The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE CHURCH AND NATURAL PHILOSOPHY.

No. 2.

In article No. 1, we showed that the theological appeal to natural philosophy to dispose of spiritual phenomena, was not exactly of that wisdom which is unto salvation; inasmuch as the circumscribed vision of material science has hitherto been limited to the darkened horizon of its sphere, ignoring the light of spiritual causation in God, in angels and in men. We pursue the theme and weigh the worth of Jewish Spiritualism in the eyes of science.

Spiritual phenomena do not contravene natural phenomena, but are in correspondence with them, separate only in degree. All is one in the plan of the connected whole, and nothing is supernatural save to those who squat on the chance-medley thaumaturgy of the fossil creeds, where fragmental eyes see special exceptions to a universal law. Of course we, in common with every lover of truth, court the widest investigation for the things above, on, and below the earth—of the past as of the present—admitting no assumptions of man as being the infallible dicta of God—whether of Jewish or Gentile Spiritualism. It does not follow that trans-mundane inspiration is unalloyed truth. The tree must be judged by its fruits, with respect to its time, its occasions and its needs,—nor is it meet to put upon our necks a yoke which our dead fathers were unable to bear.

The record of Jewish Spiritualism is simply the out-working of the spiritual sources of that age, and the common-sense of the nineteenth century makes no claim to infallibility for the familiar spirit in its "Thus saith the Lord." This was spoken through the seer or medium, and it is only our educational faith and want of knowledge in the ways of communion between the two worlds, that has shut up the avenues of our minds to that greater light which opens the past by the parallel law of operation in the present.

The key of Jewish Spiritualism may be found in these words: "Beforetime in Israel, when a man went to inquire of God, thus he spake: 'Come, let us go to the Seer; for he that is now called a Prophet was beforetime called a Seer.'" This is the basis of the law, the prophets and the testimony. The ancient seer is our medium of to-day. What need, then, of straining so hard with the modern gnats, while swallowing the ancient camels?

It is no stumbling-block to modern Spiritualists, that the spirits, teaching throughout all Jewry, were at fault in scientific truths, which only to-day have unfolded. What they had, they gave, for that day and its needs; and however dim was their light, we must be content to let it suffice unto the day. Our savans stumble because the plane of the "Holy Bible" accords not with the truths of science; but if they would become ventilated of their educational faith that inspiration must necessarily be infallible, they would not have to speak, as some of them do, with "bated breath and whispering humbleness," of the mis-created idol, without form and void, of the popular superstition. What though science finds the natural plane of the Bible to be worthless? It has a spiritual phase that is not worthless, but can maintain itself on the plane of spiritual science in a well-established line of causation. Spiritual light is of far more worth to the heart than all the victories of natural philosophy; but since the appeal has been made to this, let us see farther what these philosophers have to say upon the fallibly inspired plane of old Jewry.

"It is known that after the uprooting of the several Antilles by the Spaniards, Spanish ghostly divines palliated the introduction of negro slaves for the purpose of working the mines, by the assumption that negroes were the descendants of Ham, who was accused by his father Noah, because Ham is named in a holy record as 'slave of all slaves among his brethren.'"—*Types of Mankind, Dr. A. Zeune, in cit.*

A similar "Thus saith the *Lord*" might have been obtained by way of Dartmouth College, as well as from many other "South Side Views," both in Church and State; and on like authority, Brigham Young claims to be rooted and grounded in his right to his seventy wives, and quotes Jewish Spiritualism as Scripture for the deed, taking for example the lecherous proclivities of "the man after God's own heart."

Thus we repeatedly see that augury by the Jewish old clo', as of infallible authority, is not exactly apt for present time and needs; and though David danced naked before his Lord, to the shame of his household and the scandal of Jewry, we do not yet find the truth of the *Springfield Republican* charge that the like has been done of to-day.

The theologian has heretofore claimed scientific discoveries as his, by right Divine. So of the science of Ethnology. The land is his "which the Lord his God has given him to go in and possess it,"—"his own peculiar appanage; and with the authority of a master he peremptorily decides that a science to which even the distant future will scarcely be able to do proper justice, shall receive its laws and inspirations from the remote and ridiculous past."—*Luke Burke, in cit.*

But the Harvard Professor, Agassiz, coolly sets down some half dozen human and animal creations outside the Garden of Eden. This is rank infidelity to the house of Israel, whose oracles stand not upon the order of science, whether of rocks or of separate human creations, but upon a "Thus saith the Lord." If Brother Felton suffers the heresy of the very foremost teacher of science to go unrebuked, there will soon be tumult among the Hebrew children and the *Greeks* grafted on them. Methinks Rachel is already weeping the loss of some of the boys, whose anxious mother did not expect they would find the way out of the venerable enclosure; and defends the book of Genesis by "denying its genealogies, its chronology, all its historical and scientific details,—denies that it was written by Moses, and that nobody knows who did write it."—*Types of Mankind.*

And in the same work, the orthodox Hugh Miller is cited to show that "the clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity. Let them not shut their eyes to the danger which is obviously coming. The battle of the evidences of Christianity will have as certainly to be fought on the field of physical science as it was contested in the last age on that of the metaphysics."

Calm and composed is the Spiritualist amidst this clash of science and external creeds. He has an anchor sure and steadfast in the late advent from the inner world, which material science and creed, in their proud estate, will not be humble and ~~contrite~~ to receive. They refuse deliverance by angel hands, and war for the externalities which will wreck them both; for both are dying of the letter; and in their position of hostile front to the spirit-world—

> "Temple and tower goes down, nor leaves a site;
> Chaos of ruins! who shall trace the void,
> O'er the dim fragments cast a lunar light,
> And say, 'here was or is,' where all is doubly night?"

There is a spiritual science as well as a physical science, and as much amenable to law and conditions. Though it has been darkened through the ages by absurd theologies, it still maintains its germ of everlasting life, and has not wholly died by the choking of natural philosophy and creeds; but is being quickened as never was before. There is a receding of chaos and old night; and now, while it is yet quite early in the morn, the distant heights are gilded by the rising sun.

Let us pause for a moment to see how the dead past is burying its dead, while ignorance and priestcraft, the carrion crow and vulture, are yet at work upon the starved and dying flocks of churches, though angels, with outstretched hands, are offering the bread of life from heaven.

"Not only the authority of Genesis in matters of science, but the Mosaic authenticity of this book, is now questioned by a very large proportion of the most authoritative theologians of the present day, inasmuch as its language is clearly opposed to many of the well-established facts of modern science."—*Types of Mankind.*

A Harvard Professor throws a bomb into the Garden of Eden, and flutters the theologians on this wise:

"There are animals which are impelled by nature to feed on other animals. Was the first pair of lions to abstain from food until the gazelles and other antelopes had multiplied sufficiently to preserve their races from the persecution of these ferocious beasts?"—*Agassiz, in Types of Mankind.*

Alas for the happy family of Eden, when science, with its pruning-knife, thus hews the pet darlings of the garden to pieces with as little remorse as Samuel did Agag, before the Lord in Gilgal! All the invincible logic of our early primers and catechisms is thus swept away at one fell swoop.

Good heavens! ferocious beasts feeding upon gazelles and antelopes in Eden! and the sure foundation of Israel's house only a poetic myth, a variegated fog-bank! No more in Eden's garden can the "lion romp and dandle the kid," for with gazelle-chops and antelope-steaks does exacting science feed him. O, science! We never learnt it on this wise. Why, then, sap our early faith, where childhood does not stop to consider whether the thrice-told tale be scientifically true, and where romance and poetry become the sure word of prophecy of an unreasoning faith. It is on this plane of childish faith that most of us walk in all the pilgrimage of the lower life—nor care to know that there is wider vision where truths abound, and that to be had they must be worked for, and our nursery tales be banished. Why not leave us our educational faith that believes the impossible, so that we may exclaim with that brilliant light and pattern father in the church, "*Credo, quia impossibile est.*" [I believe, because it is impossible.]

How the Harvard savan shatters the household Gods of the churches, when he says, "We maintain that, like all organized beings, mankind cannot have originated in single individuals, but must have been created in numerical harmony, which is characteristic of each species. Men must have originated in *nations*, as the bees have originated in swarms, and as the different social plants have covered the extensive tracts over which they have naturally spread. To suppose that all men riginated from Adam and Eve, is to assume that the order of creation has been changed in the course of historical times."—*Agassiz, in Types of Mankind.*

Nor do the contributors to the "Types of Mankind" less assail the moral heads of Jewish Spiritualism, "whose names stand out as the land-marks of sacred history, as being deeply tarnished by the moral darkness which covered the early inhabitants of the earth; and the connubial life of the patriarchs, Abraham and Jacob, flanked by the man after God's own heart, presents a picture quite revolting to the standard of our day," but rather apposite to the naked mare's nest lately discovered by the *Springfield Republican*, and rolled as a sweet morsel under the tongue of the *Boston Courier*.

Mr. Gliddon, in this same "Types of Mankind," has some three hundred pages, in battlemented line of "natural philosophy," besides flanking redoubts—hitherto masked batteries—which he now opens and lets fly at the house of Israel. Mr. Gliddon is an ethnologist, and he finds his favorite science, ethnology, and the Bible, not on the most amicable terms; and though he does not throw rocks, like the geologist, he is not sparing of cold steel. James' orthodox version of the Bible, appointed to be read in the churches, as the literal, infallible word of God, has its seamy side turned out by this ethnologic combatant. We are interested, at present, only in the moral aspect of this war between this "natural philosopher" and the theologian.

The church appeals to science for a solution of Spiritualism. The ethnologist, in making his own position good, sometimes makes a flank [illegible] holiest men—the mediums or seers, through whom a superstition and barbarian people received the so-called oracles of God. Joshua is cited as a "brigand," and David an unscrupulous monarch who was yet constrained, through political exigences, to buy from a Canaanitish land-holder the identical "threshing floor" on the sight of which Solomon erected a little paganish temple, that, although only ninety feet long by thirty front, is estimated to have cost about *four thousand millions of dollars*, United States currency."

These little episodes are only occasionally thrown in as condiments to the chief meal, which is to show that the authorized version of Jewish Spiritualism is counted out of "natural philosophy." Even the small sum of $4,000,000,000 might have been garnished by one of less amount, offered by Naaman, for the cure of his leprosy, amounting to ten talents of silver ($180,000) and 6000 pieces of gold—in all, probably, some $500,000—the most magnificent fee in all medicinedom; and for a very simple prescription—to wash himself in Jordan, and thus learn that cleanliness is akin to godliness.

"Every effort made by orthodox rabbis, doctors, or moolahs, Jewish, Christian or Muslim, to enhance the antiquity and holiness of the tongue they call Hebrew, only renders more venerable the language of KNAAN (Canaan); and thus, by exalting, as theologians do, unintentionally, but positively, the "slave of slaves" above the chosen master, they enable the retributive justice of science to make inhumanity and superstition vindicate, in our nineteenth century, the memory of a much-injured people, who call themselves KNAANI, from antehistorical times down to a period far more modern than the Christian era.

"The unceasing proclivities of the Israelites to adopt Canaanitish customs and worship, to intermarry with Canaanitish females, to dwell in peace with or among them, despite denunciations attributed to Moses and the prophets, no less than the existence of Canaanites everywhere in Palestine after the Christian era,—these facts merely prove the strong natural affinities of language and of physical organism common to both families. Nay, apart from supernaturalistic caprice, the only satisfactory mode of justifying such vehement declamations of hatred towards Canaan, found in the writings of the Hebrew reformers, is to acknowledge frankly, that human nature, rebelling against these homicidal proscriptions, often rendered them nugatory in practice. Within the petty territory of Palestine we have the seven peoples which the Hebrews were enjoined to expel. The desire was stronger than the deed, for the Jews never entirely drove the Canaanites out, even of Jerusalem."—*Gliddon.*

Now we have a shy at the Queen of Sheba, "whose gifts to Solomon are estimated at $2,917,080, of U. S. coinage, besides any amount of spices and precious stones." This is too bad, thus to go behind the schedule, and measure all these magnificent oriental tales by the common sense and dollars of Yankeedom; and yet our churches appeal to these hard-headed men of science—measurers by arithmetic of poetic license—to do so, and more too, against our spiritual house of to-day. Luckily we have facts as stern as any of material science, on which to rest *our* law, and *our* testimony, and are not in bondage to the magnified, meretricious upholstery of ancient ceremonial pomp.

Hear again this ungallant render of the veil from the Queen of Sheba. He says: "To the biblical dunces of the United States, whose zeal in opposing the long-pondered, long-published views of Morton, Agassiz, Nott, Van Amringe, myself and others, has been more remarkable than their literary courtesy, I now turn round, for my own part, and beg each individually to accept the following citation, the more pertinent as it emanates from one of themselves, the Rev. Sidney Smith, who wrote:

"'I confess I have some considerable dread of the indiscreet friends of religion. I tremble at that respectable imbecility which shuffles away the plainest truths, and thinks the strongest of all causes wants the weakest of all aids. I shudder at the consequences of fixing the great proofs of religion upon any other basis than that of the *widest investigation* and the most *honest* statement of facts.'"

My dear sir, Mr. Gliddon, now in the spirit-land, such was not the banquet to which the "biblical dunces" supposed themselves invited. It was the modern ox, and not the ancient, that they wished to have gored by the "natural philosopher." The field they wished you to work is to their dimly-lighted eyes a "vast wilderness and contiguity of shade" in the present, and beyond their scope of vision. But you have entered the ancient enclosure, have subsoiled and trenched it, and instituted a course of thorough draining. Nor have you spared temples, nor oracle-rooms, where seers held their *seances;* but you have knocked off their gilt-work and rent the veil from the Queen of Sheba. Happily for us, in this destruction of the outer temple, the inner one remains, and open to all who seek. They are fed with bread instead of stones, even though not arrayed in the cast-off clothes of alienated Judah.

C. B. P.

For the Spiritual Age.

[illegible]
Fleeth the frolic hare;
The monument standeth as white as a ghost,
The zephyr-trembled vine
And the forest standeth fair.

An outer silence falleth,
While under the slumbering pine
I faint in the mist and the shadow, and through the rifts the stars
On the withered ages shine.

In the night-wood hush I wait,
With a yearning for things divine,—
With a burning for stars which rose through tears,
And over the dead leaves shine!

And, out of the inmost air,
A low-pulsed Melody
Dieth upon my inmost ear,
As the ripples upon the shining shore
Of an enchanted sea.

And a Voice as fine as the whisper
Of a bubble or a bee,
Out of the inner deep ascends, and breaketh a golden message
From the regions of Mystery.

FORCEYTHE WILLSON.

THE MATERIAL AND THE SPIRITUAL.

The following passages are from a report in the *Portland Transcript*, of a lecture recently given in that city by Bishop Clark, of Rhode Island. The Bishop, notwithstanding his ecclesiastical relations, has been long understood to be an acceptor of the Spiritual Philosophy. It is refreshing that, instead of dwelling upon the threadbare themes of an effete ecclesiasticism, as is common with dignitaries of his class, he prefers to grapple with the vital questions now before the public mind, and to present the momentous practical lessons of a rational Spiritualism.—EDS. AGE.

In looking at an orrery, he said, and observing the complicated machinery with which its parts are moved, he had sometimes thought that if the planets were controlled by mechanical arrangements, what an intricacy of straps and chains, wheels and elastic ropes would have been necessary! An imponderable, electrical ether supercedes all this machinery, and controls the movements of the moth in the sunbeam as well as the flight of Jupiter.

There is no more striking feature of the age than the rapid advance of the practical sciences. Yet every human being has within him the mechanical principles of every discovery and invention. In this room there are between five and six hundred laboratories, carrying on the most subtle processes; converting gasses into fluids, fluids into solids; manufacturing tissue, colors, hollow tubes, bolts, cords, and suction hose. There are also in this room five or six hundred engines working on the principle of steam power, and as many magnetic batteries, with telegraphic wires connected, receiving and executing orders. There are also in this room, which would not contain above fifty ordinary looms, five or six hundred looms, with all their machinery in motion. And yet there is not a jar nor a sound save a faint breathing. All this wonderful machinery is composed of sixteen elementary substances and compacted within the compass of six feet by two! Some are even smaller than this, and the little machines are sometimes more powerful than the large ones. The well-known engine called Napoleon, was of slight frame but bore an enormous pressure to the square inch.

These machines differ from all others in the particular that they manufacture and repair themselves. They also construct other machines and thus accomplish ends which they could not otherwise attain.

What wonders this feeble forked machine called man, has wrought! Before him there existed great monsters with enormous brute force, but they only destroyed; they constructed, they improved nothing. There must be something peculiar in this human machine. Yet there are some who say it is only an animal of more exquisite organization. The lecturer here stated at length the argument of the materialists, who contend that man has only a superior central battery, with a net-work of nerves which perform operations without the aid of volition. They say the soul keeps pace with the body, if one is weakened or injured, so is the other; and that the nerves which performed the most important functions have their connection with the spine, and thus complete the magnetic circle without volition of the mind. And finally when the fuel is withdrawn from this human engine, there is an end of it. It is not pleasant that at last there will remain nothing of man but a handful of black earth.

Let us look at this argument of the materialist. The brain is the central battery, the seat of thought, but who works this battery? If I look through the two telescopes in my forehead I see forms, but what is it that sees? It is not the telescopes—they are but the instruments of vision. I have also the power of choice, but what is it that chooses? I have also a conscience, and if I act against its dictates I suffer remorse. What battery precipitates this remorse? In certain states and emergencies the central battery is capable of making an unusual effort, of putting forth extra power—who is it that uses it in this lordly way?

Because the soul is not manifest like the body, some persons seem to have a very vague belief in its existence. They might as well deny the existence of their eyes, because they vision that convinces us we have eyes. So the soul manifests itself—the soul is the man. The body is but a collection of gases and earthy atoms which the spirit has organized about it for temporary uses. The soul only is really alive. When the soul is disembodied it has only left its house of clay, but it has carried with it whatever belonged to it as man. You cannot make a dead man drunk. Of all the senses, that which seems most intimately connected with the body, and to reside in it, is *touch*. Yet you never touch anything with your finger. There is always a layer of atmosphere between your finger and that which you seem to touch; if there were not you could never take your finger away. It is the soul, and not the body, which is the seat of all sensation. It may be asked, "If this is so, what is the use of having a body? It is very expensive and costs us great trouble to keep it up. If the soul hears and touches why is it encased with a body?" Man sees no mystery so great as that within himself, and it is only in his own soul that he finds the solution.

Now let us see why the soul is housed in a body. There is a sense in which the *material* of the soul is derived through the body—for the soul has a *substance* as much as the body—and a thousand times more. Good air, clear sunlight and wholesome food are as necessary for the proper nutrition of the soul as for the body. The spirit is affected by climate, and you can even gage the intellectual character of a people by their food. The Chinese, who feed on rice, are poor creatures, and the Laplander is but a mass of blubber.

Here the lecturer digressed, to say that the extreme of asceticism and the extreme of luxury are alike injurious. We destroy our health by over eating, and begin to suffer a "mysterious providence" and go about in a very poor way, until people think we must be very good, we look so miserable! In this country it rather damages a man's reputation to have a fine flow of animal spirits. We reverence much more that solemnity which is, in fact—*stupidity!*

Returning from this digression the lecturer went on to say that the soul is educated by the body. Every impression upon the fibre acts upon the spirit. Stimulants and narcotics operate upon the spiritual substance; the body is only symptomatic. This is shown in the effects of chloroform and alchohol. Chloroform closes all the doors and windows of the soul until silence and darkness reigns within; but alcohol sets the doors all a slamming, until it seems as if seven devils, all rival candidates for office, were holding a caucus there!

Another use of the body is, that it conveys knowledge to the soul. The mind never wholly originates anything, it only combines the images received through the senses. Yet no man can see more than he has the capacity, the *mind* to see. To one man a forest is full of solemn and elevating associations, he sees in it a thousand things not visible to the eye; another only sees in it so many cords of wood! A waterfall to one is a joy and a delight; to another only a mill-privilege; the sunlight fills the poet with bright images; to another it is only good for hay-making. He is not the wisest who knows the most, but he to whom facts suggest the most. An insect may have acuter senses than man, but our senses are acute enough for the education of the soul. It would be disagreeable to have microscopic eyes which would reveal to us the myriads of eight-legged animals which exist in the fig we are about to eat. The world would be a Babel if every faintest sound were perceptible to our ears. We see and hear enough as it is. All that we see in the world goes into the soul and may be reproduced at any time when the right key is touched.

The Spiritual Age.

Progress is the Common Law of the Universe.

A. E. NEWTON, S. B. BRITTAN, EDITORS.
LEWIS B. MONROE, ASSISTANT EDITOR.

Principal Office,—No. 14 Bromfield Street, (up stairs,) Boston, Mass.
LEWIS B. MONROE, BUSINESS AGENT.

New York Office,—At Munson's Bookstore, 5 Great Jones St.
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THE "GREAT AWAKENING."

The wide-spread "revival of religion," as it is termed, which now pervades the country, is a leading topic of remark on every hand. "Conversions" and additions to the popular churches are counted up by hundreds and thousands in a week. The enthusiasm in the large cities is even invading precincts long consecrated to the service of Mammon, and "business men" leave their counting-rooms and sharp bargains to crowd vestries and churches. In New York, where the excitement at present runs higher than in Boston, prayer-meetings have been started in the midst even of that "den of thieves," Wall street; and the "satanic press" devotes columns to reports of prayers, exhortations, and "surprising conversions," alongside with its usual details of social crimes and political villanies. In Boston, the fervor has begun to manifest itself, "business men's prayer-meetings" are the order of every day, and an attempt has been made to plant an advance battery in the midst of the money-changers of State st.; but the nearest stand as yet made is in the Old South Chapel in Spring Lane.

We have received from a religious association in New York, with the request to publish, a circular setting forth at some length, what is doing in behalf of the reckless sinners of Gotham, and asking the co-operation of their friends and relatives elsewhere. The object stated is that of "advancing the cause of truth and righteousness in the earth, and especially in our own 'wicked Sodom,'"(i. e. New York.) That there is need enough of all that can be done in this direction is unquestioned; for one of the secular papers of that city, after having given six columns of reports of the progress of the "work of grace," says nevertheless on the next page, "This city is rotten from center to circumference." But believing as we do that something more potent than a revival of the popular religion is necessary to a redemption from this rottenness, we think our space can be better occupied than by the circular referred to.

This awakening of religious fervor is generally conceded to be more extensive and influential, as well as more orderly and decorous, than any which has ever preceded it. In the latter respect, it marks a decided advance in the intelligence and rationality of the people. That such an awakening should have followed the great commercial revulsion of last autumn was to have been anticipated by any careful observer of human nature. Men and communities suddenly checked in their insane pursuit of external and material things, naturally rush to the opposite finds its expression in the forms, practices and creeds of the popular churches. This is natural—nay, inevitable; and with it, in itself, so far as it is sincere, we find no fault. We only wish that this sentiment may become more enlightened and rational—in which case it will manifest itself in more spiritual worship and a more practical and catholic faith.

In so far, then, as this "great awakening" shall have the effect to quicken the religious element in its subjects—to make them more honest, unselfish, spiritually-minded, truth-loving and man-loving—in other words, more Christ-like—we rejoice most heartily in it. To just that extent will it lead the community forward towards the acceptance of a purer Spiritualism and a more rational theology. But in so far as it shall tend to propagate irrational and degrading dogmas, to promote sectarian animosities, and to bring minds under the cramping influence of creeds and ecclesiastical domination,—as has been too much the effect of like movements in the past,—it is to be deprecated and deplored. We have little doubt, however, that, with the liberalizing and spiritualizing influences now so powerfully at work everywhere, especially through the prevalence of modern Spiritualism, the balance will in the end be found greatly on the side of good and of progress. Indeed, we hail the movement as an index—external and crude though it be—of the great wave of spiritual efflux and energy which is now reaching this planet, and which, ere its force is spent, will have borne humanity onward and upward to a much higher position in the scale of advancement, than it has ever yet occupied.

As might be expected, the distinctively Spiritualistic movement feels equally the impulse of this swelling tide. In fact, this movement, in its origin and progress thus far, has been but the incipient effect of this influx. It is now reaching and powerfully moving the more inert strata of mind; at the same time it is causing a more extended inquiry in the direction of the Spiritual Philosophy than has ever before prevailed, and is leading to a deeper tone of spirituality among nominal Spiritualists. It may be well,—perhaps necessary,—that the mass of the popular mind should go through the primary-school discipline of the popular churches before they become fitted to justly appreciate and enjoy the beauties and the freedom of a truly spiritual religion. If so, the sooner they enter the primary department, the sooner will they be prepared to graduate therefrom into the "glorious liberty" of spiritual men and women. A. E. N.

The Rabbis Silenced.

We read of a distinguished spiritual reformer of old, on whom "the spirit was poured out without measure," that after a sharp conflict with the rabbis, lawyers, and doctors of his time, and which resulted not much to their credit, they "durst not ask him any more questions." Can any one read the following paragraph from the Montreal *Pilot*, without being strongly reminded of the above cited case? It is from that journal of Feb. 12, received since our last paper was issued, and, as will be observed, corroborates the statements of our correspondents therein:

"SPIRITUALISM.—Miss Hardinge gave her second lecture yesterday evening, in Bonaventure Hall, to a numerous and highly respectable audience. Her third lecture will be delivered to-night. Whatever opinions may have been formed, as to the science which she professes to explain—all agree that she is an able, an eloquent and a dignified speaker. *No questions were asked her last night, although she invited the audience to do so.* The truth is, that she so 'used up' all who tried to bother her on the evening of her first lecture, that it looked very much as if they were afraid. For ourselves, we have no doubt of it. Go by all means to-night and hear her."

THE HERALD'S BOSTON CORRESPONDENT.

The New York Sunday *Herald*, of the date of the 7th instant, has a lengthy article on Modern Spiritualism, which purports to have been written by the Boston correspondent of that journal. The writer's history of the spiritual movement, which is conceived and expressed in a serio-comic vein, sufficiently indicates that he has about as much faith as knowledge. It is evident that he has not attempted to fathom the great river of Spiritualism, but from the *sand-bank* of popular skepticism he has been viewing the surface, occasionally venturing to step a little way into the current where the water is shallow and the tide not too strong. He has been in far enough, however, to know which way the stream is flowing. Perhaps he has been knocked over by the drift-wood from the mortal shore; and then, many people as firmly *grounded* as himself, have been literally carried away and completely submerged. On this account he prudently paddles along near the land, or amuses himself among the little eddies under the bank, where he can keep out of sight.

We do not propose any extended reply to the *Herald's* correspondent, whose letter may subserve the cause we advocate, but we wish to observe that he has not, in all cases, obtained his information from authentic sources. For example, J. Stanley Grimes is made to elevate Andrew Jackson Davis—with a single jerk—from the obscurity of the "cobbler's bench" to the very "vortex of modern inspiration." It is probable that the seer would never have known how he made the journey, or that he was in any way indebted to the "Professor of Phrenology and Mesmerism" for the application of a spiritual motive power in his case, had not the writer in the *Herald* graciously permitted his light to shine. We have been credibly informed that Professor Grimes once attempted to magnetize Mr. Davis, while the latter was a youth and had manifested none of his remarkable powers; but it is also alleged on unquestionable authority, that the experiment was *a splendid failure*. This we believe indicates the precise extent of the Professor's agency in elevating Mr. Davis to his place on the modern Horeb, where the wind, the earthquake and the fire—the noisy and destructive elements of the opposition—have passed before him without once disclosing the divine presence which is revealed in "the still small voice" of his silent inspiration.

We have often—in different parts of the country—been informed that Mr. Grimes was *our* instructor—that the conscientious Professor said so in his public lectures—that the little knowledge we possess of psychological science was all derived from himself. Now the truth is, we have yet to acknowledge the distinguished honor of a personal acquaintance with that gentleman. Indeed, the most we ever saw of him was embodied in his handbills and posted on the fences in several towns where he had lectured. Of course he has not been our teacher, and when we do undertake a course of scientific study and require the services of a master, we shall not be likely to apply to one who, if he has aught to do with science, makes her walk on stilts, inhale laughing gas and dress herself fantastically for the masquerade, from which he retires leaving wise men and fools to laugh at the poor effigy.

The correspondent of the *Herald* has been no less careless and unfortunate in selecting the elements of his history of the Fox family. He seems to be laboring under the mistaken apprehension that nothing startling and wonderful can occur in etor of the American Museum. Referring to the movements of Messrs. Fox and her daughters, he says:

"The theatre of the operations of the spirits gradually extended to other places, and after doing a driving business at proselyting for a few months in the rural districts, naturally gravitated towards the show shop on the corner of Broadway and Ann street, New York, where they turned up in 1850, under the auspices of the great Barnum himself, and rapped their ghostly knuckles for the credulous public at a dollar a head."

Now the fact is, the Fox family, on the occasion of the first visit to New York, engaged rooms at a hotel on Broadway, whose proprietor possessed, as his lawful inheritance, the name of Barnum. The house was not exactly situated on "the corner of Broadway and Ann street," but some distance below; neither did the keeper of the hotel nor the keeper of the "show shop" have any interest in the exhibition of spiritual phenomena. To say the least, the Barnum of history—the autobiographical personage—can be triumphantly vindicated against this charge. Those who know him most familiarly will not indulge the suspicion that he is too much inclined to spirituality. It is well known that he has been an ardent defender of a dogmatic form of theology, and the chief supporter of a religious and theological organization, whose official members would not even allow a Spiritualist to open his mouth in the place they had consecrated.

Comparing Spiritualism to a young child, the writer in the *Herald* says that "Dr. Gray volunteered advice in carrying it safely through the perils of teething," and that Horace H. Day furnished it with India-rubber clothing to protect it against the assaults of those who "were constantly throwing cold water on it." In these particulars also it appears that the *Herald's* correspondent is slightly mistaken. Spiritualism was blessed with a rugged constitution from its birth; and, the fact is, the child never required the professional services of the doctors. It is true that its friends called in Dr. Gray and several other eminent physicians, but the man of the *Herald* wholly mistakes the object of the meeting. They came together *to extract the teeth of the opposition*. Moreover, the operation was so thoroughly performed that the lion is rendered quite harmless, and can now only growl at the approach of each living thing, while it obstinately clings to the dry bones of its old repast. As to the India-rubber clothing, that certainly was not required to protect the child from the hydropathic assaults of the enemy; but rather, we presume, *because the astounding rapidity of its growth made it necessary to prepare its wardrobe from the most elastic materials.* S. B. B.

Tenth Anniversary.

Mr. J. B. Chandler, of Concord, N. H., suggests the propriety of an appropriate observance of the thirty-first day of the present month, as the "tenth anniversary of successful scientific Intercourse between the inhabitants of our world and those of the spirit-realm."

It will be recollected that it was on the night of the 31st of March, 1848, that the discovery was first made by the Fox family at Hydesville, N. Y., that the mysterious noises which had for some time disturbed them were produced by an intelligent cause, and could be made the medium of communication—from which, as a starting point, the whole Spiritualistic movement has proceeded.

If Spiritualists desire to fix upon any commemorative occasion of the kind, this surely is an appropriate one; and we have no doubt it will be widely and joyfully observed in the future.

MR. PUTNAM AND THE BOSTON COURIER.

The clearness and force of Mr. Allen Putnam's testimony to the truth of Spiritualism, in his recent pamphlet, has of course called forth extraordinary efforts on the part of the organ of Cambridge Scientific Sadducism to nullify its tendency. First, the power of the Feltonian rhetoric (the peculiarity of which consists in the frequent repetition of such intensely elegant phrases as "remorseless jugglers," "stultifying and demoralizing infatuation," "measureless credulity," etc.,) was tried, coupled with a glaring misrepresentation of Mr. Putnam's religious position. This misrepresentation was corrected by Mr. P., in a note which is a model of courtesy and quiet moral power. The *Courier* is obliged to confess its error, but in doing so, travels out of its way to make another personal charge against us, which, however, we will let pass for what it is worth.

The next resort is that of a shrewd special pleader, when he finds he has a desperate case in hand. An effort is made to take advantage of technicalities, and to break down the obvious moral strength of the testimony by mere verbal quibbles. This movement is check-mated by Mr. P. in the following calm but effectual manner. We copy the substance of a note published in the *Courier* of March 12:

Referring to the moving chair you say that "he" (Mr. Putnam,) "does not go to the chair, does not handle it it, does not lift it, does not examine it at all." If you mean only to say that my published account makes no mention of my having done these things, your statement is correct; but if you mean to assert that I did *not do* these things the assertion is incorrect. I did, in fact, do at the time each and every one of the things which you say Mr. Putnam "according to his own account" did not do. My account does not say I did not do them—it makes no mention of them; but certainly that is not saying that they were not performed; and therefore your statement is liable to mislead the reader. I did go to the chair, did handle it, did lift it, did examine it; also I did look *many times* under the table, did examine the floor, did often note carefully with the eye, the distance of the medium from the chair, and likewise all her movements and attitudes. I did, on the spot and at the time, use my "observing powers and reasoning powers" to their utmost capacity; and all this, too, without allowing the medium to get up from her seat or change position until my examination was over. And yet though I attended to each thing which your assertions and your questions point to as having been omitted, "I failed to see the instrumentality by which the trick might with the greatest ease have been performed," or with the greatest difficulty either. I satisfied myself that there was no possibility of trick. Nothing less than such special care would permit me to close my account of the case as I did: "There was no mistake; the medium did not move it, and I did not. This statement is carefully made." Such explicit and unqualified words, in reference to a matter new and strange, were never given by me to the public unless they were backed by an inward consciousness that I had taken very special care to learn my facts. I meant to imply much, and if my character be good, I did express much when I said "there was no mistake." I thought at the time of writing, and I still think that my original account, with its declarations, was full and specific enough for any truthful man to make. Backed as it is now by such a character as you and many others kindly give me, I cannot but think that it will be more acceptable to most readers than though spun out to tedious length by minute details. The wrong to which your article exposes me arises from that undesigned wording which leads to an inference that I disclaimed having done what I in fact did do. These things I have never denied, but only omitted to mention because I wished to be brief as possible, consistently with intelligibility.

ROXBURY, March 8th. ALLEN PUTNAM.

To this the *Courier* rejoins at the length of nearly two columns, with plentiful words, confident affirmations, and unsubstantiated assumptions, constituting about as ingenious but unsuccessful a piece of special pleading as is often seen. Its his "observing and reasoning powers" on the occasion *in all respects in the way* the *Courier* writer (probably Prof. Felton) would have done, his statement that the chair moved without mechanical or human agency, amounts to nothing: "The whole transaction was a gross and wicked fraud on the part of the woman who perpetrated it, and of marvellous credulity on the part of Mr. Putnam!"

We think Mr. P. might safely rest the case with an intelligent and impartial jury as it now stands.

One word more: The *Courier* professes great reverence for the Bible, and accepts with undoubting faith its testimonies to ancient spiritual interposition, by whomsoever written. Yet it rejects the testimony of Mr. Putnam,—by its own confession "an honest and intelligent man," "who, in ordinary affairs, would not do a wrong action nor speak an untrue word to save his life,"—to a similar fact, because the experiment was not "conducted with scientific precision in all its details," and was not "repeated under circumstances that exclude the possibility of error." Referring to Davy's experiment on the decomposition of water by galvanism, it asks:

"But are questions relating to the existence and activity of the soul of man less important than the decomposition of water by galvanism? Are they to be settled with less care? Do the asserted manifestations or phenomena require less accuracy of observation and less thorough methods of excluding error than the problems of chemistry?"

No thinking man can help inquiring what would become of the asserted *Bible* manifestations and phenomena, if the methods of observation and rules of judgment here insisted on, should be applied in that direction. How was it with the rolling away of the stone from the sepulcher by an angel? Was Mary Magdalen a "scientific observer," and was the experiment "repeated under circumstances that excluded the possibility of error"? No one pretends that she or any other human being observed the phenomenon at all! How with the opening of the prison doors to Peter? Was that phenomenon observed with "scientific precision"? and was Peter a man who "would not speak an untrue word for his life?" Witness his thrice-repeated falsehood at the trial of Jesus. How with the walking on the water, and the transference of Philip from the Eunuch's chariot to Azotus? And how with the appearance of Moses and Elias to the sleepy disciples on the mount? Would not a "real observer" like Prof. Felton, with his "thorough scientific methods," have dissipated those Hebrew ghosts into thin air very speedily? Will any of these testimonies, or others of the same nature, bear scrutiny half as well as that of Mr. Putnam? Let rational men decide.

This furnishes an indication, additional to those cited by our correspondent "C. B. P.," of what will be the result of an appeal to the "men of science," the "natural philosophers," for a solution of the question of modern Spiritualism. If they shall succeed in convincing the people that it has no other basis than delusion, fraud, or the operation of natural forces, they will have done the same for both Jewish and Christian Spiritualism. A. E. N,

He is a pitiable bigot who would attribute either a constitutional bias in an individual, or a common weakness of humanity, to the particular creed or theoretical belief such individual may adopt—unless that creed canonizes the fault as a virtue.

TO CORRESPONDENTS.—Several valuable favors are awaiting room for insertion; and some criticisms and opposing arguments which we have received will have early attention.

PRESENTIMENT.

The elder Buckminster was settled at Portsmouth, N. H. During the latter part of his ministry, he suffered a severe attack of illness, which left him in a state of debility and mental depression. Both causes combined disabled him from attending to his public duties, and a journey was decided on, with a hope that a change of scene and relaxation from professional occupations, would restore him to health and tranquility of mind. He accordingly started with his wife for Saratoga during the spring of 1812. His son, Rev. Joseph S. Buckminster, was at that time settled over the Brattle-street congregation. The father had proceeded on his journey as far as Marlborough, Vt., when he encountered a severe thunder-storm, and seemed greatly agitated by the conflict of the elements. While the tempest raged, he sat in his chair, unable to rise, and poured out his soul in fervent prayer. At this very moment, while he was thus engaged in devotion, his son was dying in Boston, but he was himself totally ignorant of the fact. On the morrow he went to Reedsborough, where he passed the night. Awaking next morning, he said to his wife: "My son Joseph is dead."

Being expostulated with, and assured of the health of his son, when last heard from, and told that he was dreaming, he replied calmly and decidedly: "No, he is dead." On that day he himself expired, having followed his son into the eternal world after the lapse of twenty-four hours.

Here was a fact which no one present knew. They did not indeed believe it, but thought the invalid dreaming. It took place hundreds of miles away. He does not conjecture it, he does not speak doubtfully, but with the utmost certainty, as something which he knows. He says decidedly, as he might have done, had it been authentically told him by a person cognizant of the event, "My son Joseph is dead." And it turns out to be so. This is strange. It shows the mind has, sometimes, a distinct knowledge of facts that are taking place far distant, and is certainly a very curious phenomenon. Such well authenticated facts show that it is no new thing, but that it was witnessed long before the days of Spiritualism, and without a thought of that erroneous theory as an explanation.—*Rev. Dr. Sprague.*

We find the above going the rounds of the religious press, designed evidently as an argument against the truth of Spiritualism. It is probably extracted from a recent work on New England Ministers, by Rev. Dr. Sprague, a Presbyterian Divine, of Albany, N. Y. It seems scarcely credible, however, that a man possessing intelligence enough to wear the title of D. D., (it requires no great amount, to be sure) could write so stupid a sentence as that which closes the account. It illustrates the almost utter ignorance of many of the clergy as to the nature and claims of the Spiritual Philosophy.

In the first place, Spiritualists fully recognize the power of the mind to have distinct knowledge of facts that are taking place far distant. They do not regard this as any "new thing," nor is it particularly "strange" or "curious" to those who have acquainted themselves with the phenomena of clairvoyance or "second-sight" as developed in all ages of the world. This power is, in fact, one of the very foundation-stones of "that erroneous theory," Spiritualism. If the mind has power to perceive independently of the external organs of sense, then it may have power to *exist* separately from the body, and to perceive the presence of other spiritual existences; and if it can have distinct knowledge of things "far distant," what is to hinder its having knowledge of spirits and the spirit-world, even supposing these to be as distant from this world as is usually imagined?

But, secondly, in the case of Mr. Buckminster, there appears to have been no perception of *what was taking place* at a distance. According to the account, the father did not become cognizant of the son's decease until some twelve hours after the event had occurred. It was not a "*pre*-sentiment," (as the article is erroneously headed,) nor even a present perception, but an *after*-communication of what had transpired. So, by the Rev. Dr. Sprague's own showing, his theory does not cover the facts in the case; much less does it warrant him in such a blind and pitiful thrust at Spiritualism.

How did Mr. Buckminster obtain the information? If he had been clairvoyant, and thus seen what was passing in the distant city of Boston, he would most likely have described the scene and its attendant circumstances. But no; the information was communicated to him while apparently asleep, some hours after the event, and was impressed on his mind in so positive a manner as to leave no doubt of its truth—his own nearness to dissolution rendering him especially susceptible to such impressions. Who was the communicator? Most probably the son himself; for, on being released from the body, he would naturally seek the society of his affectionate parents. This, we submit, is the most rational explanation of the facts given; and if true, then Spiritualism is true.

Suppose the people at the time were "without a thought" of the true explanation of the "curious phenomenon." So all people who had seen apples fall, and planets revolve, were "without a thought" of the theory of gravitation, until a mind arose that was capable of unfolding the law. Spiritualism does not claim to be a "new thing" in the world. Its "days" began with man's first cognizance of his own spiritual nature, and his first evidences of a spiritual existence. It is beginning to assume form and completeness as a rational system of Universal Philosophy, embracing all facts of the past and the present, and allowing for the limitless revealings of the unfolding future. A. E. N.

A Disciple of Moses.

"There are now five persons confined in the Maine Penitentiary for the crime of murder, and attempts are being made to change our law so that certain persons who are in favor of capital punishment may have the pleasure of seeing them hanged. No less a person than Rev. Dr. Dwight, of Portland has appeared before the Judiciary Committee, urging them to restore the ancient penalty."—*Cor. Boston Journal.*

From another source we learn that the Rev. Divine's main argument on the above occasion was drawn, as usual, from the old Mosaic Scriptures, where "a tooth for a tooth and an eye for an eye" is the rule of morals. This is consistent with his argument against Spiritualism drawn from the same obsolete authority. He does not seem yet to have apprehended the spirit or the letter of that dispensation which expressly repudiates this ancient rule, and in its place requires *love to the enemy* and *good-doing to those who hate us*, as well from society as from individuals, (for what is society but an aggregation of individuals?) and which, too, recognizes our approach to, and communion with, "an innumerable company of angels and the spirits of just men made perfect," with no other restriction upon spiritual intercourse than that, having "tried the spirits whether they are of God," we should give heed only to those who can edify us. He needs to be converted from Moses to Christ.

Should the Rev. gentleman and his sympathizers succeed in persuading the people to restore the Mosaic practice of murdering the murderer, we may expect he will next desire to revive the ancient statute for the *stoning to death of mediums.* Consistent as are these barbarous proclivities with this clergyman's theology, they are too adverse to the humanitary tendencies of the age to have other effect than to call forth pity and abhorrence from all philanthropic minds. A. E. N.

It is asserted that Grisi, the great vocalist, has become a spirit medium of a high order.

Correspondence.

Letter from Mary F. Davis.

AMBOY, Ill., March 3, 1858.

FRIEND BRITTAN:—From the field of Reform we hail you once more; across the wide-spreading prairies and the far eastern hills do we extend the hand of recognition and fraternity. To the scene of your editorial labors we turn with something of yearning, almost like the feeling that oppresses the exile. But we falter not yet, for the cry still comes from many a modern Macedon, "Come over and help us!" And the angels whisper, "Toil on! for the world hath need of earnest laborers in its vast neglected vineyard of desolate human hearts."

Spiritualism is working its way, silently but surely, into all the institutions of our progressive country. It is producing a change in religious organizations particularly which their supporters but little suspect. There are thousands in the churches who have long been dissatisfied with hollow ceremonies and mock solemnities, and are waiting but the appropriate hour to free themselves from dogmatic fetters and stand up in the dignity of true manhood and womanhood. To such, Spiritualism comes as a welcome religion, in which the soul can find rest,—a religion which has its basis on the indestructible foundations of science and philosophy, and therefore satisfies the highest aspirations of the immortal nature. Clergymen, startled by the vital power which is thus carving its way through their massive institutions, vehemently oppose its onward strides, and, finding themselves destitute of argument against it, fall at once to a contemptuous onslaught upon the *reputation* of such as are earnest advocates of Spiritualism. Vain effort! As well might they think to stay the "march of mighty suns through abysmal universes" as to bind the strong wing of God's eternal truth.

We were eye-witnesses to such a miserable farce as this, a few Sundays since, on the part of Rev. W. King, a Universalist minister of Chicago. He preached against Spiritualism, and his sermon was little else than a bundle of childish discrepancies and weak inuendoes. First he warned his people against Spiritualism on the ground that "*all leading Spiritualists* receive communications through mediums as *authority*, and plunge into blind and servile obedience to *every such dictation.*" Shortly he complained of contradictory messages which he had received through mediums, and stated that "*all leading Spiritualists* acknowledge that *two-thirds* of alleged communications from the spirit-land *are entirely spurious.*" Again he accused Spiritualists of denying the miracles of the New Testament, and then claiming to be themselves workers of miracles. Finally, he laid aside all show of argument and endeavored to exhibit the immoral tendencies of Spiritualism by alternate insinuation and invective against various individuals connected with the spiritual movement. Now I could see nothing in all this that had so much as the shadow of a bearing on the sublime principles which underlie the phenomena of Spiritualism. Until these principles can be met and discussed in a manly way by the clergy of our land, their craft will indeed be in serious danger.

The friends of progress in Chicago have formed themselves into a business association, which they name the "Chicago Harmonial Society," and have secured the largest and best hall in the city—the Metropolitan—in which to hold regular Sunday meetings during the coming year. In Milwaukie a similar concerted movement on the part of reformers has resulted in what they term a "Cosmopolitan Association." It is the design to connect a library of liberal works with this society, and to sustain regular lectures on progressive subjects. The numerous friends in St. Louis rent the beautiful Mercantile Library Hall, and, with unwearied fidelity, carry forward year by year this work of reform. While these three most important points are thus fortified, and minor towns throughout the West are equally well supplied with men and means, how certain seems the triumph here of this blessed humanitary religion!

The following programme will tell you of our prospective labors for a few future weeks: We devote March 3d and 4th to Amboy, Ill; 5th, Dixon, Ill; 6th and 7th, Lane, Ill; 9th and 10th, Laporte, Ind; 11th and 12th, South Bend, Ind; 13th and 14th, Elkhart, Ind; 15th and 16th, Sturgis, Mich; 17th, 18th and 19th, Coldwater, Mich; 20th and 21st, Adrian, Mich; 22d and 23d, Jackson, Mich; 24th to 28th, Battle Creek, Mich; 29th and 30th, Albion, Mich; 31st, April 1st and 2d, Ann Arbor, Mich; April 3d and 4th, Ypsilanti, Mich; 6th to 11th, Detroit, Mich; 12th, depart for New York.

You see by this that the beautiful month of May will find Mr. Davis and myself in an eastern home, where we shall spend the golden summer days. Perhaps, when autumn comes again, we shall return to the welcoming hearts of this glorious West, and continue the work which we can now but imperfectly commence.

Yours for Humanity, MARY F. DAVIS.

Mrs. Hayes, the Physiological Wonder of the Age.

The following statement is from a responsible source, and is corroborated by other testimony which we have received. Does not this case prove that food, or sustenance, can be received in invisible or spiritual forms? In fact, is not all real nutriment to be found in the *spiritual essences* of the food we eat, rather than in the visible substance? If so,—since these essential nutritive elements must more or less pervade the atmosphere, or may be ministered by invisible beings,—there is nothing incredible in accounts of abstinence for months, or even years, from food in its external forms,

EDITORS OF THE SPIRITUAL AGE:—I beg leave to correct a statement contained in an article in your last issue, and purporting to have been copied from the Sandy Hill *Herald*. Mrs. Hayes is not dead. It is likewise a mistake that she is a resident of Day, Warren County, N. J. Her former residence was Horicon, Warren County, N. Y. She has recently been moved to Chester, in the same county, where she is now daily visited by scores of persons of the highest respectability and intelligence, who are ready to testify to the facts so well known in this and the adjacent counties, in reference to this wonderful phenomenon. This is no moon or snake hoax. However absurd and incredible it may appear abroad, and however inconsistent with physiological theories, it is nevertheless true, that the woman (Mrs. Hayes) has not received any nourishment, either in a fluid or solid state, for nearly two years. The case is before the public, and the attention of professional men in all parts of the country is invited to it. VERITAS.

GLEN'S FALLS, MARCH 8, 1858.

Spiritualism not "dead" in Vermont.

BURLINGTON, March 5, 1858.

DEAR NEWTON:— * * * We continue to hold meetings regularly in our "Harmonial Hall,"—conference meetings in the morning: in the afternoon and evening, trance speaking. Last Sunday, 6th inst., we listened to inspired words through the organism of Miss A. W. Sprague. Our hall was well filled by intelligent men and women, many who are just beginning to investigate the truth. Miss S. remains with us another week.

She has been speaking in the adjoining towns and has many engagements—speaking almost every night, to many anxious souls, of the higher life. Never in Vermont has there been so deep an interest felt in the subject as there is now; and still the press and the clergy say that "Spiritualism is dead." Far, very far from it, among the mountains of Vermont. Were there a dozen more *good* mediums and public speakers in the field in this State, they would find good encouragement—for the "harvest is great, but the laborers are few." Wishing you God-speed in your labors of love, I am, as ever,

Fraternally yours, SAMUEL B. NICHOLS.

From F. L. Wadsworth.

Under date of Milan, Ohio, March 3d, this young evangelist writes:

I have been very prosperous since leaving Boston,—delivered one lecture at Waterford, five at Utica, one at Rome, two at Geneva, and two at this place. To-morrow I go to Dayton. Here (in Milan) the Spiritualists are blessed with Mrs. S. Warner as regular speaker. Meetings every Sunday and Thursday evening. She is an able advocate of the cause as a medium, and a noble woman. The congregations will average three hundred persons; amongst them can be found the first in wealth and intellect of the place. Wishing you God-speed in truth's path, I remain as ever, a laborer,

F. L. WADSWORTH.

Since the above was in type, we have received the following additional item from the same source:

We are to commence meetings in Dayton on Sunday, 14th inst., to continue through the week, every evening,—Warren Chase, L. K. Coonley and myself, speakers. We have promise of a glorious good time Every look in this State is encouraging.

Webster, Mass.

Dr. George Atkins writes from this place:

The cause of truth is advancing with us here. We hold a regular circle every Friday evening, which is well attended—more fully since the churches have been endeavoring to start a revival. In their over-heated zeal, they have made such thrusts at Spiritualism as to open the eyes of their hearers, and induce them to inquire into this "damnable doctrine," as they call it. One of the clergymen, (Rev. Mr. Waterman,) showed his knowledge of the subject by stating to his hearers that "spirits cannot rap because they have no hands or knuckles to rap with." Another, (Rev. Mr. Underwood, who is employed here for one week at the rate of *ten dollars a day*, and declares he could convert us all if he could stop sufficiently long; but the high price at which he sells his gospel prevents the church from taking more than he can dispense in a single week,) stated last Sabbath evening that the Spiritualists claim there are seven spheres in the spirit-world, whereas "there are but two, *heaven and hell*." Upon this I sent him the following text: "In my father's house there are many mansions," etc.; but he refused to preach from it.

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Once in four weeks I speak in Putnam, Conn., and the other Sabbaths we have well attended meetings in Webster.

Singular Cure of a Felon.

Mr. O. J. Mullen, of Wayne Station, Ill., sends us the following statement:

There is a young man out west at the present time, whose home is in the western part of the state of New York, who some years since, had a felon on his middle finger, which was so painful that he could hold his hand only straight up. Having suffered for four nights he started for a doctor. While on his way he met a person who accosted him, wishing to know what was the matter. He told him. The individual thereupon placed his hands upon the felon, when the pain left in about five minutes. Here is his own statement, in his own words: "A sudden pain darted to my head. Being an unbeliever in Spiritualism, I begged of him to leave me, which he did. I felt so that I returned home and retired. I awoke and found I had slept nearly twenty-four hours. I have not felt anything of my felon since that day, and no scar is to be seen—the scar was gone when I awoke."

I have many tests which I shall make public through the columns of the *Spiritual Age*.

BYRON, OGLE CO., ILL.—The friends of progression in this place have recently organized an association for the purpose of disseminating spiritual truth, of which H. Wheelock is chairman, A. H. Vanvlierden, Secretary, and these two gentlemen, with G. W. Eaton, Solomon Dwight, and John Ames, Corresponding Committee.

Boston and Vicinity.

The Melodeon Meetings.

In the afternoon on Sunday last the desk was again occupied by Mrs. M. E. Sawyer. Instead of a regular consecutive discourse, several topics were spoken upon, the principal of which were the Bible, the Resurrection, and the text, "A rich man can hardly enter the Kingdom of Heaven." In treating these subjects she used more of argument and illustration with less of striking imagery than has characterized her previous efforts.

The position assumed on the first subject was opposed to the plenary inspiration of the Bible, and contending that nature, science and reason should have full and fair sway in considering all Biblical questions, and if there were conflict, the book must give way. The idea of a literal resurrection was shown to be absurd, and the text chosen was interpreted in a spiritual and rational manner. The lecture commended itself to the good sense of all, and while it did not dazzle nor astonish, gave general satisfaction.

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The evening was devoted to test manifestations through the mediumship of Mrs. COAN. A very full audience assembled, from whom the following persons, understood to be skeptics, were chosen as a committee to conduct the investigations: Gen. GEO. W. CRAM, and ROBERT WHARTON, Esq., of Boston, and Mr. JAMES MAHONEY, of Charlestown.

After explanations from the medium as to the usual mode of procedure, these gentlemen took their seats on the platform and commenced proceedings. A number of ballots were prepared by them and thrown upon the table, and the medium proceeded in good faith to call on any spirit whose name was written on a ballot to respond by rapping or writing. Her repeated calls for responses as she indicated the ballots one after another, were only answered by silence, and so far the skeptical portion of the audience seemed to have matters in their own way. At length the medium said, "There seems to be no response; you had better write some more names."

New ballots were prepared, and this time one of them was promptly selected, the sounds, clear and distinct, announcing that the spirit was present. The ballot was put into the hands of one of the committee, and instantly Mrs. Coan's arm was paralyzed and the name "William" was involuntarily written through her hand. The ballot was opened, and "William B. Wharton" found to be written inside. This caused a buzz of surprise and satisfaction through the audience, which reached almost to applause when Mr. Wharton informed them that the ballot was written by him *at home*, and brought in his pocket, so that there was no possible means by which the medium could have known its contents. And there was a still more general murmur of approbation when another of the committee explained the reason why there were no responses on the first essay. By concert of agreement the investigators had deposited all *blank* ballots on the table. Thus, as Mrs. C. good-humoredly remarked, they were caught in their own trap.

The experiments proceeded with perfect success, several names being written, and no less than twenty test questions answered with correctness. In some cases the name of the spirit was written by the medium, and the ballot afterwards selected by rapping. After the committee had concluded their tests, several hundred ballots were collected from the audience, and on being thrown promiscuously on the table a number of these were selected with the same general success.

At the conclusion, the committee testified unanimously that everything had been conducted with fairness, and confessed themselves unable to account for the facts witnessed. The audience as a whole, must have gone away with the impression that, whether spiritual or not, a wonderful invisible power had been manifested, which all the charges from any source, high or low could not transform into mere trick and chicanery.

Mrs. COAN is expected to be present for a similar seance next Sunday evening.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, March 11th.

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

Mr. DUNKLEE wished to have it understood what we admitted "in admitting Spiritualism to be true." Do we simply allow that the spirits exist after death, and that they can manifest themselves to mortals? Probably this point was the only one on which all Spiritualists would unite, but he thought that some inevitable results must follow in the train of this fact. If spirits communicate we necessarily learn and accept new truths respecting their conditions and our relations to them.

Dr. GARDNER considered the simple recognition of spirit communion too narrow a definition of Spiritualism. He thought its receivers would generally concede that these truths were taught: 1. The immortality of the soul; 2. That man passes into the spirit-world in precisely the same state that he leaves this—in other words, that death is a transition, not a change; 3. That the spirit-life is one of unending progress; 4. Hence there are in the spirit spheres all stages of conditions and happiness that are found on earth, as well as many far higher.

Mr. THAYER endorsed what the last speaker had said; and thought, beside, that Spiritualism inculcates the Fatherhood of God and the Brotherhood of Man, as no teacher had ever taught it before.

Mr. NEWTON read a paper defining modern Spiritualism as he understood it, and naming some of the natural consequences that flow from it. It is understood that he intends to present the subject in a more complete form at the next meeting; we therefore defer any report until that time.

Mr. RICE said: Spiritualism destroys the fear of death, a fear born equally of the ignorance, and the education of the past. This is a great benefit; fear being the greatest foe to happiness or progression preventing the enjoyment of what we have or the attainment of what we might have; it gives freedom and encourages each one to be just; is powerful as a means of education; not only teaching old science, but exploring for new. Its general influence is to refine and elevate, contributing to the happiness and purity of the individual. As a means of social happiness it is very great, calling out and directing the loves of human nature, and in all things pointing to harmony.

Dr. NEWCOMB said Spiritualism gives us more just ideas of good and evil than are taught by the sects.

To Mr. BLANCHARD the great benefit of these modern teachings had been to teach Individuality—to turn every one from outward authority to his own interior soul for accountableness and responsibility.

Mr. EDSON had found through Spiritualism that the authority to each person should be the *truth* perceived—that Heaven and Hell are conditions, not localities—that what we term evil is inharmony.

These ideas were advanced by the several speakers as *individual opinions*, not as authorized doctrines.

MILFORD, MASS.—Rev. Adin Ballou will speak to the Spiritualists of Milford on Sunday, March 21st, in the Brick Church, at 1 1-2 o'clock, P. M.

The ladies of the "Harmonial Band of Love and Charity," wishing to replenish their treasury, will hold a Social Party at Nassau Hall, on Friday evening, March 26th. Dancing to commence at 8 o'clock. Tickets admitting a gentleman and lady, $1. Music by Gates' Quadrille Band. Tickets to be had of the Committee—Mrs. A. FESSENDEN, No. 1 Oak street; Mrs. J. WOODS, No. 2 Jefferson street.

CORRECTION.—In the statement in our paper of Feb. 20, of a "clear case of spirit-vision," the signature should have been printed "J. G. Russell," instead of "T. G. Russell." We make the correction, lest the truth of the testimony should be called in question on account of the misprint.

BACK NUMBERS.—We are unable to supply back numbers of an earlier date than Feb. 27, excepting Nos. 2 and 3, of which we have a quantity still on hand.

The LADIES' HARMONIAL BAND meet on Friday P. M. of this week at Mrs. Shaw's, No. 11 Lagrange Place. A full attendance is desired.

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, March 9th.

Mr. QUERU desired to correct his position, as given in the report of a former conference, on the origin of the spirit of man. The report was correct, but he being French, and but imperfectly acquainted with the English tongue, had failed to express his idea. He believed the body and soul to be two distinct substances; that the soul is composed of the most ethereal essences of the organism of its progenitor; and takes its quality from the thoughts, observations, affections and inspirations of his brain.

Dr. ORTON presented the following question: Is indiscriminate intercourse with spirits, either desirable or safe?

Dr. GRAY said, he did not think indiscriminate intercourse with spirits possible. In order to an intercourse at all, there must be a point of harmony between the two.

Dr. ORTON said, he had no objection to substitute another word in the place of *indiscriminate*, if Dr. Gray would suggest a better.

Dr. GRAY said, he could not, but presumed the ground would be covered by the following form: What are the laws governing spirit-intercourse?

Dr. ORTON declined to accept the substitute. It was true, it covered the ground, but it deprived the question of the point and direction in which he desired to have it viewed.

Mr. LEVY and others called on Dr. Orton to define his question.

Dr. ORTON said, that it was very easy to raise objections to a formula, and to criticise words. He thought the meaning of the question very clear and explicit as it it stood. In this life, we may choose our own associates and mingle freely with the good and the bad. To a certain extent the same is possible in our intercourse with the spirit-world; and the question is, how far is it desirable or safe to indulge in this promiscuous, undiscriminating commerce.

Several questions were asked and answered; and Dr. Orton was called on to give his own views of the question he had submitted.

He said: He could define his position on the question in a very few words. Intercourse with the spirit-world, judiciously conducted, *for purposes of use*, with both good and bad spirits, he considered proper and safe. But there were dangers in the way, which ought not to be concealed, but should be understood. If we go out into the street and dens of the city, and associate with the loafers and ruffians, we shall suffer for it; and the same is true of our commerce with the spiritual world. If the hundreds, and perhaps thousands, of mediums in New York, were to make a clean breast of it, and expose their private experiences, it would furnish matter of astonishment to the uninitiated. He, at an early day in the history of Spiritualism, finding the invisible world to a certain extent open to him, while meaning to exercise all due discretion, had indulged for a year or two, in very free intercourse and companionship with the inhabitants of that world. Some of his experiences were painful and injurious. But others with whom he was acquainted had suffered much more. A friend of his, formerly a teacher, and since a man of some prominence in public affairs, had bidden farewell to Spiritualism, several years ago, after, as he averred, a struggle with a spirit, which lasted nearly all night, who was clearly bent on choking him to death.

The Doctor related several other instances of violence on the part of spirits, manifestly with the design of doing mischief, and said: There is, however, a perfect protection against this violence and injury. It consists in our holding ourselves in a state of equilibrium—negative, or open to good, and positive, or closed to evil—in our possessing ourselves, maintaining the command of the fortress in the strength and purity of a just manhood, and yielding it up to no other. Our strength, thus exercised, will always be made sufficient for the trial to which we may be exposed. He presumed others present had facts bearing on the question, and hoped they would be given to the meeting.

Dr. GRAY said: The law governing intercourse with the spirit-world, is the same that it is on this plane. If I go into the street, and come in rapport with a loafer, if I am a good man, engaged in a good act, I meet him on an angelic plane. If the purpose be to arrest a mad bull, it is a humanitary act, and for the time being, elevates the loafer to my stand-point. The magistrate loses nothing in coming in contact with the debased, in judging them, or giving them words of advice. But if I go to a groggery, or visit the sinks of the city, for the purpose of associating with a low person, I descend to his plane and must take the consequence. "Evil communications corrupt good manners." But I never knew the time when Dr. Gray had not an ear for a spirit, whether in the body or out of the body; and I think it will be so to all eternity. I do not believe there ought to be a commission to go about and inquire who talks with spirits. If by disease or other means, we are thrown into low animal states, we are brought in rapport with low and undeveloped spirits, whether in the natural or spiritual world, and this I believe to be the origin of Swedenborg's hells. Dr. Orton protects himself by a philosophical process; the Catholic by his prayers. Either will answer the end.

Mr. J. F. COLES said: men differ and are fitted for different purposes in life. It might not be safe or profitable for every one to join a loafer in the street, against a mad bull. Is it safe or advisable for all to go on missions to Five Points? Dr. Gray might go safely; others might not. Instead of conquering evils, they might themselves be conquered and debased. He would not submit his child to spirit-influence, until he understood the strength and developments of his child. When the influence takes us on the right side of the head it makes us noble; when on the wrong side, it makes us neglect business and run into all sorts of follies, free-love among the number. We become intoxicated with its influence. A well-known medium of this city, whose communications have become too gross and obscene to be repeated, says she feels happy, is well, and does not want to get out of her deplorable condition. Persons on becoming open to the spirit-world, are apt to feel the influence in those organs of the brain which are most susceptible. If these are the higher organs, it is well; if the lower ones, it is not so well. Spiritualism makes good people better, and is in great danger—except earnestly sought as a means of purity and growth—of making bad people worse.

Mr. J. ALLEN requested Mr. Coles to explain more fully the action of the magnetism of spirits on the different organs of the brain.

Mr. COLES, who is a medium himself, replied; On becoming a medium, and giving way to the influence, as almost all do for a time, until their common sense comes in play again, a person with large reverence will become a praying medium; one with large self-esteem, will be made to believe that he is to become the greatest medium in the world; and if avarice is the predominant sentiment, ten to one he will be told of buried treasures, and will go out secretly in the night to dig for money.

Dr. GRAY said: It is fair to say that a very large class of phenomena called spiritual, are the result of mesmeric influence—a kind of mesmeric intoxication.

Dr. ORTON said, as several present were anxious to know what specific damage he had received at the hand of spirits, he would answer, that like others, he had been deceived by them. But this is a common experience. He had also received physical injury at their hands. He had been made ill by impure spiritual influxes, at circles and elsewhere. As already intimated, some of his experiences had been of a most painful nature; but as he had already published them to the world, it was unnecessary to repeat them here.

Dr. GRAY inquired of the speaker if he did not think there was a purpose of use in those experiences, and if he would be willing now to forego the knowledge he had obtained by them.

Dr. ORTON replied, that he should be loth to give up any portion of his knowledge; but he would duplicate some of his experiences, for the sake of the knowledge they imparted. Some persons believed that all spirits are good—that there are no evil spirits—that all their questionable acts, their obsessions and possessions, violence, falsehood, and obscenity, are for high purposes of use. But who would pretend that the notorious medium in this city, referred to by Mr. Coles, had been made better by her mediumship and intercourse with spirits? And what kind of spirits were those spoken of in the New Testament, who cast their subjects down, and into the fire, and tore them? Were those spirits developing mediums? If so, what kind of mediums? and if good mediums, why did Christ cast them out? The speaker instanced the case of a man or medium—at Fall River, Mass., several years ago, who, while under violent spirit-influence, met with his death, in a public room of a hotel, he believed.

Dr. GRAY begged to interrupt the speaker long enough to explain that case. The medium in question had already had one table broken under his hands that day when entering a public room; he placed his hands on another table, and said or swore, he would break that also. The table did move, he believed, but the medium fell dead. He died of an old complaint—a disease of the heart.

Dr ORTON continued: That could make no difference. The case as explained by Dr. Gray, on the contrary, established the position, that to persons laboring under some forms of disease, unguarded spirit-intercourse is neither desirable nor safe. The difficulty with too many Spiritualists and mediums is, that they do not discriminate. There are two kinds of spirit influence,—the one gentle, holy and healthful, both to body and soul, and the other impure, corrupting and unsafe. On the former we must rely to regenerate the world; and well-meaning Spiritualists would be obliged, sooner or later, to recognize the existence of the latter, and to put inquirers on their guard against it.

Dr. WELLINGTON said: He had seen swellings, tumors and various forms of disease give way under the influence of mediums. Disease has its seat in the spirit, and can be best reached by another spirit. But there is a limit to which a medium may be properly used. No hour, in his opinion, was ever passed by any one in a trance state, to as good advantage to himself as though he had stood for the same space of time in the full possession of his own manhood. Once, he should have said, that indiscriminate intercourse with spirits was desirable. He believed all the facts of Mesmerism. It was the same thing—spirit acting on spirit. As he spoke, his spirit was acting on others, and the spirits with whom he was in affinity were also acting on them. Whenever we derange the body, low spirits take hold of the deranged organs and use them for their own purposes. Dr. Gray says he can produce like results with medicine. Liquor will do the same thing. In a religious excitement, when a person becomes wild, for instance, and jumps over a stove, it is the same. He was not satisfied that such experiences were absolutely injurious; but that they are the work of low and undeveloped spirits, he had no doubt. Dr. Champlin, of Owego, a highly intelligent physician, had investigated the question of obsession, and had become fully convinced of its truth. The speaker related several instances of the cure of insane and diseased persons, on the part of Dr. C., by the casting out of the evil influences which possessed them. Among the number was one of a girl of fourteen, who had had epileptic fits from early childhood. She was in the midst of a paroxysm when Dr. C. was called to her. He abjured the disturbing spirits to depart, and requested pure and harmonious ones to give her their attendance and defend her. The cure was immediate and permanent. It is necessary to understand that our diseased organisms and perverted organs—the licentious organs, thieving propensities, angry passions, etc.—have corresponding influxes and attendance from the spiritual world. The law of affinity—of like to like—makes this inevitable.

Dr. HALLOCK said: The hour was late, and he would detain the audience but a moment. The day of Popes, when one man could decree what another should believe, and how he should act, was fortunately over. To assail Spiritualism in this manner, was to condemn the wisdom and providence of God. He had yet to learn that it was either unsafe or devilish for a mother to commune with the spirit of her little child, who had gone to its spirit home before her; or for a man to hold converse with the spirit of his sainted wife.

Mr. COLES interrupted the speaker, and desired to know whose positions he was controverting.

Dr. HALLOCK replied, Dr. Orton's.

Dr. ORTON disavowed having taken any such grounds.

Dr. HALLOCK briefly continued his remarks, and was replied to by Mr. Coles, as the audience—it being now considerably past ten o'clock—was dispersing.

J. R. O.

Spiritualists Festival.

The Spiritualists of Newark, N. J., intend holding a Festival, under the direction of the ladies, in their new Hall, No. 329 Broad street., on Thursday afternoon and evening, March 18th—the proceeds to be appropriated to furnishing the Hall. Supper will be served in the evening—tickets for which will be sold for twenty-five cents.

To this banquet of good things which will contribute to the physical and spiritual man, our friends of New York and vicinity are cordially invited. Trains leave from the foot of Cortland street about every hour during the day and evening, and returning leave Newark at 8, 9, 10 and 11 o'clock, P. M. We hope to welcome many of our New York friends on this occasion.

MISS EMMA HARDINGE.—This popular speaker addresses the friends at Philadelphia on Thursday and Friday evenings of the current week. She goes thence to Baltimore, where she will spend two Sabbaths; and on her return to New York we understand contemplates giving a series of lectures in that city and Brooklyn, running through, probably, the month of April.

Miss Hardinge announces to the friends in or near Baltimore that she will be happy to lecture for them any disengaged evening during her stay, and may be addressed to the care of W. A. Danskin, Esq., Baltimore.

THE PRINCIPLE.—This beautifully printed and ably conducted spiritualistic journal, is to be issued hereafter from New York, instead of Baltimore. Office at 447 Broadway. Laning & Conklin, Publishers.

INFIDELITY OF SECTARIANISM.—In a recent sermon on the text, "Let your light shine before men," Rev. Henry Ward Beecher rebuked the intolerance displayed in the exclusion of the Universalist and the Unitarian Sabbath Schools from the Brooklyn Sabbath School Anniversary. "Here, in this city of churches," he said, "we find so little of Christ's spirit among us, that our orthodox superintendents thus take upon themselves to judge who, among innocent children, shall or shall not be recognized as Christians. There never was an infidelity spawned so monstrous as this. * * You have tried ice and icicles long enough; now try a little of Christ's spirit—a little love."

[Orthodoxy has long been sadly tried with the creed-defying tendencies of "the Beecher family," and Henry Ward seems to be the most intractable of the whole. He has been termed a "steam-engine in breeches," and he is certainly as unmanageable by the sectarian reinholders as would be a locomotive in the hands of a common slow-coach driver. We understand he preaches usually under the inspiration of the moment, (or rather of a present spiritual influx) instead of carefully measuring his words beforehand; and this sufficiently accounts for such outbursts of liberal feeling as that noted above.

A. E. N.]

Spiritual Phenomena.

Remarkable Angelic Visitation.

According to the most accurate and reliable information we can get, Orange Township, in the south-western corner of Hancock county, joining Hardin on the north-west, some five miles from Johnstown, in this county, has recently been made the favored locality of one of those remarkable visitations which the people have learned to regard as very "few and far between"—an angel visit. Inasmuch as numberless versions of the story have gone abroad, and a considerable amount of interest and curiosity is manifested hereabouts and elsewhere, to "know all about it," we briefly give the particulars, as we received them, from a source that all will concede is entirely reliable, and entitled to confidence:

Sometime in August last, a bright and intelligent little girl, aged five years, and daughter of Mr. Charles, who resides in the locality described, while playing near the well in the yard, about noon of the day, seemed to discern something high up in the air, and descending toward her. The attention of the child was so much drawn to the object that her gaze became riveted upon it, and as it drew nearer, she was observed to make frequent attempts to reach it with her hands, and form a closer acquaintance with the strange visitant. When the mother of the child was called to the scene, the little girl informed her that she was in the presence of an angel; that she had talked with it; that it had made communications to her; and furthermore, gave a description of it, according, in every particular, with the generally received impression of the appearance of these messengers from above.

To satisfy herself that there could be no delusion in the matter, the mother entered into conversation with the stranger, and after being satisfied with the reality of the interview—after having *seen and talked with the angel face to face*—and after receiving information from it of the precise time when her own death would occur—she retired from the spot, taking her little girl with her, and the angel, waving its bright wings, returned heavenward.

When the mother and child were alone, they talked freely of what they had seen and heard, and the mother's sadness was made deeper by the artless story of the child, who said that "the angel told her she would die just two months from the time when she first saw it, at precisely twelve o'clock and twenty-five minutes; that she would be three days in dying; that her death would be unlike that of others; that her friends would suppose her to be in a trance; that her eyes would not be closed; that her funeral would be preached in three weeks after in the new school-house of the neighborhood, by a man whom, together with his horse and buggy she described, and that her friends would have difficulty in procuring the house for the occasion."

The mother kept the sad secret to herself, and waited for the appointed time, hoping that all might yet go well with her and hers, and not caring to be reckoned as one who would attempt to revive the defunct doctrine of Spiritualism. But with the time came the terrible blow! Three days before the time predicted for her death, the little girl fell upon the floor, from whence she was taken to bed, and at the hour and minute foretold, on the third day, breathed her last. Her eyes remained open after death, and could not be closed. Friends, supposing her to be entranced, made many and vain efforts to restore her to life.

A few days after her burial, as Rev. H. P. Darst was passing by that way, a friend of Mrs. Charles called to him, and requested him to tarry awhile and preach the little girl's funeral sermon. The Reverend gentleman excused himself on the ground of having prior engagements, but promised to do so in a short time. His person and equipments corresponded in the most minute particulars with the prophetic description, and when he did return to redeem his promise, the workmen who had built the new school-house, having a lien upon it, refused to let it be opened for the funeral service; but subsequently they gave up the key, and the sermon was preached at the exact time and place predicted.

The bereaved mother intended that the knowledge of these prophecies and their fulfillments should go out of time with her, but recently, the secresy bearing more crushingly upon her, she determined to reveal the whole matter, and in accordance with this determination, one day last week, she sent for John Latimore, Esq., and Samuel Wood, one of our county commissioners, and to them gave the particulars, the most prominent of which we have given.

The gentlemen named are among the oldest, most respectable and influential citizens of our county, and their known character for integrity is sufficient guaranty that they would not favor a wrong action, or in any way assist in giving publicity to a story, as to the truth of which they had a reasonable doubt. These gentlemen, we understand, have taken down the facts, as Mrs. Charles related them, for the purpose of giving them to the public in pamphlet form. They both bear testimony to the good character and standing of the lady who makes the revelation, and would regard anything coming from her as entitled to credit. In due time we will probably have more to say on the subject, but at present, nothing.—*Kenton, O., Republican.*

Singular Disclosures through a Medium.

We extract the following from a letter of Mr. E. Lamson, of Ypsilanti, Mich., published in the *Telegraph* of last week:

A resident medium was influenced not long since to go to a place called "Woodruff's Grove," half a mile below Ypsilanti, and dig among the remains of an old log house, and under the pieces of rubbish, perhaps a foot below the surface, he found human bones and a *brass heel plate*, partly worn out. The spirit influencing him purported to be an Englishman who was murdered some twenty years ago and his body secreted under the floor of the log building alluded to, which at that time was used as a public house. The spirit further affirms, that on the evening of the murder, he, being partially intoxicated, imprudently showed his money, (between four and five hundred dollars,) and after retiring for the night, a person entered his room and beat his brains out with a club. His pockets were rifled and his body disposed of as above. One of the early settlers of Ypsilanti corroborates the main facts in the case, and says the murderer went west from here, and has relatives now living near this city. No names are divulged.

An Apparition.

Mrs. Dodge, wife of a captain who was killed at Agra, India, while lying on a sofa in her residence at Deptford, England, was startled to see, as she supposed, her husband standing before her. She rose to meet him, but he was not there. She even ran to the garden after him, presuming that he was playing a lark with her. When she told her friends what she had seen, they laughed, and pronounced it a fantasy. Subsequently, it was ascertained that Capt. Dodge was killed on the very night of the apparition.

PERSONAL AND SPECIAL.

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 Cambridgeport, Mass., care Geo. L. Cade.

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.

LETTERS RECEIVED.—L. Moody, A. M. Burton, J. Wait, J. W. Blanchard (yes), "Veritas," F. Loomes, G. W. Washington, T. C. Baker, E. Hardinge, H. B. Emery, M. F. Davis, J. R. Smith, "Epoch," P. D. Moore, E. Farnham, H. M. Glines, G. Atkins, J. G. Russell, "Forceythe," C. Davis, S. M. Peters, S. W. Hastings, J. Mulliken, C. W. Richardson, C. B. Peckham, Dr. Wellington, Dr. T. Bond, W. Cox. E. Lewis, M. A. Townsend, A. C. Stiles, S. Belding, Jr., B. Jones, Higgins Bro's, H. L. Macomber, A. Swift, G. H. Calvert, C. Southwick, S. Robinson, L. Gushee. N. E. Hoppen, L. Hendryx, P. Walden, H. B. Smith, F. L. Wadsworth, C. Bailey, D. G. Wetherbee, J. H. Tuttle, M. A. Drown, L. Kirtland, E. Hall, A. Jordan, M. Allen, L. J. Pardee, G. W. Fairfield, G. Severance, T. C. Upham, J. C. Farnum, N. F. Shedd, W. A. Wentworth, J. H. Fuller, H. L. Lidstram, D. Doubleday, E. Adams, E. C. Bird.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, MARCH 20, 1858.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—At the Melodeon, on Sunday next, Mrs. A. L. COAN will give opportunity for public proof of Immortality, at 3 and 7 1-2 o'clock, P. M.

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

WEEKLY CONFERENCE MEETING, every Thursday evening, at No. 14 Bromfield street, commencing at 7 1-2 o'clock.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at GUILD HALL, corner of Bellingham and Hawthorne streets. D. F. GODDARD, regular speaker. Seats free.

CHARLESTOWN.—Meetings in Evening Star Hall, 69 Main St., every Sunday forenoon, afternoon and evening. The forenoons will be occupied by circles; the afternoons devoted to the free discussion of questions pertaining to Spiritualism, and the evenings to speaking by LORING MOODY. Hours of meeting 10 A. M., 2 1-2 and 7 P. M.

IN 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. 29 tf

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

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Interesting Miscellany.

A MIRACLE AT ORAN.

We extract the following from the September number of the "Archives Israelites de France."

"The facts of the tale now about to be read, were communicated to us some time since, but as we deemed them too much impressed with Oriental marvel, we did not judge it *apropos* to transfer their details to our columns. But now, it is one of our own contributors, an enlightened and intelligent gentleman, long known to our readers, who transcribes these facts for us. He has been on the spot,—has seen and has heard. The motives of our reserve, then, can exist no longer, and we see no reason why we should still exclude the narration of an occurrence which is fully averred to by, and has become notoriously public among, the whole population of Oran.

"It is said our century is not one of miracles. Everything that is now produced, and of which the supernatural character would not have been disputed by our ancestors, is submitted to a scientific investigation; we wish to have every thing understood and explained; however extraordinary any result may appear, it must have a rational, and above all, a perceptible cause. This is the demand, and generally a legitimate one, of modern science. But apart from this, faith is ours no longer—the spirit of doubt and examination hovering over all things has destroyed that easy credence in miracles, which by itself was a most consoling belief, for it persuaded men that God was still among them, and made thus manifest his continued interference in the affairs of mortals. But are we happier that we are thus more skeptical? I will admit that prudent doubts, that experimental study have aided man's progress in the paths of science. But have we not lost in piety what we have gained in the comprehension of natural causes? And which of these two is more necessary for happiness?

"Nevertheless, there are facts baffling even the deepest researches of science. The tale I am about to relate, evidently belongs to this class. All the inhabitants of Oran, Jews, Christians, and Mussulmans are witnesses to it. Science has vainly attempted some explanation of it; but the voice of public feeling has not hesitated to place it among those miracles, whereby the Eternal at times manifests his omnipotence and his mercy.

"The circumstances of this strange event are these:—

"Galli Reboul, the actor therein, had led a most miserable life for more than thirty years: while still young he became completely crippled; his legs bore the appearance of two bones utterly divested of flesh, and hung down as low as the ground. His eyes deeply sunken in their sockets were always filled with loathsome humors, gradually destroying his sight; he dragged himself along the streets, either seated, or on all fours, like some unearthly animal, his hands being provided with shoes, to perform the duties of his inanimate legs. This hideous man, nevertheless, excited the greatest compassion. Submitting with resignation to his fearful destiny, his piety bade him silence any murmurs against the will of Providence. Each day, at an early hour, he went to open the doors of the Synagogue, and huddled up in a corner, he there devoted the greater part of the day to prayer, and for thirty years, not one day but found him at his holy occupation. It is well-known that after France had conquered Algiers, her forces were directed against Oran, called thither by Hassan Bey, the Governor of the province. But his submission being only a deceitful one, a fresh expedition was preparing against him. The Jews, it appears, had not disguised their sympathies for France; for which Hassan Bey resolved a terrible punishment. One night, assembling the Divan, it was decided that on the morrow all the Jews should be slaughtered. At the same moment that these terrible proposals had been deliberated, Galli Reboul had draggged himself under the walls of Chateau-Neuf, an extensive fortress built by the Spanish, of which the Bey had made his palace. Lying on the rock, he indulged in all the beauties of a night illuminated by a brilliant moon, and with the view of the sea, extending far on either side in front of the town. He thus forgot his sufferings in the contemplation of the calm repose of nature. Midnight struck. Suddenly, and without the noise of any door opening, he saw an unknown man leave the castle. His head was bound in the numerous folds of a white turban, his body wrapped in a green robe; and his venerable countenance, and grey beard, and dazzling glance, seemed to endow him with a supernatural appearance.

"Approaching Galli Reboul, he saluted him with—'God preserves Israel;' at the same time, placing his finger on his lips, and before Galli thought of replying, the stranger had disappeared without leaving any traces of his visit. Who is this unknown messenger? And what mean these mysterious words? Early the next morning Hassan Bey, mounted on a noble horse, left his palace, to see his sanguinary projects carried into execution. The same man seen by Galli Reboul the evening before, and wearing the same dress, siezed the bridle of the impatient courser.

"'Move not one step further, Hassan!' cried he to the stupified Bey, 'not one step, or thou art a dead man! God has sent me to thee! A curse be on thee if thou accomplish thy criminal designs against the Jews! Thou shalt perish; thou and all belonging to thee! The ravens shall devour thy carcass, and thy remains, deprived of sepulture, shall become the sport of the winds!'

"These words, and the inspired look of him who uttered them, struck Hassan and his suite. He returned to the palace, revoked his barbarous orders, and the Jews were saved; they inquired the name of their liberator; they wished to bestow some splendid proof of their gratitude! Some slight causes led them to suppose an old Marabout, much respected in the Province, as the author of their safety; they waited on him with the greatest pomp! The old Mussulman, however, had not been in Oran for a long time, and denied the honor of this generous action. No traces could be discovered of him who had braved Hassan's wrath and turned his heart to repentance.

"These incidents happened on the anniversary of the day when Galli Reboul had lost the use of his limbs. Twelve years after, on the self-same day, Galli, as usual, was praying in the Synagogue.

"The fatigue and heat completely overcame him, and he slumbered. A prey to some singular emotion he awoke with a start; the temple was deserted. But at his side suddenly appeared the same mysterious messenger he had seen beneath the walls of Chateau-Neuf. Reboul thought that he dreamt.

"'Fear nothing,' said the stranger, 'put thy faith in God.'

"'But who art thou?' asked Reboul, anxiously. 'I am Rabbi Baruch,' replied his visitor; at these words disappearing, without leaving any more tokens of his presence than he had before.

"Some Israelites were then entering the Synagogue, for it was the hour of (afternoon) service. 'Did you see any one go out?' asked Reboul. 'No one,' replied they.

"Galli Reboul attributed this apparition to the illusions of his dream, and at the usual hour returned home, not, however, without relating his strange vision.

"At midnight his family heard him uttering loud cries. 'Come here,' cried Reboul, 'here is Rabbi Baruch. I feel I am being carried away. Help! help!' They ran in, and a number of the neighbors followed to his room. Was it some superstitious illusion? All affirmed the room seemed filled with supernatural fire. They approached Reboul. Extraordinary fact! He stood upright, his legs, covered with flesh, supported his body; his face had resumed the appearance of health; and his eyes, freed from their impure matter, shone with remarkable brilliancy. It was a species of resurrection. Reboul blessed the Almighty, and pressed in his arms his family and astonished friends. The streets were illuminated with a thousand torches. All came to judge for themselves—they had seen him the same evening, painfully dragging his denuded legs, and now his flesh was as firm and rosy as that of a newborn child.

"However, many unbelievers wished to examine him before they gave credence to it. Doctors were called in, and science started many hypotheses. All Oran, Catholics, Mussulmans, and Jews, knew Galli. The most renowned doctors hesitated not to declare that no natural cause could explain this strange event.

"It must then have been a miracle!

"Men of all persuasions have accepted this belief. Mussulmans and Christians have sent presents as offerings to a man so singularly favored by God, and come to solicit his blessing. From that day his position in life has been improved. From all parts of Algiers he is sent for to sanctify, by his presence, a house, the birth of a child, or a marriage,—in short, Reboul is venerated as a saint. The writer of this has himself seen Galli Reboul; his health is good, and his prosperity increases every day. Only a few years have elapsed since this wonderful affair happened; the witnesses are still alive to affirm to it, and it is not a few individuals, but all the inhabitants of the town, who can attest this fact.

"What can be said against this public testimony? How can we doubt when so many have been eye-witnesses?

Love of the Beautiful and True.

The love of the beautiful and true, like dewdrops in the heart of the crystal, remains forever clear and liquid in the inmost shrine of man's being, though all the rest be turned to stone by sorrow and degradation. The angel, who has once come down into the soul, will not be driven thence by any sin or baseness even, much less by any undeserved oppression or wrong. At the soul's gate sits she silently, with folded hands and downcast eyes; but, at the least touch of nobleness, those patient orbs are serenely uplifted, and the whole spirit is lightened with their prayerful lustre. Over all life broods Poesy like the calm blue sky with its motherly rebuking face. She is the true teacher of the world, and when, in time of danger and trouble, the established shepherds have cast down their crooks and fled, she tenderly careth for the flock. On her calm and fearless heart rests weary Freedom, when all the world have driven her from the door with scoffs and mockings. From her white breasts flows the strong milk which nurses our heroes and martyrs; and she blunts the sharp tooth of the fire, makes the axe edgeless, and dignifies the pillory or the gallows. She is the great reformer, and, where the love of her is strong and healthy, wickedness and wrong cannot prevail. The more this love is cultivated and refined, the more do men strive to make their outward lives rhythmical and harmonious, that they may accord with that inward and dominant rhyme by whose key the composition of all noble and worthy deeds are guided.

Recreation.

To work best man must play a due proportion of the time; to bear the heaviest burdens, he must have his heart lightened now and then; to think so profoundly, he must think so steadily. When the world, or any plea of prudence, or wisdom, or conscience, has overlooked these principles, religion and morality have suffered. In former times, monasteries and nunneries, caves and pillars, held the pure fanatics and ultraists, the idots and hypocrites, whom violated nature sent there. Now insane asylums and hospitals shelter the vietims furnished for their cells by the headlong sobriety and mad earnestness of business which knows no pleasure, or of study which allows no cessation, or of conscience and piety which frowns on amusement; while the morbid morality, the thin wisdom, the jaundiced affections, the wretched dyspepsia, the wreck and defeat of body and soul, which a community deficient in outdoor sports, genial society, or legitimate gayety, exhibits to the thoughtful eye, are hardly less saddening than the hospital or mad-house.

Amusement, then, is not only defensible, but the want of it is a calamity and an injury to the sober and solid interests of society. None are more truly interested—did they know their own duty and policy—in seeing the community properly amused, than the organized friends of morality and piety. They ought to know that nature avenges herself sooner or later—and better sooner than later—for the violation of the laws of physical and moral health; and that the suppression of the sportive, careless, and pleasure craving propensities or aptitudes of our nature, involve an inevitable derangement and decay of the higher organs and faculties. Instead, therefore, of interfering with business, duty, sobriety, piety—with scholarship, economy, virtue and reverence, amusement, viewed merely as a principle, advances and supports them all. The intellect that plays a part of every day, works more powerfully and to better results for the rest of the time; the heart that is gay for an hour, is more serious for the other hours of the day; the will that rests, is more vigorous than the will that is always strained.

Pious Haste.

Four infatuated religious converts had a novel baptismal ceremony at a pond on the grounds of Ethan Allen, at Worcester, a little after midnight, one Saturday night recently. A hole was cut in the ice, and two of the men walked into the water, each in his turn immersing the other. Their prayers and songs of praise attracted a watchman to the spot, who inquired what "on earth they were about?" They replied that the wet and dripping individuals who were shivering before them, had just become converted, and *could not wait till morning* to be baptized!

The passions are the gales of life; and it is our part to take care they do not rise into a tempest.

THE SPIRIT WHISPER.

Surely, some spirit told me thou wert near!
I saw thee not—thy voice I did not hear;
Thy step was noiseless, and no rustling sound
Came from thy garments, neither on the ground
Were traces of thy feet. How could it be
That I should know thee near, nor hear, nor see?
Thy shadowed form did not to me appear—
Surely, some spirit whispered thou wert near!

Surely, some spirit told me thou wert nigh,—
Told me thy well-known form was passing by;
How else should I have felt that thrill so sweet,
And yet so sad, into my heart retreat?
What caused my frame to tremble, and my cheek
To change my hue? mine eyes a form to seek
To them invisible? I can but sigh,
Surely, some spirit whispered thou wert nigh!

Surely, some spirit told me thou wert there—
Thou, with the eagle eyes and soft dark hair—
Thou, with the noble form so full of grace—
Thou, with rare genius beaming from thy face—
Thou, for whose presence I so long have sighed—
Thou, only thou, my friend, my heart's best pride.
Why did I feel thy presence fill the air?
Surely, some spirit whispered thou wert there!

LIGHTS AND SHADOWS.

The gloomiest day hath gleams of light,
The darkest wave hath bright foam near it,
And twinkles through the cloudiest night
Some solitary star to cheer it.

The gloomiest soul is not all gloom,
The saddest heart is not all sadness;
And sweetly o'er the darkest doom,
There shines some lingering beam of gladness.

Despair is never quite despair;
Nor life nor death the future closes;
And round the shadowy brow of Care,
With Hope and Fancy twine their roses.

MRS. HEMANS.

PROGRESS.

All victory is struggle, using chance
And genius well; all bloom is fruit of death;
All being effort for a future germ;
All good, just sacrifice; and life's success
Is rounded up of integers of thrift
From toil and self-denial. Man must strive
If he would freely breathe or conquer;
Slaves are amorous of ease and dalliance soft;
Who rules himself calls no man master, and
Commands success even in the throat of fate;
Creation's soul is thrivance from decay;
And nature feeds on ruin; the big earth
Summers in rot, and harvests through the frost,
To fructify the world; the mortal Now
Is pregnant with the spring-flowers of To Come;
And death is seed-time of eternity.

Household Words.

WOMAN'S LOVE.

Woman loves, once, unthinkingly. The heart
Is born with her first love, and, new to joy,
Breathes to the first wind its delicious sweetness,
But gets none back. So comes its bitter wisdom!
When next we think of love, 'tis *who loves us?*

N. P. WILLIS.

PROSPECTUS.

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