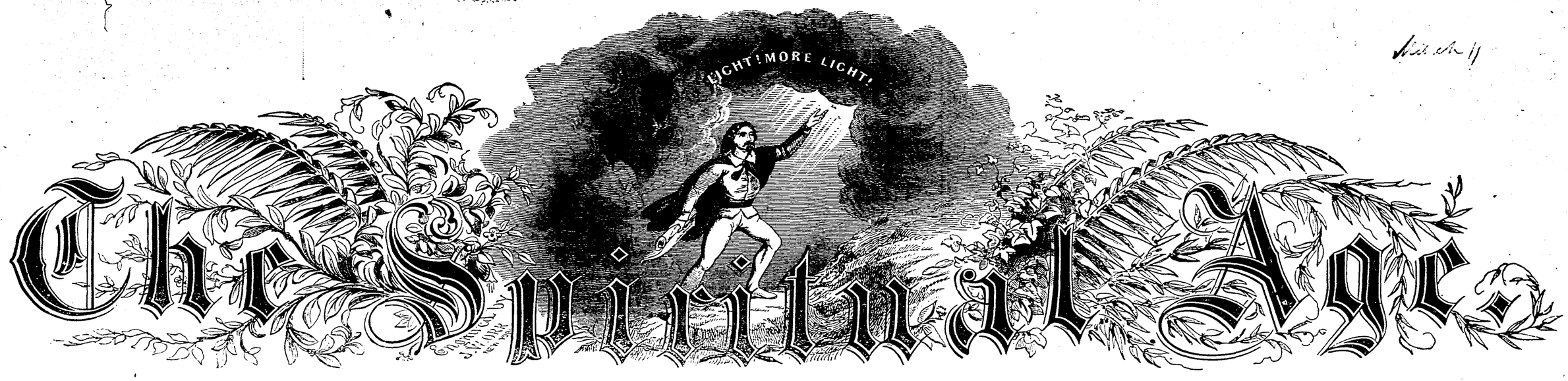
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DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE CHURCH AND NATURAL PHILOSOPHY.

No. 1.

Our brethren of the old church, rooted and grounded in ancient Jewish Spiritualism, with its dead formularies as a measurement for all light, are in a difficult strait as to the modern advent of Spiritualism. They deprecate an appeal to the Bible, and would hand us over to the man of science or natural philosophy. Ward Beecher, some time since, discovered that the present advent loosened the cords of the Bible, and would have the man of science summoned to the rescue. His brother Charles, wiser in his light, says that whatever solves the modern, solves the ancient as well; and that to deny the modern, is to make the lids of the Bible but as paste-board barriers against the plough equally adapted to both these fields. Ward laughs at Judge Edmonds; but soon the laugh will be on the other side of the mouth. Indeed, it is already on that wise, as appears in the recent sardonic grin of the *Independent* upon spiritual foretelling of events, as instanced by Judge Edmonds in the *Evening Post*.

See, too, the precious confession, and an appeal to material science for salvation, by a writer in the *New Englander*—probably a clergyman in faith of the Spiritualism of old Jewry! Can darkness be more visible? He says, "We venture a remark in reference to the way in which this field of research (modern Spiritualism) should be occupied. Here, it may be, is a subtle and difficult department of natural science to be explored and laid open. It is no reproach to the intelligence, the ability or the honesty of persons in the ordinary walks of life, if they should feel that they are incompetent to do it. And no less incompetent are judges, lawyers, physicians and clergymen who have been trained in other professions, and who, from the fact that they have succeeded, and become eminent therein, where their speciality is, are not the more, but the less qualified to investigate this subject. It is a vein for the working of the natural philosopher."

This reminds us that down the old ages of Jewish Spiritualism, "Asa was wroth with the Seer and put him in prison," for a thus saith the Lord. Asa was then "diseased in his feet, and sought not to the Lord, but to the physicians," and speedily slept with his fathers. This is ominous of the parallel modern case of the dying church, appealing to physical science for a solution of a spiritual problem. Not that we at all doubt that all physical and spiritual science are as one in a truly scientific plan of a connected whole; but this is what the routineists, educated in "their speciality," cannot comprehend. Hence, the charge of the late Mr. Geo. R. Gliddon, of "biblical dunces of the United States," and he might have added England as well to the list.

It is certainly a very rich vein to be worked, when there is such a confession of death in the churches. If the light in them be darkness, how great is that darkness. They have no spiritual science by which to read the resurrection and the life,—no spiritual ways, so that all may know the light from the least to the greatest,—but only the "natural philosopher." Spiritual unfolding, in consecutive law, is appealed from by clergymen who have been supposed to have some little knowledge of spiritual ways and means. When Prof. Felton, in combating modern spiritual phenomena, was referred to the Bible as furnishing a parallel plane of action, he refused the reference, because he would have Jewish Spiritualism a special exception to the general law. This was not a scientific or a philosophical position for the Professor, however skilled he might be in his "speciality" of the Greek particle or Hebrew root. His brother Professor, Agassiz, has a far more liberal grasp of mind, and in "The Types of Mankind," to which he is a contributor, he "blushes for the fathers of the church;" and in his last great work on "Natural History" he accepts the theory of spiritual causation in a connected whole. If he pursues this line, he will find himself in no conflict with modern spiritual unfolding, which is also by the universality of condition and law.

If we turn aside from this point of view, to interpret the Bible, or any other record of spiritual manifestation, the scientific law of the connected whole is at once at war with the assumed infallibility of the special record, if it does not harmonize with the truths of science. The Bible, under the old way of interpretation, is set aside by the savans as worthless in its authority; but if approached from the modern spiritual stand-point, it will be seen as simply the record of the spirit-intercourse of the past ages, to be received no farther as authority than commends itself to our highest light of to-day; and to be tested by the most rigid inductions of scientific law as manifest throughout the whole nature of man. A "Thus saith the Lord" will then have its due weight in the worth of the spirit's utterance; and not because the thing spoken is in the name of the Lord, but because it moves truth and love for the affectional and spiritual needs of man. "There be Lords many and Gods many," but not every one who cries Lord, Lord, has therefore a sanction for what he says and does. We are to try the spirits, whether of the past or the present; and the past, no more than the present, can be permitted to set up as infallible a "Thus saith the Lord," which Lord is simply the familiar spirit of him with oracular claim.

We have been led to these remarks in noting the way the savans encounter the Jewish superstitions. When Agassiz takes the position of diversified starting-points in animal and human creation, the story of the Garden of Eden becomes at once a poetic myth, additional to the thousand and one of Oriental conception, and of equal credence to the immaculate one of a later day.

When Hugh Miller, the granite boulder of orthodox theology, goes outside the Bible to seek testimony in the rocks, it is not difficult to see whereunto such heresy will grow; hence, in building his house on the rock of ages, he sees the six days of creation dissipate in a mist, and the seventh day not yet arrived,—thinks that Moses had a vision, and a panoramic view of future unfolding,—that his days were not literal days, but incalculable cycles of years; so that the Jews, and their modern copyists, were, and are rather too fast in their literal acceptations of mystical eras; and Moses could not have understood his own vision, as he and his brethren were commanded to "remember the Sabbath day and keep it holy," which, the great geologist says, has not yet arrived. It was rather hard to stone people for picking up sticks on a day that is yet in the future; and our modern theologians will do well to stay proceedings in their enforcement of a pious observance of the seventh day, not yet come. They should remember that "sufficient unto the day," &c., and wait patiently for that "good time coming."

But not only the geologists grind the authority out of the Bible between the upper and the nether rocks; the ethnologists also, finding the Jewish record across their path, cast it upon the dung-hill to be trodden under foot of men. As natural philosophers, they address the old record as, "Art thou in health, my brother?" and forthwith "let in" till almost everything is "let out," even to a collapse. Even Agassiz, in the calculation upon some old bones, makes no bones in making an age of the earth very much longer than was dreampt of in the philosophy of Moses.

Our dead churches, which, till recent date, were as the bellowing bulls of Bashan against unbelievers of their claims, and joined in full chorus of "Lord, Lord," against Tom Paine and Voltaire, now crouch silent, and with shaking knees, in presence of the embattling hosts rending the veil of their night. They will soon find that it is not the men of science by whom they are to be saved from the new spiritualistic advent. It is a singular fact, that, not to the Lord, but to men of science, our dead churches turn to be delivered from modern Spiritualism. What they may expect from this new basis of salvation, will be seen directly, when we make some extracts, showing the way in which the ancient Spiritualism is received.

Since they appeal unto men of science and philosophers—as Asa did to the physicians, and imprisoned the Seer for showing the spiritual way—let us take our modern Asas to this judgment-seat, and see if they will be cured of their disease. now in their feet, but rapidly rising to their vitals. At this bar, their theological authority is stripped and cast out on such wise as to be not a little edifying unto salvation. If it be not the verdict they expected from their umpires, they will at least not grow sleepy under the rendering, as do their hearers under their sermons.

From Gliddon's contribution to the "Types of Mankind," we find the authority of Jewish Spiritualism rated as follows:

"It is strange that such pains have been taken to trace to the Jews not only the origin of all the ideas of science and religion which are found among eastern nations, but even the commencement of every possible variety of usage, custom, and ceremony. The small and circumscribed people of the Hebrews, who were generally despised, and who never maintained any intercourse with other nations by trade or by conquest, by religious missionaries, or by philosophical travellers, are supposed, according to the dreams of certain learned men, to have supplied all Asia, and from thence the whole world, with religion, philosophy, and laws, and even with manners and morals."—*Dohm, in citation.*

"But, in Lutheran Germany, where thorough Hebraical scholarship has liberated the public mind from the thraldom of ignorant priestcraft, these reasonings are familiar to every reader of a 'Kosmos for the People.'

"Nothing remains but to embrace the opinion, that the distinct characteristics of the human race were imprinted at all times; or that in general, mankind does not descend from one man and one woman, from Adam and Eve, but from several human pairs. But many of my readers will now say that God in the Bible has created only one human pair. Perfectly correct. I reply to this only that God did not write the Bible, but that Moses may have written the Penteteuch; and that whether he actually did write these five books, scholars do not know themselves. But we know quite certainly, that plants and animals were created at the same time, and not in several days of creation. We know very positively, that, without the sun, no day or night interchanges; and that the sun was not created on the fourth, but on the first day. As certainly do we know that neither plants nor animals could have lived previously to that creation of the sun; that the beasts, the worms and the reptiles, were not created later than the birds; and that Adam and Eve were not alone the first human beings upon earth."—*Giebel, in cit.*

Now we do not at all fear that any truthful spiritual phenomena will conflict in any way with the truths of natural science, when seen in the harmonious plan of a whole; but whether Jewish Spiritualism can maintain its position in that respect, in full, we shall leave to the "natural philosophers" to decide; since a dying theology has appealed to them. When the orthodox Hugh Miller declares that the Bible contains no scientific truth, it would seem that the ancient house of Israel was not built upon a rock, but upon the sand; and that "natural philosophy" is washing away its foundation. When modern spiritual science proves itself in the unfolding heavens with its holy angels present to judge the world, the dead churches are aghast, and cry, "take any shape but that, and our firm nerves shall never tremble;" and forthwith beseech the heavenly visitants to depart out of their coasts, and present themselves as "a rich vein to be worked by the natural philosopher." Verily, wisdom is justified of her children.

"The particular recollections of the Semitic race, which about the first eleven chapters of Genesis inclose, divide themselves into two very distinct parts. During the antediluvian phase, it is a fabulous geography to which it is very difficult to attach a positive meaning; they are fictive genealogies, of which the degrees are filled, either by the names of ancient heroes, or perhaps by some divinities that are to be found among the other Semitic populations. They are fragments of confused recollections, wherein dreams are mixed up with realities, very nearly as in the remembrances of early infancy."—*Ewald, in cit.*

But perhaps the best qualified living historiographer of of Palestine, no less than the one most versed in the literature of his co-religionists, M. Munk, declares, in respect to the first chapter of Genesis, "This cosmogony is of an infantile simplicity. One must not see in it anything but a poem,—containing, indeed some germs of science, but wherein imagination outbalances reflection, and which it would be erroneous to judge from a scientific point of view."

"There was a time, and this time is not very far from ourselves, in which all the sciences were compelled to find their origin in the Bible. It was the unique basis upon which they were permitted to rise; and narrow limits had been fixed to their expansion. The astronomer, indeed, was allowed to observe the stars and to make almanacs; but under the condition that the earth should remain at the centre of the universe, and that the sky should continue to be a solid vault, interspersed with luminous points; the cosmographer might draw up charts, but he was obliged to lay down the principle that the earth was a plane surface, miraculously suspended in space, and held up by the will of God. If some theologers less ignorant than the majority, permitted the earth to assume a round form, it was under express stipulation that there should be no antipodes. The natural history of animals was bound to speak of the reproduction of those which had been saved in the Ark; history and ethnography had for common basis the dispersion, over the surface of the earth, of the family of Noah.

"The sciences had, therefore, their point of departure fixed and determinate; around each of them was traced a circle, out of which it was forbidden them to issue, under pain of falling instantly beneath the dread censure of the theologers, who always possessed at the service of their notions, whether good or bad, three irresistible arguments, viz: persecution, imprisonment or the stake."—*Revue des Deux Mondes, in cit.*

"We have no account of when this first of the Hebrew books was written, nor by whom. It has been called one of the books of Moses; and some small part of it may have been written by that great lawgiver and leader of the Israelites. But it is the work of various authors and various ages. The larger part in the present form, seems to have been written when the people dwelt in Canaan, and were ruled over by judges, when Ephraim and Manasseh were chiefs among the tribes. But the author may have had older writers to guide him in his history. It is evident, also, in numerous places, that other writers, far more modern, have not scrupled to make their own additions."—*Samuel Sharpe, in cit.*

We conclude here, article No. 1 of this series, so as not to press too much the columns of the "Age." The spiritual presses are crowded to plethora with the influx of bread that cometh down from heaven. Many thunders, too, are yet waiting for the uttering of their voices, and in the consequent outpouring of the spirit, it may almost be said with one of old time, that if all were printed, not even the world would contain the books; much less can all be poured through the Age.

The spirit of slumber now upon our churches, which appeals to the "natural philosopher" to solve spiritual phenomena, involving the very foundation of unbending creeds, will hardly be aroused to an awakening to see that ancient Spiritualism can only be fully ventilated by the modern fan, to thoroughly purge the floor. The natural philosophy of modern rocks proves too hard for Israel's rocks of Sinai; and the ethnologic plurality of nations, as the beginning of man—as per Agassiz, a Harvard Professor—trundles poor old Adam and Eve from the garden of Eden, with scarce a rag to hide their nakedness; so that any farther augury by the mere letter of the Jewish old clo', must cause clergy and congregations to laugh in each other's faces.

In our forthcoming articles, we will prove that the church in its appeal to the judgment-seat of material science and philosophy for a solution of spiritual phenomena, have had judgment already awarded them; that Jewish Spiritualism as a datum in science, is of no authority and utterly worthless. Hence, ancient Jewish Spiritualism, though in many of its aspects of low and dark estate, will be able to find its Savior only in the series of causation, in the more brilliant unfolding of this 19th century of Jesus. The call upon the rocks has proved a rock of offence, and fallen upon the invokers, and ground them to powder. The stone which the builders rejected has become the head of the corner; and Dagon, god of fossil creeds, is fallen flat—with stumps imploring, shames his worshippers.

C. B. P.

For the Spiritual Age.

PASSED AWAY.

BY R. H.

"What are a thousand living loves,
To that which cannot quit the dead?"

Not dead! not dead! I know her soul-lit eyes
Are striving now to pierce my spirit's night,
That from her starry home in yon bright skies
She comes to lead her loving ones to light.

We know God's handiwork can never die,
Though it may pass away from this, our earth;
She, the beloved and early lost, is nigh,
Awaiting to assist our spirit-birth.

Not dead! not dead! Ah no! there is no death,—
There is no boundary to such deep love;
Our hearts were mingled in a trustful faith,
That not e'en Death's dread summons can remove.

Come, then, departed one! I open wide
The portals of my inmost heart—*your home;*
Pure spirit, God-ordained to be my guide,
I wait, I watch, I call you! Come, oh, come!

PHILADELPHIA, Jan. 29, 1858.

For the Spiritual Age.

OLYMPUS.

I seek the omnipotence
Of every beautiful sense,—

Out of our jarring wars
I would grow to the inner stars,—

I would spring from the ashen fells,
I would shoot from the rended hells,

Till the banyan-like, upas-like Soul
Outbrancheth and pierceth the Whole,

Thick-burdened with fruits on the bland,
Bright hills of the Deathless Land.

ARDENTE.

The Sources of Progress.

The great sources of intellectual power and progress to a people are its strong and original thinkers, be they found where they may. Government cannot, and does not, extend the bounds of knowledge; cannot make experiments in the laboratory, explore the laws of animal or vegetable nature, or establish the principles of criticism, morals, and religion. The energy which is to carry forward the intellect of a people, belongs chiefly to private individuals, who devote themselves to lonely thought, who worship truth, who originate the views demanded by their age, who help us to throw off the yoke of established prejudices, who improve old modes of education or invent better. It is true that great men at the head of affairs may, and often do, contribute much to the growth of a nation's mind. But it too often happens that their station obstructs, rather than aids, their usefulness. Their connection with a party, and the habit of viewing subjects in reference to personal aggrandizement, too often obscure the noblest intellects, and convert into patrons of narrow views and temporary interests those who, in other conditions, would have been the lights of their age, and the propagators of everlasting truth.—*Channing.*

CONTENT—Content is the tranquillity of the heart; prayer is its aliment. It is satisfied under every dispensation of Providence, and takes thankfully its allotted portion; never inquiring whether a little more would not be a little better; knowing that if God had so judged, it would have been as easy for him to have given the more as the less. That is not true content which does not enjoy, as the gift of Infinite Wisdom, what it has; nor is that true patience which does not suffer meekly the loss of what it had, because it is not His will that it should have it longer.—*Hannah More.*

THE SPIRITUAL WORTH OF MUSIC.

Music is one of the Fine Arts, which all minister in various ways, through various physical organs and senses, to the soul's everlasting want of the Beautiful. No soul is wholly contented with the actual. The Beautiful is all it finds in this world to soothe its discontent. *There* is something it can love; *there* is something it can trust; it can go out without reserve to meet it, for it is an emblem at least of all that in its deepest faith, in its silent longings it had cherished. The Beautiful in Nature, or in a work of Art, corresponds to that deepest want of ours, to which the actual world so seldom corresponds. The sight of Beauty makes us more conscious of this inner want, of this ideal capacity of ours for something better, even for perfection; and it is chiefly this which prevents us from settling down into a mechanical, unprogressive, animal routine. But for the Beautiful, we should not know that we are meant for anything better than we are. It may well be doubted if even Conscience would tell us; that might stand over us as a task-master to warn us to do right; but we should neither love it nor own its authority. The Beautiful makes us yearn to be perfect; it makes us feel that Heaven is our home, and cast about to make to ourselves a heaven. The Beautiful, come in what shape it will, is something we can take home to us; it speaks to our heart of hearts. There is a certain mystery in it which we feel concerns *us; we* always are the ones spoken to just as some portraits look at every one who comes into the room. No one who is completely entranced by a landscape, a picture, or a song, can doubt for a moment that here he is in his place; these things converse with his ideal nature. In this is the origin and the final cause of Poetry and the Arts, Music among the rest. This is the secret of its spell. It reveals to the ravished listener so much within him, it whispers to him the possibility of embracing so much of the infinite world without him, that he owns the right of the sweet, albeit the severe, influence to control him, follows the voice in the air through whatsoever thorny paths below, and evermore aspires to something nobler.

* * * * *

Music is one way of expressing ourselves. It is a language—as much so as words. Through it alone can we communicate to other minds much that we feel, enjoy, suffer, when words fail us. It is eminently the *language of the heart*, of emotions too delicate for verbal utterance. It is quicker understood than words. Words are more or less arbitrary, and require to be learned before they mean anything—only fellow-countrymen can talk together. Music is a universal language;—the same tones touch the same feelings the world over. Spoken languages address the understanding; when they would interest the feelings, they pass at once into the province of Music—then it matters not so much *what* is said, as in *what tones* it is said. When an emotion would utter itself, words are nothing, tones are everything.

"For our divine Affections, like the Spheres,
Move ever, ever musical."

We instinctively recognize the peculiar notes of joy and anguish, triumph and despair, consolation, pity, and entreaty—they need no words to interpret them. These uniform and instinctive tones, modulations, cadences, rhythmic movements, smooth slides and abrupt starts of the voice are the original elements of music; Art only uses its privilege to add to them beauty, or rather to combine them always with reference to a beautiful effect, and then they become Music. Out of the natural, spontaneous utterances of human feelings and passions, combined with the love of the beautiful, Music grew.

* * * * *

The expressive power of Music is as remarkable in instrumental music as in song—indeed in some respects more so. Instruments, having greater compass and flexibility, and compared with average voices, greater purity of tone, can wind through the most subtle labyrinths of melody. Instrumental music, too, is freer. Unconfined by any verbal application to definite thoughts, the heart and the imagination revel in most adventurous excursions upon the "vasty deep." The feeling which is not fettered by a thought, is most likely to be universal, and if expressed in music, without words, will meet perhaps the widest response. Some of the Sonatas of Beethoven, as we learn to appreciate them, fill us with the most profound emotion; they have all the mystery of some of the most thrilling poetry; they seem to express the deepest undefined yearnings of the soul; if we cannot readily and certainly conjecture their meaning, we instinctively catch their spirit; they win us to the mood in which they were written; the feelings they express are not of time, so that hearts in all times and places and circumstances are not excluded from a full response. It has been said that Beethoven in some instrumental Quartets written during his deafness, "anticipates the feelings of a future age."—*Journal of Music.*

FANATICISM.—Fanaticism, whether religious or philosophic, is the child of Pride, a violent and terrible power! Reason, on the contrary, even when she deceives us, is a mild and tranquil influence, free from passion, and never inducing men to quarrel with each other.—*La Harpe.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, MARCH 13, 1858.

FORMATION AND MANAGEMENT OF CIRCLES.

In fulfillment of our promise last week, and in compliance with requests repeatedly made, we submit below some specific suggestions, such as our observation and experience have commended, relative to the organization and conduct of circle-meetings for spiritual development.

1. A circle may be composed of any number of persons who are sufficiently united in a common purpose—though ordinarily not more than twelve can be found sufficiently harmonious.

2. An equal number of either sex is desirable—or of persons in whom respectively the *positive* and *negative* elements predominate. Some males are comparatively feminine or negative, as indicated by a lack of muscularity of organism, and of force of character; while some females are comparatively masculine or positive, as evinced by the possession of these characteristics.

3. For the best conditions, males and females, or positives and negatives, should be arranged alternately,—the most positive and most negative persons occupying opposite positions in the circle. By most negative is here meant the one who is most susceptible to spiritual influences, or the most of a medium.

4. All should be as nearly as possible "of one heart and one mind." Not that they need be already believers in spirit-intercourse, or receivers of the same theological creed; but simply that they should be free from distrust and animosities towards each other, and united in an earnest purpose to seek the highest truth and good, for the sake of truth and good—willing for the time to lay aside pre-convictions and differences, and to look sincerely for "more light." The merely curious, the frivolous, those who have no earnest yearning to be made better, as well as the determined skeptic, the religious or scientific bigot, and the grovelling sensualist, are none of them in a condition of mind to be much benefitted by such meetings.

5. Meetings may be held as often as the convenience of members will permit; and it is desirable to meet always in the same room, (one set apart for the especial purpose is preferable), and each member should occupy the same position at each session. The furniture and walls of a room become charged with the magnetisms of persons who occupy it; and in proportion to the length of time it is properly occupied for a purpose of this character, does it become adapted thereto. The introduction of incongruous magnetisms is to some extent a drawback.

6. The individual members of a circle should seek to keep themselves at all times in the best conditions, physical, mental and moral, by living up to their highest light. Indulgence in a hearty meal before the meeting is a serious drawback; and no one can perform an unworthy act, or even think an impure thought, without contracting thereby more or less of taint, which hangs about his atmosphere. Those who associate in the sacred intimacy of the circle should reflect that they have no right to inflict on each other the impurities they may contract by careless and gross lives. Nor can the pure denizens of higher spheres be otherwise than repulsed from atmospheres of impurity.

7. The meetings of the circle may be opened by singing, oral prayer, a season of silent aspiration, devotional reading, or any other exercise that will tend to quiet, harmonize and unitize the minds present. If no medium is moved to occupy the attention, let the time be spent in quietness and receptivity, which may be occasionally relieved by cheerful conversation, to avoid fatigue. There is no need of gloom or long-facedness, and levity is equally unbecoming. All controversy should be postponed, and over-anxiety for manifestations should be avoided,—each one seeking himself and herself to become as receptive as possible to spiritual influx, for his and her own good. Let this desire predominate while the wish for phenomena is subordinate, and their production allowed to be incidental. They will then, when they come, be far more likely to be complete and convincing, than when precipitated by undue mental demand.

8. When practicable, it is desirable that circles be formed of persons capable of being developed to the enjoyment of the same gift, or form of mediumship. The process of development in this way can doubtless be much accelerated.

9. New members, and especially skeptics and sturdy opponents, can never be admitted to circles of this class, without greatly retarding the process of development. If the practice of admitting them is indulged in, the circle will be pretty sure to be broken up without accomplishing much. Let other inquirers form a circle by themselves.

10. Mediums sometimes advance in spirituality so much more rapidly than other members of a circle, that it becomes painful and injurious for them to continue the meetings. In such cases, they should be cheerfully permitted to withdraw. By sitting quietly alone their spiritual growth may proceed much more advantageously, while the circle can continue until others are developed to mediumship. Some persons never need the aid of circles for this purpose, being naturally mediumistic.

11. Long and late sittings should be carefully avoided, as injurious to the health of all, and especially ruinous to sensitive constitutions. Mediums are greatly liable to be over-taxed by the demands of impatient investigators; and this doubtless has been the chief cause of such cases of physical injury and insanity as have occurred among them.

12. Finally, the advice given to those who sought and enjoyed the manifestations of the spirit in ancient Corinth is equally applicable now—"Let all things be done decently and in order,"—in a manner worthy intelligent men and women, earnest for truth and good.

We have only to add that where the purpose of a circle is merely to witness manifestations for the hour, through the instrumentality of an already well-developed medium, such medium will ordinarily give suitable directions for the occasion. We do not recommend the formation of circles at any time, nor the seeking of spirit-communion in any way, for any other than the highest purposes. "Whatsoever a man sows, that shall he also reap."

A. E. N.

THE KNOWLEDGE OF CAUSES.

We hear it very often alleged by the advocates of the Spiritual Philosophy, that the material world is the theatre of effects, and that the spiritual world is the plane of causes. We now, say they, live in and take cognizance only of effects, and when we pass into the spiritual world, we shall rise to the knowledge and comprehension of causes. There is a spiritual cause lying behind every material effect or manifestation, and we only need to come on to the plane of causes to understand them,—come directly in contact with them and see them as we now see their material effects. They hold that the external, material world is the plane of manifestation, whereas the internal, spiritual world is the plane of causation.

We think this an error, and will proceed to give our reasons for so thinking.

In a strictly philosophical sense, man never can know causes. Did he know causes, he would know God, and understand the source of all creation. Was he intromitted into the realm of causation, he would stand at the very centre and source of all Being, and usurp the prerogative of the Omniscient. Was he to understand fully the cause of a single effect, he would know all causes, and his intelligence be limitless. Such a power and knowledge is not given to a finite intelligence.

The intelligence and knowledge of man deals only with the spheres of manifestations, in whatever plane or condition of existence he may for the time being inhabit. He cognizes the manifestations alone. In whatever sphere of existence he may be, manifestations or effects are patent to his observation and knowledge, while their cause or causes are profoundly concealed from his view. They are still beyond his keenest-sighted penetration.

This mistake has perhaps arisen from the equivocal significations attached to the term "*cause*." In one sense it is used as an antecedent manifestation of certain results, while in another sense it is taken to mean the potential quality or essential power that manifests. The law of cause and effect resolves itself into antecedent and consequent. One manifestation precedes another, in such order, and under such conditions of invariableness, that we connect and associate them in the mind; and, from an innate sense or intuitive perception, we denominate the former the cause and the latter the effect. We possess the innate perception that the one has the *power* to produce the other under the proper conditions. But this perception does not extend to a knowledge of the intrinsic and essential nature of that power,—in which sense the word "cause" is sometimes used. Our minds are so organized, that upon viewing the manifestation, we are impelled to say that such a power exists. This is all we do or can know of it. We can test it by various conditions and gather its various manifestations, but we never can come in contact with it or make it tangible to our observation or view, and know it as we do its manifestations. Hence, in this sense, to say that we can live in the world of causes, and know them as we know manifestations or effects, is unphilosophical and absurd.

In this sense the spiritual planes of existence are no more the worlds of causes than the material worlds. They are planes of the manifestation of an indwelling, all-essential power or life, in like manner as the material worlds are planes of manifestation. Like this world, they are worlds of effects, which effects are there tangible to our sensational perceptions and objective to our mental analysis, just as are effects here.

It is nevertheless true that spiritual effects, antecedents, or "causes," so to speak, produce natural or material effects. All the planes of life are inherently connected and associated. All the manifestations on the spiritual plane have their corresponding manifestations here. They are the antecedents of which the effects here are the consequents. They are parallelisms, or concentric planes of manifestation, associated by an inherent affinity. When we come into the spiritual world, we come no more into the world of causes than we are now. We are still in the sphere of effects, and, strictly speaking, know no more of the real or essential nature of cause, than we did here. We see there the manifestations which answer to corresponding manifestations here, but we do not there know any more the essential causes of manifestation than we do here.

The human mind can never get beyond the sphere of manifestations into the world of causes. It observes in either or any plane of life only antecedent and consequent, notes their regular succession under the necessary conditions, and by an innate perception believes that the one produces the other. This is the extent of human knowledge with regard to causes. To say, therefore, that we are ever intromitted into the sphere of causes, truly speaking, and see and know them as we see and know effects, is absurd; and yet the writer has read and heard many elaborate arguments for the advanced intelligence and knowledge of man, and for his greater opportunities and faculties for fathoming the mysteries of creation in this respect, when he shall become an inhabitant of the other world, constructed by writers and speakers on the assumption that there we would be able to solve the problem of creation, or gain a knowledge of causes, so as to understand all their effects. c.

D. D. Hume, the Medium.

We have before us a lengthy statement published in the Hartford *Courant*, from a responsible source, detailing phenomena witnessed by the writer in the presence of Mr. Hume, at Hartford and at Boston. It is intended to rebut the representation in the *Westminster Review* that Hume was a mere dexterous juggler. We shall give its substance in a future number.

Apropos of the *Review's* statement that Hume is now "sunk into obscurity," we find the following statement in the *Springfield Republican*,—rather doubtful authority, we confess, but it may go for what it is worth:

"We learn that D. D. Hume, the American medium, well-known in Springfield, has recently returned to Paris from a visit to the Queen of Holland, who received him with great kindness and attention, and that he is about to revisit Italy, and will return to America next autumn. An English lady has recently left him by will a life annuity of $1200 per year. This is being a medium to some purpose."

New Spiritualist Periodical in Paris.—We have received the first number of a new monthly issued at Paris, France, entitled "*Revue Spirite; Journal d' Etudes Psychologiques.*" It is published under the direction of M. Allan Kardec, author of one of the best Spiritualist works that has yet appeared in the French language, *Le Livre des Esprits.* The *Revue* shows marks of a systematic and thorough mind in its editor, and is certainly a valuable addition to Spiritualist literature. We shall avail ourselves of occasional extracts from its pages.

The office of publication is at Rue des Martyrs, No. 8. Price for American subscribers, fourteen francs per annum.

True quietness of heart is got by resisting our passions, not obeying them.

THE DISCUSSION AT HARTFORD.

In the absence of the usual quota of contributions from our associate, we give the following a place in our editorial columns. It is from a prominent citizen of Hartford.—A. E. N.

Hartford, Saturday, March 6.

Messrs. Editors:—The discussion announced to take place between Dr. Hanson of this city, and Prof. Brittan, attracted a full house on Wednesday. Touro Hall was full, and among the audience there was a large proportion of members of the different churches. The question for the first evening was, Do the spirits of departed human beings still continue to manifest their power, presence, and intelligence, to those who are in the corporeal state? On this question Prof. Brittan took the affirmative, speaking half an hour, and Dr. Hanson followed, occupying the same length of time.

Prof. Brittan made a splendid argument for the immortality of the soul, and summoned to his aid an array of facts and arguments to sustain his position that the conditions of the future life were such as to admit of a system of communication between that sphere of being and ours. His argument was a masterly one, and its consistency was maintained by examples taken from nearly all of the departments of the world of mind and matter. No newspaper sketch of his remarks can do anything like justice to this strong, compact and beautiful argument.

He contended that inasmuch as we had, while occupying the body, certain powers over the material forms of the world about us, it was rational to suppose that we should retain those powers after leaving the body. That to deprive the enfranchised spirit of any of the powers which it possessed while in the form, would be in effect to destroy its individuality, and to destroy its individuality would be to destroy its immortality.

Dr. Hanson followed, and devoted his allotted half hour chiefly to a denunciation of what he was pleased to term the "undignified" character of the so-called spiritual manifestations. This was his main idea, repeated in various ways and forms of expression.

Prof. Brittan responded, saying that nothing which the creative power of Deity has made is undignified. To assert otherwise might suggest the thought that the want of dignity was in the person who complained of such want, even in the humblest things in God's universe. The gentleman says the spiritual manifestations are not dignified enough for him. He might as reasonably complain that some of the spiritual manifestations recorded in the Bible are not dignified. The founder of the Christian religion was born and cradled in a manger. It cannot be alleged that the spirits who manifested through Mary Magdalene were especially dignified or respectable. There was a want of dignity in the spirits who possessed the man who dwelt among the tombs, cutting himself with stones, yet my Christian friend objects to none of these undignified manifestations! Nay, he believes in the record where it says that unclean spirits actually went into a herd of *swine*, and influenced them to run down a steep place into the sea! That was not a dignified manifestation, yet my friend seems to find no fault with it on that score.

The debate was a lengthy one, lasting to a late hour. At an early stage in the discussion, it began to be generally felt among the audience that the man who had come forward to uphold the materialistic side of the argument was not equal to the exigencies of the occasion. Dr. Hanson was, however, apparently the best man whom the Orthodox fraternity could bring forward to cope in debate with Prof. B., and his sectarian friends were present in considerable numbers to hear the discussion. It is but fair to say that they listened respectfully and with interest, and it is presumed that they heard and digested some wholesome truths.

On the second evening, Dr. Hanson opened the debate, taking the affirmative on the question, "Can the so-called spiritual phenomena of different ages and countries be reasonably accounted for without attributing them to the agency of departed human beings?"

It was claimed by Dr. Hanson, who opened the debate on the affirmative side, that all the wonderful facts of Spiritualism could be explained "in accordance with the deductions of positive science." This idea he repeated and reiterated, seeming to be ignorant of the fact that Spiritualists claim essentially the same thing. He denied that ancient and modern Spiritualism were identical, or even analogous, but failed to present any argument in support of his assertion. He claimed that when a spirit had left the body, it was at once *bereft of all its faculties*, so far as our world and its interests are concerned. He asserted that the spirit, if a Christian, went at once to some inconceivably distant and sublime locality, which was the Christian's heaven; but contended that if the spirit were to remain in the neighborhood of earth, it must necessarily be in total darkness, and without the enjoyment of any one of its faculties! That it only operated on the nerves and muscles, while in the body, by means of acting upon the medium of *animal magnetism* which he described as a peculiar fluid, the product of digestion; that when the spirit leaves the body, it can no longer sense anything of an earthly nature, nor act upon material things. Hence the idea that it can move furniture is absurd.

It was interesting to see with what precision, grace and ability Prof. Brittan met the gentleman's positions and refuted them. The whole audience, church-members and all, were taken with him, following his noble flood of eloquence, carrying everything before it—bearing away by the force of its strongly-uttered truths every vestige of opposition, for the time, at least. He took the whole audience with him, and many are the encomiums which have since been passed upon his bold and manly speech by those who have never before commended anything connected with Spiritualism.

I intended to give you a sketch of the debate, but find that it is time for the mail to close, and refer you for fuller particulars to the report given in the *Times* of this afternoon.

The discussion has been reported by a phonographic reporter, and will be published in full. It will well repay a perusal. So great was the interest excited here by this discussion, that Prof. Brittan determined to give another evening to the subject, and on Friday evening he presented the positive argument for an exalted and catholic Spiritualism, in a manner so eloquent and forcible as to elicit an admiring tribute from all who heard it.

Yours, c. h.

Miss Hardinge at Saratoga.—The Saratoga *Republican* gives a phonographic report of a recent lecture by Miss Hardinge at that place. It was on the subject of "Dives and Lazarus," and we hardly need say that it was able and eloquent. We shall endeavor to find room for some portions of it hereafter.

The Difference.—One of the city papers chronicles the insanity of a printer under the head of "Another Victim of Spiritualism." In the same column of the same paper, the insanity and crime of a Baptist clergyman are recorded under the head of "Unfortunate"!

Correspondence.

Miss Hardinge at Montreal.

Editors of the Spiritual Age:—This ancient seat of bigotry and conservatism has recently been shaken to its very centre by a glimpse of the new light through this angelic missionary.

Her engagement there seemed to have been arranged by the unseen powers. A Mr. Henderson had recently opened a new Hall, and wanted to bring it before the public; a friend who had heard of the reputation of Miss H. as a speaker, advised him to engage her for a course of three lectures, which were arranged accordingly for the 10th, 11th and 12th of February. She accepted the invitation, and arrived there a day in advance. In the meantime, her lectures had been extensively advertised, and the priests and dignitaries had frequent consultations whether she should be permitted to speak at all, or whether she should not be arrested at once as a disturber of the peace of that quiet people.

They finally concluded to allow her to speak, but all the shepherds were directed to keep the flocks close at home and not exposed while the wolf was about. The first lecture was thinly attended, but the audience consisted mainly of editors, lawyers, clergy, and the other savans of the city.

Her lecture lasted over an hour, and delighted the audience; after which the spirits through her invited the audience to ask questions. But few were ventured except by a Jewish Rabbi, who continued to battle for a quarter of an hour. The audience at the time, and the press the next day, conceded that she had demolished all opposition, and pronounced her the wonder of the age."*

The second lecture, which was on Thursday evening, was crowded; but no questions were then ventured.

She gave a fourth lecture on Saturday night, and a free lecture on Sunday in the Unitarian Hall. At the other lectures 25 cents admission fee was charged, yet the house could not hold those who desired to attend after the first lecture; and the gentleman who had engaged her, voluntarily paid four times the amount which he had agreed to, although he is not a Spiritualist.

Thus without the aid of believers in the new gospel, the angelic hosts have been heard and planted a seed, of which some must have fallen in good ground.

To those who have not heard Miss Hardinge, it is proper to explain, that she speaks with her eyes open, and those not acquainted with mediums would hardly notice but that she was in her normal condition, although in fact the spirit's powers seem to have full control of her. Her fourth lecture was given upon a subject selected by a committee of strangers in the audience, just as she was ready to begin the lecture, and was pronounced the best of all.

The admiring people considered her the greatest intellectual wonder of the world, and were only astonished that she did not claim the credit of it, instead of giving it to the spirits.

At times, during the lectures, the sentiments would call out hisses from a few of the more benighted. Thus, when she spoke of the fact that a murderer might see his condition and progress in the future world, it called out a perfect storm. The speaker stood quiet and firm as adamant until the hurricane had spent its force, when she turned and invoked the Great Father in behalf of the poor murderer, and every heart was melted and said, "forgive."

I have not time to give further details; but she left the city strengthened by many warm hearts and prayers, to go in her way preaching the Gospel to all mankind.

Yours, &c.

Since the above came to hand, we have received the following from Miss Hardinge's own pen, which we are sure will be read with interest by all:

To the Editors of the Spiritual Age,—Dear Sirs:—Will you excuse my egotism in offering you a short detail of my experience as a public medium and lecturer in the hitherto untrodden soil of Montreal, C. E. I am sure your readers will sympathize with the objection I feel to intrude the sayings and doings of mediums before the public, who can listen and judge for themselves, and must feel more interest in the facts of Spiritualism than in reading high flown panegyrics upon its exponents; but I also believe that well-wishers to our glorious cause will forgive the egotism in this instance, in view of the satisfactory result, which I, in the absence of any other biographer, conceive I ought to relate.

When the invitation was first tendered me, its acceptance was strongly opposed by my kindest friends and advisers here, on the ground of the inevitable opposition which I must encounter, and the almost utter impossibility of *talking* a conservative and very orthodox city (one too where the facts of Spiritualism were entirely unknown,) into an understanding of its philosophy. The pressure from *within*, however, being more potent than that from without, I set off in the early part of February, and had the comfort of landing in Montreal just as the thermometer had, for the first time this winter, sunk to 22 degrees below zero. During my journey my name and mission became known to some of my fellow passengers, and in the midst of much ridicule and bantering, I received many well-meant and friendly warnings to *turn back*.

On my arrival, I was happy enough to recognize the face of a gentleman with whom I had a slight acquaintance on my first coming to America, and whose zeal had urged on my investigations in Spiritualism some eighteen months ago, when, Saul-like, I went forth to persecute the truth. This gentleman had subsequently heard me lecture in Brooklyn in defence of the bright cause to which he had first called my attention; and it was at his suggestion, I found, that I had been invited to Montreal. He and one family alone, constituted the entire of the spiritual ranks; and when we came to compare notes at the hotel to which I was taken, I must confess I at once perceived with dismay that I had never entered upon a more unpromising enterprise.

I was to lecture for three successive nights, at a hall but little known, with tickets of admission at twenty-five cents each. The *enterpreneur* himself, who owned the hall, was not a Spiritualist, and was scarcely able to account even to himself, why he undertook an engagement which he confessed was everywhere spoken of with ridicule and opposition. The tickets would not sell, and even when tendered for acceptance they were often angrily rejected, and he himself met with wonder how he could presume to expect "religious people" to patronize such wicked charlatanism, "such gross imposture, daring delusion," &c. Some questioned whether I was to be laid out *in a cot or bed*, put to sleep, and then speak in a recumbent position; others demanded the nature of the conjuring tricks to be shown, and the few who were finally persuaded to come were, most happily for me, persons of sound sense, learning and intellect; and although their numbers on the first night were few, and their obvious purpose was simply to detect and expose some monstrous fraud, the very fact of my ordeal commencing before such an audience, established the introduction of the spiritual philosophy in Montreal by submitting it to the scrutinizing investigation of some of the most able minds it had ever been my good fortune to speak to. The lecture during an hour and a half was honored with the most patient attention, and a long series of questions followed, which were propounded by some of the most learned men in the audience.

I think, my dear sirs, your readers are already sufficiently acquainted with the strength and power by which our noble but invisible allies sustain the poorest spirit-medium amongst us; and pardon me if I forbear to make any comments upon the result of this examination, except humbly and gratefully to acknowledge that the Power which bade me go forth and take no heed what I should speak or no thought of how I should answer, never for one moment deserted me in my hour of trial.

The subsequent lectures were attended by crowded audiences, always the most intellectual and learned of any I have yet addressed; and, to the honor of the Press, Clergy and Law be it spoken, the challenge which was chiefly offered to them for investigation, was not unanswered. I candidly avow my belief that many amongst my audiences, some of whom were profound scholars, needed but to be convinced by the unanswerable *facts* of spiritual phenomena, of their *truth*, to become warm advocates, as they would be noble adherents, to its beautiful and pure philosophy.

By the commands of the spirits who control my addresses, my subjects have hitherto been selected by *themselves;* as they allege that from the magnetism of an audience, *they* can gather up the idea which will be most useful to the largest number. After the promised course was concluded, however, a committee from the audience was requested to choose for me, as it was deemed desirable that I should continue to lecture every day during my stay in Montreal. On Sunday, the 14th, I spoke for the last time. The lecture, at my own desire, was free, and given in the same hall rented by the Unitarians, who, with an unconservative and generous spirit worthy of imitation, granted me its use in the afternoon. During my stay my hotel was thronged by kind and deeply interested visitors. The most tempting offers, in a pecuniary point of view, were made me to remain, and I was assured that all that could gratify personal vanity and reward me with emolument, must follow my continued efforts. My invariable experience with my spirit-guides, however, has been an entire disregard both of my organs of self-esteem and acquisitiveness; and as they, with a wisdom which I have tested by experience to be higher than my own, peremptorily ordered me away, I told my kind friends that my commission was ended, and with Balaam of old, I could not speak more nor less than I was commanded.

I entered Montreal with ridicule, doubt and distrust following me at every step. I left it with many blessings and a mutual interchange of kind feeling, for which I cannot sufficiently express my gratitude, both to my friends in and out of the form. I had, of course, to encounter the usual amount of criticism from that portion of the press who mistook abuse for argument, and personal insult for a defence of religion. My dress, the color of my hair, length of my curls, tone of voice, every gesture, and every detail of my appearance and manner, were the weapons with which one bold editor combatted the doctrines of Immortality, and the attempt, on the part of a woman, and a stranger, to offer to the world the purest and best incentive to the practice of true morality and Christian charity that a noble and elevated philosophy can give.

I am not aware, however, that the weakness, rather than the strength of my opponents, was manifested in more than one instance of this kind of attack. The press generally—although, both in public and private, they were willing to make me a phenomenon of learning, memory, firmness, and every possible and impossible talent, rather than admit the simple fact of inspiration—treated me with that candor and impartiality which marks the scholar, the gentleman and the life-student, who is willing to admit that even the most learned amongst us do not know everything, and that there *may* be some truth in the old biblical assertion, that wisdom and understanding may be confounded, and even put to shame by the simple and ignorant.

Finally, gentlemen, I would earnestly call upon some one amongst our best test, physical-force mediums, to follow up this visit with a series of those irresistible manifestations, which, more than all the theory, are at present calculated to lay the foundation for the superstructure of our bright philosophy. I cannot promise any mediums that they shall reap a golden harvest for their services. My experience, and the counsels of my noble guides, warn me that such expectations should be deservedly frustrated. "But the laborer is worthy of his hire," and I am sure such hire, with the warm-hearted and generous people with whom I dealt whilst in Canada, will be as my own was, a just and liberal one. I stipulated with the gentleman who engaged me, for my expenses, and the smallest sum which could compensate me for my actual time; any farther remuneration was entirely "contingent upon success;" and thus placed at the mercy of a stranger, I found myself in the hands of a just, kind and honorable man—one who assumed the fact of success and rewarded me accordingly, adding thereto a kindness and care which I can never forget.

For the very few whom I remember as *friends*, not merely *acquaintances*, in Montreal, perhaps in the present undeveloped condition of the cause the best service I can render them is not to distinguish them. It would be needless to do so. Their eyes have already recognized, with the seer of old, the mountain blazing with the invisible legions of our allies. They *know* that those who are with us are stronger than those who are against us; and the blessing which I in gratitude left with them, will be echoed in thousands of voiceless whispers from the hosts around them.

Once more I ask pardon for this long detail of personalities, and have only to add my cordial assurance of information, assistance and aid, to any medium who is willing to follow in the footsteps of, Gentlemen,

Yours in earnest hope for the Truth, Emma Hardinge.

Musical Academy, 18 Fourth Avenue, New York, Feb. 24, 1858.

* A writer in the *Spiritual Telegraph* has the following additional particulars respecting this questioning:—Ed. Age.

"The questions—at least some of them—according to the journals of that city, were put with the obvious purpose of confounding the speaker; but according to the same authority, each successive attempt was promptly frustrated, and the tables turned upon the querists. It was declared that the speaker must have devoted her life to study, in order to be able to exhibit the learning she displayed. The Rabbi announced that it was plain that she was acquainted with the Hebrew language, and interrogated her on that point. She replied that she had never studied the Hebrew. But very shortly after, she tripped him on a point relating to that language, and reasoned him down until he acknowledged his error. At the close of the session, the victory remained triumphantly with the inspired but unconscious speaker."

Mr. Mansfield's Business Methods.

The writer of the following is a gentleman of high standing in this community, whose opportunities for knowledge on the subject in hand, entitle his opinion to respectful attention. Mr. Mansfield's position is one of great perplexity, liable as is the form of mediumship claimed for him to *reasonable* suspicions and *just* criticisms. It is therefore the more incumbent on lovers of truth to carefully avoid hasty and *un*-reasonable complaints.—A. E. N.

Boston, March 1, 1858.

To the Editors of the Spiritual Age:—In the last number of the *Spiritual Telegraph*, published by Charles Partridge, in New York, I find an editorial notice of our friend Mr. Mansfield, which reflects with some severity upon his mode of transacting business, though there is no attempt to question his honesty.

I have had some opportunities for becoming acquainted with Mr. Mansfield, and his principles of action, and it seems to me that Mr. Partridge must be laboring under a misapprehension, when he says that Mr. Mansfield conducts his affairs improperly or injudiciously.

It is expressly stated in the advertisement of Mr. M., that for the sum of one dollar, he will use his efforts to obtain an answer; but *will not agree*, after having done so, and consumed hours of his time, to refund the money if unsuccessful. There can be no ambiguity or unfairness in this, any more than for Dr. Stiles to give notice as he does in the *Telegraph*, that he will not pay attention to hair sent him for examination without compensation. Persons who are, like Mr. M. and Dr. Stiles, capable of being used as instruments for our benefit, cannot live on air. They and their families must be fed and clothed, like the rest of us; and as no one is obliged to employ them, or any other medium, I cannot see any ground for complaint, so long as the terms of service are fairly stated.

Mr. M. says, that for a larger sum, he will assume the risk of an answer, as the difference in amount would, upon the average, compensate him. There are but very few who send the larger sum, while there are many who send nothing, and consider that they are doing him a service in allowing him to use his time to prove to them that he is not an impostor.

Another cause of complaint is, that letters of inquiry are not answered. I cannot conceive that this complaint has reasonable ground, so long as the medium does not insure an answer. It is taken for granted that all is done that can be, and therefore letters of inquiry are superfluous.

If those who wish to test the possibility of such communications do not know Mr. Mansfield, or fear to trust him, let them send the letters to some one they can trust, who will take them in person to him. Above all, let it be borne in mind that while to-day our friends in the other world may not be able to influence the medium at all, to-morrow, or it may be weeks hence, they may do so.

My own experience with Mr. Mansfield, I think, proves this to be true. I left with him, some weeks since, four distinct questions addressed to a friend deceased, and after waiting until I was quite certain no answer would come, I was told by another medium that there was something for me in Mr. Mansfield's room. I found it to be so. The questions were taken up and repeated, with a satisfactory answer to each. The envelope containing the questions was returned to me unopened. This I know is the experience of hundreds, who could add their testimony if it were necessary.

My purpose in this communication is to do justice to Mr. Mansfield, which, I am sure, is all he asks; and I feel equally certain that upon further reflection the editor of the *Telegraph* will see that he has been somewhat hasty in his conclusions, and that his objections are not well founded.

D. Wilder, Jr.

Dr. N. T. Dillingham, of No. 50 Kneeland street, Boston, furnishes us a statement to the effect that he recently submitted two questions to spirits through Mr. Mansfield. These were written out of Mr. Mansfield's sight, and presented in such a manner that it was utterly impossible for him to learn their import in any ordinary way. They were answered immediately, in Dr. D.'s presence, and in an appropriate and

to him satisfactory manner. He sends us the questions and answers, which we deem it needless to print at length. The case is an additional testimony against the charge that letters are never answered through Mr. M. unless he has opportunity to acquaint himself with their contents in the usual way.

From Maine.

Bro. N. S. Greenleaf, of Haverhill, Mass., has been for some weeks laboring in Camden, Liberty, Thomaston and Union, and designs to visit Belfast, Searsport, Bucksport, Bangor, etc., soon. He writes:

"There is enough to be done in this State to employ a number of good mediums and lecturers. The people are ready to hear. In almost every school district they will open and fill the school house to listen to what may be said with regard to man's present and future existence. I find many kind friends, with warm hearts beating strongly in unison with the Harmonial Philosophy."

Boston and Vicinity.

The Melodeon Meetings.

Mrs. M. E. Sawyer (formerly Miss Brown, of Templeton, who has recently "met with a change of" *name*,)—a young lady of very youthful appearance and girlish voice, occupied the desk on Sunday afternoon.

After an appropriate and well-worded invocation, an address was delivered (in the trance) with great fluency, abounding in beautiful metaphors and striking expressions, but lacking in method and consecutiveness, and spoken with such rapidity as to be quite unreportable. The general sentiment was that man, as evinced by his history, is a progressive being,—that the world is constantly being revolutionized,—and that the agency of all progress is Inspiration, which was defined as the infusion of ideas into the mind of man from superior sources.

The inspiring intelligence was evidently more familiar with the general *principle* of inspiration than with the *letter* of those ancient records which are by many supposed to be its sole repository—inasmuch as the singular anachronism was committed of representing Naaman as applying to *Christ* for a cure of his leprosy!

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In the evening, a large assemblage gathered to witness manifestations from the spirit-life, through Mrs. Coan's mediumship.

Mrs. C. stated at the outset, in a lucid and straight-forward manner, the conditions and usual modes of proceeding, and called for the choice of a committee of three honest skeptics to conduct the examination. A committee was chosen, when one of them arose and stated that he was disqualified from serving from the fact that he was wholly skeptical on the subject. He was reminded that *honest* skeptics were just what was wanted. "I decline serving on such a committee," was his response. The audience drew their own inferences, and readily excused him, selecting another in his place. The committee consisted of Mr. G. W. Tuxbury, of Boston, Mr. Hicks of Charlestown, and Mr. George P. Brown, of ——.

The committee proceeded to the usual tests by folded ballots, and questions. In this way, thirteen test questions were answered, either by writing or by raps, and all correctly, according to the committees' testimony. In one case, the questioner was assured that the communicating spirit was his *brother*, when he had written his *father's* name; he at first thought it was wrong, but afterwards recollected that he had a deceased brother *by the same name*. The same gentleman was told that another friend deceased in 1853; no one present knew whether or not it was correct, but after taking time to reckon, the gentleman testified that it was right. These incidents indicated that the answers were something more than mere mind-reading.

Several hundred folded ballots were then collected from the audience, the names contained in three were written through Mrs. C.'s hand before opening, and several more tests were given. Every question which was responded to was admitted to be answered correctly. The two last questions proposed were not responded to at all—the hour being late, and the audience somewhat uneasy. The committee testified that everything had been conducted with perfect fairness, so far as they could discover, and the audience separated in good order, and with evident general satisfaction.

A similar opportunity will be afforded on Sunday evening next.

Conference at Spiritualists' Reading Room,

Thursday Evening, March 4th.

Dr. Gardner occupied the chair.

Question—Admitting Spiritualism to be true, how should its receivers treat sects and sectarians?

Dr. Child read a paper inculcating the manifestation of kindness, good-will, and the extension of a helping hand to all. Thunderstorms, bitter weeds, thorns, venomous serpents, all have their uses; so have sects, errors and sins. The consequences of sin are remorse and pain, and these are stepping-stones to heaven, whither all are tending.

Dr. Weeks had been forty years a member of a sectarian church, and on becoming convinced of the truth of Spiritualism had suffered unchristian persecution. Yet he thought the golden rule, of "Whatsoever ye would that men should do unto you, do ye even so to them," could not be improved upon in our treatment of the sects. This would not prevent our telling them of their errors and faults.

Mr. Edson did not consider it a duty to endeavor to proselyte to our views—for the mere proselyte may only be made worse. All should be incited to investigate for themselves, and they will gradually travel towards the truth.

Mr. Thayer felt that the highest duty of Spiritualists is to live true and pure lives—to be ever actuated by a divine charity, and thus to attract others by the divinity within them. In this way he thought far more could be done for the advance of Spiritualism than by preaching even upon the housetops.

Dr. Newcomb had endeavored to practically evince his feelings of good-will to sectarians by going among them and showing the power of spirits in healing the sick.

Mr. Taylor urged that Spiritualism had developed a spirit of toleration and charity, by unfolding the philosophy of religion and of sectarian differences.

Mr. Newton made some remarks which we will not occupy space to report.

Dr. Gardner conceived that the question must be left entirely to individual discretion. Having himself experienced great benefits, mentally and morally, from Spiritualism, he felt it to be his duty to lead others to the same light. He found that kindly argument answered to open the minds of some, ridicule was adapted to others, while there were those who needed to have the incrustations of bigotry and materialism broken up by the plowshare of denunciation.

The following question was adopted for consideration at the next meeting. It opens a broad and interesting field, and we hope will draw out the best thoughts of the best thinkers among us:

"Admitting modern Spiritualism to be true, what are the teachings which naturally flow from it, and what influence should these teachings have upon us as individuals?"

Miss Amedey at the Meionaon.—Miss R. T. Amedey, of this city, will speak in the trance, at the Meionaon, on Tuesday evening, March 16th. It is expected that a poem will be improvised, after the discourse, on a topic suggested by the audience. No doubt the occasion will be one of interest. An admission fee of ten cents is charged, and the avails are to be appropriated to a worthy charitable object.

Another Lecturer.—We learn that J. P. Boodey, Esq., of Alton, N. H., has recently been engaged in lecturing on Spiritualism in that vicinity. A correspondent of the Dover *Gazette*, writing from New Durham, says of his lecture in that place:

"His argument was clear and pointed, showing that whatever the phenomena might hereafter be proved to be, it was certain, the Devil was not its author. Mr. Boodey spoke nearly one hour and a half, and was listened to with perfect stillness, and I have rarely heard a speaker who is better calculated to interest an audience than Mr. Boodey."

The Massachusetts Register for 1858 is out, containing its usual fund of statistical, political and business information, indispensable for counting-room and home reference. Published by Adams, Sampson & Co., 91 Washington street.

The Ladies' Harmonial Band meet at Mrs. Fessenden's, No. 1 Oak St., on Friday afternoon, 12th inst.

New York and Vicinity.

Conference at 18 Fourth Avenue.

Tuesday Evening, March 2d.

Dr. Gray submitted the following question: What is the use of the earth life? In other words, would it not have been better to begin existence on the spiritual plane, and so escape the cares, labors and miseries of this?

Mr. Smith said, before proceeding to the discussion of this subject, he desired to ask a question connected with the discussion at the previous meeting. It is the mission of Spiritualism to institute a Divine kingdom on earth. Is this to be regarded as one of the geological kingdoms? If so, is it not different from the other geological kingdoms, inasmuch as it has its birth-place in Heaven?

Dr. Gray asked the speaker if he did not think the mineral kingdom had its origin in Heaven.

Mr. Phenix put the question, What is Heaven?

It was replied, *to have*.

Mr. ——— said, *to hope*. Heaven is to look forward to the development of ourselves, and of truth—to the pushing away of all veils, and the overcoming of all tyrannies and wrongs, which hide and disfigure truth. The Greeks called man by an expressive name—*anthropos*, the looker up, the aspirer, the hoper. The spiritual world has its sun, as well as the natural. Man looks up to both. Clouds may obscure them, and continue to obscure them, but he still looks up, and hopes on. Thus is it, and ever will be, in our search for Heaven. We look up to the Creative power; this vivifying, this energizing power—call it by what name you will—and push on; and every step brings us nearer the Infinite, without our ever reaching Him, or Heaven.

Dr. Gray said, he considered hope a revealer, a revelator of man to himself. Man's spirit through hope, reveals to him something of his future. He would define Heaven to be, *to have*. But to return to the question of the evening: Do the revelations from the spirit-world, make it desirable to quit the earth life?

Mr. Phenix replied, by asking if it was desirable to have peaches ripen in spring.

Mr. Partridge said, that, without doubt, the earth life has most important uses. It is necessary to form and develop the spirit. It is necessary to discipline the spirit and bring it into activity. Those that die young, lose by it the experience, knowledge and discipline of the earth life, and can never be so happy as though they had lived out their natural term here. They may not miss it—all will be happy—but the happiness of such will be that of children and not of men; and thus it is that ignorant and mischievous spirits come back on this plane to annoy us. Not that they are evil, but they have not developed to the stature of Christianity, which is the normal life of man.

Dr. Gould.—Man's business in this life is to learn the relations between the different departments of our nature; to develop them, and harmonize them. Every part should be developed alike—none neglected. When children learn arithmetic, it is necessary for them to begin with the ground rules, and learn them all. And they must know the multiplication table and rule of three, before they can make any great advances. If man neglects his moral nature, he neglects one of the ground principles of his being. Christianity is the multiplication table and our moral part, the balance wheel to the engine of true progression.

Mr. Phenix.—Analogy teaches us the uses of the earth life. Practically we find that every substance in nature is already progressed beyond the reach of science to examine it. The potash in the feldspar rock cannot be chemically separated, but the mosses and lichens will find it. Everything is travelling on to a higher use. Man is the epitome of all nature behind him. He represents the advanced condition of all substances and functions up to his status. Thus it is fair to infer that man's life here is necessary to his experiences, to the development of his loves, &c. It is his organic life, necessary in the order of things, to his taking his place as a spirit in the spirit-world. He, and all else, have gradually improved from the first. The horses on the Elgin marbles would not bring forty dollars apiece at any horse-fair in America. Of 2300 suits of ancient armor, at the Eglintoun tournament, but fourteen were found large enough for men of modern size. He did not believe that Solomon, in our day, could pass muster to teach a district school.

Mr. Brown said that the use of the earth life is the formation of the psychical self; its further use is the same as that of the spirit-life, to conserve the happiness of the individual.

Dr. Gray.—This question had been asked him by a spirit, and this had induced him to submit it to the meeting. We cannot dispense with any stage of life, from childhood up, without dropping something necessary to manhood. On looking back over his life, he had found that his own wrong doings, and those he had suffered, had entered into and formed the very wealth of his being. The object of the earth life is to produce an increment of happiness to the individual; and not to glorify God, as he was early taught from the primer.

Mr. Loveland.—The prior question to settle is, whether man is a product of matter, or of spirit developing itself in matter. If the former, the earth life is a necessity; if the latter, the question is pertinent, and resolves itself into the old question, Why did not God make man perfect?

Mr. Coles.—That we exist is certain. We did not make ourselves. He who made us doubtless understood what he was about; and hence he (Coles) concluded that the earth life is necessary to our beginning and maturity as immortal beings. He had seen the Elgin marbles, and did not think much of them as works of art. The same may be said of ancient pictures he had examined in England and Scotland. He had also seen Henry the VIIIth in armor, in the Tower; and agreed with Prof. Phenix that the world was advancing—that modern men, animals and art, are superior to those of past ages. Happiness is depending on diversity of experience. It is necessary to begin at the lowest round of the ladder, in order to become acquainted with all that may be learned from the different stand-points. To be born an archangel would be equivalent to nothing—like beginning at *finis* to write a book. The young prince, when he received a casket of jewels and kingly baubles from his father, turned from them and stood by the window and wept. He wanted to go out and play with the boys in a puddle. He felt the want of the every-day experiences of life, which our present condition is intended to impart, that they may become the basis of our future.

Dr. Hallock.—There is no system of theology or philosophy which furnishes a satisfactory solution of to-day. According to these, God to-day is not at the helm; the devil rules supreme. The philosopher accordingly wishes to wipe it out, and cover it with the glories of the future. But if we cannot settle the problems of to-day, how can we expect to solve those of to-morrow and of the past?

Ira B. Davis said, that he agreed with Mr. Brown in his definition of the uses of the present life. Those forced into the spirit-world immature, will forever be crippled there. His happiness had not been increased by Spiritualism. He looked forward to a period of ages of misery in another life. He was an atheist once, and believed in annihilation. Then he had in prospective, at least, a time of rest. When he was converted to a belief in immortality, he was happy for a brief period, in the prospect of an extended lease of life. But when he ascertained from the spirits themselves, that they were not happy, his peace fled. He did not believe it possible for any being—man or spirit—to be happy, so long as this mass of human misery on our earth remains. He believed that a certain growth and development here was necessary, in order to secure immortality at all. Many infants and undeveloped men would find no existence in the spirit-world.

Dr. Orton said, that the remarks of Mr. Davis had greatly pained him. He sympathized with him deeply in his unfortunate state of mind; but if Brother Davis would look about him, and find an Infinite God—a kind Father—to share his burthens with him, he thought he would find a place of rest.

Mr. Davis said, that he had looked in all directions, and could find no God. He thought the depending on God to reform mankind, was but an excuse for our own short comings.

Mr. Beeson said, that we must take hold of the work ourselves. The reform of the world was our work, and we must do it.

Dr. Gray said, that Brother Davis was mistaken in himself. He had known him for twenty years, and considered him one of the happiest men of his acquaintance. He is trying to do good, and sympathizes deeply with his fellow-men. This is certainly the beginning of a happy life. He is mistaken in supposing that spirits are unhappy, or that they attempt to conceal their misery from him. The force of his own will compels their replies.

Mr. Loveland said, that the essence of the future would be love. He rejoiced at the pangs which afflicted him and others. These call into activity and life the germs of our being, and are indispensable to development. Who could feel compassion or sympathy, but for the actual bitter condition of the present. These are to be the sweets of the future. He was glad of his being, glad of his sorrows, and glad that others were still to come. J. R. O.

Brittan and Hanson's Discussion.—S. T. Munson & Co., No. 5 Great Jones street, New York, have a complete phonographic report of the late discussion of Spiritualism by S. B. Brittan and Dr. Hanson. As the gentleman employed to report the controversy has been a prominent congressional reporter for several years, we may expect a very spirited and faithful representation of the contest in all its aspects.

The discussion will be published in full in a neat pamphlet, with as little delay as possible. It will doubtless have a large sale.

The following items, intended for last week's issue, will not be without interest at this date:

Mr. J. S. Loveland is filling an engagement of several Sabbaths at Dodworth's. His subject on Sunday morning, Feb. 28th, was Inspiration. He quoted the words of Job, "There is a spirit in man, and the Inspiration of the Almighty giveth them understanding;" and proceeded to show that Inspiration was general, as well as special, and confined to no particular age or time. It is a proper and necessary attribute of man, and of all men. A record of it, more or less perfect, may be kept in a book; but this record cannot be inspiration in the sense believed in by the sectarian churches. Its higher form, and full volume, are only to be found in the heart of man himself. In the evening, the subject of the lecture was Death; and the speaker contrasted, with much effect, the old idea, which made Death the King of Terrors, with the new gospel which recognizes him as man's best friend.

The congregation of Rev. T. L. Harris continue to hang upon his lips with unabated interest. Last Sunday morning this eloquent preacher spoke of the future of Christianity. External churches, he declared, in a brief period, would pass away. They would be destroyed by an invasion of subtle spirits, who would take possession of the conference, the communion-table, and the pulpit. These would find utterance through young girls, men and women, and clergymen themselves, who, living in externals, would not be able to discern between good and evil spirits; and when the two kinds were standing by their side, would as soon listen to the one as the other. No merely external clergyman can stand before Mrs. Hatch, and that class of anti-Christian spirits, who, by not confessing, deny the Lord; (?) and these exhibitions within and without the Church, of the weakness of Churchism, will strip it bare before the world, and divest it of its power; when men will drop it and look for something better. This will prepare the way for the establishment of the New Church, which will then become universal.

Mrs. Hatch addressed a large audience at the Brooklyn Institute on Sunday afternoon. The subject of her discourse was, "The Life and Doings of St. Paul." The wonderful interest which follows her meetings, both in Brooklyn and New York, is still unabated. Those who heard her on Sunday, speak in rapturous terms of the ability and scope of the lecture.

A revival of religion, unprecedented in extent and influence, is at present operating in New York, Brooklyn, and adjoining towns. Conversions are numbered by hundreds and by thousands in a single week. This interest is characterized, we are informed, by an extraordinary absence of sectarian zeal, and a wonderful infusion of spiritual ideas. The fact that angels and the spirits of the departed are in our midst, sympathizing with us and influencing us to good, is in many instances, we are told, openly recognized at the meetings which this religious interest has called forth.

Dr. Orton has recently returned from a lecturing tour up the Hudson. He reports Spiritualism in a flourishing condition in the North River towns. At Poughkeepsie, the Rev. Mr. Davis, (Universalist,) is delivering a course of Sabbath evening lectures on Spiritualism to large and increasing audiences, numbering among them, many members of other churches, and prominent citizens. Mr. D. is an able speaker, well imbued with the spiritual ideas, which he has tested and settled by an extensive personal experience; and accordingly the influence he is exerting in favor of the cause in that town, is marked and decisive.

At Rondout, a few noble friends of Spiritualism have opened a convenient hall, which will hold three or four hundred persons, and are now prepared to go ahead. They are weak-handed, but they request lecturers passing up and down the river, to give them a call. A day's notice will enable them to notify the friends and prepare for a lecture; and speakers may depend on having their wants supplied, and receiving a small remuneration beside. Inquire for Geo. Smith, builder; or Dr. Smith.

Mrs. Hyzer, the well-known trance-speaker, late of Vermont, but now of Waterford, N. Y., contemplates visiting the city of New York some four or five weeks hence. She is now filling an engagement with the friends at Buffalo, which extends through several Sabbaths.

Facts and Remarks.

"The Jerks" Revived.

The Livingston County *News* of the 6th inst., says:—

"We learn that at Avoca, Ill., the Methodists are having a religious excitement. At meetings of this kind we believe it is customary for the attendants to have what is termed 'the power.' But at this place the wonder has assumed a different shape; members of the audience are suddenly siezed with violent spasms causing them to jump up and tumble down, writhe and twist and tumble about generally like 'a parched pea.' Our informant says, a man passing the streets one day feeling the influence coming upon him fastened his arms about a post to keep from being taken up or thrown down, and had it not been that the ground was frozen, the post would have been thus miraculously pulled up. Those thus affected cling to their seats in the vain attempt to keep themselves within bounds, but the more they exert themselves to keep quiet, the more they are jerked and strung about."

Another account says:

"From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet and heads would be violently thrown into the most grotesque and apparently frightful shapes. The women's bonnets would fly off, their hair become disheveled, and in some instances snap like a whip. In some instances it attacked unbelievers, and unconverted men who tried to resist it, by folding their arms and wrapping them tightly around their bodies, but in spite of themselves, their shoulders, first one and then the other, would be jerked back, till they lost all control of themselves."

["The power" which Methodists and other religionists are wont to evoke in their "praying circles," is usually doubtless nothing more nor less than the influence of spirits—though they usually term it the "Spirit of God." In order to revive the "jerks," it is only necessary that the people should come into rapport with a class of spirits who delight to exercise or amuse themselves in that way. Had such scenes as those above described occurred at a Spiritualist meeting, it would have been a terrible scandal; but Methodism has become "respectable," and that alters the case entirely.—Ed. Age.]

Statistics of Insanity.

We learn from the *Pennsylvania Inquirer* that the late annual Report of the Pennsylvania State Lunatic Asylum presents the following statistics:

"The number of persons admitted into the Asylum since its commencement has been 898, viz: 373 females, and 525 males. The causes assigned for their lunacy are thus stated:—

Ill health, 87; domestic trouble, 107; grief, 3; Millerism, 4; Spiritual rappings, 1; excessive study, 3; disappointment, 3; over exertion, 9; epilepsy, 31; fright, 8; intemperance, 24; religious excitement, 6; puerperal, 27; opium eating, 2; loss of sleep, 3; disease of the brain, 8; failure in business, 2; anxiety, 4; injury of the head, 9; loss of money, 4; ill treatment, 2; excesses 10; novel reading, 2; exposure to the sun, 2; want of occupation, 1; mortified pride, 1; politics, 1; not assigned, 475."

[If these statistics are of any value, it will be seen that the allegation against Spiritualism, so constantly repeated, of a "frightful tendency to insanity," bears with equal force against politics; with four times greater force against Millerism; with six times greater weight against other forms of religious excitement; and with 107 times greater force against domestic relations! How long, in the face of such facts, will press and pulpit continue to reiterate the stale falsehood?—Ed. Age.]

Spiritual Phenomena.

Spirit Impersonations in Kansas.

We witnessed an extraordinary phase of the spiritual manifestation at Lawrence during our recent visit to that town. A German in the course of a general conversation, remarked that he believed that some calamity had befallen his family, which would oblige him to return to Europe in the spring. A gentleman present, who had been what is called a trance-medium, but who supposed that he had lost those peculiar powers, immediately began to move spasmodically—his eyes closed—his bosom heaved—and he marched with a military stride, up and down the room. After one or two turns he made an effort to seize a sabre. He was prevented from doing so, but immediately struck the German a violent blow. They were separated; when, without a word, the medium pantomized a sword fight, made a guttural sound indicating a wound in the throat, and fell backward as if dead. The medium, after a few nervous movements, opened his eyes—as much astonished and as ignorant of the meaning of what he had done as any one in the room.

The German appeared greatly agitated, but told us the interpretation of the mystery.

He was a soldier in the revolutionary wars; and once in a sword fight, killed one of the royal troops. The spirit of this person, he said, had often come to him, through mediums; and indicated his presence, at other times, by rappings at spiritual circles! He did not know his name—had seen him only once—in a fight for life; heard only one utterance of his voice—the death-rattle caused by a sabre wound in his throat, which he had inflicted and the medium had imitated!

He had hardly concluded this explanation when the medium was again entranced. He described a room—a bed—a corpse—the candles at its head—the crucifix—and the style of furniture. The German stated that this was an accurate description of a bed-room in his house at home in Europe. The medium (who could speak no other than the English language) was asked in the Prussian tongue a question in relation to the room. A new nervous movement was perceptible over his features; when he answered in the same language and dialect—accurately and minutely! He then spoke in English and described an old man, with as much accuracy and minuteness of detail, as if he had stood before us. During all this time the medium's eyes were closed.

The German recognized him as an old monk who was his tutor, and asked if he could take possession of the medium and speak with him.

There was a short pause, when the medium in an altered voice, addressed the German in the Prussian language, and shook hands with him. He arose, and chaunted a Latin prayer, slowly, solemnly and distinctly, which was written down as he uttered each word. It was found to be a Roman Catholic chaunt, which (the German said) was the prayer the old monk many a time chaunted in the Cathedral of his native town.

Another spirit, (or what purported to be one) took possession of the medium's "organism," (as the believers term the body,) prayed in a foreign language with wonderful sweetness of intonation, and sincerity of manner. He, also spoke with the German, telling him, as he informed us, many incidents of his life at home!

We have not space to describe the entire programme of that evening of wonders. Suffice it to say, that the medium sang the patriotic songs of Prussia,—the hymn which the German's mother sang to lull her babes to sleep—wrote the names of his friends, "who had gone before," in the German chirography; and spoke—answering test questions accurately—in four different languages, besides several dialects of them—with each and all of which, in his normal condition, he was totally unacquainted!

Who can explain these phenomena?—The odic fluid must be a wonderful element if it alone was the cause of these mysteries.—*Crusader of Freedom.*

Phenomena at New Haven.

Dr. W. Porter gives in the New Haven *Journal and Courier*, an account of phenomena witnessed at the house of Dr. Stiles, in that city, of which the following were the principal:

"I asked if the spirit could place the table on the top of my head; it answered, yes. It was then raised up by an unseen power, and placed legs up upon my head. * * * Then an article was thrown from the opposite side of the room across where we sat, which proved to be a horn, a part of an umbrella handle; then came another article whizzing by our ears, which was found to be a tin half pint measure, which came from a closet at least twelve feet from where we sat, and was thrown a distance of twenty feet; then came a chair from the further end of the room, passing over our heads, and rested on the opposite side of the room from where it was first moved. The above manifestations were seen by a dim light. The gas was then turned on so as to produce a brilliant light, and the question was asked, 'can you raise the table without our touching it?' The response was 'yes.' The table was then raised by invisible power clear from the floor at least one foot, and there held, without any one being in contact with it. The question was then asked the spirit, 'Can you dance?' It responded by dropping the table to the floor, and rapping to indicate 'Yes.' One then commenced to sing in a lively manner, Yankee Doodle, upon which the table commenced and continued to drum with its legs, and sounding every note very distinct until the tune was finished."

Phenomena in Missouri.

The editor of the Cape Giradeau (Mo.) *Eagle* makes the following statements:

Our *Devil* is a medium, and by holding a pen loosely in his hand, it will, involuntarily on his part, write answers to questions; turning his eyes from the paper, he knows not what is written till he examines. Though sometimes correct in his replies, he frequently makes mistakes. But he made our little writing table perform some most wonderful feats a few nights since. It went anywhere about our sanctum that it might be directed. It travelled about with a boy on the top of it, and when required to careen and slide him off it did so, notwithstanding a youth of considerable strength tried to hold him on.

The table was told to shake hands with a certain man; it went to the place where he was standing, and diagonally held up one of its legs. It was required to get into the lap of another, when it approached him and placed one leg on his knee. Now, these are facts, which several of our best citizens can testify to, and who are still incredulous with regard to its spiritual origin. We do not know what motive power caused the table to move about as it did. The youth could not have been in collusion with any other person, and that, to us, renders the whole thing so much the more mysterious. The youth inquired the name of the spirit, and to his utmost surprise wrote down the name of his father, who had died many years ago.

Phenomena at Portsmouth.

John M. Lord, Esq., of Portsmouth, N. H., under date of Feb. 27, communicates the subjoined statements. We omit irrelevant portions of the letter:

"My principal design at this time in writing, is to tell you how spirit-friends favored us on the 22d inst., to commemorate Washington's birth-night. We have at the chapel a piano and seraphine. A few friends assembled at the room in the evening, and after excluding the light, spirit-friends came and played on both instruments at the same time. The execution was marvellous, for no person in the room could approach to anything like it. We were entertained with patriotic airs, and a great variety of pieces, for nearly *an hour and a half*. We had also a battle-scene represented; a noise resembling thunder, which shook the building; raps of the loudest kind were heard, and lights shown of dazzling beauty. It was a remarkable proceeding, wholly unanticipated, and must furnish another conclusive evidence of spirit-realities."

Remarkable Case of Clairvoyance.

The following circumstance is related to us by one of our prominent citizens, who received the intelligence by letter from his wife, now residing in the State of New York.

On the night of the terrible destruction of the Pacific Hotel, a little brother of Mr. Henry Rochester, living at home with his parents near Avon, New York, awoke some time after midnight with screaming and tears, saying that *the hotel in St. Louis was on fire, and that his brother Henry was burning to death.* So intense was his alarm and horror that it was with considerable difficulty that he could be quieted.

On the following day, at noon, the parents received a telegraphic despatch from this city confirming the little boy's dream in every particular.—*St. Louis Democrat.*

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, MARCH 13, 1858.

Letters Received.—H. N. Goodman, "Epoch," J. B. Chandler, J. Thompson, J. N. Deans, Higgins Bro's, W. A. Corme, J. Whittier, G. Knapp, J. A. Deveau, H. Hazelton, D. P. Myers, G. D. Henck, E. Worcester, J. McPherson, H. Champlain, A. B. Mackenzie, J. P. Hancock, C. G. Leavens, B. Gillett, S. D. Clark, W. Henderson, R. Kipp, J. Merrill, W. A. Butterfield, M. A. French, E. Samson, S. Young, A. P. Phillips, T. Barnes, L. Burgess, D. Baldwin, P. Tean, J. V. Fowler, J. R. Orton, F. Josselyn, Comstock & Monroe, W. H. Bayless, D. M. Knapen, S. B. Nichols, O. J. Mullen, W. Birdsall, F. L. Wadsworth, A. Miltenberger, H. J. Sedgwick, J. R. Gridley, J. C Conner, M. M. Bishop, T. H. Chivers, C. C., I. C. Day.

PERSONAL AND SPECIAL.

A. E. Newton lectures, on Tuesday evening of this week, before the Young Men's Lyceum at Grantville, Mass. On Saturday evening at Milford; on Sunday morning at Hopedale; and on Sunday afternoon at Milford.

Mrs. M. S. Townsend will speak in Marlboro', Mass., on Sunday, 21st 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.

The subscriber continues to receive calls to lecture on Spiritualism. He is prepared to present the subject in its Phenomenal, Biblical and Philosophical aspects; also, to discuss its claims to public favor, with any honorable disputant. John Hobart.

References—Dr. H. F. Gardner and A. E. Newton.

Miss Sarah A. Magoun, Trance Speaking Medium, will answer calls for speaking on the Sabbath, or at any other time. Address her at East Cambridge, Mass.

MEETINGS IN BOSTON AND VICINITY.

Sunday Meetings—Miss M. E. Brown, trance-speaker, aged seventeen years, will speak at the Melodeon on Sunday next, at 3 o'clock, P. M. In the evening, at 7 1-2 o'clock, Mrs. A. L. Coan will give opportunity for public test manifestations from spirits.

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.

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 Lorino Moody. Hours of meeting 10 A. M., 2 1-2 and 7 P. M.

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

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.

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

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(Third Edition.) By John S. Adams; neatly bound. Price 75 cents. Just published and for sale by Bela Marsh, No. 14 Bromfield street. 10—3t.

Interesting Miscellany.

CLAIRVOYANCE BY THE INDIANS.

In the year 1766, Capt. Jonathan Carver, of Boston, Mass., made a journey to Michilimacinac, Mich., 1300 miles from Boston, then the most remote English post on this continent; and from thence proceeded westerly to the falls of St. Anthony, and northerly round about the head waters of the Mississippi; thence easterly to the shores of Lake Superior, and by that lake to the point of beginning, expending some money and nearly three years of time in the journey, which was undertaken for the purpose of obtaining knowledge of the remote and unknown regions of the West, then recently acquired from France by the treaty of Versailles. He was in hopes of being able to penetrate "to the head of the river of the West, (the Oregon), which falls into the Straits of Anin," and following it to the sea, there terminate his journey. But being unable to procure the quantity and kind of goods which he desired to present to the Indians, to induce them to favor his designs, he reluctantly retraced his steps easterly to Boston, where he arrived in October, 1768, after traveling "near 7000 miles," and penetrating much further westerly than any British subject had before. The history of his travels, a very interesting work, was first published in London in the year 1778, with the patronage of Sir Joseph Banks, F. R. S., &c. In the fourth American edition printed in 1802, we find the following story, by which it appears that the art and wonders of Mesmerism were known to the Indian priests, at Grand Portage, Wisconsin, a century ago.

"The traders we expected being later this season than usual, and our numbers very considerable, for there were more than three hundred of us, the stock of provisions we had brought with us was nearly exhausted, and we waited with impatience for their arrival.

One day, whilst we were expressing our wishes for this desirable event, and looking from an eminence in hopes of seeing them come over the lake, the chief priest belonging to the band of Killistinoes, told us that he would endeavor to obtain a conference with the Great Spirit, and know from him when the traders would arrive. I paid little attention to this declaration, supposing that it would be productive of some juggling trick, just sufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the priest, to alleviate my anxiety, and at the same time to convince me how much interest he had with the Great Spirit, I thought it necessary to restrain my animadversions on his design.

The following evening was fixed upon for this spiritual conference. When everything had been properly prepared, the king came to me and led me to a capacious tent, the covering of which was drawn up, so as to render what was transacting within, visible to those who stood without. We found the tent surrounded by a great number of the Indians, but we readily gained admission, and seated ourselves on the skins laid on the ground for that purpose.

In the centre I observed that there was a place of an oblong shape, which was composed of stakes stuck in the ground, with intervals between, so as to form a kind of chest or coffin, large enough to contain the body of a man. These were of a middle size, and placed in such a distance from each other that whatever lay within them was readily to be discerned. The tent was perfectly illuminated by a great number of torches made of splinters cut from the pine or birch tree, which the Indians held in their hands.

In a few minutes the priest entered; when an amazing large elk's skin being spread on the ground, just at my feet, he laid himself down upon it, after having stripped himself of every garment except that which he wore close about his middle. Being now prostrate on his back, he first laid hold of one side of the skin, and folded it over him, and then the other; leaving only his head uncovered. This was no sooner done, than two of the young men who stood by, took about forty yards of strong cord, made also of an elk's hide, and rolled it tight round his body, so that he was completely swathed within the skin like an Egyptian Mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the enclosure. I could also now discern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice; for such, I doubted not, but that it would turn out to be.

The priest had not lain in this situation more than a few seconds, when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately; however, what he uttered was such a mixed jargon of the Chippeway, Ottawaw and Killistinoe languages, that I could not understand but very little of it. Having continued in this tone for a considerable while, he at last exerted his voice to its utmost pitch, sometimes raving, and sometimes praying, till he had worked himself into such an agitation, that he foamed at his mouth.

After having remained near three quarters of an hour in the place, and continued his vociferation with unabated vigor, he seemed to be quite exhausted, and remained speechless. But in an instant he sprang upon his feet, notwithstanding at the time he was put in, it appeared impossible for him to move either his legs or arms, and shaking off his covering, as quick as if the bands with which it had been bound were burned asunder, he began to address those who stood around, in a firm and audible voice. 'My brothers,' said he, 'the Great Spirit has deigned to hold a talk with his servant, at my earnest request. He has not, indeed, told me when the persons we expect, will be here; but to-morrow, soon after the sun has reached the highest point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come."

Having said this, he stepped out of the enclosure, and after he had put on his robes, dismissed the assembly. I own I was greatly astonished at what I had seen; but as I observed that every eye in the company was fixed on me with a view to discover my sentiments, I carefully concealed every emotion.

The next day the sun shone bright, and long before noon all the Indians were gathered together on the eminence that overlooked the lake. The old king came to me and asked me whether I had so much confidence in what the priest foretold, as to join his people on the hill, and wait for the completion of it; I told him I was at a loss what opinion to form of the prediction, but that I would readily attend him. On this, we walked together, to the place where the others were assembled. Every eye was fixed by turns on me and on the lake; when just as the sun had reached his zenith, agreeably to what the priest had foretold, a canoe came round a point of land about a league distant. The Indians no sooner beheld it, than they set up an universal shout, and by their looks seemed to triumph in the interest their priest thus evidently had with the Great Spirit.

In less than an hour the canoe reached the shore, when I attended the king and chief to receive those who were on board. As soon as the men were landed, we walked all together to the king's tent, when, according to their invariable custom, we began to smoke; and this we did, notwithstanding our impatience to know the tidings they brought, without asking any questions; for the Indians are the most deliberate people in the world. However, after some trivial conversation, the king inquired of them, whether they had seen anything of the traders? The men replied that they had parted from them a few days before, and that they proposed being here the scond day from the present. They accordingly arrived at that time, greatly to our satisfaction, but more particularly so to that of the Indians, who found by this event the importance both of their priest and their nation greatly augmented in the sight of a stranger.

This story, I acknowledge, appears to carry with it marks of great credulity in the relater. But no one is less tinctured with that weakness than myself. The circumstances of it, I own, are of a very extraordinary nature; however, as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the public. And this I do without wishing to mislead the judgment of my readers, or to make any superstitious impressions on their minds, but leaving them to draw from it what conclusions they please."

Beautiful Close to a Life.

An old age that is enviable is a rare thing; and the following account of the last years of the life of the famous scholar Albertus Magnus, (given in Seghart's Life of him) is very beautiful:—The story is, that when he was past eighty, he was lecturing, as usual, to a vast audience in the schools at Cologne. His memory suddenly failed him, and he came to a stand-still—a thing so unusual with him, as to cause great astonishment among his hearers. After a long and distressing pause, he made the following extraordinary disclosure:—That in his youth he had devoted himself to learning with every faculty of his mind and soul. What he could not master by efforts of intellect, he was in the habit of extorting by fervent prayer. That on one of these occasions the blessed Virgin had appeared to him, and had granted his request once for all. That he had been endowed with a miraculous scientific acquirement from that time forward. But that, to make the gift innocuous to his soul, the Virgin had at the same time promised that before his death all his argumentative power should be taken from him, that God might take him to himself in the simplicity of infancy. 'This is now accomplished; therefore I now know that my time is come. I make public confession before you, dear friends, that I believe all the articles of the Christian faith; and if I have said or written anything not conformable thereto, or shall hereafter do so, let it be counted for nought.' Thus saying, he quitted the rostrum, amid the tears of the assemblage, and lived the remainder of his life with the understanding of a child of five years old, and the harmlessness of a dove."

Triumph of Mind over Matter.

The human mind is often weakened by its union with a frail and diseased body; but sometimes it asserts its mastery over the frame that holds it, and by its own inherent vigor compels that body to do service when it seems on the very brink of the grave. Dr. Elder, in his biography of Dr. Kane, gives an illustration of this. He says he once asked Dr. Kane, after his return from the last Arctic expedition—

"For the best proved instance that he knew of the soul's power over the body—an instance that might push the hard-baked philosophy of materialism to the consciousness of its own idiocy."

He paused a moment, and then said, with a spring—"The soul can lift the body out of its boots, sir. When our captain was dying—I say dying; I have seen scurvy enough to know—every old scar in his body was a running ulcer. If conscience festers under its wounds correspondingly, hell is not hard to understand. I never saw a case so bad that either lived or died. Men die of it usually long before they are so ill as he was. There was trouble aboard; there might be mutiny. So soon as the breath was out of his body, we might be at each others' throats. I felt that he owed even the repose of dying to the service. I went down to his bunk, and shouted in his ear—'Mutiny, captain, mutiny!' He shook off the cadaveric stupor. 'Set me up,' he said, 'and order these fellows before me.' He heard the complaint, ordered punishment, and from that hour convalesced. Keep that man awake with danger, and he wouldn't die of anything until his duty was done."

"Bite or be Damned."

A writer in the Atlantic Monthly, speaking of a New England minister, gives the following anecdote of Dr. Bellamy, which some of our preachers at the present day would do well to profit by:

"A young minister who had made himself conspicuous for a severe and denunciatory style of preaching, came to him one day to inquire why he did not have more success. 'Why, man,' said the doctor, 'can't you take a lesson of the fisherman? How do you go to work if you want to catch a trout? You get a little hook and a fine line, you bait it carefully, and throw it as gently as possible, and then you sit and wait and humor your fish till you can get him ashore. Now you get a great cod hook and rope line, and trash it into the water and bawl out, 'Bite or be damned!'"

Charms for the Toothache.

A person professing to be a Christian, has been detected in Syke, Scotland, in selling charms to cure the toothache. One of these charms reads as follows:—"St. Peter sat on a marble stone weeping and crying, the Lord Jesus came by, asked what aileth thee Peter, my Lord God it's my tooth, arise then Peter and believe in the Lord Jesus Christ and thou shalt never have the toothache. Given to A——B——in the name of the Lord Jesus Christ. ✕ ✕ ✕."

Somebody says that the *devil* is a mean word any way you can fix it. You can't make a respectable word of it anyhow. Remove the *d* and it's evil, remove the *e* and it is vile, remove the *v* and it is ill, remove the *i* and the *l* itself is a cockney for *hell*.

"Sir," said a blustering little man to a religious opponent, "to what sect do you suppose I belong?" "Well, I don't know, but should think you belonged to the class generally called *in*-sects."

For the Spiritual Age.

RESPONSE TO "I SAW FROM THE BEACH," By T. M.

BY L. L.

The sun burst in splendor through morning's dim shadow,
And flung his gold mantle o'er twilight afar,
Illuming his path through the forest and meadow,
And guiding triumphant his fire-studded car.

But ere he had reached his meridian glory,
A storm-cloud arose o'er the promise so fair;
The voice of the thunders resounded the story,
And darkness grew deep 'mid the lightning's wild glare.

The scene passed again o'er my rapturous vision;
I saw Love arrayed on the morn of his pride;
All radiant with smiles shone the pathway elysian,
And music and mirth swelled the deep-flowing tide.

From his altar a cloud of sweet incense uprising,
In mist floated over each hidden abyss;
It shrouded all frailties—all human devising—
And spanned every chasm with a rainbow of bliss.

Now joyous he bathes in the fountain of blushes,
So brilliant the hope, and so blinding the glare;
Till over the brink of delusion he rushes,
And quenches his fire in the gulf of despair.

'Tis evening; and over the calm waters gleaming,
The day-god that rose so majestic at morn,
Serenely descends to his purple bed, dreaming
Of glories beyond that await the new dawn.

And such the affection that groweth diviner
Through scenes of temptation, 'mid turmoil and strife;
That hath passed through the flames of affliction's refiner,
And conquered the foe in the warfare of life.

I laud not the passion that wins by caressing,
That culls for its own all its sweetest, best flowers;
But give me the love that grows blessed in blessing,
And pours out its life like the sunshine and showers.

A PRAYER FOR MY LOVED ONE.

BY JAMES RUSSELL LOWELL.

God! do not let my loved one die,
But rather wait until the time
That I am grown in purity
Enough to enter thy pure clime.
Then take me, I will gladly go,
So that my love remain below!

Oh, let her stay! She is by birth
What I through death must learn to be;
We need her more on our poor earth,
Than thou canst need in heaven with thee;
She hath her wings already, I
Must burst this earth-shell ere I fly.

Then, God, take me! We shall be near,
More near than ever, each to each;
Her angel ears will find more clear
My heavenly than my earthly speech;
And still as I draw nigh to thee,
Her soul and mine shall closer be.

BE FREE.

"Be free—not chiefly from the iron chain,
But from the one which passion forges; be
The master of thyself! If lost, regain
The rule o'er chance, sense, circumstance. Be free.
Trample thy proud lusts proudly 'neath thy feet,
And stand erect, as for a heaven-born one is meet."

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