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The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Practical Reform.

NEW YORK, March 18th, 1858.

FRIEND NEWTON:—The following paper was read before the "*Farmer's Club of the American Institute,*" at its last meeting. Some who heard it have asked to have it printed. There are some thoughts in it which I value; but as it was hastily written, in fragments of time, it is only a brief and disconnected utterance on a very important subject. Yet if *you* deem it of value, you may publish it. I am making every possible effort to embody these ideas, and many more, in a school, where I shall be glad not only to develop and train the healthy, but where I shall especially solicit the care of the weak and feeble. I have no fear of their remaining weak and feeble.

Truly your friend, O. H. WELLINGTON, M. D.,
34 East 12th street.

HOW SHALL OUR CHILDREN BE EDUCATED?

AN ESSAY

Read before the Farmers' Club of the American Institute, N. Y.

This is a more important question, in its relation to the future prosperity of our country, than any question of Tariff or Banks, of Agriculture or Manufactures, of Social Polity or even of Religion; for it includes them all. A cultivated mind, capable of connected and continuous thought — on the one hand, open to the influxes from heaven, and on the other conversant with the uses of knowledge — *if it be in a* HEALTHY *and susceptible body*, will work out for itself, aided by divine influx, better systems of Commerce and Currency, of Politics and Religion, than it can receive from other men.

But it is of little moment how accurately the mind may perceive, or how well the memory may be stored, if such mind have not a healthy physical organism through which to express itself. In such case it can NEVER do its true work in its relation to external nature and to other men. Wise words may be spoken by men with feeble bodies, but they never have their full effect. Conceptions of immense practical importance daily fall to the ground, like worm-eaten fruit, *unripe*, for want of physical health to perfect and express them.

"*A sound mind in a healthy body*" has long been the admitted need of the practical man; and I would add that it should be "*watered and warmed by the genial influences of a loving heart.*" Our community have been earnest to develop mental power, yet err even here in their method. But the development of physical perfection we have as a people wholly neglected. And this neglect of the body is not more serious than our utter neglect of the true principles of affectional and spiritual development. We have no system or plan for attaining the highest affectional expression, or securing a proper association of the soul with the means of spiritual growth.

The end to be sought, in a system of education, or unfolding of human faculties, should be to *develop* the whole powers of the *man;* — not by any means to find an Artist or Mechanic, a Clergyman or Dancing-master, a Poet or an Agriculturist, but by all means to develop the MAN. We may secure efficiency in an Artist, and not approximate to our highest idea of a complete man. We can place the embryo man under circumstances that will result in making a quite good Farmer or Mechanic, but he may be yet unblest by the finer and richer qualities of a truly cultivated man. Our whole system of action for the development of boys is an effort for the production of Merchants, Lawyers, Mechanics, or Farmers, and perhaps, in some few instances, for the development of peculiar genius, as that of a Poet, Artist, or Inventor. But in the education of girls, if we have *any* object, I have failed to find it.

Certainly we are not educating girls for any profession. We are making no direct practical effort to fit them for wives and mothers. Where is the school from which we may expect a woman to graduate, thoroughly developed in all her faculties, even if she have time and means to pursue such an end? The schools are far too few where we can find females properly and harmoniously developed in the intellect alone. No one pretends to claim that there are any schools where girls are properly developed physically. There are no schools where girls with feeble bodies, curved spines, and slender constitutions, are made stronger. But there are scores where the beautiful symmetry of the female form is marred and distorted, where the voice is robbed of its sweetness, and the soul of its best expression.

Much has been said, in different parts of our country, about the importance of "Agricultural Schools," and the instruction of Farmers in the science of Agriculture. Inasmuch as I believe that the great desideratum is integral education, which shall leave no faculty uncultivated, but which shall unfold the complete man or woman, I have no faith in schools for specialties. Agricultural and Music schools, — Boys' schools and Girls' schools, — Dancing and Drawing schools, — I believe all are to give place to those where cultivation in all of these shall be secured to every pupil. The age is beginning even now to demand, or rather to desire, a full and complete education for each individual. But at the present time I know of no single institution where all the powers of each individual may have full development. I know of few where there is any attempt to do more than discipline the mind and store the memory with facts.

I wish therefore to explain the way by which I would secure a good practical Agricultural education to every pupil of both sexes. I believe this may be done, while at the same time the development and culture of the intellect and the heart may be promoted. But it must form part of a *system* of integral education, in harmony with the peculiar genius of the individual, yet where every power of the soul is cultivated. In this system, physical culture must receive the first attention. And this physical culture must aim at more than we usually seek. Not only must we desire a body without pain, but we must seek absolute health — ease and grace of motion — symmetry of form — manly strength, and the most dexterous use of all the faculties.

As we pass through New England in summer, we see the territory about the school-house walled out into miniature farms — miniature wells are dug, and sometimes stoned — roads are built — barns, representing the highest practical idea of the boy or girl-builder — toy orchards, and symbolic gardens.

Now these do not occur in a few solitary and peculiar cases only. The country schools where such things are not found are the exceptions. What mean these spontaneous expressions of childhood? Whence come those stone walls, reared by the same hands that refuse to cull the stones from the potato-patch and barley-field at home? It is the effort of these unfolding minds to express their own ideas. I would rather say, it is the struggle of the inspirations from heaven to be voluntarily ultimated through each of those individual human organizations. These rude efforts are appeals from heaven to you and to me to afford opportunities where the growing mind may express with facility and in beautiful relations its highest conceptions — those which so press for ultimation that, under the most adverse circumstances, and with the rudest material, they must take some form.

I would take advantage of this willingness of each mind to express its own thoughts, even in forms of labor which would otherwise be drudgery, and would afford facilities for it to give *its* own highest ideas, which it is always a pleasure for *any mind* to express. This must be the free expression of the mind of the pupil — not an exercise prescribed by another mind, whether teacher or parent. To secure the most efficient action and development of any mind, it must have periods when it can fully express that which affords it most pleasure, and express this in its own way. It must also have facilities for the *best* expression.

It does a pupil *some* good to play farm by the roadside, with pieces of rail and straggling rock, with miniature trees from pine boughs. It does the girl *some* good to play housekeeping with fragments of china, chairs made of chips, and rag-babies. How they will struggle to give some idea of house-keeping with the rudest materials! But put into the hands of little girls dolls of symmetrical figure, with facilities for dressing them; furnish them with toy-tables, miniature plates, cups, &c., perfect in form; give them a room that can be divided into apartments; and afford facilities to aid them in expressing their best idea of domestic life, occasionally quickening their minds by some thoughts of your own, or a word of approval; and they will certainly be benefited. Their minds will be strengthened and made more practical.

If a similar course is pursued with both sexes, in affording facilities for expressing their best ideas of a garden, the opportunity will be welcomed with even more enthusiasm, and greater and better results would follow. I have remarked before, that I would consider physical development and perfection the first thing to be secured. I consider gardening one of the best means of securing this. I would therefore have certain hours when I would require all pupils to work in the garden for health. A knowledge of Chemistry, Botany and Agriculture is useful and important to all persons. Such knowledge I would make it a point to communicate during these hours of required labor and study in the garden; and should regard it one of the most important exercises in which either sex can be engaged. During the hours so appropriated, I would have each pupil of both sexes put into the ground at the proper time the seeds of every plant used in the family. I would have every pupil of the school transplant each a cabbage on the same day; — another day, let each transplant lettuce, summer-savory, egg-plant, &c., &c. The daily and weekly compositions of such a school I would have consist of minute records of all the treatment of these seeds and plants — times of planting, hoeing, manuring and watering, the manner in which they were harvested, with reasons for trying any original methods, and authorities for any ideas adopted from others.

I maintain that in proportion as you develop the ability and skill of such pupils, and in proportion as you secure physical strength and a dexterous use of the physical faculties, and afford the mind facilities for receiving its appropriate food, you make it certain that such mind will yearn for its model farm, its model family or workshop. But in proportion as you refine and dignify and develop the mind, you must improve the opportunities for the expression of the model thoughts of the future man. Refine the tastes of a girl six, eight or ten years old, and she wants something more than a bundle of rags for a doll, with a charcoal sketch for a face. That is not and cannot be *her* baby. Nor can piles of broken crockery be her cupboard. Teach the boy of ten Agricultural Chemistry and Botany, and he will not be satisfied with roadside gardens and sand flower-beds, but he will demand grounds, trenched and subsoiled, manured and watered. Nothing else affords a chance to express *his* thought. Give him these, and he will express thoughts of which older minds might well be proud.

But it will be asked, How much of such instruction can form a part of an ordinary school education? It will be insisted that teachers cannot have time to take all the amusements of children under their supervision. This will never be necessary. In the organization of my ideal school, I should allot much less time to the study of the languages and the sciences than is now given to them; yet I should expect to secure much greater proficiency in each of these. All my efforts would be to feed each mind with the food which that particular mind needs to live out its own spirit-life. I would never make any mind a store-house for other people's thoughts, or a pack-horse to drag off either the rubbish or the treasures of other minds.

If the body is made healthy, strong and active, and the mind is accustomed to use all the information it gains in ways that are attractive to the child, and never required to bear a burden of words, simply because a parent or teacher thinks best, there will be more acquired in two hours than in six as the time is now spent, with such minds as we now have, and in bodies so deficient in energy.

Physical amusements then must first be systematized. Dancing, marching, and other exercises which are regulated by music, must form a prominent part in the amusements of the school. But they must never be pushed to satiety. Always arrest the most attractive pleasures when the mind yearns for more. With this caution, the minds of youth will be harmonized by the music, methodized by the regularity of the movements and the order of association. They will be enlivened by the cheerfulness with which all would engage, quickened by the dexterity required, and led to grace and elegance in the motions of the body, and to a great extent in the emotions of the soul.

But the mind would tire of dancing and music, of painting and flowers, of the most attractive pleasures, unless relieved. Watch then for the first expression of a change of sentiment in this community of child-life, and in whatever direction it tends, carry it to the highest perfection, and to the most beautiful and philosophical expressions.

To illustrate: if the kite becomes a matter of special interest, teach the philosophy and mechanics involved in flying a kite — the proper adjustment of the line and the tail — furnish the best materials for making elegant kites, and encourage skill in making them large and of fanciful forms. Then give instances of the use of the kite, where it has been the means of conveying a line across a stream to prepare for a suspension bridge, — narrate the feat of the sailors, who, by flying a kite over Pompey's Pillar, thus carried over a line, and then all ascended to the top. And lastly, state the valuable aid it afforded to Dr. Franklin, and through him to science.

I would thus invest all the sports of childhood with every possible influence which shall tend to perfect those who engage in them, bringing into use all natural genius and acquired knowledge, and increasing the pleasure in them, in order to give the mind both instruction and enthusiasm. Then, in the department of Agriculture, I would afford every inducement calculated to delight the mind, and lead it to select this as a favorite amusement; and would press the required duties as far as the interest could possibly be carried.

On the importance of this, or something like this, effort to secure physical health and strength, many are fully in harmony with me. But it is not for purposes of physical exercise merely that I urge gardening, nor yet for the acquisition of agricultural or botanical knowledge, nor for the cultivation of taste — but for an end, to me, greater than all these.

I think I have demonstrated, in my past medical experience, that man is constantly receiving magnetic currents from the earth, unless their passage is intercepted by substances through which these currents cannot pass — as is done by India rubber shoes, which interrupt the flow of the vital fluid from the earth, and thus cause the feet to perspire, not in consequence of heating them, but of deranging the vital circulation, by cutting off the continual supply from the earth. The vital currents are up the legs; and the less there is to impede their flow, the more vital power. The boy who brings his bare feet in contact with his mother earth receives freely from her generous bosom currents equally as important to his full development and health as are the more material fluids of her who bore him.

As soon as I had fully demonstrated this to my own satisfaction, I began to apply it in my medical practice. During the warm summer months I would endeavor to bring the whole surface of the bodies of feeble invalids in contact with fresh-turned earth. Some of the most feeble cases of children among my own patients, and some who came into my hands when given over to die by another physician, I have laid carefully on the warm bosom of mother earth, and gently rubbed the little body with the soft fresh soil; and in no single instance without success in affording relief and securing a cure. And the more earnestly it should be urged upon me that a sick child of mine could not survive, if it was during the warm weather of summer, the more certainly would I put it where it could have the best flow of the magnetic virtues of the earth into every part of its feeble and dying body.

I do not need to draw the argument from this in favor of Agriculture for schools, or to dwell upon the advantages of exercise in gardening for pupils of both sexes who desire good health. With the elasticity of body and energy of mind that may thus be secured, it will be found that the child, instead of requiring to be driven by fear of punishment to commit a certain number of lines and pages, would need to be restrained from too much use of books. Instead of taking months to master a rudimental text-book, it would be done in a few weeks and with much less confinement each day, — for all that would be undertaken would be entered upon with the energy of positive desire. This is not merely theory or speculation. In a great measure I speak what I do know and testify what I have seen.

I anticipate the ready utterance of the conservative mind, that children will not take sufficient interest in the garden to lead them to make the necessary effort, and that it will entice them from their books. I grant that it will entice them from their books in a measure; but only as they come into habits of active and vigorous thought. Having tried the experiment partially, when my own ideas were crude, immature, and without plan, I aver that the voluntary use of books will be far greater than in ordinary schools.

As to the interest they would take in the garden, my own experience establishes the conviction that they would all rejoice to labor if the garden was made sufficiently attractive. Twenty years ago, when my own views began to take form in this direction, I erected a seminary, and surrounded it on every side with flowers. For four years, these flowers were loved and cherished by a school of from thirty-five to fifty pupils, and in no single instance, to my knowledge, was any theft committed by the children, or did any serious injury result from carelessness or play. And though this was *my* garden, and not the students' own, they would not only tender their services, morning and evening, to keep it in order, but on Saturday afternoons they would vie with each other in efforts to put it in perfect trim for Sunday. As the garden fronted the Church Common, the grass borders of the sidewalk were regularly trimmed, and the whole carriage-path smoothed and raked over each Saturday afternoon for years, by the voluntary efforts of city boys.

Next in importance to physical cultivation, which has for its object the preparation of a proper receptacle for spiritual life, and a proper instrument with which the spirit-life may express itself, we must place *spiritual* cultivation. I am aware that some will say that spiritual cultivation should be first. On the other hand, the worldly mind demands cultivation, first, in the intellect, in whatever it chooses to term the "useful branches;" secondly, in the ornamental, the refining; thirdly, in the spiritual, the sanctifying; fourthly, and lastly, in the physical.

Now this is exactly the reverse of the divine method, which demands in education and development, first, the greatest perfection and thorough training of the body, which will thus become the largest receptacle and most perfect exponent of spirit-life; second, spiritual cultivation, or the best inspiration of that body for the development of the immortal energies of the soul; third, the ultimation of spiritual perceptions in forms of use and beauty; fourth, the unfolding of the intellect in harmony with all the others. This is the order of their importance. As regards *time*, all these will be secured *together*, in a divine method.

Having secured suitable advantages for physical and general culture, as indicated above, we should desire next to furnish the conditions of a generous and beautiful spiritual influx, to give the greatest effect to the life and love from God. To secure this, in addition to the usual spiritual aids, every individual child must be made to feel that there is no moment of conscious or unconscious life — no time of wakefulness or of slumber — but that some messenger of the spirit-world waits to aid that soul in any action it may choose for that moment. All must be made to understand that He who "gives his angels charge concerning us," beautifully, lovingly, divinely regulates the flow of life into each soul. Each child should understand that all life and thought are primarily from God, the Source of life, and that the body no more certainly derives its sustenance from the natural world, than the soul and mind derive theirs from the spiritual. He should be taught that whenever he consents to anger or selfishness, he drives away those angels whom his Heavenly Father has appointed to lead him to a life of use and happiness. These angelic guides cannot take part in his selfishness and anger, and as these recede from their office of guardian care and strengthening life, their place is supplied by those who can allow anger and selfishness to flow through them. A quarrelsome man drives refined and gentle earthly friends from him, and just as certainly good spiritual influences.

All should understand that we can invite better spiritual influxes and spiritual associates far easier than we can select choice company in external society. God wishes us to have the best and richest thoughts we can receive; and as he wishes all to be happy, he has ordered that all our friends, as they pass from earth, and desire to do good (which is the only condition of happiness), in proportion to their excellence and wisdom, are made happy by assisting us in our efforts to be wise and good. And we may have just as much of this aid as our souls need and we solicit with earnest desire. And by the same law do we have degrading and debasing influxes, when our thoughts are low or our passions excited and uncontrolled.

We should, then, aspire for Light and Love. And the more individuals there are associated who desire this light and yearn to be warmed by a life-giving love, the more of those angelic guardians will be attracted to our assistance. If this sentiment can become anything like universal in a school, we maintain that anger, theft and enmity will be almost impossible.

May God and all good angels aid us to give expression to our hope in actual relations, and to effectuate our best idea for the aid and advancement of Humanity.

MESMERISM AND SPIRITUALISM.

What, then, is a distinction between Mesmerism and Spiritualism? Mesmerism is something which a man does while he has his *clothes on;* Spiritualism is a similar act of his *after his clothes have been put off.* Suppose *I* magnetize *you* to-day; and that I, the mesmerizer, speak, write, act, through you, you being unconscious;—this is Mesmerism. Suppose, farther, that I die to-night; and that, to-morrow, I, a spirit, come and magnetize you, and then speak, write, act, through you; this is Spiritualism. Here we have the same operator working upon and through the same subject; the only difference being, that, to-day, I, the operator, am in the body,—have my clothes *on;* while, to-morrow, I am to be out of the body, or to have my clothes *off.* Such is the only essential difference between Mesmerism, and Spiritualism in some of its forms. If man's powers are not diminished by the death of his body, then some *spirits* can mesmerize susceptible subjects. No *increase* of power is needed; no miracle is wanted. Mesmerism and Spiritualism may differ no more than the green fruit and the ripe on the same tree. They are nourished through the same roots, the same trunk; one ripens into the other. Those who are so inclined may pluck all the oranges from their own trees while the fruit is yet green; but I beg of them to leave mine upon the branches; and, when an orange there shall have become fully ripe, I trust they will not dissuade me from eating it, by alleging that their own green ones have never tasted good.

Spirits, then, often have to perform the difficult and uncertain process of inducing a full mesmeric sleep, before they can manage the hand or the tongue of flesh. Several persons, who are susceptible to both the mesmeric and the spirit influence, have told me, that, when the controlling fluid comes to them from one in the body, they feel it flowing in horizontally, and entering mostly about the *eyes;* but, when it comes from spirits, the stream is vertical, and enters through the spiritual organs on the *crown of the head.* That the processes of mesmerizing and of spiritualizing a subject are very similar, might be argued from the fact, that both succeed best under like circumstances. Both are most easily performed where all minds are quiet or passive; both ask for good air and an harmonious circle; and both *generally* succeed best with the same organisms and temperaments; in other words, in most cases, but *not in all*, good spirit-mediums can be easily magnetized. The difference, then, between Mesmerism, and Spiritualism in some of its forms, is not enough to let us regard them as *generically* different.—*Allen Putnam.*

Personal Influence.

Blessed influence of one true, loving human soul on another! Not calculable by algebra, not deducible by logic, but mysterious, effectual, mighty as the hidden process by which the seed is quickened, and bursts forth into tall stem and glowing-tasseled flower. Ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in thin vapor, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft, responsive hands, they look at us with sad, sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame.—*Blackwood's Magazine.*

Sir Thomas Brown had opinions much like those of the present day on many matters. He says, "We do surely owe the discovery of many secrets to the discovery of good and bad angels," and "I do think that many mysteries, ascribed to our own inventions, have been the courteous revelations of spirits."

The Spiritual Age.

Progress is the Common Law of the Universe.

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SCIENCE AND SPIRITUALISM.

The schools are always ready to investigate whatever relates to gross material things; but they shun with childish dread all contact with the invisible creation. Many curious minds have observed that a great number of facts, of mysterious character and uncertain origin, have been constantly occurring and increasing in frequency, and that these not only astonished the learned—so far as they noticed them at all—but they often excited the fears of the ignorant, and fostered the growth of many ridiculous superstitions. These seemed to philosophical observers like vague utterances of great truths and the shadow forms of divine ideas. But the schools studiously avoided the whole subject, and complacently voted that the facts were not facts, but fancies. However, the great body of the people knew better, and resolved to credit their own senses.

At the present day men are more than ever disposed to believe their own eyes and ears, and to respect the unperverted instincts of their own souls. But the *savans* undertake to persuade them that the organs of sensation have all at once ceased to perform their normal functions—that the senses are now quite generally employed to deceive the soul! To such strange extremities are scientific men driven in these days! Our professors and teachers violate their own principles, while they mock and deride the deepest convictions and the highest hopes of mankind. The schools are perpetually delving among the fossil remains of dead and forgotten things; but if you invite them to examine the most significant mental and spiritual phenomena, they either regard you silently or go off scoffing about ghosts.

The scientific classes generally, from Faraday and Agassiz all the way down to Page, Grimes and the Buffalo doctors (that is as high as science goes, and as low as we can comfortably descend), have rarely meddled with Spiritualism without betraying their ignorance of the whole subject, and their utter inability to apprehend its first principles. The *savans* confine themselves to those things which can be tried by their material tests. Everything must be weighed or measured, dissected or put in a crucible! The presence of a Spirit cannot be determined by these means. It will not turn the scale unless it chooses to do so—and then it will, regardless of all opposition. It cannot be mutilated by the scalpel, confined in a retort, or fused in the fire; therefore the scientific classes are skeptical and will not believe that there *are* any Spirits here; and this is virtually assuming that there are no Spirits anywhere which were ever clothed with forms of clay.

The humblest object in Nature is not unworthy of our regard, and Science should never neglect even the meanest thing, living or dead. Let the student adjust his glass, and proceed to observe and classify the infusoria, if he can find no more congenial employment. He may stop to inquire into the habits of a snail, if he is so disposed; we certainly make no objection, provided he does not propose to limit our progress by that of the animal. He may go all the way to Egypt, at an immense cost of time and money, just to sit under the shadow of the pyramids. There is a mystical magnetism in the remains of broken obelisks, statues and colonnades, which, in a peculiar manner, rivets the attention of the mere scholastic observer. He regards, with the deepest interest, the crumbling memorials of earthly pride and material power, while he is often strangely indifferent to the most vital realities. Propose to such an one to crawl into the foul sepulchres over which the winds of thirty centuries have swept the sands of the Nile; he will thank you for the opportunity and the world will honor him for his grovelling propensities. But ask him to consider the spiritual powers, relations and susceptibilities of the human mind, and you will be quite likely to find him indifferent to the subject. Tell him that you can summon "from the vasty deep" the Spirits which once animated the consecrated dust; that the Spirits have power to "come when you do call them," and to read for your instruction the unwritten history of their earth-life, and he will readily conclude that you are *mad*, though a beautiful order and a saving efficacy may characterize all your thoughts. Well, if this confidence in the things of the invisible life, this assurance of immortality, and this realization of a simple yet sublime communion with the Spirit-world be madness, we must say in the words of Dryden—

> "There is a pleasure in being mad,
> Which none but madmen know."

It has been proved by actual experiment, that a mysterious influence which emanated from the actual daily life and thought of the buried nations still lingers around the enchanted ruins. It is indeed a startling reflection that we thus leave the mystical records of our thought, feeling and action on the elements and forms of this world, nevermore to be blotted out! There are persons now living who are enabled, by psychometrical contact with those antique relics, to decipher the hieroglyphics on the ancient tombs and temples, and to interpret the spirit of by-gone ages. In this way we may yet learn respecting the ancients what history did not chronicle. But with all these significant invitations to further research and new modes of investigation, our philosophers still restrict themselves to the material plane of discovery and to their own sensuous methods. There are objects more beautiful and sacred than the forms before which Science reverently bows. There are agents more subtle and potent than those it has been pleased to recognize. All these may be, and *must be*, included within the domain of Science. How long will scientific men and their disciples continue to worship among the tombs and to confine their researches to things of a gross, superficial and earthly nature? In their efforts to solve the problem of human existence, the representatives of Science have chiefly depended on *the resurrectionist and the dissecting-knife*. If they are to pursue their old methods forever, Heaven save us from their influence, and deliver the world from their corrupt and sensual dominion.

The world of invisible principles and beings *is subject to law*, and characterized by a beautiful and divine order. Those principles may be investigated by the mind; those laws are disclosed in their effects, and the truly enlightened man may perceive and appreciate the beauty and order of the Interior World. If then Spiritual Phenomena are governed by established laws, it follows that they may be classified, and the laws governing them may be discovered and explained; and this classification of actual facts and exposition of essential causes constitute Science. A vast realm, as yet unexplored save by the angels and ministers of God, opens before us to-day. A mysterious intelligence speaks through organized beings, and from the inorganic elements with innumerable tongues, inviting us to frequent the courts of the inner sanctuary. How long will our self-constituted representatives of accredited Science spurn the invitation? If they are not ashamed to uncover themselves in the presence of four-footed beasts and creeping things, they can well afford to be civil when admitted to an audience with Angels and the Spirits of their fathers. If they behave themselves in an orderly manner when permitted to step within the doors of some kingly sepulchre, they should at least be thoughtful and respectful when the portals of the Spirit World are opened and they are invited to enter.

S. B. B.

CAUSE AND EFFECT.

It is related by a missionary among the Hottentots, that, as he was in the habit of appearing abroad on rainy days under a large overcoat, the simple-minded natives came to imagine that it was the overcoat that produced the rain; and hence, on one occasion, when the country was severely suffering from drought, the people gathered around the missionary's dwelling and besought him to come forth in his big top-coat, and so bring them rain!

Equally clear and philosohical are many people's ideas of the relation between theoretical opinions and the moral and religious characters of individuals. That which is simply an *effect* is often mistaken for a *cause*. If a person, adopting any religious creed, is upright, noble, truly religious, this character is apt to be considered the *effect* of the creed; while, on the contrary, if a person professing an unpopular or heterodox faith manifests immorality or imperfection of any sort, the same is at once attributed to his erroneous belief.

That theoretical opinions have some influence in promoting or retarding mental and spiritual growth may not be denied; but on the other hand, it is almost self-evident that present *character*, or the condition of mental, moral and religious unfolding to which a person has attained, determines necessarily the theoretical opinion, or creed, to which he will voluntarily subscribe. We say voluntarily, for many professions are made from external constraint—such as over-persuasion of friends, undue use of parental authority or influence, desire for respectability, social standing, political preferment, etc., when these depend upon religious professions. When a person freely and heartily expresses his religious convictions, without hypocrisy or restraint, as they arise from his own interior perceptions and experiences, they are an infallible index to the condition of internal development to which he has arrived; and they will change from time to time, just as surely as he makes any progress in spiritual growth.

Condition of growth, then, stands in the relation of *cause*, while opinion or creed is the *effect*,—instead of *vice versa*, as the superficial world has it. A man, for example, who has grown to a certain condition of development *cannot* be an Atheist—his inner consciousness will not permit it; while another, in a different condition, cannot be anything but an Atheist, whatever he may profess, until he gains a higher development of those faculties which impel him to reach out after and enable him to take hold on God.

Here let it be noted, that a very strenuous and devout *profession* of belief in a God may co-exist with a thorough *practical* Atheism. He who has no reliance upon the Eternal Principles of Love, Wisdom and Justice—no faith in their present universal sway and ultimate manifested triumph—but on the contrary regards God as an irascible, changeable, tyrannical Being, who dispenses favors by caprice, favoritism, and miracle, rather than by immutable law—such a man is an Atheist at heart and in practice, to whatever creed he may subscribe. He knows not the true God, however devoutly he may worship in Jewish or Christian synagogues.

We have before us a labored argument by an eminent divine, to prove that "the *practical influence* of Pantheism must be deeply injurious both to the individual and social welfare of mankind." The substance of the argument is contained in the following propositions:

"Pantheism has no living, self-conscious, personal God, no loving Father, no watchful Providence, no Hearer of Prayer, no object of confiding trust, no Redeemer, no Sanctifier, no Comforter; it leaves us with nothing higher than Nature as our portion here, and nothing beyond its eternal vicissitudes as our prospect hereafter."

"It is destructive of all religion and all morality."

"It consecrates error and vice."

Now we think that could this theologian have seen a little deeper, he would have perceived that no mind sufficiently unfolded to be sensible of its own interior nature and its higher religious wants,—to feel the need of a loving Father, a Redeemer, Sanctifier and Comforter,—to see the intrinsic excellence of true morality and the deformity of error and vice,—could ever accept a system which ignores all these. It is the *undeveloped condition* which renders such ideas acceptable, that is injurious to individual and social welfare, rather than the theoretical statement which is merely the exponent of that condition. The theory would be powerless, unless there were minds and hearts in a state to accept and welcome it. Let the cause be removed, and the effect will cease.

A similar confounding of cause and effect is common with uncandid opponents of Modern Spiritualism. Whatever errors, misfortunes, follies, or delinquencies are noticed in those who have ranged themselves on its side, are by narrow minds ascribed to this unpopular theory. The philosophical and religious crudities of individual Spiritualists—mistakes of judgment—loss of property or of health—insanity—fanaticism—sensualistic manifestations—any and all of the common miseries and frailties of humanity, when they occur among Spiritualists, are treated as either part and parcel of Spiritualism itself, or its legitimate effects.

Especially are the Atheistic, Pantheistic, Rationalistic and anti-religious expressions of some Spiritualists pointed to with deprecation and alarm, as indicative of the dangerous *tendencies* of the Spiritual Philosophy—when in fact this Philosophy may have no more to do, as a producing *cause*, with these effects, than have overcoats to do with making rain.

If an individual mind or soul, whether in the church or out of it, is in the condition of growth in which either Atheism, Pantheism, or Rationalism in any of its forms, furnishes a sufficient and adequate exponent of its highest perceptions of truth, then Spiritualism may give it freedom and boldness to express its convictions; but it cannot be said to have *formed* them.

An orthodox clergyman remarked to us, a few days since, after we had shown him that a conviction of the truth of Spiritualism required no one to give up any *truth* he held before—any thing which he clearly saw to be true—"It would lead me at once to Pantheism!" What was this but a confession that Pantheism was the highest truth to which he had grown internally?—and that the creed he is preaching is merely a traditive belief, not a vital and inwrought truth of his soul?

Spiritualism has clearly done much to *reveal* or *uncover* the true state of many individuals—professed Christians and professed infidels,—while its power to *mould* and to *develop* has been exhibited to but a small degree as yet. It will take time for that.

If the Spiritualistic movement has thus far presented in any degree an *irreligious* phase, it has been manifestly because the appliances of religious culture which have heretofore been operative in the community *have failed to produce a higher degree of spiritual development*; a failure which Spiritualism has not yet had time to remedy. The same may be said of irrational, immoral, and unphilosophical phases which may incidentally have been exhibited in this movement.

That Spiritualism, or the divine agencies involved in and attending it, must and will in due time remedy these evils,—awaken and bring forth in all their loveliness the flowers and fruits of Love and Wisdom in every human soul,—we as fully believe as we believe that the advancing sun and genial breezes and softening showers of the now opening spring will quicken the dormant life of earth, and spread verdure, bloom and beauty over all our New England hills.

A. E. N.

NEW PUBLICATIONS.

The Unwelcome Child; or, the Crime of an Undesigned and Undesired Maternity. By Henry C. Wright, auther of "Marriage and Parentage." Boston: Bela Marsh, 14 Bromfield street.

In this pamphlet of 120 pages, Mr. Wright has set forth in its true colors one of the most, if not *the* most, prevalent, prolific and damning evils with which Humanity is cursed. The revelations which it presents, of the sufferings and degradation of Woman, are of a kind which have not often reached the public ear, and which a false and foul morality has long sought to stifle. The lesson conveyed is one of most serious and vital import to every man and woman—especially to every married couple, every philanthropist, and every reformer. To those who receive this lesson, it will go far towards solving the mysteries of marital infelicity, decline of affection, changing "affinities," "incompatibility," etc., which have formed the chief ingredients in the "free-love" ferment that has so widely prevailed. The style of the work is chaste but direct; its tone kindly but impressive and pungent. Its morality (while it may not cover the whole problem of sexual relations) is vastly higher than the popular teachers, either of church or state, have dreamed of inculcating or practising; and the circulation of the pamphlet will do more for the redemption of humanity, by saving them from the miseries of "an evil generation," than all the sermons about a mystical *re*-generation that were ever preached.

The Present Aspect of Slavery in America, and the Immediate Duty of the North.

This is the title of a Speech delivered in the Hall of the State House before the Massachusetts Anti-Slavery Convention, on Friday night, Jan. 29, 1858, by Theodore Parker. We hardly need say that it is pungent and powerful, terse and treasonable (that is, if fidelity to the speaker's conception of the Higher Law, when it comes in contact with the Lower, be treason), and will be read with especial satisfaction by all who sympathize with the views of Mr. Parker. It is contained in an elegant pamphlet of 44 pages, published by Bela Marsh.

The Flowing Fountain is the title of a new paper, devoted in part to Spiritualism, which has just been started at Philadelphia, by R. D. Chalfant, Esq. It is a sheet somewhat larger than the Age; terms, $2.00 a year. We are sorry to be obliged to say, that, if the first number be a fair specimen, it is not, either in its mechanical or editorial departments, specially creditable to the cause it advocates nor to the city from which it hails. We shall hope that the stream from this *Fountain* will be less *muddy* after it shall have run awhile.

A. E. N.

Hope for Old Harvard.

Among the items of "revival intelligence" we find the following:

"A gentleman desired earnest prayers for Old Cambridge, and especially for the College there, where he said there are indications of God's presence. Some of the students are interested in the work."

That God has been some time absent from this institution—at least from the minds and hearts of some of its leading functionaries—as this statement implies, it may not be difficult to believe. But we are somewhat curious to learn by what process his "presence," provided he has returned, can be demonstrated to the satisfaction of the materialistic savans who hold sway there. "God is a spirit," and they insist on testing all spirit-manifestations by "thorough scientific methods," as applied by "practised observers." Were the Deity to move direct upon the minds or hearts of any persons connected with the institution, the effects would doubtless be attributed to "occult mental laws, little understood." Were he to commission some finite spirit to manifest himself and communicate, such demonstrations would in all probability be pronounced either "self-delusion" or "trickery and imposture," and the unfortunate medium would be expelled from the college, *a la* Willis. We shall hope to be informed what the "indications" referred to are, and whether they are found to abide a "thorough scientific test."

A. E. N.

H. H. Tator—Who is he?

An advertisement of the "Spiritual Tribune," published by H. H. Tator, at Chicago, Ill., has appeared for several weeks in our columns. Mr. Lewis Kirtland, of Bridgeport, Conn., writes us that from inquiries he has instituted, he has reason to believe that no such person resides at Chicago, and that the advertisement is a swindle. We know nothing of Mr. Tator, except that we have seen him mentioned as a Spiritualist lecturer at the West, and have received the first No. of the "Tribune" (published, we think, in December last), with an order to publish the advertisement referred to, for three months, which we have complied with. Will some one enlighten us?

A. E. N.

Brittan and Hanson's Discussion.—This pamphlet will be ready in a few days. It will doubtless be found one of the most valuable yet issued, for circulation among skeptics. See advertisement.

The essay of Dr. Wellington, on our first page, contains practical suggestions of great value to the cause of Reform. The same may be said of the letter of Dr. Buchanan, in another column of this page. Let both be carefully read.

DASHINGS OF SPRAY

FROM THE "ATLANTIC."

The "*Atlantic*" has its spring-tide once a month, as any orderly and well-behaved Atlantic should. The April flood floats many treasures. We'll walk again by the shore and hear what the waves are saying. Let us turn at once from the noisy billows of politics, nor stop in the grottos of romance, but seek those quiet haunts where lore and legend, wit and wisdom are rolling ever up the strand. Hear first

WHAT THE PERSIANS SAY OF SOLOMON.

The principal figure in the allusions of Eastern poetry is Solomon. Solomon had three talismans; first, the signet ring, by which he commanded the spirits, on the stone of which was engraven the name of God; second, the glass, in which he saw the secrets of his enemies, and the causes of all things, figured; the third, the east wind, which was his horse. His counsellor was Simorg, king of birds, the all-wise fowl, who had lived ever since the beginning of the world, and now lives alone on the highest summit of Mount Kaf. No fowler has taken him, and none now living has seen him. By him Solomon was taught the language of birds, so that he heard secrets whenever he went into his gardens. When Solomon travelled, his throne was placed on a carpet of green silk, of a length and breadth sufficient for all his army to stand upon,—men placing themselves on his right hand, and the spirits on his left. When all were in order, the east wind, at his command, took up the carpet, and transported it, with all that were upon it, whither he pleased,—the army of birds at the same time flying overhead, and forming a canopy to shade them from the sun. It is related, that, when the Queen of Sheba came to visit Solomon, he had built, against her arrival, a palace, of which the floor or pavement was of glass, laid over running water, in which fish were swimming. The Queen of Sheba was deceived thereby, and raised her robes, thinking she was to pass through the water. On the occasion of Solomon's marriage, all the beasts, laden with presents, appeared before his throne. Behind them all came the ant with a blade of grass; Solomon did not despise the gift of the ant. Asaph, the vizier, at a certain time, lost the seal of Solomon, which one of the Dews, or evil spirits, found, and governing in the name of Solomon, deceived the people.

What queer distortions of philosophy in these Eastern legends; yet all these mis-shapen weird-like shadows are projected by some truth which, could we get at it, would be found harmonious and symmetrical. The shades which lie around us moderns are almost as thick and perverted. Had we the ability, we have not the daring to leap beyond education and convention to the truth as it is. The mass of us, unlike the poet, possess no true

INTELLECTUAL LIBERTY.

We accept the religions and politics into which we fall; and it is only a few delicate spirits who are sufficient to see that the whole web of convention is the imbecility of those whom it entangles,—that the mind suffers no religion and no empire, but its own. It indicates this respect to absolute truth by the use it makes of the symbols that are most stable and reverend, and therefore is always provoking the accusation of irreligion.

What a glorious enfranchisement of soul if we could adopt these sentiments, and so far be like

HAFIZ, THE PERSIAN POET!

Wrong shall not be wrong to Hafiz, for the name's sake. A law or statute is to him what a fence is to a nimble schoolboy,—a temptation for a jump. "We would do nothing but good; else shame would come to us on the day when the soul must hie hence;—and should they then deny us Paradise, the Houris themselves would forsake that, and come out to us."

Did space admit we should like to copy several specimens of the Persian poetry, but must rest satisfied with two or three. Here is a gem of sentiment:

FRIENDSHIP.

> "A friend is he, who, hunted as a foe,
> So much the kindlier shows him than before;
> Throw stones at him, or ruder javelins throw;
> He builds with stone and steel a firmer floor."

Another, in a different strain, which we may call

A POET'S LOVE.

> "If my darling should depart
> And search the skies for prouder friends,
> God forbid my angry heart
> In other love should seek amends!
>
> "When the blue horizon's hoop,
> Me a little pinches here,
> On the instant I will die
> And go find thee in the sphere."

And here is a fine allegory entitled

BODY AND SOUL.

> "A painter in China once painted a hall;—
> Such a web never hung on an emperor's wall;—
> One half from his brush with rich colors did run,
> The other he touched with a beam of the sun;
> So that all which delighted the eye in one side,
> The same, point for point, in the other replied.
>
> "In thee, friend, that Tyrian chamber is found;
> Thine the star-pointing roof, and the base on the ground:
> Is one half depicted with colors less bright;
> Beware that the counterpart blazes with light!"

Compare the forms and mummeries of moderns in their worship with some practised among the Persians; how many can be named of more appropriate import than the

ASTRONOMICAL DANCE?

Among the religious customs of the dervises, is an astronomical dance, in which the dervis imitates the movements of the heavenly bodies by spinning on his own axis, whilst, at the same time, he revolves round the sheikh in the centre, representing the sun; and as he spins, he sings a song.

Turn we now to the "Breakfast Table" of the Autocrat. There is a chance for reflection on what he says of

READING SHAKSPEARE.

I think most readers of Shakspeare sometimes find themselves thrown into exalted mental conditions like those produced by music. Then they may drop the book, to pass at once into the region of thought without words. We may happen to be very dull folks, you and I, and probably are, unless there is some particular reason to suppose the contrary. But we get glimpses now and then of a sphere of spiritual possibilities, where we, dull as we are now, may sail in vast circles round the largest compass of earthly intelligences.

Here is a good idea which sounds as much like Emerson as it does like the Autocrat:

"I always believed in *life* rather than in books."

How many sensitive natures can testify from painful experience to the truth of what the same writer says about

SIDE DOORS.

Every person's feelings have a front-door and a side-door by which they may be entered. The front-door is on the street. Some keep it always open; some keep it latched; some, locked; some, bolted,—with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass its threshold. This front-door leads into a passage which opens into an ante-room, and this into the interior apartments. The side-door opens at once into the sacred chambers.

There is almost always at least one key to this side-door. This is carried for years in the mother's bosom. Fathers, brothers, sisters friends, often, but by no means so universally, have duplicates of it. The wedding-ring conveys a right to one; alas, if none is given with it!

If nature or accident has put one of these keys into the hands of a person who has the torturing instinct, I can only solemnly pronounce the words that Justice utters over its doomed victim—*The Lord have mercy on your soul!* You will probably go mad within a reasonable time,—or, if you are a man, run off and die with your head on a curb stone, in Melbourne or San Francisco,—or, if you are a woman, quarrel and break your heart, or turn into a pale, jointed petrifaction, that moves about as if it were alive, or play some real life-tragedy or other.

Be very careful to whom you trust one of these keys of the side-door. The fact of possessing one renders those even who are dear to you very terrible at times. You can keep the world out from your front-door, or receive visitors only when you are ready for them; but those of your own flesh and blood, or of certain grades of intimacy, can come in at the side door, if they will, at any hour and in any mood. Some of them have a scale of your whole nervous system, and play all the gamut of your sensibilities in semitones,—touching the naked nerve-pulps as a pianist strikes the keys of his instrument. I am satisfied that there are as great masters of this nerve playing as Vieuxtemps or Thalberg in their lines of performance. Married life is the school in which the most accomplished artists in this department are found. A delicate woman is the best instrument; she has a magnificent compass of sensibilities! From the deep inward moan which follows pressure on the great nerves of right, to the sharp cry as the filaments of taste are struck with crashing sweep, is a range which no other instrument possesses. A few exercises on it daily at home fit a man wonderfully for his habitual labors, and refresh him immensely as he returns from them. No stranger can get a great many notes of torture out of a human soul; it takes one that knows it well,—parent, child, brother, sister, intimate. Be careful to whom you give a side-door key; too many have them already.

Correspondence.

Letter from Dr. Buchanan.

Anthropology—Theology—Phrenology in the Penitentiary—Joseph Smith, the Mormon Leader.

Eds. Spiritual Age:—Since your kindly notice of my lectures in Louisville, a private course to a select and highly intelligent class has been concluded; and you will see by the Louisville *Journal* of the 22d, that the new philosophy has been justly appreciated by its hearers. Indeed, I may say that its truth has never failed to be recognized by every class to whom it has been unfolded.

In presenting the world a new philosophy, covering new and heretofore unknown departments of science, but at the same time superceding all previous philosophies where a common ground is occupied, I have had some reason to propose to myself the questions which Luther asked himself at the commencement of the Reformation,—"*Are so many all wrong? Has the world been so long in ignorance?*" But unlike Luther, I do not have to rely upon reasoning alone for an answer. Nature, through facts and experiments, continually tells me that I have rightly expressed her truths, and every intelligent, candid mind to whom these facts and experiments are presented, sees in them at the first glance the same great truths which I have deciphered.

Whether my translation into the English language of her sublime teachings shall be brought home to the present generation, or whether the gospel of science shall wait for the darkness of literary *Paganism* to pass away before it can be installed, is a very interesting question just now.

The word Paganism is deliberately used in this connection, for I propose to show scientifically that the age of Paganism has not yet gone by. I was advised by a liberal theologian to put in print my demonstration, and I propose to demonstrate in your columns that a great deal of our popular religion is essentially Pagan,—and that *sectarian* religion is not only Pagan in spirit and thought, but is actually the *inversion of Christianity*, being based upon every element of human nature which is antipodal to the teachings of Christ. Not until the influence of this anti-Christian Paganism shall have been swept away, can either Christianity or science flourish in a congenial atmosphere.

One of the effects of such a sweeping change will be a more benevolent system of dealing with the morally deformed or deranged individuals who fill our prisons.

I have just visited the penitentiary of Indiana, situated across the river at Jeffersonville, containing at present three hundred and fifty convicts. I remarked beforehand to the physician who accompanied me, that it was not possible in American prisons, as in some in Europe, to recognize by craniosopy the crimes for which the individuals were imprisoned, as our American population did not furnish those degraded specimens of humanity whose strong and uncontrollable passions, and deficiency in the moral sense, would mark them as predestined to certain specific crimes. On the contrary, a scientific phrenologist might select from any of our State prisons a number of heads which would pass well in comparison with the ordinary character and phrenological developments of the community outside of the penitentiary.

This opinion was fully sustained by the examination of convicts in the Indiana penitentiary. The first who attracted my notice was marked by an intelligent and pleasing countenance. When I examined his head, I found nothing to explain his incarceration, beyond a certain degree of ambitious self-will and boldness, which would in many communities be considered a recommendation. His head was decidedly a good one, and his deportment in prison was exemplary. He had been condemned for a homicide committed in a fracas arising out of his attempt to cowhide a man who had insulted ladies under his protection. In many communities in our country he would have escaped any severe punishment. He is a medical man by profession, and on the last Fourth of July, when the prisoners were indulged in celebrating the anniversary, he delivered the Fourth of July address. The celebration passed off with much pleasure among the prisoners.

Next was presented a thief, apparently a mulatto, with a very large development of the lower propensities and passions—supposed to be deranged. After which the superintendent brought out a number of his prisoners whom he considered as bad as any in the prison. In several there appeared to be a tendency to profligacy and a lack of moral restraint or self-control. In three or four there was a degree of recklessness and daring which would make them rather formidable; but in none did I recognize that predominance of evil (not even in the Irish horse-thief, who had been twenty-one years in various prisons,) which would unfit them for the position of respectable citizens, if under the proper educational influences from early life. On the contrary, I recognized some as decidedly trustworthy, and possessing many good traits of character.

From the specimens that I examined, (and my opinions were confirmed by the attendants from their own observation) I should say that the average moral character of the convicts was rather better than usual in such institutions, and under the humane treatment they receive they give but little trouble to the superintendent in the way of punishment.

From my observations on American prisons, I feel authorized to say that there is a sufficient amount of moral and intellectual capacity among the convicts, if properly cultivated, to render them good citizens, with the exception of a few, who ought to be kept under permanent restraint. One of the convicts at Jeffersonville, whom I found to possess rather less than usual of the selfish and violent passions, and whose countenance was rather prepossessing, had stolen a few thousand dollars, and after he had escaped to a new country, was led by his own conscience voluntarily to surrender himself into the hands of the law.

The commission of penitentiary offences by those who have fair natural endowments of the moral organs, must be ascribed to a temporary or a chronic impairment of the functional energy of those organs. Such impairment should not be considered a permanent defect of character. All our bodily organs are liable to such failures. The stomach is liable to attacks of dyspepsia, the liver to torpor and jaundice, the kidneys to numerous diseases, and the muscles to paralysis; but no physician thinks of surrendering such organs to hopeless destruction because they have fallen below the standard of health. Nor should the moral physician think of surrendering an impaired brain to the ravages of vice and crime. On the contrary, vices and crimes, like diseases and insanity, will hereafter be regarded, when benevolent science has assumed the control of our institutions, as curable difficulties, and our penitentiaries will be moral hospitals, taking in depraved men and returning good citizens. A systematic course of exercises and training, competent to produce such results, I would be most happy to furnish to any institution willing to undertake such a task. As to the question when the criminal should be considered thoroughly reformed and fit for good society, I think Psychometry would be competent to its answer. The diagnosis and prognosis of a good psychometer would reveal his true moral condition and capacities.

Speaking of Psychometry, I have recently had an interesting application of its powers in determining the character of Joseph Smith, the

founder of Mormonism, whose autograph I obtained some years since, but had mislaid until recently. The psychometer (R.) was a lad fourteen years of age, whose judicious accuracy of description indicates that he bids fair to excel in this exercise.

He described Smith as a man of great firmness and strong passions—of a coarse and rugged nature; better fitted for a rough frontier life and for contact with the lower classes of society, than for any refined associations. As to the religious sentiment, or any emotion of reverence for a Supreme Being, he appeared to be deficient, and seemed to recognize nothing above himself, and to have great confidence in his own judgment. He had great strength of character for governing men, and great boldness. As to the question of his honesty, the opinion expressed did not make him a rogue in the ordinary sense of the term, but rather a man of great secretiveness, whose caution was less than his cunning, and who would have no regard for truth in comparison with his ambition and love of power. As a politician he would be vehement, one-sided, unfair and denunciatory.

From the entire description, I would infer that Smith was simply an ambitious impostor, who felt his capacity for managing men, and having no religion himself, regarded religious systems as mere contrivances for the government of mankind, from which he could profit as well as others. The fact that his wife and children now give no credit to Mormonism, is another proof that he had no sincerity in any of his professions, unless it were that kind of sincerity which one acquires from repeating a wilful falsehood until he almost believes it himself.

The cunning and violence which were prominent in Smith's character, appear equally conspicuous in his successor—Brigham Young; and the character of Smith seems fully stamped upon the whole movement, although its humbler followers may be sincere. Yet in the state of feeling which has grown up between them and the citizens of the United States, it is probably inevitable that they shall be expelled from our territory or conquered and nearly exterminated in the process.

I cannot conclude without expressing my gratification at the conjunction of editorial talent in the *Spiritual Aye*, and hoping that the publishing fraternity, as well as the friends of mental freedom and progress generally, will rather unite in sustaining firmly *one good paper*, than dissipate their capital, labor and patronage in giving an ephemeral support to a number. Whoever enlarges the circulation of the *Spiritual Aye* acts the part of a judicious philanthropist.

LOUISVILLE, (Ky.) March 1st, 1858. JOS. R. BUCHANAN.

Letter from G. B. Stebbins.

COLDWATER, Mich., March 17, 1858.

EDITORS "SPIRITUAL AGE" :—For some time I have thought of writing you. Reading your journal since the union of your efforts has led me to wish to say "Amen"—after the good old Methodist fashion, to the good words of your collective wisdom.

I have read, too, the "Answer to Charges," and that little pamphlet has told me of Mr. Newton's safe egress from an orthodox church.

In Apostolic days, when the church was full of spiritual life, and progressive reform, whoever sympathized with it gave up reputation, was maligned and spoken falsely of; even compelled often to wear "the martyr's robe of flame," or die on some gory block. Whoever left it was welcomed by the smiles and honors of the world, and walked in seeming triumph over a pathway strown with flowers. Now, reputation and wordly honor wait on whoever enters the church of our day—but whoever leaves it for truth's sake, for the love of humanity, for a conscience void of offence, is pursued by falsehood, confronted by priestly authority, and the busy tongue of pious slander cries out "infidel" before him as he goes. A change sadly significant.

But now, as then, Truth conquers and triumphs in the end.

I have read the "Telegraph" and "Shekinah" and thus know Mr. Brittan also. Those who write in the newspapers or talk in public, have one compensation, at least, for their efforts, which can best be explained by a story.

Years ago, in a New England village where the parish troubles which so often disturb the peace of Zion, had sent off the minister, his successor coming of course a stranger to all, met an old man who greeted him cordially and familiarly by name, and said, "I'm glad to see you, but really don't know you." The old man's piety was spiced with a quiet humor as he replied, "Ah! no! We folks have the advantage of you. You don't know us, but we all know you—*just as easy.*"

I see your journal even in the distant West. The phenomena of Spiritualism, and the ideas of the noble philosophy, the rational and natural religion, the richly opening spiritual life to which those phenomena lead, are enlisting much attention in this region.

Mrs. Davis, in her letters, has given you an idea of our progress, and of the earnest interest existing and increasing. I am not old in years, but some sixteen years' experience in different reforms has led me to be less sanguine than I once was; to see that all changes in the ideas that control men and women must be the fruit only of earnest, continued, and faithful effort; to know that truth must be opposed by bigotry, and struggle against the vested interests of blind conservatism. But that same experience has given me a firmer faith in the final triumph of the right; a deeper conviction that the inspiration of great ideas moves the world at last with mighty power; a consciousness that the progressive instincts of the soul will act through all obstacles.

So, making all allowance for idle curiosity, for a love of novelty, for the weak-minded who will fall back silent into the church, for all folly and absurdity, I still see in the intelligent and heart-felt interest manifested in public meetings and private circles, proof that old theology is shaking, that the reign of authority is drawing toward a close, that men and women are learning to reverence truth and lose faith in creeds and books as infallible guides.

The western people like a frank speaking out of one's opinions; a clear line of demarkation drawn between supernatural and miraculous theology on the one side, and natural, rational religion, instinct with spiritual life, on the other. The best minds always respect a man who clearly and frankly defines his position, even if they do not agree with it.

We have just had large meetings at La Porte, South Bend, Elkhart and Sturgis, and are to be here three days with prospect of a goodly gathering. Each day is engaged until April 12th, when Mr. and Mrs. Davis leave Detroit for New York. I shall remain a month or more longer, but hope some time early in the summer to visit my native New England and meet you, and perchance many more, face to face.

Cordially your friend, G. B. STEBBINS.

From Portsmouth.

PORTSMOUTH, N. H., March 25, 1858.

BRO. NEWTON:—On Thursday evening of last week, Rev. J. HOBART, of Boston, reviewed before a large audience in this city, a discourse published a few weeks since by Rev. Dr. Peabody. He spoke for an hour and a half, enchaining the audience by the force of his arguments, and completely demolishing position after position of his opponent. Notwithstanding the weakness of Dr. Peabody's sermon, apparent to all who had investigated the matter, it was regarded by many here as unanswerable; and we regard Mr. Hobart as eminently successful in his reply. Spiritualism had been repeatedly assailed during the winter, with all the bitterness of sectarianism, by the clergy, but not one of them could be persuaded to come out and repeat his statements before the people, or meet with Mr. Hobart in discussion. He delivered in all four lectures in this place, to the entire satisfaction of our friends. He is a close and deep thinker, and ready debater. His argument is firm, temperate, and conclusive. Like Mr. Higginson, he establishes one point in the minds of his hearers before taking up another, and without attempt at eloquence or display, says what is necessary, and no more. This makes his lectures a solid mass of argument, fact, and conclusion, bearing directly on the points he seeks to establish. He is an earnest and truthful laborer, and a valuable acquisition to the cause.

Mr. C. H. FOSTER, of Salem, is here, and doing much good. Most of the physical demonstrations that have occurred during the past few years take place at his rooms, and are daily witnessed by unbelievers, in the broad light of day. Tables are moved without contact, musical instruments played, pencils suspended in the air, and writing is performed without contact with pen or paper by mortal hands. Such are some of the demonstrations witnessed and testified to by our most respectable men, who never saw or believed anything in Spiritualism before.

The cause is slowly but surely gaining here; new circles are being formed and new mediums developed in every direction.

Yours for the cause, LEWIS G. DAVIS.

Norwich Town, Ct.

Spiritualism in this locality is rapidly on the increase. Mrs. TUTTLE, of Michigan, has spoken several times at Bean Hill Hall, to attentive and appreciative audiences, and has awakened much interest. On Monday evening, 18th ult., Dr. A. B. NEWCOMB, of Boston, delivered a discourse at the same place, on Practical Reforms, and the necessity of individual effort in order to make true spiritual progress. The lecture was very well received, and seemed adapted to the wants of the people, many of whom are just beginning the matter of investigation. Bro. C. C. Williams, of Norwich Town, occupied the attention of the listeners at the close of the discourse in some practical and well-timed remarks, which could not but appeal directly to the hearts of all who heard them. The interest is daily growing deeper, and the work steadily advancing.

Was it Plagiarism?

The matter referred to below has certainly a "bad look." We leave our Salem correspondent to make such explanation as he can in the case.—EDS.

NEW YORK, March 27, 1858.

EDITORS "SPIRITUAL AGE," Boston, Mass.—Dear Sirs:—I am a firm believer in Spiritualism, and always read your paper with pleasure. I cannot help feeling grieved, however, when I find so palpable a fraud put upon the public as would seem to be the design of "Abbot Walker, Jr., of Salem, Mass.," in his communication of 18th inst., published in your paper of this date. He *may be* perfectly honest, but his "test" loses its point, when we refer to the fact that the Poem "Odora" was announced for publication in the *July* and following numbers of Mr. Harris' Magazine, "*The Herald of Light*," and the Poem "Heaven" given by him as original, was published in the *October* number of the same Magazine.

Respectfully, A. D. SIMPSON.

Boston and Vicinity.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, March 25th.

QUESTION—What can Spiritualists do practically for the improvement of man's external condition on the earth?

Mr. NEWTON thought the first thing to be done for this end is to improve man's *internal* condition, inasmuch as institutions, customs, governments, social systems, etc., are but the outgrowths of and exponents of men's average mental and moral states. Ignorance and selfishness must be overcome. The present institutions of society are based upon the selfish principle, and he thought but little improvement was likely to be made until that is outgrown, and its place, as a motive of action, supplied by unselfish, outflowing, unbounded beneficence, or universal love. He held that each individual, in order to do anything effectual for the redemption of others, must first redeem himself. Having accomplished this, by the subjugation of all selfish passions, and the harmonization of our own natures, we then stand in new relations to the whole problem of life, and are prepared to judge of the value of the various schemes of social re-organization which are proposed with a view to the improvement of man's external condition. Selfish and sensual persons cannot be made happy by any external conditions. The kingdom of heaven does not come in that way. The trouble is mainly *within*, and the remedy must come there. As Spiritualists, we should trace evils to their causes, and can work *practically* for the end proposed only by first doing what may be done to prepare better *materials* out of which to construct a better social state. Then we can begin to plan schools, unitary homes, industrial combinations, etc. And in this work we have the aid of those who have risen to higher spheres of harmony and consequent happiness.

Dr. NEWCOMB liked the word *practically*. He thought Spiritualists as well as religionists had theorized long enough on this matter. He also concurred in the idea that the work must be personal and individual.

Mr. W. W. THAYER agreed with preceding speakers, and thought much good could be done by endeavoring to make labor attractive, even in the ordinary ways.

Mr. EDSON, Mr. COOLIDGE and Dr. GARDNER made some remarks, and at the instance of the latter the question was continued for further consideration at the next meeting.

The Melodeon Meetings.

The desk was occupied on Sunday afternoon by R. P. WILSON, of New York, who discoursed on the subject of Sanctification. After showing that the idea of spiritual purification was a central element in all religions, he proceeded to explain how this purity is to be attained; not by the "shedding of blood," either animal or human, but through the power of *truth*. Truth perceived and lived is alone to lift man from error and its consequences.

The evening was devoted to public demonstrations of spirit-presence through Mrs. COAN's mediumship. These were less successful than usual. Though some good evidences of superhuman intelligence were afforded, yet the hall seemed pervaded by a mental atmosphere unfavorable to the working of the invisible telegraph, and some mistakes and failures were the consequence, such as every experienced investigator will readily understand.

Mr. Sunderland on Revivals.

Mr. LAROY SUNDERLAND, of this city, commenced a series of lectures on Sectarian Revivals at No. 14 Bromfield street, on Friday evening last, continuing through Saturday evening, and Sunday afternoon and evening. Mr. Sunderland's experience of more than forty years among these excitements, a considerable portion of which was spent as a clergyman in getting them up and carrying them forward, undoubtedly qualifies him to speak instructively on this subject. He illustrates the laws of mental action and psychological impression which are brought into operation, and portrays the false theological ideas which have usually constituted the staple of "revival preaching."

Mr. S. attributes a large share of the effects produced to mere sympathetic mental action and the psychological influence of the preachers; but we understand him also to recognize spiritual agencies in no inconsiderable degree. In fact, we understood him to say that he did not doubt disembodied spirits often had more to do with carrying forward "the work" than the ministers had. But he believed there are societies of spirits who are in the same theological errors that the sectarians of earth maintain, and who of course labor to propagate these errors among men. Their influence, producing the various phases of religious excitement, and in some cases trance and ecstasy, is mistaken for the power of the Holy Spirit. Having witnessed precisely similar effects, hundreds of times, in his lectures on Psychology and Pathetism, that had formerly transpired under his preaching as a revivalist, he was compelled to attribute both to the operation of the same laws and instrumentalities, and not to any miraculous interposition of the "Spirit of God," as he once supposed them to indicate.

Mr. S. proposes to show that "Modern Spiritualism has all the elements of a genuine revival, and that it is, indeed, by far, the greatest revival that has ever occurred, surpassing all others in the mysteriousness of its origin, the power of its demonstrations, the work it has done, and the rapidity of its influence now spreading over the world." In so far as the spiritual movement conforms to and illustrates the same general laws of mental action and spiritual influence, we doubt not he is right. And he considers the prevalence of Spiritualism the principal cause that has stimulated sectarians to their present spasmodic efforts.

Mr. Sunderland's mode of treatment of the subject shows some tendency to extremes—to an undervaluation of what in our judgment are likely to be the *general* good results of the present "awakening," notwithstanding its follies;—but possibly one extreme may be useful in counterbalancing the other. He invites the sectarian clergymen and friends of revivals to be present and "take part in the exercises"—a privilege, as he facetiously remarked, which not one of them would dare to yield to him. Some of the common extatic and other revival phenomena (spiritual and psychological) usually occur spontaneously during the lectures, and afford curious and interesting illustrations. We understand the course is to be continued during the present week at the Lower Music Hall.

P. S. Since the above was in type, we have learned to our surprise that the trustees of the Music Hall, under the pressnre of influences from the sectarian clergy, have declined to fulfill their contract with Mr. Sunderland, and refuse to let him occupy their Hall!—a piece of foolish intolerance which can but re-act with terrible power upon its authors. Mr. S. has obtained and will proceed in Chapman Hall.

SECTARIAN BITTERNESS AND ITS RESULTS.—We are informed that on Sunday last, Rev. D. C. Eddy, a Baptist clergyman of some eminence in Boston, paid his respects to the various isms of the day in a sermon characterized by great illiberality. After dealing anathemas upon Millerism, Methodism, Mormonism, etc., he wound up by denouncing Spiritualism as "most damnable of all!" The effect was that several persons immediately arose and left the house, and we hear that others, not Spiritualists, who have been accustomed to worship under his ministrations, declare their intention to do so no more.

THE LADIES' PARTY at Nassau Hall on Friday evening of last week, was in every way a successful affair. About one hundred and fifty couples were present, constituting a most agreeable and social gathering. Every one had a delightful time,—indeed, how could they help it, among so many bright eyes and kind hearts?

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, March 23d.

Mr. GIBBS presented the following question: Is evil a principle in man?

Mr. PHENIX said: This question involves the doctrine of a personal devil, and the geographical location of hell. Man, we consider, the most perfect of all the works of God, who is good and wise, and it follows that his works are good and wise. Evil is not a principle. It bears the same relation to good that cold does to heat. Ice at 32°, to Dr. Kane in the arctic regions, would have felt warm to his touch. Cold is not a principle, but simply the relative absence of heat. The burning of coal does not create heat, but supplies the conditions to enable it to manifest itself. Good is to be found in obedience to natural law, which is God's law, and evil is its violation. He did not believe in a personal devil, and did not think the doctrine could be found in the Bible. Everything has its opposite, and evil has found its name and position in men's minds simply as the opposite of good. Heaven and hell represent states, not localities. He who does what he ought not to do, and neglects to do what he ought to do, is in hell. He did not believe in brimstone, and asbestos waistcoats capable of preserving the spirit against the action of eternal fire. When man is equilibrated, and surrounded by circumstances to enable him to show out himself, we find him kind and merciful.

Mr. JOHN ALLEN said: Man is made in the image of God. God is love, and accordingly man is love. He is in fact a series of loves, which unite him to God, man, and the lower planes of nature; and his body is the clothing of these loves. Now are these loves totally depraved, or does this seeming depravity depend on a want of the means of the proper ultimation of these loves according to their needs? Evil is a terrible thing, but is it the man or the circumstances? The sense of smell is profaned, or the sense of taste, as in eating an ill-cooked dinner; and we feel as people do when they swear. The evil is not in us, but in the inharmonies which surround us; or our own developments may be inharmonious. The ambitious, the avaricious, or the oppressive man, profanes the sentiments within. Evil is not only the absence of good, but it is sometimes the very perversion of the soul, and becomes complete diabolism.

Dr. GRAY: Evil is not a principle, it is a loss of good or a perversion. The way to learn toleration is to look at the future of a man or a thing. Take excrements, for instance. We look at their future as fertilizers and promoters of vegetable growth, and learn patience; for in the end we discover a divine side. There is a way of looking at perversions of good, and finding in the results more good than though it had never been perverted. The physician understands the nature of crises. The patient grows worse and worse, and to the unprofessional eye, the case is hopeless, as the crisis is approaching, when suddenly the sweat starts, and the fever is broken.

Mr. PHENIX: Sin is instituted by God himself, and any contrary doctrine is sheer nonsense. One man's sobriety is good for nothing, until it can come in contact with another's weakness on the same plane. We could not comprehend the good without the evil. Sin is ignorance. Milton made hell, not the Bible. Before his day there was no belief in a personal devil, local hell, or, indeed, in a personal God. Men are growing better, as well as wiser. In his youth it was thought good for the health and morals of boys and dogs to be cuffed and whipped. Apprentices were a different order of beings from sons. Debtors were imprisoned, and left there to starve on bread and water. The father of the present Judge Duer lay seventeen years in prison, in this city, for debt. Women were publicly whipped for being scolds, and men were put in the stocks. Now was this the work of the devil, or was it simply the lack of development? Is it not that we have now less of Moses, and more of Christ? Moses' God helps one to be revenged on his enemies; but Christ says love your enemies.

Mr. COLES: God made us in his image, we make him in ours. An eagle, accustomed to look at the sun, would pronounce us in this room, in darkness. We think the same of the owl in the woods, and the mole in the ground. But all is light to them. It is the same with every thing else. A snake's hole covered with slime is clear to him. Perversions are not evil. When one organ rests, another is undergoing development. Take a pocket-book dropper, or thimble-rigger, and look into his future before you judge him. By and by, when he becomes good, all the faculties he has so sharply developed will come in play. Nails, mortar, etc., are all necessary in a house. He meant no disrespect to Christianity, but it could not be denied that Judas was just as necessary to the plan of redemption as Christ. God is omnipotent and good; he planned means as well as ends; and it follows that toads, spiders, Tom Hyers, and the like, are all necessary to carry out his designs. J. R. O.

THE GREAT REVIVAL.—The religious interest in this city as yet knows no abatement. The daily meetings at Burton's old theatre in Chambers street, as well as at scores of other places, are constantly crowded, and the proceedings are conducted with the precision and order of a school. Five minutes is the time usually allowed for an exhortation or a prayer; and while there is no hurry or confusion, there is rarely the waste of a moment between speakers. This revival has several characteristics to distinguish it from former ones. 1. The various sects and denominations flow together, apparently without a thought of forms and creeds. 2. Plan, noise and talking to be heard, are forgotten; and in their place is a subdued earnestness, intent only on finding the essence or spirit of the object after which those assembled are seeking. 3. The clergy did not originate the work—are scarcely leaders in it. Indeed, it may with some propriety be said that they are clogs upon it. True, they give their time and strength to it, but mostly it is evident from what they say and do, that they are more in externals, and less in spirituals, than the masses with whom they meet. At one of the late meetings in John street, there was no clergyman found present to pronounce the benediction. 4. The close proximity of the spiritual world, and the presence of spirits among us, laboring to influence our minds and actions, are frequently alluded to, and in terms which seem to indicate that a belief in such things needs no apology, but has become a settled doctrine in the public mind. At a recent meeting in John street, a gentleman requested prayers for his brother, that he might continue firm in the faith, and stated that the brother in question had been an infidel, believing in no God and no future; but on a certain occasion he was accosted by a stranger in the street, who called his attention to the condition of his spiritual man, and then disappeared from his sight; and that on a subsequent occasion he was visited by this same stranger in his private room, who renewed his counsel to him, and vanished in like manner as before. J. R. O.

HON. N. P. TALLMADGE.—We recently enjoyed a brief interview with Gov. Tallmadge, and it affords us great pleasure to inform his numerous spiritual friends, in every part of the country, that the disease which some months since attacked his organs of respiration (at one time it assumed an alarming aspect) has been greatly relieved, so that his friends are led to anticipate its complete removal, and the perfect restoration of his accustomed health and vigor. S. B. B.

Bro. R. P. AMBLER, who has been at Troy during the past month, passed through this city last week on his way to Philadelphia, where he is to remain three or four weeks, and will occupy the desk at Sansom Street Hall on each succeeding Sunday. Bro. A. is everywhere admitted to be one of our most accomplished speakers. At the same time, his character as a man and his genius as a natural orator never fail to inspire genuine respect, while th y command unqualified admiration.

Spiritual Phenomena.

Demonstrative Facts.

We take the following from the Hartford *Times'* sketch of Brittan and Hanson's discussion, a full report of which is shortly to appear:

The speaker then said that he would comply with the gentleman's request for "facts." He was present at the house of Alvin Adams, Esq., in Boston, when a piano, weighing 1,000 lbs., with three men sitting upon it whose weight amounted to 400 lbs. more, rose bodily into the air, without mortal means, and while suspended at a distance of some feet from the floor, the instrument, with all its legs raised from the floor, correctly marked time to the tune of Hail Columbia. One of the Harvard Professors seeing the occurrence, said he must be psychologized; when he was advised to *test* the question by putting his foot under the piano! He *did so*, and the piano, when it came down, came upon his waiting foot, and the Professor was convinced by the whole force of a very *weighty* argument! [Laughter.] Now if the agents that produce these things are all in this world, as my friend declares, let him use them and produce these phenomena! If he does not grapple with these facts—and there are plenty of them—if he does not account for them, he fails to sustain his position.

The speaker then proceeded to cite many startling facts, within his own knowledge, illustrative of spiritual guardianship and warnings, by means of which, dangers had been avoided and lives saved. He told how Dr. J. F. Gray, of N. Y., while going to visit a patient, was seized by an invisible power, which stopped him in the street, and filled him with a sudden and overwhelming conviction that he must go in another direction, where his aid was instantly needed. He obeyed the direction, went to a stranger's house, entered, and found there a woman taken by a hemmorrhage which in five minutes more would have left her a corpse. By an instantaneous operation, he saved her life. Now there was a power and intelligence here which took an interest in a human being, and knew where to guide the Doctor, who possessed the needed skill to save. And here, said the speaker, is one of the USES of Spiritualism! These frequent premonitions and interventions of our spirit-friends for our advantage furnish of themselves a sufficient answer to the question, Of what USE is it, granting it to be true? He instanced a case at the Norwalk Railroad Disaster, where a gentleman was suddenly overwhelmed with the conviction that he must *change his seat*—that an awful danger was impending—that he must *instantly* leave his seat, and go to the *back part of the car*. He did so; and another passenger, less susceptible to spirit impressions, went forward and took the vacant seat. In a minute more, the cars made that frightful plunge, and the car in which this gentleman was, *broke in two in the centre*, the forward part going down, and the back part remaining! The man who took the vacant seat was killed, by a large splinter piercing his brain! while the gentleman who felt the warning intervention, escaped unharmed! The similar case of Hon. N. P. Tallmadge, at the bursting of the "Big Gun" on board the Princeton, was also cited. Mr. Tallmadge was forced against his own will and efforts, by an invisible power, to leave his place near the gun, and go below; and the next instant the explosion occurred, sending a mass of iron through the breast of a man who had stepped into his place, the moment Mr. T. had left it.

If you reject such cases as these, happening in our own time, and to hundreds of living witnesses, what right have you to command an infidel world to believe that Joseph, two thousand years ago, was inspired in a dream? In so doing, you aim a daring blow at the very foundations of the Christian religion! I expect, that notwithstanding the clergymen of this city probably regard me as an "Infidel," I shall yet see them thank me for defending the truths which lie at the foundations of their faith, from the assaults of their own churches!

A Case of Clairvoyance.

The Newark *Register* of last week, under the title of "A Singular but True Story," gives the subjoined statement on the authority of a responsible correspondent:

"On Tuesday, Feb. 22d, I visited the residence of Mr. P., a gentleman well-known in this city, to spend the evening with a few friends. After passing an hour in social conversation Mrs. P. entered into a trance condition, and described the physical disorders from which a female friend present was suffering, and then added that she saw a number of *magnetic cords* proceeding from her friend's head into the street. She was requested by the company to pursue them to their terminus. To this she assented. And still sitting in her room in a state of unconsciousness, she traced the cords by her spiritual vision along various streets, and around numerous corners; till they entered a house; and passing up stairs to the second story, there, she said, the ends of the cords converged into one point and rested upon an ear-drop, which lay on a shelf. At this expression the sick lady exclaimed, "Why, that must be the ear-drop which I lost from my ear last week, while walking through the city." The clairvoyant continued her observations, and described the inhabitants of the house, its appearance, locality and number—81 Catharine street. After answering a few questions, she awoke from the trance and was more surprised to learn what she had told us than we were while listening to it. Thus ended the subject for that evening.

The next time Mrs. P. went out, she resolved to learn whether there was any truth in the above vision. She inquired the whereabouts of Catharine street, and after walking about a mile, discovered number 81, which corresponded with the previous description. The door was answered by a lady, who when she heard the story of her visitor was much astonished. She could not comprehend how it was possible for Mrs. P. to have known that she had found an ear-drop, which she said she had picked up a few days before on a crossing in Broad street. One end of the ear-drop she said was broken when she found it, which rendered it useless, and she had laid it on a *shelf up stairs*. She then gave the article to Mrs. P., by whom it was recognized as the lost property of her friend."

A Child's Departure.

The last issue of the *World's Paper*, Sandusky, Vt., contains the following:

"A little son of Lewis Bennet about two years and seven months of age, was taken sick a few days since in this place and in twelve hours was in the spirit-land. A few minutes before he left the form, he gazed upward and soon spoke as though he saw a woman who had come to take him away; he then called on his father and mother and two persons then present to go with him and soon his spirit departed."

PERSONAL AND SPECIAL.

F. L. WADSWORTH may be addressed at St. Louis, care of A. Miltenberger, until the middle of May.

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.

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

LETTERS RECEIVED.—H. Foster, T. S. Sheldon, F. Chase, I. B. Dunton, J. G. Gale, J. Bean, F. Green, B. Jones, S. M. Peters, M. H. Miller, G. N. Knight, A. F. Chatfield, J. Josselyn, H. P. Osgood, C. T. Stevens, W. Birdsall, O. H. Wellington, M. H. Cobb, M. M. Ward, J. Bradford, A. Cook, G. W. Keith, A. Perrin, C. R. James, O. D. Worden, J. Horton, C. Knickerbocker, J. Carruthers, H. E. Balliere, H. Beyler, M. G. Bundy, N. Boardman, J. R. Orton, J. A. Stoddard, E. W. H. Beck, J. Hopper, E. B. Alden, M. S. Townsend, E. Cottle, J. M. Mills, W. M. Savage 2, L. G. Davis, L. Clark, Jr., L. Willis, L. Bradford, E. Lewis, C. Thomas, S. Stowell, S. Michener, S. W. Shaw, W. J., Epoch. F. E. Hyer, F. Lewis, F. L. Wadsworth, I. W. Oxenrider, Mrs. Tomlinson, L. S. Holden, A. D. Simpson, J. P. Marble, C. Sargent, M. F. Shaw, P. Blount, W. Hitchcock. F. L. Fairfield.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, APRIL 3, 1858.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS—At the Melodeon, on Sunday next, at 3 and 7 1-2 o'clock, P. M.

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

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

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. 39 tf

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

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 13. Hours from 10 to 1, and from 2 to 7. 2—3m

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

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M. and 2 to 5, and 7 to 9 P. M. at No. 51 Kneeland street.

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

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

Mrs. L. B. COVERT, Writing, Speaking and Personating Medium, No. 35 South st., will sit for communications between the hours of 9 and 12 A. M. and 2 and 1 P. M., or, if desired, will visit families. Terms 50 cts. 24—3m

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

ORTON'S REMEDY FOR FEVER AND AGUE.

For convenience of transportation and sending by mail, and shipping to warm climates, this remedy is put up dry. Each small package or box contains twenty-four pills—enough, generally, for one person for the season. Price per box, $1. Price per dozen, $9. Price per gross, $96. ☞ Quarter gross packages will hereafter be supplied to the trade, at $24.

This popular medicine acts Homœopathically, according to the law of "*similia similibus curanter*," and spiritually, furnishing a medium for the influx of healing agencies, from the benevolent spheres of the invisible world. Its success is believed to be unrivalled; equal, at least, to that of any other remedy in overcoming the disease; and superior, inasmuch as it subjects the system to no undue strain, and leaves no injurious dregs behind it. Usually the paroxysms of the disease are terminated at once, by resorting to the remedy; but when the patient remains exposed to the causes which produced the disease, a return of it is not impossible, and in many cases not improbable. Under these circumstances, it should be used moderately as a prophylactic.

As a general tonic and restorative in all cases of debility, especially where impure miasms in the system are to be suspected, and in all cases of fever or cachexy of like origin, this remedy may be resorted to with every prospect of beneficial results.

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BY HEINRICH ZSCHOKKE.

CONTINUED.

V.

After a brief silence, Harmonius began again: "He who loves aright, loves with fidelity. Fidelity is the breath of Love. He who loves without this, goes alone through the world, and only makes a few transient travelling acquaintances."

"Dost thou think, Harmonius," said he who sat by the old man's side, "that we preserve our fidelity even in death?—that even after the decay of our bodies, we may still love our friends? But what avails even this love, if it is only for a few earthly minutes? The loss of all consciousness in the grave would be a more enviable gift of nature than the flame of love within us, without an eternity for its manifestation."

"Thy inquiry," answered the venerable man, "goes into a land to which our sight cannot reach. But I can ask again, dost thou think that we are living here upon earth for the first time? that we love now for the first time?"

"Where should we have lived before—where and whom should we have loved? What good do life and love do me, which exist for me no longer? What avails me the most beautiful dream of a summer night, which I forget when I open my eyes?" Thus I spoke.

"Harmonius pressed my hand. "No, my friend," said he, "not thus should we ask. These questions we might ask a thousand times, and about a thousand things around us, the object of which is concealed from us. But I know and believe that the great *Darkness* will one day become light, for we are from God, and therefore have a Divine existence. But God is Light in Himself. We ourselves are not God, but God's; are therefore eternal, as He Himself, and as *All* is, for as there is but One, and this One is God, and *nothing* is *out* of Him, so all is in Him, and belongs to Him. Could anything be possible *out* of God, then there would be two Gods, two Original, Uncreated Beings, who would limit each other. But God cannot be anything limited or finite, else He were not God."

"Thou sayest, Harmonius, there can be nothing *out* of God which limits Him to the Finite. Is the Finite also in God?"

"And where else should it be, if it is impossible that the Finite can be out of Him and consequently limit Him? Are not the thoughts of thy everlasting Spirit also in thee? Are not they also changeable and finite? Art thou, on account of their changeableness, any the less enduring and endless? No, my friend. So is *All* in God, even the so-called Finite. But do not err; the Finite is in God himself; and thy coming and going thoughts, thy changing ideas, belong to thee and are in thee; but they of themselves are in no wise thy Spirit, thy Whole."

"And thou wouldst not, then, Harmonius, separate Nature and the World from God? not distinguish the Created from the Uncreated, the Creature from the Creator, the Finite from the Infinite, the Material from the Spiritual?"

"Why should I not?" answered the old man; "I do it in order that I may distinguish according to human modes of thought, that I may speak as a man in this poor human language. But what, then, is *Matter*—what is *Spirit?* As *All* is Spirit, All is Power. We name *material* or matter, only the operation upon us of those concealed forces, which place themselves in union with our spirit by means of the senses. The external manifestation of these forces, which are perceivable by the senses, these, and nothing else, we call matter and material, without comprehending what the actual forces are, or what their operation may be, and how it takes place. These are childish, human signs, mere words. What, then, is *Finite* and *Infinite?* They are poor words and symbols, and nothing more. For *All* is Infinite; only the change of activity of the Infinite, this *change* we call finite, though it is still something infinite. But the forces themselves are ever working on, and are not perishable. What, then, is *created* and *uncreated?* These are bare words and nothing more, which childish man has borrowed from the works of his hands. He imagines that he can create, if he operates upon the ever-existing forces; if he *arranges differently*, or even to a different end, that which is already there. Thus he has created nothing, but only bound together or separated what was there already, into a house, a book, a tool. It is all uncreated, because all is in God, and God is uncreated, that is, eternal."

"But," said I, "there is something in this, I know not what, which to me is comfortless. For if I existed before, and can never end, then my eternal existence is not of higher value than the shortest and most finite, since I know as little of what has been, as of what shall be in the future."

"Friend," replied Harmonius, "we know the Eternal and the Divine, so long as we are men, only dimly through a veil which surrounds our spirit, and this veil is Time and Space. When this veil is taken away, then lies Eternity before us, without Time and Space, as One and All. But I bear with me a high consolation, a consciousness that I as Spirit am capable of higher Union, higher Power, capable of Perfection. I observe many forces in the Infinite, which eternally are and were, what they now are. Some produce the forms of stones, metals, lights, and other substances; others the lives and forms of plants; others the forms and souls of animals. And each substance, each plant, each animal is still the same, according to History, which it was many centuries ago. But the human race, the world of our spirits has not remained the same. Here is inconceivable development, majestic progress, from knowledge to knowledge, from human to divine. And as I see, not merely the human race, but *myself* to be evermore complete, so I am compelled to believe that I have had an earlier but more incomplete existence, that I shall exist in the future, but more complete, according as I tend towards *union with lower or higher natures* in the Divine All."

"Can there be then in God a higher and lower, a more and less noble?" interrupted my neighbor.

"Certainly not!" answered Harmonius; "but what dost thou ask me, who must speak in the human tongue and in human words?—Man is throughout a noble being; noble in his body, his soul, his spirit; wonderful in their co-operation, and their oneness. And yet we call one part nobler than another; the spirit higher than the body; the head more valuable than any other limb. But with the All it is only the *Whole*, that constitutes the being of the *Man*. And so All is whatever God's being comprehends in itself."

"But what dost thou mean by the 'direction the Spirit may take towards higher or lower natures in the divine All?'" inquired another.

"The forces of things, the beings of the Universe, interpenetrate, divide and unite themselves according to eternal laws. But the laws of Nature are, to speak after the manner of men, *Thoughts of God*, in which all lives, that is to say, His tendency of the spirit towards lower beings and oneness with them, its proneness to the animal nature, to the gratification of the senses, lowers it; its upward striving towards holy, wise, divine, living existence, elevates it. It separates itself from the lower, purifies itself in higher things, and weds itself to them. This is called Virtue in human language; that is called *Sin*, and *falling away from the godlike.*

Love is but the *relationship of the divine to itself*, the oneness of that which is one in Him. As there is, among the inferior powers of the universe, a friendship and mutual attraction between those that are related, so among the higher natures there is a spiritual affinity, an interpretation of different things by the same divine ray of eternal Love. I have lived and loved. And what I have lived for and loved will remain for me, for nothing can be lost in God."

"Thou speakest consolingly and loftily, O Harmonius," said I; "but if no recollection mirrors back to us the past, then have we lost our loved ones for ever, whom death took away from us! How sad is the thought!"

Harmonius was silent. He raised his eyes to the image of his wife. Like a spirit-form in our childish dreams, the marble statue shone in the moonlight.

"Thou seest not the dust again," said Harmonius; "if thou hast loved the dust, then is thy longing hopeless. Lovest thou the *Spirit?* Ah, my friend! Then it lives with thee still in the great house of God, is a citizen even of our spirit world.

"But we often deceive ourselves. We fix our love oftener upon the external than the internal. We desire rather the body than the spirit. And it is so pardonable—so human. But the *human* avails nothing in the *spiritual world*. For, there are no fathers, mothers, sisters, wives—we are only congenial beings there, and God's children, and brothers.

"As in visible nature similarly constituted beings readily associate, and even lifeless things are involuntarily attracted towards one another, so that they are only separated by force, so there is a similar law in the spiritual world. It is more than a fiction, that children who have never known their parents, at the first sight of them, without knowing who they are, are moved by strange feelings, and attracted towards them. It is more than a fiction that separated friends, neither of whom was aware of the state of the other, have suffered sympathetically. I know no reason that forbids me from believing that *that* magnet which *here* attracts one soul so wonderfully to another, may not, under other transformations, have still more influence. Thus I hope one day to be reunited in another world and another life, with those whom I loved in this life. It is the same to me in whatever change of state I again find myself. It is sufficient that we belong to one another, that we are relations for eternity; and our Love endures imperishably under all forms.

"Permit me," continued Harmonius, "to go on with the story which was broken off at the death of the little bird. This part of it will not appear more important than the preceding, but I can tell you what led me to a belief, that darts a beautiful ray through my whole life, and through all its gloomy hours."

VI.

We evinced the livliest attention. He observed it with a smile, and said: "Your interest may not perhaps last a great while; for the narrative is unimportant, though it has its significance to me.

"I could not for a long time forget the bird. And, smile as you may, I long believed that I should find it again in some other form.

"An adventure with a little dog reminded me anew of his loss. One evening, weary with walking in the Cathedral-field, I seated myself upon a bench under the broad chestnut-trees, and looked at the people who were promenading up and down.

"Without my observing it, a young dog had approached me. He brushed gently by my feet in a fawning way, but I did not notice it particularly. At last he grew so familiar that he lifted himself up and put his feet upon my knee. I looked at the animal with some wonder. He seemed to speak to me with his eyes, and wagged his tail. I soon felt the liveliest affection for the little fellow. I caressed him. He was a beautiful dog, with silky, chestnut-brown hair, snow-white breast and feet, and long hanging ears.

"While we were caressing each other a stranger drew near in travelling garb, and called with angry tone, 'Mylon!' The dog seemed frightened, left me, and went cowering to his master, and then came back again timidly and slowly to me.

"'How happens it,' said the stranger to me in French, 'that the dog knows you? Have we ever met before in our travels?'

"'That can hardly be the case,' said I; "I have never seen your dog before, and until now I was never upon a journey.'

"'That surprises me,' said the man; 'I observe for the first time that this animal fawns upon a stranger.'

"He called him and went away. I followed him involuntarily. Mylon sprang back to me again, barked at me in a friendly way, and ran in large circles round his master and me.

"A couple of acquaintances met me, and we engaged in conversation. Mylon and his master went still farther on their way. Late in the evening, I returned home.

"I had a singular dream in the night. I thought I was walking in my father's garden; but my father was at my side. I told him about my bird. He listened to me smiling, then pointed me to the trellis which separated the garden from the court-yard, and said: 'There is thy beloved bird.' I looked and saw behind the trellis the brown Mylon, who seemed to be searching for the entrance of the garden. I hastened to open the gate. Mylon sprang towards me; and, amidst mutual caresses, I awoke.

"The dream was still vividly present to me while awake; and it seemed to me to explain the friendliness of the little dog. I ventured to believe, even with the danger of deceiving myself, that the soul of my bird after many wanderings now enlivened Mylon's beautiful form, and felt towards me its former affection. I found the delusion too beautiful to be willing to lose it.

"I was about to leave my chamber; I went to the door and opened it, when Mylon sprang towards me. I looked at him awhile full of amazement. He had left his master, crept into our house, and had probably passed the night before my chamber-door.

"I lifted the animal with emotion; I pressed him to my breast and wept tears of joy. All that but a minute before appeared to me a delusion, vanished. My bird and Mylon were now one. No doubt disturbed my happy thoughts. Everything contributed farther to confirm them.

"Mylon did not leave me. Neither he nor I saw his master again. I will not describe to you my joy. Only one singular passage I must cite. You may call it but an accident.

"On the first evening I prepared a soft couch for Mylon near my bed. I thought I should find him there the next morning, but I did not. He lay upon the hard floor, and in the very corner where formerly my bird had his usual resting-place on his twigs. Be it accident, or Mylon's usual habit to prefer sleeping in such a narrow corner to a more open space, at that time it confirmed anew the ideas which you perhaps will call foolish enthusiasm.

"O how happy was I with this new friend! He learned to understand my speech, even my wishes. He was so obedient, faithful, so devoted to all my little caprices. I felt the impossibility of being able to reward such self-abandoning love, and all its thousand sacrifices, which he who receives them, is often hardly aware of!

"I left my native town, and spent some years at the high schools, in order to perfect myself in the sciences. My faithful companion accompanied me wherever I went. He even made with me the journey through Germany and Italy, and everywhere shared with me weal and wo.

"I was not, I confess, drawn towards Italy by the far-famed natural beauty of the country, or by the halls of art in Florence, or the ruins of Rome, so much as by other circumstances. At Colorno, not far from Parama, my father's brother had been living for many years with his family. He had considerably increased his property by business at Livorno, and afterwards, in consideration of his age, retired with his children to a beautiful estate at Colorno. Since the death of my father, all friendly correspondence between him and us was discontinued. I was curious to see this man, the brother of him who was the dearest to me of all mortals, and to whom he bore a high degree of personal resemblance. I hoped through my uncle's features, to bring before me my father's countenance, and to draw the picture of my father, which I wanted.

"But already I learned at Parma that he was no more among the living. He had died a terrible death, and beneath the dagger of an assassin.

"His children too, my cousins, had since then left the property, at Colorno, sold it, and chosen their residence in other countries. They seem to have fled from the soil from which the blood of their unfortunate father cried to heaven. As well as I could with difficulty learn, the monks and priests had been my uncle's bitterest enemies.

"I went myself to Colorno and to the estate which had once been his. In the midst of vine-hills and luxuriant fields of rice lay the simple castle, to which on all sides long shaded avenues of beautiful fruit-trees conducted.

"My uncle seemed to have reverenced the beneficent doctrine of the Zendavesta, where the Persian Zoroaster says, 'He who tills the earth with care and industry does a higher service before God than he who repeats ten thousand prayers a day!' But this did not save his devout life. Would that his blood might be the last that flows for the cause of religion, through the fury of priests! A single false principle leads for ever from the path of truth into endless war with humanity and nature. The single doctrine that only *one* belief among all beliefs can be true and saving, has dyed the countries of the four ancient divisions of the earth with more human blood, and authorized more horrible crimes through seeming justice, than all the rest of the false doctrines of heathendom put together.

"Under the neighboring ruins of an old Abbey, they told me my uncle was murdered, and that there his ghost went about all night, plainly to be seen.

"I laughed at the tale. But as they repeated and confirmed it with the greatest seriousness on all sides, I resolved, in a fit of boastful mirth, as a youth of twenty-two years might well do, to look into the matter.

"One evening I went there, well armed, along with my servant Matthias and Mylon. A peasant brought us to the outlet of a dark thicket, where we saw the ruins of the cloister rising up behind the low bushes in the moonlight.

"We went slowly towards the ruins; now they disappeared now they came out again from the bushes. An involuntary shudder passed over me in this solitude. The moon hung palely from the clouds. The wind sent a chill from time to time through the gloomy foliage of the overhanging trees.

"How little is man when his courage is overpowered by that superstitious fear with which he is inoculated under a wrong instruction in childhood! Such is the common course of education, which compels us to bestow more years, in order to *unlearn* the inculcated folly, than we needed in childhood in order to learn it.

"The midnight passed without any occurrence. Already a pale light sketched the outline of the hills against the eastern sky. My blood became cooler. I laughed at my superstitious fear, and regretted remaining without meeting with an adventure.

"At this moment there was a rustling behind me through the rubbish. I started. I looked back, and saw in the thin morning light a human figure moving slowly near the walls. I sprang up and called to the figure with a trembling voice. At the same moment a considerable portion of the wall near which I had seen the figure, fell thundering down.

"My senses forsook me. I sank down in a deep swoon, which must have bound me in a heavy sleep, for I was awakened quite late, after sunrise, by the loud barking of my faithful dog.

"When I opened my eyes, I saw two fellows among the ruins. They ran and sprang towards me. They were wrapped in short cloaks: one of them was armed with a stiletto, the other with a short sword. Mylon kept them from pressing upon me. Enraged at the dog, they both fell murderously upon him; I had gained time to jump up, and to draw and fire my pistol. Just at the same time another shot was fired against the wretches from the opposite side.

"It was Matthias, who came to my assistance. He, as he afterwards told me, when the wall fell down, had fled towards the wood; at last, at full day-break he had discovered again the outlet of the wood towards the Abbey, and now had betaken himself to this place to see what had become of me.

"The robbers fled, and we did not pursue them. Mylon, who had saved my life, the faithful friendly Mylon, moaned sadly, and dragged towards me his bleeding body. He had been twice pierced through by the assassins. Weeping, I raised him, bore him to the soft grass, and held his wounds, while Matthias brought water from a neighboring stream to wash them.

"His moaning grew softer. He licked my hand and looked fixedly at me, as though he knew of his long departure from me. At this bitter hour, the whole past renewed itself: the death-hour of my bird; Mylon's first fawning upon the walk in the cathedral-field of my native town; his flight from his master to me; his and the bird's favorite corner in my chamber. Now he lay here, about to die from me, breathing out his faithful love with his life.

"My grief became passionate. Sobbing I called repeatedly on his name; Mylon heard my voice; he opened once more his eyes, and once more made the attempt to lick my hand. He died.

"I dug him a grave with tears. 'Rest gently thou dear dust,' I cried, 'rest gently!—O Mylon, we shall find one another again; thou had'st a beautiful soul; it cannot be annihilated.'"

CONCLUSION NEXT WEEK.

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