The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

THE CHURCH AND NATURAL PHILOSOPHY.

No. 3.

It was an untoward day for the fossilized church, when it sought to the circumscribed formularies of material philosophy for its savior, against the modern unfolding of the Spiritualistic law. Science, to be science, must maintain the integrity of all its parts to a whole; and when it measures phenomena of parallel phases, it must find its line of causation upon parallel planes, or it is not consistent with itself, and is no longer science, whether it measure the ponderable or imponderable world.

We shall continue our citations from the "Types of Mankind," a work of some 1400 pages, by Nott and Gliddon, with Agassiz, Morton and others as contributors. It is well to cast the eye along the fore-front of the battlemented line, and note the contest between the gods of Science and the gods of old Jewry. The old clothes of infallible authority and of infallible inspiration, are severely ventilated by the large rents made by the scientific aggressors, who meet the ancient "Thus saith the Lord" with the counter Thus saith the Lord to-day, spoken in the word of his works, in all manner of creation, whether in the "Testimony of the Rocks," or in the "Types of Mankind." We confine our attention more to this latter work, because a Harvard Professor is there, and he and his brethren have been condemned by ignorance and stupidity in equivalent language of destroying "the integrity of man and tainting the purity of woman,"—a charge which this ablest of all our Professors endorsed upon such hasty and insufficient data as would cause his greatest admirers to blush, even as he does for the fathers of the church, had he decided with no greater light upon the scope and functions of his favorite turtle. He has done this when his own house is assailing all the landmarks of catechism and creed, and while he and his brethren in science are charged "by all the virulence of sectarian partisanship, and the credulous and simple-minded are taught to look upon the advocates of the new doctrines as the *enemies of morality, religion, and the best interests of man.*"—*Luke Burke, in cit.*

How like this charge against his own household, is that of Agassiz and his brother Professors against the character of Modern Spiritualism; though we do not deny that there may be in this, as in all other manifestations of outgrowth, disorderly phases. But that a large-minded man of science, under the ban of the church for his truths which undermine it, and who, to be heard, must speak with "bated breath and whispering humbleness,"—that such a one should lend his name to quench the spirit of light coming from a sphere which must harmonize with his own in the broader unfolding, is indeed an untoward spectacle for God, angels and men.

The publishers of the "Types of Mankind" will please remember the "AGE" for the "first rate notice" we afford them from our limited room. Clerical fogiedom, though it has appealed to the "Natural Philosopher" to solve the sphere of spiritual life, will not be in haste to make known the tremendous heresy which this same natural philosophy springs upon the surroundings of the Jewish advent. The routine doctors of the old time will keep dark, and gross darkness will cover the people. Nor is it to be expected from "the biblical dunces of the United States," that they should know much more than that

"In Adam's fall
We sinned all."

Only in the present liberal unfolding will heretical truth meet with a genial reception.

We return to our citations:

"Our English Bible, as Taylor, the erudite translator of *Calmet*, declares, after freely acknowledging its manifold misconstructions, 'suffices for all purposes of *piety*;' but in matters of archeological, and essentially of anthropographical science, the English Bible is less safe than any standard translation of *Homer, Herodotus, Cicero, or Cæsar.*"

Inspiration does not prove infallibility, as is shown often enough in the varied spiritual influxes of to-day, and equally proved in the like variety within the "paste-board barriers" of the Bible. Even if we should grant with St. Paul, that all Scripture is given by inspiration, it would grant nothing in favor of infallible authority, because, under the parallel law of to-day, inspiration is seen and known of all men, as of finite, fallible intelligences; and the same standard that tries the modern, tries the ancient as well. We then invoke Science into the list, and would have "truth and falsehood grapple,"—nor fear we "to be put to the worse in free and open encounter."

The facts in Spiritualism are as purely scientific as any within the domain of Science. It is our province to take note of the action of spirit upon matter, and of the operation through various media under law and conditions—electric, odylic, magnetic, or however termed the auric sphere through which the ponderable and imponderable worlds blend and interchange thought. It is only fragmental and mole-eyed vision that sees us out of gear of the plan of the connected whole. Welcome is the widest range of science to us. We have no foundation laid in old fogiedom that we fear will be washed away. We fear neither the testimony of the rocks, nor the separate creations of man. No light above, on, or under the earth is hurtful to our eyes; but all is received as glad tidings of great joy. Our faith is not staked out by the ancient landmarks, but by the living God, in all his revelations to-day, where science and faith are one, or may be to every open mind, and where whatever is true in the past, is redeemed in the light of the present.

"But that which the ancient philosophers attained through the laws of inductive reasoning, if to themselves clear and satisfactory, could not be conveyed in form so indefinite to the intelligence of the illiterate nor to children. Such undeveloped minds require *dogmatical* tuition. The teachers, so to say, had inductively ascended along an imaginary ladder, from *man* as its basis; until, having established some facts in nature, antecedent to his terrestrial advent, they reached its top, when they recognized that there must be a FIRST CAUSE anterior to the 'beginning;' but, so soon as these scientific results were to be conveyed to pupils, the dogmatical method became necessary; wherefore the preceptors reversed the order, and, commencing at the top of the suppositious ladder, they taught—'In the beginning Elohim created.' Each rung, as they came down, marked, like degrees on a scale, the order in which previous induction had established the relative places of events; and thus every intellectual nation possessed a '*Genesis.*' That of the Hebrew Elohistic writer possesses the superior merit of being a scientific hymn, arranged in true accordance with the *septenary* scale of numerical harmonies.

"Viewed as a literary work of ancient humanity's loftiest conception of Creative Power, it is sublime beyond all cosmogonies known in the world's history. Viewed as narrative inspired by the Most High, its conceits would be pitiful and its revelations false; because telescopic astronomy has ruined its celestial structure, physics have negatived its cosmic organism, and geology has stultified the fabulous terrestrial mechanism upon which its assumptions are based. How, then, are its crude and juvenile hypotheses about *Human Creation* to be received?

"Before answering this interrogatory, it may be instructive to peruse some Fathers of the Church:

"1st. ORIGEN.—'To what man of sense, I beg of you, could one make believe, that the first, the second and the third *day* of creation, in which, notwithstanding an evening and a morning are named, could have existed without *sun*, without *moon*, and without *stars?*—that, during the first day, there was not even a *sky!* Who shall be found so idiotic as to admit that God delivered himself up like a man to agriculture, by planting trees in the Garden of Eden, situate towards the East; that one of those trees was that of Life, and that another could give the science of good and evil? No one, I think, can hesitate to regard these things as *figures* beneath which mysteries are hidden.

"'Were it necessary to attach ourselves to the letter, and to understand that which is written in the law after the manner of the Jews or the populace, I should blush to say aloud that it is God who has given us such laws. I should find even more grandeur and reason in human legislations; for example, in those of the Athenians, of Romans, or of Lacedemonians.'

"2d. CLEMENS ALEXANDRINUS.—'For your *Genesis*, in particular, was never the work of Moses.

"3d. ST. AUGUSTINE.—'There is no way of preserving the true sense of the first three chapters of Genesis, without attributing to God things unworthy of him, and for which one must have recourse to allegory.'

"The Fathers of the first centuries attributed a *double* sense to the words of Scripture—the one obvious and literal, the other hidden and mystical. The former they treated with the utmost neglect, following St. Paul's authority that 'the letter killeth, but the spirit giveth life.'"—*Gliddon, in Types of Mankind.*

One would suppose, after all this, that much of Jewish Spiritualism is too rickety even for the purposes of piety. It does not teach the immortality of the soul, being darker than Grecian heathendom, and only by the key of modern spirit-intercourse is the Jewish holy of holies opened, and the spiritual operators from soul-life brought to view.

"But, in the proportion that Hellenic learning faded in Alexandrian schools, so patristic talent and scholarship also deteriorated. That 'Genesis' which by the earlier Fathers had been ascribed to Ezra rather than to Moses, and the language of which, to more refined Grecian intellects, appeared too contemptible for Divinity, unless construed in an *allegorical* sense, at length began to be accepted *verbatim et literatim* by Christian writers; the strenuousness of orthodoxy, in any creed, increasing always in the ratio that mental culture declines. At last arose a Monk who, unjustly forgotten by the church though he be now, did more to petrify theological stolidity in Europe, for eight hundred years, with respect to the first three chapters of Genesis, than any human being but himself, COSMAS."—*Indicopleustis.*

"He is," says the learned Mr. Sharpe, "of the dogmatical school which forbids all inquiry as heretical. He fights the battle which has been so often fought before and since, and is even still fought so resolutely—the battle of religious ignorance against scientific knowledge. He sets the words of the Bible against the results of science; he denies that the world is a sphere, and quotes the Old Testament against the Pagan philosophers, to show that it is a plane, covered by the firmament as a roof, above which he places the kingdom of heaven. The arguments employed by Cosmas were unfortunately but too often used by the Christian world in general, who were even willing to see learning itself fall with the overthrow of Paganism. All knowledge was divided into sacred and profane, and whatever was not drawn from the Scriptures was slighted and neglected; and this perhaps was one of the chief causes of the darkness which overspread the world during the middle ages."—*Types of Mankind.*

How much wiser are our Cosmic churches, who have placed their kingdom of heaven above the roof of the firmament, allowing no return through the roof to the earth, save of "Od Force," "Fluid Action," or "the Devil?" And there all stand shivering on the confines of "chaos and old night," without form and void, waiting for the archangel's trump to sound, to waken the dead bodies they left on the earth as food for vegetable and animal growth, and so often changed in the assimilation as to be bone of our bone and flesh of our flesh. Can there be any grosser darkness than this? and is it not time that the petrified theologies, with their grim idols, be broken to pieces, and the spirit, in the new birth of wisdom and of love, be set up in their stead? The last fifteen hundred years of petrifactions cannot be the Redeemer of the American mind. There must be life, instinct with the living God, and not the mummies of our dead fathers—a present help in time of need from ministering angels, and not an aching void resting upon a kingdom of heaven "beyond the firmament," whose "roof" will not open for the return of spirits with healing on their wings to assure congenial mortals that they still live.

Let us then inaugurate universal liberty in order, and a new birth in religion, using the true light of the past with the present, nor stand in unmanly fear of the imbecile idols to which our nurseries have enslaved us.

"To the generality of readers, educated under convictions that every process calculated to probe the historical evidences of the Hebrew Scriptures has heretofore been rigorously applied to them, an *Introduction*, termed 'archeological,' may seem, to say the least, superflous at the present day. In common with other Protestants, since our earliest childhood, we have been assured that the Bible is the Word of God, and that the inspiration of the writers of both Old and New Testaments rests upon testimony the most irrefragible. No legitimate objection can be sustained by Protestants against the employment of what we conceive to be the only method through which the historical validity of a given proposition can be thoroughly tested; nor will logically orthodoxy contest Vatar's axiom—'*Faith in Christ can set no limits to critical inquiries; otherwise he would hinder the knowledge of truth.*'"—*Gliddon, in Types of Mankind.*

"The instances around us of the misconceptions [of the Bible] which the slightest acquaintance with the rudiments of archeology would consign forever to oblivion, are inexhaustible. Would that some of them were less pernicious to moral rectitude. They offend our vision under the prostituted names of '*Portraits of Christ*,'—they excite one's derision in the ludicrous anachronisms of modern art current as '*Pictorial Bibles*,'—they bear witness to theological ignorance when Chinese are asserted to be referred to in the *Sinim* of Isaiah,—and they amount to idiocy when ecclesiastics continue disputing whether Moses wrote a *resh* (R,) or a *daleth* (D,) in a given word of the Hebrew Pentateuch, notwithstanding every archeologist knows that the *square-letter* characters of the present Hebrew Text were not invented by the Rabbis before the second century after Christ, or sixteen hundred years posterior to the vague age when IEHOUAH buried the Lawgiver 'in a valley in the land of Moab, opposite to Beth-peor; but no man hath known his sepulchre *unto this day.*'"

Well, what have the "biblical dunces" to reply to the "Natural Philosopher" who thus reads a lesson to the Hebrew children, and the Greeks grafted on them? How can that source be infallible which is so vulnerable in its record? The natural philosophers in Geology, Ethnology, Archeology, &c., &c., &c., have committed "flat burlgary" against the House of Israel, and have left nothing of worth remaining, save what may apply to morals and spirit-intercourse. These will and their savior at their true value in the highest light of to-day, though the outer temple be fallen under the crush of Science, never to rise again. But will our churches awaken from their slumber, and come out of their graves, and appear unto many as ready for a new birth free from the Jewish old clothes? Hardly to be expected. The ossifications and petrifactions of old fogiedom always love to have "Abraham to their father," and they ever choose to die by the old letter rather than be saved by newness of life. They are not ready for the first resurrection. So geology falls upon them with its rocks, and a vast array of other ologies, like the rush of many waters, engulphs them in a Red Sea where no church plummet has ever yet sounded.

The great Head of Christian light, the most brilliant in his coronal aura, because shining in fullness of love, protested against the Jewish lifeless theology, and was hence denounced as chief of Beelzebub's house, as a madman and blasphemer. Yet, our like petrified theologies still cling to Jewish phylacteries to cover a multitude of evils. Let us hope that the day of the living God is at hand, and that the Sun of the present shall disperse the clouds of the past.

C. B. P.

For the Spiritual Age.

THE RIVER OF DEATH.

"In one hand was placed an obolus, to pay the ferryman that rowed him across the river of death."—MRS. CHILDS' PHILOTHEA.

Oh thou river, gently flowing,
River of the noiseless tide!
A light boat bedeck'd with garlands
On thy glassy breast doth glide.

No pale form with features wasted
Sits within that vessel's prow—
But a youth, with dark locks flowing,
And a fair and glorious brow.

And he points with finger lifted
To the pebbly, gem-like shore,—
To the radiant hills beyond it,
Where are joys forevermore.

And I see long vanished faces,
(To that bright shore gath'ring nigh,)
Who were missed from household places—
Who were wept in days gone by.

Oh thou river, gently flowing,
Calmly will I meet thy tide,
And beside the youthful helmsman,
Peaceful o'er thy waters glide.

STOCKBRIDGE, Feb. 1858. MRS. H. E. BURT.

For the Spiritual Age.

A VISION.

"Your old men shall dream dreams, and your young men shall see visions."

A few evenings since, at a house in this city, where many not unsuccessful attempts have been made to cultivate an acquaintance with creatures supernal, a young man said:

"I stand in the midst of dark and unhallowed scenery. I wander through dismal vallies and wasted and blighted lowlands. Now I approach an eminence and stand before it. It is a huge mountain bluff, a darkly stratified, tabular eminence, very rude and precipitous, and at least five hundred feet in altitude. My gravity is suddenly consumed, and I become lighter than the air. My spirit ascends through the atmosphere like incense, and I rise beyond the precipice, and rest upon the table-land above. There stands a dark, deserted house,—

'In the window is no light,
And no murmur at the door,
So frequent on its hinge before;'

The shutters flap loosely in the violent wiad; the sky is sombre, and the sun is scarcely visible through the earthly exhalations. An eyeless swine now comes forward into the foreground, and unwittingly walks over the precipice! I look cautiously after, and from an open fissure far down in the ledge a hideous reptile glides silently down into the miserable mist-hidden valley, and disappears. The 'deformed is transformed.' The firmament irradiates, and, as if by Arabian magic, a stately mansion, builded of alabaster, elegant and original in its architecture, and admirable in interior propriety, springs upon the site of the desolate habitation.

"The atmosphere is now deliciously oxygenized. It is a bliss to breathe it. The fields are robed in beauty, and the clouds in glory. The sun drops and the night falls. The moon rises 'like a glorified spirit.' A single, lustrous, unmistakable star shines out at an elevation of 45°. The house is inhabited. But the table-rock now becomes brittle and unstable. It breaks in avalanches, and thunders down, and crumbles. The beautiful building is in danger. The mournful inmates gather together their Lares and Penutes, their household gods and goods, and sadly betake themselves to flight, frequently and anxiously stopping and turning back as they depart. The tower stands up against the moon in clear relief. It rocks and totters! We hear the roar of the avalanche; the walls are rent, and the ruins of the alabaster mansion,—the fragments of its perfect capitols, columns, and entablatures,—its white frieze, plinth, cornice, and its glorious sculpture, are cast down and strewn through the Valley of the Shadow. The star in the West now brightens, and by a series of beautiful and wonderful refractions, its calm, clear ray is suddenly converted into a shining staircase! The approaching fugitives behold it with wonder and gratitude. They pause at the foot of the flight, look back again, and kiss their white palms at the land they have left. They ascend—they recede,—and now they are lost in the glory of the star!"

This is a specimen of what can be seen on the banks of the Beautiful River.

F. W.

WHAT IS THE SOUL?

The following analysis of the human constitution is commended to the careful study of those who are seeking for a true knowledge of themselves. The want of any clear idea of man's internal structure—the lack of a recognition of the several *degrees*, or planes of being, which go to make up his individual entity—is a source of endless confusion, mistake and useless contention among people of all creeds. Though the following is expressed partly in "New Church" phraseology, yet we judge it accords substantially in *meaning* with the results of our own inquiries in this direction. Those who understand it will be able to perceive wherein consists and resides the "depravity" of man's nature, and also the nature and necessity of what is called "regeneration." These doctrines, in the light of a true psychology, become stripped of their mysticism and irrationality, and stand forth as self-evident verities.

A. E. N.

No term in the English language is probably so *indeterminate* as the term *soul*. From the want of a true psychology, or true doctrine of the soul, men have the most indefinite and obscure ideas of this most important subject. To some the term *soul* presents the idea of an abstract thinking principle, without any form or organization whatever; to others of a merely ethereal principle, without any definable form; to others a something vital, a kind of "vital spark," which animates the body so long as it is connected with it. Others, again, think that the soul is a mere predicate of the activity of the cerebral and nervous system, apart from which it has no existence. The materialists, for the most part, think in this manner. Whereas the truth is, that the *soul* is the very man himself in a perfectly organized human form, consisting of spiritual substances, called by the Apostle a "spiritual body," and seen as such whenever angels and spirits are mentioned in Scripture. The soul, whilst man lives in the world, is clothed with natural substances called a "natural body," and when this body dies, the *soul* rises in its own human form in its own world—the spiritual world—in which it is created to live forever. Now a true doctrine of the soul teaches us to think of man as consisting of an *anima*, a *mens*, an *animus*, and finally of a *corpus* or body.

The *anima* is the inmost region of man, and it stands for what is most commonly understood by the term *soul*. The term *anima* involves also what Swedenborg understands by the *human internal*, (A. C. 1999) which, properly regarded, is the inmost region of the *anima*. Again, this *anima* is, as the inmost principle in man, universal; that is, it is not only the inmost principle in itself, but is also the inmost principle of the *mens* or rational mind, also of the *animus* or natural mind, and likewise of the body itself. It is from this ground that in some cases, whilst thinking from common influx, we employ the term *souls* to signify men themselves, as when we say there are twenty thousand *souls* in that city.

The *mens* is the rational mind in which man's consciousness is. The upper region of the *mens*, called the spiritual and celestial mind, consists of the purest spiritual substances, and is united with the *anima* as its actuating principle, conveying the Lord's life from its first receptacle, the *human internal*, into every region below it.

The lower region of the *mens* consists of the purest natural substances, discretely distinct from the natural substances of which the body consists, and is the seat of man's rational consciousness whilst in the world, and is also in the middle, between the *anima* on the one hand, and the *animus* on the other. In the inmost of the *mens*, or of the rational mind, our conscious human principle commences; all above this, called the *human internal*, and involved by Swedenborg in the term *anima*, is above our consciousness. In proportion as a man is actuated in his motives, thoughts, and feelings, by the higher or purely spiritual *mens*, he becomes "spiritually minded" and is heavenly; but in proportion as he is actuated by his lower *animus* only, he does not become spiritual and heavenly, but remains sensual or "carnally minded."

The *animus* is the natural mind, and is intermediate between the *mens* and the body. It also consists of purely natural substances, separable by a discrete degree from the material substances of the body. When the body dies, this *animus*, which now whilst living in the world is the seat of our external memory and imaginative faculty, and also of our desires and cupidities, becomes, in the spiritual world, the external form, or "spiritual body" of man.

The *animus*, together with the natural *mens* or mind, which, as stated, consists of the purest natural substances, is also the seat of our hereditary evil propensities, which must be born again or regenerated, in order that it may be in harmony with the spiritual celestial *mens* or mind, and thus be saved. In its unregenerate state this part of man's psychological constitution is in the form of hell, with all its tendencies downwards. Hence the absolute necessity of regeneration in order to be saved.—*Rev. J. H. Smithson.*

Every man who binds himself by a form of words inflicts upon himself a punishment like that which tyrants once inflicted upon rebels, whose bodies they sewed up in green hides and rolled out in the sun to dry, when the shrinking of the hide squeezed the victims to death. What myriads of souls has bigotry thus squeezed to death!—*Horace Mann.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, APRIL 10, 1858.

MR. TIFFANY ON SPIRITUALISM.

Our attention has been called, by correspondents and others, to an article in the last (December) number of *Tiffany's Monthly*, entitled "Spiritualism," and written "for the purpose of pointing out its *errors* and *abuses*, and ascertaining its probable future." The article, we doubt not, was well intended, and in its *general* import truthful and worthy of heed by all Spiritualists; nevertheless, the writer has indulged in some unfortunate modes of expression and mistakes of inference, which have rendered him greatly liable to misconception, and justly open to criticism. We propose to mention some of the more prominent grounds of exception, as they present themselves to us, in lieu of giving place entire to any of the criticisms which have been offered us.

It is proper first to state what we consider the *general* purport of Mr. Tiffany's survey of Spiritualism. It may be summed up as follows: He begins by asserting the positive and conclusive nature of the evidence which has been given of the presence and power of spirits in the modern manifestations—insisting that if this evidence is not sufficient to establish their spiritual character, then we have no evidence that spirits ever manifested themselves on earth. (By this he flatly contradicts the report started by some Western paper—which a correspondent erroneously thinks he *confirms*—that "Joel Tiffany has renounced Spiritualism.") He proceeds to affirm the unreliability of spirits, *as such*, as communicators of fact or doctrine,—that is, that they cannot be taken as *authority*, merely because they are spirits,—he deplores the fact that "in a very large proportion of minds seeking these manifestations, the love of the wonderful and curious has predominated,"—and asserts that Spiritualists, as a too general thing, have lacked a due activity of the religious nature; have manifested too little earnestness not only to *know* the truth, but to *do* and to *be* right in all things, to subordinate external interests and pleasures to the internal; hence some have become victims of a sensualistic philosophy, which ignores all distinctions between virtue and vice, and opens the doors to all manner of evil. He considers it a common fault with Spiritualists that they are prone to overlook truths of present practical moment, in trying to solve problems that belong to other planes of being—that they fall into "the too common error of trying to redeem the world, without first redeeming themselves." He urges finally that the moral and religious standard of Spiritualists in general is too low—that it must be elevated, or a new one adopted, ere the movement will accomplish anything of much value to Humanity—expressing the conviction that "communication with the spirit-world is dangerous to those who do not, by earnest aspirations, seek to qualify themselves morally and religiously for the highest and holiest communions."

With these representations, if properly expressed, we should find no fault. They accord substantially with views to which we have given frequent utterance—though we confess that we have found our chief satisfaction in endeavoring to set forth the *truths* and *uses* of Spiritualism, that the world may be attracted to these, rather than in directly criticizing the *errors* and *follies* of its adherents. The latter may be an equally important work; and if so, it is well that there are those who are prompt to do it. Our objection is not to the use of the pruning-knife, but to its loose, harsh and indiscriminate use. It seems to us that friend Tiffany not only cuts away the fungi and the parasites, but attempts to excise some valuable branches because their fruit has not yet ripened and is consequently crude and bitter, and he even menaces the whole tree itself.

Our first and main exception to the article in question is, that it erroneously represents *Spiritualism* as the *cause* of the errors and evils manifest among Spiritualists. It falls into the common mistake which we pointed out last week, under the head of "Cause and Effect." In fact, the writer, while charging various evils upon Spiritualism, gives us no definition of what Spiritualism *is*. He uses the term with a great looseness—sometimes to designate the mere manifestations from the spirit-life—its phenomenal phase; again, he seems to have in view some system of morals and theology, though he does not tell us what that system is; and still again, he applies the term to the general mental and moral state, actions and influence of Spiritualists.

Now this is a manifestly unfair and unprofitable method of proceeding. Spiritualism may be and is one thing to one person, and quite another thing to another. Mere phenomenalism is not the whole of Spiritualism. The belief and practice of any one class of those who believe in the phenomena cannot properly be termed Spiritualism. When considered as a system of philosophy, or of doctrines, Spiritualism cannot be rightly defined as embracing anything less than ALL TRUTH. It includes whatever relates to man as a spiritual being; and as man stands related to the whole universe, it must embrace UNIVERSAL TRUTH—moral, spiritual, and religious, as well as phenomenal. Individual Spiritualists may perceive but part of the truth, or may apprehend it erroneously; large bodies of them may make great mistakes and adopt false ideas, but it is *they* who are in fault—not Spiritualism. These errors and follies should be pointed out and rebuked under their own proper designations—not as part and parcel of Spiritualism.

Mr. T. says, "Spiritualism has tended to externalize the mind," "has caused men to *think* rather than to *feel*." This may be true of its merely phenomenal phase; and it is surely well that it has compelled men to *think*, for the world has had enough of blind belief and misdirected emotion. Again: "Its almost universal tendency has been, not to awaken religious aspirations and desires in the hearts of those who did not possess them, but to destroy them where they before existed." That the merely curious observation of strange phenomena may not tend to awaken religious aspirations, is very true; but we doubt if such aspirations, where they really exist, earnest and spontaneous, can be "destroyed" by such means. Our experience and observation quite contradict this sweeping assertion. If we are any judge of character among our personal acquaintances, we know of many in whom religious aspirations have been both awakened and greatly quickened and purified through Spiritualism. True, many who were wont to *affect* such aspirations, or to indulge in them after the prescribed formularies of religionists, and not from any genuine out-gushing life within, have been stripped of such pretensions, or come to see that their aspirations and desires had a false basis and a mistaken end. That a large part of what passes for religious aspiration among sectarians is prompted by fear of "hell," and a selfish desire to "get into heaven at last," is sufficiently obvious; and when the pressure of false ideas on these subjects is removed, then the real state of spiritual life is revealed.

Again: "There are those who have become and are becoming victims of a sensual philosophy under the influence of what is termed Spiritualism." "*What is termed* Spiritualism," indeed! But is it not plainly friend Tiffany's duty not to surrender the term to any such perverted use, but with us to endeavor to set forth its true significance? A "sensual philosophy," whencesoever derived, or by whomsoever taught, is *sensualism*, not *Spiritualism* in any proper sense of the term. There were those among the early Christians (to say nothing of more modern ones,) who used the liberty into which the Nazarene Reformer inducted them "as an occasion to the flesh,"—who "turned the grace of God into lasciviousness,"—but no right-minded man ever thinks of charging the responsibility of this upon the teachings of Jesus.

Once more: "Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious Atheism." And why? Simply because it finds that large class of minds in a state in which they can apprehend nothing better. If their affectional and religious natures were properly unfolded, they could not for a moment accept Atheism in any form. They must *feel* that there is not only a "Great Positive Mind," but a "Great Father-Heart," in whose love and care the soul can ever repose. It is true that many, in the transition from the little, narrow, anthropomorphic gods which their childish conceptions had set up, and which are worshipped by the religious world at large, but which an awakened intellect very speedily demolishes, have for a season lost sight of any conception of a Supreme Being who can be the object of love and worship. Their little rush-light becomes extinguished, and they imagine the Universe without a Sun. But this, judging from our own experience, is only a *transitional* state of mind. As the interior vision becomes clarified, a glorious Central Luminary is revealed. "The pure in heart see God." This transitional condition will result, in every *growing* mind, in revealing a God and Father as inconceivably more worthy of worship and love than these puny ideals, as the orb of day transcends the tallow candle. Spiritualism, as we conceive, tends mightily to promote this growth, and hence to extirpate all Atheism.

The real state of the case we think is something as follows: Spiritualism, properly defined, appeals alike to all departments of the human being. Persons whose intellects are most in activity will naturally seize prominently upon its intellectual features, and become inquisitive, curious, speculative. Those whose religious natures are duly unfolded will feel correspondingly its quickening influence in that department, becoming more spiritual and aspirational. Those in whom pleasure-seeking predominates will be prone to pervert it to excuse or sanction their selfish and sensualistic desires; while those who are characterized by benevolence will be energized by it to works of philanthropy according to their measure of wisdom. Those who are already harmoniously balanced will and do experience from it a benign and vivifying power in every department of their natures; while those who are not so balanced must, under its general quickening power, and the discipline of unseen guardians, be made to *grow*, until they arrive at more harmonious internal conditions.

This process of discipline and growth is very likely to develop evils and disorders which in a state of stolidity and stagnation would not have been apparent. Like humors in the body under a judicious medical treatment, these evils are brought to the surface for the purpose of being expelled,—and this will be accomplished in due time. The general Spiritualistic movement, as we have before remarked, is a great *revealer of character*. It tends to individualize men and women and make them pass for just what they are worth. But the imperfections and impurities of character which it brings to light, it does not *originate*. They pertain to the present conditions of human development. That it brings them out, is evidence of its curative potency. But to charge upon it the *production* of these evils is as great a mistake as to denounce Water-Cure treatment for the boils and ulcers which usually follow its application to an impure organism.

Mr. Tiffany evidently gets a glimpse of the truth on this subject when he says, (page 538,) referring to sensualistic tendencies: "The fault is *with the individual*, and arises out of his particular state, as is manifested in the motive prompting the investigations." That is it; and if Mr. T. had but carried this principle through, and made all his expressions to correspond with it—instead of inconsistently attributing to Spiritualism what arises from the "particular states" of investigators, we should have found no fault with his criticisms.

There are other points in this article equally open to exception; but we must defer their notice to a future time. A. E. N.

"SUGGESTIONS" TO DEITY.

Our friend, Milo A. Townsend, of New Brighton, Pa., sends us the following "revival" anecdote, which we agree with him is "too good to be lost:"

"The religious revival epidemic is prevailing quite strongly here. In this connection, I must tell you a little anecdote, which is too good to be lost. One of the leading members of the Presbyterian Church here, a man who is distinguished for his self-complacency—for his aristocratic bearing and self-esteem—possessing considerable wealth, but a superficial mind—once candidate for Governor of this State, used the following language in one of his pompous prayers:

"O, Lord! we would not assume to *dictate* to thee, but would only offer a few *suggestions!*"

A large share of the public praying of religionists consists in informing God of the news of this world, and offering him *suggestions* as to how he may carry forward his work to better advantage in it—though it is not often the petitioners are so out-spoken as the modest person referred to above. The present "revival" movement in this vicinity, while it probably has less of objectionable features than have before been common, is not wanting in such improprieties. Some weeks since we were told that a company of ardent sectarians had banded themselves together to endeavor to induce the Lord in some way to dispose of that stubborn opposer of irrational theology, Theodore Parker. An acquaintance of ours, who happened in at one of their prayer-meetings in his behalf, heard them informing Jehovah of the immense mischief this incorrigible "infidel" is doing in our community, lamenting that they "could not argue him down," and urging very importunately that he should be either immediately converted to their way of thinking, or "taken out of the way," which, of course, means sent to—a warmer climate! As "the Lord" has not yet seen fit to comply with these modest recommendations of "his people," we think it may be safely concluded that he has no special objections to the continuance of Mr. Parker's labors, and that he deems them of some use in this world. And we presume that those who are familiar with the unwearied and vigorous efforts of this "bold infidel" in the various fields of public reform and walks of private charity—a department of *real* Christianity where the "evangelical" clergy as a body are far behind him—will have little difficulty in understanding why these "suggestions" are unheeded. A. E. N.

PASSING THE GOBLET TO A REFORMER.

The reader will remember that in one of our Louisville letters we had occasion to recognize the distinguished services of DR. J. R. BUCHANAN as a prudent but fearless explorer in the new fields of science, and as the author of a system of Anthropology, which is doubtless destined to command general attention in the future, when the philosophy of the relations of the faculties to their several organs and the specific functions of being are better understood. Notwithstanding Dr. Buchanan's researches have been chiefly restricted to a department of scientific inquiry wherein few have either sought or achieved distinction, yet those who have entertained the most enlightened views of human nature have not failed to appreciate the truly scientific spirit in which he has conducted his investigations, while they have frankly acknowledged the value of his discoveries.

It will be perceived from the subjoined extract—from a late number of the Louisville *Journal*—that, at the close of his recent course of private instruction in that city, the world concluded to honor itself by the presentation—to Dr. Buchanan—of A SILVER GOBLET, accompanied by a polite address from Professor Beach and the adoption of a series of complimentary Resolutions by his class. It is a rare thing for the world to hand the goblet to a Reformer, and indicates that it will not always crucify its benefactors and its saviors. Men who disinterestedly labor in this field are sure to receive a great reward, not usually *for* but always *in* their acts. But while those who unscrupulously flatter the world's vanity, and foster the great evils of their time, are admitted to princely banqueting halls, and their lips caress the golden spoons and silver goblets of the rich, the Reformer is far more likely to be supplied with wooden dippers and iron ladles while he is left to sit alone and unnoticed by the dusty highways of life.

Dr. Buchanan's lectures on Anthropology terminated a few days since amid the most cordial expression of gratification from his intelligent auditors. As a mark of approbation for Dr. Buchanan's labors in the new field of science, a silver goblet was presented to him in behalf of the ladies of the class, in a very appropriate and graceful address by Prof. Beach. The following resolutions, adopted by the gentlemen of the class and signed by their learned chairman and secretary, Rev. Dr. Clapp and Dr. Thos. L. Caldwell, show their high appreciation of the claims of Dr. Buchanan as the founder of a new science:

The members of the class lately in attendance on the lectures of Dr. J. R. Buchanan, feel it their duty thus publicly to make known their opinion of his course, and of the highly interesting and practically important character of the instruction given by him.

Resolved, That we tender our thanks to Prof. Buchanan for his able instruction and deeply interesting course of lectures upon the science of Anthropology.

Resolved, That, without professing an intimate acquaintance with the various departments of this science, with the details of phrenology, psychometry, physiognomy, pathognomy, cerebral physiology, sarcognomy, &c., we are free to express our admiration of the grandeur of the science as a whole, of the philosophic clearness and truthfulness of the portions to which we have given special attention.

Resolved, That we consider the system of Anthropology as developed by its author, Dr. Buchanan, the most interesting, the most practical, the most important, and the most comprehensive system of human philosophy which has ever been developed by scientific research, the first and only one which can be properly termed a system of Anthropology, and therefore justly entitled to demand the attention of the learned and the investigation of the honest searchers after truth in all civilized countries, whilst the perspicuous illustrations of the constitution of man and the varieties of human nature are calculated to interest all intelligent minds.

Resolved, That we cordially recommend the labors of Dr. Buchanan to the respect and admiration of his countrymen, believing him to rank among the most original men of the 19th century—sincere and philosophic in his proceedings, an earnest and bold but cautious pioneer in the untrodden path of science, and entitled, by what he has already accomplished, to the gratitude of mankind as the founder of a new science and philosophy.

T. CLAPP, Chairman.

THOS. B. CALDWELL, Secretary.

We understand that Dr. Buchanan left home about the 10th ult. for Nashville, Tenn., intending to lecture in several Southern cities in the course of the Spring months. It is not alone for his sake, or from motives of personal respect and friendship that we wish him the most abundant success. S. B. B.

THE HUTCHINSON FAMILY.

Judson, John, Asa and Abby are advertised to sing at Mozart Hall on Broadway, on Tuesday, Wednesday and Friday evenings of this week; and, as the present concerts will not close until some time after this number of the AGE is distributed, we cannot omit a brief notice of these widely-known and deservedly popular singers. Among the more successful candidates for public favor and intelligent admiration, in this department, very few, we apprehend, have been so sincerely respected and esteemed for those attributes of mind and heart which produce the sweet symphonies of thought and feeling in the grand harmonies of actual life. We are glad to know that they were never more cordially appreciated than at the present time. The evidence of this may be seen in the crowds that nightly throng their concert-rooms. On last Saturday evening they gave a concert at Library Hall, Newark. The writer (having just removed to that place) was present during a part of the entertainment, but found no convenient standing-place inside the walls.

We are not of the number of those who estimate the importance, or determine the value of all professions and interests by their tangible relations to the vulgar idea of utility. We believe there are many valuable things not included in the price current or the inventory of our worldly possessions. The men who build cities and navies, who construct railroads and telegraphs, and those who plant corn and cotton-fields, are all useful. But life presents other interests, pursuits and objects, while Humanity has other needs, desires and functions. Heaven has wisely commissioned some men and women (these natural endowments constitute the sacred commission) to sing the songs of the world. They are ministers of the Harmonies to whom it is given to sway a peaceful scepter over the noisy and conflicting elements of human passion. Nor are the most complicated and imposing harmonies always the most useful. The simplest melodies may be most influential for good because they are more generally comprehended. *They reach the mind and heart of the great People* and perform their ministry where it is most required. In our judgment those who sing the songs of the world are ministers of the gospel of Harmony, whose office and service are alike consecrated. S. B. B.

S. B. BRITTAN, one of the editors of this paper, will lecture in Boston on Sunday next. He will answer calls to lecture in the vicinity during the ensuing week. Applications may be addressed to him at this office.

RELIGIOUS INSANITY.

A day of terrible reckoning has come with those religious sectarians who have so unjustly charged upon Spiritualism a "frightful tendency to insanity." The present "revival" excitement in the popular churches is already developing fearfully abundant fruit in that direction. The following are a few samples, which we gather from the papers of a single week:

INSANITY AND DEATH.—A few days since we chronicled the fact that a citizen of Winchester, who had become insane in consequence of the religious excitement now existing, had been conveyed to the Lunatic Hospital, and now we regret to announce his death, which took place at that institution yesterday morning. The deceased was a worthy and estimable citizen, enjoying the confidence and respect of this community.—*Boston Journal*.

TWO SOMEWHAT REMARKABLE CASES OF INSANITY have recently occurred in a single family in this city—the victims being Mr. Henry C. Peck, a respectable citizen residing on Richmond street, and his wife. Both of them have felt much interest in the revival now progressing here, and recently have allowed religious subjects to so constantly press upon their thoughts as to prevent them from eating or sleeping with much regularity. Within a few days both have manifested unmistakable signs of insanity, and Mr. P., when not under the influence of chloroform, has had to be hand-cuffed to prevent him from injuring himself and those about him. Mrs. P., as is not unusual in such cases, believed that God had commanded her to fast, and has thus refused food for several days, save on one or two occasions. She also imagined that her children had been commanded to fast; insisted that they should refuse food, and was so reckless in her chastisement of them when they disobeyed her, that she also had to be confined. We learn from the Telegraph of last evening, that steps were taken for the removal of Mr. P. to the Butler Hospital.—*Providence Post*.

FATAL RESULT.—Mrs. Peck, wife of Henry Peck, who last week became insane from mental excitement upon religious subjects, as noticed in the Post, died on Sunday. Her husband, who has been removed to the Butler Hospital as yet exhibits no signs of recovery.—*Providence Post*.

The Winsted, Ct., *Herald* states that the wife of a well known and highly respected gentleman in a neighboring village has gone crazy from intense feeling in the present revival, and has attempted suicide. And yet she is described as a lady of more than ordinary mental balance, intelligence and cultivation.

"The unsophisticated yeomen of both sexes attended these meetings under the influence of that kind of excitement usually taken for spiritual regeneration or 'change of heart.' The furor of the participants in the religious exercises was of so extravagant a character at times that some of them actually shrieked, others stamped, and one is reported to have fairly jumped over a stove in a paroxysm of holy feeling. Among the enthusiasts was a farmer, past the middle age, who was previously remarkable for his quiet demeanor, but who, by frequenting the meetings, became at last a confirmed maniac. Last week the poor man was submitted to an examination by physicians of Kingston, who pronounced his case hopeless. In consequence of the result the meetings were discontinued."—*Kingston (Can.) News*.

TERRIBLE TRAGEDY CAUSED BY RELIGIOUS INSANITY.—A most brutal, cold-blooded and horrid murder was committed in the town of Plympton, Canada, on Thursday last, resulting from religious excitement. A man named Henry Hardy, and his uncle, Mr. McGregor, were in the woods cutting timber. Another man named Martin Jackson, was working not far off, who came up to get some fire, when Hardy attacked him with his axe and literally cut him to pieces, and piling cord wood over the body, set the pile on fire! McGregor and another man attempted to interfere to stop the butchery, but had to flee to save their lives. The testimony of his brother-in-law, Mr. MacGregor, and others, where he lived, showed that he had been laboring under a religious insanity at times, for several days, caused by undue religious excitement in the neighborhood—that he was a person of temperate habits and mild temper.—*Buffalo Courier*.

Besides these we hear of cases not reported in the papers. A clergyman of a neighboring city, a few days since, brought his wife to Boston and placed her in the McLean Asylum at Somerville. Not many days ago, we were called upon at our office by a man who was a schoolmate of ours in boyhood, and who "experienced religion" and joined the church about the same time with ourself. We had not seen him for years, and were appalled at the ghastly and cadaverous appearance which his countenance presented. On entering into conversation, we found him in a state of religious despair and desperation—believing that there was "no hope" for him in this world or the next! We did what we could—what Spiritualism enabled us to do—to inspire him with hope and trust; but, so fixed were his gloomy and mistaken religious ideas, that it seemed an almost hopless case. The result we know not, but we fear that if he escapes the suicide's fate, it will be only to become an inmate of the lunatic asylum.

Perhaps, in all these cases, an impaired physical constitution or hereditary tendency may have existed, which was the real cause of the result, and which any excitement might have developed; but it is undeniable that doctrines are often preached by "revivalists," which, if *really believed*, would unbalance almost any strong mind. Spiritualism presents no such doctrines; and though its believers are subject to the penalties of physical law when violated, yet it affords safeguards even against such errors in the physiological and psychological knowledge which it unfolds, and in the remedial agencies it develops.

The following case, though occurring at a distance, offers an appropriate offset to the "naked circle" falsehoods which have been so industriously circulated. A. E. N.

RELIGIOUS FANATICISM.—At Valenciennes, France, a family, consiting of two brothers, two sisters, and a child five years old, were seated at a supper table, when suddenly, one of them sprang up and commenced an incoherent jabbering, in which all the others speedily joined. The whole family shouted, screamed, stripped themselves entirely naked and sung hymns. The child was divested of clothing, tied to a ladder, and pierced with pins, in imitation of the crucifixion, his maniac relations dancing about him all the time. Various other wild antics were enacted until neighbors interfered and rescued the nearly dead sufferer. Religious excitement was said to have produced this strange insanity.

THE DIFFERENCE ILLUSTRATED.—The *Springfield Republican*, with whose watchful care over the morals of Spiritualism our readers are well acquainted, gives in a late number a long account of a case of adultery, attempted elopement, etc., occurring in that vicinity, the parties to which were "leading members in the Baptist Church;" but it has not one word to say about "the sensualistic tendencies" of the Baptists as a class, nor does it call upon them for an "indignant denunciation" of the guility parties, in order to free the skirts of the sect from responsibility in this case. No; the Baptists are a *popular* and *respectable* sect, and must be handled with all tenderness; while Spiritualists are *un*popular, and may be maligned with impunity.

GROSS SUPERSTITIONS.—One D. M. Knapen writes in the *Christian Repository*:

"I can show you, sir, that many Spiritualists, as Cook, Gridley, and Newton, hold sentiments which would have been regarded as gross superstitions even in the age of Socrates or Cicero."

Very likely. We recollect that Paul, an old Spiritualist, who taught that "the dead rise," and that "there is a spiritual body" in which "they come,"—who asserted the presence and communion of spirits of just men made perfect,—was called "a babbler," and his doctrine pronounced "foolishness" by the wise Grecians even long after the age of Socrates.

Correspondence.

Letter from an Episcopalian.

We like to give expression in our columns, so far as compatible with our sense of propriety, to the views of the various classes of Spiritualists, especially when indited in a charitable and tolerant spirit. The following will be of interest to many on account of the source from which it emanates:

OGDENSBURGH, St. Lawrence Co., N. Y.
Feb., 1858.

FRIEND NEWTON:—I know little of your personal history, but from the tone of your editorials and your selections, I have been led to believe that you are a liberal Christian and true follower of Christ. I am a humble follower of Christ, to the extent of my ability, and feel thankful to be able to add that I am a Christian Spiritualist. I have always (now near 57 years old) been brought up in, and am now a communicant of the Episcopal Church, which I look upon as the most liberal in doctrine of all the sects; and I have always been taught the main doctrine of Spiritualism, as defined by St. Paul and by Archbishop Paley. Years since, when the old expression of our creed, "descended into hell," was questioned, the subject was much agitated by the learned men of our church, who finally decided in council that "went to the place of departed spirits" had the same meaning; and you will see in our prayer-book the rubric over the Apostle's creed allows either term to be used. We are also taught the communion of saints here, and with their glorified spirits after death; but the *way* in which we could hold communion was never explained except by supposing that the sympathy existing between pious souls here from the mutual love of our Mediator, or Medium, Jesus Christ, was continued after death. That was the only way it could be explained without the light we now have through the raps and other manifestations through or by the aid of mediums.

From these remarks you will see that the Scriptures have, in my view, always taught us Spiritualism as explained in our church, except the fact that spirits could manifest themselves through mediums in raps, writing, speaking, &c., and through them hold sensible communication with us.

I know that the clergy and members of our church are as much opposed to this subject as any of the other sects, but not in the same way, as they admit much of the phenomena, but call it diabolism. And the course pursued by many of the philosophic circles and presses and mediums from Jackson Davis down to our time, has given them abundant evidence to sustain that position, for our Saviour says, "by their fruits ye shall know them;" and St. Paul [John] says, "Try the spirits and see if they be of God." They have only to take some of Davis' books, and the *Spiritual Telegraph*, *Universe*, *Age of Progress*, and some others, and read extracts from them denouncing the Bible and all Christian sects, to make out a fair case of diabolism, which is plainly defined by us Spiritualists to mean the evil actions of undeveloped spirits, whether in the body or out. This course is often taken, and those extracts are read in our churches; and, being found in our papers and books, it has the effect to stifle investigation in all conscientious minds, and to prevent thousands of pure-minded Christians from even talking upon the subject.

Now you and I know that this is not fair in relation to true Spiritualism, any more than it would be to select certain passages from the old Testament, and read and publish them to show the character of Christianity. No. Philosophy may make stoics, but it cannot move the affections and make us truly religious; for "God is Love," and "God is a Spirit," and to approach Him we must take Christ for our pattern and love him and one another, and cultivate the affections, and do his will by acts of mercy and charity to our fellow-mortals, whom we have seen, in order to be able to love God, whom we have not seen.

If Spiritualism is worth anything, it is because it helps us to carry into practice those truths taught us by our Great Mediator and Medium, Jesus Christ, and it is the practice of these truths that is to save us, both physically and morally; and not, as is too often taught, Jesus Christ himself that saves us without the truths he came to teach. This distinction is very important, for many are mistaken in regard to it, on both sides, Christians and philosophers. But I am trespassing upon your time. I would like to receive an answer from you either by letter or remarks in your paper on this subject.

I am very zealous in the cause of true Spiritualism, and want to see it presented to the public in its proper aspect—not as a new discovery of science, but as a re-enacting, or putting in operation, of an old law, that was established at the Creation for man's happiness here and hereafter, but which for reasons unexplained had become obsolete; or as the re-kindling of a fire that has never gone out, but for want of fuel burned very dimly; or as the living principle of our Saviour's Gospel of love to God, peace on earth and good-will to men—a principle that has always existed in the Great Divine Mind, but which has only occasionally in man's history been manifested; or as the re-discovery of that light which has always existed to lighten humanity, but has been neglected by man on account of his spiritual blindness.

For all we can claim as new about it is the way in which we can communicate with the spirits of our departed friends. St. Paul explained the way in which the manifestations were made in his day, by speaking in unknown tongues, by healing the sick, by the laying on of hands, &c., as Jesus Christ after his resurrection promised should always be manifested in them that believed the truths he taught. He also gave his promise that he would be with them to the end of the world. St. Paul says that all these things are done by one and the same spirit—that is the spirit of *Christ, The Word*, which was always with the Father and which was manifested to man through the man Jesus,—God manifest in the flesh,—a perfect God and perfect man,—to show that as he was a perfect man, we, with all our imperfections, should strive to attain that perfection through the same spirit; that is, the *same principle or law* that was perfect in Jesus exists in us, although imperfectly. And as he was comforted in his trials by angels, let us strive by the same spirit to obtain comfort and aid through the same source, and angels being ministers of his will, or messengers of his grace, manifested to us through the same law, that is, through the spirits of our departed friends, let us all strive to attain, by all the helps in our power, that perfection here which is so necessary to make us happy spirits hereafter. EPISCOPALIAN.

We assure our Episcopalian friend that, in our view, every Spiritualist has a right to his own definition of Spiritualism, and his own views of truth as a whole. And our opponents must be taught that in this respect Spiritualists are individuals, and in no way responsible for each other's beliefs or conduct. If any choose to reject a most valuable truth because somebody has associated it with what they deem a pernicious error, the loss is their own, and they must bear the consequences. Spiritualism does not need the support of any save those who love the truth for its own sake, and are willing to search for it in all quarters, and to accept of it wherever found.

As to our being a "follower of Christ," we are not in the habit of making any professions, but are willing to be judged by our words and acts. If our correspondent finds truth in the doctrines of the church where he has been educated, and there obtains the spiritual food which his soul craves, he would not be justified in rejecting the former, or depriving himself of the latter, at least till he can find better. That there has been much indiscriminate and unwise denunciation of the Bible and of Christian sects, on the part of Spiritualists, is undeniably true; as it is also true that there has been much equally indiscriminate and unjust denunciation of Spiritualism and Spiritualists on the part of professing Christians. But we have generally found that when people denounce the Bible, or Christianity, they have in view some error or perversion of truth which they suppose to be part and parcel of Christianity, or taught in the Bible, but which others may not find there at all! The same is usually the case with denunciators of Spiritualism. They inveigh against something which they imagine to be the belief or religion of Spiritualists, but which may be as far from the views of any intelligent person among them as is the *lex talionis* of Moses from the sermon on the Mount, or

the sorceries of Simon Magus from the spiritual wonders of Peter. All will be wiser by and by, on both sides. Those who have already got their heads above the fog can afford to be tolerant and patient.

A. E. N.

Notes by the Way.

BYRON CENTRE, N. Y., March 30, 1858.

BRO. NEWTON:—Since writing my last, I have visited and lectured in Dubuque, Iowa; Racine, Kenosha, Wis.; Waukegan, Chicago, Elgin, Geneva, Batavia, Ill; Elkhart, Goshen, Ind.; Constantine, Coldwater, Jonesville, Adrian, Mich; Toledo, Fremont, Clyde, Conneaut, Ohio; Batavia, Leroy, Byron, N. Y.;—fifty-six lectures in all, and for the most part to large and appreciative audiences. The utmost cordiality has been extended to me wherever I have labored; and I think the spiritual waters are making a very decided movement, the result of which will be seen with much astonishment ere many months have passed.

The great so-called revival in the churches everywhere, is but a great step, under spiritual influence, in the direction of that great end. Formerly, churches were particular to receive none within their pale but those who could give conclusive evidence of a radical and unmistakable change; but now that ceases to be a prerequisite. Let the individual only express "a *desire* to be religious," and they say, "*Come in*, and we will trust to God for your conversion afterwards." Formerly, *none* were admitted till they were of age sufficiently mature to at least in some degree appreciate their obligations; now, the merest children are received, and the largest portion of those admitted, so far as I have been able to learn, throughout the West, are between the ages of seven and twelve years, and many have been inducted into church-membership at a yet earlier age.

Now this is a very significant fact. It is a desperate struggle *to save a sinking vessel;* but in doing so is it not plainly to be seen that they are running directly upon the rocks they desire to avoid? The lack of wisdom they have shown in thus throwing open without restriction the doors of church-fellowship, will necessarily engender a lack of respect for and confidence in the churches themselves. Those who have lightly entered will lightly withdraw; and in one short year, I much question if three per cent will remain. And this is not all. Those who have been members for many years are realizing a feeling of disgust for such proceedings, and many will, under that feeling, disentangle themselves. And what then? The more spiritual minded must look round for a home; and since all churches are *nearly* in the same position, they will be drawn to examine the claims of Spiritualism upon their confidence; and finding an unexpected and inestimable treasure, they will gladly embrace it.

I would not be thought to rejoice over the downfall of the churches. I merely point to that which appears to me to be the necessary result of their unwise proceeding. Out of this, however, I perceive that great good will result to the human family; and I rejoice that it will be so—not because the *number* of Spiritualists will be increased immensely thereby, but because the redemption of the race will be brought nearer to its fulfillment. But I have unexpectedly written that which I had not purposed to write when I commenced this epistle.

I find there is a general feeling taking possession of the minds of Spiritualists, that it is important for them to enter into organizations. I have long feared that such organizations might lead to sectarian divisions; but I hope they will not. At any rate, let all guard well the portals against the establishment of all creeds and tests which shall tend to fetter the mind in its aspirations after highest truths, or utterance of its broadest and divinest thoughts. The creeds of churches in the past have been as so many bounds and limitations to the freedom of mind—have chained it to certain theologic and dogmatic centres, around which it must revolve, within a certain circle, and to pass outside of which brings *excommunication*. Wherever there is limitation there are the elements of decay; and such things will cease to be.

Spiritualism has *no creeds*—no *bounds* to *investigation*—no *limits* to *aspiration;* and being limitless, has not the seeds within of dissolution; and while thus unfettered will not pass away. But if in the future standards should be erected and limitations set, then, like all other faiths preceding it, will it become corrupt and perishable too. Bearing well this in mind, I object not—nay, I recommend to all Spiritualists—that they do organize. However simple the organization may be, it will form a nucleus around which gathering Spiritualists will know each other, and will feel their strength; and those who receive the truths they have will dread less to leave their former religious homes, feeling that Spiritualists have one where they too may be welcome.

I have the pleasure to inform you that a grand step in this respect has been taken in the city of Chicago. A Spiritual Association has been formed of which our good friend and brother, T. Richmond, is the President. Another was organized during my visit at Adrian, Mich., of which Bro. Warner is President. A third in Batavia, N. Y., having for its President Dr. Griswold. This society has taken to itself the somewhat novel yet appropriate name of "Pneuma Cyclades" (Spiritual Circle). I lectured before this society two evenings last week, and shall lecture again twice this week. These organizations are simply of a financial character, and for the securing of proper order in the meetings.

You have doubtless heard various reports of Rogers' pictures. Some persons declare them to be mere daubs, and some finished drawings. I have seen many of those productions. They are executed in from five to thirty minutes. Those executed in the shorter time are, as of course they must be, comparatively daubs; that is, they are very rough, yet they are acknowledged likenesses; but they are more highly finished in proportion to the time occupied in their production; and the thirty minute specimens are very beautiful, and highly finished. I saw one of these, a lady some thirty years since passed into the spirit-world, a most exquisite production; another of a gentlemen about six years passed away, in the possession of his father, Judge Justice, of Fremont, Ohio, which he pronounces to be very like his son.

I am requested to state that in Leroy, N. Y., Bro. S. Chamberlin has a very handsome hall, which is open without any cost, for spiritual lecturers. They are cordially invited to visit Leroy, and can communicate with him. The Davenports are requested to visit Leroy, and they will be cordially received in Batavia. Bro. H. P. Fairfield is requested also to place the following places on his list: Elkhart, Adrian, Fremont, Clyde, Batavia, Leroy. Mrs. H. F. Huntley will be welcomed in any of the places which I have visited. I purpose being in New York the former part of next month. Any person desiring to communicate, will please do so immediately, and direct to me at 364 Mulberry street, Newark, New Jersey.

I am yours for Truth and Humanity, JOHN MAYHEW.

Plagiarism Denied.—A Curious Case.

The following is a response to the strictures of A. D. Simpson, in our last number:

SALEM, April 1, 1858.

MR. NEWTON,—Dear Sir:—Your correspondent from New York, in speaking of a test through my mediumship, I think is altogether too hasty in his strictures upon Mr. Walker. Although the test referred to may not be one to him, yet to very many conversant with the facts in the case it is very interesting. The gentleman probably has not reflected that the same spirit has the power to come through me as through Mr. Harris and many others. The fact that Mr. Harris first received the poem does not preclude the possibility of its being received by me. As I cannot read all the journals devoted to Spiritualism, the one referred to I did not see at all. The poem was new to me, and I supposed it would be to others. Mr. Walker has nothing to do with the matter further than to send it to the AGE for publication; the imputation of dishonesty upon him is, therefore, not only unkind, but unfair and unjust. Mr. Walker has in his possession a letter from Mr. Harris himself, in answer to an inquiry as to whether he had received a poem called "Odora," (this letter I will show you when I am in the city) in which Mr. Harris does not for a moment entertain an idea of plagiarism. I had no intimation that the poem was original. It was so to me, and until now I had no other idea.

In the exercise of my mediumship I have been in the habit, so far as I am able, of carefully testing everything that is done through me. A large number of the inhabitants of my own city can testify to remarkable tests, although tests are not my proper sphere, only as they come up in connection with the exercise of my gift and practice of healing. If the gentleman has thoroughly investigated Spiritualism, he must be aware of the numberless difficulties in the reception of messages, and discrepancies referrable to imperfect conditions and the liability of being imposed upon, as well as other causes, which at the time seem like falsehoods; and that in hastily taking up a question like this he gives rise to ungenerous feelings and sentiments. We have enough to contend with from the skeptical world, without giving them food for an ill-founded argument. Having consumed enough of your valuable paper, and given the facts of the case, I do not desire to enter into any further explanation, as this, it seems to me, will be satisfactory to all.

Your obedient servant, JOHN A. BASSETT.

As Mr. Bassett assumes the whole responsibility in the case, of course Mr. Walker stands exonerated. The question turns entirely upon the credibility of the former. Can we credit so extraordinary an affirmation as that this poem of fifty-two lines, first printed last October, was written through Mr. Bassett's hand a few weeks since, while he was unaware that it was in print before? We know nothing of him personally, and hence, with the majority of our readers, can form an opinion only from the general aspects of the case. Those who deny spirit-communication will of course find it easiest to pronounce him at once a plagiarist and impostor. But all who admit even the theory of *inspiration* in any form from spiritual beings, must at once concede the *possibility* of the same idea or the same poem being communicated to more minds than one. That neither Mr. Walker nor Mr. Bassett had seen the poem in the "*Herald of Light*," we can readily believe, from the fact that it had escaped our own notice, though the magazine had lain in our office for six months. It furthermore appears improbable that any sensible man should undertake to palm off a trick which he must know would be so readily detected among our readers, and to his own utter disgrace.

From these considerations, it seems obviously a hasty judgment to pronounce this a case of imposture, without further evidence going to impeach the veracity of Mr. Bassett; and we know of none. We have long been inclined to believe that some of the most perplexing controversies about authorship and originality (as, for example, that respecting the famous poem of "Nothing to Wear,") will receive their true solution only on the hypothesis of mediumship. The case is one of curious interest, if Mr. B.'s testimony can be received, and we see no conclusive reason for calling it in question.

A. E. N.

Boston and Vicinity.

The Melodeon Meetings.

By invitation, Dr. A. PAIGE, the eminent Electrician, occupied the desk at the Melodeon on Sunday last, lecturing on the Relations of Electricity to Spiritualism. He presented himself neither as an advocate nor opponent of Spiritualism; but simply to give his views as resulting from dilligent investigation of the subject.

Human nature, he said, with all its concomitants, interior and exterior, its seeming evil, its greater good, is the result of cause and effect. The progression from the great First Cause down to outer effects has not been understood. The Christian has, by what he calls faith, jumped at once over all intermediates to the cause; the materialist, on the contrary has contemplated only the world of effects. Science has thus far done but little towards uniting these extremes.

There are different elements in the universe, all interlinked, each essential to the existence of the other; these are: solids, liquids, air, electricity, and what he would term the "mind element." Electricity is the link between mind and all below it. It has no power to act of itself farther than to seek an equilibric state the same as do liquids and solids; yet, since the modern manifestations have been witnessed, some persons have ascribed to it every possible power of mind. It has been said to make raps, move tables, manifest intelligence, and so forth; but all the electricity that could be collected in a million Leyden jars would not make one intelligent rap without a mind to guide it.

Electricity being subject to mind, it is the intermediate agency in producing the phenomena of Mesmerism. The operator is positively charged in relation to his subject and directs the current upon the latter. But take away this element, and mind could not act in this way or in any other. It is the telegraphic wire of love and sympathy; without it we should be as blocks of marble to each other.

The speaker mentioned many facts in Psychology or the action of mind upon mind; but these, he said, do not go to disprove Spritualism; on the contrary, they prove that there is a connecting link between spirit and spirit. He might term Psychology *Human* Spiritualism; spirits may act on each other and on men through the same laws. There are abundant facts to show that the intelligence manifested comes not from embodied minds; it cannot come from electricity, which is but the powerless telegraphic wire; whence is it then but from disembodied mind? He left each one to decide for himself.

The doctor said he had formerly lectured against Spiritualism; but he found himself kicking against the pricks, and he had since been pretty silent on the subject.

The evening lecture, full of interest, we have not room to sketch. By unanimous request of the audience Dr. Paige was invited to speak again at the same place on Sunday morning next at 10 1-2 o'clock.

THE CONFERENCE at 14 Bromfield st. last week was thinly attended, and little was developed of interest to the general reader. The same question was continued for further consideration.

THE LADIES' HARMONIAL BAND will hold their semi-monthly meeting on Thursday afternoon 8th inst., at the residence of Mrs. Alfred Nash, No. 7 Phipps Place.

We learn that this benevolent association, organized in October last, at the suggestion of spirits, during the winter manufactured and distributed 109 garments of various kinds; also distributed 227 yards of cloth and $62.75 in money. Their receipts in money from various sources were $144.77.

DEPARTURE FOR AUSTRALIA.—Mr. D. K. Minor, well-known to the Spiritualists in this city and vicinity as an earnest and whole-souled laborer in every good work, sailed on Wednesday of last week for the Australian Ophir. He goes out to introduce a newly invented machine for quartz-crushing, to the construction of which he has been devoting his energies for some years. Mr. M. has had several years of practical experience in California mining, and is quite confident of being able, with this new invention, greatly to facilitate the laborious and important branch of productive industry to which it is adapted. He also goes well qualified to instruct the people in seeking for the higher wealth of spiritual truth and celestial wisdom, and provided with publications calculated to diffuse light on the great question of the age. We may hope in due time to receive interesting reports from that quarter.

Mr. Minor has, since the establishment of the Melodeon meetings in this city, acted as door-keeper and assistant in their management, in which he has performed a great deal of gratuitous service. Before his departure, a purse was made up and presented him by Spiritualists, in token of their appreciation of his worth and services. A large company of his friends also assembled at the wharf to testify their interest in his welfare and success.

THE HERALD OF LIGHT, for April—T. L. Harris, Editor—has the following table of contents:—Unsectarian Churches—The Lord with Man (Poetry)—The Planet Jupiter—Nearness of the Lord (Poetry)—Scenes on Jupiter (Poetry)—The Great Revival—A Celestial Melody (Poetry)—The Destinies of Unborn Children (Poetry)—Semblances and Realities—Responses (Poetry)—The New Church, the Heart-Church—Prospectus: Volume Second—Answers to Correspondents.

This publication represents a phase of the general Spiritualistic movement which is at least interesting, and not without importance to such as would rightly estimate its full significance and tendency. The merits of this phase can be best learned from a careful perusal of this magazine. A new volume commences with the next number, in which new attractions and important disclosures are promised. Terms $1.50 a year. Address "New Church Publishing Association," New York.

TO CORRESPONDENTS.—H. L. Macomber. Your questions are on file, and will receive attention at our earliest opportunity

F. Josselyn, I. Willey and others—ditto.

Several favors of correspondents, which should have appeared in this number are unavoidably postponed.

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, March 30th.

JOHN MACLEOD presented the following question: Has the present religious revival resulted from mundane or spiritual causes, and will it tend to promote or retard the progress of civilization?

Mr. ODELL said: He had been converted once, some thirty years ago, and joined the Presbyterian church, and so understood the matter pretty well. He had also attended many of the recent meetings, and thinks the prevalent religious interest has a use, and will result in good to the world. He went on to relate the process of his own conversion. Had lost a brother and become gloomy. His friends besought him to give his heart to Jesus. He tried for a long time in vain, but at length retired to the woods to pray. After two or three hours, suddenly a change came over him. He found himself in an extasy of joy. Had never been so happy before or since. This blissful state lasted for several days, when he lapsed into his old mood of mind. Thinks it all a mesmeric or psychological influence. Nevertheless, men gain knowledge from an acquaintance with these states, and benefit from having their minds directed to spiritual things.

Mr. PHENIX gave some account of Rachel Baker, an ignorant servant girl of the Baptist faith, living in this city some forty years ago, who used to deliver remarkable discourses while asleep, or in a trance state. She attracted great attention at the time, and he often listened to her. In her normal state she could not read. When asleep, she would reply to questions, or take a text and preach from it. She caused a great revival. The doctrines she taught were Baptist, but some points she brought out, caused a serious schism in that church. The speaker was of the opinion that the present revival originated in the panic. The fright and prostration of business had naturally turned men's attention on spiritual things. Besides, many who do not believe in religion at all, regard the churches as a cheap police. He had been a merchant once, and knew that merchants often gave sums of money for the building of churches, etc., on that principle alone. They considered church organizations as contributing to the security of property and life. The first phase of Come-outers, or Protesters, is not religious, but litigious. He did not believe the Baptists were very religious in the beginning. They bestrode their hobby of immersion, and were controversialists. This was the intellectual stage, and the religious had to follow after. So it is with Spiritualists. We are in the intellectual stage, controverting, denying and philosophizing in every direction. When we get tired of this, and tire everybody else out with it, we shall begin to worship. The speaker anticipated good from the revival. It was external, but such excitements call into play a higher class of faculties, and tend to elevate men and develop their moral natures.

Dr. ORTON said: He considered that a spiritual atmosphere full of all knowledge, and nutriment fitted to the several planes of man's nature, was constantly pressing down on us, and securing a lodgment wherever a possible receptacle was to be found. But our receptivity is very various. Each receives and interprets according to his state. If an individual has no place in his mind prepared to receive a truth, he cannot take it. If he has suffered the moral or religious plane of his being to lie barren and untilled, the class of truths belonging to that plane are shut out. He was disposed to view the present remarkable religious revival from a spiritual stand-point—to refer its origin to the world of causes instead of the world of effects. The panic might well have been a means of ultimating it on the external plane, but he was inclined to regard it as a great spiritual manifestation pouring in on the sectarian world, in such a form as to enable them to receive it. Its result, he thought, would be to break down the barriers between the sects, overturn their creeds, and set them free. The beginnings of Spiritualism were wisely fitted to the lowest strata of the human mind. It took hold first of scoffers and atheists, men often largely and sharply developed in intellect, but lacking the religious element. It convinced them of immortality, and gave them rational ideas of a future life. Having done this much for them, in its present shape, it could lift them no higher. The new outpouring is addressed especially to the religious sentiment. It visits the sects, not because of their superabundant piety, but because they have forms and beliefs ready for its reception. Thus, on the one hand, we have rational or intellectual Spiritualism, and on the other—or are now getting—religious Spiritualism. These two will need to be amalgamated, fused together into one, for mutual illumination and correction—a result which the speaker did not doubt—and when this is accomplished, modern Spiritualism will stand out in the full proportions of a just and pure manhood, acknowledging God, and blessing man.

Dr. GRAY said: A religious revival consists of two states, external and internal. In the first stage the subject views God as a revengetaker. This is the panic stage. The second is where the spirit comes in to the rescue of the man from his externals, and to vindicate his self-hood. The last is a spiritual state, the former a sensuous one. Converts, he thought, were always mediums, and were brought under the psychological influence of the minister or the general panic. At conversion, the subject enters into the trance state, the experiences of which are not registered in the intellect. He supposes he sees God; and is filled with the Holy Ghost. But whenever a man brings out his moral nature, it does him good; and thus the present revival will result in an increased growth of the spiritual faculties, and will yield a large harvest.

Mr. ALLEN asked the audience to look at the condition of the masses around them. They had been oppressed by stock-jobbing, monopolies, and all the cunning resorts of avarice, until at last they were ready to rush together and cry to God to help them. He had no faith in the breaking down of sectarianism. All was union and harmony now, but as soon as the revival was over, the quarrel would commence over the chickens that had been hatched. The converts would be divided, would be brought to the stand and questioned, and would be called on to subscribe to the same horrible dogmas which had so long disgraced the Christian church. Still he thought good would come out of the revival. He believed in religion, and the great problem of to-day was to reconcile religion and science—to establish divine relations between man and God, and man and his brother.

Mr. TAYLOR expressed the opinion that Spiritualism, of which he considered these revivals a part, was heralding in the second coming of Christ.

Mr. COLES said: He viewed these revivals with favor. Men become occupied with external things, and something is necessary to arouse them to the importance of spiritual things. Latterly men have turned their backs on their religious nature, and if they have prayed at all, have prayed to their stocks and their ledgers. The financial crash came. Now men must find enjoyment somewhere, and by the giving way of the material, they were obliged to fly to the spiritual. Attention to the spiritual places us in improved relations to God. There is a correspondence between the relation of man to God, and that of the earth to the sun. The sun always shines. It appears to move, but does not. It is the earth that moves. So it is between God and man. God always shines, but man turns his back upon him. Man, like the earth, is the moveable and changing party. He must place himself in position—turn his face to God—and then he will feel his warmth and love.

J. R. O.

MISS EMMA HARDINGE, at the request of many friends interested in modern Spiritualism, and who are anxious that her views upon this most important subject may be submitted to the public of New York, will pronounce the first of a brief series of lectures at Clinton Hall, on Thursday evening, April 8th, at 7 1-2 o'clock.

During each evening opportunities will be afforded the audience for propounding questions, selecting subjects and discussing with the lecturer upon their respective merits.

It is believed by those persons acquainted with the ability of Miss Hardinge to present the glorious truths of Spiritualism with power and freedom, that this course of lectures deserves the attention of all earnest and liberal minds.

Subject of lecture No. 1—"Magic, Witchcraft and Sorcery." Admission 10 cents.

SPIRITUALISTS AT NEWARK.—The Spiritualists at Newark, N. J., have taken possession of their new and commodious hall, on Broad street, which will accommodate, as we judge, some three or four hundred persons. As an aid to the enterprise, and to furnish it in a fitting manner, the ladies inaugurated it with a fair, which, we are happy to learn, proved a pleasant re-union, as well as a substantial aid to the treasury.

JUDGE EDMONDS' SOIREES.—The first of a monthly series of Spiritual Soirees, which promise to be of much interest, was given by Judge Edmonds, at his residence on Lexington Avenue, on Monday evening last

MRS. HATCH ON REVIVALS.—A crowded audience assembled at Clinton Hall on Wednesday evening of last week, to hear Mrs. Hatch on the subject of the present revivals. Contrary to the expectation of many, the communicating intelligence treated the subject wholly from an external stand-point. The religious principle, she said, was deeply grounded in man's nature. Fear, war, pestilence and famine, always call it into exercise, and induce revivals; and such is the foundation of the present one. It would, however, be productive of great good. It would humble the proud and haughty, bring rich and poor upon the same level, break down bigotry and sectarianism, and be a chief instrument in introducing the "good time coming," when all men, even politicians, would learn to be unselfish and just.

TENTH ANNIVERSARY.—Some two hundred invited guests, on the evening of March 31st, assembled at Mrs. Brown's (of the Fox family), in Ludlow place, to celebrate the tenth anniversary of the breaking out of the "Rochester Knockings." Most of the prominent Spiritualists of this city were present, as well as several from abroad. Among the latter were Gov. Tallmadge and Mr. McDonald, of Herkimer. The entertainment was enlivened with several brief addresses. A sketch of the rise of Spiritualism, from the first intelligible rap to the present time, was given by Dr. Hallock. Judge Edmonds also made some remarks; and, altogether, the occasion was one long to be remembered.

Spiritual Phenomena.

Tests through Mr. Mansfield.

BRO. BRITTAN:—Some three weeks since Mr. Bromley King, of Waterford, handed me a sealed letter, wishing me to mail it to Mr. J. V. Mansfield for an answer. I inclosed it as requested, but finally concluded, as I was going to Boston in a few days, that I would deliver the letter in person, which I did; and did not for an instant lose sight of it until he answered it. He sat down immediately at the table, and in a moment began to write; and while his hand was controlled mechanically to write he was in constant conversation with me. I had previously tried the experiment by addressing a letter to a spirit-friend, and received a perfect answer; but as I did not take the precaution to seal the letter with wax, I was not satisfied that it had not been opened, though I could not see the slightest appearance of it. In this case *I know the letter was not opened;* and out of pure justice to Mr. Mansfield, I am constrained to write the above. I herewith send you the correspondence, which you are at liberty to publish if you please.

TROY, N. Y., March 18, 1858. E. WATERS.

The correspondence accompanying the above (which, not being of interest to the general reader, we omit,) embraces four distinct questions, which are pertinently answered at some length, evidently by one who was fully acquainted with the contents of the letter submitted. The reader, in view of Mr. Waters' testimony, will be able to form a judgment on the contested point whether letters are ever answered through Mr. M.'s hand when he has had no opportunity to acquaint himself by ordinary methods with their contents. Here is another testimony:

Mrs. A. C. Fisher, of Marlboro', Mass., writes us that she visited recently Mr. Mansfield's room, wrote in his absence a letter to a spirit-friend, closely folded the paper, when he, coming in, laid his hand upon it and at once commenced writing an appropriate reply, containing her own name and signed by her mother's—thus affording her what she deemed positive evidence of the presence and agency of spirits.

Premonition.

A Portsmouth correspondent of the Boston *Journal*, in giving an account of the recent tragedy at that place, by which Mrs. Spinney lost her life, says:

"A remarkable incident is related in connection with this tragedy. It is stated on the authority of a prominent citizen of this city, that on the Sunday morning immediately preceding the affair, Samuel Spinney told him that his brother, a third member of the family, had, while in a trance the previous night, seen the disembodied spirit of Mrs. Spinney, from which he argued that Daniel's family would be assailed with some great trouble."

PERSONAL AND SPECIAL.

SPIRITUALIST REGISTER AND POCKET COMPANION.—The Spiritualist Register for from May 1858 to May 1859, is just published; thirty-six pages, neat bound pamphlet. Its contents are: Sixty Questions to Skeptics; Rise, Progress and Importance of Spiritualism; Ancient and Modern Manifestations; How to form Circles, Develop Mediums and Induce Manifestations; Number of Spiritualists on the Globe; Lecturers, Mediums, Meetings, Publications, &c. This little work is prepared with great care and labor, and comprises an incomparable compend for believers and skeptics. Mailed free of postage; five dollars a hundred, fourteen for one dollar. Address URIAH CLARK, *Spiritual Clarion* Office, Auburn, New York.

A. B. WHITING has just closed a series of lectures at Memphis, Tenn., where Spiritualists are rapidly increasing in numbers. He may be addressed at Attica, Ind., care of F. R. Gridley, till April 15th.

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

Obituary Notices.

PASSED INTO SPIRIT LIFE, March 24th, GEORGE WOODSIDE, Jr., of Brunswick, Me., aged 29 years and 10 months.

Bro. Woodside was much beloved by a wide circle of friends, and his genial and loving spirit will be missed by those he has left behind. He was a firm and consistent believer and ready defender of our glorious faith, and has done much to spread its cheering belief in this vicinity. While wasting under the influence of his disease, this faith sustained him daily and hourly. A few days before he passed on, his mind dwelt upon, and he sang that beautiful hymn commencing, "My Father's cheering name." His last words were, "I am going Home." O how cheering to us who are yet in this mortal sphere, to *know* that our dear brother still lives in a heavenly mansion; and that when his spirit left its mortal tenement, it was welcomed with joy by many loved ones gone before. We will not wish him back, but we feel our cause in this place has lost the bodily presence of a good and true defender and supporter.

A sermon on the occasion of the laying away the form was preached by Rev. A. D. Wheeler, (Unitarian,) from the passage "We shall not all sleep," &c. It was a fine production, well suited to the occasion, and one which no Spiritualist could but admire. Our brother's belief in Spiritualism, and its good effects were distinctly stated to a large and intelligent audience.

May father, mother, brothers, sisters, relatives and friends, find true consolation, and strength, in the thought that

"Death is but
A kind and gentle servant, who unlocks
With noiseless hand, life's flower-encircled door
To show us those we love."

C. A. G.

BORN INTO THE SPIRIT WORLD, Feb. 16, 1858, SARAH A., wife of CHARLES W. EMERSON, Esq., Great Falls, N. H. In the removal of this, our much loved sister from the earth-plane, her husband and a large circle of friends are called to mourn; but not as those who have no hope. Although belonging to no church and acknowledging no creed, yet in her life she exhibited the true Christian character, love and charity to all, ever having in exercise that faith which works by love and purifies the heart. She was one of the earliest believers in spiritual communion in that place, and has done much for the cause of truth. Much will she be missed, and long remembered; and often (we believe) will her spirit return to the earth-plane, to speak words of comfort to mourning friends, and watch over the lovely infant from whom she has been removed.

D.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, APRIL 10, 1858.

LETTERS RECEIVED.—B. Coleman, E. A. Whittle, W. S. Haywood, J. Curtis, J. O. Harris, C. Vickery, D. Dam, H. G. Whittier, M. Wadsworth, C. A. Greenleaf, I. C. Baker, J. F. Hartwell, H. P. Osgood, C. P. Pe, F. Loomes, D. McNaughton, M. W. N., W. W. Cuylon, C. Brigham, Comstock & Monroe, O. J. Mullen, F. L. H. Willis, C. Davis, L. Alden, J. B. Chandler, J. A. Stoddard, R. Temple, L. G. Rich, N. B. Kirby, J. Corwin, J. Mayhew, T. S. Merrill, S. Spencer, W. Woods, C. C. Miller, C. E. Houghton, U. Clark, E. W. H. Beck, S. B. Nichols, R. Rhodes, J. G. Hill, G. Stearns, A. Gaston, L. M. Bishop, S. B. Bulkeley, H. W. Gould, H. L. Macomber, L. T. Warner, J. C. Woodman, L. Mathewson, J. W. McAllister, A. B. Whiting, J. Doolittle.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—Dr. A. PAIGE will lecture in the Melodeon on Sunday next, at 10 1-2 A. M., and Prof. S. B. BRITTAN, of New York, 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.

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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 18. 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.

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SPIRITUALISM:

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PUBLIC ORAL DISCUSSION.

SPIRITUALISM AND THE OPPOSITION

On trial before the same tribunal.

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The recent Oral Discussion at Hartford between S. B. BRITTAN, of *The Spiritual Age*, and Dr. D. D. HANSON, of the Free Congregational Church of that city, is now in press, and will be published in a few days. It will make an elegant octavo book of about 150 pages, printed on fine paper and suitably bound. The price will be 38 cents single copies. A discount of one-third will be allowed to the trade, and to those who purchase a number of copies for gratuitous distribution. Let the friends and opposers of Spiritualism send on their orders without delay, addressed to S. T. MUNSON & CO., No. 5 Great Jones street, New York.

☞ Send six cent postage stamps when the book is to be forwarded by mail. 12

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Hopedale, Milford, Mass., March 29, 1858. 15—3t

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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.

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BY HEINRICH ZSCHOKKE.

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VII.

"Here you have a new element of that which first led me to believe in a transmigration of souls. As an appendix to this, I will now relate to you the history of my acquaintance with my wife, eighteen years later.

"I perceive how strange my course of thought must appear to you. You, unacquainted with a thousand kindred ideas which shoot up within me all at once from the bottom of my soul with every thought, unacquainted with the whole concatenation of my ideas, will perhaps call this belief a strange enthusiasm."

"No, Harmonius," exclaimed my neighbor, "thy belief is mine also. Its germs have long lain in my mind; they shoot up beneath the mild warmth of thy discourse—I understand thee entirely—Spirits go in their own world their own course. They unite themselves in bodies according to unknown laws, and again set themselves free. Created from eternity, they ripen for eternity. Here there is an Infinite struggling forth, and every death is but a change in the scene of action. Unrelated to the earthly, they cannot cleave to this, but aspire towards the divine. I am immortal; the universe has no earthly limits for me; sooner or later I dare to hope that I shall be a witness of loftier scenes.

"O Harmonius, I feel that there is no *catechism-heaven*, no *catechism-hell!* An infinite crowd of spirits, ascending to the fountain of goodness and bliss! Harmonius, I also once doubted with childish weakness. But since I have ceased to listen to the wisdom of the schools, and have inquired of Nature, the great universe is to me divine.

"Yes, ye eternal flame-flowers, up there in the unmeasured fields of heaven, ye cannot be planted there in vain! Ye look down upon dog, eagle, worm and fish, but no one of them knows that ye are earths and suns swimming in the Infinite. Man knows it. Ah, perhaps, sooner or later, one of ye shall be my dwelling-place; and while upon earth, true friends are still weeping over the grave of the slumbering one, I shall already feel there the unknown charms of another life. There I shall find new brothers and sisters.

"Death will lead them to me—and me to them; an eternal and ever beautiful change! And among all the spirits, there will be for me perhaps a twin-spirit, one dearer than all!"

He was silent. We were strangely moved. No one could speak. Our souls were lost in a mild stream of feeling. We now floated through a golden sea of clouds; and its light fell upon the flowering bushes, now dimly, now in streams of splendor. Between the intricate branches of the chestnuts and poplars, the stars shone here and there, now hidden, now revealed by the moving leaves. The whole landscape seemed to hang around us in etherial light, dissolved in delicate vapor pictures. So did the poets of the olden time look upon their Elysium.

VIII.

"Dear friend," said Harmonious at length, "I love these soarings of imagination, under the guidance of holy feelings. But there is something more to be found here than the rainbow-colored web of Fantasy. There is here a deep, earnest truth of Nature and Reason. Perhaps I may lead you back to this.

"My inspired friend was certainly right when he said, that if we inquire of Nature herself, we shall learn to know a more beautiful heaven than the barren heaven of the Catechism. I have read Nature, the word of God; it is a work of infinite Wisdom and Love.

"The Life of the universe is the activity of its ever-living forces and existences, and their eternal striving to separate or to unite. All the forces of Nature work near and through and in one another. No one of them can be lost; we see only in their various connections and operations that they change, like the ideas in the human spirit. The electric force which dwells in the cramp-fish and in the thunder-cloud, and which fills all earthly substances, always existed; but it is never perceived by us, till it unites itself to those other forces, which through their operation upon our senses, and much more upon our souls, awaken feelings and ideas. In the same way does the formative power exist and operate, which creates in rock-caverns the wonderful crystal, and in plants fibres and sap-vessels and cells. Thus, too, the life-power, in mosses, sea-weeds, oaks and palms, in the mouse as in the lion, unfolds the mystery of germination, growth and social propagation.

"When the plant withers and dies and is turned into dust, do you suppose that the life-power which has departed from it may pass away, like the outer form in which it was veiled? Do you suppose that for every new flower that springs from the earth, there must arise of nothingness, a new life-power, which has never before existed? No, whatever is,—was, and ever shall be. The life-power of the decayed plant has only gone back into the generally diffused mass of life-power, just as the electric fluid which shows you the lightning flash, goes into the general mass of electricity; or as the earthy portion of the plant goes into the general mass of organic substances diffused over the surface of the earth.

"The organic substances, or rather the forces that operate in them, remain forever; and also those forces, which, in order to be revealed to the senses, unite themselves with organic matter. The life-power changes only the garment in which it appears to us.

"Higher, infinitely higher than these lower powers, stand in the kingdoms of God, in the midst of the boundless All, souls and self-conscious spirits. Neither can these vanish away into inconceivable nothingness, even in their earthly forms. They wed themselves to other powers, and appear before us in new forms. *Whatever has lived upon earth still lives;* and the matter in which the first plants, animals and men, were embodied, is the same as that of which the bodies of plants, animals and men, consist, at the present day. Why should I doubt the transformation and self-transformation of spirits, souls and forces, when Nature already shows it to me in her kingdoms.

"It can in no wise be maintained then, that spirits in their transformations are limited only to the little body of a world which we call our earth. Why should not the higher beings be wanderers from other worlds, when we perceive other and far inferior powers move actively from star to star with inconceivable rapidity? There is an inward wonderful communion between the myriads of worlds scattered through the universe. The power of gravitation links them together in shining wreaths, and the streaming light builds golden bridges from world to world in the immeasurable space.

"The belief of high antiquity in the transmigration of souls, which to the ignorance of later times seems foolishness, will return to its former nobility through observations of Nature. And if in your opinion it be a delusion that I have met upon earth one and the same beloved soul in different forms, then call it a delusion on my part, though an inexplicable feeling in me, though an inward voice assures me it is a certainty. I know three beings to whom I have been attached during my seventy years' life, in a wonderful and involuntary manner, as I have been towards no other beings. In all three there was the same tenderness, the same fidelity. The third of these beings was my *wife*.

"Not far from a village, one day, on my return from a journey of business, I saw on the highway a female beggar, whom one of those who passed by was repelling with the words, 'Go and work, thou art too young, and should be ashamed to beg!"

"As I drew nearer, my travelling-chase being a good way behind me, the man quietly continued his way.

"I stood still involuntarily. I suddenly felt my heart so contracted, and all my ideas and feelings resolved into one, that I did not know myself. The most captivating Beauty stood before me in the garb of the deepest poverty.

"She also seemed confounded. A glowing blush overspread her face, like the burning reflection of the morning clouds. Then she turned pale, seemed to try to command herself and hasten away, staggered, lost her strength, and was obliged to support herself tremblingly against a tree. I went up to her.

"'Thou art not well, my child!' I said. And it seemed to me that I had already known her long.

"She answered not, though her lips opened to reply. She gazed at me long and fixedly with her innocent look, as if she would read my very soul. Then she turned suddenly and went away.

"I remained rooted to the spot. Ten paces from me she again leaned against an oak tree, and looked back at me. She wept, and seemed endeavoring to repress her tears forcibly.

"I approached her. 'What aileth thee, my child?' I asked; 'art thou unhappy?'

"She answered not. Her grief overpowered her. She sobbed aloud, gazed upon me with eyes full of tears, endeavored to fly, reeled as if exhausted, and sank down towards me. I caught her in my arms. Her eyes were closed, and her face deadly pale. I trembled lest she should die upon my breast.

"Trembling I laid her down in the high grass, ran to a running spring which flowed out of the rocks across the road, scooped up the cool water in my hat and hastened back.

"The maiden had awakened from her swoon. She heard my footsteps, and using all her strength rose up slowly.

"A faint red again tinged her checks. She thanked me with a smile.

"'Thou art very ill!" said I.

"She smiled, and answered with a faint hesitating voice: 'No indeed!'

"I drew out my purse, and instead of selecting any pieces of gold for her, gave her the whole sum. I thought I had still given her but little.

"The girl blushed, gave me back the gold, and said: 'I want nothing.'

"'Then I will at least attend thee to thy dwelling, for thou art weak.'

"'It is not far from here,' said she.

"'Are thy parents there?' I asked.

"'O no. My parents are dead. I am an orphan. They are distant relatives, poor, good people, who have taken pity on me. But except the shelter of their cottage, they can give me nothing. I tend the geese, or carry milk.'

"'Why dost thou not go into service?"

"'I cannot. The old man in our cottage would be without a nurse. He is sick.'

"'And how old art thou?' I asked.

"'Seventeen years.'

"With such conversation we arrived at the maiden's dwelling—a dilapidated cottage, almost held together by the ivy which climbed around it, and bound it to a steep wall of rock. Within there were everywhere traces of the extremest poverty, but still great neatness. A woman was washing at a running spring shaded by a tall elder-bush. An old man lay moaning within upon a straw bed near the door.

"We seated ourselves upon a wooden bench not far from the cottage. Before us, through willows and alder trees, a smiling prospect opened across the river to the opposite shore.

"'May I venture to offer you fresh milk and black bread for your breakfast?' asked the maiden.

"I nodded pleasantly. Joy streamed from her eyes. She ran, she flew away.

"During her absence I had some conversation with the woman about her foster-daughter. The woman spoke of her with emotion, and her account agreed with what I had myself learned of the maiden. As yet I did not know her name. The poor girl was called Cecilia.

"After a while Cecilia made her appearance. In a clean wooden vessel she set the bread and milk before me.

"'Cecilia,' said I, 'I feel for thee; thou art unhappy.'

"She blushed. Her expressive eyes were again filled with tears.

"'Wilt thou always remain a beggar?' I continued.

"'Poverty has not made me unhappy,' she sighed.

"'I would do everything for thee!' said I again, after a pause. 'I will give thee new clothes and travelling-money, and thou shalt go to my native-town. I will have thy foster-parents provided for, that they shall not starve.'

"The foster-mother had overheard my words. Cecilia looked down with a disturbed expression. The woman hastened forward, and exhausted all her eloquence in persuading Cecilia not to reject such good luck. Cecilia assented obediently. I gave the woman money, and sent her to the village to purchase better clothes for Cecilia.

"I was left alone. After a little while I heard the tones as of one weeping. I knew it was Cecilia's voice. She was speaking in the cottage half-aloud and with a smothered voice.

"I hastened in. A half-open door gave me a view of the poor girl in her chamber. Her back was turned to me. With her hands folded and raised to heaven, there stood Cecilia, weeping and sobbing, and I now and then caught a few of her words:

"'Thou hast seen my tears!' she said, overpowered by her feelings; 'Thou hast counted my sighs! O my God, my God, how have I deserved that thou shouldst make me so happy?'

"Prayer, when it comes from the over-burdened heart, is like tears. It takes from suffering all its thorns, and from joy its intoxicating poison.

"I seated myself upon the wooden bench. In a few moments Cecilia came towards me, her eyes red with weeping. She looked at me fixedly, as I did at her.

"'Why dost thou weep, dear Cecilia?' said I

"Unchecked her tears now streamed down her cheeks. She threw herself on her knees before me; she siezed my hand and pressed it to her lips, and cried, 'Ah, my happiness is all too great!' How could I hope so much? I will be your truest maid; I will never forsake you—I will willingly die for you!'

"But I will not longer detain you with my feast in the cottage of these poor people. I brought Cecilia to a neighboring town, to one of my female acquaintances, who was the principal of an institution for the education of women. Then the humble saint became my wife.

"More important in this narrative are some other circumstances, both as respects myself and Cecilia. It remains with you to call these circumstances the dreams of an enthusiast, or the game of what we call Chance. To me they had a vivid significance.

"To these belong that strange feeling with which I was siezed when I first saw Cecilia. That my whole being was thus carried away towards this poor girl may perhaps be nothing remarkable. For the instances are many of persons who, never having met before, at the first glance are kindled into a sudden and passionate natural love. There are similar phenomena to these, belonging to our mysterious inward being, which have never been explained. Whence this sudden, involuntary passion of one man towards one person, to whom a thousand others remain indifferent?

"It is not generally the magic of Beauty that works this miracle, for we know that in life we often do not recognize beauty in that to which we are attracted by passion; and that sometimes hearts are kindled by a form which, through its irregularity, approaches what seems unlovely in the general opinion. In all passion or love, as in our conviction of truth, we are governed not so much by free-will as by the constraint of Nature, Necessity. That the first pleasing impressions of a human form upon the tender mind of earliest childhood should always remain indelible, and should still, in later years, influence our opinion of Beauty, and the pleasure we feel in this or that form is as little borne out by experience as it is ridiculous to a sound understanding. This authoritative Necessity, in our inclination or disinclination, seems to me to lie in a peculiarity of the nature of the soul, which is involuntarily subjected to the same natural law, which rules everything else. Only the mind of man has free-will, not the soul, which is its next form, its organ of feeling. That alone has consciousness; the soul knows only feelings and instincts. In the mind dwells the longing after perfection, in the soul, Love.

"At my first interview with Cecilia, I had no control over my inclination towards her, but was drawn to her in spite of my will. Neither her poverty nor her beauty had moved me, but our minds were *one*, as if we had always been one being, as the life of the mother and babe are for a long time but one life, until they are separated by the constraint of Nature. Friends! there is already more than a new world discovered upon the much navigated ocean of Science; but, from the limitation of the soul's power of observation, we can scarcely know the shores, and find a fit landing-place, from which we may press into the interior, for a sight at the wonders and secrets of all life.

"Far more surprising to me was that which I afterwards learned from Cecilia. She affirmed, that before she had known me, she had at times seen a form like mine in her dreams, and even in the earliest dreams of her childhood. She became so much accustomed to the appearance of this form, under every variety of circumstance, as is often the case with dreams, that she retained her recollection of it even when wide awake. Only occasionally—not once in a year—my image had appeared before her; but it was met by her with the same longing and love. She spoke of the sensation which it produced, to me unintelligible, as an indescribable, a strange, painfully pleasant contraction of her breast, so far up as between her shoulders. She affirmed that after one of these dreams she had experienced this feeling for some days, though it gradually grew less perceptible.

"As she was one day gathering strawberries in the woods, she was, without any previous dream, siezed with this same stricture, and this immediately brought to her remembrance the image in her dream. She soon heard the sound of a horse's feet on the road which led through the wood. She looked towards the rider. It was myself who was travelling through the country on a journey of business. But I do not remember at that time seeing the strawberry-gatherer. Cecilia, on the contrary, as I learned from her account, was as if paralyzed by my look. She clung to the trunk of a tree, to prevent her sinking to the earth. She doubted whether she was dreaming or waking. And as I might be far on my way, she ran up the road after my horse's steps, to see me once more, if only at a distance. Her endeavor was fruitless.

"This explains the singular state she fell into, when I found her, as I have related to you, begging alms near the village. She, at that time, had no doubts about the actual existence of the form she saw in her dreams; but she had relinquished the hope of ever meeting it in reality.

"Enough of this, dear friends. I have given you the explanation, which you desired, of my words, 'Imperishable Love under all forms.'

"As for yourselves, you may suppose that the story I have related to you shows the sportings of chance, or the workings of a deluded imagination; you may find another key to what to me appears wonderful. I will give you credit if you do. But these higher convictions of my belief cannot be shaken, much less eradicated. You cannot destroy for me the harmony of Experience and Reason, of Past and Future, of Time and Eternity.

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