The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

TAYLOR'S "PHYSICAL THEORY."

SKANEATELES, Jan. 27, 1858.

MESSRS. EDITORS:—I have recently read a very interesting book, entitled "The Physical Theory of Another Life," written by Isaac Taylor. Beyond this, I know nothing of the author; but as the book was published in London, and purports to be the third edition of the work, we may reasonably suppose that he is an Englishman, and a writer of some celebrity. As his book was written before the Spiritual Era, and contains many views and opinions relative to a future state of existence and the conformation of the "spiritual body," which coincide almost exactly with the descriptions given thereof by the inhabitants of the spirit-land, as reported by various mediums. I have taken the trouble to make a few extracts for your columns, and would beg leave to recommend the whole book to the notice of all those who are interested in the investigation of the wondrous phenomena of Spiritualism. If no American edition of Mr. Taylor's work is extant, I would respectfully suggest that some enterprising publisher might find it profitable to publish a cheap edition, as it is a very well written book, upon a subject of very general interest at the present time.

In Chap. 2d, Mr. Taylor says: "The blending of mind and matter in the bodily structure of the sentient and rational orders, we may be assured, is a method of procedure which, if it be not absolutely indispensable to the final purposes of the creation, subserves the most important ends, and carries with it consequences such as will make it the general, if not the universal law of all finite natures, *in all worlds*. A little attention to what is involved in the idea of corporeal existence, will incline us to believe that it is the basis of intellectual activity, of moral agency, and of communion or sociality among intelligent orders."

Again in the same chapter: "That which is finite—a finite mind, for example, must, as we are inclined to think, become subject to some actual limitations, and must undergo some specific relations, before its faculties can come into play, or be productive of effects. There is reason to conjecture that none but the Infinite Spirit can be more than a latent essence, or inert power, until compacted by some sort of restraint."

"Mind, embodied by a single act or volition, originates motion. That is to say, its will or desire, through the instrumentalities of muscular contractions, as applied to the body itself, or to other bodies, puts it or them in movement. It may, without much hazard, be assumed, that motion, in all instances, originates in an immediate volition, either of the Supreme, or some created mind, and that this power is exerted by created minds through the means of a corporeal structure. In what way this same power may in future be extended or enhanced, we shall soon have to inquire."

"At present we are conscious of the fact that activity and force are infused into the moral sentiments, even the most exalted of them, by their alliance with animal sensations. It is so with the domestic affections, and with general benevolence, pity, courage, and ambition. The rule of analogy, therefore, leads us to suppose that similar effects will follow from a similar combination in the future construction of human nature."

"In thus naming what appear to be the common conditions or prerogatives of corporeal existence, whether natural or spiritual, we, of course, do not include any of those adjuncts of the present life which make part of our animal organization merely, and which may readily be conceived of as dropped along with the perishable body." But "those properties or consequences of the corporeal constitution which are directly subservient to the mind, may, on good grounds, be regarded as likely to attach to the future spiritual body. Such, manifestly, are—the occupation of place, or a relationship to space and extension, the knowledge of time, the consciousness of the properties of matter, or sensation, an active power over matter to originate motion, the susceptibility to imaginative emotions, and to mixed moral sentiments, and a defined, recognizable individuality."

"We are next to inquire what it is wherein the difference between the natural body and the spiritual body will consist; or in what manner the actual powers of the present structure of human nature may be conceived of as expanded or advantaged, consistently with those great principles of analogy which we find to attach to the divine operations in all their departments."

Again, after stating the theory "that muscular action takes place in the mode of chemical excitement," he says "this supposition, though easily admitted, I should not entertain, but should prefer the hypothesis that in the future spiritual body the entire corporeal mass shall be liable to a plenary mental influence, equally diffused, and although still subject to the *vis inertiæ* and gravitation that are proper to matter, yet that both shall be overcome, at will, by the embodied mind, so that the locomotion of the whole shall follow volition, as now the relative motion of the limbs follows it." This implies nothing more than breaking up the restriction of the mechanical powers of the mind by the muscular structure, and the osseous articulations. A body thus informed throughout, by the energy of mind might be either subtile and ethereal, like the magnetic fluid, or it might be as dense and as ponderous as gold or as adamant; for the most elastic gas is not in itself at all more self-motive than a block of granite; and it is a mere illusion to suppose that the one might more readily be affected by the volitions of mind than the other. The first article, then, of our hypothesis concerning the future spiritual body, involves nothing more than an extension of a power now actually exerted by the mind, and which is easily conceived of as set free from its muscular restrictions, in such a manner as should allow of locomotion by simple volition, as well as of the power to put external masses in movement." Thus clearly demonstrated is the power of spirits to move tables, &c.

Yours respectfully, ARTHUR MOTT.

For the Spiritual Age.

THE PARAGRAPH SERIES.

THE EVIL OF MAN.

We cannot predicate evil of the intimate nature of man, else were conversion utterly inconceivable, but only of the phenomena of his life—which attest an equal capacity for good and evil; indeed, the same energy for both. A bad man is therefore convertible to a good one. I allow that in what we *are*, consists our badness or goodness—seeing that we *are* at any epoch nothing more than that composite state of personal consciousness which then exists; and which constitutes the the *motor* of changes *nascent* or *positive*, which pass into acts.

USES OF FOOD.

We should not take food as we take air, *ad libitum*, *ad indefinitum*; but as we take medicine, for the purpose of provoking the processes of health. We should take food to provoke the processes of vigor and strength—with this discrimination, that food does never supply the *intimate force* of man, self-energy—but the *tissues*, the system by which it is exercised.

For at this point our rote physiology inculcates error. Since it is true that those primary particles into which food is resolved by the processes of nutrition are merely arranged ("assimilated") into tissue, they do never afford one iota of force, but only enter into and serve to maintain the organized conditions of the display of force. This force,—what is it in its ultimate nature? The true answer to that query will never enter into the conscience of man, *as a concept of knowledge*, because it transcends the analogies of all that which is knowable but it is that *impersonal** substance which is never absent from any part of the universal system, being one and indivisable. Life is only its phenomena.

The primary source of all health is not in *personis*, or selfhood, but in *spontaneity*. To infuse a portion of this spontaneity, *organized into vital movement*, into one person by another, is the philosophy of Magnetism. Even the exercise of the personal will is exhausting, in the *defeat* of certain ends, into which the self does not enter as an *end*.

On the ultimate analysis, personal energy, which we distinguish as THE WILL, is referrible to spontaneity, which is or course impersonal energy.

PROTESTANTISM.

Its fundamental and original assumption respecting Scripture is of course an explicit and scornful denial of the judicial ability of reason, and therefore of the pretensions of Protestants to special intellectual liberty. The ideas and doctrines of Protestantism are no less inimical to the authority of reason than the ideas and doctrines of Romanism. It seems imperative in a matter so all-important, that reasoning men should be satisfied that in respect to freedom, Protestantism is what it is here alleged to be; and to this we say that if Romanism would throttle free inquiry, Protestantism would bang its eyes out. For the essence of Protestantism, as of all churchdom, consists in the assumption that a belief in certain propositions is indispensible to human salvation, and this in its very nature does not admit of the pursuit of truth as such—which is the essence of reason.

There is not a more utter fallacy afloat in common parlance than the belief that to Protestantism is to be distinctively attributed any advance whatever in the philosophy of life or the extension of the sphere and development of reason.

Most persons of confused conceptions suppose that which we call Protestantism, to have been a scheme for the advancement of intellectual liberty, and the contrary is never said; but it is a scheme of intellectual vassalage, prescribing what should be believed; and unavoidably in the degree in which we diverge from this prescription, we deny its pretensions. It is a traditive belief, but one widely persisted in, that Luther was the most eminent personal expression and progenitor of Protestantism. Hear him:

Says the behemoth of the Protestant reformation:

"All things take place by the invariable and eternal will of God, which blasts and shatters in pieces the freedom of the will in man."

* Meaning that it is not self-hood.

"God creates in us *the evil in like manner* as the good. The high perfection of faith is to believe that God is just, notwithstanding that, by His will, He renders us necessarily damnable, and seemeth to find pleasure in the torments of the miserable."

SUBJECTIVE AND OBJECTIVE.

The subject is the perceiver; the *object* is the thing perceived. *Objective* is what belongs to the object. To see a thing objectively, is to see it as it *is*, in fact. To apperceive a thing subjectively, is to see it as affected by the character or state of the subject. Man rarely, if ever, sees objective truth.

SUBSTANCE.

When existence is contemplated as an objective reality, the ultimate and most abstract form in which it can be conceived, is substance; and this admits of only a negative definition. It is the foundation which underlies all the attributes of being and sustains them. It is never matter, for that is always substance incorporated.

SPACE.

Space may be accurately denominated *the ability to contain*. Kant maintained the entire subjectivity of space, and yet admitted real existence.—[*Dany an Sich.*] Hegel corrected him; and notwithstanding the almost impenetrable obscurity of the latter, no man who has not studied a transcript of his system, can conceive how grand and fertile a system of idealism was developed by him. EPOCH.

For the Spiritual Age.

A PEAN.

Under the gigantic arches
Of the labyrinthian larches,
All the winds are winding marches.

Blow, tempests, blow;
Ye are the silver bugles, blow;
Ye are the golden trumpets, blow,—
Blow, tempests, blow.

Breathe no dirges,
No death-dirges;
But uplift a clarion peal
To the real, victor-world of weal,
And the fallen still shall feel,
Shall feel
It is an inner voice that urges;
Breathe no dirges,
No death-dirges,—
None for the bodies that are below—
None for the friends who fought the foe,—

But to the last—
To the very last—
Peal the peal,
And blow the blast
Up to the upper-world of weal,
To the gods of the Cross who have scented the eagles,
and cleft Elysian clouds;
Calm be the day that is laid away in our starry
cloaks and shrouds.

Under the ancient arches,
High horns over the larches,
Horns in the clouds that are over the larches,
Are winding mystic marches.

Over the howling hell of conflict,
Over the blood-red lake of strife,
Mysterious horns are murmuring,
Marches of Love and Life.

Blow, tempests, blow;
Ye are the silver bugles, blow;
Ye are the golden trumpets, blow,—
Blow!
Blow, bugles, blow;
Blow for the jubilee of Love,
Oh blow for the victory above!

FORCEYTHE WILLSON.

For the Spiritual Age.

THE PAST AND THE PRESENT.

BY H. N. GREENE.

The human mind has ever manifested a disposition to pay an offering of reverence to the past. The classic traveler, as he roams among the ancient cities of the old world, looks reverently upon the lofty Cathedral, and bows in veneration before the crumbling monuments of genius and of art. We recognize the propriety of this sentiment, and would tread lightly upon soil hallowed by the tears and blood of the prophets, seers and martyrs of by-gone ages. We know that there is much of beauty and glory in the land which Jesus and his disciples trod, and in the simple story of their lives and love-deeds. We would in breathless silence follow them upon the lonely mountain, and bow in awe as we behold the sufferer in Gethsemane and on Calvary. We would listen and catch the love-tones that are wafted upon the viewless air, as he pleads for his bitterest foes. We would stand beneath the cross, and behold with wonder and admiration the Son of God, as in angelic sweetness he prays for the forgiveness of his murderers. We would ever venerate all that is true, beautiful and holy in the past, not forgetting that it has had its great and lofty minds.

But we would not cling forever to the things which are behind. We would stand upon the pinnacle of the present, and look away into the unbounded future. While we cherish a deep reverence for the past, yet we know that in all bygone ages, there has been manifested great human weakness. Dark, very dark is the aspect of humanity, as we go back to ancient times. Superstition has blighted the fairest flowers that have ever bloomed on the genial soil of man's free-born soul. It has invested man's noble nature with a robe of chains, and enveloped the world in gloom. Although we regard as sacred everything that is good, true and beautiful, in all times, yet we will not honor crime, selfishness, and wrong; nor deify the demon of war, or any other evil, because the garb of religion has been superstitiously thrown around them, in days of ignorance and comparative darkness.

Thank God! we are no longer obliged to grope in the dimness of the past for light and truth. The present is rich in revealments from the great future. The smiling heavens have opened to our rapturous gaze, and angel hands are reached forth to lead our wandering spirits upward. Where are the prophets, apostles and martyrs of bygone ages? Where are the ancient seers, and all the sages and poets of the past? Have they not all ascended to brighter spheres, where they see with clearer vision? Can we not learn from them a higher wisdom, as they come to us from celestial realms, laden with knowledge which they have gained from still loftier minds, than we can possibly glean from their teachings in the dim past? Are they not wiser *now* than *then*? O let *us* be wiser, and bind the fresh-budding flowers around our brows, which we have culled from the immortal shores! Let us look upon the beautiful realities of the present, and contrast them with the dim shadows of the past. The angels have whispered loving words from their fair homes, and our glad hearts have responded to their sweet, familiar voices. The bending skies have revealed to us the beautiful and true that dwell amid heaven's expanded glories. The angels have come and wreathed our aching brows with garlands made from bright, immortal flowers. In deepest love the bright celestials bend from their native skies, and hover round earth's desolate and saddened children.

Then we will not faint nor falter by the way. We will learn to labor and to wait. We will be more hopeful—no longer look upon human life as an idle dream. We know that good will ultimately triumph. That peace and love will at last prevail, and God be all in all.

HOPEDALE, Jan. 1858.

THE VICTORIES OF THE MIND.

More than twenty years ago, Edward Everett, New England's idolized orator and scholar, put forth the following prophetic utterances, so applicable to the unfoldings of our time. Unfortunately, as it would seem, the prophet's eyes seem to be closed to the fulfillment of his predictions.—ED. AGE.

For the peaceful victories of the mind, that unknown and unconquered world, for which Alexander wept, is forever near at hand; hidden, indeed, as yet, behind the veil with which nature shrouds her undiscovered mysteries, but stretching all along the confines of the domain of knowledge, sometimes nearest when least suspected. The foot has not yet pressed, nor the eye beheld it; but the mind, in its deepest musings, in its widest excursions, will sometimes catch a glimpse of the hidden realm,—a gleam of light from the Hesperian island, a fresh and fragrant breeze from off the undiscovered land,

Sabæan odors from the spicy shore,

which happier voyagers in aftertimes shall approach, explore, and inhabit. Who has not felt, when, with his very soul concentrated in his eyes, while the world around him is wrapped in sleep, he gazes into the holy depths of the midnight heavens, or wanders in contemplation among the worlds and systems that sweep through the immensity of space,—who has not felt as if their mystery must yet more fully yield to the ardent, unwearied, imploring research of patient science? Who does not, in those choice and blessed moments, in which the world and its interests are forgotten, and the spirit retires into the inmost sanctuary of its own meditations, and there, unconscious of everything but itself and the infinite Perfection, of which it is the earthly type, and kindling the flame of thought on the altar of prayer,—who does not feel, in moments like these, as if it must at last be given to man to fathom the great secret of his own being, to solve the mighty problem

Of providence, foreknowledge, will, and fate!

Man's Works.

God appoints to each of His creatures a separate mission; and if they discharge it honorably, if they acquit themselves like men, and faithfully follow that light which is within them, withdrawing from it all cold and quenching influences, there will surely come of it such burning as, in the appointed mode and measure, shall shine before men and be of service, constant and holy. Degrees of infinite lustre there must always be; but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, *worthily used*, will be a gift also to his race forever.—*Ruskin.*

Who in certain moments can entirely lose himself in caring for another, and in the midst of the greatest action think of no observer, is a jewel in the crown of human nature.—*Lavater.*

REMARKABLE DREAMS.

The following is an extract from "Abercrombie on the Intellectual Powers," relating to the phenomena of dreaming:

"It appears, then, that the mental operations which take place in dreaming consist chiefly of old conceptions and old associations, following one another according to some principle of succession over which we have no control. But there are facts on record which show mental operations in dreams of a much more intellectual character. Many people have been conscious of something like composition in dreams. Dr. Gregory mentions that thoughts which sometimes occurred to him in dreams, and even the particular expressions in which they were conveyed, appeared to him afterward when awake so just on point of reasoning and illustration, and so good in point of language, that he has used them in his college lectures, and in his written lucubrations. Condorcet related of himself, that when engaged in some profound and obscure calculations, he was often obliged to leave them in an incomplete state, and retire to rest; and that the remaining steps, and the conclusion of his calculations, had more than once presented themselves in his dreams. Dr. Franklin also informed Cabanis that the bearings and issue of political events, which had puzzled him when awake, were not unfrequently unfolded to him in his dreams. A gentleman of Edinburgh, whose name is deeply associated with the literature of his country, had been one day much amused by reading a very witty epigram by Piron on the French Academy. In a dream the following night he composed a parody or imitation of it, much at the expense of a learned society in Edinburgh, and some individuals of this city. A gentleman had been reading an account of cruelties practised upon some Christians in Turkey by the mutilation of their noses and ears. In a dream the following night he witnessed the execution of a punishment of this kind, and heard a Turk who was standing by address the sufferer in some doggerel rhymes, which he distinctly recollected and repeated in the morning. Another gentleman invented a French verb in a dream. He thought he was in a very close sort of pent-house with such a number of persons that they were threatened with suffocation, as there appeared no way of letting in air. In this state he called out, '*il faut detoiter.*' There is no such word, but it was evidently formed from *toit*, the roof of a building.

"The following anecdote has been preserved in a family of rank in Scotland, the descendants of a distinguished lawyer of the last age:—This eminent person had been consulted respecting a case of great importance and much difficulty; and he had been studying it with intense anxiety and attention. After several days had been occupied in this manner, he was observed by his wife to rise from his bed in the night and go to a writing-desk which stood in the bedroom. He then sat down and wrote a long paper, which he put carefully by in the desk and returned to bed. The following morning he told his wife that he had a most interesting dream—that he had dreamed of delivering a clear and luminous opinion respecting a case which had exceedingly perplexed him—and that he would give anything to recover the train of thought which had passed before him in his dream. She then directed him to the writing-desk, where he found the opinion clearly and fully written out, and which was afterward found to be perfectly correct."

The following similar incident belongs in this connection:

Sir John Herschel, the famous astronomer, says that the following stanza was made by him in a dream, Nov. 28th, 1841, and written down immediately on waking:

"Throw thyself on thy God, nor mock Him with fearful denial;
Sure of His love, and O! sure of His mercy at last;
Bitter and deep though the draught, yet shun not the cup of thy trial,
But in its healing effect, smile at its bitterness past."

In the "Memoirs of Hutton, the Moravian," we find the following: One night in London he had a dream in which he imagined that some one shook him by the arm, and urgently besought him to proceed forthwith to a certain house, where his help was wanted. He woke up, thought it was only a dream, and fell asleep again. The same impression came over him a second time. Feeling disturbed, he turned himself, and again fell asleep. Now, a still more powerful shaking took place, and a third time he was importuned to comply with the request, or it would be too late. Greatly alarmed, he arose, dressed himself quickly, and in the darkness of the night, lantern in hand, hastened to the street which had been distinctly indicated, and rang the bell of the house pointed out to him in his dream. The door was opened, and at the inquiry of Hutton, he was told that an old man lived in one of the upper rooms, who was probably the person he sought. Hutton, with some trouble, ascended, opened the door, and saw a very aged man reading by lamplight in the prophet Isaiah. He had a razor in his right hand, with which he was about to destroy himself. Hutton sprang forward, seized the arm and wrenched the murderous weapon from the hand of the victim of despair, saying, "In the name of Christ, hold!" The poor old man was saved; and, amidst a flood of tears, he thanked the Lord who at the critical moment had sent his angel of peace.

I do not think that so much harm is done by giving error to a child, as by giving truth in a lifeless form.—*Channing.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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INQUIRIES ANSWERED.

HAPPINESS IN THE SPIRIT LIFE.—EVIL SPIRITS.

A correspondent (L. S. A.) is somewhat perplexed with the sentiments put forth in a recent article in our columns under the head of "Evil Spirits." Referring to the conviction therein expressed, that human spirits may and do continue in the spirit-life (for a time) to be much the same as in this, with less of external restraint, our correspondent asks:

"If this be true, whence would come the happiness we all expect to enjoy in another world? What better off should we be, subject to the same evils which now exist, and influenced by the same passions, appetites, and motives? Wherein shall we enjoy any more happiness there than here, if we are really the same when we reach the spirit-home?"

We should say, in reply, that if any person, Spiritualist or religionist of any sect, expects to enjoy happiness in the other life, *independently of personal purity and goodness*, or internal harmony, all such expectations will unquestionably be disappointed. He who becomes harmonized with himself, and with the eternal principles and Right and Justice, finds "heaven" in this life, whatever may be his external surroundings; and he who is not thus harmonized, finds no "heaven," no satisfying happiness, either here or in the future.

To us it seems very plain, that those whose *ruling motives* or *loves* are base and evil will find themselves *no* "better off"—but probably in a more dangerous position, because less restrained from without—after throwing off the external body than before. Hence, continuing to gratify their evil propensities, they will be very likely to go on from bad to worse, until eventually the fires of suffering and remorse (commonly called "hell,") which wrong and sin inevitably kindle in the spirit, shall do their purifying work by burning up the dross and corruption, leaving the *inmost* or *essential principle* at length in a condition to respond to the attractions of the Central Soul, and thus be drawn upward to purity and happiness. For aught we can see, years, centuries, and in some cases ages even may be consumed in this process; and though the goal of purity and happiness may be reached ultimately, yet it is done at an immense loss of time, and by a road which we can advise no one to travel.

On the other hand, those whose *ruling loves* are *good*, though they may be far from harmonization here, and though they may be greatly in error as to their theoretical ideas, yet may be made much better off as the result of an exchange of worlds—for the reason that their attractions towards good being strongest, these will bring them into such associations in the spirit-life as will speedily correct their errors, and aid them rapidly on in the path of progress. But such progress must be gradual, and wrought in conjunction with their own endeavors—not an instantaneous transformation by external forces, which would over-ride the will and destroy the identity.

Men are ever prone to imagine that a change of *circumstances*, of *location*, will give happiness. This is the great blunder of all religionists who talk about "*going* to heaven," and fancy that by some jugglery of mysticism, or fiction of "imputed righteousness," or "election" of favoritism, they can obtain admission within the celestial precincts. It is the STUPENDOUS LIE of all external and prescriptive religious. It behooves all Spiritualists to see through this cheat, and avoid the damning delusion—to settle it forever in their minds as an irrefragable law of the universe, that *happiness or heaven is always proportionate to goodness purity, and truth*, or in other words, to harmony with the Divine Principles of Love, Wisdom and Justice,—and hence that it is a *state* to be attained by the individual internally, rather than a *place* into which he may be introduced externally.

Our correspondent further asks:

"If false and evil men here, make false and evil spirits there, (as asserted in the article referred to) how can we safely rely on any communication we receive? It is as liable to emanate from the evil spirits as from the good."

The answer to this query is partially anticipated by our correspondent, as follows:

"We must let reason dictate us; that is, believe what looks consistent and rational, and reject the rest. But here is an objection: Some are so bound up in the faith that they receive all as truth; they do not even look for deception. I do not allude to Spiritualists alone, but to all so-called religionists. Many of the latter swallow everything as good gospel which is proclaimed to them from the pulpit; and some Spiritualists readily believe all that purports to come from the spirit-world."

Spiritualism, then, evidently places its adherents in no *worse* position than they would be in without it. But no one who has watched its effect upon the general mind, can fail to see, we think, that its tendency is most powerfully and effectually to root out this open-mouthed and indiscriminate credulity towards spirits and professed spiritual teachers. It has become utterly impossible for men and women, possessing a grain of common sense, to readily believe all which purports to come from the spirit-world, any more than they can accept the conflicting dogmas of the sectarian pulpits. The necessity of some sort of discrimination is thus forced upon them; and as the discriminating power is exercised, it must increase, until the true standard is perceived, and clear-eyed Wisdom, illumined by an ever-present inspiration, assume the throne so long occupied by Superstition and blind Credulity.

It is furthermore becoming clearly evident, that one of the first requisites to a pure inspiration is a pure and holy life; and that there is such a thing as becoming elevated above association and affinity with the evil and the false. No medium need be, nor has, in one sense, any *right* to be, in such a condition that his or her inspirations are as liable to emanate from the evil as from the good. Each and every one should seek, by the most earnest aspirations and self-denying endeavors for entire purity and truthfulness, to rise above susceptibility to all that is base and degrading, and above affinity with selfish and sensual spirits. Unless mediums manifest a disposition to do this,—to attain purity and truth for their own sake,—they should be shunned as centers of moral contamination.

Not that all *good* or well-intentioned spirits are necessarily wise, and competent to teach theoretical truths infallibly. They may differ and err, as good men on earth differ and err; but their *tendencies* must be toward truth in proportion as their *aspirations* are elevated. And it is, we think, an easy matter for pure and untrammeled souls to perceive the general direction of such aspirations in nearly all cases.

MR. MANSFIELD'S GUARANTEE OF ANSWERS.

Another correspondent writes:

"I would like to know through your paper why answers to letters, by J. V. Mansfield, cannot be guaranteed as well for one dollar as three,—that is, if the amount of money makes any difference to our departed friends?"

Not at all, we presume; but it *does* make some difference as to the *amount of time* Mr. M. can afford to spend upon a letter, in order to allow the spirit-intelligences to get at the contents, when they do not already know them; or to bring his organism into the proper conditions for unaccustomed spirits to communicate satisfactorily. We understand that sometimes the answers are given in a few minutes; at other times hours are fruitlessly wasted, from causes that are beyond Mr. M.'s control. Surely those who ask him thus to employ his time should be willing to share the risk. A. E. N.

MISS ANNA RICHARDS.

The young lady whose name we have written—whose early departure from the scenes of mortal conflict suggests the thoughts that crowd the silent temple of the sympathetic mind and heart—closed her brief life on earth but a few days since, at the early age of twenty-two years. The fervent aspirations and the flattering hopes of youth—agents that gild the surface of life and make the world radiant with prismatic colors—were all unrealized when the Angel of silence and the last slumber approached, gently touched her form, and she slept on earth to awake in Heaven.

The silent messenger that comes to me (a letter written by Miss Abbie May Richards, a loving and deeply afflicted sister) does not intimate the precise day of her departure: but it tells in the simple and unaffected language of the heart. Oh, how impressively! the brief history of alternate sunshine and cloud, of bright hopes and bitter disappointments, of the transient darkness of this world and the sudden dissipation of all gloom by the light of the immortal DAY!

The family of which ANNA was at once the pride and ornament, reside near the little village of Pine Meadow, Conn., in a rural place, surrounded by green hills, flowing waters and waving forest trees. A stately oak spreads its branches over the cottage windows and the open space about the door. There the subject of this notice, with her young companions, passed her earlier years, bounding lightly over the green fields, or singing merrily beneath the shade of the old oak, while existence was fresh with life's early dews and the heart had nursed no secret sorrow.

But the spontaneous hopes and joys, inspired by the waking powers of the childish imagination, did not realize the aspirations of young womanhood. ANNA was far too generous and noble to be willing to lead a life of indolence. With all her native delicacy she was self-reliant, and did not shrink from contact with the world. She was not satisfied to be merely *happy*. She aspired to be *useful*; and accordingly, a little more than a year ago she journeyed away to the broad land of the Prairie in the generous hope of depending on her own exertions, and thereby lightening the burdens of her sire. For several months she taught school at Ceresco and Fond-du-Lac, Wis., where she attracted the attention and secured the friendship of many persons, and among them the Hon. Mrs. Macy, at whose house she was for some time entertained as a guest. But her health failed, and the delicate bloom on her cheek no longer concealed the disease that preyed on her fragile form and the mysterious sadness that brooded over her heart.

In the month of October, accompanied by her eldest sister and her youngest brother, she removed to Rock Island, in the hope of improving her situation and prospects; but in this she was disappointed. The air and the water, with other causes, seemed to aggravate the symptoms of her disease, which had become seated on the organs of respiration. In some four weeks after her removal she experienced an attack of typhoid fever, under which her frail form—so delicately organized and spiritually beautiful—soon yielded its slender hold on the powers of life. Thus, after a brief period of intense suffering—far from the scenes of her childhood—ANNA WENT HOME. She had always promised to *go home* in one year, and she had been absent in the West but little more than twelve months when the fair temple of her spirit was borne back to New England—to the little dwelling by the hill-side—while the angel-nature ascended to the Father of all spirits.

Miss Richards was enlightened in mind and pure in heart and life. She was naturally endowed with rare gifts and graces. The writer has been informed by those who had the best opportunities for observation, that she was accustomed to read character psychometrically with remarkable readiness and precision, while her clairvoyant and clairaudient powers enabled her to see and converse with spirits. To some extent the secrets of her own life were foreshadowed. Until the removal to Rock Island she had always been able to see herself in the future, and at some other place than the one occupied; but after her arrival in that place she could clairvoyantly discern nothing beyond its limited confines nor perceive her relations to any other locality. From the commencement of her last illness she confidently assured her sister Carrie, who was with her, that she should not recover, and expressed an earnest desire that the ashes left by the vital flame might be deposited in the little valley, amid the scenes consecrated in her affections by the pleasant memories of childhood. The struggle was soon over, and her last request was most faithfully observed. Thus the thoughtful and sensitive soul, that found food for contemplation in every day's experience—and only lived on earth to admire the forms and assimilate the elements of natural beauty—quietly passed away. Life was joyful and life departed,—but gently, as the soft south wind breathes on beds of violets and bears their grateful incense up to heaven. Thus was our young sister eminently fitted—when surrounded by congenial objects and associates—to inspire in others the high hopes, the generous enthusiasm and the intense happiness which make nature and life at once a revelation of beauty and a living joy.

But there are sad hearts in the cottage by the hill-side. The object they all cherished so tenderly no longer appears in outward form to the physical sense. But the absence is far less real than it seems, and the present loss of a gifted child and an affectionate sister may be more than made up hereafter by the presence of a new-born Angel as a perpetual guest. By the irresistible law that binds all kindred souls together, the immortal one must come very near to them now, and she may even consecrate a temple in each sorrowing heart, which, through her ministry, shall be full of light, and peace, and joy. S. B. B.

VISIT TO NORTHAMPTON, MASS.

In compliance with an engagement of some weeks' standing, the undersigned visited the venerable town of Northampton, in the Connecticut river valley, on Friday, the 29th ult., for the purpose of participating in the festivities attending the opening of a new hall, dedicated to the dissemination of spiritual truth. We were accompanied by our conjugal helpmate, also by Mr. F. L. Wadsworth, of Portland, and were overtaken at Springfield by Dr. Wellington, of New York, who had kindly volunteered, in consequence of our exhausted physical condition, to act as "medical adviser," and to share the burden of public labor on the occasion.

On arrival at Northampton we learned, what we had not anticipated, that arrangements had been made for a "protracted meeting" of three days; also, that other speakers who had been expected had been unavoidably detained elsewhere. Hence the presence of our "medical adviser" proved most opportune, both to us and to the people.

We would premise our account of the festival by saying that Northampton is one of the most conservative as well as the oldest towns in this part of the State. It was here that the elder Edwards—one of the Theological Giants of the past century—preached for many years; and one of the churches still bears his name. The town boasts the possession of the largest church-edifice in New England, at least, belonging to the Congregational order. Of course, the stern and unyielding characteristics of the Edwardsean Theology (a phase of Calvinism) have become incorporated more or less into the mental texture of the people, and they have been slow to receive any idea not sanctioned by the authority of the fathers. Spiritualism has with difficulty gained a foothold in the place; and its little band of receivers have been objects of ridicule and contempt—hardly being allowed to hold a public meeting without more or less of disturbance from persons of "the baser sort." One great drawback upon them has been the want of a suitable hall for lectures and Sunday meetings, without the payment of exorbitant charges. During the past season, three of their number, Messrs. Holton, Eells and Parent, who by occupation were builders, have erected a fine building upon the main street of the village, in which they have fitted up an elegant hall, capable of accommodating about three hundred persons. The dedication of this hall to the proclamation of the gospel of Spiritualism, was the occasion of the present gathering.

On the afternoon and evening of the first day, Mr. Wadsworth, a trance-speaker, held the attention of large and delighted audiences, by addresses adapted to the occasion. The first comprised a definition of Spiritualism, with a statement of its leading bearings and effects; and the second a "Philosophical Demonstration of Immortality, and its Practical Uses." We had not the pleasure of hearing these discourses, but judge, from the high satisfaction they afforded, that they were of a superior order.

Dr. Wellington and ourself proceeded directly to the village of Florence, about 2 1-2 miles from the centre of the town, where a school-house meeting had been called for the evening. In this place, which we had the pleasure of visiting a year and a half ago, the seeds of spiritual truth had found a more congenial soil—the population being interested in manufactures, and hence more enterprising and progressive in their tendencies. Here we shared the generous hospitality of friends Eldridge, Day, and Hammond; and in the evening Dr. Wellington and ourself addressed an intelligent and appreciative assembly convened in the village school-house. At the close of the addresses, a little discussion was elicited by a deacon of the Presbyterian church, which ended with a decided manifestation of sympathy with Spiritualism on the part of the audience.

During Saturday and Sunday, five public meetings were held in Central Hall. The audiences were large—on some occasions crowded to inconvenience—but earnest, attentive and perfectly orderly. Mr. Wadsworth being obliged to leave, to fulfil an appointment near Boston, the speaking devolved on the remaining two. Five addresses, averaging about an hour each, were given by Dr. Wellington, and four by the writer, in exposition of various points of philosophy, theology, and science, connected with Spiritualism. The hearers were mainly of the better class of mind; and they appeared to be in a good measure ready for the reception of the truth. The seed sown will, we are confident, in due time yield an abundant harvest. Indeed, a friend who left the place a few days subsequently, assures us that prominent men, who have heretofore opposed and scouted Spiritualism, have voluntarily come forward and offered to aid in defraying the expenses of another similar series of meetings.

It was a time of jubilee, indeed, to the friends in that region, who had been so long-laboring, hoping and enduring; and if they feasted on the repasts of spiritual food which were set before them, their guests were also greatly refreshed, both in spirit and in body, by the abundant manifestations of kindness and affection of which we were made the recipients.

On our return, we parted reluctantly at Chicopee with our noble friend and helper, Dr. Wellington, who proceeded to New York. By his self-sacrificing exertions on this occasion, generously offered in our behalf, he has earned a meed of lasting gratitude, not only from us, but from the friends at N.—for, though little habituated to public speaking of late years, (he was formerly a clergyman of the Unitarian order) he proved to be a most effective and acceptable expounder of the Spiritual Philosophy. (We must add, that after reaching Boston, we found that Dr. W. had made us his debtor in another manner wholly unanticipated, and to a degree quite beyond our powers of adequate acknowledgment. But of this our readers have been already apprised.)

At Chicopee we spent a few hours in communion with friends whose minds have been recently illuminated and whose hearts gladdened by light from the upper world. We visited also the beautiful country mansion of the venerable father Eddy, so well known to the Spiritualists of Boston. Here, in a magnificent location, overlooking for many miles the rich valley of the Connecticut, Mr. Eddy has fitted up a little earthly paradise in which, with his invalid but esteemed companion, to spend the autumn days of life. The mellow light of a firm faith in Spiritualism—or rather a positive knowledge of an after-life, and a realized communion with its loved ones—cheers and brightens the declining steps of their earthly journey; and the genial old patriarch takes as much delight as ever in exhibiting the singular drawings executed through his companion's hand, and in recounting the startling manifestions of spiritual power with which he has been personally favored. It gratifies him exceedingly to extend the hospitalities of his mansion to those who can sympathise with his faith. With difficulty could we deny his importunities, and those of other friends, to tarry a few days in the place, as had been our intention on leaving home. But this pleasure we felt compelled to postpone to some future day; and stepping on board the cars at 7 1-2 o'clock, P. M., were safely landed in Boston shortly after midnight. A. E. N.

MORE "INDECENCIES."

The *Springfield Republican* makes no attempt to substantiate by proof its late "indecent" allegations against Spiritualists; but in lieu thereof alludes to *reports* which it avers have been more or less widely circulated. This is sufficient to show that it has no substantial basis for its charges. Our further investigations have satisfied us that the story of nude circles is a ridiculous fiction of the "three black crows" stripe,—manufactured by some fertile and filthy imagination out of the simple fact that a magnetic physician, or healing medium, was said to have required a patient to be partially or wholly divested of clothing while manipulating the body for medical purposes—the operation, we are assured, being performed in private, and attended, for aught that appears, with no more impropriety than attaches to the ordinary practice of medical practitioners. The scandal, when it reached Boston by way of Springfield, had acquired such enormous proportions that nobody recognized its semblance to the original! So much for this Munchausenish myth which has stirred the "virtuous indignation" of the community from Maine to Minnesota! Let that indignation be bestowed where it belongs.

As to Mr. Spear, the *Republican* indulges in a new series of mis-statements, quite as far from the truth as before—proving that the writer has no correct information on the subject on which he has undertaken to enlighten the public. Without going into details, suffice it to say that all its allegations are untrue, both in form and in substance, so far as they relate to the organization or the "bursting up" of a community established under Mr. Spear's direction, either in Ohio or elsewhere—and either for the reasons alleged or any other. A letter from Mr. S., which we publish in another column, will indicate what has occupied his attention during his late western tour, and it evinces that he considers the schemes to which he has devoted himself now more hopeful of a speedy realization than at any previous time—which, we understand, is also the belief of his friends.

The *Republican* labors, with characteristic ingenuousness, by partial quotations and perversions of our language, to convict us of loose and dangerous sentiments. We leave it to the good sense of the public to judge between us. In our opinion, he who denies the *possibility* of a purity and innocence which knows no shame, only thereby reveals the deep defilement of his own conscience.

In conclusion our cotemporary manifests some slight sense of repugnance for the filthy work in which it has volunteered. It apologizes for the attention given to these matters, and reiterates that it does "not believe any considerable number of Spiritualists countenanced these indecencies." It adds, with customary superciliousness:

"What they might eventually be led to by the public discussion of delicate and difficult matters, unless occasionally checked up by wholesome criticism, it is easy to imagine by the history of all such matters in the past."

We insist that Spiritualists have an equal interest in "delicate and difficult matters," with other people, and a common right to discuss them. And we, for one, shall not be deterred from such discussion, to the extent that in our judgment the best interests of the public require, by either the squeamishness of prudery, the clamors of conservatism, or the calumnies of evil-surmisers. The *Republican* itself, in its first article, suggested the existence of "some concealed connection between the spiritual and the passional faculties of men," in consequence of which those who, in various religious communions, have set out for a more spiritual life, have often fallen into "the grossest sensualities." But, having submitted this momentous problem, that journal coldly turned away, leaving the solution "to those whom it concerns," and indulged in a Quixotic foray against imaginary naked communities, and spiritual circles "*in puris naturalibus*." Surely, if the priests and Levites of pulpit and press choose thus to gather up their immaculate skirts, and pass by on the other side, leaving Humanity in danger from such "concealed" pit-falls, it behooves Spiritualists not only to act the Samaritan to those who have fallen, but to explore the danger, and make known its real nature. We are concerned in whatever concerns man's welfare and progress, and we shall not hesitate to invoke the light of spiritual truth upon this obscure matter, or to impart it to the world just so fast as we judge its weak eyes are "able to bear it."

As to "wholesome criticism," we not only accept but invite it; nay, we believe that even detraction and calumny may work most beneficent uses; but an editor who cannot distinguish between "indecent" scandal and "wholesome criticism," is hardly qualified to administer the latter to the best advantage.

The public will yet learn what value is to be attached to these "startling disclosures" of a venal press; and the day of retribution will surely come to their unscrupulous authors. In the meantime, we can assure our friends at a distance from the metropolis, who are apt to be somewhat disturbed and annoyed by such calumnies, that they may in all future cases safely set them down at once, even though uncontradicted, as either the inventions of the malicious or the perversions of the uncandid.

Since the above was in type, we notice the following shameless falsehood in the *Boston Courier* of the 9th inst:

"The *Spiritual Age* does not hesitate to defend the shocking custom of naked spiritual circles."

And this in the face of the fact that we have denied even the existence of such circles! To what mendacity will these calumniators next descend? A. E. N.

New Publications.

We have room this week barely to acknowledge the receipt of the following pamphlets, all of which we regard as valuable additions to Spiritualist literature. We shall notice them more at length hereafter.

MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE: A brief treatise, showing that Mesmerism is a key which will unlock many chambers of Mystery. By ALLEN PUTNAM, author of "Spirit-Works," and "Natty, a Spirit." Boston: Bela Marsh, 14 Bromfield St. (74 pages, 8 vo.)

A DISCOURSE ON FAITH, HOPE AND LOVE. Delivered in New York, Sunday, April 23, 1857; to which is added a Report of a Philosophical Investigation on the Nature of Mediumship. By Mrs. CORA L. V. HATCH. New York: Published by B. F. Hatch, M. D. 29 pages, 8 vo. For sale by B. Marsh.

THE HUMAN SOUL: A Discourse by Edwin M. Wheelock, at Dover, N. H. "There is a spiritual body." Dover: George W. Wadleigh, Printer. 17 pages.

WORTHY OF IMITATION.—The Cuban women have a trait of character so noble that Mrs. Le Vert cannot refrain from mentioning it. "They never speak ill of each other, but always find some palliation for the errors of their own sex." This is a tacit admission that such charity is almost peculiar to the fair Havanese.

A SURPRISE.

As our readers have already been led to anticipate, our return from Northampton last week was signalized by an event to us wholly unexpected. The plot originated after our departure, for a "Surprise Party" complimentary to our humble self, seems to have been very adroitly and energetically managed, and culminated in a result which we could not have believed possible. Chapman Hall, on Wednesday evening, was literally crowded with the kindest and happiest assemblage it was ever our privilege to meet; and the generous tokens of affection and confidence, both in word and in "material aid," which were pressed upon us, were as overwhelming as they were unsought and unanticipated.

The "exercises" of the occasion consisted of brief addresses from Dr. Gardner, Allen Putnam, Esq., Mr. Wadsworth, Mrs. Henderson, Mrs. Townsend, and Mrs. Huntley; the presentation, by D. Farrar, Esq., of a small but valuable package to the *surprised* party, followed by a very unsuccessful effort on his part to make a suitable acknowledgement—after which the company participated in a "good time generally," some of them "tripping the light fantastic toe" till the midnight hour.

As a spontaneous expression of personal good feeling, sympathy and confidence, the occasion was of the most gratifying nature; and for whatever of kindly personal considerations may have moved the hearts of those who participated, the undersigned will ever cherish the liveliest gratitude. As a demonstration of interest in the cause of spiritual truth, and of a determination to maintain and defend it despite the aspersions of its unscrupulous enemies, it was equally gratifying, encouraging and sustaining. Those who were actuated by either motive, will, we trust, find an abundant reward.

Since this affair was originated and executed independently of our knowledge or consent, we trust we may be indulged in a remark or two before dismissing it. Though our position from the first has been no easy or lucrative one, yet we have ever cherished the hope of being able eventually to work through all difficulties; and should have done so ere this had it not been for drawbacks incident to the recent commercial revulsion. But by no wish of ours have our private perplexities been obtruded upon the public. We love justice, and loathe all mendicancy; hence it would give us pain rather than pleasure to be made the recipient of any favor for which a full equivalent were not rendered. But if, as our friends so earnestly assured us on this occasion, they wished to manifest their sense of gratitude and appreciation for services which to us have seemed poor and meagre indeed, we can do no otherwise than bow in thankful acknowledgement. We trust that our future endeavors will justify their confidence and retain their good opinion.

We are not insensible, moreover, to the fact that an occasion of this nature exposes its object to unkindly and invidious criticisms, as well as to more agreeable tokens of regard. Such criticisms it would not have been our choice to invite. But while aware that they have not been wholly wanting in this instance, yet their voice has been immeasurably overborne by obviously genuine demonstrations of a friendly nature. May the kind offices of the angels and the benedictions of Heaven be granted to all alike, according to their needs.

A. E. N.

The Philosophy of "Remarkable Dreams."

On our first page will be found several accounts, from authentic sources, of what are termed "remarkable dreams." It is not uncommon to see some of these cases, and others like them, which are analagous to certain classes of spiritual phenomena, quoted as sufficient to show that such phenomena do not indicate spirit-agency. We think this argument fails of its object, for the reason that *all such facts are readily explained on the supposition of spirit-agency*; while *without it they remain utterly inexplicable.*

If it be a fact that disembodied minds exist all about us, or in such conditions as to be able to throw a mental influence over us, as the mesmeriser does over his subject, then it is surely supposable that in the passive state of ordinary sleep, those minds we are most in sympathy with may be able sometimes to establish a condition of *rapport* or communicative relation between themselves and us, by which we become more or less receptive and conscious of their thoughts. A Franklin, a Condorcet, or a Gregory, may be supposed to have been most in sympathy with disembodied statesmen and philosophers; and these could communicate to them more readily in the passive condition of partial sleep than when fully awake and more positive.

So the eminent lawyer referred to would, by the natural law of affinity, attract about him disembodied minds of departed counsellors,—perhaps among them some whose earthly friends were directly interested in the case in question,—and probably finding him one night in a sufficiently passive state, they (or one of them) took possession of his organism, raised him from the bed, and through his hand wrote out the elaborate opinion which was superior to what *he* had been able to produce. The thoughts flowing partially into his consciousness, (as is the case with many mediums,) he considered that he had *dreamed* them, whereas he was simply a *medium* for their communication. The same agencies are still more clearly apparent in the cases of Herschel and Hutton.

Thus the spiritual hypothesis furnishes a ready, natural and sufficient solution of all this class of dreams,—whatever may be said of other classes; and, so far from weighing in the least against this theory, their force is altogether in its favor. True, the minds thus communicating have not in all cases seen fit to disclose their real character as disembodied spirits; but this is no conclusive objection, since in such cases the disclosure was not necessary, and in many cases it would have been injudicious. A. E. N.

ISAAC TAYLOR'S "PHYSICAL THEORY OF ANOTHER LIFE."—Our correspondent, Arthur Mott, on the first page, expresses a doubt whether this work has been re-published in this country. We have before us a copy bearing the imprint of William Gowans, publisher, New York, 1853. The work is somewhat rare, but we believe is generally considered one of the most able and successful efforts to deduce a rational philosophy of the spiritual existence, independently of what has been considered "Inspired Testimony," ever attempted previous to the demonstrations of modern Spiritualism.

OUR OFFICE AT CHICAGO.—By reference to the heading of the first column on this page, it will be seen that arrangements have been completed for our Chicago office. Our agents, Messrs. Higgins Brothers, dealers in Music and Musical Instruments, are prominent supporters of the cause of Spiritualism in that emporium. They will receive subscriptions for the AGE, and will also sell single copies.

Narrow minds think nothing right which is above their capacity.—*Ld. Kaimes.*

Correspondence.

Letter from "Investigator."

The writer of the following is a skeptic as to the main idea of Spiritualism; nevertheless our readers will be interested in his statements of fact:

MR. NEWTON:—In our pleasant town, besides the usual places devoted to the established superstitions, a small hall has lately been dedicated to free discussion on Spiritualism and other interesting subjects of free inquiry. We are a conservative community, blessed with educational institutions permanently located; consequently free thinkers are, like "angels' visits, few and far between." Our little hall accommodates *all* in a very comfortable and economical manner. In my capacity as "Investigator," I frequently visit this *sanctum* of the Truth-seekers, and am well repaid by increased knowledge.

Sunday, the 24th inst., a lady,—Mrs. Horton, of Sudbury, Vt.,—a trance-speaking medium, gave two eloquent exhortations on the Spiritual Philosophy, besides a narration of her personal experience in Spiritualism. Her case is peculiar and interesting, particularly to a student of these phenomena. She is at present, and has been for the last twenty-two years, a member in full communion with the M. E. Church in the town where she resides. The spirits took possession of her in camp-meeting about two years ago, and for some weeks her case was mistaken by her minister and brothers and sisters in the faith, as a signal instance of Divine favor, who considered that in answer to their prayers the "Spirit of the Lord from Heaven had descended upon her," and "Glory!" "Glory!" "Hallelujah!" was the joyful song of pious Methodists at this obsession of Mrs. Horton. Attendance at a few prayer meetings soon dispelled the delusion, and Mrs. H. has since been inspired to preach a higher and more humanitarian religious philosophy than Wesley ever dreamed of.

This lady, in her normal state, is an interesting speaker; in the trance she is eloquent and impressive, retaining all the earnest, fervid sympathies of her old faith; and being withal a "Bible Spiritualist," she seems to be helping forward this movement in this region with more efficiency than the general class of medium lecturers, most of whom are deistical, like Warren Chase, Dr. Hare and others. It is a remarkable fact, that through the instrumentality of this good and pious Methodist lady, the broad and genial theology and teachings of liberal Unitarianism should be sown as seed broadcast throughout a region which hitherto has been consecrated to the most heathenish Orthodoxy. In such wonderful ways does God work!

To-day (Sabbath) our rostrum has been occupied by quite an original character,—an old gentleman of seventy-two years; an Englishman, a nephew of the distinguished Dr. John Mason Good, author of "Book of Nature." He has been a resident forty years in this country; his name is Peter Peyto Good, of North Cambridge, Mass. (author of "Family Flora and Family Animalia"). After reading a chapter of the New Testament, in a very correct and scholarly manner, he related his remarkable experience in Spiritualism, which, if *true*, ought of itself alone to convince the most stupid skeptic; but, Mr. Editor, I am afraid that, for the sake of Spiritualism, Mr. Good may have "economized the truth." I will pass over many wonderful manifestations, in all of which he received marked attention from the spirits, and confine my notice to the most interesting part of one in particular.

In the summer of 1854, at Cincinnati, making his home at the house of his sister-in-law, he was induced to attend a spiritual circle, on condition that his sister was not to make his name or history known to any person at the circle. It seems that in spite of all this caution, the spirit of an old acquaintance (Aaron Burr,) identified himself to Mr. Good in a most unmistakable way. At this interview an old debt of Aaron Burr's to Mr. Good was agreed to be liquidated by the spirits "influencing powerfully and harmoniously his brain to complete a great literary work." Within a few days he was impelled to write mechanically, in a *cypher* unintelligible to himself or any one else; day after day he was forced to write. After writing many pages, he was required to re-write it, and then to write it a third time. At this he demurred, as he could see no use in continuing to write what to him was of no intelligence. At his refusal, he was "taken and well shaken" by the spirits. At intervals of rest his hand was made to write out in his usual handwriting, "write, or be shook." He completed it the third time, and then the key to the cypher was revealed to him; and to his astonishment, he discovered that his cypher was a full and original revision of the "Writings of the Apostles." This has been published in part, and is said by biblical scholars to be a most scholarly performance. It can be had at many of the bookstores where spiritual publications are sold.

I have given but a small part of Mr. Good's experience, and for the sake of truth would call for evidence to ratify his assertions, if there is such evidence. There is enough of assertion in the Old Spiritualism; let the New be upheld, if at all, by a record of Positive Fact.

Jan. 31, 1858. INVESTIGATOR.

We have not the pleasure of Mr. Good's acquaintance, though we have often heard of him and his singular experience. Our columns are open to testimony in the case.

Letter from J. M. Spear.

The following will interest many of our readers, especially as attention has recently been widely turned to the movements of the writer, by the public press. If, as a result of his "fanatical" proceedings, a system shall be inaugurated, in the hands of competent men, by which the people of New England will be enabled to obtain their flour at a dollar or two less per barrel, we presume the boon will not be rejected by hungry consumers, even though originated by "spirits."

CLEVELAND, Ohio, Jan. 28, 1858.

DEAR BROTHER:—In company with several friends, last October I took leave of my family and started, as you are aware, on a journey to the West. Up to this time I have been actively engaged in such humanitary labors as have opened before me. Among the subjects to which attention has been devoted, perhaps no one is more important than the further unfolding of the system of Equitable Exchanges, as outlined in the volume which you have prepared for the press [The Educator.] Actualism must ere long take the place of idealism. During the last season, one of the ablest merchants of the West was guided to the East. While there, I made his acquaintance. The subject of commerce was then briefly opened for his consideration. Visiting the city of Chicago, I was welcomed to his elegant mansion. Some twenty-five or thirty discourses were transmitted from the spirit-life, during the two weeks I remained under his roof. Competent persons were present from seven States, viz: Massachusetts, New York, Ohio, Michigan, Illinois, Wisconsin and Missouri. The plans presented were deliberately considered from day to day, and received the decided approbation of the business men there convened.

It unquestionably will be interesting to you, and to your readers generally, to be informed that it is proposed to establish a system of Exchanges, which shall operate in such ways as to advantage both the producer and consumer, also the eastern manufacturer. The West yields grain abundantly. The eastern artisan must have bread; and in forwarding western products the farmer will gladly receive in exchange utensils, garments or cloths of the eastern laborer. Undoubtedly the city of Chicago at a future day is to control the commerce of the New World, and is to act quite extensively upon the Old. That location then, may be properly regarded as the heart of the commercial enterprise. New England looks to the West for its flour. It is proposed to have a centre in the metropolis of New England and to institute branches, say, in Windsor, Vt., Concord, N. H., Portland, Providence, Hartford, Worcester and Springfield.

The manner of proceeding indicated is this: The agent in Vermont forwards his order with his cash to the centre at Boston. That centre informs the leading commercial mind located at Chicago, that an order has been received from Windsor, and the cash deposited. The leading mind forwards from Chicago, by the way of Ogdensburg, the required amount of flour, and it is landed at Windsor.

Thus, Brother, in a few words, you see the workings of the commercial scheme as it respects the transmission of flour. On the other hand, the western farmers' children are all born barefoot; and they must have shoes. The leading mind at Chicago directs the central agent at Boston to purchase a certain number of cases of boots and shoes. This is done, and the farmer receives these gladly at a reduced price in exchange for his wheat. Thus in a simple way a beneficent commerce may be commenced. More than this, the population of New England is migrating to the West. Soil must be had. The Illinois Central Railroad has for sale immense tracts of valuable territory. The central mind at Chicago negotiates with that company for territory to be sold to the actual settler. He obtains it at reasonable prices and thus aids the honest emigrant.

It is for the business men of New England to consider this subject with that care which its importance demands; and it is to be hoped that some system like this may become quite general.

Besides these lectures of a Commercial character, not a few have been transmitted on Agriculture, Pomology, Horticulture and other subjects of a kindred nature. Although I have not time now to inspect the manuscripts which have been preserved during this journey of three months, yet I think it perfectly safe to say that nearly, if not quite two hundred valuable papers have been transmitted; and nearly three thousand miles of territory have been passed over. My health and that of my amanuensis has been unusually good, and we hope to reach New England by the middle of March. Gratitude is due to the many kind friends who have sympathized with these beneficent efforts in New York, Ohio, Michigan, Illinois and Wisconsin. Guided and protected by a kind Providence, I trust that these labors will aid in leading man to a deeper love of right, and a stronger interest in all that is pure, just, beneficent and holy.

Your friend and co-laborer, JOHN M. SPEAR.

Boston and Vicinity.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, Feb. 4th.

Mr. WETHERBEE was called to preside.

Question—Has anything been developed by Spiritualism or Phrenology which can be made of practical service in the education of children and in family discipline?

MR. MONROE thought the subject one of the greatest importance to the reformer; for the most natural and effective way of establishing truth is by rearing it with the individual. Let the young mind have a proper bent in the first place, and it accumulates a force and acquires a strength that cannot be expected from minds rooted in ignorance and raised in error. Spiritualism has enlightened us in modes of operation. By studying the laws of spiritual relation we necessarily become acquainted with the more subtle agencies by which mind is influenced. We learn that all the rods in the world will not whip goodness into a child; but a still, small voice may speak from soul to soul, prompting to right and strengthening virtue. Every teacher by electric emanations imparts of what he is to his pupil. If his own life be pure he imparts purity; if impure, his influence will be unfavorable, no matter how many moral lessons he preaches. The man who has accomplished a work in his own soul is the one to impart power to others. Our souls are constantly teaching, whether we desire it or not; and they stimulate in others the emotions most active in ourselves. Hence the necessity of the highest rectitude of life on the part of parents and teachers. Their lives, not their doctrines, are what bend the growing twig.

Mr. EDSON agreed with the previous speaker, and instanced Aunty Vermont in her educational discipline of Topsy as illustrative. Her doctrines carried no power with them. Spiritualism teaches us to conceive the most perfect being of which we can form an idea, and that being is God. As our capacities grow our conceptions will be higher and still higher, and there will still be an infinity beyond. This exercise of the mind develops its powers and enlarges its scope; it presents ever before the soul a beautiful ideal to which it may constantly aspire. How much better is such a course of unfolding for the young mind than that which the churches prescribe. The common stock of the latter is death, the devil, hell and a God of vengeance. Fear and terror are excited in the mind to drive the young to religion. But in these times even the horse-jockeys have learned better than this. Formerly they broke a colt by breaking his neck, but now they manage differently.

Dr. WEEKS told some anecdotes concerning the management of animals wherein the law of kindness had prevailed above that of force. He thought where children had been kept under constant restraint, they were likely to run into license the moment they got their freedom. Instead of crowding dogmas into a child's mind and teaching that God will punish them for wrong at the Day of Judgment, we should show them that judgment is immediate, that they suffer as they go—each act and its consequences being inseparable. Heretofore, children have been stuffed rather than taught. Spiritualism would make them individuals by making them thinkers.

Mr. WILLIAMS thought that education commenced before birth. Mothers can, if they would, account for many of the peculiarities of their offspring. If we would have lovely children we must marry those we love. The absence of mutual sympathy and kindness between parents will leave its impress on the progeny.

Dr. CHILDS said that Homer, Socrates, Aristotle, Zaleucus and a host of other great and good men owed their attainments not to the schools but rather to an influx from the spirit-world. A few years ago we would have received the *ipse dixit* of a learned man without dispute. To-day it is different; each one is taught to think for himself. We learn that there is a spiritual influx to every individual, and that knowledge comes to us by intuition. He believed the mind was thus to be unfolded from the interior instead of depending on the mechanical process of education heretofore in vogue.

Mr. NEWCOMB endorsed the views of Mr. Williams as to the effect on offspring of sympathy or disharmony between parents. He doubted not the assertion of the last speaker that our education was to come, in a great measure, from spirits, but he thought that, for the present, at least, parents and teachers were to act as mediums for the conveyance of many truths.

The next speaker, whose name we did not learn, thought that reason or the wisdom principle was to be developed under Spiritualism. It has not in the past had its due place, particularly in religion. It is peculiarly the office of reason to search and explore the natural and spiritual universe, discover laws and apply them rationally. He thought Spiritualists depended too much on intuition.

Dr. CHILD considered each soul an institution by itself—that we were not to teach nor to be taught by our neighbors, but receive truth by direct influx. Thus human institutions would sooner or later be done away with.

Mr. COLE said that if Spiritualism had done good to parents it had of necessity done good to children. He believed many through its teachings had been led to lives of higher purity, and from these an influence is permeating the very atmosphere which must act favorably on both young and old.

There was a full attendance on this evening and much interest manifested in the subject. The ladies lent their influence by their attendance in goodly numbers, though none ventured a part in the Conference.

Rev. Mr. Hobart at the Melodeon.

MRS. WILBOUR having failed to fulfil her appointment on Sunday last, the desk was occupied by the Rev. JOHN HOBART, of this city, who has recently withdrawn from the Methodist communion, and has entered the field as an advocate of Spiritualism.

Mr. Hobart, in the afternoon, applied himself to the answer of objections against modern Spiritualism as urged by believers in the Bible. The common allegations—that all necessary truth is to be found in the Bible, and consequently no later revelations are to be expected—that the modern phenomena are contrary to established laws of science—that some of them take place in the dark, and are therefore to be presumed deceptive—that many of them are low and vulgar—that some mediums are gross and uncultivated—that Spiritualism gives rise to fanaticism and insanity—and that it tends to corrupt the morals of its adherents—were severally handled in an able and forcible manner. Citations from the Bible and from Christian history, were brought forward sufficiently abundant to show that the same objections apply with equal or greater force against the revelations and miracles of Scripture times, and against Christianity itself. The fanaticisms and immoralities which have been enacted under the name of the Christian religion were forcibly depicted as far transcending anything which has yet been alleged of Spiritualism.

In the evening, the topics were—The Costs, Uses and Abuses of Spiritualism. Under the head of Costs, Mr. H. described the sufferings and sacrifices to which numbers of Spiritualists had been subjected in the loss of friends, in ecclesiastical and social persecutions, and in the denial of customary business accommodations by which numbers of business men had been forced into bankruptcy. He warned all who had any inclination to investigate, that they must expect do it at the peril of many things held dear, yet even such a loss might be a gain to their manhood and independence.

Among its uses, he recognized prominently its tendency to promote a knowledge of mental science, and an independence of mind which is now greatly wanting among religionists, politicians, and educators of youth. Its abuses were also pertinently exhibited, as consisting in extravagant claims as to the authorship of communications, unreasoning credulity regarding everything coming from the spirit-world, a disposition to flatter mediums, by which many estimable persons had been greatly injured, etc., etc. He closed with an appeal to all Spiritualists to honor their faith by making the most of themselves in true, pure and noble lives.

Mr. Hobart's views are of a practical and common-sense character, and we welcome him to the field as a laborer capable of doing great good, especially among those who are yet in the bonds of the various ecclesiasticisms. We trust his services will be kept in constant requisition. He may be adressed at this office.

SPIRITUALISM AND ART.—On Monday evening last, Mr. WOLCOTT of this city exhibited at our Reading Room some paintings, the designs of which were given by spirits. As we understand, the pictures are presented to the artist in visions, and he transfers them to canvas from memory. Mr. W. made explanatory remarks respecting their origin and purport. The audience were much interested. He is by request to repeat the same on Monday evening next.

DR. PAIGE'S LECTURES.—We take pleasure in calling the attention of our Boston readers to the advertisement of Dr. Paige, of lectures on "Electropathy." From the testimonials the lecturer brings as to his competency to treat his subject, and from its intimate relations to Spiritual Science, we have no doubt much profitable instruction will be imparted.

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, Feb. 2d.

The following hackneyed question was proposed for discussion:—"What is the origin and design of evil; and does it conduce to our happiness or misery? The gentleman who handed in the question accompanied it by an article of considerable length, in which he contended that evil and good are necessarily co-existent and equally conducive to our happiness.

Dr. HALLOCK's theory of good and evil is based upon the known laws of attraction and repulsion. Man is the result of the operation of these two forces, and whatever enters into his composition must partake more or less of the nature of all below him. Everything in nature has its likes and dislikes. What one man prefers and finds good another loathes and rejects as evil. Roses and weeds grow side by side, each thriving upon that which would be death to the other. All things are good in their places. When we fully comprehend the properties and uses of all things in nature, we shall perceive that everything is good.

Dr. WELLINGTON said man is the creature of circumstances. He is born with an organization having certain needs. These needs are different in different individuals. For all these needs there is a supply, and the supply may be good or evil according to circumstances. When an individual infringes the laws of his being by appropriating to himself more than he needs or less than he needs, evil is the result.

Mr. DEVOE supposes the case of a person born with an imperfect physical and spiritual organization, unfavorably circumstanced in the world, suffering from sickness, and want and abuse, and asks, what shall compensate such a person for his sufferings or why he should suffer at all?

Mr. LEVY thinks that good cannot exist without evil. Without evil we should not know good. Progression consists in developing the good in ourselves and others. In the case supposed by Mr. Devoe, progression towards a better state would be a source of perpetual joy, and the happiness would be exactly in proportion to the previous misery. If the man had not known misery, he could not have appreciated happiness. Mr. Levy thinks that some in the human form will never be developed as spirits.

Mr. NOE maintains that evil is the result of ignorance, and is not a necessity; and that man will be developed to a point where what is called evil will cease to be recognized.

Dr. GRAY is of opinion that all that is called evil is in reality good. Death is thought to be one of the greatest of evils. We know that it is not. Without death there would be no real life. War is regarded as another great evil. Yet through destruction by fire and sword nations have been intermixed and re-established upon a higher and more progressed basis. War is the mother of invention and civilization. Our own nation is the product of war, bloodshed and oppression. This nationality or example is the result of the mixture of races, religions, households, ideas and civil institutions; all of which with the accruing progress in the inventive arts, are due to pre-existing, cruel and bloody wars and revolutions. In answer to Mr. Devoe's question he would say that *immortality* is the glorious compensation for all our suffering here. He was willing, however, to try the question as limited to this life, and believed that, even here, we are compensated for our sufferings. He could not afford to lose one pang of the suffering he had endured, for he perceived that it ultimated in good.

Mr. COLES says evil is not positive, but simply undevelopment. If a child sickens and dies in consequence of eating a green apple, the fault is not in the apple, but in the use made of it. Apples must be green before they can become ripe. There was no evil in the club with which Cain killed Abel, but only in the use made of it. If grubs could talk they would probably complain of their hard fate in being obliged to crawl upon the ground and eat dirt, while the butterfly was sailing gracefully in the sunlight and sipping honey from the flowers. It would probably accuse God of injustice. We, however, can see that the grub is perfect in itself and must be a grub before it can be a butterfly. Thus what *we* call evil is only the result of the grub or undeveloped state.

THE MUSIC AT DODWORTH'S.—One of the most pleasing features at Dodworth's Academy is the music. The choir is composed of some fifteen or twenty ladies and gentlemen, amateurs, who volunteer their services, under the leadership of Miss Emma Hardinge, who presides at the melodeon. The selections, with very few exceptions, are from the most classical sources. The greater portion of the music is original either in composition or arrangement. The choicest productions of Handel, Hayden, Beethoven, Rossini, Verdi and Bellini are most beautifully adapted to the expression of spiritualized ideas. The success with which the most difficult compositions are executed is alike creditable to the enthusiasm of the choir and the indefatigable exertions of its talented leader. The harmonizing inspiration which the audience acknowledges by the stillness that pervades during the singing, is one of the highest encomiums that can be bestowed upon the music at Dodworth's.

Bro. R. P. AMBLER's discourses at Dodworth's Academy on the last two Sundays, fully sustained the reputation they have heretofore enjoyed of being among the brightest gems of Spiritualistic literature. For logical cogency and clearness, beauty and aptness of illustration, elegance of diction and architectural completeness, they will bear comparison with the best specimens of orthodox pulpit eloquence. They are pervaded by an earnest, powerful, truth-seeking and reformatory spirit; and by that divine charity without which all such efforts "become as sounding brass or a tinkling cymbal."

Bro. Ambler, having completed his series of lectures in New York, next goes to Philadelphia.

MISS EMMA HARDINGE, her northern friends will be particularly delighted to hear, has arranged the following programme of a series of lectures to be delivered by her during the present month. On the 10th, 11th and 12th, she will lecture in Montreal, Canada; on the 14th in Troy; 15th, Ballston Springs; 16th, Glenn's Falls; 17th, Saratoga Springs; 18th, Mechanicsville; 19th, Schuylersville; 20th and 21st, Troy; 22d, Waterford. We congratulate our friends upon the intellectual treat that awaits them. To those who have not heard Miss Hardinge we can only say wait until you have heard her and then if you do not heartily thank New York for sending you such an apostle of our glorious cause, we will acknowledge ourselves to be incompetent to express an opinion in relation to such matters.

MISS HARDINGE and MRS. HATCH lectured simultaneously in Brooklyn on Sunday afternoon of last week, and both had densely crowded audiences. Spiritualism is certainly not declining in Brooklyn.

MRS. FRENCH continues her lectures at Lamartine Hall, cor. 29th St. and Eighth Avenue. We understand there is quite a revival in progress in that neighborhood.

MRS. FRENCH will also lecture at the Brooklyn Institute at 3 o'clock, P. M., on Sunday next.

Science and Art.

Perpetual Motion.

Robert T. Havens, of Dayton, Ohio, claims to have discovered that undiscoverable thing, perpetual motion. Until we can understand how an effect can be greater than a cause, or how a pound weight can be made to lift more than a pound, we shall have to be among the disbelievers. But like all other machines of the kind, that of Mr. Havens is *curious*, and is thus described in the Dayton *Journal*:

"Mr. Havens has succeeded in communicating a continued motion to a magnetized body from the attraction and repulsion of the magnetic poles. The production of such motion is not confined to one particular adjustment of the magnets, but can be accomplished by several methods. Having witnessed some of his experiments, we will undertake to illustrate the manner and give the hypothesis of Mr. Havens.

A common horse-shoe magnet, or a compound magnet, is placed in a vertical position; and a magnetized body is suspended over it obliquely on a pivot so that it may freely describe a circle or ellipsis, or any other curve; the lower pole of the suspended body is brought near the similar pole of the magnet, and off it starts; but it does not stop, as one would suppose, who is deeply impressed with the philosophy that attraction and repulsion of the same magnet would produce an equilibrium. It continues to revolve. The adjustment required for continued motion is to hang the suspended body so that its lower end may revolve within the center of attraction and without the center of repulsion. Mr. Havens shows by his experiments that there is a point within the circle of repulsion where the tendency to move is equal in all directions. That if the same poles are placed near each other in that center there is no repulsion—the bodies will remain at rest. If the moving magnet is suspended over the fixed magnet centrally, it will, in describing a revolution, pass through the centers of attraction and repulsion, and hence soon cease to move; but if so suspended as to move outside of the center of the other, it receives continued impetus—sufficient to balance all opposing forces. And moreover, the moving magnet adjusts itself to the size and power of the magnetic forces, and takes that position in revolving which gives it a steady velocity, and there it sustains a motion, neither increased nor diminished—that is, in the aggregate—in parts of its orbit its motion is greater than in other parts—and its orbit is not a circle—but an ellipsis. The motion is illustrative of the motion of the earth around the sun.

Mr. Havens has also succeeded in producing a continued motion which illustrates the diurnal motion of the earth.

Improved Bank Lock.

Dr. Henry Isham, of New Britain, Conn., is about introducing to the public a bank and store lock, which, if we do not greatly err in our judgment, is destined to make a great sensation in the world of locks. As an amateur he has made the subject of locks a speciality for the last twelve or fourteen years; becoming thoroughly familiar with all known locks in existence and the various modes of burglariously dispensing with the legitimate way of entering them. Being a bachelor, the Doctor has made this lock his wife, his child, his cat, his dog, his—everything but Physic and Horse. He does love a good horse, and is an enthusiast in his profession. If we were quite sure that it would not damage in the least the reputation of his lock, we would also maintain that he is one of *us*. This lock (which may be called a gear and pinion lock) is of the ordinary size of the most approved locks in use, and is permutating or changeable in its character, the number of millions of changes depending upon the number of tumblers introduced into each lock. The key-hole is cylindrical and about three-fourths of an inch in diameter. The key consists of a series of bits or gear wheels, fastened upon a pin, corresponding in number to the number of tumblers in the lock, and is only about an inch and a half in length. It is introduced into the lock by means of a handle, from which it is then detached, the rotation of it being accomplished by means of a gear wheel within the lock. The lock is worked by a lever or knob upon the outside.

The peculiarities of this lock, which render it superior to all others, are numerous. One of the most important is, that every time the parts are locked or unlocked, all the tumblers are traversed to their full extent, so that the key cannot leave any impression of its form in the lock; and if it were used for twenty years without being changed, the wear would be as perfectly uniform as if it were changed daily. The lock is as solid, almost, as if it were one solid block of metal; so that it has no place for gunpowder. The key-hole opens into the safe, or vault, thus affording another protection against being blown up. While the parts are in motion, the key-hole, upon the inside, is covered by a thick plate of chilled iron or steel, which cuts off all communication with the interior. Neither the bolt nor the tumblers will move a hair-breadth unless the key-hole is so covered. Even if the key-hole were not so covered, it would still be proof against being picked, for any attempt to move the bolt locks the tumblers; and to move the tumblers when the bolt is thrown is impossible. Its simplicity and solidity render it more durable and less likely to get out of order than any other lock. It has been patented in this country and in Europe.

PERSONAL AND SPECIAL.

F. L. WADSWORTH will speak in Braintree, Mass., on Friday evening, 12th inst., and at Salem on Sunday, 14th inst. After that date his post-office address will be Dayton, O.

MRS. HENDERSON is engaged at Providence each Sunday through the present month. She also speaks at No. Bridgewater on the evening of the 9th inst; at Randolph, 10th; at Plymouth, 11th; at Woburn, Tuesday evening 16th; and at Lowell the 17th. Mrs. H. may be addressed at the Fountain House, Boston, till March 1st.

Mr. A. B. WHITING is engaged to speak at St. Louis, Mo., four Sundays, commencing 14th inst., and may be addressed at that place till March 13th.

Rev. T. W. HIGGINSON will occupy the desk at the Lyceum Hall in Salem next Sunday (14th inst.) Subject in the afternoon—The Rationale of Spiritualism. Evening,—Spiritualism and the Cambridge Professors.

H. P. FAIRFIELD will speak at Montague, Mass., on Sunday, 14th inst., in North Brookfield, the 21st, and in Lowell the 28th inst.

The undersigned is prepared to devote a small portion of his time to lecturing on "Spiritualism." His object is to present an impartial and careful statement of the facts and arguments on the subject, as they now stand,—with especial reference to the Cambridge investigations.

For further information as to his method of treating the subject, he would refer to those who have heard his lectures in Portland, Portsmouth, Montreal, and elsewhere. T. W. HIGGINSON, Worcester, Mass.

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.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS—At the MELODEON on Sunday next, at 3 and 7 1-2 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 Evening Star Hall, 69 Main St., 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 QUINCY.—Meetings in Mariposa Hall every Sunday.

SALEM.—Meetings at Lyceum Hall every Sunday afternoon and evening at 2 1-2 and 7 o'clock. The best Lecturers and Trance Speakers engaged.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, FEBRUARY 13, 1858.

LETTERS RECEIVED.—E. Willson, S. Thompson, H. D. Sanford, J. P. Bosworth, J. Pratt, Jr., H. Stagg, S. J. Morton, E. M. Morse, C. Brigham, O. H. Wellington, S. M. Stubbs, L. J. Fuller, J. S. Randall 2, A. H. Hammond, G. S. B., E. Hardinge, J. F. Gilman, E. W. H. Beck, E. Wilson, A. Bisbee, Visscher, Owen & Co, "A Friend of Truth," J. Hopper, J. Elliott, L. J. Pollard, G. Brown, I. G. Darling, "Investigator," O. Barnes, J. Morris, H. H. Hastings, D. Whitcomb, Mrs. M. Bishop, A. B. Whiting, M. H. Townsend, D. B. King, C. B. P., H Foster, M. H. Tuttle, J. C. Bowker, C. Crockett, N. O. Archer, T. Middleton, F. R. Gridley, F. Barry, F. Herbin, C. E. Brigham, M. F. Davis, W. Gile, A. E. Eells, B. J. Butts, L. Kirtland, F. Willson, E. F. Brown, P. Blount, (Yes.) S S. Keyes, T. W. Beckwith, G. F. Hartwell, H. Barber, J. P. Durand.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at 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.

No letters will receive attention unless accompanied with the proper fee.

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

Miss R. T. AMEDY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. ☞ She will also attend funerals.

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. at No. 395 Washington street; also evenings at 51 Kneeland street.

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.

Mrs. D. C. KENDALL, ARTIST, No. 7 Morton Place, Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Circles Monday and Friday evenings.

Mrs. DICKINSON, No. 16 Boylston place, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future

Mrs. L. B. COVERT, Writing, Speaking and Personating Medium, No. 35 South st., will sit for communications between the hours of 9 and 12 A. M. and 2 and 10 P. M., or, if desired, will visit families. Terms 50 cts. 34—3m

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.

SPIRITUAL BOOKS AND PERIODICALS.

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Office of the Spiritual Age.

S. T. MUNSON & Co., Agents, second door East of Broadway, opposite the LaFarge, keep all the Reform Publications, together with a splendid assortment of Spiritual Books, all of which will be sold at the lowest publisher's prices for cash. All persons who wish to purchase the class of Books mentioned, will find it for their advantage to send their orders to Munson & Co., who will give instant attention to the demands of their customers. Subscriptions received for all

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Merchants and others from different parts of the country, who want any of the Spiritual papers, should call at the office of *The Spiritual Age*, and subscribe. The location is central, and the whole establishment on the first floor, so that our customers are not required to ascend any lofty flights to inaccessible upper rooms to find

S. T. MUNSON & CO., Agents, No. 5 Great Jones street, N. Y.

JUST PUBLISHED.

Mesmerism, Spiritualism, Witchcraft and *Miracle*: A Brief Treatise, showing that Mesmerism is a key which will unlock many chambers of Mystery. By ALLEN PUTNAM, author of "Spirit Works," and "Natty a Spirit." Price 25 cents. For sale by BELA MARSH, 14 Bromfield street. 7—tf

JUST PUBLISHED.

A Discourse on Faith, Hope and Love; delivered in New York, Sunday, April 23, 1857; to which is added A Report of a Philosophical Investigation of the Nature of Mediumship. By MRS. CORA L. V. HATCH. Price 15 cents. For sale by BELA MARSH, 14 Bromfield street. 7—tf

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370 Broadway, New York.

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DR. A. PAIGE the founder and teacher of Mental and Physical Electropathy, will commence a course of lectures at the Meionaon, on Wednesday evening, Feb. 10th, at 7 1-2 o'clock, on this new system of Medical Electricity, which is peculiarly his own. First lecture free to all.

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Interesting Miscellany.

CURIOUS NARRATIVE.

When a savage chief of the tropic zones once was told by a European among other remarkable facts, that in Europe, when the water gets quite cold (*freezes,*) people can walk on it, and that it then was so hard that the people in that country have to use axes to break it, the chief, thinking the European playing on his credulity, flew in a violent passion against the stranger who dared "to fool him," as he thought. The chief, living in a hot climate, and never having seen ice, thought the fact impossible. We do not class our readers with this chief, nor do we expect them to believe that when we tell them such strange stories as we often have told, it is our intention to play upon them. Still, if it is hard to believe the stories, it is no less an injustice to disbelieve the evidence. Our disbelief at most is negative; i. e., we do not believe because nothing similar has occurred to us; and negative evidence is no evidence, while those who assert the fact are positive witnesses; and if we can trust their senses and their words, their depositions deserve respect and consideration, though we may not be able to give any explanation. Such indulgence we crave to the following interesting narrative, which was drawn up by the Bishop of Gloucester, and was spread by the press soon after the time of its reported occurrence. We give it in the language of Beaumont from his book, "The World of Spirit," a scarce work. The reader may dispose of the narrative as he pleases. —*Gleaner.*

THE NARRATIVE.

Sir Charles Lee, by his first lady, had only one daughter, of which she died in childbirth, and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was well educated till she was marriageable, and a match was concluded for her with Sir W. Parkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she, thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked, "Why she left a candle burning in her room?" The maid answered, she had "left none, and that there was none but what she had brought with her at that time;" then she said it must be the fire; but that, her maid told her, was quite out, adding, she believed it was only a dream; whereupon Miss Lee answered it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw an apparition of a little woman between her curtains and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock on that day she would be with her; whereupon she knocked again for her maid, called for her clothes, and when she was dressed went into her closet and came not out again till nine, and then brought out with her a letter to her father, carried it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him. The Lady thought she was suddenly fallen mad, and therefore sent presently away to Chelmsford for a physician and surgeon, who both came immediately; but the physician could discern no indication of what the lady imagined, or of any indisposition of the body; notwithstanding the lady would needs have her let blood, which was done accordingly; and when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers; and when prayers were ended, she took her guitar and psalm-book and sat down upon a chair without arms, and played and sung so melodiously and admirably that her music master, who was then there, admired at it; and near the stroke of twelve she rose and sat herself down in a great chair with arms, and presently fetching a strong breathing or two she immediately expired, and was so suddenly cold as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, three miles from Chelmsford, and the letter she sent to Sir Charles, at his house in Warwickshire; but he was so afflicted at the death of his daughter that he came not till she was buried; but when he came, he caused her to be taken up and to be buried with her mother at Edmonton, as she desired in her letter."

The Murderer and his Singular Wound.

A gentleman who was very ill, sending for Dr. Lake, of England, told him that he found he must die, and gave him the following account of the cause of his death. He had, about a fortnight before, been riding over Hounslow-heath, where several boys were playing at cricket. One of them, striking the ball, hit him just on the toe with it, looked him in the face and ran away. His toe pained him extremely. As soon as he came to Brentford, he sent for a surgeon, who was for cutting it off. But unwilling to suffer that, he went to London. When he arrived there, he immediately called another surgeon to examine it, who told him his *foot* must be cut off. But neither would he hear of this; and so, before the next day, the mortification siezed his *leg*, and in a day or two more struck up into his *body*. Dr. Lake asked him, whether he knew the boy that struck the ball? He answered, "About ten years ago, I was riding over Hounslow-heath, where an old man ran by my horse's side, begged me to relieve him, and said he was almost famished. I bade him be gone. He kept up with me still; upon which I threatened to beat him. Finding that he took no notice of this, I drew my sword and with one blow killed him. A boy about four years old, who was with him, screamed out, 'His father was killed!' His face I perfectly remember. That boy it was who struck the ball against me, which is the cause of my death."—*Arvine's Cycopledia.*

Antiquity of Spirit Rappings.

Dr. D. J. Magown says that spirit rapping and spirit mediums and circles for keeping up intercourse with spirits, were common in Ningpoo as early as 1344. Abbe Hue, a famous Catholic Missionary to China, an author, in his last book, speaking of Ruburk, a Franciscan priest, born in Brabant, about 1220, who went on a mission to Tartary says:

"It is rather curious, too, that *table rapping* and *table turning* were in use in the thirteenth century among the Mongols, in the wilds of Tartary. Ruburk himself witnessed an instance of the kind. On the eve of the ascension, the mother of Margon, feeling very ill, the first soothsayer was summoned for consultation, when he performed some magic by rapping on the table."

Franklin on Death.

Franklin had the best idea of death of any we know. Writing upon the decease of an intimate acquaintance, he says,—"Our friend and we are going upon a party of pleasure; his carriage was ready first and he is off. We shall soon follow in turn in good time."—When did sensible people ever hear such beautiful sentiments from a pulpit?

METEMPSYCHOSIS.

If we except the belief of a future remuneration beyond this life for suffering virtue, and retribution for successful crimes, there is no system so simple, and so little repugnant to our understanding, as that of the metempsychosis. The pains and the pleasures of this life are by this system considered as the recompense or the punishment of our actions in an anterior state; so that, says St. Foix, we cease to wonder that among men and animals, some enjoy an easy and agreeable life, while others seem born only to suffer all kinds of miseries; preposterous as this system may appear, it has not wanted for advocates in the present age, which indeed has revived every kind of fanciful theories. Mercier, in *L'an deux mille quatre cents quarante*, seriously maintains the present one.

If we seek for the origin of the opinion of the metempsychosis, or the transmigration of souls into other bodies, we must plunge into the remotest antiquity; and even then we shall find it impossible to fix the epoch of its first author. The notion was long extant in Greece before the time of Pythagoras. Herodotus assures us that the Egyptian priests taught it; but he does not inform us of the time it began to spread. It probably followed the opinion of the immortality of the soul. As soon as the first philosophers had established this dogma, they thought they could not maintain this immortality without a transmigration of souls. The opinion of the metempsychosis spread in almost every region of the earth; and it continues, even to the present time, in all its force among those nations who have not yet embraced Christianity. The people of Arracan, Peru, Siam, Camboya, Tonquin, Cochin-China, Japan, Java, and Ceylon still entertain that fancy, which also forms the chief article of the Chinese religion. The Druids believed in transmigration. The bardic triads of the Welsh are full of this belief; and a Welsh antiquary insists that by an emigration which formerly took place, it was conveyed to the Bramins of India from Wales! The Welsh bards tell us that the souls of men transmigrate into the bodies of those animals whose habits and characters they most resemble, till after a circuit of such chastising miseries, they are rendered more pure for the celestial presence; for man may be converted into a pig or a wolf, till at length he assumes the inoffensiveness of the dove.

My learned friend Sharon Turner, the accurate and philosophical historian of our Saxon ancestors, has explained, in his "Vindication of the ancient British Poems," p. 231, the Welsh system of the metempsychosis. Their bards mention three circles of existence. The circle of the all-inclosing circle, holds nothing alive or dead but God. The second circle, that of felicity, is that which men are to pervade after they have passed through their terrestial changes. The circle of evil is that in which human nature passes through those varying stages of existence which it must undergo before it is qualified to inhabit the circle of felicity.

The progression of man through the circle of evil is marked by three infelicities: necessity, oblivion, and deaths. The deaths which follow our changes, are so many escapes from their power. Man is a free agent, and has the liberty of choosing; his sufferings and changes cannot be foreseen. By his misconduct he may happen to fall retrograde into the lowest state from which he had emerged. If his conduct in any one state, instead of improving his being, had made it worse, he fell back into a worse condition to commence again his purifying revolutions. Humanity was the limit of the degraded transmigrations. All the changes above humanity produced felicity. Humanity is the scene of the contest, and after man has traversed every state of animated existence, and can remember all that he has passed through, that consummation follows which he attains in the circle of felicity. It is on this system of transmigration that Taliessin, the Welsh bard, who wrote in the sixth century, gives a recital of his pretended transmigration. He tells how he had been a serpent, a wild ass, a buck, or a crane, &c.; and this kind of reminiscence of his former state, this recovery of memory, was a proof of the mortal's advances to the happier circle. For to forget what we have been, was one of the curses of the circle of evil, Taliessin, therefore, adds Mr. Turner, as profusely boasts of his recovered reminiscence as any modern sectary can do of his state of grace and election.

In all these wild reveries there seems to be a moral fable in the notion, that the clearer a man recollects what a *brute* he has been, it is certain proof that he is in an improved state!

According to the authentic Clavigero, in his history of Mexico, we find the Pythagorean transmigration carried on in the west, and not less fancifully than in the countries of the east. The people of Tlascala believe that the souls of persons of rank went after their death to inhabit the bodies of *beautiful and sweet singing birds*, and those of the *nobler quadrupeds*; while the souls of inferior persons were supposed to pass into *weasels, beetles*, and such other *meaner animals.*

There is something not a little ludicrous in the description Plutarch gives at the close of his treatise on the "delay of heavenly justice." Thespesius saw at length the souls of those who were condemned to return to life, and whom they violently forced to take the form of all kinds of animals. The laborers charged with this transformation, forge with their instruments certain parts; others, a new form; and made some totally disappear; that these souls might be rendered proper for another kind of life and other habits. Among these he perceived the soul of Nero, which had already suffered long torments, and which stuck to the body by nails red from the fire. The workmen seized on him to make a viper of, under which form he was now to live, after having devoured the breast that had carried him.—But in this Plutarch only copies the fine reveries of Plato.

Blasphemy—almost.

The Boston Evening Gazette tells the following abominable story of a good old Christian:—A pious old gentleman, one of the salt of the earth sort, went out into the field to catch a mare that he wanted to bear him to town. He moved on the most approved mode. He shook a measure of corn at her to delude her into the belief that she was to get it; but she was not to be deceived by any such specious act. She would come nigh and then dash off again, until the good man was fretted very badly. At last he got her in a corner among some briers, and made a dash at her, when she bounded over the wall and left him sprawling among the bushes. His Christian fortitude gave way at this, and gathering himself he cried "Oh hell." The ejaculation had barely passed his lips before he thought, but immediately conscious of its wickedness, he said—"lelujah!" and translated the profane word inte a note of triumph.

No progress can elevate the finite into the infinite. Happy for us that this is so! Were it otherwise, a period in eternity might arrive when truth would be exhausted, and our felicity would be overclouded by a grief to which the weeping Alexander's was a childish sorrow.

The Religion of Epitaphs.

I spent some time in the churchyard, spelling out the names of some of the old inhabitants of our early days, and beholding with pleased surprise, from the (as usual) truthful epitaphs, that many of them were garnished and decorated with virtues of which, while they lived, I had not the smallest suspicion; so artfully had Christian humility concealed their excellencies!

It is really odd to see so much wickedness above ground, and so much goodness under it. Ah! if they could but change places, what a pleasant world it would be! Or, rather, perhaps, we ought to say, "Who can wonder that so much iniquity is left among the living, when such cart-loads of all the cardinal and other virtues are thus yearly shoveled into the earth by the undertaker?" Any way, however, it is a pleasant thing to find our old friends improved by keeping, and looking better in their winding-sheets than ever they did in silks or satins.—*The Greyson Letters.*

A Prophecy by the late Lady Lovelace.

The late Countess of Lovelace, the daughter of Lord Byron, the "Ada, sole daughter of my home and heart," although distinguished by success in deeper studies, was destitute of those inspirations which made the name of Byron illustrious. In some verses which she made on Florence Nightingale, several years before the Russian war was dreamt of, occurs the following presage:

In future years, in distant climes,
Should war's dread strife its victims claim,
Should pestilence, unchecked betimes,
Strike more than sword, than cannon maim,
He who then reads these truthful rhymes,
Will trace her progress to undying fame.

SPIRIT CONVERSE.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,
My spirit is at peace with all.

They haunt the sileuce of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:

But when the heart is full of din,
And doubt beside the portal waits
They can but listen at the gates,
And hear the household jar within. TENNYSON.

INWARD BEAUTY.

* * Is't by the red and white—
Is't by the grain and tincture of the skin—
Is't by the hair's gloss, or the forehead's arching,
You know the bright inhabitant? I tell thee,
The spark of their divinity, in some,
Lights up an *inward* face—so radiant
The outward lineaments are like a veil
Floating before the sanctuary—forgot
In glimpses of the glory streaming through. N. P. WILLIS.

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