

# THE SPIRITUAL AGE.

BY W. H. CHANEY & CO.  
OFFICE, 14 BROMFIELD STREET, BOSTON.

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PAYABLE STRICTLY IN ADVANCE.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

QUARTO SERIES.

BOSTON, NEW YORK AND CHICAGO, SATURDAY, OCT. 15, 1859.

¶VOL. I.—NO. 7.

## Poetry.

[For the Spiritual Age.]  
**NATURE.**

Dark clouds o'erspread the sky,  
There is no sun;  
The parched earth is dry,  
There's water none.

Herbage and leaf and flower,  
All—all decay,  
Languishing for one shower,  
On this lone day.

The clouds bespeak a rain,  
And nature smiles;  
Does earth or man complain  
For changing winds?

The lowering clouds descend,  
The torrents fall,  
The earth is drenched again,  
Both great and small.

Of forest tree and flower,  
All are immersed,  
In the tremendous shower,  
Nature's outburst.

The glorious sun unshathed,  
Its rays dart forth,  
And light and heat bequeathed,  
To heal the drouth.

So man has suffered long,  
Been scorched with drouth  
The weakest and the strong,  
Panted for truth.

Like the dry earth for rain,  
Pants man for truth,  
And suffers in the main  
As suffers earth.

The clouds at once appear,  
A shower descends;  
New truths are opening clear,  
And man amends.

Lowell, Mass., Sept. 25, 1858.

[For the Spiritual Age.]  
**NOW SHE SLEEPETH.**

BY LUZERNE.

Now she sleepeth! life hath parted,  
Death's dark biting sting is o'er,  
From our happy band she's started  
For a far and heavenly shore;

There to meet the loved and holy and to dwell for evermore.

Now she sleepeth! what a blessing  
It would be if we could see her;  
Still we doubt not the caroling,  
Of her spirit always near:

And I sometimes sit and listen her familiar voice to hear.

In our silent moods we wonder  
Where her spirit found its rest;  
And if angels came to take her  
To a home among the blest;

Where the saints in their white mantles are forever purely  
drest.

Now she sleepeth! and we sorrow  
For a child so pure of birth;  
Little knew we that the morrow  
Would bring ead and sullen Death!

Little knew we such a being was so soon to pass from earth!

Ere she left us, gathered round her,  
Father, mother, brother, friends;  
And she said, "meet me up yonder."  
Now where Heaven with beauty blends,

She abides; there may we be, when our earthly mission  
ends.

Troy, N. Y., Sept. 10, 1850.

[For the Spiritual Age.]

A Spirit Communication to Mrs. L. A. ROWBINS.

**THE EARTHLY AND THE HEAVENLY.**

No Autumn comes with chilling winds,  
No sere and yellow leaf here finds  
Itself bereft of Spring;  
No flower puts on a sadd'ning hue,—  
But bloom and leaflets ever new,  
Life's welcome tribute bring.

No birds here seek a milder clime,  
Nor cease in silvery notes to chime  
Our holiday of love;  
No streamlets here in frost-forg'd chains,  
Cease wauting in music strains  
Through all the meads above.

Our golden Spring is ever new,  
New joys, new scenes here rise to view,  
Touched by our Father's hand;

Mother, what joys will stir my heart  
When you with me will share a part,  
In this all glorious land.  
Charlestown, Mass.

## A PRAYER.

BY ADELE.

O, Father, guide my heart aright,  
This feeble heart which turns to thee!  
Lend me one ray of heavenly light,  
That I the path of right may see.

My eyes are dim with unshed tears,  
My heart is struggling with the wrong;  
Sorrow has made me weak—for years  
My heart has suffered—make it strong.

Help me to do thy will, to be  
What *she*, in life to us has been;  
Help me this stubborn heart to free  
From the dark influence of sin.

## TO

"I may come, but look not for me!"

"Look not for me"—Go ask the Earth  
To look not for the Sun's uprise,  
But wait and joyous be, though stars,  
And all of light have left the skies.

Go ask the flowers, look not for dew,  
Though fading all your petals be;  
Hope, heavenly light is shining yet,  
Then ask me not, "Look not for me."

Look not for me! Oh, let me wait,  
And let it not be all in vain!  
Let me your voice beloved hear,  
Before another moon shall wane.

ADELE.

## Correspondence.

### SPIRITUAL TELEGRAPHING.

No science is more extensively resorted to, and misunderstood than Spiritual communicating or telegraphing; yet none demands of us a more complete and perfect understanding, than does this, because through this means, we get glimpses, if not a full view, of what we are to be, in that future bourne "from whence no traveller returns."

But to the subject,—How do spirits communicate? This question can be answered very easily, but may not be fully comprehended by the unphilosophical mind. The simple answer is, that we communicate by the power of the will, and we do in all cases whether we are in the body or out. The *mind*, the *eternal essence* of man, the *breath of God*, the *God* in man, is the prime motor and cause of all action. So far as man is concerned, whether of the material or spiritual; but could never make manifestations without a medium through which to act. That medium for want of a better name, I call electricity, magnetism, galvanism, which is the most immaterial, subtle, intangible, of all substances in nature, and therefore sensitive as to be affected by the operations of the mind, and when moved or vibrated, affect ponderable and material substances. The mind through the medium of electricity, makes all the manifestations which we behold in man. Thus, a person with strong will, and a physical organization highly charged with electricity, may impart electricity to a person in a passive frame of mind, and in a negative electrical condition, so as to be able to make manifestations of his mind through the organization of a passive and negative person. Thus we have the phenomena of mesmerism. These conditions in the magnetizer and magnetized, are almost always necessary to complete control; yet there are cases where a person may resist with all his will power, and still be controlled, because the organization is in a receptive condition, and when the electricity is thrown on and into the system, it produces insensibility the same as the approach of sleep, even against the will of the subject. We take for granted that the mind, or will power can exist and does exist without the material organization, and as the

phenomena of mesmerism is the result of the will power, the same will or mind, being active as ever and even more so, because freed from its connection with gross matter, can magnetize a person in the form, and thus produce manifestations of its own, through the organization of another.

Much of the communications, which purport to come from disembodied spirits, is of a very low and inferior grade, though signed by the brightest minds that ever inhabited our earth, and moreover, we find the same spirit communicating at the same time in different places. This, to the superficial observer, is proof positive of humbug, and therefore no further attention is bestowed upon the subject by that class of minds. Every person who knows anything of mesmerism, knows that the subject controlled gives shape and color to the ideas put forth, and if the subject is educated the ideas will be correspondingly clothed, and *vice versa* for the subject is the machine through which the communication comes.—Thus the stock before it is put into the machine, may be beautiful, but when turned out from the machine, may be so badly manufactured as to be even offensive. So with Spiritual telegraphing; the spirit does not generally produce anything but ideas, at least at first, but as it gets control of one set of faculties after another, it is able to produce words and thereby clothe the ideas in its own language.

So, if you will attentively observe, you will find the medium, if surrounded with honest and enquiring minds, becoming less and less himself, until there is a *facsimile* of the spirit controlling.

But how does a spirit communicate in different places at the same time? How does a mesmerizer magnetize several individuals even at a distance from each other at the same time? Simply by the power of his will, and as there is no such thing as space, so far as the mind is concerned, it matters not whether the subjects are near together or miles apart; but it will be noticed that the theme is the same with all the subjects, and the only difference is in the manner of presenting it;—though I believe it possible for a mind to dictate two sets of ideas or themes at the same time. Thus, Napoleon could dictate three letters at once, making them all complete, but this I think, is not often done in *spiritual telegraphing*; but this, I have no doubt, can and will be done, because the mind is infinite in its development and progression. Let it be borne in mind, that it is not the material which make the manifestations, far back and beyond all that is the prime motor, the mind, which *will* and *does*.

ELLSWORTH, ME.

M.

HOPKINGTON, N. Y. Sept 28, 1859.

EDITORS OF SPIRITUAL AGE:—You suggest political action among Spiritualists. I am utterly opposed to it. But I am not opposed to any man's expressing his views on any subject, however wide from mine. I am first and last for the freedom of the Press. I would gladly send you a subscriber in the place of L. G. Bigelow and hope that your readers will see that such cases are made up. (See Age 24th.) Instead of giving my objections to your proposed political action, since reading yours in the 24th, I propose to ask you definitely—What do you expect from a Spiritualist President? What reforms? It is true that our nation is very corrupt—very rotten. They steal and rob by law—steal men, and steal money. They kill and enslave, and tarve the poor and helpless. You say you do not wish to introduce any issues which will tend to divide and distract Spiritualists. Do you think it

possible to bring harmony in the immediate suppression of these evils. Many Spiritualists are engaged at this moment in sustaining the worst of those tyrannies, and are corrupt and rotten. Enlighten us. Tell us, how we can 'discuss' and yet keep harmony? Suppose Edwards or Talmadge were up for President, may the Spiritualists of the North and South put questions to them, through your paper, as to what they will do, if elected? A few would not ask this privilege—more would ask it. Spiritualists are not of necessity better than other men, and if we were sure that Mr. E. or Mr. T. was pressed full of love and good feelings and good wishes, some of us should like to know what he would endeavor to do if President, touching certain sins of this nation. I hope you will publish this, and tell us whether if we have up a Presidential candidate, you expect we shall have the liberty to discuss the *political evils* of the nation. We have been allowed, in Spiritual papers, to discuss the errors connected with religion and the churches.—Now when you invite us to pass on and take up politics, we ask, shall we have *freedom* to discuss the main questions connected with politics? Respectfully Yours,  
AUSTIN KENT.

EDITORS SPIRITUAL AGE:—I see by some of the last issues of your paper that a proposition had been made and advocated to have the approaching National Convention nominate a man for President for the next term. I understand the object to be to allow Spiritualists to come out and show their strength. Now let the experiment be tried and I will venture the prediction that we shall show more weakness than strength. The idea is wild. Out of the one million of Spiritualists now in the country, or 250,000 votes, not 20,000 would leave party associations for such a purpose. If it should ultimately be found desirable for Spiritualists to secure reforms by their votes, that time has not yet arrived. Let us not be too fast. Many minds there are now just beginning to look into the thing. Their convictions as to whether it be a fact, whether it be good or evil, are not yet matured. Spring such a trap on them and they will be as jealous of you as the so called infidels are of the priests getting the government into their hands. Wait a little.

M. D. McGRATH.

APPLETON, Wis., Sept. 25th, 1859.

CONNEERSVILLE, Ind. Sept., 29, 1859.

I regard the effort to carry modern Spiritualism into the Political arena, a great mistake, if not a misfortune; the sooner such an idea can be abandoned the better. As yet the teachings of Spiritualism are few, plain and simple. Man's identity, individuality, immortality, progression, and subjugation to law, constitutes all the teachings we have yet had from the spirit spheres. Living in obedience to the higher law, constitutes man's duty and ensures him happiness here and in the spirit spheres. These principles are yet in their infantile development, and the light emanating from them, has comparatively enlightened but a few, and that few are far from that practical harmony that begets enduring peace and love. It seems to me that we have studied history too little

purpose, if we think of improving man's moral condition by political organization. It is a field (thus far at least,) where the wildest passions predominate, strife engendered, to gain the highest stations, command adoration and homage of the less elevated. The stream can never raise above the fountain. Let the humble and unpretending doctrines of modern spiritualism so shine through its advocates that its beauty and excellence be admired; thus, gain an influence as enduring, as its principles are exalting!

Yours in bonds of love.

P. MASON.

ELM TREE FARM, AVON, ME. }  
Oct 1st, '59. }

EDITORS SPIRITUAL AGE:—Any paper that is worth reading is worth possessing, especially if devoted to reform. Then a comely form is always desirable for this purpose, as well as convenience in reading.—You come to my rural home in such a pleasing form, on clear white paper, with columns well-filled, that your day of reception is looked for with increasing anxiety, as successively it comes around with a goodly number standing ready to hear what of PROGRESSION, new or old, you may have to offer to the doubting, and of comfort to the believing. Hence then, your visits which have been made to our fire-side since you donned the style of quarto are right welcome. May our acquaintance be an agreeable and profitable one, not to be severed or marred till time is no more with us here. Until then let us strive to enlighten each other in the duties of life—making them more pleasant. Go forth then, laden with truths—immortal truths—for the harvest is calling for laborers. That the harvest is plenty may be seen from the following reminiscence.

In 1852—3 I received the first and all the visits of a spiritual organ in this community. Enough would read to scoff, while none hardly, seemingly, were willing or wished to investigate the new phenomena; but the seed was planted and in due time is springing forth, and none believed there was any thing of truth in it, and hence the teachings, the undeniable facts, the truths, and all were cast aside as a worthless humbug of the Misses Fox and Co.

But dear Age it is not so now. There are scores whose sympathies are with spiritual teachings, and their hearts beat in almost unknown unison, while anxiously waiting for its developments; and more, there is a goodly number who are not ashamed to believe in and openly promulgate spiritual teachings as coming from their Lord and Master, nor of their associates as such, only their short-comings. A teacher of your doctrines can now call together upon a few hours notice, a full house of respectable and eager listeners. Come then and dispense to us all, "Light! More Light!"

Very respectfully yours in reforms,

O. W. TRUE.

A very remarkable physiological fact has been developed in the existence of numbers of perfectly white rats in the Bible House in New York. They are quite numerous, and are constantly caught by the tenants on the lower floors. Some of the older specimens in the Bible House are quite fat, and look as venerable and old as the rats of

Registered according to Act of Congress, in the year 1859, by  
W. H. CHANEY, in the Clerk's Office of the District  
Court of Massachusetts.

## MINNIE, THE MEDIUM; OR, SPIRITUALISM IN GERMANY.

BY W. H. CHANEY,  
EDITOR OF THE SPIRITUAL AGE, AUTHOR OF "THE MES-  
SIAH," "THE MISSION OF CHARITY," &c., &c.

### PART II.

#### CHAPTER I.

##### MATTER.

Philosophers employ the general term of "matter" to designate everything in the universe. The distinguishing classifications are *solid*, *liquid*, and *aeriform*, matter. Man is composed of matter. The bones, muscles and integuments, are solid matter; the liquids (about ninety per cent of which compose the human system,) are liquid matter; the spirit is aeriform. Coal, coal oil, and coal gas, are respectively solid, liquid and aeriform matter. As I understand the laws of God, matter is capable of undergoing an infinite variety of changes, both in form and character, but cannot by any means be annihilated. Yet I deny the doctrine that matter is not increased. It is an old theory, and consequently difficult to be overthrown. I do not expect that more than one reader in a thousand will believe as I do upon this point, for the doctrine that "not one particle of matter has been added since the creation," (six thousand years ago,) has been taught so many centuries, that almost every person accepts it as an axiom, without pausing to enquire if it is founded in reason. But the time will come when men will go to nature for their lessons in wisdom, instead of studying the dogmas of a less enlightened generation, long since passed away.

The ancients fell into many errors in regard to our solar system, which might have remained uncorrected to this day, had no person ventured to doubt their theories and investigate for himself. The present idea, that not a particle of matter has been added to the general stock, since "God rested from his labor on the seventh day," is no more firmly established than was once the belief that this earth was flat, fixed, and immovable, and that the planets performed a daily revolution around it. This latter doctrine was sustained by the Bible, as then understood, [Joshua x. 13] and so tenacious was the church in maintaining it, that it assumed to imprison all who dared to teach or believe to the contrary. Yet the bigotry of the church has been humbled, its ignorance rebuked and the old earth-stand-still doctrine exploded.

Then my theory—that matter is being constantly increased—is no more startling than was that of Nicolas Copernicus. And as he could afford to be ridiculed by such philosophers as Lord Bacon, I can certainly bear the contradiction of my readers.

I cannot pause to enter into a lengthy argument in support of my position, nor should I allude to the subject, but from a desire which I have to combat the ignorance and prejudice which I must expect to encounter at every step. Besides, some explanations in this connection are necessary, in order to a more perfect understanding of what will follow.

Whence the origin of matter? Neither men nor angels can answer this question—God alone knows, and we might as well seek to discover His origin. To finite beings, this knowledge is a sealed book, and all imaginings and speculations in reference thereto, I look upon as worse than useless. It is enough that God exists—that matter exists. The character of the former we may study in His works—the latter in its changes.—The creations of the former demonstrate to a mathematical certainty that He works by fixed and never changing laws. The same cause or causes, other conditions being equal, will produce precisely the same effects. The same laws, the operations of which have been creating our earth, under similar, or different conditions, have been creating thousands of worlds. Wisdom is no more an attribute of Deity, than are those laws.—Since God existed, there never was a time when those laws did not exist; while God

exists, there never can be a time when those laws will cease to operate. God is infinite, and so are His attributes. God always was perfect—He is perfect now—He always will be perfect. If always perfect, the least shadow of variation or change would diminish His perfection. Hence, God cannot change—He cannot create a new attribute—He cannot annihilate one already created. The law which created matter—which created the universe out of nothing—being an attribute of God, can no more cease its operations than God can cease to be Omnipotent.

Matter is not co-equal with God, else God is not the first cause—the first principle.—Some suppose that matter, like God, always existed. This is supposing that God could not create matter, and it was therefore necessary that matter should exist, from which he might fashion the universe. But this pre-supposes that there was a greater principle than God, which called Him and matter into existence at the same time. This fallacy carries with it its own refutation.

God is the "Great First Cause." As there can be but one "first," it follows that nothing else can be equal, or co-equal, with God. Hence, if He is the first cause, no other cause can approach nearer than secondary which is itself an effect. Matter is not a first cause, else there would be two causes, which is mathematically impossible. God is the first principle, and the universe is of His creation.

The universe may be compared to a boundless expanse of forest, through which the pioneers have explored, leaving their foot-prints and a "spotted line" as a future guide. Their path has many turnings, many windings and many zigzag courses. Those who follow in their foot-steps see the same hills, the same valleys, the same plains, and the same objects. Generation after generation may pass away, yet while each explorer pursues the same beaten track, the history of the last pilgrimage will be but the repeated story of the first. That forest may contain thousands of objects on which no eye but that of God has ever rested—thousands of stand-points from which it might be seen that the very objects, so long familiar to the pilgrim, are entirely different from what they have appeared from time immemorial.

In studying the character of God's works, the universe, like the forest, is free to all. In this country, at least, no bigoted churchmen can set the boundaries for man's investigation, or prescribe to him what he shall believe in science, or what he shall reject. God alone draws the line and fixes the bounds beyond which man cannot investigate; yet at such an awful distance is this limit fixed, that though our natural lives were prolonged thrice ten thousand years, even then we should pass away unlearned and unlettered in the wisdom of Eternal science and philosophy.

One limit we can never attain, neither in this life nor in that which is to come. The creation of matter out of nothing forms no part of the knowledge which finite beings can acquire, else man might become equal with God. Man may study matter in all its changes—from the mineral to the vegetable—from the vegetable to the animal—but the secret of its origin belongs alone to God.

God existed and was perfect when nothing else existed. He has never acquired new power—He has never ceased in any of His works. As it was in the beginning, so it is now—so it must ever be. God never works by special law, to accomplish some special purpose, and then pauses until some new object calls forth renewed labor. His laws are all general, fixed in their character, unchanging in their operations. The law which created worlds billions upon billions of generations ago, must be still in operation, else a part of His power has ceased, or is at rest. If one of His laws can cease in its operations, others may; and if His laws are liable to interruption, then He is a changeable God and His works are but the works of chance—the completion of which depends entirely upon the interruptions. To suppose this, takes away His infinite character and reduces Him to the level of finites.

I will now ask the reader to pause long enough to form in his mind a list of such

laws of God as he best understands, and after carefully running over their *known* operation, I will ask him to point out one that has ever rested even for a moment? Look at the planets—they traverse their far-sweeping rounds with a speed which almost defies the power of thought! Yet they move with far more precision than the wheels of a watch. Even the comet—the express-planet from one system of worlds to another—as he steams by torch-light across the abyss of space profound, sweeping around the turns of his celestial railway in a gracefully elongated sphere—ever he may be calculated in his changes and his returns precisely foretold.

Come down to our own planet and study God in the constant operation of His laws. Should gravitation cease, the rapid motion of the earth upon its axis would throw off its surface in huge fragments, until the great central urn of fire would burst forth and illumine the heavens with its own light;—should its centrifugal force cease, it would fall to the sun; should its centripetal force cease, it would bound away through space like a run-away locomotive. And suppose by chance (when God's laws cease all depends upon chance) it should escape a collision with the other heavenly bodies in our system—all of which would be liberated from their orbits at the same moment—no powers of imagination can depict the wild confusion of a *tangent race of worlds!*

God's laws are always the same—always equally active. Time, the results may not be the same, but this arises from the different conditions. For instance—it is a law of gravitation that all ponderable bodies, unsupported, are drawn to the earth's surface; yet if I place a magnet in contact with a piece of steel, the attraction of the former will diminish or overcome gravitation. But gravitation is not destroyed, nor does it cease one iota of its influence.

Having examined such of the laws of God as we are able to comprehend, we do not find one which has ever ceased in its operation even for a millionth part of a second. Keeping this fact in mind, let us turn to some *beyond* our comprehension, namely, those laws by the operation of which matter is made out of nothing. Since no *known* law ever changes, by what authority do men presume to assert that an *unknown* law was once in operation, but has now ceased? I have the right, at this stage of the argument, to demand of them their authority for asserting that matter is not now being formed. As God is always consistent—always in harmony with Himself—so are His laws always in harmony with each other. When the savans of the work are able to point me to the *known* laws of God which have ceased, then they have the right to demand my authority for asserting that an *unknown* one is still in operation, but most assuredly not until then.

The reason which I have given for my belief that matter is constantly in course of formation, have not been drawn from studying the thoughts of others, but from a study of nature herself. To me, these reasons are conclusive. They will not be so to others, because others will not view them from my stand-point. This rises from the difficulty which all encounter by reason of long inherited prejudices. Certain assumed facts have been transmitted through so many generations, that he who thought a bold man—perhaps a blasphemer—who dares deny them. When Galileo, the discoverer of the pendulum, the thermometer, specific gravity and the telescope, dared to deny the Ptolemaic theory of the solar system, and embrace that taught by Copernicus, the church denounced him as a blasphemer—imprisoned him—dragged him before its hellish Inquisition, and tortured him into a recantation! Long years of confinement, and the death of a lovely daughter, broke the old man down, and at the age of seventy-eight, despised and detested by those who claimed to be God's chosen rulers on earth, he died, one of the noblest martyrs of science!

I will close this chapter by referring to a most glaring error which has been perpetuated by philosophers for generations, and which I have never seen denied in print. All agree in their works that when a person looks in a mirror, or common

looking glass, he will see the reflection of his image there. On the contrary, I hold that he sees *himself*—*actually looks himself full in the face!* This may appear a monstrous absurdity to the reader, but I hope he will not turn away in contempt until he has read my reasons. If he does, then he is like the church which has condemned, unheard, thousands who chanced to embrace a doctrine different from its miserable traditions.

It is an admitted fact that the angles of incidence and reflection are equal. For the benefit of the young reader I will be more explicit. If you throw a ball against a building, the imaginary line described by the passage of the ball from the place where it leaves your hand, and the side of the building, forms an angle, the apex of which is the point which the ball strikes—this is termed the angle of *incidence*. The imaginary line described by the ball as it rebounds, and the side of the building, also form an angle, which is called the angle of *reflection*. If you throw the ball perpendicularly to the building, it will rebound in the same direction; that is, return to you again; but if obliquely, it will rebound in a different direction, and not return to you.

It is also an admitted fact that light, passing obliquely from a rarer to a denser medium, is diverged from a perpendicular. Look obliquely into a vessel containing clear water in a state of rest—the bottom of the vessel appears elevated a short distance. Now pass one end of a straight stick obliquely below the surface of the water, and you will observe that the stick appears bent, forming an obtuse angle, the apex of which is at the surface of the water. This proves two important facts.—First, that light is the medium of vision; secondly, the rays of light being the conductors of vision, we are enabled to see through them when they are bent or diverged, even when bent from a straight line, a distance greater than their diameters. Having established the fact that we can see through a crooked ray of light, that is, that the eye will follow the line of the ray, no *theory* must be admitted as establishing the limit of the ray's curvature. Actual demonstration only can establish this boundary. No limit of curvature has ever been fixed—hence, I am authorized in saying there is none.

Keeping these facts in view, let us return to the looking-glass. For the sake of a clear distinction, I will adopt the term "image," when I speak of seeing yourself in the glass. Now stand in front of the glass, three feet distant—you see your image, apparently three feet beyond the glass. Now advance eighteen inches—the image advances the same distance. Let us examine this phenomena for a moment. Light cannot pass through an opaque body. The mercury upon the back of the glass is opaque. Hence, the light does not pass beyond it. How then does your image happen to appear beyond it? If it is your image which you see reflected in the glass, why does it not appear at *all times* upon the mercury, where the rays of light are abruptly obstructed? These questions may be explained away, or buried beneath a shower of mysticism and technical philosophy, but cannot be answered upon the hypothesis that what you see is your image.

Now take your place at an angle of forty-five degrees to the left of the glass—you do not see your image, but may see the image of a person who is at an angle of forty-five degrees on the right of the glass—in the very place where a ball would rebound, thrown from you, provided it could be done without breaking the glass. Now take the glass in your hand, in such a position that the rays of the sun will fall upon it at angle of forty-five degrees—you see a bright light upon the wall, in an opposite direction, at the same angle, and it changes its position as you move the glass.

The last experiment proves that the sun's rays are reflected by the glass. That is, they fall upon it obliquely, and, to use a common expression, glance off. Now make this memoranda in your mind—

"Light does not penetrate the mercury, but is reflected by it, subject to the law that the angles of incidence and reflection are equal."

Now be kind enough to hang up the glass and take your position to the left, as far as will admit of seeing the image of your friend in the same position on the right of the glass. The glass is now almost in a direct line between you. From previous experiments you can have no doubt that the ray of light from your eye is reflected from the glass to where your friend stands, and that you are actually looking at him through a crooked ray of light. You will experience no difficulty in arriving at this conclusion, because the ray of light is not bent more than in the case of the stick thrust obliquely into the water. This point being settled, you and your friend may slowly approach each other, keeping the angles of incidence and reflection equal. You continue to see your friend until you come in contact, and then being in front of the glass, that is, at an angle of ninety degrees, you may also see—what? your image? No; but yourself through the ray of light that passes from your eye to the looking-glass, and is then reflected back to you.

This accounts for your right hand appearing to be your left. It is just like imagining that your eyes could leave your body and look at it from the glass.

I deem this place appropriate for making a few suggestions to the young reader. I would not have you believe my statements and conclusions without investigating for yourself. Great mischief has been done to the young by imposing upon them sophistry for reason. Perhaps this work may be of that same character.—Therefore I warn you to be upon your guard. I intend to be honest with you—I would not willingly mislead you. But finite beings are weak and erring, even in their proudest states, and therefore I may have fallen into grievous errors, even where I feel the most assurance of being right.

And as I caution you to weigh carefully every principle of science and philosophy which I advance, so I also caution you against that taught by others. Believe nothing which a learned man may say, simply because he is learned and has said it. The doctors tell us there is such a thing as "learned quackery," and if so, it is by no means confined to the medical faculty.—Among the Professors of colleges, both in Germany and in this country, I have met with the most arrant, scientific quacks. They know nothing save what they have learned from their books. Where their books are right, they are right; where their books are wrong, they are wrong. Either prejudice or inability blinds them to new truths. With such men for teachers, generation after generation might pass away, leaving only the foot-prints of antiquity behind.

No matter where, nor in what book you hear a fact stated, accept only so much as will bear the test of reason. If you are told that this earth was created in six days—go to the earth and ask her if these things be so. Ask the deltas of your noble Mississippi how long they have been in course of formation? Count the strata—estimate the annual and centennial deposits, and there learn that it has been millions upon millions of years. For three hundred years, by excommunicating, cursing, anathematizing, imprisoning, torturing and putting to death the disciples of science, the church was enabled to maintain her theory of a "six days creation." But Geology still struggles on—suffering and growing stronger amid its persecutions, until it has at last broken down the superstitions of thousands of years. Now, the most bigoted and ignorant would both churchman and priest be pronounced, who should teach that within a period of six days, and only five thousand eight hundred and fifty-nine years ago this earth was created.

If you are told that the sun once revolved about this earth, but was stopped in its glorious and majestic pathway at the command of a finite being, that blood-



## The Spiritual Age.

Progress is the Common Law of the Universe

W. H. CHANEY,  
EDITOR.A. E. NEWTON,  
EDITORIAL CONTRIBUTOR.Principal Office.—No. 14 Bromfield Street, (up  
stairs,) Boston, Mass.W. H. CHANEY, BUSINESS AGENT.  
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the Post Office.

McNALLY &amp; Co., AGENTS.

SATURDAY, OCT. 15, 1859.

Our readers will please notice that the Agency of S. Albro, at Buffalo, N. Y., has been discontinued. Persons who may have contemplated subscribing, or renewing their subscriptions through him, are now requested to send directly to us in Boston. n5 3t.

Our friends will please observe that all communications for the AGE, and all business letters, should be addressed to W. H. CHANEY & Co., Boston. The undersigned has at present no connection with the business department of the paper. Private letters for him should be marked "private."  
A. E. NEWTON.

## THE TEST OF INSPIRATION.

Concluded.

SPIRITUALISM IN RELIGION—NO. XXV.

Having shown that the truth of inspired teachings cannot be determined either by phenomenal signs, by the claims of the inspiring intelligence, or by accompanying miracles we proceed to indicate whether the true test is to be found.

There remain to us simply the intrinsic character, qualities, and tendencies of the inspired communications themselves,—to which we must apply our intellectual and moral perceptions and our spiritual intuitions. In other words, the totality of truth determining powers with which God has individually endowed us, and which are in a sense His representatives in us, must be brought to bear honestly and reverently upon all teachings purporting to be God-inspired. We are shut up to this—there is no possible escape from it, except by rushing into the arms of a blind, external authority, where all manhood and individuality are basely surrendered, and our noblest powers denied their proper exercise. This is treason to ourselves, and blasphemy against the indwelling God. We are made with capacities for determining truth for ourselves, and have no right to surrender the work implicitly into the hands of others, either in this world or any other.

We are so constituted that all TRUTH is authoritative to us, when perceived as truth. The mere affirmation of any being outside of ourselves cannot make this perception in us. It comes of growth, experience, and enlightenment by influx to our own interiors. Whatever commends itself to our individual perceptions and judgment as true, useful and good,—calculated to elevate and ennoble man, making him more godlike in character and action,—we must call Divine, and attribute to the great Fount of Truth and Good, through whatever channel it may come to us. Whatever does not bear this stamp of Divinity, and cannot be accepted, whatever external claims it may bear.

This, to us, is the grand test of all inspired teachings,—the final standard to which they must be brought.

"But" says one, "our perceptions are imperfect, our judgments infallible and liable to be warped by inclination; hence we are liable to mistake error for truth, and truth for error. It is not safe for us to be left to ourselves in matters of such transcendent importance."

Be it so: yet has it not been equally true of man in all past ages—even of those to whom we would look for authority? All inspired truth in the past has been communicated to the world through human instrumentalities, and preserved through human agencies. This has rendered it liable to

violation. Those to whom it has first come, having no previously written standard with which to compare it, have been of necessity compelled to judge for themselves. Why should their judgment be considered infallible, more than our own? Miracles, as before shown, could furnish no conclusive proof of doctrines, and every religion has had its miracles. Were the semi-barbarous Hebrews whom Moses led out of Egyptian slavery any better qualified to judge of the value and source of his inspirations than are we? Were the first receivers of Christianity, educated as they had been in Jewish ritualism and pagan superstition, more competent to estimate the teachings of Jesus and the writings of Paul than any other people can ever be? Yet they were called upon to "judge of themselves what was right,"—to "prove all things and hold fast that which is good." They doubtless did the best they could with the light they had; but does that absolve us from the responsibility of doing the same for ourselves, or make their decision any more binding upon us than ours will be on coming generations? Not one whit.

We cannot, then, rid ourselves of the responsibility of distinguishing for ourselves between truth and error, if we would.—Weak, timid and indolent minds may seek to throw it upon the Church or the Fathers, upon Paul or Jesus, Isaiah or Moses, ancient spirits or modern spirits; but they do so at their own peril. Every man must in the end bear his own burden. All faith built on external authority, and not grounded in internal perception and experience, will sooner or later prove worthless to the soul, and be swept away like the house built on the sand. If the Bible, or any part of it, contains Divine and unalterable truth (which the writer most fully believes,) we should know it for ourselves, and not believe it, either on its own claims or the say-so of anybody.

It behooves us, then—if such tremendous responsibilities rest upon us individually—to keep our own truth-determining powers in the best possible condition. This surely cannot be done without exercise; and there can be no exercise unless there is doubt and inquiry. Hence the misery of all systems of religion founded on external and arbitrary authority, and of all systems of teaching which undertake to settle questions by what is written in the books. They tend to cloud the perceptions, to dwarf the judgment, and to produce a race of imbeciles. Such we find in all our authoritarian churches,—men and women who dare not grapple face to face for themselves with the great problems of life and of duty, but are prone to skulk behind the authority of a text, a priest, or a church. If people are incompetent to judge for themselves in these matters, it is because they do not use the faculties with which they are endowed.

And let it not be supposed that the power of determining truth resides alone in the intellect. This is but a part of the whole man. The most cultivated intellectualist is as liable to be blind to moral and spiritual truths, as the most ignorant boor. The moral perceptions, the spiritual intuitions, and above all the affections or will, must be clarified and rightly directed, ere we can expect to arrive at right results. Hence, earnest aspirations for the true and the good, with unselfish, single-hearted, unswerving devotion thereto, so far as perceived, are indispensable to the best use of our powers. It is indolence, and indifference to the right, with known wrong doing in seemingly little things, and compromises with error and evil—it is these that blunt our perceptions, and make us walk in darkness and uncertainty.

But be it remembered that we are not "left to ourselves" in this best exercise of our own powers. God, in whom we live, move and have our being, is as near to us as ever He was to mankind. His angelic messengers can visit earth, as easily as in the days of old. His Fatherly heart yearns towards His children as lovingly as ever it yearned. His all-pervading, inspiring Spirit is present in every quarter of the Universe as truly as in any past era. We have but to open our souls rever-

ently and aspiringly to the Divine Influx, and it will stream in, as light streams into our apartments when we throw open the shutters, and into our eyes when we raise the lids. "Therefore," as one wrote of old, "if any man lack wisdom, let him ask of God, who giveth liberally to all, and upbraideth not; and it shall be given him."

Nor are we without human helpers in the search for truth. If we but take our true positions as reverent learners, instead of either authoritative teachers or servile dependents, we may obtain great aid from others. For we must not forget that if God speaks to us in our own inmosts, He speaks also to every other soul in proportion to its receptivity. Hence our possible mistakes and distortions of the Divine voice (always possible because of our limitations,) may be corrected through others. We are all parts of one grand Humanity: none of us is absolutely sufficient for himself. All who have lived, have lived for us; all who now live, live for us, and we for them. It becomes us then to listen respectfully to the revelations of God through other souls, as well as our own—though we must finally decide for ourselves what we will accept as truth. And in proportion as the lives of men are noble and true, do their opinions challenge our regard.

Is it objected that the best exercise of individual judgment results in great differences, and hence there can be no certainty without some infallible standard? True, there must be differences, so long as minds are in different degrees of mental and spiritual growth. An infallible standard will not help the matter without an infallible understanding also; because minds in different mental and spiritual conditions will interpret that standard differently. Hence an infallible standard requires an infallible interpreter; and an infallible interpreter necessitates unquestioning submission and infallible supineness. Evidently, it was never designed in the constitution of things that all minds should see alike while in their rudimentary conditions.—Else there would be no friction, no stimulus to inquiry—nothing but a dead level of interminable monotony. Those see alike, and those only, who rise to the same elevations of mental and spiritual attainment.

There may be questions regarding the truth and value of inspired communications which cannot be determined at once—which it may require years and generations of experience to test. "By their fruits shall ye know them;" but ideas and systems often require centuries in which to develop and mature their legitimate fruits in human society. Tares and wheat usually spring up together, and not always can they be distinguished in the blade. Bigots and narrow minds are ever ready to denounce as false and dangerous, whatever is new and conforms not to their authoritative standards; but the broadly philosophic will be hospitable to all fresh gushes of inspiration, and refrain from judging them before their time.

There are certain characteristics, however, which unmistakably mark two distinct kinds of inspiration, indicating higher and lower sources.

The one renders its recipients modest, teachable, charitable, broad-minded, searchers for truth everywhere, self-denying, lovers of purity and seekers for a regenerate life, reverent to the Divine voice in all other souls, especially as declared by the great Teacher of Nazareth. The other makes its subjects haughty, pretentious, self-conceited, envious, jealous, uncharitable, irreverent, sometimes grossly selfish and sensual. The first comes for the most part gently into the interiors, without forcible external manifestations, quickening and developing all that is lovely, noble and divine within; while the latter comes generally upon, dominating and often obscuring the subject, usually seeking to override his personality and make of him an abject slave.

Examples of both classes are not wanting in modern Spiritualism. The first, inasmuch as it tends to elevate and purify,

is clearly divine; the second must emanate from spirits in whom self has not been subordinated, and hence may be termed demonic.

A. E. N.

J. V. MANSFIELD.

Anything which tends to establish the truth of our confession of faith, namely, "that spirits can and do communicate," is of interest to the reader. This consideration induces us to make public a certain test of this truth, as obtained through the mediumship of Mr. Mansfield.

A week or two since a gentleman of our acquaintance called at the AGE office and desired us to direct him to some good medium. Knowing his scepticism upon the subject of Spiritualism, we were not a little surprised at his request. However, we gave him the address of two or three and he started upon a tour of investigation. In the afternoon he returned very much out of humor, both with us and mediums in general—declaring that they were humbugs and imposters.

After some persuasion we finally succeeded in inducing him to call on Mr. Mansfield, and make one more trial before condemning all spiritualists and mediums.

The following day he returned to the office again, perfectly satisfied with the result of his sitting. Numerous questions were written by him, the paper folded over and over at least a dozen times, while Mr. Mansfield was in an adjoining room. The paper was then sealed up, and the spirits controlled the hand of Mr. M. to write the answers. The two following we have been permitted to copy:—

"Dear Father :—Is my son present?"

"No, my dear Enoch, but he has been here since you came into the office. He will come to you by and by and talk with you satisfactorily.

Your Spirit Father,  
JACOB."

"My Dear Father :—Shall I do well with my Cotton Gin? Sign your whole name."

"Well, my dear son, so far as I can now discern, I think you will—yet not quite up to your expectations; yet you will be satisfied I think. Follow your own impressions as to it, and I think you will do quite as well with the C— as you could expect.

Your Spirit Father,  
JACOB OSGOOD."

Mr. Osgood was personally unknown to Mr. Mansfield, and he feels quite sure that no one in Boston knew his christian name or the christian name of his father. And we will here add that Mr. O. is a gentleman of very keen perceptions, large reasoning faculties, and such a man as it would be hard to deceive or impose upon. We have known him for seven years, and know him to be one of the most ingenious men of our acquaintance. Several of his inventions have been patented, and upon one of them he has realized the snug sum of one hundred and fifty thousand dollars, so highly valuable has it proved.

Here then we have a test which cannot be questioned. It was not a remarkable test, as all Spiritualists will agree; but it was obtained under circumstances which forbid any suspicion of either fraud or collusion. Only two alternatives present themselves whereby a doubt can arise, namely, that Mr. O., a non-believer in Spiritualism, has either lent himself as a false witness, or that he is so deficient in common sense as to have been duped, both of which alternatives are preposterous.

But this article has so far exceeded its intended limits that we will conclude by inserting a card from Mr. O., voluntarily left with us:—

"MR. EDITOR :—The answers to my questions came so unexpectedly correct, that I submit two of them for publication, for the benefit of Mr. Mansfield.

ENOCH OSGOOD.

The western papers tell us that the "ladies" of a town in Minnesota, being displeased at the too liberal hospitality of a gentleman who gave male parties only, fell upon his house and destroyed every keg and bottle of the liquors he thus dispensed to their husbands. An instance of femalevolence, which, we believe, is without precedent in history.

## A SENSATION PARAGRAPH.

We are indebted to that remarkably enterprising journal, the *Springfield Republican*, for the following information, part of which will be quite new to our readers:

"As we have all along predicted, the Spiritualists are organizing into a religious sect. Their Boston organ has passed into the hands of a convert from the Freewill Baptist clergy, and it has a call for a convention at Boston on the 6th of October, for the purpose of forming a regular ecclesiastical organization, which shall be able to ordain its ministers. On the following Sunday candidates for the Spiritual ministry will be ordained, and female lecturers consecrated, from which it appears that the women are not put quite on a level with the men, even in the Spiritual church. Mr. Newton, the former editor of the AGE, and the more spiritual of the Spiritualists, oppose this new movement, and declare that they do not want the mere trifling respectability of an organized sect."

The *Republican's* anxiety to prove itself a true prophet in this instance, has led it into as great a blunder as when it promulgated the "naked circle" hoax, and the "public brothel" slander, some time ago. Neither of the present proprietors or editors of the AGE is or ever was either a Freewill Baptist or a clergyman; nor have they anything to do with the Convention alluded to. The call of that Convention was published by us simply as an advertisement, and the movement itself is not likely to be of sufficient consequence to call for opposition.—Will the *Republican* never learn to tell the truth about Spiritualists?

[From the N. Y. Independent.]

## A SUBJECT FOR THE TIMES.

The doctrine of future punishment has always been assailed or questioned by a class of professed believers in the Bible. Of course, all who reject the Biblical scheme of redemption, reject the idea of a retribution by positive legal sanctions, to take effect in a future and eternal world. Some, indeed, by their dislike of this doctrine, are led to reject the Bible, because it seems too plainly to teach eternal punishment. But among professed believers in divine revelation, there are not a few who have serious questionings as to the fact, the degree, the nature, or the duration of future punishment. These questioners are not alone found in the ranks of avowed Universalists; nor are they all comprised in the larger body of the Spiritualists, whose theories of the future state appear to recognize no retributive dispensation. Dabney, the ablest advocate of the doctrine of annihilation, we believe is a Baptist minister. Whately, in some recent essays and discourses, has leaned to the idea that future existence is for the righteous only, and that the wicked will be consigned to a state of non-existence. Maurice, as is well known, rejects the doctrine of eternal punishment. Even Tholuck is supposed to be a Restorationist, and there are not a few of that school among the English divines.

There are many indications that the popular mind in this country is agitated upon all questions pertaining to the future state, and that skepticism as to the punishment of the wicked in the hereafter is widely prevalent. There are frequent traces of this form of skepticism in popular literature. It takes especially the form of a sentimental regard for the honor of God as a Father, and argues that the character of paternal love in which he presents himself, is inconsistent with the infliction of legal or judicial punishment, and admits at most of paternal discipline only. This view is urged by Dr. Holmes in *The Atlantic Monthly*, with all the sophistry and pathos of which he is capable. It is subtly introduced in *Harper's Weekly*, in a serial story from the pen of a distinguished writer of fiction. While it is not fair to charge upon Mrs. Sowe, before the completion of "The Minister's Wooing," any particular sentiment in Theology uttered by her characters, yet it is noticeable that in the chapters published in the September number of *The Atlantic Monthly*, she puts into the mouth of a mother lamenting the death of her son of whose conversion she was not well assured, the whole force of her logic, kindled with all the earnestness of a mother's love, to urge objections to the doctrine of future retribution, while she meet these objections only by the unintelligent faith of the old negro Caudace. The strength of Mrs. Marvin's argument is, that the idea of eternal punishment is irreconcilable with the paternal character of God.

Mr. Theodore Parker, Gerrit Smith, Esq., and Rev. Mr. Frothingham of this city, have recently published letters or discourses in which they urge the same plea—that because God is a Father he will not inflict upon his children retributive punishment in the future state. Indeed, some of these writers seem to regard the statement that God is Father, as conclusive against the doctrine of eternal punishment.

This view, proceeding from persons of large intelligence and influence, and urged in the name of a humane and philanthropic sentiment, has an effect upon the popular mind which cannot be disregarded by those who believe that the doctrine of eternal retribution is taught in the Scriptures, and has a vital place in the moral government of

God. The people must be instructed in the character of God as the righteous Governor of the world, as well as the loving Father of his people. It is our firm conviction that the denial of eternal punishment leads to wavering and skepticism as to the exceeding demerit of sin, and the absolute necessity of a sacrificial atonement; in a word, the denial of this doctrine argues the virtual rejection of the moral government of God, and of the whole system of redemption.

No subject can be more important for pulpit instruction than this. We are glad to learn that some pastors in this city and elsewhere, are taking up the doctrine of retribution with earnest and thorough discussion. We need to hear again the voice and argument of an Edwards, a Bellamy, a Taylor, upon the law and government of God.

It has been said that nothing new could be said about Temperance—that it had been dished up, warmed over, and rebashed so often, that it had begun to pall upon the public appetite. To some extent then is truth in these statements. But we trust no reader of the AGE will, on that account, fail to read the discourse given through the mediumship of Mrs. Waters, which will be found on another page. It is one of the most effective essays of the kind we ever saw in print, and to us treats the matter in an original and novel manner. The opening paragraphs are especially fine.

Correspondence.

TOWNSEND, Sept., 27, 1859.

EDITORS AGE: You published lately, a brief statement from Friend Fairfax, of the manifestations of bigotry and intolerance on the part of a Methodist clergyman and its advocates. It appears that at the time alluded to, the Rev. gentleman had just returned from the camp meeting, or annual feast of Tabernacles, and his soul was doubtless fired with unwonted zeal for the "Lord of hosts." For, on learning that a lecture on Spiritualism was announced to come off at the Town Hall, on Sunday evening, he hastened to stay the threatened curse in the true clerical style. He said he had been to camp meeting all the week "fighting the Devil;" and he was not now going to be subjected to the batterings of another battle, right under his own meeting-house: so he took the measures already mentioned, to avoid another encounter.

Whether the camp meeting fight had not completely routed the able "adversary," or whether he had again collected his scattered forces for another onslaught upon the Lord's anointed; or whether the aforesaid meeting had not exhausted our devout brethren's spirit of flight, it seems that from some, or all of these causes, he felt called upon to buckle on his armor, and off to the wars again; for he appointed a meeting at Townsend Harbor at 5 o'clock last Sunday evening, when and where this doughty champion of mouldy and worm eaten creeds, even though meeting no foe man worthier of his steel, than one created by his own excited fancy, hoped to achieve a glorious and decisive victory.—Feeling an interest in the issue of so important a struggle, I went down in company with several others to witness the performance.

He commenced by telling his audience that it was claimed by a class in the community, that a "new dispensation" is now dawning upon the Earth. This dispensation he called "Spiritism," and said it was introduced by "Miller," and his prophecies and wonders." The first missiles hurled against this "stupendous delusion," were several "texts of scripture," every one of which were caught on the shield of his adversary, and put into his quiver, as his, the adversaries' most effective weapons. For he took the ground that any new dispensations must proclaim and demonstrate itself by signs and wonders; or rather "miracles." Such was the case with both the Mosaic, and Christian dispensations. All of which, we equally with him, hold to be true. And we hold, that the signs and wonders of this third dispensation, are as precisely adapted to the wants of this age as were those of old, to the times in which they occurred. But the speaker proceeded to denounce all these modern manifestations, as the "devices of the Devil" and added, that this last named gentleman had been trying to imitate God, ever since the Creation. And here the Rev. defender grew warm; so warm indeed, that I can by no means report, either his matter or manner. I would as soon attempt to report the innocent gambols of the lamb.

He walked from end to end of the platform in front of the pulpit—stamped his foot, and banged the projecting side of the stairs with his Bible, so that the holy book might well exclaim "Save me from my friends!" to "such vile uses" did he put it. Having completely demolished the devil of his own raising—for he betrayed an utter ignorance of the subject of Spiritualism—he kindly gave the people the blessing of a Christian soldier, and then dismissed them.

As soon as the blessing was pronounced, I requested the people to remain a moment until I could give notice of a lecture on Spiritualism, and not "Spiritism," in the same house on Monday evening—for which I had already engaged it. But this stalwart "defender of the ancient faith" was on the alert; and he told the people not to stop, and moved his hand in token for them to depart. I gave the notice however, and on Monday evening lectured to an audience respectable alike for its intelligence and numbers. And as there seemed to be a good degree of interest in the matter, I appointed another for to-night, and have just returned from the meeting, which was larger and the lecture listened to with a deeper interest than the first, as was shown by the fact that the collection was considerably increased to-night. So I have spoken twice in the Unitarian house in this village, and four times in the Universalist house at W. Townsend—the use of both having been generously granted to me freely.

Now we make no war on any man or institution. The old Church must expire by its own limitations. Its creeds and rituals are adapted to a state of spiritual pupillage; and whenever and wherever humanity passes beyond this condition to that of spiritual manhood, the garments of its minority are cast away, and it steps upon the platform of individual consciousness and judgment. This is inevitable.—It is in strict accordance with the law of growth. It is God's order and cannot be evaded.

To show you what success our good Methodist brother has met with in his recent fights with the devil, I send you nine new subscribers for the AGE; and have also obtained quite a number for the BANNER. Yours for "victories without battles,"

LORING MOODY.

CHURCH AND STATE;

OR RELIGION AND POLITICS.

It seems strange at this enlightened age that any one, much less a reformer, should propose to connect Church and State, or to found a Civil Government on any Religious test, and above all, that based on a Spiritual or impressive foundation. The above remarks being drawn out by seeing a proposition in the AGE, Vol. 1, No. 2, from C. H. H. backed up and pressed upon the consideration of Spiritualists by the editor; also in No. 3 he attempts to wave somewhat, still asks an expression at the ballot-box.—Now I would ask in all candor, "what could be gained by an expression at the ballot-box? Has Spiritualism (as such) anything to do with our civil government?" I for one, can see no more safety in being governed by one ism than another, unless the one is based more strictly on moral principles than others; if Spiritualism is that ism, then Spiritualists will cast their ballots where they will tell best for the happiness of mankind, and if that consists in universal equality there can be but little doubt where they should cast their votes in 1860.

If there was the least prospect that Judge Edmonds or Tallmadge could be elected to the Presidency, no lover of humanity would object to it; but when it is so clear that every vote that is cast for either of those men would be so many drawn from Freedom's side, it would be suicidal to urge the proposition of C. H. H. Wm. L. Garrison with all his sound moral principles seems to lose sight of the application, and so it seems to me, with the proposition of C. H. H.; and I do hope that every lover of humanity will examine closely, and through their influence, where it will best tell for the advancement of the human family, whether Spiritualism leads or follows.

AUTHORITY, NO. 3.

EDITORS SPIRITUAL AGE: When I began to ascend the air, my first impression was one of security, of perfect reliance on the influence that surrounded me; but which was so gentle withal, that I felt entirely self-possessed and equipoised. The air also became more bracing, and I felt a new vigor imparted to my whole system. But as I receded from the earth, its atmosphere appeared to become misty, so as to obscure the view of its inhabitants; yet as I passed off still farther, the colors began to divide till the whole earth seemed to be involved in all the hues of the rainbow; and these colors were subject to frequent convolutions, which made the scene enchanting and which showed one reason why we have such an innate love for its rugged crust.

Yet there was a degree of sympathy still maintained between the earth's inhabitants and myself, whether in or out of the form, like a magnetic cord passing between us. And flashes of electricity passed over the earth's lower atmosphere which encompassed its inhabitants of both classes. These flashes were similar to those that I had observed on the upper surface of thunder-clouds which floated around the sides of a mountain, whilst I and an aged botanist stood upon its top.

I now found that I was in the third sphere, to which the spirits of a more elevated condition had ascended, after a longer or shorter purgatory, from the sphere below; and who were now engaged in working telegraphs, either by signals or ethereal wires, which extended in every direction down to the earth and to the sphere above. And from this sphere messengers and teachers were sent to the spirits in the second sphere, and sometimes to those on the earth. The denizens of this sphere appeared to have been occupied while on earth, as officers of armies, navies and of the mercantile marine, as merchants, lawyers and doctors, a few clergymen, a multitude of professors, and a vast host of actors of all grades.—All had been endowed, while on earth, with large intellectual faculties, and had been partly educated there for the mission which they were now engaged to fulfill. But I looked in vain for those who had been the slaves and serfs on earth and the "mud-sills," of its social fabrics; for those whose lives had been spent in vicarious toil and suffering for those who had been their former commanders. And my heart began to grow sad, and I felt the magnetic cord vibrate between myself and my brethren and companions on the earth's sphere; for some of my own name were the saddest of the lowly among the sons of toil.—And I besought my guide to tell me if this were heaven, and if we must still endure pain and sorrow, even here? And he said unto me, "be calm and quiet, my friend; these feelings are but the human sympathies which you have brought with you from earth; and are incidental of your misfortune in not having been developed to a higher social plane while in your normal state. You will observe that those of this sphere expurgated themselves from such semi animal instincts while in their earth-life, as a preliminary step to their future advancement; and you will also recollect that minds are attracted here only by mutual affinities; and furthermore, you must understand that whole nations in some parts of the earth are without immortality, and hence have no souls; and vast numbers are interspersed throughout society among the lower orders who are in like destitution." I stood appalled—and asked, "where then are the equal laws of God?" And my limbs trembled, and my extremities grew cold; but now a doctor administered a dose of chloroform, and so for a time, I "subdued my prejudices," and was enabled to talk again. And I asked if none of the toiling masses had reached that sphere, and how I could know that any had been born without souls. "This," said my guide, "you cannot understand till you can enter into the interior state so deeply as to comprehend the past, the present and the future." "So be it," said I, "and till then I must accept your word as AUTHORITY." My guide then replied in answer to the first part of my query, "that when any of the lower orders of society succeed in breaking their chains, either from body or mind, they are not content with settling on any rational ground, but generally fly off into some impractical fanaticism; so we clear the track and let them go ahead." "In this way," continued my guide, "a shepherd" in ancient times produced a great deal of mischief among earth's toilers who had before been, not only contented, but happy. But he had a sister who was a medium that assisted him in the production of strange phenomena.

Yours, M. W. HAMMOND.

Moses. Miriam.)

LEWIS B. MONROE, late associate editor of the SPIRITUAL AGE, will receive calls to lecture on Spiritualism and kindred topics, wherever his services may be desired. Address care of the SPIRITUAL AGE.

THE NEXT PRESIDENCY.

It appears to me that it would be a work of supererogation for the friends of Human Progress to make a united effort with respect to the next Presidency. The principal arguments adduced in favor of such a move are those of effect, which, when weighed in the scales of Wisdom and Philosophy, are valueless, either to our present prosperity or our future progress. In the first place we well know that we could not elect our candidate, and in the second place we would not ascertain the number of Spiritualists in the United States who are voters; from the fact that there are many interested men among the Spiritualists, and thus we would either deprive one or the other of the present political parties from their just supporters, making it an injury to them, and no general good to ourselves. We would be trying to do something that we couldn't do—"putting on airs just for the sake of showing off!"

Such a measure would create an undue excitement throughout the land. The idea would infatuate the minds of thousands, and in the place of individual progress, we would have the varietal babbling of confused minds; and in the place of industrious laborers in the field of reform, we would have a haggard and poverty-stricken class of people, too poor and too simple to call themselves individual men and women, but who would say to themselves, "Let us stand by each other in this hour of trial; let us get up a Community, so that all shall be equal, and then we can help and encourage each other along through the world!" My God, (which is myself) knows full well that there is destitution enough among the Spiritualists of the United States already, without entailing upon them the expenses of a Presidential campaign; and the fact is certain that such a campaign would cost an indefinite amount of time and money, which would come directly or indirectly from the friends of Spiritualism—just for the sake of tickling the senses of Professor Felton, and "putting on airs" that we may gain the respect of fools!

If I have not a clear understanding of the object of those gentlemen who are making the proposition to try the ballot in 1860, I would beg leave to ask of them what their object is? Is it for more light? Is it for more truth?—If it is for either, I would like to ask them if they have not quite as much as they can practice already? It appears to me that if Spiritualists in general give a response to this proposition of political effort for the sake of effect, that Spiritualism in the United States has "become as sounding brass, or a tinkling symbol!"

I would here advance a thought which has long been revolving in my mind: TRUTH STANDS ALONE: Whenever we give it an association it becomes contaminated; and its beauty has lost its cluster, save to those who see it through associated glasses.

Thus the truths of Christianity are as beautiful to devoted Christians to-day as they were a thousand years ago; but they appear far different to all the rest of mankind. Every man who looks upon truth sees it in a different light—thus truth has as many sides as there are individuals among mankind.

When truth is applied to individual man, we can look at that man and see just so much truth in him as we see ourselves in him; but what we do see is still beautiful, for the rest appears to be hid. But when truth is applied to a mass of men, assembled promiscuously, we can look upon them and discover all their errors without even getting a glimpse at a single truth; and the first impression is the only impression that mankind ever have time to take of an assembly. Undoubtedly, there is truth in the Berlin Heights community, but it is associational, and the mass of mankind have never been able to see it, but have seen error enough to send millions to hell! There is beautiful truth among our friends in Onedia, but its associational nature has drawn from mankind the most bitter scorn and contempt, because error alone was visible. There is truth enough among the Mormons to carry all mankind to paradise, but its association has made it what it is. There was truth enough in the teachings of Jesus to establish the "kingdom of heaven" in every man's and woman's bosom; but the association of those teachings has given them a mission directly in the reverse. There is truth enough in the Declaration of Independence to give all the slaves in America their liberty, but the associational conditions of that instrument are unfavorable to such an end, and there are places in this country where a person would be mobbed for merely repeating in public the

sentence "all men are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;" and though many of the truths of the American government are pure, they still look odious in the eyes of the world, all from their associational relations. Place a diamond in a pig-sty, and though there is a diamond there, in all its purity, still it cannot be seen; it must ever stand alone or it will never shed off its lustre! Thus it is whenever we make a discovery of any kind, its merit is all within itself; if of gold, we should not mix it with brass, for it will loose its attraction;—though hidden, it is none the less gold; but hidden, it cannot serve its mission as gold; thus it is with truth.

Thus I would like to see all mankind stand disorganized in an individual brotherhood; every man an element, though used does not lose his elemental identity.

Though I believe that a disruption of political parties in this country, will take place some day or other, I do not believe the public mind is ready to receive it at present—but it will occur just as soon as conditions are favorable; and the more political organization that is set afloat in the country, the farther from us will be those conditions; and, in conclusion, I hope that the Spiritualists will not make any united effort in the coming Presidential campaign.

J. W. E.

SPRINGFIELD, Ill.

HANSON, Mass., Oct. 3d, 1859.

EDITORS SPIRITUAL AGE:—Thinking that you might like to know the progress of Spiritualism, in this little out-of-the-way place, I write to let you know that it is not quite dead yet, though, as is quite natural, there is not the interest there was when it was a new thing; But its believers are as numerous, and as strong in the faith as they ever were.

We have meetings in the old meeting house occasionally, and have attentive and appreciative audiences, if not large ones. We had good old Father Chuer with us yesterday, and spoke to us twice in his quaint, pleasing way, good wholesome truths, and words of encouragement for the right such as he ever speaks, to audiences larger than we expected in such weather.

We were much disappointed that his daughter Susie was not able to come out on account of her illness, but we have made arrangements, so that we expect them to come on the 14th inst., when she will give one of her readings in the evening, and on Sunday the 16th, they will speak and read in the meeting house, free to all. Let the people of the vicinity turn out when he comes, for he has done more for the practical part of Spiritualism, by speaking, and working against the sins of the day, than a dozen mere Miss Nancy theorizing lecturers, who give us mere words which mean nothing to them at heart. I remain

Ever yours for the truth,  
M. F. AMES.

Mrs. CORA L. V. HATCH, as will be seen by consulting the "Announcements" in another column, speaks at the Meionon, on the evenings of October 11th and 13th, the subject to be chosen by the audience, if desired. Admission 15 cents.

Dr. J. L. Lovell, of Yarmouth, Clarvoysant, Trance-Speaking and Healing Medium, is an authorized agent for the SPIRITUAL AGE, and is empowered to take subscriptions, and receive money in our behalf.

TWENTY-FIVE CENTS will secure a copy of the AGE for three months, on trial.—Within that time our new and thrillingly interesting spiritual story, MINNIE THE MEDIUM, will be completed. Send in your names!

GENERAL AGENTS.—We have made arrangements with P. Clark of Boston, to act as general agent for procuring subscribers to the AGE. He is authorized to receipt for money paid on subscription.

Mr. E. V. Wilson is our authorized agent for receiving subscriptions for the AGE.

SPARE MOMENTS are the gold dust of time. Of all the portions of our life, spare moments are the most truthful in good or evil. They are the gaps through which temptation finds the easiest access to the soul.





CHINESE SPIRITUALISM.

No spiritualist of America is a firmer believer in the agency of disembodied spirits, or in 'out power' of communicating with them, than are the Chinese.

One instance is mentioned in which the performer or "medium" called herself the adopted daughter of the seven genii sisters.

The spectators now considered this fifth sister to be present in the body of the performer or medium, and treated her accordingly.

When the sorcerer awoke from her trance, she declared that she knew nothing of what she had been saying, and the spectators (all Chinese) were quite satisfied that the whole was a reality.

But these Chinese spiritualists exceed their Western brethren, in that they get information not only from the spirits of men, but also from the ghosts of animals.

The operation of spiritual writing is performed in this way. A table is sprinkled with some kind of powder, or flour, or bran, or dust; then a small basket without a handle, is armed with a pencil or chopstick, which is tied to its edge, or thrust through its interstices.

WATER GAS AT WILMINGTON.

On Saturday evening, the neighboring city of Wilmington was splendidly lighted with gas made from water, under the patent of Professor Sanders, of Cincinnati.

The operation was observable to the citizens of Wilmington in its results, while its practical working was witnessed by several journalists, many inhabitants, and some parties who are actually interested in the production of coal gas.

We are not going into long scientific details of the principle thus developed—our cotemporaries, who are less pressed with advertisements, may have space for such a purpose.

Will it pay? The price of coal gas in New York is \$2.50 per 1,000 cubic feet. In Philadelphia it is \$2.25 for the same quantity.

The quantity of coal gas annually used in the City of Philadelphia is estimated at 6,000,000 cubic feet, for which the public pay \$13,500,000 per annum.

THE KENTUCKY MILLIONAIRE.—The late Robert Wickliffe was a native of Virginia, and emigrated to Kentucky a poor, unlettered boy.

There is a new discovery in France, by which daylight can be corked and bottled. It consists in the invention of an artificial light, so wonderfully luminous and so steady, as to completely supply the effect of the most brilliant noontide sun in all photographic operations.

A USEFUL FACT.—In peeling onions put a large needle in the mouth, half in and half out. The needle attracts the oily juice of the bulb, and any number may be peeled without affecting the eyes.

Self-Evident Principles.

1. If it be the desire of God that all persons shall learn how to unite themselves in one great brotherhood of love to one another, and bring heaven on earth, then that which tends to disunite mankind is wrong;

2. All Truths tend to unite the minds of men, as in the science of Mathematics or Astronomy, and produces no parties or sects; but all errors tend to disunite the minds of men, and hence the present disorganizing influences in the world's affairs.

3. As proof that all Truths tend to unite the minds of men, we see no parties or sects in Mathematics, Astronomy, Botany, or any other demonstrable science.

4. Truth endeavors to propagate its cause by reason, but a sectarian, his by force and wishing all other denominations burnt; hence he may know he is not a Christian, or he would love them; and hence has been all the terrible persecutions of the world.

5. Truth loves her enemies and reasons with them, but error hates them and persecutes them—in modern times by slander, but in ancient times by the stake and sword.

6. The true religion is the full observance of the principles contained in the Golden Rule, because they tend to unite all human minds, and to bring them into the great Christian brotherhood.

7. The old Orthodox religion is false, because it has divided the minds of men for ages and centuries, and caused rivers of blood to flow over God's green earth.

The Peninsular News (Del.) says that the feeling that Delaware will be a free state soon is producing a large immigration.

MEDIUMS IN MAINE.

- Mrs. Leach, Brewer, Writing and Trance Medium. Mr. Breunhall, Belfast, powerful Healing Medium. Mr. A. B. Pierce, Belfast, Trance-Speaking Medium.

NEW GRAEFFENBERG WATER CURE.

Mrs. Keen, Augusta, Writing and Trance Medium. J. L. Lovell, Yarmouth, Clairvoyant, Healing, Trance-Speaking and Lecturing Medium.

MEETINGS IN BOSTON. The Regular Spiritualists Meetings, under the management of Dr. H. F. Gardner, are held every Sunday in Ordway Hall, Washington street, entrance nearly opposite Milk street.

THE REFORMER'S HOME, For the accommodation of Spiritualists and Friends in Progress, at moderate charges, is centrally located at 109 Lake St., Cleveland, Ohio.

Announcements.

[All persons announced as speakers, under this head are requested to use their influence in favor of procuring subscribers for, and extending the circulation of, the AGE.]

Mrs. A. M. MIDDLEBROOK (formerly Mrs. Henderson,) will lecture in Willimantic, Oct. 16th, 23d & 30th; in Oswego, Nov. 6th, 13th, 20th & 27th; in Providence, Dec. 18th & 25th, and Jan. 1st & 8th.

LOUISA MOODY will lecture in Hingham, Sunday, Oct. 17; Cohasset, 18th & 19th; Setauate Harbor, 20th & 21st; Scituate, 22d; Marshfield, 24th; and on intermediate week-day evenings in neighboring towns or villages.

N. FRANK WHITE will lecture in Plymouth, Mass., Oct. 16th; Boston, 30th; Portland, Me., Nov. 20th & 27th. Will spend Dec. in Maine.

DEXTER DANA, of E. Boston, will speak in Plymouth Sunday, Oct. 23d. And Dr. ATKINS, Oct. 30.

L. B. MONROE will lecture in Foxboro' Sunday, Oct. 16. Dr. JAMES COOPER, of Bellefontaine, Ohio, answers calls to lecture in the trance state.

MEIGNON—TREMONT TEMPLE.—Mrs. Cora L. V. Hatch of N. Y., will lecture at the Meignon Tuesday and Thursday Evenings, Oct. 11th & 13th, at 7 1/2 o'clock. Subject to be chosen by the audience if desired. Admission 15 cts.

E. V. WILSON, Medium and Lecturer, will lecture in Worcester Oct. 16th & 23d; at South Miford 17th; at Upton 18th; at Pawtucket 19th, 20th & 21st.

Mrs. J. W. CURRIER will lecture in Chicopee, Mass., Oct. 16th & 23d; Foxboro, Mass., Oct. 30th; Marblehead, Nov. 6th.

A. B. WHITING will come East this Fall, and will lecture in Providence, R. I., 16th, 23d & 30th. He will attend calls to lecture week evenings. Address to either of the above places.

JAMES H. SHEPARD Speaking and Seeing Medium will answer calls to Lecture wherever the Friends may desire.—Post Office Address, South Acworth, N. H.

F. L. WADSWORTH will speak in Geneva, Ohio, October 16th; in Cleveland, Ohio, 23d & 30th; Milan, Ohio, Nov. 6th. He can be addressed at the above named places at the times designated.

N. S. GREENLEAF is ready to answer calls to lecture on the Sabbath. Address Lowell, Mass.

H. F. GARDNER of Boston, will answer calls to lecture on Sundays and week day evenings.

WARREN CHASE will lecture the third Sunday in Oct., in Bethel, Vt.; fourth, in Montpelier, Vt.; fifth, in Marlboro Mass.; Nov. 13th, in Newburyport; Nov. 20th, in Marblehead; Nov. 27th, in Plymouth; Dec. 4th and 11th, in Providence, R. I., and may be addressed as above.

L. JUDD PARDEE is engaged to speak at Dayton, Ohio, for three months from Sept. 1.

E. R. EATON will answer calls to lecture. Speaks in the normal state. Address, South Hanson, Mass. 26w\*.

Mrs. M. S. TOWNSEND will lecture in Oct. in Taunton, Mass. Nov. & Dec., vicinity of Boston.—Jan., Philadelphia.

Mrs. A. W. SPRAGUE will speak at Binghamton, N. Y., the two first Sundays of Oct.; at Chicago, Ill., the two last. At Fond DuLac, Wis., the two first Sundays in Nov.; the two last at Milwaukee, Wis.; the month of December at St. Louis, Mo., and the two last Sundays in Jan. at Terre Haute, Ind.

MISS EMMA HARDINGE will lecture in St. Louis during October; and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1850. Address 8, Fourth Avenue, New York.

MISS R. T. AMEZEY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston.

H. L. BOWEN, Natick, Mass., will give lectures on Spiritualism and its proofs, from intuition, for such compensation above expenses as generosity may prompt.

G. B. STEBBINS speaks on Sundays through the year at Ann Arbor, Mich.; and will answer calls to lecture in that vicinity in the week.

A. C. ROBINSON, trance-speaker, will receive calls to lecture. Address at Fall River, Mass.

Rev. JOHN PICKFORD will receive calls to speak on Spiritualism. Address, West Medford, Mass.

BENJAMIN DANFORTH will answer calls to preach on Ancient and Modern Spiritualism synonymous with the Gospel of Christ as he understands it. Address at Boston.

SINCE THE REMARKABLE TEST at the sitting of a circle, a short time since, where Dr. Charles Main was present and inquired of the spirit intelligence what medicine should be used in a certain case, and a reply was given to Dr. Cheever's "Life Root Mucil age!"

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Diseases of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles and all gross acid humors.

A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the Union. All orders directed to Dr. J. Cheever, No. Tremont Temple, Boston, Mass.

A. B. CHILD, M. D., DENTIST, NO. 15 TREMONT ST., BOSTON, MASS. DR. J. ESTES, ECLECTIC PHYSICIAN AND HEALING MEDIUM No. 7 Elliot Street, Utahan.

Cash Received on Subscription.

All moneys received on subscription, will be acknowledged under this head. For any failure in this particular, the person having sent the money should write us, that it may be ascertained whether the fault is ours, or that of the P. O. Department.

Money enclosed in the presence of a Post Master, may be sent at our risk; but the writer should specify the denomination of the money enclosed, and if paper, on what bank.

Correspondents should be particular to write their NAMES, POST OFFICE ADDRESS, COUNTY AND STATE, in a plain legible hand, upon every letter sent us.

Any person wishing the direction of his paper changed, should be particular to specify, as above, the place where the paper has been sent, as well as the place to which he desires it to be changed.

Table with columns: Subscribers, P. O. Address, Amt. Pd., Vol. No. Lists names like John U Hubbard, Mrs Mary Judkins, Mrs E Morey, etc.

S. T. MUNSON, Having removed from No. 5 Great Jones st., is now located at 143 Fulton st., where he will continue to receive orders for Books, Pamphlets, &c.

To the Honorable Senate and House of Representatives of the Commonwealth of Massachusetts, in General Court assembled: The undersigned, committees of the towns of Hanson and Hanover, hereto duly authorized by the votes of said towns, respectfully represent, that by the Special Laws of 1792, passed Feb. 22nd of that year, and amended in 1859, relating to the "taking the fish called Alewige."

EBENEZER B. K. GURNY, Committee of WILLIAM BOURNE, Hanson. BENJ. F. BURGESS, Committee of WILLIAM WILKINS, of MARTIN T. BATES, Hanover.

I hereby approve of the publication of the above petition in the Spiritual Age and the Abington Standard.

OLIVER WARNER, Sec'y of the Committee. Secretary's office, Boston, Sept. 29, 1850. Hanson, Sept. 10, 1850. n5 4w

"Freely give and freely receive." As the above has been strongly advocated by Spiritualists, as the only basis for mediastinic compensation, I have resolved to test its practicality.

Address H. L. BOWEN, Natick, Mass.