a distant locality. The third person would naturally enquire: Who are you? What right have you to act in this matter? And the authorized agent would reply, as he presented his written authority: You see that I and my principal are one. Jesus was used by ministering and controlling angels, to transmit to incarnate humanity, the wisdom and truths of the upper spheres. He, like all the media of that age, believed in a personal God, and thought it was he who spoke to him and through him. Hence his frequent asseverations that he received his teachings from the Father—that he was sent to do the work of the Father—that he was about the Father's business—that he and the Father were one—that whosoever had seen him, had seen the Father—the last asseveration having reference to all practical requirements; provided that he did really use that form of expression.

Whence originated the idea that Jesus was conceived and brought into the world, without a mortal father? We answer: It originated in a conflict between the Jewish law of espousal and marriage, and the law of conjugal love, which is a law of nature; in which conflict the latter law proved too powerful for the former; the angels lending their potent aid to the victor. This Jewish law required that no two persons should be united in wedlock till they had been espoused or betrothed at least one year. This espousal or betrothal, was an engagement entered into, on the part of the parents or next friends of the parties, that they should be formally wedded at some subsequent time, not less, as we have said, than one year. The parties were not consulted till the ceremony of betrothal took place; nor could they be married till after the age of twelve years. This engagement was so binding in law, that it could not be annulled so as to allow the parties to enter into other engagements, without divorce. Yet if they did not abstain from connubial embracement, during the whole interval which the law required, they were deemed guilty of fornication, or adultery, which seem to have been convertible terms, and punishable the same as if they had not been betrothed. In such case, it is well understood, the penalty for the offending female, was death, by stoning. This betrothed pair being adults, and conjugal love being too potent for their power of resistance, the restraint of the tyrannical and absurd conventional law, was overcome by the law of nature, and Mary's life was forfeited.

The death penalty might be avoided by secrecy; and so it was; for "Mary arose in those days, and went into the hill country, with haste, into a city of Juda, and entered into the house of Zacharias," where she staid till Joseph—*by advice of the angel*—took unto him his espoused wife. But although this danger of life was thus evaded, there was the reputation of the lady, which was still dearer than life. Her condition could not be concealed from her friends, if it could from the busy-bodies and scandal mongers, who had an existence as well then as now. For this, the story of the visitation of the angel, the *tete a tete* between them, and the miraculous conception which followed, as far as it was all believed, answered as a salvo. And this all answered very well, in those days of blind superstition and ignorance, when God was supposed to do many things contrary to the laws of nature. But when it comes

to passing the same story for veritable fact, at this age of philosophy and science, better developed intellect and enfranchised reason respectfully beg leave to decline its deglutition.

The fact that Jesus, after having been removed from earth for half a century, during which time all the wonder-workings of his mediumship were amplified and exaggerated, by passing from mouth to mouth, from father to son, from mother to daughter, and from decade to decade, was deified by the God-manufacturing imagination of religious fanaticism, is not at all to be wondered at, when we take into consideration the fact that all the surrounding nations were God-manufacturers—deifiers of humanity. The many thousands of mythological deities, worshipped continually, by cotemporaneous nations, were all made of men and women who had made themselves conspicuous, for good or for evil, whilst on earth; and no one could rationally expect less of those who built up a new religion upon the teachings of Jesus—especially after those teachings had been adulterated, modified, warped and Judaized, by the sects into which the original church became divided—than that they should deify and worship a man of such extraordinary gifts and moral qualities, as were possessed by Jesus. It is true that he had labored to exterminate idolatry and to eradicate the idea of human deification; but, unfortunately for the success of his mission, in that age, and for the propagation of religious truth, in all later ages, down to this time, the wisdom of his teachings and the spiritual manifestations made through his mediumship, suggested to the superstitious mind then prevalent, the idea that he himself was a God.

Though unfortunate, as we have said, the fact that he was deified by the religious and philosophical ignorance of that age, is not a hundredth part so astonishing to enlightened intellect and reason, as is the fact that all, or nearly all the learned clergy of the present day, throughout Christendom, pretend to believe him to be Almighty God; hold him up as such to the people whose religious teachers they are; and idolatrously worship him as such, in their devotional exercises. Thus the most irrational species of idolatry has come down through the lapse of eighteen centuries, and now enslaves and degrades many millions of otherwise rational members of the human family.

We say this is the most irrational species of idolatry, because pagan idolaters who worship the Sun, worship the true God, through a component of his physical body, which presents to the human senses and comprehension, more of true deific qualities than any other object within the scope of finite perception; and because those who worship images, do not worship them as very Gods, but as representatives of God, or of his qualities. This is certainly less irrational than the present prevailing Christian idolatry, which worships a specimen of humanity as the very God of the universe.

The teachers of the Christian idolatry of the present day, present the wonderful works performed by Jesus, the wisdom of his teachings and the moral beauties of his life, as evidences of his divine derivation and of his very Godhood. Whilst we would by no means detract, in the least possible degree, from the superior qualities of the man, or from the elevated character of his mediumship, we deny the propriety of attributing to him the immaculate purity and transcendent wisdom of the Infinite God. That he was constitutionally superior, in moral qualities, to the common level of humanity, we have no cause to doubt, but good reason to believe. And that he was also liable to the infirmities and shortcomings incident to human nature, in some degree, we have as little cause to doubt. But whatever there may have been, either

in his nature or his character, manifesting of his kindredship with the spirits of earth, it has been whelmed and lost in the flood of eulogy which has been continually poured out upon him, by at least one hundred thousand salaried clergy, coming up in continued succession, from generation to generation, the whole business of whose offices and lives has been to laud that individual man, with every form and combination of praise that human genius could devise and utter, for eighteen hundred years.

For the purpose of illustration, let us take the case of GEORGE WASHINGTON; the illustrious champion of American political liberty and independence. He so discharged the duties, to the people of his country, for which he seemed to have been designed, that he not only secured to himself the gratitude and affections of his compatriots and contemporary countrymen, but immortalized his name as a brave soldier, a consummate General, a pure patriot and a good man. Notwithstanding all these qualities, his generalship was not of that order which would have adapted him to the command of such armies as Bonaparte commanded, any more than the generalship of Bonaparte or Caesar would have been adapted to the management of the meager, undisciplined, unclothed, unfed and unpaid armies of the American revolution. As a statesman, he had little besides his unswerving fidelity and purity of purpose to recommend him. One evidence of this appears in the fact, that at the commencement of legislation under the present constitution, he sanctioned an act for which there was not a shadow of authority in that instrument; which was the first fugitive slave law. Such, however, is the influence of general and undisputed eulogy, that there can scarcely a man be found in the nation who would dare to say that he ever disobeyed his mother, or quarrelled with other children about toys, in his early boyhood.

JEFFERSON guided the helm of state when political parties were first formed, and was the target of a powerful and unscrupulous opposition, who traduced his character with all manner of vituperation. Yet he was so just and so true to the interests of the people, and the eulogy of his character has become so general, that even the most rabid slavery propagandist, at this day, will not venture to speak a word against him, although his soul was so thoroughly imbued with the spirit of human freedom, that he devoted the energies of his great mind to prevent, for all time, the farther extension of human slavery—the very thing which the class of his eulogisers alluded to, are now compassing heaven and earth to promote.

Jesus, by the acts of his life, so offended and exasperated the political and ecclesiastical powers of the Jewish nation, that they put him to death as a malefactor. But how much of real culpability there may have been in his conduct, we can now never know, as the labored, adulatory eulogiums, uttered by many millions of tongues and pens, have long since whelmed and obliterated every thing—if aught there ever were—that could have been alleged against him, save what stands recorded against him of Jewish accusation. His declaration in answer to the interrogatory of Pilate, that he was born a king, and that to that end he came into the world, whatever might have been his real meaning, was confirmatory of the charge of political aspiration, which brought down upon him the vengeance of the dominant powers. Whether he had or had not a temporal kingdom in view, it is well known that, even up to the day of his crucifixion, his disciples all were looking for the subversion of the Roman power, and for Jesus to be made king of the Jews, by the people. And all that had been predicted by the prophets, concerning the coming of a Savior, was thus

construed; for the idea of a spiritual kingdom, if entertained by himself, he had not succeeded in impressing upon the mind of even his most dearly beloved disciple.

We have heard it suggested, even by men who profess to be progressionists, that there never can be a more elevated man, on this earth, than Jesus was. Even allowing him to have been the most pure, wise and elevated that ever had been, or ever has been since, it is but short-sighted philosophy to think that there can never be one superior to him. We can find, in the sentiments attributed to him, numerous irrational positions assumed. For instance: "I say unto you that ye resist not evil," is unphilosophical and irrational; little comporting with the wisdom attributed to him. Thieves, robbers, ravishers and assassins, would, in that case, have full liberty to commit their depredations and abominations, without hindrance or punishment. For, to punish or prevent crime would be to resist evil. This would seem to be far from such wisdom as might be expected from a being of superhuman derivation. Those who suppose that there never can be a human being, on earth, superior in intellectual, moral and spiritual developments, to Jesus of Nazareth, must conclude that the progression of the earth and its inhabitants is limited. This no philosophical and untrammelled mind can subscribe to. Jesus, we doubt not, was a model man, of his age; but we have faith that humanity, on earth, is destined to such development that no individual will be inferior to what he is represented to have been, excepting his alleged divinity.

There is another idea entertained by those who have had their religious tenets fashioned by christian orthodoxy, which has no business to occupy the smallest niche in a rational mind. We allude to what religionists term, "The atonement;" the meaning of which is, that God, in an unguarded moment, when he was frantic with wrath, on account of the apple-larceny committed by Adam and Eve, or, rather, by Eve and Adam, pronounced the sentence of eternal damnation against the whole human race; that he afterward, as on many other occasions, repented of his rashness, and thought to redeem Adam's progeny from the curse he had thus unjustly pronounced against them; and that he hit upon the plan of begetting a son, on the body of a mortal female, piling all the sins of the human family upon his back, and procuring him to be put to death, as an atonement, to appease his own anger, and satisfy the demands of justice, which always requires that the guilty soul shall suffer for its transgressions.

Now the idea that God should procure the murder of his own innocent son, as a punishment due to justice, for the actual transgressions of the human race, is too preposterous to be entertained for a moment by any but a thoroughly stultified mind. Can any man or woman see any thing that looks like justice, in thus punishing the innocent for the sins of the guilty? Suppose the lady who said to a friend, the other day, that she could not believe in Spiritualism, because she was told that they repudiated the atonement, by the death of Jesus—we say, suppose she should go south for the benefit of her health, to spend the winter on a cotton plantation. Suppose that whilst she was there, the thousand negro slaves who toil there, should enter into a conspiracy to rise in rebellion and kill their master and his family, and should really rise and attempt to carry their design into execution; what, in that case, would she think of the master, who, after serious deliberation how he should save his human chattels and satisfy justice for their offence, should resolve to kill his own child, who was not yet born, to appease his own wrath, and render them guiltless of

the offence which they had committed? Would she not be certain that the master was insane or a fool? She certainly would, and have just cause for arriving at that conclusion.

Let us suppose that the lady who thus refuses to accept the spiritual philosophy as true, because she cannot part with "the atonement," dies and goes to one of the gates of the New Jerusalem and asks for admittance. Let us suppose the angel who keeps that gate to be the apostle Peter, standing with that same old sword drawn, to keep those out who have no right to enter. Now let us listen, in imagination, to their colloquy:

Is your name Peter? and is that the sword with which you trimmed the servant of the high priest?

My name, when I dwelt in the flesh, was Simon Peter; and this—giving it a twist—is that same old sword, or a sublimated emanation thereof, which is the same thing.

Well, friend Peter, if you are gate-keeper, as I infer that you are, from that big key in your left hand, I will thank you to open the gate; for I am one of the redeemed ones, by the blood of Christ, and I wish to go in.

I inferred that you would like to enter; but you will please take a seat outside, till we examine your case. [He calls the Secretary to bring the book.]

O, Sir, there is no use in bringing the book: my sins are all washed away in the blood of the lamb, and there is not a scratch against me. Open the gate.

Softly madam—what name were you known by on the earth?

Mrs. Noodle is my name. I never deny my name—I don't.

Well, Mrs. Noodle, I find you charged with many offences.—Here it is set down that you maliciously slandered a poor girl, because nature had made her more comely and more amiable than you, and she was a greater favorite with the other sex. And here it is charged that you purloined money from your father, and then had the servant girl sent to the work-house for it. This you accomplished by secreting a small part of it in her trunk. Here it says you practised shameful cruelty upon an orphan child, which you took out of the poor-house. Here you are charged with being unjustly jealous of your husband, and quarrelling with him like a virago, whenever he came into the house. And here it is—but, oh! oh! I can see no end to the account! What do you say to all this, Mrs. Noodle?

What do I say to it? why I say that Jesus Christ suffered and died the ignominious death of the cross, on Mount Calvary, for the sins of all men and all women; and all my sins are thereby atoned for and blotted out. So now let me in.

Hold! hold! not so fast, Mrs. Noodle. Come, I know something about the suffering and death of Jesus, for I was present. He did suffer the death of which you speak, and that too, for the sins of men; but it was only for the sins of those scoundrels who accused him wrongfully and bore false witness against him. But I've got those fellows confined in darkness, where they have been for the last eighteen hundred years, and where they will remain for some time yet. But as to the suffering of Jesus, it amounted to nothing: it was all over in a few minutes; and he has been rising from glory to glory ever since. The atonement upon which your orthodox gentry predicate your claims to salvation, would be a very convenient way of getting to heaven, I admit; but a high heaven, with all those sins upon your head, uncanceled by your own repentance and good works, would be a worse hell to you than the state of darkness to which you will naturally gravitate, when I send you away from here.

But look here—I can show you, in the book, where St. Paul and you both said—Hush! Mrs. Noodle—Paul and I said many things that there was but little sense and less philosophy in; but we had no evil intention; and then there are many things charged to us which we never did say. Do you think, madam, that Jesus was executed eighteen hundred years ago, for the purpose of enabling you and all such as you, to practise, with impunity, all the moral abominations conceived in your wicked hearts? If you do, I shall soon show you how mistaken you are. You cannot enter here. Go away into those lower spheres where even I myself had to go, to repent of my rashness and lies. There you will not have to hold your hands over your eyes, as you now do, to shield them from the painful brilliancy of this light. There you will have congenial darkness, and congenial spirits for your associates; and there that same Jesus, and other glorified spirits, will send missionary spirits to labor with you—to teach you repentance; to convince you that your sins can only be expiated by your own suffering; and to give you instructions in the manner of rising by your own laborious efforts. If you had looked to the life of Jesus, and followed his example, instead of looking for your sins to be obliterated by his death, you might now command me to open this gate for you, and I should obey you.

Before you go, let me tell you how you can hasten your redemption, from the misery which your bad life has brought upon you: As soon as you get so that you can return to earth by means of your will power, go you to all your acquaintances, who, like you, have embraced that foolish doctrine of vicarious atonement, and teach them that which you have so dearly learned—to wit: that every soul must suffer the consequences of its own misdeeds, and that there is no such thing in the whole economy of God, as forgiveness of sins.

But look here—I want to show you the passages in the book, and I want to tell you of the preaching, upon which I have relied for salvation.

Go your way. You have been frequently told that these were all misconceptions of ignorant minds; and your own reason has often told you likewise. I cannot now listen to you any farther. Look where more like you are coming—go! I tell you.

For the Age of Progress.

Blasphemy—What is it?

To the Jews in the days of Jesus of Nazareth, it was blasphemy in him to admit that he was the Son of God. It was blasphemy when he said, "I and my Father are one." It was blasphemy to say, thy sins be forgiven thee. When the High Priest asked Jesus, saying: Art thou the Christ, the Son of the Blessed? and Jesus answered, saying, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven, it was blasphemy in the view of the High Priest. He said in reply: What need have we of any further witnesses? Ye have heard the blasphemy—what think ye? And they all condemned him to be guilty of death. They then spit upon him, and smote him with the palms of their hands.

Our spiritual opposers say it is blasphemy to say that Jesus was a medium, and then have the temerity to compare him, in any sense, to modern mediums. This, with modern high priests, is the height of blasphemy. With many of our priests, it is blasphemy to say that Jesus is not the very God. To the ancient Jew, it was blasphemy to say Jesus was God, or even the Son of God; but to the modern Jew of Christianity, it is blasphemy to say Jesus is not God.

But let us see what is blasphemy in the view of Jesus of Nazareth, admitting him to be rightly reported. He says: All manner of sin and

blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him.—From this we see, that, to speak against, is synonymous with blaspheming against. When we speak against any man, principle or doctrine, we thereby blaspheme. To revile, or rail against, is to blaspheme.—According to this definition all mankind are blasphemers, for all blaspheme some person, thing, or principle. What blasphemy is the most reprehensible and unpardonable? It is the sin against the Holy Ghost. Well, what is the Holy Ghost? Our orthodox neighbors say it is the third person in the Trinity. Well, what is the third person in the Trinity? Why, it is God, say they—God is the first person in the Trinity, Jesus is the second, and the Holy Ghost is the third. And these three are *One*—so they say. Well, if they are *One*, we cannot see why blasphemy against the one is "more heinous in the sight of God," than against another. But Jesus says, whosoever speaketh a word against the Son of Man, it shall be forgiven him; implying that the sin was less heinous than the sin against another of the Triune Persons.

But let us leave Orthodoxy, a moment, and inquire what the Holy Ghost is. Some said in Jesus's day, we have not heard whether there be any Holy Ghost. They probably knew better what Ghost meant than what Holy Ghost meant. What does Ghost mean in our day? What do those contemners of spiritualism mean, when they head certain articles, "Ghostology"? Evidently they mean departed spirits, or disembodied spirits. When Jesus applied the word Holy to Ghost, he meant a good or excellent Ghost. When he wrought miracles by an excellent spirit, his opposers said, "He hath an unclean spirit." "He casteth out devils through Beelzebub, the prince of devils." They attributed all his works to evil spirits—to devils. His works were all devilish. The spirits cast out, and the spirits by whom they were cast out were all evil—all devilish. This they said, when they knew better. They had sufficient evidence from the works manifested through Jesus that they lied to their own conscience—to their better judgment—to the very Spirit of Truth. In a word, they perjured themselves!

Have we any of this character at this age of the world? Have we any that attribute the manifestations of this age to the devil, whether good or bad? We have many such; and they are those who make the greatest pretensions to religion. As they did in the days of Jesus, so it is now. It is all of the devil. And this they say in spite of fact to the contrary. They know they lie to the Holy Ghost, and this is what constitutes it the unpardonable sin. They do always resist the Holy Ghost: as did their fathers, so do they. They resist their own Holy Ghost. They lie to their own Spirit of Truth within themselves; and this Ghost or Spirit, constantly accuses or upbraids them for so doing. Let all such "quench not the spirit—despise not prophesyings—Prove all things—hold fast that which is good."

A. C.

Elbridge, N. Y., Sept. 1856.

Spiritualism in Evansville.

At a meeting of the believers in Spiritualism in the city of Evansville, Indiana, the following resolutions were adopted as expressive of the feelings of the meeting;—

Resolved, that we believe that all truth emanates from Deity, and that man is endowed with an intellect, that is properly exercised when seeking to know God's designs in the creation of man, and his final destiny.

Resolved, that what is called Modern Spiritualism, is a phenomenon that demands a candid and careful investigation by all professed Christians, and all others who seek to elevate man in his physical, social, intellectual, and moral nature.

Resolved, that we believe man a progressive being, not only here, but through an endless eternity; and that he will be held to a strict account for every act of his life, and finally, rewarded or punished "according to his works."

Resolved, that we believe the teachings and example of Christ should be man's guide; and that he and his apostles already teach us to receive the instruction of our spirit friends.

Resolved, that Spiritualism does not militate against any of the truths of the Bible, but is an evidence of wrong conceptions and interpretations of the book.

Resolved, that we hereby invite all who oppose us in our belief, to a candid investigation of the subject, and to listen to such lectures on it as opportunity may afford.

Resolved, that we feel ourselves under many obligations to Mrs. Britt, of St. Louis, Mo., for the great good she was enabled, by an all-wise and ever-merciful God, to do, while among us in May last.

Resolved, that we invite those who are laboring in the cause of Spiritualism, to make it in their way to give us a call; and most especially do we ask that, if possible, those who are lecturing do, by concert with each other, meet at this point, and hold a conference in this city.

Resolved, that the *Christian Spiritualist*, *Spiritual Telegraph*, *New England Spiritualist*, *Spiritual Universe*, *Age of Progress*, *Spiritual Messenger*, *Truth Seeker*, the *Crisis* and the *Medium*, be requested to publish the above resolutions.

For the Age of Progress.

MR. ALBRO:—I send you, for publication, the following facts in relation to a cure performed through the mediumship of Mr. G. C. EATON, if you should deem it worthy a place in your paper:

My mother had been afflicted, for two years past, with a severe pain in her chest, accompanied with depression of spirits. Having tried numerous remedies and finding no relief, but getting worse, till her pains became intolerable, she was induced to try the spirits, and see if they could relieve her. Having heard of the healing power of Mr. EATON, he was sent for, and after receiving the influence four or five weeks, she was greatly benefitted; and it is now four months since she has had a return of her old pain; and she considers herself cured.

ELLEN COMPTON.

For the Age of Progress.

BRO. ALBRO:

DEAR SIR:—I notice in your last issue, a remark concerning a beautiful phase of mediumship upon a mediums arm. If you please, you can say to your numerous readers, that my wife has a daughter, (TILLEY R. WESTLAKE) who has writing and drawing on her arm, besides almost every variety of spirit phenomena. Residence 35 State street Detroit, Michigan. Respectfully yours for truth and progress,

J. S. FULLER.

ROCKFORD, Sept. 12, 1856.

FRIEND ALBRO:—I reached home on Wednesday night, and I now send you \$2. to pay for the *Age of Progress* for a year, to commence with this week's number.

Our glorious cause has taken a new start here. WHITING has been here, and given five lectures, and awakened no small interest to hear more. We are making arrangements to secure rooms for circles, reading and conversation; and we want some good test mediums, to convince inquirers that spirit intercourse is real—not a hum-bug, or all devil. Could such music as we listened to on Monday night, at friend Brooks's, be performed here for a week, it would work wonders among our skeptics. I hope we can make arrangements to have a visit from Mr. BROOKS and SARAH. I feel that much good may be done by their visit west. We also want the Davenport's here, for a week at least, and will try and use them well.

I feel that the time is now arrived to raise our standard, and proclaim liberty to the captive, bound in error and superstition's chain; and we hope to witness a "revival" of pure and spiritual religion.—The people are getting tired of lifeless forms and unmeaning ceremonies; and the demand is for living food, that can invigorate and sus-

tain the immortal germ. Sectarianism cannot furnish the needed supply; for it is destitute of the living principle that purifies and elevates the human soul.

New Publication.

We have received a copy of a new publication entitled: "A Voice from the Prison; or Truths for the multitude, and Pearls for the Truthful." By JAMES A. CLAY, Editor of David Sling and Eastern Light. Written during his confinement in Augusta (Me.) Jail.

The author appears to have been confined in prison, on various charges; one of which is neglect of his family. He answers all the charges against him, in his book, and talks quite rationally, for an insane man, on many subjects. One of the alleged causes for keeping him confined, seems to be insanity; which we think could not be made out from his language and sentiments. It is published by BELA MARSH, Boston, Mass.

The Migty Cedars of California.

REV. DR. BUSHNELL, of Hartford, writes from California to the *New York Independent*, a graphic account of the immense cedar of California, the greatest cedar in the world. One of them, which had been felled, he ascertained, by counting the grains of the stump, to be twelve hundred and eighty years old. When Mahomet was at nurse, this tree was sprouting. Says the reverend gentlemen:

"It is forest, yet nothing that we mean by forest. There is no undergrowth, scarcely anywhere a rock; the surfaces are as beautifully turned as if shaped by a landscape gardener, and dotted all over by myriads of flowers, more delicate, more various, than any garden ever grew. Moving along these surfaces rounding over a hill, or galloping through some silent valley, winding here among the native oaks casting their huge conical shapes on the ground, we seem, in fact, to be riding through some vast park. Indeed, after we had seen the trees and taken their impression, we could think of nothing but to call it the park of the Lord Almighty. The other trees, we observed, were increasing in size as we neared the place, till finally descending gently along a western slope among the files of little giants, we came to the gate of the real giants, emerging into the cleared ground of the Big Tree Hotel, between the two sentinels, which are five hundred feet high and stand only far enough apart for the narrow road to pass between. These were the first of the Washington cedars we had seen; it really seemed that we had never seen a tree before; and yet they were only medium specimens.

"Close by the house lay the first cut of the Big Tree, *par eminence*; the remaining part, or top, had been split up and removed. Near this first cut stood the stump, about six feet high, with an arbor mounted on the top, which had been squared down for this purpose, the posts of the arbor standing out in the line of the largest circuit at the ground; and the space between them and the circuit at the top, filled in by a floor of short boards. The diameter of the top is by measurement twenty-five feet one way, and twenty-three and one-half the other. The diameter at the ground, was thirty-one feet. They are all included in a space of fifty acres, and are only about ninety in number. The ground occupied is a rich, wet bottom, and the foot of the moist northern slope adjacent, covered also with an undergrowth. And why are they here, just here, and no where else? This, I confess, is to me the greatest, strangest wonder of all, that no where in the whole earth is there another known example of these Anakims of the forest. Ninety sheeps alone have been started; ninety and no more. Is there—was there no other piece of ground but just this, in the whole world, that could fitly take the seeds of such a growth? Why have they never spread? Why has not one seed of the myriads they sprinkle every year on the earth, ever started in any other locality?

"And what a starting it is, when such a seed of life begins to grow! Little did that tiny form of matter, about the size of a parsnip-seed and looking more like it than any other, imagine what it was going to

do; what feelings to excite, when it started the first sproutings of the Big Tree! We measured an enormous sugar pine, felled. Sixty feet from the ground it was six feet in diameter, and it was two hundred and forty feet high. We measured one of the prostrate giants, and two hundred and forty feet from the ground it was six feet in diameter! The top was gone, but it could not have been less than three hundred feet high. And yet this tree was only eighteen feet in diameter where the Big Tree was twenty-five. If the Big Tree were hollowed, one might drive the largest load of hay through it, without even a brush.

"Many of the trees, and all the largest of them that remain, are greatly injured by fire. Their time is therefore much shortened, and a long time will be required to bring the smaller ones to their maximum of growth. A man, instigated by the infernal love of money cut down the biggest of them and skinned the next, one hundred and twenty feet upward from the ground, [viz., the mother,] that he might show or sell the bark of her body, both sound as a rock at the heart, and good for a thousand years to come. Oh, it surpasses all contempt! And yet to see this giant mother still growing up as before, bearing her fresh foliage, ripening her seeds, and refusing to die; hiding still her juices and working her pumps in the deep masses of her barkless body, which the sun of two whole years has not been able to season through, dead as it is, and weather-cracked without—it is a sight so grand as almost to compensate for the loss we suffer by baseness of the human scamp."

The Charter Oak.

The old Oak, in which the Colonial Charter of Connecticut was deposited one hundred and sixty-nine years ago, has long been an object of peculiar interest to the people of New England and to travelers. Since that "Brave old Oak" has fallen it may concern the reader to know its history, which we copy from the *Hartford Times*:

Before Governor Wyllys came to America, he sent his steward forward to prepare a place his residence. As he was cutting away the trees upon the hillside for the beautiful "Wyllys' place," a deputation of Indians came to him, and requested that he would spare this old hollow Oak. They declared that it had "been the guide of their ancestors for centuries." It was spared, to fall this day, having finally yielded to the process of natural decay.

The trees measured thirty-three feet in circumference at the bottom, and it has been broken off so as to leave eight feet of stump on one side and six on the other—the stump measuring twenty-one feet in circumference at its top.

The Charter of King Charles the Second for the Colony of Connecticut, arrived in Hartford in 1662, probably in the month of September, though the precise time is not now known. On the 9th of October it was publicly read to the assembled freemen of Connecticut, and was declared "to belong to them and their successors," and the people evinced their gratitude by appointing a Committee to take charge of it, under the solemnities of an oath, and preserve this palladium of the rights of the people. It contained many liberal provisions, as may be seen on examining it in the Secretary of State's office, where the original copy is still preserved with care. It was the organic law of Connecticut till the present Constitution took its place in 1818.

In 1686, the General Government of New England was dissolved by James the Second, and a new Government was instituted, with Joseph Dudley as President of the Commissioners. Connecticut refused to surrender, and when the third writ of *quo warranto* was sent to her Governor Treat, in January, 1687, called a special session of the Assembly, which refused to accede to the demands of the new king. They still held to their charter. In March, another special session was convened, but still the representatives of the people refused to "surrender." In May they met again in regular session, under the Charter, and re-elected Treat as Governor.

On the 31st of October, 1687, Sir Edmund Andross, attended by members of his Council and a body-guard of sixty soldiers, entered

Hartford to take the Charter by force. The General Assembly was in session. He was received with courtesy, but coldness. He entered the Assembly room, and publicly demanded the Charter. Remonstrances were made, and the session was protracted till evening. The Governor and his associates appeared to yield. The Charter was brought in and laid upon the table. Sir Edmund thought that the last moment of the Colony had come, when suddenly *the lights were all put out*, and total darkness followed! There was no noise, no resistance, but all was quiet.

The candles were again lighted, *but the Charter was gone!* Sir Edmund Andross was disconcerted. He declared the Government of Connecticut to be in his own hands, and that the Colony was annexed to Massachusetts and other New England Colonies, and proceeded to appoint officers. While he was doing this, Captain Jeremiah Wadsworth, a patriot of those times, was concealing the Charter in the hollow of Wyllys' Oak, now known as the *CHARTER OAK*.

In 1689, King James abdicated, and on the 9th of May of that year, Governor Treat and his associate officers resumed the Government of Connecticut under the Charter, which had been preserved in the old Hollow Oak.

Mr. Stuart had Colt's Armory Band come up this noon, and play solemn dirges for two hours over the trunk of the fallen Monarch of the Forest. He is a generous-hearted man; a worthy proprietor of the lovely hill-side that nurtured for centuries such a noble tree.

A daguerreotypied likeness of the fallen tree was taken to-day.

The city bells are to be tolled at sun-down, as a mark of respect entertained by our citizens for the fallen "Monarch."

The Three Boys and the Jewel.

There was once a rich old man who had three sons. Being near his end, he resolved to divide his property among them. But he had a very precious jewel beside, which he promised to give to that son who should perform the most noble and generous action within three months.

At the appointed time, the young men came to make their report to their aged father. The eldest spoke first:—"I met an entire stranger who entrusted to me the whole of his property. I might easily have kept it all to myself, for he had no witness, or means of proving the fact. But I faithfully returned to him the whole. Was not that noble and generous?"

"No, my son," replied the old man, "you did nothing more than was strictly just."

Then the second said, "I saw a child which had fallen into the river, and was on the point of being drowned. A crowd of people stood around, but none dared to venture into the raging flood. I plunged in at the risk of my life, and saved the drowning infant. Was not that noble and generous?"

"The act was indeed praiseworthy," said his father, "but it was only the dictate of humanity."

The younger son then modestly stepped forward, and blushed to tell of his own good deed. He said, "I found my mortal enemy who once attempted to take my life, fast asleep on the edge of a precipice, to which he had approached in the night, without being aware of his danger. His life was in my power, for the least motion would have plunged him down the abyss. At the risk of sharing his fate; if I did not succeed in saving him, I dragged him from the fatal spot."

"Take the jewel, my son," exclaimed the old man, "that was truly the spirit of the Gospel of Christ, who has said, 'Love your enemies bless them that curse you, and do good unto them that hate you.'"

THE WEATHER.

This is Thursday morning, and the powers that govern the meteoric arrangements, in this region, have just finished off what we take to be the equinoctial storm. This storm has afforded to the parched glebe, in this section, more water than it has received before in three months. What will be its effect on the price of butter, we cannot foretell, unless we could know whether it will be succeeded by warm weather or not.

AGE OF PROGRESS.

STEPHEN ALBRO EDITOR.

THOMAS GALES FORSTER,

Corresponding Editor and Agent.

OFFICE OVER STEPHENSON'S JEWELRY STORE, 200 MAIN ST. SECOND STORY.

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NOTICE.

The proprietors of the Age of Progress offer the following inducements to clubs and to all who are interested in the cause of Spiritualism:—

Any person forwarding to us four subscribers with the subscription money enclosed (\$8.00) shall be entitled to the fifth copy.

Clubs of 20 sent to one address.	\$25.00
" " 10 " " " "	15.00
" " 8 " " " "	12.00
" " 5 " " " "	8.00
" " 3 " " " "	5.00

The above figures are, of course, confined to yearly subscribers in advance.

Good and efficient men are wanted to act as Agents for the Age of Progress, to procure subscribers, to whom a liberal discount will be given.

All communications and letters of business concerning the Age of Progress must be addressed to the proprietors, Messrs. Murray & Baker.

For the Age of Progress.

Monthly Meeting.

There is too little interest manifested in the Business Meetings of the Harmonial Association. Members owe it to themselves, to the Executive Committee, and the glorious cause in which we are engaged, to show by their presence and their votes that they feel some desire to see the institution prosper.

AN OLD MEMBER.

The Closing Number.

This number of the *Age of Progress* finishes the Second volume. And we have thought there could be no impropriety, on this occasion, to gratify those who may wish to know something of its history:

The writer of this, whose name is known to the readers of the paper, as its editor, was for many years connected with the political press of this city, always voting, acting and battling on what was termed the Democratic side, till he became convinced that *principle*, which was so much harped upon by the mere politicians of all political parties, was mostly constituted of sordid self-interest, vociferous declamation and moonshine. He held faith, however, on the democratic side of every contest, till the administration of Mr. PIERCE and its endorsement by a majority of those with whom he had acted, convinced him that mere politicians, whatever party name, or shiboleth they might assume, were all constituted of about the same kind of material, and, with them, what was infamy last year, may be honor this year; and the reverse.

Add to these circumstances, he became convinced, despite his constitutional skepticism, of the fact that man is immortal, and of the farther fact, that the immortal spirit, after leaving the body, can and does return to the circle of its friends in the flesh,

make its presence known to them, and hold converse with them in various ways. Of these facts he had such abundant and varied evidence, that there was not a doubt left on his mind; and, as he never hesitated to speak his convictions and sentiments on any subject, it was natural that he should wish to do so on this subject; and so he did in the papers which he edited for other proprietors, till the clergy and the secular press began to take alarm at the signs of what was coming, and opened their batteries of ridicule and vituperation against all who dared to avow themselves believers in the truth of the Spiritual phenomena and philosophy; and then he found himself in a position in which he must either offend and, probably, injure those in whose employment he labored, or do what he had never been accustomed to do—suppress his sentiments on a subject which he deemed vitally important to the human race.

This cramped position being painfully uncongenial to his nature, he found it impracticable to remain in it; and he resolved to make an effort to establish a journal, in which he might express his sentiments without restraint, on all subjects of thought and action, particularly those that pertain to the great reformatory movements of the age. Progress in the philosophy of politics, morals and religion, seemed to open to his mind a field of labor to which his sentiments and his genius—what he had—were better adapted than to any other. Hence he chose, as a name for the journal which he determined to start, "*Age of Progress*." He did carry his design into operation. He started the paper; devoted its columns and his energies to the reforms of the age; the principal one of which was the great religious reformation which must result from the propagation of the Spiritual philosophy and religion. He found a helping friend in STEPHEN DUDLEY, who has gone to his guerdon. He never refused him the use of his name; and, fortunately, never was a pecuniary loser by it. He commenced the publication of the paper without even an individual subscriber, and kept it going for one year; in which time, besides using up the small amount of funds which he had, he run the establishment in debt about one hundred and fifty dollars.

Some time near the close of the year, it was proposed by some of the leading Spiritualists of this city, to form a company, under the State Manufacturing Law, to take the paper off of his hands, assume and pay the debts which he had contracted, employ him as editor, appoint a committee to have the management of the concern, and publish it for the benefit of the Spiritual cause. This was done. By the advice of one of the company, who had been a proprietor and publisher of one newspaper or more, the form of it was changed to octavo, the printing material sold to Messrs. MURRAY & BAKER, and they employed to print it.

By advice of the same individual, the editor was contracted with to continue his labors, for which he should receive one-third of the gross receipts of the establishment, up to one thousand dollars; after which he should receive one-fourth of all the excess over one thousand dollars. The change of the form and the manner of conducting the paper, increased the expense nearly or quite one hundred per cent. The winter succeeding this arrangement, was the most severe and protracted that was ever known in this country. So hard was it for people in ordinary circumstances to raise money, that the increase of circulation, by which the paper was expected to be sustained, ceased almost entirely; and instead of retaining one-third of the gross receipts, as he was authorized to do, the editor not only paid over to the gentlemen who printed the paper, and to the paper-maker, every dollar that he received,

but contributed all that he collected from his old subscription list which it was stipulated should be his own. In this way, and with what was paid in, from time to time, by the stockholders of the company, the paper was kept going through the winter, and till the first of May, when, by special authority, in writing, from the individual stockholders, the Secretary and President of the Harmonial Printing Association, as the company is styled, sold the establishment to Messrs. MURRAY & BAKER, making with them the best terms they possibly could, for the benefit of all concerned.

At that time there was due to the editor, according to bargain with the printing committee of the company, one hundred and eighty-two dollars. Of this he has since received seventy-seven dollars; leaving a balance still due him of one hundred and five dollars. Besides this debt of the company, there remains still due, of the debts assumed by them, and which, although thus assumed, the editor is still held for, (the assumption of the company did not exonerate him, or release him from his indebtedness,) the sum of seventy-five dollars; making an aggregate amount of indebtedness of one hundred and seventy-eight dollars.

Let it be remembered that, under this law, no stockholder can be held for the liabilities of a company, beyond the amount of the stock for which he subscribed. Hence, the following stockholders in the Harmonial Printing Association, are not held for the debts above named, as they have paid in the whole amount of their stock:

STEPHEN DUDLEY,	J. H. COLEMAN,
W. G. OLIVER,	GEORGE RICHARDSON,
B. B. CLARK,	H. G. WHITE,
THOMAS RATHBUN,	N. W. KENTON,
HIRAM ADAMS,	A. PRATT,
THOMAS LECLEAR,	B. S. BROWN,
J. J. FOLTS,	N. H. WARNER,
I. C. STONE,	W. H. OVINGTON,
R. O. BENTON,	A. S. GREGORY,
WILLIAM H. BAKER.	

From the remaining stockholders, the most of whom have paid part, there remains due an aggregate balance of one hundred and fifty-five dollars.

This, if all ultimately paid, will leave the editor to pay or lose twenty-three dollars. But there are some of those who are not able to pay. And we have heard that some two or three have declared that they *will not pay*, because they think they can not, be compelled to pay, *by law*. Law is made for rogues—not for honorable men—and we are very loth to believe that any man who has ever pretended to be a Spiritualist, would prove himself so devoid of honor as to repudiate his contract, because the law will not hold him to it. Much rather would he who is the principal sufferer, pay these debts by the labor of his mind and hands, than that any one who has been recognized as a Spiritualist, should have to be compelled, by law, to fulfill a contract, involving so small an amount.

This is, as nearly as we have been able to get at it, a true statement of the manner in which the paper was kept going, up to the time it passed into the hands of Messrs. MURRAY & BAKER. Since then, the subscription list has been continually gaining, although there has been no extra effort to increase its circulation. Indeed, it has gained continually from the issuing of the initiatory number, but the gain, during the last winter, for the reasons named, was very tardy.

It has now withstood all the anathemas and denunciations of religious bigotry that have been hurled against it, as well as the sneers and sarcasms, and infamous lies of the pandering press, for

two years. And we will venture the prediction that no one of those who would wish to see it die, will live long enough, in this world, to have that wish realized.

Buffalo Harmonial Meeting.

On Sunday afternoon last, we were kept from the hall by indisposition, but have been informed that the audience were profitably entertained by a lecture through Dr. BROOKIE, on the subject of the similarity of the human brain to the solar system. The Dr. himself tells us that he was not in a condition to be used by the spirits on a subject involving philosophy so profound; but he says they intimated to him that they will return to the subject again, when his mind is freed from the anxieties and perplexities incident to his unsettled condition.

He attended in the evening; and we can say of Miss JUDAH's lecture that it was beautifully eloquent. It was short, but, truly, it was sweet.

Whilst on this subject, we will answer the question which has been asked of us by a number of persons. This is, why we did not publish the notice of Miss JUDAH's lecture? It is true that we heard, incidentally, that the Executive Committee had engaged Miss JUDAH to speak, and agreed that there should be a fee of ten cents collected from all, for her benefit. But as we had no official notice of the fact, we supposed that it was not deemed necessary, that we should publish it; therefore we did not do it. There was not the slightest prejudice, on our part, against Miss JUDAH; and had we received intimation from the Committee that it was their wish, we should certainly have noticed the arrangement.

After Miss JUDAH was released from the control of the spirit, another one took control of Dr. BROOKIE, and spoke for some twenty or thirty minutes, in which he gave us great encouragement as to the success of their efforts in the propagation of the Harmonial Philosophy, in this and other localities, and as to the prospect of its spreading over the whole world, and superseding all other faiths and forms of religious worship.

No one Hit, no one Hurt.

Uncleanly habits should never be indulged *anywhere*. The office of an editor is familiarly called his sanctum; and, although it may not be sufficiently free from material and moral litter to warrant that appellation, it is necessary that a degree of tidiness should be observed, to render it more endurable than a swinery. Some men who have wives at home that would pierce their vitals with eye-daggers, if they should drop the shell of a peanut on the floor, will take a seat by an editor's table and bespatter the whole floor around it with tobacco spittle; so that, if a sheet of manuscript which has cost him much intense thought, and no small amount of physical labor, happen to be shoved off and fall, it is not only lost, but made too filthy to be picked up and thrown away. Others think nothing of voiding, upon the floor, an exhausted mouthful of the nauseous weed, of sufficient magnitude for a child to stumble over; and will poke a stump of a cigar into a pigeon-hole, after having filled the office with smoke, so that it may be ready to be finished when he comes again. Others, or the same, think the floor of an editor's office the proper depository for nut-shells of all kinds, apple-parings, peach-pits, cherry stones and grape-skins. Such persons, though socially ever so agreeable, render themselves nuisances, wherever they are; and are as much dreaded as polecats. Now we will go to work and re-write the spoiled page.

Absence of our Principal Speaking Medium.

We frequently hear expressions of regret, from Spiritualists of this locality, that brother Foster is so frequently absent from our hall; and we confess that we have not been entirely exempt from the feeling which elicits those expressions. Nor do we think that he himself can reasonably feel aggrieved by those expressions, as they evince a desire for his society, and for the teachings which come through him, which could not exist with an unfriendly feeling.

We were giving expression to our own regret for his frequent absence, in the presence of another medium, who is frequently controlled and spoken through by Professor DAYTON. He immediately took possession of her, and spoke to us, to the following effect:

I hope, brother A., you will do us the justice to believe that we are actuated by wisdom in the use which we make of our principal speaking medium. Mr. SMITH and myself sought him out, and with the acquiescence of the spirits who were then controlling and using him, brought him to this locality, because we perceived that he would be of great benefit to us in the accomplishment of our design to make Buffalo the Jerusalem of Spiritualism, for this region of country, or a radiating point, whence the Spiritual philosophy will spread in all directions. We intend to keep him here for a long time to come; but we must use him elsewhere, occasionally. You must be aware that the field of labor is very large, and laborers, especially such as he, are very few. We see the necessity for planting the seed of the true religion of the Spheres, in a great many localities. We see that there will be great good done by sowing a little seed, as we can sow it through him, in the localities to which we are about to take him; and we expect our friends here to entertain sentiments of liberality toward the hungry and thirsting of other localities, where there are none to sow the seed of truth, and where they must still hunger and thirst, if their necessities are not ministered to in the way which we propose. Our mission is to do all the good in our power, not only here, but where ever there is a pressing necessity for our labors. And you should feel that those in other localities, who are destitute of Spiritual teaching, are as much your brothers and sisters as if they were here among you.

We do not pretend to give the precise language, as it was spoken to us; but we give the sentiment as nearly as we have been able to retain it in our mind. The effect which it had upon us, was to convince us that our but half suppressed murmuring was wrong, and that they were right in occasionally taking him to localities where they have no Spiritual teaching, and where the soil is such that a little good seed will produce much valuable fruit.

To Our Patrons.

We deem it proper to notify those of our subscribers who have paid for the present volume, and nothing beyond, that their subscriptions will have run out when they receive **WHOLE NUMBER 104**, which closes the second volume. We give this notice, thus early, that they may renew their subscriptions before that number is issued, which will be on the 4th day of October next. We have no friends to spare, and should be sorry if we should have to drop any, for want of promptness.

From the Cincinnati Spiritual Messenger.

White Slavery.

Although standing aloof from the contest of aspiring politicians, we endeavor to acquaint ourselves with the progress of political events; and although often finding occasion for animadversion, we prefer to avoid embroiling ourselves in the strife. There is occasionally, however, a degree of moral obliquity in the iniquitous doings of politicians, which no one engaged in the defence of our common humanity can pass without remark. The fearfully agitating topic of slavery has shaken the nation from centre to circumference, and even in the most peaceful and conservative time threatened its destruction. It is an evil, as we sup-

posed, heretofore, on all hands acknowledged, incapable of defence upon principle. But on glancing at a paper the other day, we were horrified on reading a collection of a series of articles from various southern papers, contending for slavery as a *principle*, and including the poor white as well as the black man in its fiendish grasp. Against such a diabolical doctrine, every advocate of humanitarian measures must earnestly protest. The following are the quotations alluded to.

The Richmond *Examiner*, a leading paper in Virginia, and one of the most ardent supporter of Buchanan, holds the following language:

"Until recently, the defence of slavery labored under great difficulties because its apologists, [for they were mere apologists,] took half-way grounds. They confined the defence of Slavery to mere negro slavery; thereby giving up the principle, and admitting other forms of slavery to be wrong. The line of defence however, is now changed. The South now maintains that Slavery is right; natural and necessary, and does not depend upon differences of complexion. The laws of the Slave states justify the holding of WHITE MEN in bondage."

The Charleston *Standard*, a leading Buchanan paper in South Carolina says:

"Slavery is natural and normal condition of the laboring man, whether white or the black. The great evil of northern free society, is, that it is burdened with a servile class of mechanics and laborers, unfit for self government and yet clothed with the attributes and powers, of citizens. —Master and slave is a relation in society as necessary as that of parent and child: and the Northern States will have yet to introduce it. Their Theory of free government is a delusion."

The Richmond, Va., *Enquirer*, Buchanan's confidential organ, speaks as follows:

"Repeatedly have we asked the North. Has not the experiment of universal liberty failed? Are not the evils of free society insufferable? and do not the most thinking men among you propose to subvert and reconstruct it?" Still no answer — The gloomy silence is another conclusive proof, added to many other conclusive evidences we have furnished, that free society in the long run is an impracticable form of society it is every where starving demoralizing and insurrectionary. We reassert, then, that, policy and humanity alike forbid the extension of the evils of free society to new people and coming generations. The opposite and conflicting forms of society can not, among civilized men coexist and endure. The one must give way and cease to exist—the other become universal. If free society be unnatural, immoral, unchristian it must fall and give way to a slave society—a system old as the world—universal as man."

The Muscogee, Alabama *Herald*, another Buchanan organ, says:

'Free society! we sicken of the name. What is it but a conglomeration of greasy mechanics, filty operatives, small fisted Farmers, and moon-struck theorists? All the Northern and especially the New England States, are devoid of society fitted for well bred gentlemen. The prevailing class one meets is that of mechanics struggling to be genteel, and small farmers who do their own drudgery, and yet who are hardly fit for association with a Southern gentleman's body servant. This is your free society which the Northern hordes are endeavoring to extend into Kansas.'

The South side *Democrat* of Virginia, whose editor was supported by the Democrats for Clerk of the House of Representatives of the present Congress, pitches into every thing Free after the following style:

'We have got to hating every thing with the prefix free, from free negroes down and up through the whole catalogue—free farms, free labor, free society, free will, free thinking, free children, and free schools—all belonging to the same brood of damnable isms. But the worst of all these abominations is the modern system of free schools. The New England system of free schools has been the cause and prolific source of the infidelities and treason that have turned her cities into Sodams and Gomorrah's, and her land into the common nestling-places of howling Bedlamites. We abominate the system because the schools are free.'

The Albany *Mail*, in speaking of the shooting of the Irish waiter by that distinguished Democrat, P. T. Herbert, says:

'It is getting time that waiters in the North were convinced that they are servants, and not 'gentlemen' in disguise. We hope this Herbert affair will teach them prudence.'

The Washington *Union*, the national organ of Buchanan, says that the free white laborers in Kansas

Are a miserable, blear-eyed rabble who have been transferred like so many cattle in that country.'

Senator Butler of South Carolina, the uncle of the gallant nephew who assaulted Charles Sumner, says:

'That men have no right to vote unless they are possessed of property as required by the institutions of South Carolina. There no man can vote unless he owns ten negroes, or real estate to the value of ten thousand dollars.'

From A. J. Davis's Penetrals.

Questions on the Evidences of Immortality.

The fundamental religious elements, immanent in man's highest faculties, seem, at first glance, to be incompatible with deliberate investigation. There are few minds capable of reasoning while prejudiced.—Come to that most high and princely of all emotions—the religious—and forthwith there departeth deliberation, consistency and vigilance. How few persons there are from whom you expect straightforwardness, reasonableness, charity, temperance in all things. The Modern Church exerts a powerful stultifying influence upon the human conscience. It has forbidden the conscience to reason, to think, to become enlightened. Men may be intelligent concerning the ordinary interests of life; not upon religious questions. No! Men dare not become religiously enlightened. Innumerable attempts have been made, with more or less success, to shackle the human conscience.

What is the consequence of such mental bondage?

The consequence is, that, while men make advancement in science, commerce, merchandise, in all the relations pertaining to our common existence, they stand still in the far past; without illumination upon whatsoever is religious and ecclesiastical. And a vast portion of the world, therefore, have involuntarily gone into extreme skepticism on religion.

How many sources of human knowledge are there?

There are four sources of human knowledge: first, Intuition; second, Reflection; third, Perception; fourth, Testimony. Two are inherent and natural; two are outside and artificial. The reliable sources of knowledge are, Intuition and Reflection; the unreliable and secondary are, Perception and Testimony. Perhaps these have never been harmoniously consulted.

Do the churches refer men to their own inherent sources of knowledge?

No; The Churches have not allowed mankind to rely upon inward sources of light and illumination. It is but recently that a party, relying upon the inward bosom of truth, has dared to stand out and criticize past religions. But they are quickly counted. All the religious world, daring not to reason upon sacred questions, rests upon Perception and Testimony. Intuition and Reflection are sources of wisdom; not consulted by fearful churchmen. Perception and Testimony are, in the main, the foundation of everything which they believe or hope to realize. The religious element overrides all else when it has once fairly trammelled the intellect. No other fanaticism is more to be feared. Under the *afflatus* of a religious enthusiasm, man loses all idea of self-preservation, disregards family and friends, and plunges, like Peter the Hermit, into the crusade of fanaticism, never so much as reasoning a moment upon the possibilities of self-deception.

Would it not be a beautiful day when men become illuminated in the religious faculties, even as they now are in their social and intellectual departments?

Yes; a beautiful and heavenly day it will be, indeed! when men shall dare universally to exercise Reason concerning the great questions of human Life. When men shall see that it is a rich privilege and pre-

rogative to reason, then will they become, not mere debaters and disputants, but true and serious inquirers concerning man's perpetual continuation.

Do you make a difference between reasoning and debating?

Yes; Reasoning is very different from debating. Logic is no source of plain truth. There is no surer and quicker path to Error than this system of logicalization. Sophists commence with certain premises and jump at conclusions; a species of jugglery, of legerdemain. Commence this, my friend, and you are on the straight road to self-mistake; to self-degradation. No matter how brilliant your faculties, or how much your logical success may go out into the annals of the world, you will possess at the end of life a very small residuum of satisfaction. How many insincere persons there are who bring merely their perceptive faculties to bear upon the sublimest questions of human concern! When the question of Deity comes in, such try to comprehend it with the front part of their heads—and failing, begin to doubt, and eventually to repudiate the Divine existence. Such is not reason, but logic, He alone is altogether reasonable whose soul is harmonized. Mere logical exercise is a prostitution of the faculties. Intellectual perceptions are designed to ascertain the rudiments of all things, to comprehend phenomena and relations. Reason is the flowering out of all the intellectual and love principles in man's nature. Reasoning is the process; the method by which the soul gets exercise. Reason is the full-blown flower of the spirit; its fragrance is Love and knowledge.

Has the race made much progress in acquiring knowledge of future existence?

No; men have made but little progress in knowledge concerning life and immortality. Look through the history of Egypt, through that of Greece and Rome, through all Anglo-Saxon annals, up to the present time, and you will discover a slow increase in the number of evidences. Spiritualism was known to the most ancient races; to the Indians of the East and the West. Whole races have rested solely upon external sources of knowledge concerning immortality. As soon, however, as the intellect gains a predominance, and the conscience is liberated from the thralldom of prejudice, then the externally-convinced mind begins to reconsider these evidences. At first he turns out to be an unhappy skeptic; at last he is delighted, because he sees so clearly that this life is all; and that the highest wisdom is to make the best present use of it.

Do you meet persons who sincerely doubt immortality?

Yes; There are persons utterly destitute of any intelligent evidences of immortal existence. I have met minds who inherit a repugnance to the idea of an eternal continuation of their individuality. Others have ventured, after breaking loose from the Church, to read some merely logical authors. Becoming persuaded of the eventual annihilation of man's personality, they have spoken this doctrine to the world. And the Christian Church is accountable for it all.

How is the Church accountable for this skepticism?

It is accountable, because it has for ages denied to Reason the right to investigate and decide upon immortality. Thousands have become *externally-minded* in consequence. Such have gone out into the senses and—discovering that animals die, and that man is only a higher animal—they reject all spiritual stories and ghostly anecdotes. These become confirmed, and even happy skeptics; full of logic, with little reason; at the same time, conscientious and willing to sacrifice themselves for their belief.

But have we not an abundance of positive external evidences?

No; were you to exercise your intellectual faculties on the question of immortality, and ask: "How much positive intellectual evidence have we?" you would be surprised at the small amount. What appears to be positive and conclusive, turns out, at last, to be but inferential and uncertain. For instance: it is alleged in general by the Christian world, that nothing is more certain than that Jesus brought life to light; that his existence was the first manifestation of a great and beautiful principle; that his resurrection was a demonstration that all regenerate persons will one day come out of their graves, and bask

in the light of an eternal world. The Church is certain upon this point. They say, with Paul, that Jesus was seen after his resurrection, by over five hundred persons; and from the perception and testimony of these, it is said all Christendom should believe in life and immortality.

Well, what effect does this evidence exert upon the thinker?

I will explain: The skeptic, who perhaps is learned in logic, comes to the analysis of this evidence. He finds that twelve of the fourteen have not testified at all to the facts asserted; and that, although the testimony of five hundred persons would, in a court of justice, balance off a vast amount of prejudice and skepticism, yet such testimony does not appear. It was never put into the Bible. Men have the assertion of Paul only; not the testimony of five hundred. It appears to the skeptic, therefore, that here is an extraordinary illustration of immortality, with less than ordinary evidence. Believers are now driven upon inferential grounds. The Church goes searching for what are called "natural evidences" to corroborate the affirmations of revealed religion. Historical religion, however, brings out several points of evidence. One is, that almost all seers, prophets and apostles, have testified to the doctrine of immortality; another is, that this doctrine has been believed by all nations. Here, let us ask:—

Would God have planted in the human soul such a belief, unless there was something answering to it?

Now, skeptics inquire as to the universality of vast superstitions and great errors. Unfortunately, for the Churches, these errors and superstitions are found to run parallel with the conviction of immortality; therefore, the so-called positive evidences of immortal life, drawn from historical religion, departs out of intellectual society. Now cometh the question suggested by natural religion, as to the adequacy of the supply for all man's needs. Is there not a law of this sort in nature? Man's soul asks for personal immortality; therefore, he will have it; this is the natural inference. Then arises the question:—

How do you know but your want is educational, instead of natural?

To this question the Church is mute. It has not a word of explanation—only says: "You are an infidel, and captious; unable to be fair and Christian." All that such men need, is: the substantial and ample testimony that this great and desirable doctrine is not a superstition.—The skeptic asks: "How shall men know when their wants are natural, and when artificial—when acquired, and when innate?" Who knows but this desire for immortality has been implanted by judaistical Christians, who received it from sects still more remote? This doctrine extends back through the Persian into the Egyptian races; and still further even to their primitive ancestors, as is demonstrated by the pyramids. But there are superstitions carved as plainly as this doctrine of immortality.

Would Father-God have implanted Hope in man, unless there was something answering to the faculty?

Man, I reply, can not be a complete contradiction. The skeptic, however, will ask: "Is a belief in immortality a result of the organ, or is the organ a result of the belief? Phrenology discovered that the faculty of Hope, like every other organ, is capable of cultivation; that, although innate, it is under the jurisdiction of its possessor. On a low scale, this faculty never hopes for immortality, but contents itself with hoping for a good day, for a to-morrow, for success in business, for happiness through life. Sometimes it inspires great heroes and small politicians.

"Hope springs eternal in the human breast,

Man never is but always to be blest."

Hope is considered by the church as the voice of Natural Religion, inducing man to think himself a being of the future; that his success, or his failure, is a result of his present efforts. The skeptic, however, finding that Hope, in its ordinary normal operations, suggests only happiness and success this side of the grave, concludes that it does not prove immortality. There is, he boldly affirms, no positive evidence on the question. Now, churches cite the testimony of certain ancient seers and itinerant prophets; rejecting, of course, all seers and prophets

whose history does not come through canonical channels. But when a careful analysis is made of this branch of evidence, the skeptic pronounces it inadequate and extremely inconclusive. Skeptical persons look into the character of the old seers and wandering prophets, and wherever there is a spot upon it, they will hold it forth to a world's consideration. The church, unable to give back a frank and lucid reply, confirms the skeptic yet more in his skepticism.

Shall we not consider the facts of clairvoyance as good evidence?

It was but a few years ago when clairvoyance was presented to the American public. It was long ago known in France, in Germany; in certain localities in England. In this country it was heard of as a faculty; but, after all, how few experience it! Most people know of it only through the outward sources of perception and testimony. They receive the testimony of those who have interested themselves in the phenomena. And the conclusion is, that clairvoyance—not being a universal human experience—is at best but an *inferential* evidence of immortality.

Have we not positive evidences in the spiritual manifestations?

Yes; one would say that there has been a concert of action between mediums and their spirit friends; to bring out the clearest and most unequivocal proofs that man's soul is not extinguished by the catastrophe of death. Spiritual manifestations, however, are very far from being universal; they are local and special, and mostly private. Skeptics say: "There are too many things undignified, not addressing man's highest nature, and injuring proof which otherwise would be clear and indubitable." He who has never seen our Table of Explanations* stands off and makes this report; then this report, invalidating our evidence, gets into influential papers, and becomes the prevailing conviction of America. Although manifestations are now very general, compared with their limitations of sixty years ago, yet the mass is not convinced that immortality is not a mere enthusiastic poem, a religious dream! The Church, when required to give answer to a candid man, finds itself compelled to be mute, or else to use the old vituperations. Should spiritualism become popular, these same churchmen will ask the material forces of Nature to furnish an explanation. But spiritua men and women (of the New Dispensation) have received positive evidences. Without qualification they can affirm, that immortality is approved; that the received evidences are sufficient to settle this question. These evidences, unfortunately, are not universal; not accessible at every table; spirits can not act upon every human soul equally; this gives sea-room for immense Doubts of many tons burden. Spiritualists have yet to make some discoveries, I think, which will address this class of skeptical persons. Teachers of the New Dispensation are asked by skeptics to bring forward some positive demonstrations; as lucid to the intellectual faculties as any sum done by rules mathematical. (I have responded to this call in a course of lectures, lately delivered, which will probably make the fifth volume of the Great Harmonia.)

What have you seen and developed on this question of immortality?

By intuition and reflection, I have seen that man's immortality, to be of any practical service to him, must be felt in his religious nature, and not merely understood by his intellectual faculties. I have seen it to be possible for every man and woman, after coming under spirit culture, to feel through all their being, this sublime truth: that the perfected human soul can never be extinguished! Evidences which are worth anything, are not outside—are not in the table-manifestations; not in spiritual stories and ghostly anecdotes. True evidences come through the two sources, Intuition and Reflection—through the inward sources of Wisdom. Each human head hath its own evidence. Intuition brings man this treasure in advance. Each human being holds a note on the Bank of Eternal Life. Individual existence is the endorsement; the soul contains the positive proof. The treasures of the future world are lodged in us! If skeptical men could but take leisure out of business relations—if they dared to be candid and truthful to the inward

* See a work by the author, entitled, "The Present Age and Inner Life."

sources of knowledge—they would begin to feel positive evidences of immortality. Spiritual manifestations will yet become a hundredfold more desirable; they will not be sought as evidences of immortality but as illustrations only. Let it be known, positively, that a man contains in himself the power of eternal continuation, and he will look naturally for some correspondence with the other world. He is not surprised when he gets such communication; nor is he disappointed or skeptical if he should not get it. A person who relies upon the external sources of knowledge, insensible to the inward fountains, is sure to be swept away when the sensuous evidences disappear. Such must have the testimony now, and under the best circumstances, else they are distressed with irresistible skepticism.

Does not every externally-minded person suffer somewhat from the absence of intuitive knowledge?

Externalists realize a mischievous and lurking suspicion, that all these so-called positive evidences of future existence may be explained eventually by some ordinary principle. Paul was mostly in this condition. Every one acquainted with Paul as a writer, can see, nevertheless, that he was a man truly religious. He undertook to be philosophical upon the question of immortality, but his enthusiasm for the life of Jesus his indulgence for this branch of the religious sentiment, caused him to affirm that man's resurrection from the dead was dependent upon the resurrection of that one individual. Man's individuality was not determined, in Paul's opinion, by any organic qualification—he did not argue that man contained the immortal treasure naturally—but he supposed man to be immortal in consequence of a miracle; namely, that Jesus was in reality raised bodily subsequent to passing through the mysterious process of dying.

This extraordinary manifestation was a matter of testimony; did Paul ever seem to cherish doubts on such evidence of immortality?

Paul was frequently very sensitive on the nature of this evidence.—He would say: "If Christ has not risen, then of all men we are most miserable." Often have men read the fifteenth chapter of Corinthians, so full of beautiful analogies—so full of agricultural arguments and figurative illustrations, but, at the same time, so utterly destitute of confidence in man's constitutional immortality. "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Here he predicates man's resurrection entirely upon the traditionary miraculous resurrection of Jesus. "If there is no resurrection of the dead, then is Christ not risen." Then he turns this rule, makes it to work the other way, and says: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

What does Paul mean to teach by this language?

Paul means to teach that if men consider the life of Jesus valuable as an example only, then the whole gospel is worth next to nothing. The great matter in view is, the establishment of man's individual immortality. Although not a philosopher, Paul understood, as well as his arduous nature would permit, to reason upon the miraculous foundation of his beautiful religion. Paul afterward says: "How can a thing be quickened except it die?" His philosophy of immortality was—that men must first die in order to be raised through the miracle; that we are sown in corruption and raised incorruptible; sown a natural body and raised a spiritual body; that we are sown into the grave first, and then when the harvest-time comes, the spirits who have died down are all raised up. Afterward, however, Paul did not think so; he taught that death was not necessary. Let us read him further: "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven

with a shout, and the dead in Christ shall rise first, than we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall be ever with the Lord."

Do you mean to affirm that Paul contradicted his own theory of man's resurrection?

Yes: let me prove it. The leading doctrine taught by the apostle was, that it is first necessary for every man to be sown—to die and be buried—in order to be reaped or raised as Christ was; he taught that Jesus was crucified, placed in the grave as one being dead, and rose again in best *status*, to show mankind the dying process which is indispensably necessary for all to pass through, in order to secure a resurrection. Yet he elsewhere concluded, that "we who are alive"—without passing through the dying and burying process which before he described as essential—will be "caught up" and live right on just as well.

Does Paul ever appeal to what you term the internal sources of knowledge?

Paul relied for the most part upon miracles, external perception, and traditionary testimony. He was extremely anxious to have it established that Christ after his death was seen by reliable witnesses. This was necessary first to every man's belief; an idea which Paul would not have valued had he felt the principle. Jesus was seen by two on the road to Emmaus; then by twelve; then by five hundred at once; lastly, spiritually, by Paul himself. The apostle thought that all the evidence a man had of life hereafter, was embodied in an incomprehensible miracle; the physical resurrection of Christ from the state of the dead. The skeptic, in view of such reasoning, says: "This is an extraordinary demonstration with less than ordinary evidence to endorse it."

How can I believe in immortality upon the testimony of a person whom I have never seen?

This question represents the position of the skeptic. How obviously necessary, therefore, that spiritualists, while interested in the excitement of the manifestations, should not fail to seek internal evidences of immortality. Axiomatic spiritual principles will save skeptics when the manifestations shall have ceased. No reasonable mind, one who comprehendeth the spiritual law, will believe that these phenomena will continue without variableness. The manifestations, as to their variety, will gradually retire from the world. Behold the seed is being sown! Already it is time to prepare to reap the harvest of evidences. Let them be garnered into form, and stored into the beautiful temple of spirituality.

Do you mean that spiritual manifestations will become less general?

Yes; this is my irresistible impression. Men must make an intelligent use of these manifestations; else they will go down into history as the tricks of itinerant boys and girls. Look within, my friend, for that principle which causes all effects in the external. When you find an internal conviction that you are immortal, which no sophistry can invalidate or disturb, then you have found a treasure; the beauty of which is greatly enhanced by spiritual manifestations. Secure this internal conviction first; then, add the illustrations. In a few brief years more—when clairvoyant, healing, impressional, and writing mediums only will be known—men will have reaped a harvest of evidence. The testimonials of hundreds of thousands could then be secured. Persons, considered skeptics, will read with earnestness. The churches will become gradually powerless. Skeptical minds will get their questions answered outside of the churches. Then the churches will come to you. Be careful, my friend, lest you forget and go to the churches; do not be absorbed by them. There is danger in becoming too popular!—Beware, when the churches begin to consider it profitable to invite you to take a seat in their beautiful compartments. Accept this, and you are on the road to annihilation. Yea, when the churches consider spiritualism reputable enough to endorse you, then consider that you are all on the broad road to certain mischievous prosperity; an easy thriftiness which will turn into conservatism, like all the past, and build up institutions against another dispensation.

Is the spiritual world as solid and as natural as this world?

Yes; I would like to show you how natural and familiar are spiritual things. The other world is as natural, astronomically considered, as the globe which we now inhabit. The spirit-land hath laws, days, nights, stars, suns, firmaments. In that world is treasured up, not the artificial facts of earthly society, but all the elementary facts of mankind. Commence with the most common stones at your feet; watch them; see them ascend through all the gradations of refinement; till they become a physical part of the vast second sphere! The finest particles of all things, not absorbed by this world, go to form a spiritual globe! Like a zone, on the inside of the vast milky way, is unfolded the second sphere.

Could you indicate the existence of this spirit-world by any laws visible to man's intelligence?

Yes; the existence of a spiritual world is as demonstrable as any proposition in astronomical science. All it requires is, an intellectual inductive ascension, step by step, through the material evidences that lead to it. Mind can be intellectually led to see that *there is a spiritual world* just as readily as it can be taught to perceive that the earth revolves; a fact of which men have no *ocular* demonstration. There are certain facts in nature, as tides, as days and nights, as eclipses of the sun and moon, which require explanation. The astronomer explains all these phenomena by the laws of planetary revolution. And you believe. Why? Because you see that his explanation covers all the facts adequately. So, too, there are facts in human experience which can not be solved upon any other hypothesis save that which admits the existence of spiritual globes. The phenomena of human consciousness, the spiritual experiences of all races, can be explained, I repeat, only by a set of principles which, if legitimately followed out, will lead inferentially, analogically, and positively, to the existence of spiritualized worlds. I am persuaded that six nights of continued investigation, would make the existence of a spiritual world more valuable and familiar than the golden lands of California.

Does a belief in this philosophy give happiness to the mind?

Yes; your ordinary affairs, crowned by this philosophy, would go on with the greatest possible harmony; it becomes, more and more, a strengthening power to the human soul. To allude to my own experience, I would say: It has been a source of inexpressible pleasure (for many years) to live conscientiously in reference to spiritual intercourse. Yet, it is not easily acquired. I have devoted myself to it, studiously and industriously, as an artist to music; as a mechanic to the principles of his occupation. To succeed in anything, a person must be devoted. Such has been my effort, and devotion, and success. Some of my private personal experiences I tremblingly lay upon the altar, that you may see how substantial and replete with consolation are the positive evidences which I have received of the existence of a spiritual world.

It is more than two years ago that Catherine De Wolf, my former companion, went to the Spirit Home. On the morning of the evening of her departure, her father, her mother, her sister, and her nephew—persons who had been in the second Sphere several years—together came near to my house in Hartford. I have become accustomed to the personal presence and spiritual influence of persons: more particularly to the sphere of a spiritualized individual. Thus, I felt their spheres near the house. I went down to the front door, opened it, and invited them up to my studio. As soon as they had entered, I closed the studio door, and composed myself for the interior. In the course of ten minutes I was lost to all externals; was not aware of possessing a physical nature, nor of being in a room; in fact, I was myself a spirit. Still remaining in my body, yet being a spirit, I could see them and hear their words.

Her father said to me: "We have come for our daughter. We think she is going to-night; and we have a special request to make of you that, inasmuch as she has been sick for many months, and thereby fatigued in spirit as well as in body, she be left alone with us, in the spiritual world, for three months; that you do not even *desire* to see

her during that time." When I asked why I should not *desire*, he said: "Your desire might reach and rouse her from a required rest; and she be unable to recover as fast as we wish." Therefore, I promised that I would not even *desire* to see her in three months. Her spirit relatives said that they would remain in the vicinity till she (in spirit) was ready to depart.

During that day there were some favorable symptoms; indicating that she might take nourishment and continue a few days longer. But other evidences, toward evening, made it certain that she could not longer remain: About twenty minutes past seven, that evening, she ceased to breathe. Not being in the interior at the time, I did not witness the departure of her spirit. In fact, under the circumstances, I had no opportunity for interior exercises.

Three months passed, and I heard nothing directly from her; nor indirectly, except from two mediums who supposed they had received telegraphic despatches. I had no confidence, however, in anything which I did not receive myself. In the winter I went to the city of Boston, to give a course of lectures. At six o'clock in the evening of my first lecture, I felt her spiritual approach; and that she was somewhere within a hundred miles of that city. My lecture was duly delivered, and I returned to my boarding-house immediately. On going up stairs, I felt she was near. I admitted her by the door, passed up the hall, and went into the superior state. She was now by my side; just like any person in the body. She seemed to have regained about ten years of youth; and in appearance she was not so large as in her physical body. She looked as if she was enjoying her existence; although she was not as enthusiastic as her nature inclined to generally. We conversed pleasantly; face to face. She used her new organs of speech, and gave me portions of her recent experience. She did not know when she would visit me again. I asked her if she came from the spirit world alone; to which she replied, that "she had some one near (the house) who would accompany her. The interview now ended.

Next, I went to Auburn, to deliver lectures. While there, I felt her approach as before. As before I admitted her into my room, and we had another conversation.

When I received her third visit, I was in the city of Hartford, some five months afterward. On that occasion she seemed to have lost about *twenty-five years of age!* She was very brilliant, and filled with emotion. She said that she had "*seen so many beautiful things, and enjoyed so much!*" She wished to tell me something about a "Sunset" she had witnessed in the Spirit Home. She promised, at my request, to be deliberate in her recital, so that I might take it down in writing. While she was standing, with her arm on my shoulder, I wrote the communication which follows; I place it before the reader solely to give him an impression, that no world is more natural than the Second Sphere of human existence.

["SUN-SET" NEXT WEEK.]

TAKE NOTICE.

WILLIAM BLANCHARD, of Lockport, in this State, is our authorized agent, to receive subscriptions, collect arrearages, and give receipts in the name of our firm.

This notice, we regret to say, has been, inadvertently, left out of our columns for some weeks.

MURRAY & BAKER.

TAKE NOTICE.

That we, the proprietors of this paper, have appointed S. J. FINNEY, Esq., our agent, to receive subscriptions and subscription fees, and to use the name of our firm in receipting the same.

MURRAY & BAKER.

SEWERS! SEWERS!!

THE public are respectfully informed that the subscriber is prepared to construct sewers at the shortest notice and on reasonable terms. A line addressed to him through the post office—box 2409—will meet with immediate attention. Ap. 5. tf 26

A. WEBSTER.