

The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Phenomenal and Philosophical.

[Original.]

SPIRITUAL INCARNATION.

* * Each laureled Grecian sage
In modern thought glorious shall re-appear.
Lyric of the Golden Age.

Every myth has a foundation-basis in an indestructible truth, while errors are but misconceptions. If the idea of *divine incarnation*, in another sense than the universal humanitarian one, had been locally limited and to a single people confined, we might not, perhaps, feel it of high importance to hunt up and chase out from the winding course of *this* error its indwelling and sustaining truth; for it has been made a speciality—something exclusively God-given—whereas, like everything divine, it is unrestricted. We may be assured, however, that if *but* a Hebraic assumption, it was begotten in the womb of reality, though brought forth a distortion. But this belief of the *divine incarnation* has been almost if not quite universi-prevalent. The Greeks knew it, and Pythagoras and Plato in their individual idiosyncracies and splendid gifts, so superlative then, objectivized to them the accepted fact. If we tread down the avenues of Eastern Indian life, we meet the national belief on this head pointing us, with a look and sign of awe and reverence, to Brahma, as an indisputable representation, in birth and in life, of the sacred thought; while that other Eastern people, not a little memorable in arms and art, the Persians, the fire-worshippers, tell how that Zoroaster was specially and wondrously begotten of God. Once cut Reverence loose from Reason, and while she may bend to earth, and *so breathe the God-soul expression there*, she rises to such planes of immoderate and unbending assumption, as fairly to psychologize into stupid acceptance of her authority the rational, forsaken and unindividualized man.

In the past, inspiratory states were sensitive, and not unfrequently ample; and thus great truths were *felt* as such, while their entire significance was not given. Then, too, the truth needed to be veiled ere it went forth. Its aspect was too brilliant, and the intellectual eye of the commonalty too weak to permit the undimmed disclosure of its life. Besides, religious chieftains and others, leaders in the sphere of thought, were politic. Perhaps they were compelled to this. Beyond the age they fell or came upon, *or were sent to*, they had things to say which the people could not receive. A naked declaration of a truth was not permitted them; unless, grown bold by much acceptance, they made utterance destinated more to the future and another era, to find approbation from the front head. So truths and rich thoughts have been travelling down the ages, veiled and curiously garmented, waiting patiently for this day—*the* Truth's—for a just appreciation. There has not been so much a want of truth, as its understanding and application.

Undoubtedly the world of revelators beyond us, and now not altogether unseen, adapt themselves and their wisdom-gifts. Thus an intermingling is permitted, not to say designed; and lofty truths, as in far-off Russian capitals the palace is neighborhooded to the hovel, are relativeized and intwined with errors, bodied and garbed strangely. We must look behind the exterior form and the covering of century-aged error, and of myths standing in fat size, from an obscure parentage come up, to the behind and within source-life. If we can but put on the spectacles of the *superior* condition, we may introvise *exactness*, even as the clairvoyant vision penetrates through flesh and muscle to the state of the spirit, or piercing the mountain-mass, winds with the lapped strata of mother earth.

How came this idea or notion of the *Incarnation?* It was sourced somewhere rightly, but got deformed, hump-backed and knock-kneed, in the coming forth and out; or, put on a seeming not its real self to find the readier acceptance. There is an ever applicative God-providence.

We take it that the idea originated in this: exalted intelligences, divinely permitted and commissioned, selected from the cradle, adapted organisms to themselves, to *live out* themselves. Nay, that when found of *use* by divine consiliums, they *incarnated* imaged ideas of needed instruments to externalize truth and help the race on its way. Thoughts are things; and spiritual entities may, by a known celestial law, be embodied or corporealized. Spirits, the advanced and educated of them called angels, may *fashion* the soul and rear it up to an elected character:

> "And Phidias came, inspired with life divine,
> From the Olympian Hall, on earth to fashion
> A new and Jove-like form of strength sublime,
> Impervious to the shafts of mortal passion.
> His pure celestial ardors did impassion
> And animate a youth.
> * * * He arched a mental dome;
> That mind received a soul—that soul was Washington."
> *Lyric Golden Age.*

The main thought of *incarnation*, finding its confirmation in the great facts of the past, and now becoming widely prevalent, is educed from this: *Individual representative spirits live out their unfolded lives through adapted organisms in the flesh.* Aside from the tremendous influence exerted psychologically upon the mother whose thought *images* her child, angels may insinuate the ideals of designed natures into the constituent elements of the germed soul, and nurture and unfold as they have cast the horoscope of its future. God is thus precise and special, as well as general. Interrogate the illustrious ones gone before, and they will give you the rationale in this wise, of a singular pre-eminence, come wondrously, yet not in the least miraculously. The providences of the over-soul take us beyond the external usual, and unveil secret powers orderly operative. The kaleidoscopic scene of spiritualities is revealed as we go in. Wonders cease to be such as we get their revelation; and an acquaintance with deep, interior realities, discloses more and more that we are but pebble-pickers on infinite shores.

Thus, then, came Pythagorus, Plato, Jesus, and not a few others, to whom was the "high behest" of a divine mission. Some exalted intelligence descended, and got into most intimate rapport with the either of these spiritually-fashioned men, pouring down into and through him his thought-life, and making the vessel and the world rich with his wisdom-wealth. Must we not yield submissive to God-powers? The fear of absorption of distinct individuality is groundless, too. It were an impossibility for two souls to be *precisely* alike; for sufficient dissimilarity *will* exist to make assurance of being one's self forever. No exact *fac similes* obtain, though the *seeming* is sometimes otherwise. Nor does any true man reject aids; and by a divine procedure guardian spirits tuitionize us—but most that one to whose psychical and physical constitution we are the more assimilated.

May not, too, the idea of *pre-existence* have come forth from this operation? Such, so living out unfolded angel-lives, seem to have consciousness of an ante-life, as if the memories of the one above were reflected or daguerreotyped upon the one below. "Before Abraham I was," said Jesus; that is, an Intelligence ascended long antecedent to the patriarch's time could so speak. Men speak from spirits oft—the latter *through* the former—when they deem it all of and from self. The higher and finer, and therefore superior and diviner, by a fixed law, are permitted to infuse, govern and direct the lower and inferior. So waters from mountain fastnesses, secretly sourced, seeking the level flow down into and through receptive valley-basins. The gospel of *use* is constantly hymned by the choirs of the glorified.

And may not the doctrine of Metempsychosis have had a basis here? Though its larger meaning, mayhap, was derived from the fact that disembodied spirits *correspondentially appear*, as they *inwardly* are, in other forms. Some men are, unhappily, like apes or tigers in ruling elements of character. Internals strike out a precise expression, and take on form corresponding to themselves—at least in symbolization; and while I would not be understood as declaring or affirming that men may be transformed into beasts as to the outer, yet I cannot but think that this myth of *metempsychosis*, like all others, has a foundation and an original rise in *truth*, mayhap explanatory as above.

But of *divine incarnation*—which in the put sense of the present writ is taken as simply a *spiritual* one: Relatively, we say, the higher, holier, purer, is *divine;* though everything is of use in its sphere, and therefore, too, divine. God is too omnipresent to be fleshed and boned within the measure of six feet, more or less, of human corporeality. The limited conception of Deity would find, indeed, that is, in the past, its complement of satisfaction, in the sight of a celestially majestic one, or, to a degree, in the one living out his unfolded life; but *we* know the universality of the Divine and the microcosmicness of our inmost selves.

Still further; we have fathers and mothers as well in the spirit as on earth. So come to this sphere the wise ones and beautiful, brightening on their way, as drummond lights shoot out the forward course over the great deep, blazing from mast's head. As ships, cargoed with rare things from far distant shores, so come these, laden with spiritual spices and the rich silks, symbolizing inward states and the outer garniture, from inwardly hidden planetary realms. They are missioned to us as parents, and to nourish—these once habitants of this our earth-orb, or not, as may be. Whence came the belief in planetary influences? By and by a philosophy will be unfolded, sweeping around the world's experiences, and with its spiritual *eclecticism* will pick and choose goods and uses indestructible. The potent chemistry of celestialities shall transfuse the pure residuum; and the past shall become known in the light of the inspirationally illumed present, and of the future knocking at the very door thereof. All that, gone down the gloom of years elapsed, is transcribed on the walls of the inner. For him that has the descriminative eye, even the celestial, is the just decision between Truth and Error. It is permitted the visitant to these arcana to make the satisfying comparison; and head and heart may bend and throb to each in mutual gratification. Is it not the dispensation, just opening, from the Truth sphere of *it?* or must we wait a little longer? We are measurably ripened up to be told the things speechless in the life-time of the dead years

I take it, then, that *spiritual* incarnation is. If at any time this was an exhibition, there is a greater calling for it now. If heaven and earth are to be rightly married, the above-life must flow down into fitted vessels. The current, rich-freighted with the wealth of worlds, is not to be limited, but is from all spirit-times to all natural ones. The memorable ones must descend, and, as it were, plant themselves in our very midst. How does not the mind expand with the thought that illustrious characters in the spirit are making direct battle-issue with our wrongs and the world's enemies, through chosen and adapted men and women in the body—not less these latter than the others? Each in the upper army has his or her place and sphere; so must each in the lower. Primarily the vast unfolding, whose brilliant title-page is but given us, —and writ as if by the hand of God, as in times past by his spirits, he made blazing inscriptions on the walls of the palace of Belshazzar the King,—is angelically originated. The seers and prophets and apostles of Truth through and along the varied times, now angels and archangels, appear *again*, and live out, and will live their unfolded lives. Once more come, as if in flesh and blood, as oft in spirit they have since ascension, "each laureled Grecian sage," the twelve apostles of the Love Dispensation, and the noble band of reformers, who struggled through unspeakable trials that they might live up to and out their perceptions of truth, and give it ineffaceable externalization. Those three, Socrates, Plato and Aristotle, find their adpated earthly charges; while Confucius, Christ and the modern revelator, Swedenborg, have selected and are moulding them whose mission it is to externalize their unfolded lives. Demosthenes shall thunder again through mediatorial lips, and Cicero pour the fluent stream of his ample eloquence. Nor shall Revolutionary worthies be forgotten; but the Franklins, and Washingtons, and Jeffersons and Henrys of the nineteenth century shall take and fill their appropriate sphere and do their *allotted* and *planned* work. The future is mapped; and men and women's lives, forward-looking, are tracked step by step on into the as yet wombed years. No one can escape his or her mission. An unmistaken selection has been these twenty years and more. Prophecy, in its sphere and from it, is like mathematics, fixed and precise.

As came in the Age of Reason individual-incarnated inspirations, when then Young America stretched forth his muscular arm and shook his knit fist in the face of the brawny sire, tyrannically authoritative, and ancient Greece, by its noble ones, gave light and love and victory, *so*, in this, the Inspiratory Era, from out *all* Heavens 'neath the Celestial, and, too, from that, come inspirations, *incarnations*, prophetic voices and the authoritative, *because* divine guidance. Our Saviour is these three: Force, or Truth, Feeling, or Love, and Wisdom. As divine principles, the animating life of angels, are lived out by men and women, do individual and *special*, as well as general *spiritual incarnations* obtain.

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[Original.]

WOODMAN'S REPLY TO DWIGHT.

A Reply to W. T. Dwight, D. D., on Spiritualism. Three Lectures, by Jabez C. Woodman, Counsellor at Law, Portland, Me., pp. 84.

I do not announce the name of this work because it has not been properly announced before, or because it is not advertised in its proper place in the Spiritualistic weekly prints. I head this article with the above title because I would call the special attention of the Christian community to it, who fear the Spiritualism of the Bible and that of the present are irreconcilable. This pamphlet takes Biblicists on their own ground, and shows them plainly the modern has as truly a spiritual origin as the ancient.

Dr. Dwight, who is reviewed, is a Calvinistic clergyman of the Congregational body; and if he did not make as good a plea against Modern Spiritualism, in attempting to array the Scriptures against it, as any of his brother clergymen can, it was not for the want of education and natural ability. A more searching and satisfactory review of Dr. Dwight on scriptural grounds than the one before us could not be asked by any Spiritualist. Dr. Dwight is so completely defeated and routed, there seems to be no possibility for him to gather up and beat a fair retreat. And whoever would place the best work in the market in the hands of members of the Christian profession, we would recommend Woodman's Reply.

It is time the Christian community had conceded the spiritual origin of the modern manifestations, or they should be called upon to give better reasons for their dissent than are to be found in the publications against Spiritualism, and in the tirades against it in the newspaper press. What is Spiritualism but a confirmation of the great doctrine of immortality, which the clergy have labored so hard and often so fruitlessly to engraft upon the convictions of the people? In short, what means the fanatical and absurd opposition to Spiritualism on the part of those holding to the divinity of the Holy Scriptures? Will churchmen of all names command me, on the penalty of being unchurched, to believe in the Bible manifestations from the other world; and then send me to perdition for believing *now* there is genuine spiritual intercourse between the two worlds? Why is this? What the immortals have done, may they not do again?

Will not every one sensing sound logic say with Rev. C. Beecher, "If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylic channels in toto, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspiration will be annihilated." Sad will be the day for our churches when some master mind shall come forth and show irrefutably all the phenomena of modern Spiritualism are of purely mundane origin. In vain will our clergymen seek to offer satisfactory and convincing arguments in proof of a hereafter life to clear and discriminating minds. If mediums and lookers on are all deceived, fraud and collusion are made, in a great measure, to account for the astounding facts witnessed; then farewell to all hopes of being assured of the truth of our individual immortality.

Will any insist the Scripture manifestations may be all true, and the modern be anything but of spiritual origin? Prove the modern all to be of physical derivation, and the argument which does it will prevent the framing of a satisfactory argument for the ancient, so much revered. I am surprised our Christian friends do not see this. If physical causes, fraud and collusion can cause the phenomena now caused, why may they not have caused the phenomena recorded in the Scriptures? Were those of ancient Scripture times proof against everything of the sort, if moderns are so wofully deceived? If so, let us have the arguments which are proof, instead of the wholesale denunciations coming from anti-Spiritualists. What is the difference between talking in an unknown tongue on the day of Pentecost, and doing the same in 1858? Is not the phenomenal part the same? The lookers on at the Pentecostal time said, "these men are drunk with new wine." This was their explanation. The lookers on now say it is fraud, mesmerism, or odylic force. Must we allow that one of the old prophets could appear to the revelator, and still deny the possibility of one of our friends appearing and communicating? On what ground is the genuineness of the revelator's heavenly visitant admitted, while the possibility of a modern case is denied? What is the nature of the power of locomotion possessed by an ancient Jew in the spirit-world, which a bright Anglo-American spirit does not possess?

Most of our churchmen allow they have no personal knowledge of the hereafter world. If not, why can they not allow the testimony of some of the most truthful and intellectual witnesses who have ever testified to what they have seen, to be valid until shown false? Is there nobody competent to testify to the appearance of a denizen of the other world until we go back some thousands of years? If these things ever happened, tell us why they may not now! When the heavens are opened, and those can have evidence who will, are our clergymen and their flocks to shut their eyes, call the whole the work of the devil and take their stand with those hitherto stigmatized as infidels and the enemies of God? What is the reason, if immortality be well grounded, we of to-day may not have some well grounded evidence of it as well as the Jew of twenty centuries since? Has God authorized our teachers of religion to say the like shall never be again? Is not the evidence we are now having what the world most painfully needs? Without it are not the clergy almost impotent to stay the tide of unbelief that does and must roll in upon us like a flood? What care I where I get my proof of the precious doctrine of immortality, if it is only well and thoroughly proved?

Twelve years ago, had any professed Christians been asked if they would believe in actual demonstrations of spirit-life could they be favored with the evidence now so easily to be met with, their reply would have been "yes." The evidence they are having is clear, and yet it is treated with a contempt unworthy intelligent men and women, in quarters which should have been first to welcome it. The truth, however, will work itself clear, and in view of this the rational mind can rejoice. G.

GEOLOGY AND THE BIBLE.

The following are extracts from an article in a late No. of Blackwood's Edinburg Magazine:

"A wonderful impulse has been given to this study (Geology) by railway operations, which are continually laying bare before the eyes of the masses the proofs on which geologists affirm that this globe existed, and was peopled ages before the date at which, according to the first chapter of Genesis, it is there stated to have been called out of chaos. Hardly a museum in the country is without a specimen of some ancient monster that no longer lives among created beings; and every mechanic's institute can furnish lectures to prove that such creatures neither did nor could have inhabited the earth which now is. At the Crystal Palace, the science and ingenuity of Professor Owen and Waterhouse Hawkins, are bringing thousands of visitors, from all parts of the kingdom, daily into the very presence of monsters who seem to laugh at our notions of chronology, and calmly appropriate earth and water to themselves with a grim disdain of the human mushroom that intrude upon their solitude. What are those visitors to think of their Bible if, professing to describe the creation of 'heaven and earth, the sea and all that in them is,' it affords no place for these resuscitated tenants of the Rocks? The *Works* will then seem to be arrayed in opposition to the *Word* of God. Assuredly it behoves the friends of Revelation to find some better way of meeting the facts than by venturing puny diatribes against the 'unscriptural conclusions of geology.' The clergy of our great towns, if they could look into the minds of the neglected masses where these and kindred questions are seething and bubbling as in a cauldron, whose pitchy smoke darkens the atmosphere, would find this subject well worthy of their attention. A few judicious lectures really reconciling the indisputable facts of nature with the statements of holy writ, would go further to recover the alienated masses to the influence of religion than the most passionate declamations, even 'in the open air,' against Infidelity or Puseyism.

"We must all be conscious of no little shock to our ideas of the Bible, when we are told that in its brief history of a world which the longest computations make to be but little better than seven thousand years old, several previous creations of incalculably greater duration, are permitted without notice, in an imaginary interval, in the middle of apparently continuous sentence! Nor is this the most formidable difficulty.

"Geology itself being, as we have observed, a very youthful science, is naturally endowed with a growing appetite, and now refuses to digest the interpretation which divinity had always some difficulty in swallowing. Dr. Chalmers supposed the whole existing creation, animal and vegetable, to be contemporary with the formation of man; assuming that formation to have been preceded by a universal state of chaos, out of which, in the course of six natural days, the earth was created in the form and with the inhabitants which it still possesses. Thus, while putting back the first creation of the world's matter to an antiquity which allowed of the geologic periods—the bold and eloquent Doctor was conscious of danger in confining its present *disposition* to a duration of six or seven thousand years. But alas! for scientific foresight! This period was quickly found scarcely more sufficient for the surface than for the bowels of the earth we live on. The man of science could not be restrained from calculating the period through which certain well-known processes *still in existence*, must have been in progress.

"The falls of Niagara—through the friction of the huge volume of water on the rocks over which it passes—are gradually receding towards lake Erie, at the rate of little over a yard a year. This fact affords indeed but slender data for calculating the period during which the upper Lake may have been emptying its waters through the channel of the St. Lawrence; since the rock is probably of a different friability in different parts, and the water may have been immeasurably more voluminous in earlier times than at present. Still the attempt was made.

Cuvier chose to think that five or six thousand years would be time enough, and with this dictum Dr. Chalmers appears to have been satisfied. But Sir Charles Lyell, after careful inquiries on the spot in 1841–42, though still speaking doubtfully, is not afraid to conjecture that three hundred and fifty centuries is no exaggerated period for the process to have continued! and accordingly that the falls were thirty-five thousand years at Queenstown, which is seven miles from Niagara. Professor Phillips wisely gets rid of both calculations as 'extremely precarious,' and warns us that no prudent geologist should commit himself to dates. It is a warning, however, almost impossible to be observed. Not to insist on the deposit at the mouth of the Mississippi, the relics dug up in Egypt, and under examination by Professor Owen at the present moment, will assuredly demand an antiquity vastly exceeding the Adamic era. If it be granted, however, that the world, as it now exists, may have been originated within the period assigned to the origin of man—which is more than later geologists are prepared to concede—they do not hesitate to deny that it is separated from former periods by any such universal chaos as is required by Dr. Chalmer's scheme of reconciliation.

"Others with less of the hardihood of ignorance, strive to reproduce the hypothesis, once generally and justifiably entertained, that the various geological strata may be all accounted for by the agencies of fire and water at the flood; and consequently the extinct creatures are not pre-Adamite, but simply antediluvian. This was the task undertaken by the Dean of York at the meeting of the British Association, in September, 1844. But the researches of geology had been traveling too fast for the very reverend dignitary. The evidences of duration and succession, indelibly stamped on the different strata, make it impossible to ascribe their formation to any one catastrophe, still more to a catastrophe which so little changed the structure or even the surface of the earth, that the men and animals born before the flood returned to live upon it afterwards, and found the vegetation not even destroyed. It is easy enough to laugh out of court all such well-meant but impossible attempts to bolster up the assumed authority of Holy Writ."

The Spiritual Age.

Progress is the Common Law of the Universe.

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SPIRITUAL VISION IN THE CONCERT ROOM.

The Boston *Transcript* allows a correspondent to describe in that paper the enjoyment he lately experienced in attending the performance of an oratorio in company with a Spiritual clairvoyant, Miss Munson, of No. 3 Winter St., Boston. The lady was able to perceive the presence of distinguished departed musical artists and composers, among whom were Sontag, Strauss, Handel, etc., lending their aid to the visible performers on the occasion. It is stated that the clairvoyant did not know that such a person as Strauss had ever existed, until she saw him present as a spirit, and learned his name at the time. The writer adds:

"Now during all this time, the lady was, to all appearance, in a perfectly normal condition—hearing, seeing and feeling like the rest of us. But somehow she was able at the same time to see not only the persons named, but a multitude of others, who seemed to fill all the space over the choir and orchestra with their beautifully radiant forms, making to her view such a host as was seen by the Shepherds of Judea."

There are many others beside this clairvoyant who enjoy a similar opening of the interior senses on like occasions, and thus are favored with revelations of the inner life, of most marvellous beauty and interest. The harmonies of the concert-room are especially favorable to the exercise of these interior faculties of perception; and the corroborative testimonies of numbers evince that it is a place where the children of harmony, the disembodied more than those in the body, greatly delight to congregate. And especially, when the faculty of mere spirit-seeing is accompanied with an unfolding of the grander and still more opulent capacity to perceive *the significance of music*,—to translate *the symbolism of sound*,—then is there revealed on such occasions a world of wonder and of beauty of which mere external hearers have not the remotest conception.

We have been privileged to sit for hours, at oratorios and other musical entertainments, by the side of one of the most favored of these seers,—one who is gifted not only with the rare and rich faculty of conscious life in two worlds at the same instant, but also with the capacity for musical interpretation to which we have alluded; and we have listened to the description of personages and scenes present to the inner eye, of most absorbing interest, and too transcendently glorious to be adequately portrayed by our meagre pen. We have enjoyed feasts not only of delight but of intellectual and moral instruction in no way hinted at in the programmes of the entertainments. Suffice it for the present article to say, that through this instrumentality we were first made acquainted with the interesting facts (as we regard them) that music has its *inner sense*—that each tone has its definite significance—that all musical compositions are *poems in sound*, usually if not always *inspired* from the inner world, portraying incidents and scenes, expressing thoughts, passions and emotions, with far more of flexibility, accuracy, intensity, exquisiteness and vividness, to the sufficiently cultivated ear, than can by any possibility be done by the use of *words*; in short, that music is a higher form of expression—the natural language of the soul in its higher stages of development, for which ordinary speech is but a rude and bungling external substitute; and, lastly, that *performers* as well as *composers* of music are aided more or less in their achievements by the presence and inspiration of the Masters and Mistresses of Song who have ascended to higher realms of harmony.

What we have been enabled to learn and to enjoy, through this means, leads us to the conviction, that those would-be devotees of "High Art" who are wont to repudiate everything claiming relationship to Spiritualism, and who ignore the reality of these keener perceptive powers, little imagine to what revelations of artistic splendor and moral beauty they are thus closing their minds. Let them but acquaint themselves with these powers, learn the philosophy of their development under spirit-influence, experience their unfolding in their own persons, or observe carefully and candidly the results of their opening in others; and it is not impossible they find a new realm of undreamed interest and magnificence dawning on their apprehensions—a world whose realities surpass the loveliest pictures of fancy—a world where all employment is High Art, and where all speech is celestial melody. A. E. N.

"ASTOUNDING DISCLOSURES!"

"NO OTHER PAPER HAS THE NEWS!!"

The Springfield *Republican*, of a late date, under the head of "Fanaticism and Sensuality," treats its readers to a rare chapter of "exposures" relative to Spiritualism in Boston. They are to the effect that during the past season a Spiritualist "community" has been organized, and then disbanded because "the spirits" proposed that its members should dispense with garments! Moreover, that "there are actually companies of Spiritualists in Boston who sit in circles, perfectly undisguised with clothing!" The *Republican* calls upon Spiritualists who do not approve these indecencies to join in "indignant denunciation" of them, else "the doctrine and its believers" will be considered as "assuming the responsibility." It furthermore charges "the spiritual papers" with having "carefully suppressed" the facts.

As the *Republican* has, on one or more previous occasions, manifested more "enterprise" than discretion in giving to the public "startling" news about Spiritualism in Boston, not only "in advance of all other papers," but in advance of the facts themselves; and as we know nothing of any such doings as are here alleged, we incline to think some wag has been trying the measure of the editor's gullibility. It certainly needs a large credulity—such as only some zealous anti-Spiritualists are gifted with—to swallow the story of nude circles in this climate in mid-winter!

We beg leave, therefore, to withhold our "indignant denunciations" until we have some proof that our enterprising cotemporary has not been essentially *sold*. A. E. N.

"EVIL SPIRITS."

The question of the existence of Evil Spirits is now somewhat agitating the mind of the Spiritual public. It is a question the writer cannot help thinking would have been settled long ago, if all the facts bearing upon the subject had been made public, duly weighed, and Spiritualists been as consistent on that branch of their philosophy as they undoubtedly are on many others.

Some prominent thinkers in the Spiritual movement assume the position that all man's evil propensities and actions here are precipitated by the inharmonious conditions and discordant relations in which he is placed in this lower world, and that they attach only to his body and his life here. That when he passes to the Spiritual world, he comes into new and more harmonic conditions, and that he is freed from the motives which impel to crime, and the passions and appetites which stimulated him to evil. That the soul or spirit *in se* is pure and holy, and that it is only while it is connected with the body that it does and is evil.

We believe this position not only inconsistent with the facts, but incompatible with the true philosophy of the spirit. Besides, we conceive it fraught with a very dangerous influence upon the lives of men here.

On the abstract question of the existence of evil, we hold that evil, as a *principle*, does not exist. It originates in the false relation we assume to the laws of Good, which, in the economy of creation, are so constructed that they invariably punish with a corresponding penalty, their own infraction. Hence there is no *law* of evil, but only the law of good. When we occupy true relations to fire, for instance, it is a divine instrumentality, and blesses us with warmth, and a thousand other benevolent uses. But when we assume false relations to it, it burns us, destroys our houses and property, and is an agent of evil. In both cases the fire and its law operate the same, while in the former relation it blesses us, and is an agent of good, and in the latter relation it curses us, and is an agent of evil. If we occupy harmonic relations to the laws of health, they bless us with continual good health. But if we assume false relations to them, they infallibly punish us with disease. So of all the laws of Good, the Evil is not in the law, but in the relation we assume to it. Everything that in true order exists, has a divine use. "*All* is very Good." It is only when we assume false relations to the law of each thing's existence, that evil results. Hence evil is temporary, while good is eternal.

With regard to personal or moral evil, we are profoundly convinced that it has a deeper root, a more vital source than the body, and a more extensive field of operation than the area of this life. It attaches to the spirit and passes with it to the other life. All that is necessary to complete the integral man,—affections, intelligence, passion, appetite and sensation—belong to the spirit and not the body, which is but the mere vehicle or organ through which they manifest in this life. All that does not accompany the corpse into the grave goes with the spirit into the other life. He is there precisely the same man he was here, with the same ruling affections, the same intelligence, the same passions, appetites, sensational perceptions, etc. If he was an evil man here, he is in like manner an "evil spirit" there. He is under the dominion of the same motives, influenced by the same passions and appetites, and seeks their gratification there in the same manner he did here. His character is preserved entire and he ultimates his ruling propensities by all the ways and means his more subtle intelligence can devise. False and evil men here, make false and evil spirits there, and we take it for an incontrovertible fact, that their existence here, proves their existence there.

Moreover our thought upon and investigation of the subject have also convinced us, that man's evil propensities and ruling characters are more *ultimated*—come more into external action and are more fully lived out and developed there than here. The reason is, because the external restraints of civil and criminal law, family considerations, public morality, etc., which in a measure restrain men here from acting out their interior characters, are there removed and the individual is installed into a wider latitude of freedom and lives out more the true life and nature of his soul. This freedom from restraint begets a more subtle and cunning, a more crafty and wily habit and behavior in the means employed to gratify his ruling loves if they be evil. He is really not any worse than he was here, but he lives out more his true character, making him *appear* worse than he was here. So of the world of spirits in general, which is fed and supplied by spirits from the earths. Here men's evils are dominated and held in check by restraints of various kinds, while there those checks are removed and the evil habits and propensities which they carry with them there come more fully out.

The majority of men have an external or assumed character and behavior—a character and conduct in conformity with civil and social law, public morality, domestic duty and fidelity, religious belief, and various other conventional considerations. They have also an internal or secret character or history—that character in which they privately think, and feel, desire, lust, purpose, end, and imagine, when they recline upon their couch, or silently contemplate. This latter is their true spiritual or internal character, while the former is but an assumed character, and when the restraints and considerations which superinduced it, are removed at death, they come into the life of their internal or genuine character. The evil that was restrained and concealed within them here, comes spontaneously out there. This makes them *seem* a great deal worse there than here. Take the city of New York, for instance. Suppose it was *uncovered*, and each and all its inhabitants were free to ultimate in action and all their ruling cupidities, concupiscences, loves, desires and lusts. What a Hell it would be!

Precisely so is it with the humanity of this earth when uncovered at death. Men go into the other life with all their iniquities uncovered, and commence there the life of their true characters. How otherwise could it be? If men at death, or upon their entrance upon the life beyond, preserve their individuality intact, it *must* be so. Anything that violently and involuntarily touches, alters or transforms the character, impinges upon the individuality, the preservation of which, through all the scenes and vicissitudes of man's immortal destiny, is maintained with the most exact nicety by the law of his being. His immortality depends upon it. The miser, therefore, at death, is not instantly transformed into the generous philanthropist, but is still a miser; the adulterer at death is not violently changed into a pure and chaste angel, but is still an adulterer. Hence we have spirits in the world of spirits of every grade, degree and kind of evil, as well as of good. All the various characters which distinguish men here, are of course found there, with their good or evil more fully ultimated.

We do not believe that any man is naturally or constitutionally evil, but on the contrary we believe that all men are intrinsically good, and that that good will sooner or later, here or hereafter, voluntarily ultimate itself in their lives. But before it can do so, the evil that is within them, acquired either hereditarily or actually, and which is always external to their good, will have to be ultimated, in like manner; as before a man can enjoy health, the seeds or virus of disease must be worked out of the system by fevers, ulcers, eruptions, and all the various types of disease that correspond to the peculiar infection. C.

"SPIRITUAL INCARNATIONS."

The article under the above title on our first page, from the inspired pen of a young but great-souled evangelist of the dawning era, embodies a grand thought which will yet doubtless be recognized as one of the foundation-stones in the temple of Spiritual Philosophy. The grandeur of this thought, and the importance of its corallaries, will, we are assured, amply compensate the reader who shall master it, for any difficulties he may encounter in the peculiar and to some extent enigmatical style of our correspondent; and hence we have acceded to his request to present it in our columns substantially as it was written. That the peculiar style of this article has its beauties and excellencies, readily appreciable by minds of a certain cast and culture, we do not fail to see; but yet, if the object of its publication is to throw light on an obscure and difficult subject, it will, we fear, to a great extent fail of that object with a large class of readers, who will probably be quite unable to discern the pregnant meaning hidden beneath the unusual phraseology which characterizes the major part of the essay.

We therefore take this occasion to remind, not only friend PARDEE, but all writers and speakers on Spiritual Philosophy, of the desirableness of cultivating simplicity and perspicuity of style—of clothing all thoughts in their most natural and easy-fitting garbs—and of presenting them with sharp and clear outlines, so that even common readers may have no needless difficulty in perceiving exactly what is meant. This is the more necessary, since the great majority of the community are, confessedly, from their education and habits, exceedingly obtuse to all spiritual ideas.

We would by no means have this suggestion so interpreted as to disfavor attempts at originality and elegance of diction on all proper occasions, and to a reasonable extent; nor even would we discountenance the use of novel and "unauthorized" terms, when such are required for the suitable and terse expression of novel ideas. But the most successful teacher is he who seeks first and above all to be understood; never allowing the love of either ornament, originality or brevity to obscure his thought.

MRS. TUTTLE IN CONNECTICUT.

We learn that Mrs. C. M. Tuttle, whose labors in the Western and Middle States, as a speaker under inspirational influence, have given such universal satisfaction, is at present engaged in speaking in the State of Connecticut. Sundays she divides between Hartford, Willimantic and Norwich, and is employed week evenings in speaking at other places in the vicinity.

The Editor of the *Willimantic Journal*, E. S. Simpson, Esq., has the courage and manliness to speak of her discourses in that place in the following candid and honorable manner. His observations will apply with equal justice to many other representations of modern inspiration whom we need not name; and his concessions are but an earnest of what will yet be generally compelled from the secular press towards the chosen prophets and prophetesses of the new era:

"Considerable interest has been excited of late in this community by the performance of a 'trance speaking' female, who calls herself Mrs. Tuttle. She lectures occasionally at the Universalist Church in this village, and as a general thing has been complimented with a good attendance. We are not surprised at this, for there is something about the matter which is calculated in the highest degree to excite curiosity and inquiry. Taking the whole position of the woman into the count, her operations are wonderful, in any aspect of the case. If we suppose that she is an impostor, then she stands unparalelled as a humbug, for we venture nothing in the assertion that there is not a clergyman or other public speaker in Connecticut who is her superior in extemporaneous discourse, or in the business of making answer to any and all questions which may be propounded by the assemblage. And in this we do not pretend to decide as to the correctness or incorrectness of her doctrines or replies; we only say that as operations of the mind, her performances are those of a person unusually gifted in ideas and the faculty of expressing the same, and we are not surprised to find a person possessing such powers, attracting audiences of thoughtful and intelligent persons to her meetings. The only wonder, if this be the truth, if she is engaged in attempting to pass herself off as a spiritually impressed person, is that she should be willing to sacrifice such a reputation as she might possess as a public speaker in her own right, and upon the basis of her own intellectuality, to the possibility of making herself famous or wealthy by the use of a cloak which is not only in many cases unpopular, but in an equal number, repulsive. Such a woman, with such powers of mind and utterance in a normal state, could command a salary in any city which would render her entirely independent of any necessity to travel the country and lecture to small audiences at a dime per head.

"On the other hand, if she be just the person she represents herself to be—simple, uneducated, unlettered Mrs. Tuttle—impressed, actuated, moved in her speech and gesticulation by the spirit of some late inhabitant of earth, then we are still less surprised to find her followers numerous and increasing in numbers. If all be true which is claimed by those who advocate this phase of spirituality, there is something in it to excite a higher feeling than curiosity, for those who listen to the tones of her voice are situated very nearly as Moses was upon Mount Sinai—they listen to the voice of God! They are only separated from his august presence, as was the patriarch, by the veil or cloud which hides His face from their observation! Or if this seem extravagant, what less are they doing than holding a direct communion with the angels who hover about the throne of the Almighty?

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"We have listened to Mrs. Tuttle several times, and can heartily wish that every one of us would adopt such a course of life as her lectures inculcate. When such comes to be the case, it will matter little what doctrine or ism prevails."

NUPTIAL CONGRATULATIONS.—From every quarter we receive, with scarce a dissenting voice, the felicitations of the friends of Spiritualism, upon the union of the *Spiritualist* and *Age*. And, too, these congratulations, to a very encouraging extent, are accompanied with *material* proofs of good-will and satisfaction.

We shall endeavor to find room in a future issue for some abstract of the many complimentary expressions which have been called forth in relation to our enterprise, both from the press and in private correspondence, feeling that there are numbers of its friends who are interested, almost equally with ourselves, in knowing what is said of THE AGE.

W. S. COURTNEY, ESQ.—Our readers will be gratified to learn that an arrangement has been made whereby the columns of the AGE will be enriched by occasional contributions from the able and luminous pen of this gentleman, its former Associate Editor. The article in the present number on "Evil Spirits" is from this source.

ANOTHER CLERICAL CONVERT.—We learn that Rev. Mr. ELLIOTT, of Franklin, N. H., formerly a clergyman of the so-called Christian denomination, has become convinced of the truth of Spiritualism, and recently took part in its favor in a public discussion held in that town.

European Correspondence.

SPIRITUALISM IN EUROPE.

LETTER FROM DR. DURAND.

Below we publish a part of a letter from Dr. J. P. DURAND, of France, (author of an able philosophical work entitled *Electro-Dynamisme Vital*), which will be perused with great interest by all American readers. The Doctor, as intimated in his communication, visited this country last season for the purpose of personally acquainting himself with the developments of Spiritualism in America, and is giving the results of his observations in a series of articles published in *Le Journal du Magnetisme*, two numbers of which we have received.

It will be seen that he calls upon American Spiritualists to exercise a more energetic spirit of evangelism for the spread of the new gospel to foreign countries than has been exhibited. We incline to think this will come about in due time; thus far we have had no lack of employment with the skeptical Sadducees and "heathen" at our own doors.

In the concluding portion of his letter, Dr. D. criticises some opinions on several topics, advanced in the columns of the *N. E. Spiritualist*. This portion we shall submit to our readers next week.

GROS, PAR RODEZ, FRANCE.

DEAR SIR:—I was anxious to acknowledge the receipt of your worthy and excellent paper, [the *N. E. Spiritualist*,] and give you at the same time an account of the progress and present condition of the Spiritual movement in this country, but had to defer it till now, from all possible and unavoidable hindrances. So you will excuse me.

The old country seems to awaken at length to the light that shines from the West. Our consoling belief has been for the last twelvemonth the order of the day in the most intellectual and influential circles, not only in France, but in Europe generally. The spiritual manifestations exhibited by Home have created a new stir of the public mind, not quite so noisy, perhaps, as that at the outbreak of table-turning in 1853, but deeper, I think, and more lasting. The remarkable medium made some very wonderful conversions, and such a man as L. Nap. Bonaparte being made through him an earnest and open convert to our faith, is undoubtedly to be ranked amongst the most astonishing and astounding miracles ever performed by any medium. This result, that, as might be anticipated, has proved conducive to a good many other changes, if not of heart, at least of opinion, in the higher spheres of the political, scientific and literary world, will be of great service to our cause in another respect; for, though Spiritualism spurns the patronage of tyrants, it was very desirable that it should be allowed to be sown freely through the press, over the land, though the first crop to come up out of it were to be one of martyrs. The physical demonstrations of spiritual intercouse educed by Home in Paris and some other fashionable places, were lengthly related and commented upon by the secular press, and some of the leading and most respectable Paris papers took the side of the medium and the spirits, and pledged themselves as eye and ear witnesses for the genuineness of the experiments and the honesty of the man.

Much however remains still to be done for the work so successfully commenced by Home, to be completed. This medium (more so, perhaps, than most of his brothers) is a passive instrument in the hands of the superior and providential power that manifestly and thus far so ably conducts the spiritual movement, without any apparent, any assignable leader. They sent him on the especial mission of securing influential friends to Spiritualism in the citadels of religious, political and social despotism, previously to an open attack on and a general invasion of the foe's dominions. That is why Home was sent over to the Great of the day under the unsuspected and prepossessing disguise of a devout Roman Catholic. So far Home has performed his task quite successfully; but now the *Jews* are evangelized, the Gentiles are looking for their own apostle, and meanwhile they are inclined to deem Spiritualism a most aristocratical *ism*, and to identify it somewhat with abhorred Jesuitism. (The ludicrous mistake will be easily found out, as soon as it is made known that the same medium and the same spirits that in Paris are so good Catholics, and decline a longer interview with their royal and imperial hosts in order for both parties to go to mass,—the very same, when in Boston, very readily and fraternally join in spiritual circles and manifestations with free-thinking and pre-eminently anti-catholic spirits and mediums; i. e., with *demons and reprobates*.)

The fact is that a numerous class of intelligent, truth-seeking and liberal minds are wishing in vain for an opportunity of witnessing spiritual manifestations, and there is a loud cry raised in some papers for more mediums from America, endowed with a more democratic disposition, and who will not allow themselves to be monopolized by Majesties and Highnesses, and to be hardly reachable to Excellencies. I ventured to express, through the channel of one of the said papers, a certainty that their appeal would not remain unanswered by so many zealous and efficient propagators of the spiritual truths from the favored side of the ocean.

I beg to remark in this connection that American Spiritualists have not exhibited, as far as proselytism goes, any marked spirit of universalism, which so eminently characterizes the new doctrine. In this respect they remain too exclusively American, *Know-nothing*, I venture to say,—never looking much concerned about what Spiritualism may be doing or not doing in foreign countries, and never apparently thinking of the duty incumbent on America to impart to the whole race the treasure of truths she was entrusted with, for that and no other purpose. Though a citizen of the world, and holding in contempt all national prejudices, I cannot help noticing that the Anglo-Saxon race, in her strong and irresistible tendency to overrun the globe, is always impelled by a spirit of national exclusiveness, whereas the French are at any time ready to rise and march off—Don Quixote like, if you choose to say—as the generous champions of principles of humanitary bearing, viz.,—of universal liberty, equality, fraternity, unity. These words were the motto of their ephemerous republics, and with all the many defects of their character it must be conceded they are the proselyting people par excellence. Behold the little French battalion of the spiritual host of America detached on the borders of Protestantism and Romanism, in the heart of slavery; consider how splendidly they behave under their flag, the *Spiritualiste de la Nouvelle-Orleans*, certainly one of the papers that do most honor and service to the cause of Spiritualism. Its excellent influence begins to extend over into the mother-country, as a first link between Spiritualist America and France. It is getting subscribers out here, and will soon find a considerable support in this country. These remarks are introductory to my suggestion that the French people is a fertile field which the American Spiritualist sower ought to pay more attention to. But this is not all; the time is coming, and already come, when the efforts and exertions of all propagators must be concentrated, and a powerful system of universal propagandism organized for the new gospel to be preached everywhere, not to the civilized world only, but also to the Mohammedan and barbarian world at large, that are ready,—readier than any others, perhaps,—to hail the new truth with enthusiasm, and fructify it.

I was living, four years ago, with the Arabs, and witnessed the outbreak of spiritual intercourse amongst them. Their communicating spirits, whose teachings, like ours, bear the stamp of a humanitary and socialistic philosophy, told them of Christian brothers, partakers of the same revelation, over the ocean, and these they long to see, to clasp the hands of, and to be led by in the new path open to them, but still so very obscure to their benighted minds.

Dr. Gardner, of Boston, told me he thought of going to Paris this winter with a set of mediums. I should advise him not to put it off beyond the next winter. Mr. Willis, with his gentlemanly manners, education and scholarship, seems to me the fittest medium to make a favorable impression on our rather fastidious Frenchmen. Next winter, I expect I shall be in Paris; and, if so, would be of some service to our friends. Besides, I am urged by some of our prominent savans to lecture before them on the various topics treated of in my book, "Electro Dynamisme Vital," (of which I left a copy in your office.) This would be a fine opportunity of introducing the subject of Spiritualism to our scientific men, and I would not miss it, you may depend. I am now about publishing a series of letters on "*American Spiritualism*," in the *Journal du Magnetisme*. The numbers are forwarded to you.

On the whole, the state of things in France and Continental Europe, as well as in England, is promising. I will sum it up in a few words. A large number of the higher aristocracy are being deeply and indelibly inoculated with a belief in an actual, mental and physical intercourse between the cis-mundane and the trans-mundane humanity; and with an anxious desire, a want of, a craving for, spirit-communion. We may reckon on a minority of them as steady converts, and proof against all consequences. Many scientific and literary men of standing witnessed these performances; most of them were driven to acknowledge the genuineness and spiritual nature of the facts; the rest, like your Harvard men, had eyes, but could not see. Amongst the former, some made their opinion known to the public, or allowed the press to make it so; but the greatest part are thus far so many Nicodemuses. Some newspaper editors who could not get a chance to see, deride what they know not, and solely in order to say something on the popular topic. The intelligent masses and all the republican party are at daggers-drawing with Catholicism, and the religious vacuum gaping in their souls creates a restless and feverish want of some unknown spiritual food which their philosophers and socialistic schools have proved inadequate to supply. Spiritualism will be to them the long looked for Messiah.

Mesmerism has been interesting of late a large number of inquiring minds and philosophers, through their leading organ *Le Journal du Magnetisme* (the editor of which, Baron du Potet, has been a Spiritualist and a medium for more than twenty years). They are acquainted with the phenomena occurring in the United States, and though a marked opposition to a belief in spiritual intercourse was at first shown by the majority of them, their prejudices are now subsiding rapidly, and the disciples of Mesmer may be considered now as the nucleus of the Spiritualistic faith in France. But their cry is like yours—"Light, more light still!" and this cry they utter with their eyes turned westward.

Home Correspondence.

SAVED BY THE ANGELS.

We are indebted to an esteemed correspondent, Miss A. E. Harris, of Glen's Falls, N. Y., for the accompanying statement of a curious spiritual experience. Miss G—— is not only well known in literary circles, but her contributions to the current literature have won for her a reputation before the world:

Miss G—— was spending a few days in your city, and one evening remained at a friend's house so late that, though the distance was short, she feared the doors would be closed before she could reach her hotel. Mr. D—— was with her, and seeing a sleigh standing at the sidewalk, requested the driver to take them to the public house. He at first refused, but consented upon being offered five dollars.

During this little discussion two gentlemen had paused a moment near Miss G—— as though they might be wishing for the same carriage. They moved forward as she stepped toward the vehicle, and one of them stumbled awkwardly against her, though, as she thought, quite accidentally.

Mr. D—— left her at the hotel and she went to her room; but just before retiring, she missed her purse, and instantly concluded it was taken from her pocket by the person who jostled her so rudely as she was getting into the sleigh.

Immediately after breakfast the next morning, she prepared to go out and acquaint her friends with her loss, desiring their sympathy, at least. She passed down stairs into the hall and had nearly reached the street door, when a man hastily entered, advanced towards her, presented a letter and immediately went out again. She returned to her room, opened the paper, and found enclosed the precise sum of money she had lost, and a note which she proceeded to read. It was dated twelve o'clock the previous night. The writer said he was the leader of a band of men who lived by robbery, but his purpose was to take from the rich only. That passing down Broadway the evening before, in the exercise of his vocation, he had heard the offer made by Mr. D—— for the sleigh, and at once concluded the lady who accompanied him to be a suitable subject, so he took her purse and proceeded directly to his quarters. Arrived at his home, he drew it from his pocket, when his eye immediately caught a small image of his guardian saint with which it was ornamented. In a moment his whole life seemed spread out before him in its true colors. All the illusions by which he had concealed from himself or extenuated his true position, were now dispelled. When at length he opened the purse, its contents showed that the owner was probably not wealthy. He was suffering from remorse when his Spirit-Mother stood before him, as she had done sometimes before. She told him to return the money thus sacredly guarded, and directed him to go the next morning at an hour she indicated, to a certain hotel and place the money in the hands of a lady he would meet in the hall. The writer proceeded to say he should observe his mother's directions, and he also expressed his abhorrence of his mode of life and his determination to abandon it.

Not long after, Miss G—— received through the post-office another letter from her unknown correspondent, in which he informed her, that after many struggles between his reluctance to desert his comrades whose organization depended upon him, and his newly awakened longings for a nobler life, he had at last severed the ties that bound him, by giving up his share of the gains and disbanding the company; and now he was going West to begin a new life. He desired her prayers, and asked permission to send her a narrative of some events in his life which he had written out, and which she might be able to make use of in her literary pursuits.

This was the last communication she received from the unknown; but after a few weeks a letter containing something heavy came to her from a hotel keeper in a western city, informing her that a young man lying very ill at his house had given him the enclosed manuscripts with the request that they might be forwarded to her address. The last paragraph of the letter was written a day later, and disclosed the fact that the young man was dead.

Boston was the scene of the last act of this drama which transpired where Miss G—— went to visit a friend. The morning after her arrival, she felt impelled to walk out, and yielding to the impression, passed through many streets, all strange to her, when she suddenly found herself entering what appeared to be a hair dresser's saloon. Two ladies were sitting there, one of whom rose to meet her, told her that she was expected, and thereupon went into the street with her. They walked on a long distance together and entered a poor and dirty quarter of the city. Out of the wretched street, up a rickety stairway, they passed into an apartment, when her companion left her.

Soon a tall and stately woman entered—a foreigner, as her whole manner indicated. She presented Miss G—— with the purse she had lost, when immediately, as though she had finished her errand there, she returned alone to her friends. Her long absence had caused much remark and inquiry, which she could not satisfy, as she could neither point out the direction she had taken nor the places she had visited.

A. F. H.

MRS. TOWNSEND AT PORTSMOUTH.

Mrs. M. S. Townsend has been speaking for several weeks at Portsmouth, N. H., much to the satisfaction of the friends of Spiritualism in that place. We make the following extracts from a note from her hand, under date of Jan. 6th:

"It is now four weeks since I came to Portsmouth, and I can say in truth that for a long time I have not passed a more agreeable month. I find myself among a warm-hearted people, ready to receive the weary wanderer within the folds of their kindness, and pour over the thirsty spirit the pure waters of affection. When first I came here, the numbers were few who came to listen, but they have increased till now the audiences are fair. It seems that some things connected with the phenomena of Spiritualism had occurred here, which had disgusted some who were really in earnest to believe, and they had turned away, thinking that if spirits could not come to make us better, more honorable and virtuous, they could not desire them to come at all."

[Doubtless, if we wise mortals had the ordering of things concerning our world, we should have so fixed matters as that unwise and immoral spirits would have been shut away entirely from access to man; or, better, so that there should have *been no* immoral spirits, or immoral men either. But evidently, in view of such disagreeable facts as that above alluded to, there is some defect in either our wisdom or that of the Infinite Controller—we leave the reader to judge which!]

While in Portsmouth, Mrs. T. has been allowed access to the jail in that place, and has been permitted to try the effect of kind words upon some of the wretched inmates, with indications of benefit. She sends us extracts from a letter received from a prisoner, (for which we hope to find room hereafter) and promises other interesting items in the future.

PROGRESS IN NEW HAMPSHIRE.

A correspondent, under date of Manchester, N. H., Jan. 4, 1858, writes as follows:

Dear Friend Newton:—It has been some time since I have had an opportunity to communicate a word in regard to the progress of Spiritual truth for your paper. First of all, let me say that The Age gives great satisfaction to every Spiritualist here who has seen its first issue in its new form. May its excellent words be spread among thousands who have never been blessed with a ray of the spiritual light which is constantly shining forth from its columns.

But my object is to speak a word of the progress of the movement, for the encouragement of Spiritualists in other places. I had the privilege of stopping a day or two at Great Falls, where I found some hearty workers in this cause. The friends there occupy quite a large hall, and on Sunday forenoon and evening the room was crowded with attentive listeners to the truth spoken through the mediumship of Mrs. Ricker, formerly Miss Piper. She is an excellent and attractive speaker. A number more persons there will soon come to her aid as speaking mediums. They informed me that Spiritualism was never half so prosperous in that place as at the present time. Some of the clergy had taken pains to attack its advocates quite severely, but this is strengthening the cause of spiritual truth tenfold. May they continue in this good work!

I next visited Concord. I had but a very short tarry,—attended one meeting, and found a very harmonious circle of true friends. I was informed that their meetings were increasing in interest, and that quite a number of the "stiff-necked" sectarians of that aristocratic town were earnestly investigating this subject. If investigation is continued, they will find the truth.

The past ten days I have been in Manchester. The Spiritualists here have secured the hall formerly occupied by the Masons,—a very convenient and quiet place,—No. 37 Elm street, where they hold meetings Sabbath afternoon and evening, and also one or two other evenings in the week. These meetings are very well attended. The Spiritualists here have put their meetings under the direction of their spirit-friends, who speak to them through the mediumship of Dr. H. C. Coburn, Dr. Hamlit, Mrs. Hollis, Miss Annette White, Mrs. Betsey Barrett, and one or two others, the most of whom are excellent trance mediums. This plan works admirably. The meetings are very harmonious, and good union seems to exist between all the members of this large circle of spiritual believers. I have rarely heard more powerful trance-speaking than through Dr. Coburn, who, I am informed, is also a good healing medium, performing cures without the use of medicine, by the "laying on of hands," as did the disciples in earlier days of Spiritualism. Dr. H. James Copp and Mr. Washington George are also good mediums and have attended a number of meetings in adjoining towns with excellent success. Mrs. Copp, I understand, is also much engaged in healing the sick by the Spiritual or Clairvoyant principle.

Should I remain in town a few weeks, I will give you more account of the good cause in this place. Yours fraternally, H. H.

A MEDIUM FALSELY ACCUSED.

A responsible gentleman at South Danvers sends us the following:

My attention has been called to an article in the Boston *Courier* of the 8th instant, over the signature of Addison Davis, of Lynn, in which he not only attacks the mediumship of Charles H. Foster of Salem, but his character.

Let me here say that, were it not that some candid reader unacquainted with the character and mediumship of Mr. Foster, may be misled by it, I should not consider it worthy a moment's attention.

Mr. Davis declares all media to be impostors. That he himself understands the whole *fraud*, can and does practice it, and yet will not make an expose.

This alone is sufficient to consign him to the contempt of every good citizen, till he will come forward and explain the manner in which the *fraud* is accomplished, or confess his inability to do so.

Most of the Spiritualists of South Danvers are intimately acquainted with Mr. Foster, and his medium powers; for a considerable time many of them have been in the habit of holding seances with him in their private families, and they unanimously attest to his good character and gentlemanly deportment, that not a trace of fraud have they ever detected; also, pronouncing him one of the most reliable test mediums in the country.

I have met with him on various occasions, both in public and private, sat alone with him at my house, and have been pleased to observe on all those occasions, not only a willingness, but a strong desire on his part to have every means instituted consistent with the laws of the phenomena, to preclude the least cause for suspicion or deception.

With these opportunities of judging, I feel confident I subserve only the cause of truth and justice in subscribing to his good character and excellent mediumship.

Mr. Foster's range of medium powers comprises that of rapping, writing, with or without contact, and trance. Frequently names and sentences are written in the presence of the whole circle, without either the pencil or paper being in contact with him. Sometimes with both placed in the hands of the investigator, and held several feet apart.

South Danvers, Jan. 11th, 1858. A. McKenzie.

Portland, Me.—F. L. Wadsworth writes us thus:

"Things generally are moving advantagously in P. Much has been done since I left in April. Bro. Hobart lectured yesterday afternoon and eve, (Jan. 10,) to crowded houses. His subject in the afternoon, 'Answers to objections against Spiritualism by believers in the Bible manifestations,' was handled candidly, logically and effectually. In the eve, 'The costs, uses and abuses of Spiritualism,' were considered in a beautiful and impressive manner, giving great satisfaction."

Laborers Wanted.—Dr. G. H. Stockman, of Lafayette, Ind., writes us that in that place, also in the neighboring towns of Attica and Delphi, the public mind has been greatly awakened, and there is a demand for teachers of Spiritual truth. A good trance-speaker would find employment in that vicinity for some months. Also, a good test-medium is much desired.

NEW PUBLICATIONS.

Errors Corrected. An address by the Spirit of Stephen Treadwell, who was for many years a Speaker in the Society of Friends, and a bosom-friend of Isaac T. Hopper. Delivered through the organism of M. V. Bly, at Greenville, N. Y., Oct. 8, 1857. Published by S. T. Munson, 5. Gt. Jones St., N. Y.

This is a well-printed pamphlet of 16 octavo pages. In the address the spirit gives a plain, straight-forward and very sensible account of his passage from the earthly body, and of the laws and experiences of spirit-life, with the general principles of spiritual philosophy. It is published by a former neighbor and intimate friend of the purported speaker, who thinks it bears conclusive internal evidence of the origin it claims. It will doubtless be read with interest by those who knew the Quaker preacher, and may be perused with profit by all. For sale as above; also by Charles Partridge, N. Y. Price 8 cts; postage 1ct.

"The Agitator" is the title of a new monthly publication which commences with the new year, at Cleveland, Ohio, under the editorship of Mrs. H. F. M. Brown. Mrs. Brown has long been known as a vigorous writer and speaker on Spiritualism and Reform. The particular department of reform effort, aside from the elucidation of Spiritual philosophy, to which she proposes to devote her energies in this publication, may be gathered from the following paragraph:

"We feel deeply the wrongs and degradation of woman, and we hope to do something in our time for her elevation and redemption. Woman—the Mother of the Race—is to be the World's Redeemer. But she cannot work in chains. The Saviour must first be saved from the vassalage to which she has been everlastingly doomed. To woman, then, we preach *Freedom!* And to the captive, everywhere, regardless of clime, color, sex, we proclaim the glorious gospel of freedom to do the Right and to repudiate the Wrong; freedom to live *true* and *noble* lives—freedom to obey the voice of God, however much it conflicts with the laws and customs which men and women in their blindness have made."

The Agitator is in a small quarto form, of 16 pages per number; terms 50 cts. a year.

The Spiritual Clarion,—edited by Mr. & Mrs. U. Clark, one dollar a year, Auburn, N. Y.,—commences its second volume January 7th, 1858. The *Clarion* is a Weekly Journal of Spiritualism, of eight pages; small in size, but always wide-awake and entertaining. May its stirring *notes* awaken many a listless soul to the consciousness and joys of a truly spiritual life.

Boston and Vicinity.

MRS. HENDERSON AT THE MELODEON.

The subject of discourse through Mrs. Henderson's mediumship on Sunday afternoon last was

"The Word of God."

The sentiments advanced were in brief these: Let us cherish the Word already given, but remember that that was not all of truth. Each day and each hour brings some new revelation.

There is a divine law written in beauty in the natural universe; the same is traced in the soul. These two should harmonize; and whenever science and revelation bring them into conflict, we may be sure that science and revelation are wrong. There should be no jarring between the interior voice of the soul and that silent language which comes up from all created things.

There is a yearning in man's nature for a religion of the soul. He is not satisfied to turn to past revelations which do not feed him; he wants a living present Word. When he shall be properly and harmoniously developed he will find that Word in his own heart. He will not look to any spirit in or out of the body, in times past or present, for authority, but will hear the voice of God which is ever speaking to his interior senses. There is no infallability save in the development of the human soul to perfection.

At the close of the lecture a few questions from the audience were answered in substance as follows:

Q. Why did Christ call his apostles and others brethren?

A. He looked beyond the selfish and limited bands of family consanguinity. His love was universal, recognizing all as children of the same Father, and therefore as his brethren.

Q. Are not the teachings of the gospel sufficient without those of Spiritualism?

A. We believe Spiritualism is founded in the same great principles as were given forth by Christ. There is no conflict between the two. Jesus spake many things in parables, knowing they would not then be understood; he left it for the future to unfold the truths contained. This is what Spiritualism is doing; it is giving a knowledge of the truths advanced by him, and teaching how to make them practical in men's lives.

Q. Were not miracles wrought in Christ's name without his unfolding the principles by which they were wrought?

A. It is certain that simply repeating the *name* of Christ would not cast out devils; if so, there would in this day be many cast out. But there is a power in nature by which such things can be performed,—the sick healed, the deaf made to hear, and the like. This power was possessed by Christ, and he imparted it to, or stimulated it in his apostles, perhaps without unfolding the philosophy involved. Men have more or less power to control the magnetic and electric elements; and we cannot say how much more fully spirits out of the form may understand them, and be able to apply them through men as mediums.

Q. Had Jesus any control over such forces which we have not?

A. The difference is one of degree, not of kind. He had no special control over the powers of nature which is not common to all men. But he was more perfectly organized, and therefore there was a direct and complete influx of power to and through him. This gave him superiority to other men, and enabled him to evolve thoughts and perform acts which were beyond their reach.

—

The evening lecture, through the same medium, was on the subject of

Worship.

Worship, said the speaker, is the natural outpouring of every soul. There is an intuitive recognition of a Being that is to receive the heart's adoration; but there are Lords many and Gods many, each man worshipping according to his own idea of Deity. The Jewish God is in advance of the Pagan's, and the Christian's God is in advance of the Jew's. Not the Pagan alone, but more enlightened people have fashioned a God according to their own conceptions. The churches of modern Christendom have taken the idea of a God of love that Jesus worshipped, and have engrafted upon it the God of vengeance known to the Jews, hence they have made an inconsistent and inharmonious being of him. They have done this with the desire to save any contradiction between the two—to save any conflict between ancient revelations given to an undeveloped race, and the more advanced teachings of the Christ dispensation.

The God that man is to worship is not the God of the individual but of the universe,—one who may be adored in everything that is beautiful and lovely and of good report. He is to be worshipped not by bowing down like a slave, nor yet by carrying our tributes to him as if we were conferring a favor, but with an homage of the heart; not by servile bondage which bringeth fear to the soul, but with that perfect love which casteth out fear. We are to serve him not one day in seven, but at all times and places, by loving deeds for the benefit of others, by bearing trials with fortitude and meekness, by kind words, cheerful looks and willing hands towards all, as children of a common father, recognizing no high, no low, no rich, no poor,—following out our highest ideal, and calling no man heretic or infidel because his ideas of God are different from our own.

At the close of the lecture, a number of questions were proposed and answered, which we here condense:—

Q. Do Spirits ever give wilful misrepresentations through mediums?

A. The same rule applies to Spirits out of as in the body. Men will misrepresent when it suits their selfish purposes so to do, and they are not changed in this respect by passing to the other sphere.

Q. Do insane persons recover the use of their faculties in the Spirit world?

A. Every person will, in process of time do away with all perversions, and become a natural being; it is not natural to be insane.

Q. Does Enoch, who was translated, wear the same body in the Spirit world, which he wore on earth?

A. We acknowledge no departure from fixed laws. Men throw aside the natural body on leaving the earth-life. We believe this is true of Enoch as of all others.

Q. Did Deity speak to Adam and Eve, in the Garden of Eden?

A. Deity speaks to every individual. He spoke to them through a principle in the Soul which tells of right and wrong.

Q. What was the mark put upon Cain?

A. It was a mark of darkness on his moral nature—the result of wrong-doing.

Q. Under what influence was the beast when it spoke to Balaam?

A. You read that it was the influence of an angel. We believe the angel produced a psychological effect on Balaam. Men in these days are willing to believe that angels could speak through a beast, while they wholly discredit that they could influence a human being to speak as a medium.

Conference at Spiritualists' Reading Room,

Thursday Evening, Jan. 7th.

The Conference on this occasion was animated and interesting, and we gather up a few thoughts which may be of general interest to our readers.

Mr. Coolidge was called to the chair, and Mr. Edson briefly stated the topic under discussion and its general bearings. He considered Progression a universal law and a philosophical necessity, and thought the Lawgiver was most honored by each human being seeking to realize its operation in his own individual experience.

Dr. Weeks referred to the means used to stimulate the development of the mental and inventive faculties, and urged the need of some corresponding stimulus to act upon the moral and spiritual nature. He considered it a great evil to crowd the mind of children and learners with other people's thoughts, instead of prompting them to think for themselves. They thus become parrots and machines. All should be stimulated to do their own thinking and feeling, and then they will obtain individual growth and progress.

Mr. Newton acknowledged the truth of the views which had been advanced, and thought a powerful stimulus to both mental and spiritual development was to be found in the modern spiritual movement in general, and especially in the reception of inspirational influences by individuals—not necessarily those influences which are to be found in "Spiritual circles," so-called, but in quiet seasons of retirement meditation, aspiration, and receptivity, to all divine influxes. He regarded these influences as analogous in their operation to the sunshine, the rains and the dews of spring upon the buried seed and the unfolding flower, causing expansion and growth, by inevitable law. He also suggested that each individual, being born in self-love, i. e., with the animal instinct of selfishness a ruling principle of life, will probably find that the path of true progress leads to the necessity of being born *out* of self-love into *universal* or *divine* love,—in which condition one will live not for *his own* good or pleasure, but for the good of universal humanity, and in loving obedience to divine law. He considered this step in progress as analagous to that which the atom of matter experiences when it surrenders its *individual* life, in order to be controlled and energized by the general life of the organism into which it is incorporated. Without such surrender the atom knows no progress. The idea, he thought, involved the essential truth which underlies the church-doctrine of the new-birth, regeneration, etc.

Mr. Blanchard spoke of progress as it relates to a standard of authority. In the childhood of the race, as in that of the individual, there is a tendency to set up external standards, and to insist on universal conformity to them. Such standards are legitimate and proper for their time; but as the mind and the race advance, they outgrow them. Moses was good for his day, but not for all days, and he was superceded by Jesus. The church sets up its external interpretation of the teachings of Jesus as the standard for the present and all future time; but it cannot be accepted by the growing mind. The individual consciousness is and must be in all cases the last appeal. The church puts forth dogmas at which humanity and reason revolt.

Mr. Edson thought there were two distinct modes of progression. The one cultivates the external faculties, is ever reaching out for the facts of the outer world, and is busied with arranging, classifying and tracing to extreme details. This he considered the long road to progress. The other turns the eye inward, contemplates the divine inmost of the soul, learns its laws and listens to its authoratative teachings. This is the short road.

Other speakers participated, whose names we did not learn; and the chairman proposed that the fertile topic be continued for further consideration.

New York and Vicinity.

"The New York Spiritual Association" is the title under which, about a year since, a few of the Spiritualists of this city, who had for three or four years held public meetings rather informally, organized themselves. The Association has neither constitution nor by-laws, but a general article of agreement, in which its purpose is very sentimentally set forth, as being "the development and propagation of a scientific, philosophical and reformatory Spiritualism." It has no "officers" but a "committee" of twelve persons, who have the privilege of organizing themselves and the Association according to their sovereign pleasure. The terms *chairman* and *moderator* are not permitted to be used; but the rankest despotism may be practised with impunity under the inoffensive name of committeeman. The platform is as broad as humanity—as the universe. There is nothing on the earth, above the earth or under the earth that may not be talked of in its relation to Spiritualism; *provided* the Spiritualism be of that particular kind approved of by the powers that be. Hence the necessity sometimes arises for "coughing down" and prohibiting those innocent but well meaning people who speak without the fear of this proviso before their eyes. Such is the result of an attempted compromise between transcendental Spiritualism and conservative common sense. It only affords another evidence that crows are not the only creatures scared by shadows. Words with some people are far more potent than ideas or principles. Despotism may be most tenderly embraced under the name of freedom. In spite, however, of these disadvantages, the interest in the great cause is such that the association has flourished as well as could be expected, and has been an instrument of great usefulness. About two hundred persons joined the society at the time of its formation, but no efforts have since been made to increase its numbers. The nomadic character of our priesthood is not at all favorable to the advancement of local interests.

The meetings held under the auspices of the Association are well attended, and are beginning to be better managed than formerly. Lecture meetings are held at Dodworth's Academy, 806 Broadway, every Sunday morning and evening. Conference meetings are held at the Academy every Sunday afternoon at 3 o'clock, and at No. 18 Fourth Avenue every Tuesday evening, at 7 1-2 o'clock. We shall endeavor each week to give our readers a *resume* of the proceedings of these meetings.

Dodworth's Academy, on Sunday last, was favored with overflowing audiences. In the evening a large number of persons were unable to obtain seats.

Mrs. Hyzer occupied the desk in the morning. She spoke of the relation of Spiritualism to the past; maintaining that Spiritualism is, of necessity, the conservator of the past,—analyzing, digesting, assimilating and deriving present strength from it. She elucidated, as only a Spiritualist can, most beautifully, those two commandments on which Jesus said, "hang all the law and the prophets." God manifests himself in His truths. He is wherever there is life. We cannot worship Him as an objective personality, by forms and ceremonies. We must worship Him through the affections—all the affections ("heart"); and all the emotions which these give rise to;—and with all the powers of intellect, making the freest and boldest use of *reason* ("mind"); and with the most interior and spiritualized powers of our nature, vivified by perpetual communion with supernal spheres ("soul"); and with that wisdom which is the result of a concentration, a unitizing, a harmonizing of the entire being ("strength"). After fulfilling the first commandment, we keep the second because we cannot help it.

The lecture was beautifully and appropriately illustrated in its various parts; and, above all, pervaded by a spirit of divine charity that made the audience feel that it was good to be there.

Judge Edmonds lectured in the evening. His subject was "The Present Condition of Spiritualism." In the brief period of its existence Spiritualism had triumphed over charges of fraud and delusion, and had flourished to an almost unprecedented degree, notwithstanding the hostility of the press and the denunciations of the pulpit. But the greatest triumph of Spiritualism is over the indifference of the mass of the people to spiritual matters,—the materialism and infidelity of the age,—both in the church and out of it. The Judge gave a history of the (in)famous Harvard "investigation." The learned professors demand that we shall reject the evidence of our own senses and accept theirs. They gave, indifferently, twelve hours to a subject to which we have earnestly and religiously devoted years. Spiritualism has triumphed over this pretended investigation. Hundreds of people have been led to examine it and to believe in it who otherwise would scarcely have heard of it. But Spiritualism has an enemy, and only one, that is to be feared. If Spiritualism fails it will be because its professed friends do not live up to the great principles they are taught. If we would have it succeed we must live it, and not profess it merely.

The Conference in the afternoon was well attended. Mrs. French related many interesting particulars of a visit to Rondout in this State, where she lectured on Monday, Tuesday and Wednesday evenings of last week. The cause is exciting great interest there, and the friends have just taken a fine hall for lectures during the year. Lecturers may address Mr. Geo. Smith, Hunter street, Rondout, N. Y.

Mr. Poole was of opinion, based on much careful investigation, that mediums could be and often were influenced by thoughts projected from our own minds, and that such impressions were often mistaken for those of disembodied spirits. In this way he accounted, satisfactorily to himself, for much that was inconsistent and contradictory in the communications. He would have men qualify themselves for discriminating between the true and the false by living true lives, in the daily practice of doing good to others; thus accepting the good and the true from whatever source it might pretend to come. Father Taylor, Dr. Wellington and others participated in the Conference, but time and space forbid our entering into further particulars.

"The Young Men's Christian Association," with a large number of invited guests, of the proper orthodox standing, met on Thursday evening last, at a social tea-party, in Mozart Hall, Broadway. There was not only a "feast of reason" but of fruits and confections in the greatest abundance and most tempting varieties. One of the principal speakers on the occasion—a "D. D."—expressed the belief that "the Association was destined to become, in this city, the standard of *respectability*, true social ty, and Christian knowledge." It is not a very long time since the *church* was the only standard of "respectability." In order to be respectable one had need only to "unite with the church." We perceive here an indication that the sphere of respectability is gradually enlarging. We trust it will continue to expand until it embraces all Christians and good people outside of churches and associations, as well as those in them.

Mr. R. P. Ambler will commence a series of discourses in Dodworth's Academy to-morrow morning (Sunday).

We are informed that the Hon. Edward Everett will shortly deliver a lecture at the Academy of Music, in behalf of the "Woman's Protective Emigration Society."

Mrs. Coan at the Stuyvesant Institute.—On Thursday evening of last week, Mrs. Ada L. Coan, the well-known Rapping medium, who for the last sixteen months has been holding a series of public meetings in the principal Northern and Western States, held one of her interesting public Circles in Stuyvesant Institute. The audience was large and very respectful, although plentifully sprinkled with skeptics, who generally are not the ones to be serious in such a meeting. Mr. John F. Coles, who has accompanied Mr. and Mrs. Cona during their long tour, opened the meeting with a few introductory remarks, explanatory of the laws and conditions of Spirit manifestations.

A committee of unbelievers was then selected, who took seats upon the platform, and each proceeded to write on separate slips of paper the names of some of their departed friends. The papers were closely folded, and mixed together, so that the writers could not select any particular one. Mrs. Coan took a seat at the table, and called upon the Spirits to write out their names and select the ballots. Three names were written, and the ballots picked out. Questions of a test kind were then put to the Spirits, who promptly replied by loud and distinct raps. All the answers were correct, save two, of which more anon. Persons in the audience were then requested to write names of departed friends. Over one hundred ballots, written on all kinds of paper and folded and twisted into all conceivable kinds of shape, were placed in the hands of the committee. No human being, could, to save his life, have told the contents of one of those ballots, and yet, when Mrs. Coan asked the spirits who were present to write their names through her hand, *seven* were written, (the writing being executed backwards and upside down) and the ballots containing corresponding names selected from the mass of papers before her. The persons in the audience who had written the ballots selected, proceeded to interrogate the Spirits in reference to their ages, occupations, diseases, places and time of death, &c., to all of which the raps promptly responded, only two incorrect answers being noticed. Of forty-seven severe test questions, forty-three were correctly answered, and four only unsatisfactorily. No Yankee guessing can equal this.

The committee in their report were unanimously of opinion that no trick or deception had been practised. They fully acknowledge the phenomenal character of the manifestations, and with these views the audience, with perhaps one or two exceptions, seemed to concur. I should here state, that the four errors noticed above, occurred, when there was much noise in the house, caused by persons entering, walking about, and loud whispering.

At the close of the committee's report, a gentleman in the audience inquired if the *raps* could be produced, if the cloth which covered the table were removed? Mrs. Coan immediately uncovered the table and the raps came loud and strong as before. One skeptical gentleman, feeling assured that there must be some witchery in the table, rushed upon the platform, and grasping the suspected mahogany, quickly removed it a distance of four feet from the medium, and then triumphantly asked the Spirits to *rap* if they could. Our zealous friend drew a long breath, and stiffened his ears as we might suppose a horse to do that "smelleth the battle afar off," and as the shower of mysterious vibrations struck in successive shocks upon his *tin-pan-um*, the erect ears *lopped*, the staring eyes rolled heavenward in astonishment, the pent up breath expired with a rush, and giving one "long, last, lingering look" at the Table, and another at the medium, he "left the presence," knowing about as much about "where they came from," as he did when he first rushed upon the stand.

"The Woman's Protective Emigration Society," recently organised in this city, is doing a work which should command the sympathy and co-operation of all lovers of humanity. Its purpose is to secure from starvation and destruction, and furnish with homes and employment, the destitute women of this city, of whom there are several thousands. About fifty women have already been sent to good homes in the West. Mrs. Eliza W. Farnham is the resident officer of the society, and may be addressed at National Hall, Canal street, near Broadway.

Science and Art.

The Speed of Thought.

M. Helmholz, a Swedish savan, has been experimenting to ascertain how long it takes for the brain to act on the muscles and the nerves to act on the brain. He finds that sensations are transmitted from any part of the body to the brain at the rate of 180 feet per second, or at one-fifth the velocity of sound, and that the brain requires one-tenth of a second to transmit its orders to the nerves of motion. The latter require about the same time to act on the muscles. These figures vary with the temperament and health of the individual. The instrument for making these delicate measurements is described as follows:

"If a cylinder divided into 360 degrees be caused to rotate 1000 times in a second, it is evident that the passage of one of those degrees before a given point is equal to the one 360,000th part of a second; this may be divided by a microscope so that a period of time equaling the ten millionth, or even the one hundred millionth part of a second may be measured. By this arrangement it is possible to measure the rate of nervous impulse. Suppose an electric shock be given to the arm, it produces a sensation and a contraction of the muscles; then by noting the interval of time between the shock and the contraction, the time occupied by the action of the brain to produce the contraction, however quick, will be ascertained. By trying this experiment on various parts of the body, the amount of sensibility of the different leading muscles may be determined."

The Microscope and Telescope.

The relative powers of these two instruments are thus described and contrasted by the late Dr. Chalmers, in one of his scientific lectures: "The one reveals to me a system in every star; the other, a world in every atom. By the one I am led to believe that this great globe itself, with all the mighty burden of its oceans and continents, is but as a single grain of sand on the high fields of immensity; the other teaches me that every grain of sand may harbor the tribes and families of a busy population. The one tells me of the insignificance of the world I tread upon; the other redeems it from all insignificance, for it tells me that on the leaves of every forest, in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one suggests that far and beyond all that the telescope has yet revealed, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest shores of the universe. The other intimates that within and beneath all that minuteness disclosed by the microscope, there may be a region of invisible things; that could we draw aside the mysterious curtain that shrouds it from our senses, we should see there a theatre of as many wonders as astronomy has unfolded; a universe within the compass of a point, where the wonder-working God could raise another mechanism of worlds, and animate them all with His power."

PERSONAL AND SPECIAL.

Mr. A. B. Whiting is to speak at Baltimore the last three Sundays in this month, where he may be addressed till Feb. 1st.

The Spiritualists of Quincy hold a Levee on the evening of the 29th inst., for the benefit of the poor in that town.

Miss S. A. Magoun will speak at Brighton, in the Town Hall, Friday evening, Jan. 15. Admittance 10 cents.

George Stearns, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

Letters Received.—A. Ballou, J. A. Dugdale, T. L. Wakefield, T. Hudson, C. B. Stephens, B. Pollard, H. Hurd, C. Kelly, J. H. Waite, C. B. Bond, F. C. Bailey, D. Pierce, G. Hale, W. G. Heyer, M. H. Cobb, M. S. Townsend, C. A. Hanscom, M. T. Gardner (Right), D. P. Myers, T. J. Howland, W. H. Plank, E. A. Crocker, O. French, J. D. Holton, N. Randall, W. W. Whitman, G. G. Odiorne, G. M. Henderson, J. Alley, U. Clark, E. W. Knight, U. Thayer, S. W. Shaw, L. K. Coonley, R. B. Barker, Hawks & Bro., M. H. Tuttle, C. R. James, G. W. Stuart, G. Haskell, H. P. Fairfield, L. Bartholomew, B. R. Mitchell, J. A. Bassett, J. R. Johnson, J. McKinney, O. S. Poston (Right), R. Thomson, E. A. Small, M. M. McCarroll, S. T. Munson, E. W. Hawks, A. Miltenberger, T. A. Jackson, E. Wyman, H. Johnson, B. Danforth, M. B. Ames, Dexter & Bro., M. E. Tebb, F. H. Smith, A. D. Amsden, H. Ames, H. B. Sullivan, C. Clements, T. J. Sanborn, J. M. Kennedy, E. Wyman; F. L. Wadsworth, A. B. Whiting, H. E. Balliere, A. G. Campbell, C. Brigham, A. McKenzie, E. Lewis, C. Nickerson, D. Hagar, A. Allen, F. McCave, S. Brown, H. Snow, R. T. Coningham, J. Irish, P. S. Smith 2, S. C. Kingsley, M. K. Thorpe, A. Frye, J. R. Harkness, R. Child, O. H. Kinnaman, B. Hartwell, J. S. Heyt, J. A. Burt, H. D. Sanford, S. W. Pease.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, JANUARY 16, 1858.

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Sunday Meetings.—Mrs. A. M. Henderson will speak in the Melodeon on Sunday next, at 2 1-2 and 7 o'clock, P. M.

Spiritualist Meetings will be held at No. 14 Bromfield St., every Sunday afternoon. Admission free. A Circle for medium development and spiritual manifestations will be held every Sunday morning and evening at the same place. Admission 5 cents.

Weekly Conference Meeting, every Thursday evening, at No. 14 Bromfield street, commencing at 7 1-2 o'clock.

The Ladies Association in aid of the Poor,—entitled "Harmonial Band of Love and Charity,"—will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every Friday afternoon, at 3 o'clock. All interested in his benevolent work are invited to attend.

Meetings in Chelsea, on Sundays, morning and evening, at Guild Hall, corner of Bellingham and Hawthorne streets. D. F. Goddard, regular speaker. Seats free.

Charlestown.—Meetings in Washington Hall every Sunday forenoon, afternoon and evening. The forenoons will be occupied by circles; the afternoons devoted to the free discussion of questions pertaining to Spiritualism, and the evenings to speaking by Loring Moody. Hours of meeting 10 A. M., 2 1-2 and 7 P. M.

In Cambridgeport.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

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J. V. Mansfield, Medium for answering Sealed Letters, may be addressed as No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store).

Terms—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an *answer*, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception*. Charge for guarantee, $3.

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Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39 tf

Mrs. R. H. Burt, Writing and Trance Medium, 163 Washington, opposite Milk street. Hours from 10 to 1, and from 2 to 7. 2—3m

Mrs. Knight, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5. Terms 50 cents a seance.

Mrs. Bean, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M. and 2 to 5 P. M. No. 395 Washington street, opposite Hayward place.

Mrs. B. K. Little, (formerly Miss Ellis) Test Medium, by Rapping, Writing and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M. Terms $1 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.

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Mrs. L. B. Smith, Writing and Healing Medium, Spirit-Seer and Delineator of Character, No. 45 Harrison Avenue. Hours from 9 A. M. to 1 P. M., and from 2 to 9 P. M. Terms 50 cents; Medical examinations and aid $1. Regular circles on Tuesday and Friday evenings; admittance 10 cents. Mrs. S. will also receive calls to lecture. 36—4t

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Interesting Miscellany.

SONG OF A GUARDIAN SPIRIT.

Oh! droop not thou, my gentle earthly love,
Mine still to be!
I bore through death, to brighter lands above,
My thoughts of thee!

Yes! the deep memory of our holy tears,
Our mingled prayer,
Our suffering love through long devoted years,
Went with me here!

It was not vain; the hallowed and the tried,
It was not vain.
Still, still, though viewless, hovering by thy side,
I watch again!

From our own paths, from Love's attesting bowers,
I am not gone;
In the deep hush of midnight's whispering hours
Thou *art not lone!*

Not lone when by our favorite stream thou weepest;
That stream whose tone
Murmurs of thoughts the holiest and the deepest
We two have known!

Not lone when mournfully some strain awaking
Of *things long past!*
From thy soft eyes the sudden tears are breaking,
Silent and fast!

Not lone when upwards in fond visions turning
Thy dreamy glance,
Thou seek'st my home, where solemn stars are burning
In night's expanse.

My home is near thee, loved one, and around thee,
Where'er thou art;
Thought still the o'ershadowing veil hath borne thee,
Oh trust my heart!

Hear my low voice, nor deem thyself forsaken;
Let faith be given
To the still tones that oft our being waken,—
They are from Heaven!

MY FRIEND'S LEGACY.

My friend P. was but one or two years my senior; yet there always seemed to be a much greater disparity between our ages. It was in the school-days of our mid-boyhood that we became acquainted. I know not what first drew us together, unless it was the marked difference of our dispositions; for more opposite mental polarities never existed. He seemed to stand apart from the other boys; was *among* rather than *of* them. Yet it was not through any thought of superiority, for a more unselfish heart never beat than my friend P's. His features, though regular, were not handsome, at least, not when in repose; but whenever he spoke, a smile naturally awoke upon his countenance, and that smile was singularly attractive. It was that which first caught my attention; and through long years of separation it has ever haunted my thoughts of him and our early-bosom friendship. He was pensive, almost melancholy, and his mind was above his years. I was fond of play, careless of the present, thoughtless of the future; yet he could ever draw me from my sport, to sit apart with him upon a grassy bank in the forest's edge, and dream day-dreams, while the quiet flow of our tongues, like the murmuring of mountain brooks, made the surrounding solitude more real.

We entered college together. As the quadrennium drew to a close, the blight of disease fell upon my friend. It was not with him as with many, intensity of study that cast a paleness upon his cheek, daily more apparent to me, and that lighted an unnatural brilliancy in his eye; for to his intellect college tasks were but a recreation; and he communed with nature more than with books; but consumption was heir-loom in his family, and he was already left sole inheritor.

There grew a sadness upon his smile, but it was like that sadness which is the "shadow of joy upon the soul." He loved to talk with me of death, and that calmly and hopefully.

His physician prescribed sea-air. We parted at the wharf as he stepped on board a packet bound for Havre. In the parting pressure of the hand, I felt that the friendship of years was concentrated, for I scarcely hoped to look upon his face again. But he fixed upon me that sweet smile, while his eye seemed to have caught an augury of the future, as he said: "No, Charles, not the last—we shall meet once more."

That strange look and sweet smile! My thoughts dwelt upon them as my eyes mechanically followed the parting ship, till the outline of sail and spar were mingled, and still they were with me as, alone, and lonely but for them, I turned homeward. Were they prophetic? Spoke he of another world? No, we *have* met again, and—too true, alas! was the word—but once.

He wrote me from ship-board and again from his port of destination. He was weary with the voyage and wanted rest. I do not think he went to Paris. He had little admiration of the French character, and cared not to see their palaces.

I heard from him next as he was wandering by the storied Rhine. His health was better, and he spoke hopefully of the future. He was at Heidelburg, and he would write me, he said, from Baden.

I received nothing more. Nearly a year had passed; and I had come to think of him tenderly, as having closed his eyes to sleep among the sunny vine-fields of the Fatherland, near the gliding of the gentle Rhine, while foreign hands had soothed his parting hours, and a stranger eye had wept the sympathy which should have been a friend's.

I saw one day the report of a lunatic asylum, and among the names of its inmates, my glance fell upon that of my friend P. Even the initials were the same. I looked upon it as a coincidence—nothing more. Yet the thought haunted me that I must go and see this wreck of a shattered mind—this maniac duplicate of my friend.

It was not long before I carried my purpose into effect. As I gave my name at the entrance, the superintendent fastened his eyes on me with a look of interest, and said: Yes, you wish to see P.; he said you would come to-day."

A strange foreboding siezed my mind, and as I followed him through the long corridor, my heart almost ceased its pulsation, and it seemed as if the mysterious influence of the place was stealing over me and closing round me as a new victim. My guide led me to a door which, with a motion to tread softly—a warning little needed—he gently opened. Two or three attendants were standing beside a bed on which was lying a pale, emaciated form, which, as I entered, rose and sat upright. I stood face to face with my friend P. There was a strange brightness in his eye, but it was not the brightness of madness, that had passed. And that same sweet smile; but oh! how thrilling! It was as if his pale thin face were grown transparent, and the very spirit was gazing through. He extended his hand, saying; "I knew you would come; I could not die without it."

A sudden shivering seized upon his frame, and he fell back. I threw myself upon the bed and raised his head upon my bosom. He smiled faintly and essayed to speak, but the fountain of speech was dry. A moment—a gasp—a convulsive tremor—and, his head pillowed upon my breast, his thin hand clasping mine, the spirit of my friend passed from its shattered tenement. Yet there *was* a look which was not for me; a glance of recognition, which was more than a momentary rallying of exhausted nature.

He was laid to rest in no populous cemetery, to be visited by careless eyes and ungentle footsteps, but in a quiet spot—does it matter where? 'Tis close by that I have chosen for myself whenever I shall be called to lie beside him; and it is large enough for three—one at his right hand. From his attendants I learned that his madness had come upon him while midway on the ocean during his return voyage; and that upon his arrival he had been brought thither by a gentleman, a fellow-passenger who had become deeply interested in him on ship-board; further clue to the mystery they were unable to give, but placed in my hands a sealed manuscript and package, the former of which he had written during lucid intervals of the last three days, when his delirium subsiding as his body weakened, reason had at times resumed her throne.

I opened first the package. Within it was a plain gold locket, containing the minature of a most lovely female. Her features were of an Italian cast; but her tender blue eyes and sunny hair indicated that she was a daughter of the pleasant Rhineland. Another spring revealed a golden ringlet curling round a withered rose-bud.

The manuscript was addressed to me, and gave a token in the abruptness of its sentences and its scarce-legible character, that it emanated from a brain perturbed, "like sweet bells jangled out of tune." It ran as follows:

"My friend, you will read this, and you will see me once more; did I not say *once?* I knew it—I know it, though I know not where you are. You are thinking of me now. I hear your footsteps! but not hither, not yet!

"They do not tell me where I am—ah, ha! they *need* not; I read it in their eyes, I breathe it in this air. I may have been mad, for it is all a troubled dream—but now; no, I am calm, though my brain aches, aches, and my breath is a burden, and I am dizzy, like one pulled by a rude hand from brief sleep.

"I will tell you all while yet I can; it may come again, that fearful dream! But O my FATHER! if THOU dost take part, take all! leave me not again a rudderless wreck of the soul! THOU wilt not. FATHER, I bless THEE!

"I will tell you all. It was on the other side of that dark, staggering valley—O that valley of Night!—on the other side, where the sun shone. I know not how long ago; was it months or years? I was walking by the Rhine. It was early summer then, and now the air is wintry. I climbed a crag by the river brink to gaze at the tints of sunset on the water. The rock loosened with me, and I fell.

"I woke and found myself lying on a bed in a little room, with the curtains drawn to mellow the glare of day. I woke to a consciousness of pain, throbs shooting through every limb. A hurried whisper, a gentle step and the door closed. I raised my head, and my eyes met those of a kind hearted surgeon, who was anxiously scrutinizing my countenance. He said it had been a chance; the crisis was past; I must sleep again, and motioned silence.

"They told me the next day that I had been found at the foot of the cliff, bruised and senseless. The weeks and months that followed, were they weary? for an angel was with me. O Nina! O my soul! Charles, I saw her yester-night, and she stood by my bedside, and she put her hand in mine! and it turned to ice—*ice!* And she was farther from me, and she looked os tenderly and smiled so sweetly; and she sang, and the song is stamped upon my brain:

"The winds rush all, and the clouds drift all,
And the waves run over the sea;
And with faith that is fearless and hope that is tearless,
I'm watching and waiting for thee, dear love.
I watch and I wait for thee.

"And the snow is driving over the plains;
'Tis my shroud; but dost thou see,
I've a softer bed for thy weary head
When thou com'st to be with me, dear love,
When thou com'st to be with me.

"The whistling breeze sweeps over the trees,
Its voice full well I know.
It calls for me and it calls for thee,
And soon and soon we will go, dear love,
And soon and soon we will go."

"And it was dark again, and I saw nothing. But she waits for me; and soon and soon I will go!

"I am very calm now. Take my hand and lead me back through the shadows, for I would be blind to them, till we come back to those sunny days, and I will tell you of their blessedness. It was Nina's hand that moistened my sick brow, it was her step that guided me when health began to flow through my veins once more. Health! would that I had never known it again, but when so near had passed gently beyond, with the joy of her smile resting upon me, and not this bitter anguish; how can we tell if it be better to have loved and lost than never to have loved at all'? Ah! well; be calm, O self! not long—not long!

"We walked and talked together, wandering over the castled hills. Her sweet German accents held a music the language never knew before; and then she would talk in still sweeter broken English, till the ripples of laughter staid her utterance; while I now loved best a stranger tongue, and now discovered strange sweetness in my own. And we walked upon the river banks; and, on calm days, in our little boat slowly paddled over the waveless surface, or floated gently with the current. The Rhine has no more pleasure in its name for me—it sounds hoarse and rough; only when I think of those dear days, could I but banish that last, that fatal one, it were as melodious as its own murmuring. Could I out banish that last; O my God! must memory forever curse me? I will be calm. Well, one day I had taken in my paddle, and we were scarce perceptibly drifting downward. I was easily wearied, for my frame was weak, and she pillowed my head upon her bosom, while I closed my eyes and listened to a long, wild legend of the Brocken; how the giant shape that dwells upon its summit was once a monarch among men, and was now atoning for his tyranny and deeds of blood by days and nights of ceaseless vigil; and how to those who knew how to read his mystic sign aright, he foretold of the future, and warned of wars to come, or heralded returning peace.

"But with a sudden cry she pointed me to the edge of the cliff above. Black, black clouds, lighted with lightning flashes were rolling over it, and the storm was already upon the waters. In a moment the driving gusts and driven waves reached us together, and our frail nautilus was overturned before them like scattered leaves before November's wind. I brought my Nina to the shore, but she was cold—drowned, my Nina drowned! Oh the darkness that fell upon me—that sealed my vision and quenched my reason! and it is a blank till a ray of garish light broke upon me and they told me she was to be buried, and I followed them and heard the earth thrown in.

"I am very calm. After a while I told them I would go back to my own land again. I put on a calmness, and I covered close the flame that was burning my heart, and they thought I was well. But they urged me to stay till April should come again. I would not—I knew them; I could read their thoughts; they hated me because I had killed their child! I do not think so now. I went, and they blessed me at parting.

"I had seen the sun set seven times upon the ocean. One night a wet hand was laid upon my forehead, and cold wet tresses fell upon my cheek, and Nina was beside me! In the morning everybody looked strange at me, but Nina was there, and she beckoned me on, and on, and I followed, and I would have gone to her as she sat upon the waves and smiled and beckoned me on! but they held me back; and it was all a blank again!"

Thus abruptly the ms. closed. It was on the last day of the year that my friend P. died. And it is with me a most sacred though mournful pleasure, as with each passing year the anniversary recurs, to unfold and read these pages that bear the last impress of his fading mind; to unclasp this locket and gaze upon the features of the unknown one who dwelt beyond the sea, but who was dear to one who was dear to me.
—*Knickerbocker.*

Government.

Government resembles the wall which surrounds our lands; a needful protection, but rearing no harvests, ripening no fruits. It is the individual who must choose whether the enclosure shall be a paradise or a waste. How little positive good can government confer! It does not till our fields, build our houses, weave the ties which bind us to our families, give disinterestedness to the heart or energy to the intellect and will. All our great interests are left to ourselves; and governments, when they have interfered with them, have obstructed, much more than advanced them. For example, they have taken religion into their keeping only to disfigure it. So education, in their hands, has become a propagation of servile maxims, and an upholder of antiquated errors. In like manner, they have paralyzed trade by their nursing care, and multiplied poverty by their expedients for its relief. Government has almost always been a barrier against which intellect has had to struggle; and society has made its chief progress by the minds of private individuals, who have outstripped their rulers, and gradually shamed them into truth and wisdom.—*Channing.*

Ought Angels to have Wings?

The editor of the Nashua Oasis, who indulges in an opinion of his own on most subjects, asks, "Why is it that angels are, by artists, represented as having wings?" Let us hear what he says:

"Now this tacking wings on the backs of angels is an absurdity. It is a violation of anatomical law, and therefore an outrage upon taste. A human body cannot be made to look well with so *fowl* an appendage. How would our *human* angels look with a pair of wings stuck on to them, with which to go flopping about the streets? It is true, the *hoops* some of 'em wear quite as grossly outrage their anatomy as would the wings. But let them have on both hoops and wings, you would have *centauresses* of the most monstrous proportions. Now angels we believe to have been once clothed in the human form; and we also think that the angelic condition does not require these cumbrous instruments for the purpose of locomotion. If not, why should artists misrepresent them by adding wings?"

I shall always reverence a greyheaded truth; yet prefer reason, a daughter of eternity, before antiquity, which is the offspring of time.—*Culverwell.*

PROSPECTUS.

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