

AGE OF PROGRESS

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

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WHOLE No. 61.

Harmony.

What is it? It is that law or principle of nature, by which every being and thing, in heaven, in earth, and in all the infinitude of worlds that exist in boundless space, are governed.

Philosophy teaches that motion and reciprocal attraction, or gravitation, hold revolving spheres in their respective orbits; that affinity of atomic constituents is the bond of union, which holds in connection those vast masses of matter of which worlds are formed; and that the same law of affinity constitutes the cohesive force by which the matter of all organic being is held in structural form. But over all these laws and principles, Harmony presides, giving to each atom of matter, to each individual animal or vegetable organization, and to each revolving sphere, its due proportion of the forces and principles by which their affinities, attractions, and motions are governed.

But for this law of harmony, which regulates all the relative properties and principles of the spheres, they would leave their orbits, run lawlessly through space; rush against each other, wrecking world on world, and accumulating in immense agglomerate masses, as atoms of vapor unite in their motion, and form rain drops. But for this law of harmony, which regulates the principles of accretion in the growth of vegetable and animal organizations, there would be no proportion of part to part, in the former, or of member to member, in the latter. And whatever organization presents any part or member, disproportioned to the other parts and members, proves itself to be inharmonious in its constitution; and in proportion to its constitutional inharmony, will be its disproportioned developments.

A perfectly harmonious human brain would have all its developments proportionate, and the mind holding its empire there would be well balanced and capable of the highest cultivation and attainments. But want of harmony in phrenological development, will make itself evident in properties of the mind. Men and women who are thus wanting, may manifest extraordinary capabilities, in some departments of intellectual labor, and lamentable weakness in other departments. Some who are thus partially inharmonious, are capable of learning languages with the greatest facility, but can never learn to solve a mathematical problem. Those whose intellectual organizations are most inharmonious, frequently become maniacs, monomaniacs, misanthropists, and prone to all the vices. A totally inharmonious connection of the spiritual and physical organizations, must produce either insanity or idiocy; either of which sinks the human far below brutality; and both are paramount to all other human calamities.

Philosophers have held that natural idiots have no souls, and that, when the body dies, they have no existence. Spiritualism, however, has come to the rescue of these unfortunates, showing that all life is spirit, and that all spirit is immortal. And it farther teaches that, when the decease of the physical system releases the spirit from such inharmonious connection, it will be like the spirit of a deceased infant, ready to be educated by angels, and capable of becoming an archangel itself. This philosophy repudiates the idea that our Heavenly Father ever failed in an attempt to rear a human soul; and it is a balm to the affections of those whom it teaches to hope that a child, a brother, or a sister, who is thus afflicted, will be redeemed from its condition of intellectual torpidity, and awakened to the life of reason.

Harmony is manifested in the agreement of constituent elements of compound substances, and in the peaceful fraternization or association

of two or more persons. The seeming conflict of acids and alkalies, when they come in contact, has been attributed to native hostility, or inharmony, because they appear to destroy each other. But the better solution of this effect, is that they have such a greedy affinity for each other, that they meet like two lovers whose embrace is reciprocally devouring, and similarly subside into insipidity.

Oil and water have no affinity for each other, and are inharmonious. Hence, they cannot be united without the introduction of some pacifying element which is in harmony with each. They are like two specimens of humanity, who can find no favor in each other's eyes, till some common friend interposes his good offices, and puts them in harmony, by pointing out to each the good qualities of the other.

Persons who are inherently harmonious, will necessarily be harmonious with each other, in whatever relations they may be connected. When one of a united pair is inherently harmonious, and the other not, it is natural for the inharmonious one to be soothed, mellowed, and harmonized by the other. But when two who are inherently inharmonious, are connected in any way, there must necessarily be inharmony in their connection; and if the connection be that of husband and wife, it will require the exercise of much philosophy, by both, to save them from separation, or a life of misery. Hence it is of the utmost importance that all matrimonial alliances should be entered into with the greatest caution, not merely for the happiness of the individual parties to such alliances, but to prevent the evil consequences of their inharmony, to those who derive from them their physical and intellectual organizations.

Want of harmony in parents, produces constitutional inharmony in their offsprings. Sometimes it manifests itself in physical deformities, such as ill-formed craniums, clump feet, crooked spine, distorted vision, legs of different length, want of a hand, an extra finger to each hand and an extra toe to each foot, &c. There probably never was a physical deformity, which was not produced by the inharmony of parents, either inherent or connubial, or by some ante-natal injury, resulting from ignorance, indiscretion or mischance of the mother.

Craniological malformations produce insanity, idiocy and monomania; and these results of organic inharmony, are more or less apparent, according to the degree in which nature fails to produce the perfect organization which she would produce, under harmonious circumstances.

The science of phrenology has proved conclusively, that an imperfectly organized cranium can never be the citadel of a well balanced mind, and that no intellectual deformity, of a constitutional character, can be found in a head of perfect formation. But who is to determine whether it is the deformity of the intellect which deforms the physical structure, or whether it is the physical malformation that deforms the intellect? It may be that circumstances make them sometimes the cause, and sometimes the consequence, of each other.

Nature herself is harmonious in all her parts and departments; and when her laws are not violated, all her productions will be harmonious. Hence man's inherent, social and connubial inharmony, may not be attributed to any inharmonious action, or freak, of nature. Although, in him, the inharmony may be constitutional, its constitutionality is hereditary, and not radically natural. Hence there is always a possibility of amendment. Nature is ever willing and ready to second every effort of mind to reform itself; and no one is left without an interior monitor, to prompt the effort. And modern philosophy has proved that the reformatory action of mind operates even upon the osseous

developments of the cranium, making room for the enlargement of those organs which have been stunted in the imperfect organization; and depressing those which are developed beyond the limit of harmonious structure. This fact, of itself, is evidence that nature is not in fault for the inharmonies, physical or intellectual, of her human productions.

Every person who is sufficiently capable of self government, to appear like a rational being, in the presence of strangers, is fully competent to the task of self cultivation, and need not possess an inharmonious disposition. Were this not so, there would be no justice in that law of God which attaches the penalty of suffering to every sin which mind commits. Every man and woman, then, has within himself, or herself, all the means of becoming interiorly, conjugally and socially harmonious; and those who suffer from inharmony, suffer for their own sins of commission or omission, or both.

Whilst conjugal harmony is the most fruitful of all sources of physical and intellectual happiness, its opposite is the most fruitful of all sources of human misery. There need not be any worse place of misery, any more tormenting hell, than the domicil of an inharmonious and ever colliding husband and wife. It is torment, not only to themselves, but to all who are so unfortunate as to be connected with them, either filially or socially.

This species of inharmony is endured by many thousands, from marriage till their severance by death, for want of interior cultivation. Of the vast number of inharmonious couples who are thus dragging out miserable existences, there is, probably, not one pair in one hundred, who may not, by self-cultivation, become sufficiently harmonious to fulfill the marriage covenant, by continuing their connection to the end of that little inch of time which will bring them to their stipulated disengagement, and to congenial unions.

It is true that there are some who are so radically discordant in all the characteristics of their interior and exterior natures, that no process of cultivation can harmonize them. Such ones should not have been connected, and would not, if no extraneous circumstances had forced them into connection; nor should any law or any consideration whatever, prevent them from separating. Even if such ones have become fathers and mothers, during the existence of mere animal affinity, this circumstance should not hold them together to make still farther entailments of their curse of inharmony; for we cannot conceive of a greater sin than the propagation of inharmonious souls. Morally and spiritually considered, the wrong done by the destruction of ten human bodies, and the consequent removal of ten human souls, to the next state of existence, is not equal to that which is done to one soul which is brought into existence, by parents who suspend active hostilities for no other purpose, and for no longer time, than is necessary for the unhallowed purpose. And we would go farther than to recommend voluntary separation, by those whose constitutional antagonisms are insuperable: we would so amend the law which regulates matrimonial alliances—since such laws there must be—as to make it obligatory upon public authorities to interfere and compel the separation of such couples as are likely, by their inherent and conjugal inharmony, to propagate human misery through a constitutionally inharmonious posterity. It might be considered impolitic or inexpedient to interfere between those inharmonious couples, from whom nature has wisely and mercifully withheld the power of reproduction; but no couple who are hopelessly inharmonious, should be allowed to produce more than one evidence of their procreative capabilities, if it be proper that statute law should, in anywise, regulate connubial relations.

Harmonial Election.

On the anniversary of the organization of the Harmonial Association, which was Sunday last, they held an election for the choice of officers, at the close of the forenoon meeting. It resulted in the unanimous election of all the old officers, with the exception of the Secretary. He begged off, on account of his own business engagements; and Bro. SAVAGE was elected to fill his place. It must be considered an in-

dication of unusual harmony, when such an organization re-elects all its officers, without a whisper of opposition from any quarter.

Lecture No. 19—By Stephen R. Smith.

MISS BROOKS, MEDIUM.

MAN'S PROGRESS.

The natural tendency of the mind, is to feel and realize convictions of its own continued progression. Man, when uninterrupted in his functional capacities, exists in all his organic perfection, while the internal senses are in their full beauty.

Man, by organic operations of the laws of nature, was ultimated from atoms of matter, thrown from the sun. These atoms are supposed by man, to have been in a liquid chaotic and fiery form, and were ultimated into those solids which constitute the mineral kingdom; and, by the same organic laws were ultimated the earliest formations of the human brain, into living and moving objects of nature, such as the fish. And, following still farther on, we discover higher ultimates to be in the reptile. Then on still farther, we behold higher processes of the human brain, still more sublimates, in the feathered songster; and here we have the organism of man so perfected, that the heart is seen in the bird in all its infinite expansion. And on we move until species of the brain are discoverable in the animal, or the Ape; and discussing synthetically, from effect to cause, and, analytically, from cause to effects by the same organic laws, we discover a universal motion in all of these specific tendencies of the human brain, from the atoms thrown from the sun, to the man in all the ultimates of his attributes.

These atoms of matter, by organic attraction, accumulated, and were drawn together by the forces of nature, and by the tendency of progress and its vital changes, one form of being sprung into existence; and that form of being was acted upon by the same organic operations, until another higher form was ultimated from the lower. So, from this, tracing secondary causes and effects through nature, may be proved the existence and identical perpetuity of the principles of spirit.

Nature is the fulcrum upon which the first external form of being is established of necessity; and not only can this be proven by the laws of association and progression, but by the sciences of correspondences; and the whole combined from the atoms illuminated by organic principles, from the sun to man, is one chain of proof, establishing the movements of nature, from the smallest to the highest particles in existence, and to the united and perfect forms of all things. The whole mass of matter, including all organic elements and principles, is conjoined by association.

The universe, originally, was an ocean of heat. It was in a state of motion and agitation, but was gradually relieved of its heat, by the consequence of condensation of particles; and the whole surface of the earth was covered with an elastic coating.

By organic laws of anatomical nature, and by the dispersion of molecular substances, came forth the primary ultimate of creation, or the granite. Still the mighty conflict of the elements of progression, the constant expansion of caloric particles, and their incessant struggling for relief, produced the most terrific explosions of earth, which, in its organic eruptions, threw off atoms of matter, which by divine laws, were ultimated into the mineral. And the constant ejection of rocks, produced immense valleys; and beneath these existed bodies of water, whose depths could not be measured. And thus, from the heated ball of liquid fire, we have now ultimated the mineral.

Following progression on, and tracing analytically, from cause to effect, by the same organic laws, we find that, by decomposition and evaporation, the particles of more sublimated matter will form a species of the plant. And the elements of motion, undergoing a substantial modification, by association or affinity, produced the vegetable world.

The generating power of motion and decomposition, represented the death, or change of objects; and their recombination represents the

laws whose pregnation results are the ultimations of higher forms of life, from lower, and under conditions of the world of forms beneath it. New forces, qualities and elements of life, were constantly being instituted in the world, until, by organic functional laws, species of the animal came forth as the loftiest ultimate of matter then existing. And, in these species, instinct was discoverable and seemed to be an inherent identity of an animal consciousness, inherent in their natures. And, in the animal cranium, species of the human brain were discovered; and, by progression, higher ultimates of this brain constantly sprang forth, until species of the Genus Homo were produced, such as the animal who is designated by the appellation of Ape.

This was the first manifesting point of an indistinct understanding in the animal; and, following from this understanding, briefly are we enabled, by organic laws, to trace to higher animal understandings, until, by gradations of development from lower to higher, we find man imperfect, compared with his present organization, possessing muscular and functional actions, but unable to articulate or give utterance to thoughts, except by guttural sounds. They corresponded with one another, by blades of grass, twigs, boughs, leaves and flowers, and by the various then existing productions of nature. The power and attributes of discernment, of reason and wisdom, were given them; and they instituted a plan by which they could understand and read each others thoughts. Thus briefly and imperfectly having traced man, from his origin, through all the kingdoms beneath him—his strict analogy of being through its forms, being indentified, we will speak of his progression, morally and intellectually.

Conditions existing during the time of the geological and alluvial deposits were different from the present deposits of the mineral and chemical world. But the purity of the atmospheric developments is the same.

The superficial formations which have occurred during the historical period of the earth, correspond with its present refined stratum; but no identity in existence can remain stationary. They must progress by the laws of God. Progress is the highest and most perfect principle unfolded from Deity, and is the attribute of immortal truth. It is a stupendous operation of the immortal principles originating from the Almighty Mind.

Everything in creation is, infinitely, a consociated unity; and as man is in possession of reasoning faculties, his own interior psychological theories of God and nature, would destroy the oriental idea of his origin from the original pair.

As we refer back to the days of the prophets, we see envy and retaliation to have existed. They were haughty in their social bearings and relations. They warred with one another. Devastation was the consequence; and thus the combat ended, with one party usurping the wide dominions of the earth then discovered. And could man have sprang from the original pair, and by their imperfections and mis-appreciations of the organic and animate operations of nature's laws, be plunged, by the vengeance of Deity, into unholy and polluted paths, forever and ever?

As man has, in his possession, inherent powers and wisdoms, he, though cast into the abyss of misery forever, would, in contradiction of ancient inculcations, institute some plan by which they would escape, and grasp the higher natural beauties of God. This broken monument of antiquity's inculcations, extends its turrets into the nineteenth century, ingeniously destroying the peace and harmony of its social and national liberty, marking everything within its reach with modern infidelity, depositing still in the external world the germ of tyranny and usurpation. And thus men have poured out the life blood of one another, receiving no lessons from the undisturbed tranquility of their parent nature, which breathed and ultimated them into being, but rather, by the sacrifice of all nature's essential principles, they have fought with each other as if God had mis-conceived and mis-adapted his divine and immortal principles in man. The national history of antiquity speaks too plainly of the errors of by-gone ages. Oh! man,

whom God, by his immortal energies, has ultimated into being, can you not see the towering monuments erected from the materials of past history, to remind all subsequent generations, of the results of the misdirection of man's internal possessions? These monuments will extend into the unborn generations, if the universe of truth and peace be not firmly established.

The hagæography and archæology of theology, were first discovered by ancient philologists, and linguists; but let us analyze theology, in this your modern age. The word was derived from the Greek word *Theos*, or the latin phrase, *Deus*, which, by the *Zend Avesta* of Zoroaster, signify the same, being destitute of all intelligible signification.—Words of themselves are useless, unless they convey signification; and we do affirm that no pure gushes of devout veneration, can flow from the signification of these words. But, as we have said, let us analyze theology, and see if we can attain to the least conception of God.

Theology, according to my signification, is the true inherent thoughts of the human soul, created through the medium of nature, by God. Nature is the fundamental basis of the law of theology. The mis-directed soul, in by-gone generations, believed that the sun descended to be replenished, in the fiery abyss from which it came, to destroy them, did they not obey the despotic commands of their potentate. And now behold the overawing aspect of this grand error. But progress soon unfolded the sun to its just comprehension, in the human heart.—Theology is the obedience of the laws of being—the reciprocal change of progression.

It is to be deeply lamented that the idea obtained, in the mind of man, that God created the garden of Eden, and placed man there to sin, without telling him the just consequences which would result from his transgression. Is he a just God, who creates man, places him where he chooses, before an irresistible temptation, without giving him constitutional strength to resist its enticing influence?

They, the original pair, are represented to have fallen from a state of parity, to the lowest depths of evil, and were driven out from the beautiful garden, by the wrath of God, dragging poor humanity and all unborn generations with them, into misery forever. But progress forever has set its seal upon mind; and it begins to discard all chimerical and unnatural theological speculations. Truth exists from all eternity, and illuminates the liberal soul with smiles of undying beauty.

JESUS taught no vituperation, no envy, no hate, and no retaliation. He taught the law of universal harmony. He did not, like many of the ancient theologians, say that God was at his command. MOSES asserts that God came to him enveloped in a cloud, on mount Sinai, and that he always came at his command. Mark the contrast between JESUS and MOSES. One, the impulsive and selfish; the other, the innocent and unselfish. JESUS taught the laws of mind, of true theology; but his advance of his age made him a martyr to truth, while less worthy souls still lived, filling the world with crime and misery.

The idea of an eternal hell, still sends its dusky shadows up through the past; and the old mother church still cherishes the dusty record, while protestantism fosters the mildewed record, as the living inspiration of Deity.

Through intervening ages of biblical history, to the nineteenth century, poets have, in their genius, dwelt upon these dark thoughts in verse. The prolific imagination of HOMER, pondered o'er it, and he exhausted much talent in useless verse. The brilliant genius of HESIOD who was a contemporary of HOMER, also interspersed throughout his writings the idea of demoniac personages. This idea has boldly characterized every age; and the present century hurls its anathemas at truth, and the idea of an eternal world of darkness, for the consequence of man's imperfect organism, reaches far out into the empire, of science and modern theology. How unjust is the idea. It would be as consistent to cast a man into the foaming ocean and bid him preserve his existence, or place him under the keen edged guillotine, and bid him to ward off the blow, in his powerless condition, as it would be for God to create man imperfectly, and then bid him be perfect, when he is thus

powerless. How unjust to Deity, to assert that he has created man only to revel in vice, from his birth to the grave—to have his constitutional qualities marred by the lower scale of social circumstances, and to have his innate powers crushed and held in bondage by the perpetuating darkness of degradation.

Alas! alas! that God should be so much mis-appreciated by his children, whom he loves as the mother loves her innocent babe. O, humanity! conditions of your own nature breathes wretchedness into every feeling bosom, and deposit the poison of hate into each heart; and when they drink the bitter waters of hostility, fanaticism and prejudice that flow from thy intoxicating nature. Man is drunk with error and reels in his own wrong; yet cursing the supernal God, for his self wrought misery. Alas! alas! Society is a whitened sepulchre, wherein are buried thoughts of God, struggling to relieve themselves by the thrilling conviction of eternal truth. Progress forever, is written upon the organic structure of man; and though surrounded by all the disproportionates of human society, truth will thrill his soul, and he will rise up and on to his destined universality.

On thy shores of humanity, an angel stands, mutely musing, who would the freshness of truth diffuse through nature, which changeless rolls eternally, while the cold waves of error stand still, and the white-capped billows of eternity pass o'er them and on, rejoicing in their upward flow. 'Tis the angel of progress shining over the craggy battlements of sectarian envy, sweeping away, in its upward course, marble and granite theology, while its bosom is shining with the transparent hues of charity. 'Tis the angel of Progress, grappling with the errors of the external world, resisting the iron weight of human woe. 'Tis the angel of Progress, gently striving to open the temple of false theology. It creaks on its heavy hinges—the iron bolt yields—it bends—it falls! Error has fled; and the ministers of its sanctuary now give the text: "PROGRESS FOREVER." Yours,

STEPHEN R. SMITH.

Republication of Lectures.

The following is Lecture No. 7, by STEPHEN R. SMITH.
MISS BROOKS, MEDIUM.

THE REFORMER.

Every age has its heroes. Every age develops some minds superior to their age, because of their profound study of the philosophy and sciences placed before them for investigation. Such minds watch the progression of the world, and yearn with the hope of a philanthropist, to behold the afflictions and social bondage of men sink with time into the bosom of the past. The Reformer is a soul replete with liberty and truth, and with rapture contemplates emancipation from oppression and wrong. The Reformer's feelings are spiritualized as highly as human nature will permit. His interior senses are open to the reception and appreciation of the beauty of nature, in which is reflected the power and goodness of God. The Reformer is one that, while community defame and deride his character, will be truthfully communing with superior worlds of thought and wisdom. The minerals, the animal kingdom, and all nature, are his bible, and prove the power of their Supernal Author. The Reformer, by true principles, hesitates not to scientifically discuss God, his works, and the position of all spirits after leaving earth. The true Reformer finds nothing demanded of him that does not harmonize with divine principles. He possesses a soul richly endowed with eternal faculties and the attributes of wisdom and goodness, which are constantly manifested in his actions in life. The progression and civilization of the world, has been desultory and feeble; yet the lapse of centuries has developed grand and ultimate results of mental cultivation and human advancement in refinement.

The pages of ancient history have long since chronicled the alternations of war and peace, and have commemorated the bloody struggles in which your reformers and champions of liberty have participated. You have now your Greek, Roman, and American literature, won by

the sweat of the Reformer's brow, and by the conquest of many well fought battles, in which the Reformers suffered, chained like slaves in the desolate dungeon, or, like martyrs, to the burning stake.

Through the primeval ages of the world's progression, barbarism checked the capacities of human improvement. When first the proud Mayflower touched the Plymouth Rock; when your pilgrim fathers and mothers first left their foot-prints upon American soil; wild and savage races inhabited your country. But aspiration and the law of liberty filled the bosoms of the first civilized inhabitants with life and strength. The germ of intellectual reformation was deeply and firmly rooted in the breasts of your pilgrim fathers; and, from among their numbers arose reformers; and by their sufferings and bloodshed, America now stands among the first nations, for literature, science, and commercial advantages. The evolutions of the latent properties of matter, and every attainable law of nature, shall augment moral and intellectual development. By the laws of God, man shall ascend the scale of his being, from grade to grade of human refinement and spiritual sublimation. The mausoleum of superstition is tottering towards the ground, and the dilapidated temples of false doctrines are fast decaying, mingling their dust with the fabrics of mythological error.

The true Reformer is one who disrobes himself of all bigoted prejudices, and, in his investigations of the divine principles of the Great Original, will be led by the pure inspirations of his own mind, to investigate the true and throw away the untrue. Every age has brought to light its Reformers. We may go back over eighteen centuries, and discover the Reformer of that age—Christ. His first and last efforts were in favor of his race, or of the whole human family. He was the great Reformer of that day. He sought to regenerate the world, and, by his teachings, to produce a freedom of thought and opinion in the mind of man; to establish the principles of true social happiness; and, by the laws of the Deity, render the mind less liable to receive the false logic advanced by other men. Christ was superior to his age. His bosom filled with patriotism and heroic courage, he placed before the minds of men the simplest, yet noblest law of God: *Thou shalt love one another.* The world appreciated him not, and his age crucified him.

The present age has its Reformers. In the bosom of the poorest man, who is daily wringing from the soil a subsistence, there slumber powers which, had they been evolved by early advantages, would now rank him among our wisest philosophers. In the soul of the mechanic there is struggling up through his capacities for knowledge, a deep, logical perception which would, if favored by educational advantages, enable him to electrify senates, and hold deliberative bodies spell-bound, whilst his genius, which is smothered for want of proper advantages and exercise, would be nourished and expanded.

The Reformers of the present age are striving to fill the world with a desire to assist them in the reformation of earth. Philosophy teaches that the law of love must prevail before order and harmony can blend with truth and wisdom. Nature proves the existence of a Great First Cause. The minerals, the trees, the ocean's mighty deep, upon whose bosom wave yields to wave, and your own being, prove that there are higher hopes and nobler aspirations than you now enjoy. Creation proves the beautiful and harmonious unity which speaks forth the sublime truths and divine perfections of the Great Reformer of all existences.

Science has proved what the ancient reformers and philosophers discovered in the scientific scale of chemistry, geology, and astronomy, to be true and unchanging laws of our Divine Creator. So lofty and varied were the powers of their minds, that their united efforts of talent and perception traced the constellations above you, and discovered immense bodies, in which latent properties of matter were progressing in development, to assist in the formation of new worlds, to be produced by the anatomical and immutable principles of creation, governed by the infinite perfection of nature's laws, and by the elements flowing from the center sun of every creation. The laws of vital chemistry; its

action upon bodies; the component parts of water; the combination of vital substances in the atmosphere and its elements; calorification, with its operations upon animal and latent matter, and the formation of rocks by its varied processes upon these properties of matter, have been discovered by reformers, whose powers and faculties of mind now study the logics and sciences of another world.

These discoveries by reformers of every age, demonstrate the existence of an everlasting and inconceivable power over unlimited creation. The perception of intelligence contemplates the immeasurable expanses around you, and shows the nothingness of the power of man. Even the wildest savage has been moved by the grandeur of the sideral heavens, when his inner being was awed by the infinitude of nature.

Reformers, from the immortal world, through the direction of infinite wisdom, have come to teach you of the arrangements and perfections of nature, which they are continually and harmoniously investigating in the great vortex of the, to you, invisible and incomprehensible world. The minds of human beings are so mechanized and trammled by the formalities of the age, that an interior restraint is put upon the free thoughts of the soul, and the captivating simplicity of nature is crushed by the conventionalisms of the age. The consciousness of its high destiny, and the privilege it enjoys of soaring to the sublime works of God, are seldom realized by the human mind. Reformers are needed to open the now inaccessible attributes of the soul, and arouse the ambition of the mind, to the investigation of the stupendous works of science and religion. Reformers are required to remove the devouring elements of iniquity, and, with emphasis, teach you of the pure principles of love and kindness toward your fellow creatures. Reformers are needed, that when changes come upon you,—that when happiness delays, they can point you to the beneficence of God, which remains forever unchangeable. Though the waves of eternity rush wildly towards it, this rock of dependence is firm and eternal, infinite and holy.

They come! reformers from the region of their everlasting habitation, where the same unchanging Being rules the universe, to your world, and through the unfathomable benevolence of the Almighty, Earth shall echo back lofty sentiments to the Immortal Reformers, for their high and holy teachings.

Yours truly,

STEPHEN R. SMITH.

LOCKPORT, Nov. 26, 1855.

FRIEND ALBRO:—Some of my spiritual friends desire me, as Corresponding Secretary, to give a synopsis of what transpired at our Harmonial Hall, last Thursday and Friday evenings, through the kind attention of our very worthy friend, your neighbor and fellow-citizen, IRA DAVENPORT.

There had not much notice been given of the arrival of Mr. Davenport and sons; it being late when they arrived. Consequently, our Hall was not crowded, but there were as many present as were required, in order to get along smoothly; so that the tests were given very much to the edification and satisfaction of spiritualists; and indeed skeptics, in many instances. The instruments of music were carried around us; and over our heads, with great rapidity; and the strings of the guitar, and banjo, being constantly vibrated, while passing round with such velocity that we could feel, when they passed by us, as much motion of the air as from the vibration of a lady's fan. There were many questions asked and answered, through the speaking trumpets. At one stage of the performances, the spirits told us they would exhibit fire works, if we would all slap our hands a while. We did so, and soon the lights appeared, in various parts of the hall. At another time, near the close of the exercises, a skeptic held a medium's two hands in each of his, and the two feet of each under one of his, so that they could not move a limb, and still the performance went on as before. We had no regular table. Our table consisted of three stands, each about 33 inches long and about 15 inches wide, placed side by side. The boys sat, one at each end of the arranged table, and the skeptic at the side, with the trumpet and instruments on top and under the table. When the light was extinguished, the instruments commenced passing about the room,

touching one and another as they passed, and the trumpet was frequently spoken through. At one time we had some of the most shrill whistling I ever heard. It would seem to pierce every department of the brain. At another time, they would make, through the trumpet, a roaring as loud, I think, as any lion I ever heard. I do not recollect that all these performances occurred at the particular sitting I have reference to; but they were done in the course of the evening. The instruments, after being used, were found scattered about in various parts of the room, and frequently placed between, or near, the feet of those sitting around. Then the middle stand was taken away and laid down on its side. The next the right hand stand, then the left hand, and last stand taken away. The Gentleman holding the hands of the mediums, proclaimed at each movement, all that he could discover, as the manifestations progressed. The moving and laying down of the stands was effected so quietly that I did not hear the slightest noise. Others made the same remark; but when the light was called suddenly, the stands lay in different directions on their sides, some eight or ten feet apart, much to the surprise of the spectators.

The second evening (Friday) the demonstrations were not as good, as the conditions were unfavorable. Many skeptics, and some rowdies were present, who, it would seem, came for no other purpose but to act out the ruffianism of their natures, and confuse the mediums. They exhibited one or two dark lanterns; frequently lit up matches, and perpetrated many other acts of folly, to show how smart they were.

Every precaution was very properly taken by skeptics to prevent fraud. At one trial, there was a ring formed around the mediums, of such men as the skeptics had all confidence in. One of these sat by the mediums, to hold their hands and feet, yet many of the same demonstrations appeared. But some were still dissatisfied. It had by that time got to be late enough to dismiss our meeting. The two lads, mediums, had become exhausted, in a measure, with the fatigues of the afternoon and evening. But some being dissatisfied, thinking the boys could reach the instruments, and by slight of hand deviltry, and ventriloquism, handle the trumpet, speak through it, and dart it, with the musical instruments, about, and rap one and another on their heads and faces, &c. Mr. Davenport and the mediums were induced to yield to having the three stands placed ends together. Thus the table was three lengths of the stands, instead of three breadths; so they were sure that the boys could not reach them. The boys being so fatigued, and it being so late, I think they felt a little cold on the subject, as any other person would naturally feel under similar circumstances; so that the spirits could not get as good control of the mediums as usual. So, you see, through the unbelief of the hardened Jews, there could not be many mighty works done on that occasion.

There were enough, however, to puzzle the wits of some who thought themselves very witty, in discerning slight of hand performances. After placing the table and instruments to their liking, Mr. Skeal, Mr. Pomeroy, and some others, took a very judicious and gentlemanly precaution for a fair investigation. They seemed to have a desire to learn whether the demonstrations were mere deception and humbug, or whether there was any reality in it; so they requested all in the north end of the hall to move to the other end; moved the tables nearer that end; formed a half circle, on the side next the audience, closed up to the wall, on each side, standing so close together that no one could pass round, or between. The men were all selected for the purpose, so that no one could reach the mediums without their knowing it. All things being arranged to their satisfaction, the light was extinguished; but for reasons before given there was not much done, save the rattling of the instruments, and a thump on the back of the man who held the mediums' hands and feet. This perplexed him some, but he managed to persuade himself that it was done by one of the boys whose hands and feet he was holding.

Some were satisfied and some were not. One thing I was much pleased with: when the speaking trumpet and musical instruments were passing round very lively, one of the dark lantern rowdies exhibited his

light very suddenly, and all the instruments fell immediately to the floor; but it so happened that several whose eyes were directed right towards the light, saw the guitar as it was passing the light, and saw that there was no visible hand, or any thing hold of, or touching it. So we see, by the folly of some, others are made more wise.

There is another little circumstance, in that evening's operations, which is worthy of relating. A young lady, partially a medium, who was sitting in the circle, quite a distance from the mediums, while the instruments were passing rapidly around, willed that the violin should be lodged in her lap; and no sooner was the request made, than the violin was placed there. She immediately threw her hand around it, to see if no one had hold of it, but found nothing touching it. She then raised it up, and it seemed inclined to stay up. She moved it up and down, several times, and said it felt as though it lay on water, and was buoyed up in a most singular manner.

SETH WHITMORE.

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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Buffalo Harmonial Conference.

Our meetings on Sabbath last were highly interesting. The morning meeting, which is open only to members of the Harmonial Association, is generally devoted to the development of media, in circles. But occasionally we have an address, by some spirit, if we have a speaking medium present. We are frequently and agreeably entertained, on these occasions, by the spirit of A. A. BALLOU, through Miss SCOTT. On the occasion referred to, we expected an address from the spirit of MONONOTTO, the Spanish Indian maiden, from whom we had a beautiful lecture, in one of the late numbers of this paper. She attempted to get control of Mr. FORSTER; but her magnetic power was not equal to the effort; the conditions being unfavorable. There was, however, standing ready, another glorious spirit, who had power to control him, and he did control him to some purpose. This was the spirit of our venerated friend, STEPHEN R. SMITH. He addressed the Harmonial Association, collectively and individually, on their duties, first, to themselves; then to each other; then to the world at large, and to the angelic messengers of truth and wisdom, who leave their spheres of ineffable bliss, to labor in this world of woe, for the redemption of ignorant and peccable humanity. And it is our opinion that he fully equalled himself, when in the flesh, in powers of logic and eloquence.

In the afternoon, after singing by the choir, the spirit of A. A. BALLOU gave utterance to a beautiful invocation, through the agency of Miss SCOTT; after which, according to previous announcement, Mrs. H. F. M. BROWN, of Cleveland, Ohio, being introduced to the audience by Mr. BALLOU, arose and commenced a lecture, which, for its deep philosophy, its sound logic, its sterling common sense, its elevated sentiment, its purity of diction, and its style of eloquence, is rarely equalled by either sex. The only fault in the lecture was the want of volume in the speaker's voice, to fill the hall; but this was effectually remedied by the almost paralyzing effect which the beauties of her lecture produced upon each individual of the crowded auditory. We can assure Mrs. BROWN that her lecture was duly appreciated and fully approved, by the more than mediocral audience that listened to her, and that all who heard her would be gratified by another opportunity to give her their silent attention.

In the evening, after singing, Mr. FORSTER arose, in the trance state,

and Professor E. C. DAYTON commenced his announced lecture on the subject of "Natural and Supernatural Religion." He spoke something more than an hour and a half, seemingly using the vocal organs of the medium with as much ease and fluency as he could have done those of his own physical organism, whilst on earth; and if he could then go to such depths into the arcana of science, and soar to such heights of the sublime, in logic and rhetoric, he must have been a bright particular star in the brightest constellation of human intellect and learning.

It is, at this time, not so great a marvel, to us, that disembodied spirits can speak such wisdom, such scientific knowledge, and such eloquence, through mortal media, as it is that rational men and women should listen to it, knowing that the media whose agencies are used, receive barely sufficient pecuniary remuneration for their time, to keep soul and body together, and still attribute all to the mundane instrument, who, if he were capable of doing, himself, what is done through him, could electrify listening thousands, hold senates spell-bound, and be the fed, fattened and worshiped idol of a doating populace. Why it is that otherwise rational men and women should allow prejudice—even religious prejudice—so to blind them, it surpasses us to imagine. Many there are, however strange it may seem, who, after listening to one of these out-bursts of super human eloquence, will hurry away to such a bogus philosopher as Professor SPENCER, to get some miserable nostrum to heal the death wound inflicted upon their long cherished religious errors, and greedily swallow the trash which he hands out.

At the close of the evening meeting, and just as the audience were about to leave the hall, the President of the Harmonial Association, at the suggestion of the Executive Committee, invited such members of the Association as chose to do so, to remain in the hall and express their sentiments in relation to a proposition to invite Mr. FORSTER to remove his family to this city, and to aid us in the management of this paper, and let the spirits speak to us, through him, when they should be so inclined. Not only all the members of the Association, who were present, remained, but many who are not members waited and listened anxiously to hear the result. A motion was made and seconded, to put the question to the whole meeting, whether Mr. F. should or should not receive the invitation; and it was carried in the affirmative, with united voice.

A motion was then made to appoint a committee of five members, to extend the invitation, and to negotiate with Mr. F. in relation to terms. This was done, and Monday morning was named by the committee to meet Mr. F. They met; gave him the invitation, and he gave them his terms. On Tuesday morning they met again by adjournment, when Mr. F. respectfully declined further negotiation on the subject, till the committee should have time to ascertain his moral standing at his place of residence. So the matter now stands.

Psychological exhibitions by Professor Spencer.

It has been suggested to us, by gentlemen of intellectual calibre, that the extravagance of this man's pretensions, and the inferiority of his manifestations, place him too far beneath criticism to warrant us in noticing him. This may be just and rational, so far as he is concerned; but, in our own opinion, by which we choose to be guided, a brief notice is due to truth, to science and to the few honestly seeking minds who may be deceived by the truth of science which he is enabled to mingle with his harlequin pretensions and false asseverations.

Psychology is an acknowledged science, which in the hands of a true philosopher, exemplifies, in the most beautiful and striking manner, the qualities and powers of human mind. It proves that, under certain circumstances, the mind of one man can so wield the minds of others as to make them assent to the truth of the most palpable absurdities. The operator, in these exemplifications of science, must possess a high magnetic temperament, strong will force, and great power of concentration. He should also be a true philosopher, and, withal, an honorable man and a gentleman.

The most of our citizens of adult age, have seen this science demonstrated by many itinerant lecturers; and they have been much and

agreeably amused by the ludicrous effects produced upon rational minds, in the illustrations. In the hands of such men as Doctor Dods, De BONNEVILLE, and many others that we could name, these demonstrations are not only amusing, but highly instructive. And when the lecturer and performer is honest in his purpose, and profound in scientific research, he is deserving of success in the pursuit of fame, and of liberal pecuniary reward.

This science, when properly illustrated, presents the first principle on which spiritual intercourse with mortals is based. Human magnetism, otherwise called mesmerism, is the agent of all psychological operations of controlling minds. It is one incarnate spirit operating upon another incarnate spirit by means of magnetism and will power. But, before any effect can be produced, the subject must consent to be operated on, and put his mind in subjection to the operator. Thus yielding, passive and obedient, if he be of a temperament susceptible of magnetic influence, he can be put in the abnormal state by the operator, whose mind will so far get the mastery that, by the action of his will, he can so control the imagination of the subject as to make him assent, believingly, to any absurdity, however gross.

The manifesting spirit is also indebted to human magnetism for power to approach and communicate with mortals. And when media are brought into the magnetic or abnormal state, either by human manipulation, or by spiritual influence, the controlling spirit can set them to shaking, tumbling and acting fantastics, or communicate through them, either truthfully or falsely, like the operating psychologist.

Here, it might be said, the parallel between the disembodied spirit and the incarnate psychologist ceases. But we do not say so; for the latter can make his subject speak whatever sentiment or knowledge his mind contains; and the communicating spirit can do no more. But the great disparity between them, in the operation upon mind, is in the amount and quality of the knowledge which each operator possesses. The spirit can see and make his subject tell the thoughts which are passing in the minds of all persons present; whilst the incarnate operator can do no more than to communicate his own. The exanimate spirit can communicate intelligence of facts which have occurred in foreign countries, within the past hour, whilst the incarnate operator can only communicate what occurs within the compass of his physical vision and hearing. But, when we come to compare the physical manifestations of each, it is comparing the finite with the infinite. The psychological operator can will his subject to move a stand, a chair or a table, with his hands. The spiritual operator, performs the most difficult pieces of music, on pianos and other instruments; lifts and handles pianos weighing six and seven hundred pounds, as easily as a man would lift a chair; makes beautiful drawings of landscapes and human forms and countenances; and writes long epistles with pen and ink, on paper; *and all without human contact, in any way whatever.*

In the face of all these things, and ten thousand other things equally wondrous, a dishonest fellow, with a smattering of psychological knowledge, comes among a community of men who have sane minds and common sense, and tells them, in a flaming hand-bill, that he can do, with psychology, every thing that the angels can do who visit earth to redeem man from the darkness of ignorance and the thralldom of iniquity. This is not only an outrage upon morals and an insult to common sense, but a wicked libel upon those heavenly visitants, of whose reappearance on earth, *he has had at least one unmistakable evidence.*

From the past history of this man, and the false pretences under which he has induced spiritual skeptics to seek his miserably performed manifestations, for strength and comfort, it was no matter of surprize to find him greatly inferior to all others of his class, who have hitherto attempted to exemplify that beautiful science, in this city; or to receive evidence that his manners are ungentlemanly and his mien insulting.

THE LAW OF COMPENSATION:

For everything you have missed, you have gained something else; and for every thing you gain, you lose something. If riches increase, they are increased who use them. If the gatherer gathers too much, Na-

ture takes out of the man what she puts into his chest, swells the estate but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing, than the varieties of condition tend to equalize themselves.—There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others.

The Spiritual Universe. ●

This excellent Advocate of Progress in Cleveland, Ohio, comes to us this week, enlarged, and much improved in its typographical appearance. We congratulate the proprietors upon these evidences of an increasing appreciation in their latitude.

In the face of an opposition that must have appalled the pioneers in almost any other cause, the advocates of the Spiritual Idea of the Age, have gradually increased the past few years, both numerically and in the ability of those who assume to promulgate the great truths associated therewith. The Universe has been a consistent and persevering disseminator of these truths.

The present proprietors, E. A. MUNSON & Co., have the pecuniary resources and the energy, we understand, to prosecute their enterprise successfully; whilst the editor brings to bear the capabilities of a well-stored and talented mind, enlarged by years of experience in connection with the press. We wish the Universe every success.

What is Free Love?

WRITTEN BY STEPHEN R. SMITH—T. G. FORSTER, MEDIUM.

This is a question now agitating the general mind unwarrantably, and producing confusion in a variety of degrees, that is by no means, as we conceive, a legitimate sequence upon a proper understanding of the term. But confusion has arisen in the social world, and the short-sighted, overlooking the true spiritual signification of what is intended to be conveyed, have sought to father upon Spiritualism, all the multiplied evils that have originated from the uncultivated animal propensities of the race, that seek cover under the sanction of a name; and are endeavoring to divert the public gaze, from the faults of individuals, and fasten it upon organizations—the spiritual inculcations of which, are diametrically the opposite of excess, of any character.

Spiritualism inculcates that freedom of the affections, that is comprehended in the universal love that was so beautifully demonstrated in the life and teachings of the gentle Nazarene. It inculcates the same principle of affinity and attraction in the moral world, that is found to exist on the broad plain of inanimate nature—that sympathy through which the floral kingdom finds its individual congenial latitudes, and blossoms, blooms and bears—that sympathy that teaches the dew-drop, in the fulfilment of its destiny under divine ordination, to mingle again with its congenial element, and eventually find a harmonious confluence with the parent ocean; and it is that principle in humanity, which can alone ever realize to man, the fulfilment of what should constitute a universal prayer—"thy kingdom come, and thy will be done on Earth, as it is in Heaven!"

Free Love, as sought to be inculcated by the Spirit world, is the demonstration through a finite channel, of the constant out-gushing of God's eternal love amid the existences of his will. Under its harmonious influence, the matin song and evening carol of the feathered songster, is beautifully in unison with the rushing cataract, and the muttering thunder—under its sway, rivers rush majestically to the ocean, and the tornado subsides into legitimate repose—all nature demonstrates the potency and beauty of organic law. But society, the creature of man's will, gives forth no such harmonious results. The age has developed in a scientific and intellectual sense, above the plain of darker ages; but the selfishness engendered by the misdirections of society thus far, has served to curb the softer feelings of man's nature, and he is lamentably deficient in the most essential principle of harmony—the discords of society being in painful contrast to the symphonies of nature. Man

therefore, we are begining to learn, needs development in his affectional proclivities—he needs that the incrustation of artifice, which the conventionalisms of society have formed, should be perforated by sympathy and love; and that his feelings, in a limited sense, should gush out constantly towards the race, as his Father's do toward himself—thus constituting eventually, a universal brotherhood of all God's children.

Such, briefly, is our idea of Free Love, as sought to be inculcated through our mission from the skies. And we pity that man or woman, who, failing to recognize purity of intent on the part of a brother or sister, can see nothing but a proclivity to licentiousness, in the injunction, "LOVE ONE ANOTHER."

Appointments for next Sabbath.

At the circle in Brooks' Spirit Room, on Wednesday evening, the Spirits of DAYTON and SMITH informed us that they had agreed to retain Mr. FORSTER here till after next Sabbath, and authorised us to announce that they would both speak through him on that day. Mr. SMITH will speak in the afternoon. His text will be: "And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons." (GENESIS, III—7.)

Mr. DAYTON's text will be: "Yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate." (ESTHER, V—2.)

We expect that Mr. BALLOU will speak through Miss SCOTT some time in the day—probably at the circle meeting in the forenoon.

The following has been given by the spirit of our friend STEPHEN R. SMITH, through the hand of a medium, at the request of the parents of the new born cherub spoken of:

New Birth.

REUBEN BOUGHTON GILMAN, aged two years, seven months, and fourteen days, son of A. W. GILMAN, of Lewiston, Niagara county, was ushered into a brighter and happier sphere, on November 6th, 1855.

This bright little spirit made but a short visit to earth; but by his angelic sweetness, so won upon the affections of a large family circle, that home seemed for a time, much darker, when he left. But the bright philosophy of the skies respecting death, as the legitimate result of the operation of organic law, has had its healthful and happy influences upon the minds of those remaining; and the darkness around the family hearthstone hath been obliterated, by the brilliancy of new fledged thoughts; and by the angelic assurance, that—

By the laws of nature pure, the soul can never die,
But in progressive fields may roam, in realms beyond the sky.

It is true, that the natural tear may still continue to fall for the loss of those bereft; but no sighs are echoed, and no tears are shed for the fate of the beloved. For the pure faith caught from the angel world, assures, that the (so-called) departed, still return to those beloved—that death does not sever the silver chord of parental and filial affection—that the tiny chair is not entirely vacated, or the heart irrevocably desolate. Therefore, when under the operation of organic law, Death claims the physical form as its own, the spirit is cheerfully yielded up to another and brighter sphere, where, in progressive rounds of eternal unfolding, it approaches nearer and still nearer the source whence 't emanated. Then let us urge—

Beloved father and mother, and friends all so dear—
Hushed be your sighs, and dried every tear;
For your baby-boy smiles, 'mid bright joyous hours,
In the haven of rest, the land of bright flowers.

You deposit the form 'neath the dark silent sod,—
But for BOUGHTON, look up, in the bosom of God;
And when you too are called—to him will be given,
To welcome you home, to the bright joys of heaven.

We should be careful to practice and treat the humblest menial with courtesy as delicate as we would show the children of affluence and honor. So shall we transfuse in them a corresponding refinement which will tend eventually, perhaps, to make them purer in morals and more elevated in mind.

Spiritualism in the Tabernacle.

A DESCRIPTIVE AND PHILOSOPHICAL LECTURE,

BY PROFESSOR ROBERT HARE.

Believing the methods suggested, the facts stated, and the experience narrated, in the following, to be sufficient compensation for the space occupied, we give the Lecture entire; for a corrected copy of which we are indebted to the Editor of the *Spiritual Telegraph*.

JUDGE EDMONDS, who had been invited to preside at the meeting, was not present, and the duty was, therefore, assigned to S. B. BRITTAN, who at the appointed hour, addressed the assembly, in substance, as follows:
LADIES AND GENTLEMEN:

In the absence of Judge Edmonds, the duty of supplying his place has unexpectedly developed on me. It is not my purpose to occupy your time by any extended remarks, but in rising to introduce the venerable friend who is to address you on this occasion, you will perhaps indulge me for a moment.

It is often alleged that the converts to Spiritualism are people of uncultivated minds; that they have not been trained in the severe school of modern science and philosophy; that they are wanting in the education and discipline necessary to the exercise of an intelligent discrimination and a reliable judgment. If this is true, in any degree, the reason is equally manifest. Few, comparatively, who have occupied distinguished positions in the Church or the State, in the schools of Science, or the walks of Literature and Art, have ventured to engage in the investigation. If among these a still smaller number have publicly avowed their acceptance of the Spiritual idea, it is, perhaps, because very few have had the moral courage to meet the combined opposition of this material age.

It is hardly necessary to observe that in the case of Dr. Hare, we have a noble exception to this rule. His attention was especially called to the subject about the time that Prof. Faraday published his opinion—a hasty judgment, founded on a partial investigation of a single phase of the Manifestations—and our friend speedily arrived at a similar conclusion. But the interest awakened in this country continued to increase as the facts became more diversified, startling and universal. In order to explode the Spiritual claims of the phenomena, Dr. Hare proceeded with his experiments. He constructed and applied various mechanical instruments, with a view to preclude the occurrence of any result from muscular action, and to cut off all direct connection between the mind of the medium and the ponderable bodies that were moved. The phenomena still occurred. Instead of subverting their pretensions to a Spiritual origin; the experimenter was forced to yield, at last, to a profound and unwavering conviction—he became a *Spiritualist*.

I beg leave to remind the ladies and gentlemen who compose this assembly, that they are about to listen to the testimony of one who has enjoyed all the advantages of a severe scholastic discipline, and whose name, for half a century, has been identified with science and scientific institutions. For thirty years our distinguished friend has occupied a Professor's chair in the Pennsylvania University, during which time not less than ten thousand pupils have listened to his instructions. These scientific pursuits, and his acquaintance with the prevailing systems of theology, had served to lead his mind still further and deeper into the mazes of popular skepticism, where the Spirits found him. But a great change occurred; and now, in the presence of this assembly; in the maturity of his years, yet with all the faculties of his mind in free vigorous and exercise, he comes to make known the results of his investigation—to perit, for a season, it may be, his high position and commanding influence. He is one of the few who have the magnanimity to hazard so much for a great but dishonored truth.

It affords us unspeakable pleasure to witness the interest which the subject of Spiritualism awakens in the public mind, and to introduce to this immense assemblage our distinguished friend, PROFESSOR HARE,

REPORT OF THE LECTURE.

Dr. Hare observed that it had been truly stated of him, that in his life he had lectured to more than ten thousand pupils. He was gratified to meet his friends of New York. He had truly national feelings, and took a pride in every city of our country, but in none more than that which might advantageously compare with any that ever existed. New York was like a great eagle with her wings on the land and her beak in the ocean, deriving profit from agriculture and commerce. What American

who had any national feeling, did not feel pride as he looked at the great State of New York, containing more people than the whole Union comprised when we gained our independence!

It was not untruly said that he had always been skeptical as to any facts inconsistent with those laws of science which it was his business to investigate. No man was more incredulous than he of the ghost story.—He had been educated in the sentiments of the nineteenth century, which discredited everything of a marvelous character. The subject of Spiritualism could not have been presented to a mind less prepared than his to be carried away by any impression of a supernatural kind. Yet he saw this planet moving with a velocity fifty times greater than that of a cannon ball, revolting about its centre, and a common centre of gravity, with the moon kept in perfect order, and carried with such nice balance that its motions were not to be known without those investigations which astronomers have made upon other bodies; and if it were not carried with more equanimity than any man can carry a basin of water across a room, we should be all drowned. Such are the phenomena of daily experience; and how was this to be accounted for, and how was it possible to account for the force by which this planet, with its enormous velocity, is kept in its orbit? How would you account for its inclination to its orbit, and the consequent changes of season, and the corresponding variety of animals existing? I was one of those persons, observed the speaker, who attributed this to the Spiritual power of God. It appeared to me that the existence of reason in this universe was just as evident as the existence of the matter which it controls. The matter is not more evident than the controlling reason. The Reason is not the matter, nor the matter the Reason; and wherever and however that governing Reason exists, there is God. Thus, believing in the Spiritual power of God, I was, of course, prepared to believe that He might endow things with Spiritual power. But as no evidence has brought to my mind that there were any such things, I did not believe in their existence; and when table-turning was made a matter of conversation among those I associated with, I had no idea that Spirits were concerned in it, viewing it then as a physical phenomenon. I knew perfectly well that, according to the laws of motion, weight is necessary to remove weight. Archimedes said, "Give me where to stand, and I will move the world." It was necessary to have a place to stand; and so, in all my experience, whether as a chemist, or as a natural philosopher, I found it was necessary, in order that weight should be moved, that weight should react with it.

You can never make electricity move a single body. You may make the particles react with each other, or if you introduce these imponderable materials into the interior, you may get an explosion, but still you can never get action without reaction, according to the laws of nature.—Actuated by these views, I sanctioned the opinion of Faraday, that if there was a table moved when a human being was present—since the table was an inanimate body, incapable of self-motion—it was extremely probable that that being moved the table. I do not say that I followed Faraday; I formed the opinion independently, as every man must who endeavors to explain it by the well-known laws of motion. Accordingly, I published my opinions in support of those of Faraday. From my long acquaintance with the laws of motion, or chemical and mechanical action, I felt certain that the result could not arise from the action of any of these physical causes; that there was no physical cause under the name of electricity or Odic force, or anything of the kind, that could account for these motions. Hence, when it was ascertained that the movements took place without human contact, I was the more ready to attribute them to Spiritual power.

A practical man, who had the ingenuity to make a very excellent telescope, wrote to me urging me to look into these things, saying that I was in error in assuming that the tables moved by the aid of human beings, and declaring that he had seen them move without contact. Never did a letter appear more true than this of Dr. Amasa Holcombe, of Mass.—About this time a friend offered to take me to a circle. I went, and found a number of intelligent and apparently well-meaning people seated around a table. It was no mercenary circle. It was at the house of a citizen of Philadelphia, where people met periodically for these manifestations, of which it is my object to treat. I was invited to take a seat at the table. After the singing of a hymn, raps, for which it was utterly impossible to account, came under the table. I was all vigilance—a thorough unbeliever—earnestly hoping that I should find out an explanation agreeable to the laws of motion and the laws of science. Seeing how incredulous I was, a

small table was selected, from which I took out the drawer, and which I turned up and examined, and found to be nothing but a board below as well as above. Two ladies sat down to this table, one at each end, and I between them, and then came the raps, utterly confounding my capacity to explain them. I afterwards visited the same place. The medium, a very disinterested and artless creature—so disinterested that she would not allow me to make a present to her child—was sitting on the sofa, when raps came on the partition between the two parlors. I passed to the adjoining room, but saw nothing to enable me to account for the sounds.—The medium then took up a flute, and held it against the panel of the door between the two rooms; raps took place in the flute. The next evening I brought a sealed glass tube and a brass rod, which were successively held against the door, when the rapping was again heard. I then sat down at a table, when two ladies placed their hands on the other side of it. My force was wholly inadequate to keep them from raising the table one way or the other.

I was at the house of a friend, where a large, heavy centre-table, with three claws, was in the middle of the room. I sat down opposite two of the claws, while three media sat opposite the other; I could see them, both above and below the table; and I watched them, for I was an inquirer, not a believer. Three times the table came over against me, and went back again, while the hands of the ladies were simply on the surface. I tried the table then, with the aid of another man, but we did not succeed in raising it with our hands in position of the hands of the media; for, if we pushed, it ran upon the castors; and we had barely strength enough to do even that, with our hands upon the smooth surface, without grasping the edge of the table—a condition which I took great care to have observed, in order to secure a proper test. I afterward went to another circle, where the medium was what they call a tipping-medium. Where raps are resorted to, it is usually known that one signifies "No," two "Doubtful," and three "Yes." In the case of table-tipping, these answers are indicated by a corresponding number of tilts. The alphabet being taken up, and the finger or pencil passed over it, that letter is written down which is beneath the pencil when a tilt is made. By this means various extraordinary communications were made. My relatives came and reported themselves, but incredulous as I was, I could not believe that they were communications from my Spirit-friends.

On another occasion, I was seated upon a small table. On my right sat a lawyer of eminence, who was an orthodox Christian, and a total unbeliever in Spiritualism. The medium sat at my left. At the foot of the table, a gentleman was passing his pencil over the card, and another was taking down the letters indicated. The following words came: "Light is dawning on the mind of your friend. Soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence on which our hope of man's salvation is founded." The lawyer said he was unable to account for the production of these sentences. By the processes he observed, he could not conceive how even a grammatical sentence could be made, still less a sentence like that, full of meaning. The only possible escape from the conclusion, that some invisible, intelligent being was the author of these words, was to attribute them to the person who took them down—to suppose him both capable and willing to exercise deception. But I now determined to take active measures to prevent the possibility of deception. Accordingly, I constructed the apparatus which is here seen. You will observe that there is connected with it a pasteboard disk, rather more than a foot in diameter, around which the alphabet is placed, out of alphabetical order as much as possible. An axle passes through the table below the surface, on which this disk revolves.—The hub of the wheel has a groove in it, and acts as a pulley over which a string is passed, to one end of which a large weight is attached, which is fastened to the floor, and to the other end a smaller, moveable weight. It follows that if you lift the table the disk will go round. Any person seeing the letters, by tilting the table, could without difficulty make any letter come under the index; otherwise he could not. I set the medium down behind a screen, where she could not see the disk, and of course she could not see the letters. Having thus situated the medium, I sat in front of the disk and said, "If there be a Spirit present, let him bring the letter y under the index, in order to indicate his presence." Accordingly it revolved to the letter y. "Will the Spirit be so kind as to give his initials?" It revolved immediately to R. and to H. "What," said I, "my father?" It revolved again to the letter y, indicating the affirmative. "Will you arrange these letters in alphabetical order?" The disk again moved, and

the letters were arranged as requested." Will you now spell the name of Washington?" It was spelled. "The name of Franklin?" It was spelled. "Now," said a bystander, "You must give up. You made this instrument to disprove Spiritualism, and you see it confirms it." I remarked that this was the most important experiment I ever performed, if it be viewed as proving that the shade of my honored father was there. What an awful idea that my father was there moving that disk! I said, "You must allow me to repeat the experiment." The medium said she would not sit for me again, I was so incredulous; when the disk revolved, and this communication was spelled: "Oh, my son, listen to reason!" The medium relented, and I repeated the experiment a few days afterward, with the very same result. I asked my father if he was happy. He said he was. "Is my mother with you?" "Yes." My sister?" "Yes." "My brother?" "No. I then modified the apparatus so as to make it move by the drill-bow process, making the disk revolve by the movement of the table on its castors. I had never before seen the medium, nor she my apparatus. Analogous results were obtained. She invoked her uncle, and he spelled his name on the disk. But it would be said that the medium had clairvoyant power, though neither she nor anybody else was aware of it. I then altered my mode of demonstration. I had prepared some large brass balls, turned like billiard balls, for the purpose of establishing the idea which I had in common with Faraday, that there was an involuntary motion which caused the phenomena. One of these balls was placed upon a table, and upon it was placed a smooth plate of metal upon which the hands of the medium rested. It was thus clearly beyond her power to control the movements of the table. She was allowed to look on both sides of the disk; and then her grandfather's Spirit came and reported himself; after which my father communicating with me, I asked him what was the name of an uncle who, seventy years ago, was murdered by the Arabs. That name was given me. Also the name of a partner who came out and took care of his affairs during the revolution. Nobody present knew that name but myself. Then was given the name of some of my English relatives, the name of an aunt who died forty years ago, and the name of my grandfather's partner.

On one occasion, sitting with a medium who is not a Latin scholar, and is of course ignorant of Virgil, I asked my father to point out the words in Virgil which he considered as describing the beating that Entellus gave Dares; and he spelled out the words, "*pulsatque, versatque.*" I asked him what was the word considered as very expressive of the sounds of a horse's hoof trampling on the ground. He spelled out the word, "*quadrupedante.*" Cards were held up, and they were described, when neither the medium nor myself knew what they were. Thus was disproved the assertion that a Spirit cannot tell what is not seen or known by the inquirer. As some objection was made to the use of one ball, I then resorted to two, because the idea was that I was so blind, that I would allow the medium to take hold of the ball or the table. If I had come out Spiritualism, numerous compliments would have been paid as to my ability for observation, but now I was capable of becoming the dupe of any girl!

"A man convinced against his will
Is of the same opinion still."

One of the most remarkable tests which I obtained was my elder brother coming to me, and saying that he overheard a conversation with reference to himself, between me and my younger brother. I asked this Spirit-brother with whom he studied, and he gave the name of the lawyer, who was no less a person than Chief Justice Tilghman. In the next place, in order to have something of that very precise character which men of science call for, I contrived an apparatus very much like a plaything, called a "see-saw," excepting that the fulcrum, instead of being under the middle of the board, was near one end. The longer end is supported by a spring balance. In the first instance a boy, between eleven and twelve years old, put his hand upon the surface of the shorter end of the board. He had no other communication with it; and twice during two different evenings, the spring balance showed an increase of weight of seven pounds, which, multiplied by the distance, was equal to forty-two pounds; and when that boy was allowed to put his hand at the extremity of the leverage, he could only bring it down five and a half pounds; but where he put them in the first instance, he could not have exerted half that force. A smart lady in the company said she could do that herself. I said, "Come and try." She put her hand upon the board, and made the index of the ballance go up to zero, but she could not make it go down a

single ounce. This experiment I mentioned to my excellent friend Prof. Henry, who could not credit it. In order to gratify him, I made this experiment.

The speaker proceeded to remark that the more violent manifestations—table-moving, etc.—were produced by spirits of the lower spheres, who possess more physical than intellectual power. The earlier manifestations which were designed to elicit public attention were of a startling character, which were superseded by more intellectual manifestations as soon as the proper means for them were devised. The sneer at these lower manifestations, as they were considered, was not well merited. He could not conceive why a table should be considered low or contemptible. If our firesides are dear to us, truly our tables are, around which we in Christendom sit usually three times a day. The fireside is indeed interesting in cold weather, but is not always, like our tables, indispensable, yet our fireside is associated with our religion in the motto, "*Pro aris et focus*"—for our altars and our firesides. It is upon tables that contracts of the most important kind, and treaties by which the fate of nations is decided, are signed. In Trumbull's picture of the Declaration of Independence the table is a very conspicuous object. We read of the Knights of the Round Table; and no one feels disgraced by belonging to "A BOARD;" and yet board is but a synonym for table.

But the speaker soon gave up tables. The disks which, at first were made large, were afterward reduced in diameter, and rendered much more convenient. Mr. Pease, of Thompsonville, Conn., had constructed an instrument in which a spring was substituted for mere weight, and in which the index, instead of the disk, revolved. This was called "Pease's Disk." The speaker had, for the want of a better word, called his instrument a *Spiritoscope*. When the medium had placed her hands upon the fulcrum of this instrument, the Spirits could operate them so rapidly that it was difficult to take down the communications as fast as they were made. To prevent error, arising from the medium's own influence, tests were resorted to, after the communications were given. Names were spelt by the successive pointing of the index to the requisite letters, when no other communication existed between the medium and the instrument but that of water in a vase, into which the hands of the medium were dipped. He had observed how very nice were the conditions upon which success in experiments depended. The power of the medium, suspended by the coldness of water, was restored by warming it. On one occasion Mrs. Hayden, in Boston, lifted her hands from the instrument, so that there was no contact with it, and yet the communication went on; and through the Spiritoscope he was informed to whom he addressed a letter, and what was inclosed in it. A request was made for the Spirit to spell out the name of Jefferson, which was done while the disk was concealed from the eyes of the medium. In June, 1854, the Professor visited New York, and stopped at the house of Mrs. Brown. At a sitting with her, he distinctly heard those rappings which created so much excitement and led to so much unjust suspicion and vituperation of the members of her family. He was afterwards present at a circle in her house in company with a gentleman distinguished for scientific attainments, when extraordinary manifestations occurred. Two bells were placed under the table, and they were rung, and one bell was placed upon the other, when every hand was on the table. A paper being placed upon the table with a pencil, the name of "Robert Hare" was scrawled upon it. When visiting a distinguished medium in Boston, in company with his friend Dr. W. F. Channing, he was informed by the medium that she could not see him till Wednesday. Rappings having been heard, upon inquiry it was alleged by his Spirit-friends that there was an earlier hour when Mrs. Ellis, the medium, could see them. On looking at her record, she could give the hour mentioned. Thus an idea was suggested beyond the thought and knowledge of any one present. He then had the opportunity of witnessing most distinctly the phenomena of table-moving without contact. Upon inquiring whether his friend, Dr. Channing, should accompany him on a future occasion at a sitting, the hand of the Spirit wrote upon paper, very rapidly, a number of figures, for which the letters of the alphabet, corresponding to the figures, were substituted by direction of the medium, and the communication appeared to be, "My dear brother, come alone." It purported to be his sister's Spirit who thus requested that the interview should be private, and who said she wanted to give him a test. Upon another occasion, through the same mediumship, the following verses were addressed to him by his Spirit-sister, impromptu:

Brother beloved, of ardent soul,
Striving to reach a heavenly goal,
Wouldst then attain the blissful bight
Where wisdom purifies the sight—
Where God reveals to humblest gaze,
The bliss and beauty of his ways—
Incline thine ear to angels bright,
Who, radiant from the realms of light,
Forever hover near—
To offer thee sweet words of cheer.

Upon being told that his sister was, in the Spirit-world, called the "Queen of Flowers," he addressed to her the Sicilian Mariner's Hymn, altered as follows, so as to apply to her:

Oh! bonissima, oh! carissima
Dulcis soror, amata,
Florum regina
In Cælo cognita
Cura, cura, pro nobis
Cura, cura, pro nobis,
Seraph amata intemerata
Cura, cura, pro nobis.

This having been chanted, his sister gave the following reply through the Spiritoscope:

"DEAR BROTHER: I answer your prayer by saying I do watch over you, and pray for your welfare. I am grateful for your remembrance, and shall strive to deserve it. Oh! brother, our cause is a common one, and we feel the same interest in its promulgation. I am daily striving to disseminate its truths, but can make little progress, having so much ignorance to contend against. I know that the truths of progression, with the help of a good and wise God, will ultimately prevail over all the land; but when that happy time comes to earth, your freed Spirit will rove the endless fields of immortality with those loved friends who have gone a little while before. Then will we revel in delights which in comparison with earth's joys are far more beautiful and sublime. I wish you could look with the eye of prescience, and see that glorious time when all nations shall become as a band of brothers."

When at Boston, having a scroll containing a communication from his Spirit-father, after reading it to a lady, he proceeded to the Fountain Inn. There he felt for it unsuccessfully, and apprehended that it was lost. Going to Salem and returning the same evening, the scroll was missing, so as to confirm the idea that it was lost before reaching the inn. Going to Mrs. Hayden's, next day, he inquired, through her, of his Spirit father as to what had become of the scroll. He was informed that it was left on the seat in the car. On due application this information was verified, and the scroll obtained from the conductor of the train in question.

His Spirit-friends were very urgent, as long ago as June, 1854, that he should publish his experience, which he declined doing until possessed of further information. His Spirit-father commenced writing a year ago, but what he first wrote was rejected, because the medium blended it with the thoughts of her own mind. His father afterward wrote through another medium. In that way he got twenty-eight pages, which were all examined and tested by means of the Spiritoscope. The communication was to be found in a volume just issued by Messrs. Partridge & Brittan. He thought that no one would pretend to offer any objection to it, except as to its truth; for certainly a more glorious idea of our future home could not be wished by the most sanguine. His belief in it made him so happy that no sacrifice would be too great for him—not even the severing of his neck by the guillotine—provided he could thereby induce in his fellow-countrymen a similar belief: for what is this life compared with eternity? It is not so much as the tick of a watch compared with the whole earth-life. Immortality is of all things the most important. A religion without immortality, is a rope of sand. All those philosophers who had derived religion from nature, could never form a sect of any importance, because they could not promise eternal life. The hope of reaching heaven by the same means is the great bond of union. Whatever proofs men might have of immortality, they would be better to have more. To his mind the facts which he had stated, and the communications he had received, were strong proofs.

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The spirit-world, according to communications from his father, consisted of seven spheres, of which this is the first. They are concentric bands going round the earth, at the distance of sixty miles from the surface, and reaching one hundred and twenty. One half is appropriated, to those who go there with evil propensities, without the disposition to seek their

happiness through the happiness of others. All who aim at doing right, go to a happy though inferior sphere. As they become more pure and elevated, they rise; for this Spirit-world is the *beau ideal* of a republic where virtue and mind give respect—where ascendancy is founded on real merit. There are two modes of ascending—one that of "purity." At once the child or infant ascends to the highest spheres—ascends in love and purity. A freedom from guile and hypocrisy is indispensable for ascension. No wisdom will make up for the absence of these virtues. There is much difference as to the time required for ascending to the higher spheres. One Spirit had in two years passed to the fifth sphere; while another had said that he was several years in arriving at a similar elevation. The Professor had observed that avarice invariably puts a man down. The man who acquired money for the sake of money, and held it in this world, without feeling the pleasure, of doing good with it, is invariably mentioned as being in the lower Spiritual sphere. But all those who risk themselves for the good of mankind—who live for others, and through others, for themselves—are said to go to the higher spheres. The doctrine taught by Spirits, in this respect, is exceedingly happy. It was free from that horrible view which assumes that a finite error should be the cause of infinite pain. His ideas in this respect were expressed by some verses which he recited. (See p. 30 Par. 92, of *Spiritualism Scientifically Demonstrated*.)

No soul is forever excluded from celestial bliss; sooner or later, all may progress to a state of happiness.

Each sphere is divided into six circles or planes. There are, therefore, thirty-six gradations. The man of bad passions passes to the society of such as have similar propensities, and sees his own deformity in theirs—moral deformities being in the Spirit world reciprocally manifest. Hence an aspiration arises for elevation to a better and more elevated society, while the higher Spirits are always ready to instruct the inferior how to improve. There are no punishments there for punishment's sake, neither any pardon. The only way to be pardoned is to cease to be sinful. But there is always commiseration for the sinner, for it is a great misfortune to be wicked. We should all feel that, so far as God has given us better dispositions, we have been favored of God; and we should have much feeling for those who have inherited worse dispositions, have received inferior educations, and have more temptations. Nevertheless, we must take care of ourselves. We should not lie down to be robbed or murdered, but must protect ourselves against those evilly disposed; yet we should not retaliate injury to them with animosity. If we kill a viper we should do it humanely; for the viper did not make his tooth hollow and put poison at its root. The Professor could not doubt that this world will be better, and that one great means of improving it will be communion with the Spirits of the celestial world, and the expectation of ultimate happiness therein, regulating our conduct here by principles which elevate us there. Then all sectarian animosity would cease.

Reference was made to a communication with which he had been gratified by the great and good Washington; when the Professor, in obedience to request; recited some verses written in 1812, in applause of that pre-eminent being. (See paragraph 655 of the Professor's late work on *Spiritualism*.) Scarcely was the recital finished, when it was followed by an effusion from the listeners too flattering to repeat.

The Professor assumed that there were axioms in theology, no less than in mathematics. He held that nothing can happen which any being has the disposition and the power to prevent; that anything must happen which any being has both the will and power to produce; that an Omniscient and prescient Being can not be under the necessity of trying anything, because He can make it what He wants it to be, and see what it will be. Of course no rational being would try to find out that which he already knows perfectly well. The Professor inferred that all meant to worship right. To say that a man assumes the appearance of worship—that he kneels and talks—is not what he meant by worship. But a man who devoutly worships any object which he mistakes for his God, is no more wanting in piety than a debtor who pays a forged order is deficient of honesty. Would a tenant be dishonest who should pay the rent due to his landlord to one falsely personating him? Can God consider any man as impious who means to worship the true God, because through ignorance he mistakes the proper object?

The axioms, above stated were recited in verse, as they appear in *Appendix* 54 of the Professor's late work.

In the next place, the Professor proceeded to mention a test manifestation, which, if unbelievers denied, they might deny any evidence which has been advanced in support of Scripture, for it was as reasonable that moderns should be believed as, that confidence should be reposed in the statement of those who lived centuries ago.

He was at Cape Island last summer when his sister communicated with him, by means of the Spiritoscope. He requested her, at one o'clock on the 3d July, to go to Mrs. Gourlay, in Philadelphia, and get her to send to the bank and ascertain on what day a certain note would become due. It was at half-past three o'clock, when the answer was returned. When he reached Philadelphia, upon inquiring of Mrs. Gourlay whether she had received a communication from him, she replied, "Your Spirit-sister came and interrupted a communication from my mother to my brother and myself, and said that we must send to the bank and ascertain when your note would become due. Accordingly my brother and my husband went to the bank." The clerk of the bank confirmed the statement as to inquiry having been made, and as to the time the note became due. Thus at Cape Island, about fifty miles from Philadelphia, he had, in two hours and a-half, put four people in motion in Philadelphia.

There is a certain class of observers, like Dr. Bell, a very distinguished physician, and Prof. Mahan who has written a book against Spiritualism, who assert that what I have said is true as it respects motion without contact and communication. Dr. Bell says that he has seen tables moved five or six times without contact, and meanwhile intelligence was displayed. The table being stopped by a strip between two rooms, it was requested by the medium to get the table over it. Yet Dr. Bell says that he finds that nothing can be communicated that is not in the mind of the inquirer. But the statement of the speaker clearly disproved this idea, things having been accomplished utterly beyond the power of all present. By what means could the minds of persons move a table? This error arises from Dr. Bell's insufficient knowledge of the phenomena. The Professor related an instance of a correct translation being made from a French book by the spirits, through a medium who knew nothing of French, when the book was invisible both to himself and the medium.

It was not strange that the people should be incredulous respecting this mediumship—it was a great mystery, and one which checks their investigation. It should be considered that the willpower of God extends to the whole creation. We admit that the will-power of God is the cause of the creation. It is by our own will-power that we make the slightest movements. As the will-power must have a medium through which to act there is an ethereal aura through which it acts. A Spirit had said, that without a will-power each person might rot in his shoes. But it must be evident, that if we are immortal, as it is believed by the great mass of Christendom, when we die we must become Spirits, because now we know that the flesh is resolved into air. We all know that the atmosphere is the receiver of every portion of our bodies except the earth of bones, and some minute portions of inorganic matter. Of course, when a man dies a spirit is born. People attend their friends till they die; and after they are dead, they are in many cases carefully watched, and yet no Spirits are seen to leave their bodies; still all must believe that the Spirit of man does take leave of his body at death, if they believe that such a spirit exists.

Were a tyrant to enclose a human being while alive, in a cast-iron vessel, the aperture through which the introduction should be made being closed by a stopple soldered in air-tight, all the ponderable elements of the corporeal body would be retained; but can any one who believes the soul to survive the body think that it would remain included in that vessel so long as it should endure? Cast-iron coats itself with a carbonated peroxide change, so that the corporeal elements might be retained to an infinite time. But could the soul be thus imprisoned, perhaps to eternity? Could the tyranny of a man thus imprison an immortal soul? Does it not follow that the soul would not be confined by the air-tight and apparently impenetrable metallic vessel?

It is believed by many, and it is taught by the inhabitants of the invisible world, that Spirit can pass through material substances. Every man who believes in immortality must believe, that when a human being dies his Spirit departs from the body and enters upon a new state of existence. Where, then, does it go? Where does it exist? It is a known fact that one of the two nearest of the fixed stars is a double star, consisting of two suns, which though they are six thousand millions of miles apart, are so remote that they have the appearance of being but a single star. The fixed

stars, then, are too far distant for it to be reasonably supposed that the Spirits of men inhabiting this planet will go to them; and why should they go to the other planets which, undoubtedly, have inhabitants of their own? It is general belief that the heavens—the future abode of the soul—are above of course; while what is above to us is below to the inhabitants in China and what is above to them is below to us. The word "above" has a relative signification.

It may be supposed that the Spiritual spheres are everywhere above; that is, they are concentric bands going around the earth, leaving between them interstices in which the Spirit-world exists. It is to be observed, however, that there is nothing like a partition. The Spirits ascertain their proper locations by diversity of constitution; by merit, by a sort of Spiritual gravity, merit being inversely as weight.

Believers in immortality have generally entertained such vague notions concerning Heaven, that owing to their having no rational conception of it and their consequent inability to give to others anything like a comprehensible view of it, another class called materialists have become disbelievers in the existence of any such place. But Spirits have enabled those who have given ear to their instructions, to give a specific account of the locality of the Spirit-world, and to understand something of its conditions. The speaker would remark that the seventh was not the highest sphere of the soul, but that there was above that a supernal Heaven. Washington and his coadjutors had not yet reached that place; but he felt as though if he could obtain as advanced a state of progression as they are now in, he would be satisfied, for then he would be free to roam where he pleased in the Spirit-world. He would experience the highest and purest social joys, and he would be able to quench his thirst for music, poetry, literature, science—everything to which the high-minded human being aspires. "*There love increases and hate dies away*" Nothing had seemed more striking to the speaker, in his intercourse with his Spirit-friends, than their devoted affection; and often when they had communicated with him, his bosom had swelled with the same tender emotions that he would have felt if they had been clothed in the earth-form.

At this point a gentleman in the audience, asked the speaker why, if through the instrumentality of Spirits he could transact his bank business, he could not discover the whereabouts of fifty thousand dollars which have been lost by Adam's Express Company? to which he replied that Spirits did not mix themselves up much with pecuniary transactions; and that although a Spirit-sister might go and make an inquiry respecting the business of her brother, for the purpose of enabling him to prolong his stay in a place where he was sojourning for the benefit of his health, it did not follow that spirits were to become the agents of every banker or broker, who might desire to use them. He observed that there was a positive party who although they had assumed the name of "Know-Nothings," had proved themselves to know a great deal; but that the Spiritualists had now to deal with real know nothings. Laughter. More than one half of his time had been taken in speaking of spiritualism, in instructing the ignorant and in correcting the errors into which persons fall, who have not taken time to inform themselves. In speaking of the many difficulties which sometimes attend the getting of Spiritual communications, he said he had known a medium to be wholly disqualified for such a purpose by ill usage. While a lady was in great need of money, and could not afford to spend her time without being remunerated for it, three gentlemen engaged her services as a medium for a certain length of time, but at the close of their interview with her, they went away without paying her usual compensation, she having too much delicacy to allude to it. While thus impressed, not a single communication could be received through her mediumship; yet subsequently learning that she had not been wronged, and that they had paid the money to her husband, all her powers returned, and she became a good medium again. So delicate are the conditions necessary to be observed by media, that extreme hot weather sometimes incapacitates them for being used by Spirits as instruments through which to communicate to mortals. He had been very anxious that the manifestations which he had witnessed should be exhibited before the public, but he had found that the delicacy of the conditions mediums would be required to be in, in order to insure success, rendered public displays of the phenomena precarious, and that an audience assembling for the purpose of witnessing them would be very liable to be disappointed. He once delivered a lecture on Spiritualism at a village when he took with him his spiritoscope, and Mrs. Gourlay accompanied him and took hers also. A large number of the in-

habitants of the place assembled. Immediately after Mrs. Gourlay seated herself at her instrument, a Spirit began to communicate, but soon ceased to do so, and for a long time, nothing by way of getting communications was done. The speaker inquired through his spiritoscope the cause of delay. The spirit who had been communicating replied that they desired to rebuke his son who was present in the audience for not controlling his temper, which his wife would not consent to his doing publicly; but that now the difficulty was settled, and his wife had consent to his rebuking his son, on the condition that he should not mention his name, whereupon a rebuke was given, which was eloquent and impressive. A difficulty frequently arises in obtaining communications, on account of the great number of Spirits wishing to communicate. The greater the number of people, the greater the number of Spirits. He was once informed by a Spirit that there were more Spirits present than mortals. The spirit crowd where anything interesting to the cause of Spiritualism is transpiring. Mrs. Gourlay had rarely sat at the Spiritoscope but that the father, mother, aunt, or some other relative of each member of the circle, was present.

It occurred to him to try how far the interposition of his hand would interfere with the powers of the medium to whom he resorted. To his surprise, it seemed very little to impair the actuation of the index by the officiating Spirit. It next occurred to him to ascertain how far a diminution of contact, between his hand and that of the medium, would impair the power exercised under these conditions. In pursuance of his request the contact was diminished by successively lifting the fingers of the medium and the rest of the hand from his, until only one finger was left. Finally, this power was removed, and yet the power of actuation still continued to exist, though enfeebled. The officiating Spirit, his friend W. W., now was made a party to this investigation, being requested to estimate the effects as well as himself.

He requested the medium to pick up a pair of scissors which lay on the table, and, while holding the blades between the finger and thumb, to lay the rings upon the back of his hand. An increase of power was manifested to his observation and that of W. W.

At a subsequent sitting, having made due preparation, a strip of sheet-tin, about two inches wide and fifteen inches in length being applied to the back of his hand while resting on the base-board of the spiritoscope the medium held it successively at various distances. Under these circumstances, the facilitation was greater as the distance between her hand and his was diminished.

A plate of glass of about four inches square, interposed between the palm of the hand of the medium and the back of his, interrupted the power entirely; but neither cork, nor a metallic plate of a similar size much reduced the power.

Certain phenomena, occasionally associated with oxygen gas, were, by Schoubien, supposed to be owing to a peculiar gaseous element which he called ozone. Afterward, by Berzelius and others, the phenomena in question were attributed to a peculiar state of oxygen. Ozone, however, may be the inscrutable, vital air of the Spiritual world, which, although permeating our atmosphere, and participating in the support of life, usually escapes detection from its imponderability. It is assumed that there is a temporal ether which produces, by its undulations, light, by its vibrations heat, and by its polarization electricity; and the spirits allege that there is an ether appropriate to their universe, endowed with analogous attributes. The Professor surmised that by communion with the higher Spirits much might be learned, which would give greater precision and efficacy to medical practice.

And yet another

A new Herald of the spiritual gospel has been set in motions, in Cincinnati, Ohio, and Christened, "*The Spiritual Messenger*." It is edited and published by E. MEAD, M. D. Subscription price \$2. per year, in advance. We have had not time to peruse the first number, which we now have in hand; but, from what we have seen of it, we think it will do justice to the cause it advocates, and honor to its conductor.

As a sample of the ability which it displays, we give the editor's first talk to the public, which follows:

In presenting to the public the first number of a new periodical publication, we are expected, in accordance with general custom, to set forth somewhat in detail, the reasons which have operated upon our mind in

originating the project, the doctrines to be taught, and the object which it is designed to accomplish.

In the prospectus, the fact of the necessity of the present publication was asserted. Cincinnati, in consequence of its central position in a vast section of the Union—the great Mississippi Valley, and from the active spirit of enterprise which has placed it far in advance of its compeers of the West, has been regarded the fountain head of Science and Literature in this portion of territory. Although not attempting to supercede the sources of supply in the more richly endowed cities of the East, but continuing to draw liberally from their garner, it has inevitably, in the tide of events, established itself as another centre, in some measure independent, and in many respects original.

Notwithstanding the existence of several publications already established in the United States, devoted to the elucidation of the wonderful developments of Spiritual Phenomena; the constant rapid increase of population, and the still more rapid proportional increase of Neophytes who have given in their adhesion to the sublime faith, and who need a medium of intercommunication with each other, as an expounder and defender of their principles, demands the establishment of another at this point.

The standing attained by this city, as a scientific and literary centre, would of course render it necessary that any publication issuing from it, should aim to establish itself, as one of the first of its class, in the ability which it can command editorially, by the character of its correspondence, and also in mechanical excellence. Whether in our case, this reasonable expectation will be fully realized, remains to be determined in the future. In both these respects, the present number affords a criterion by which to judge of its prospective merits. In the latter respect, we have labored under serious disadvantages, preventing the employment of that amount of care which is necessary for the thorough correction of errors; and in regard to the intrinsic character of its contents, we may consider ourself yet in our novitiate in the sublime faith, and may benefit by the wisdom of experience. The cause in which we are engaged is moreover, beyond all other revelations in science, progressive, and all who are zealously engaged in a progressive enterprise should grow with its growth. The supply of material derived from our list of exchanges will become sufficiently abundant to admit of a judicious selection of interesting matter from foreign sources, such as is best adapted to the accomplishment of the great moral purposes in view.

It is the part of an ingenuous mind to acknowledge truth wherever found, even if the legitimate consequence should involve the destruction of a long and dearly cherished idea. A conflict with previous prejudices is no terror to the candid investigator. On the contrary he is willing that his opinions should be submitted to the severest ordeal, knowing that what there is of truth in them will suffer no disparagement by the process, but on the other hand receive enduring confirmation, while those which are founded in error he freely consents to banish from his mind. Thus freely shall we ever desire to submit to the scrutiny of truthful criticism, the sentiments broached in the discharge of our Editorial duties.

It will be a leading object with us to present facts which come to us well authenticated, more particularly those which are developed in our own vicinity. It is these which present themselves with convincing power to the mind, much more than the most ingenious philosophizing. It has been the aim of the leaders of sects, to dispose of the allegation of facts in the most summary manner, first by denying that they ever occurred at all; next by slandering the character and impugning the motives of the witnesses; then by sophistical evasion, denying the existence of the facts, because they were not in accordance with the system of philosophy, or the religious creed of the objector, meanwhile admitting the honesty of intention of the narrators, but attributing to them unsoundness of mind. When all these objections were disposed of, by the constant accumulation of well marked facts, sustained by unimpeachable witnesses, equally capable and more candid and truthful than themselves, so that to deny longer would subject them, without escape to the very charges which they lavishly heaped upon others, the facts were reluctantly admitted, but a vigorous attempt made to remove from them all association with spiritual sources, by offering ridiculous explanations, or by asserting what they had previously denied, that Spiritual manifestations were nothing more than phases of natural phenomena long ago understood. Thus opposition in every quarter has abounded with absurdities and contradictions.

But while thus devoting a large proportion of space to the record of facts, we shall not altogether neglect the philosophy of spiritual intercourse. It was not intended by the beneficent Creator that our minds should be satisfied with the gratification of our external senses. Our higher faculties are given us to be exercised, and we may derive exquisite enjoyment from their cultivation. The eye may see demonstrated the mobility of ponderable bodies, the ear may hear sounds, and the hand feel that physical effects are produced, without any external visible or tangible agency, such as has been considered indispensable to the production of such simple phenomena. But it is not sufficient that the mind simply assent to the fact and inquire no farther. There is a meaning in it, and the inquiring mind proceeds to investigate its significance. We shall therefore admit such articles, expressed in a proper manner, dictated by thinking minds, as tend to elucidate the phenomena presented.

It is gratifying to spiritualists to observe that the respectable portion of the public press is assuming a more moderate tone towards those who are willing to investigate. This might perhaps, reasonably have been anticipated, since there are now many influential persons in various parts of the country, willing to stem the tide of popular prejudice, in relation to this subject. From that portion which panders to prejudice, following the direction of a vitiated public opinion, rather than endeavoring to lead the popular mind into paths of rectitude, and to instil purity of sentiment, we may expect opposition. But there is a much greater probability of our cordial reception now, than at any former period. Close observers and profound thinkers find that the various phases of spiritual phenomena, are worthy of the most respectful consideration.

In conclusion, we would say to our readers, that this introductory article, instead of being the first on the list, is the last one prepared for the press, and we find a limit placed to the space it shall occupy at the hour of going to press which circumscribes us peremptorily. We are obliged to leave some points untouched, which must be reserved for future contemplation. It will be our endeavor to present to our readers, from week to week, a paper every way worthy the support of the spiritualist and the general reader.

PRACTICAL EDUCATION.

MERCANTILE COLLEGES are now among the most popular Institutions of the country. Messrs. BRYANT LUSK & STRATTON'S able and concise Circular and Catalogue are before us, and most fully do we commend the course pursued and the principles of the Institution. Thoroughly practical is their plan of imparting to persons a sound Commercial Education, in a few months, and experience has fully demonstrated the advantages that accrue to all their pupils. A large room is set apart in each College, for the use of the Ladies. The course of Instruction includes Book-Keeping, the Science of Accounts, Merchandizing, Banking, Rail Roading, Steamboating, &c., Commercial Law, Political Economy, Calculations and Penmanship. Lectures by Hon. HORACE MANN, Hon. GEORGE W. CLINTON, and many other prominent gentlemen, add greatly to the merits of the College. We cordially approve of Messrs. Bryant, Lusk & Stratton's exertions in the cause of Education, and hope the young men of the country will improve the advantages offered them, and profit by their labors. All should send for and examine their Catalogue.

SIMPLICITY OF DRESS.

Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels—if they would make good their title to that name—should carefully avoid ornaments which properly belong to Indian squaws and African princesses. These tinselries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and real refinement or delicacy, cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste.

SMALL MYSTERIES.

In the home circle nothing is more productive of mischief than small mysteries, the concealment of little things, and the furtive accomplishment of what might better be done openly. Dr. Johnson in his forcible language once said, "Nothing ends more fatally than mystery—trifles; indeed it commonly ends in guilt, for those who begin by concealment of innocent things, will soon have something to hide which they dare not bring to light."

The faculty for concealment—or as the phrenologists term it, "secretiveness," is a dangerous gift. Openness and candor are delightful in a household: giving all the members a pleasant participation in each other's happiness. When we discover that a friend has deceived or only half trusted as we regard him after with suspicion, and it requires a very long time for him to recover the ground he has lost in our confidence and esteem. Especially is this true in the family; for when we perceive that those abroad know more of the motives of a member than we do, it seems as if wrong had been, which cannot be forgotten.

Husbands and wives ensure domestic discomfort by having out-door confidants. Coolness and even separations have had their rise in some trifling matter of this sort, when the parties might, by a wiser course have remained affectionate and inseparable. Children who prefer other friends over their parents, are almost sure to be led into error and unhappiness. While under the home roof, the heart should be kept there the preliminaries to a future home causing the only exception. And even in such a case, he or she is usually best married, whose parents were earliest apprised of the engagement.

MRS. METTLER'S CLAIRVOYANT MEDICINES.

The editor of this paper has been appointed a general agent for the dispensation of these celebrated remedies.

In introducing them to the public, in this region of country, the agent can say nothing in commendation of them, from his own experience; but he feels justified in assuring those who are afflicted with the various diseases that flesh is heir to, that they do not belong to the class of nostrums which are gotten up and puffed through the country, as a means of enriching an impostor and cheating the afflicted of their substance and their lives.

The history of these medicines is too generally known to spiritualists to render its detail necessary, for their information. It is sufficient to state that they were originally suggested to Mrs. M. by her guardian spirits, and were prepared, by her, under their direction. They are in general use throughout the New England States, and are there prescribed by many eminent physicians. From all the information which the agent has been able to obtain, he is convinced that these spiritual remedies are surpassingly efficacious in the restoration of health to those physical systems which are not placed beyond recovery.

There are five of those remedies. They are:

MRS. METTLER'S PULMONARIA. This medicine is designed for Colds, Irritation of the throat and lungs Hemorrhage, Asthma, Consumption Whooping-cough, and all diseases of the respiratory organs. Price \$1 per bottle.

MRS. METTLER'S RESTORATIVE SYRUP.—This is for all diseases arising from impurity of the blood, derangement of secretions and bilious obstructions. These are Unequal Circulation, Sick and Nervous Head-ache, Inactivity of the Liver, Constipation of the Bowels, and all their kindred complaints. Price \$1 per bottle.

MRS. METTLER'S NEUTRALIZING MIXTURE.—This is for Bilious obstructions, Acidity of the stomach, Dyspepsia, Constipation, Head-ache, Febrile Symptoms, occasioned by colds and worms. The spirits direct that, in ordinary derangement of the bowels, it should be used in connection with the Dysentery Cordial. Price \$1 per bottle.

MRS. METTLER'S ELIXER.—This remedy is for Cholera, severe choleric pains, Cramp of the Stomach and Bowels, Rheumatic and Neuralgic pains, Bilious tendency of the Stomach, Fever and Ague, and severe pains induced by internal injuries. Price 50cts. per bottle.

MRS. METTLER'S HEALING OINTMENT.—This is for the cure of Burns, Scalds, Fresh cuts and wounds, Biles, Saltrheum, Blisters, swelled and sore Breasts or Nipples, Glandular Swellings, Piles, Chapped Hands and Chafing. Price 50cts. per box.

Directions accompany all the packages, regulating the quantities of doses, the mode of administering and the manner of application.

Responsible persons, or those who make themselves responsible, in the various localities in this region, can have sub-agencies, by applying at this office.

All orders for these medicines, must be accompanied with the cash.