The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE CHURCH AND NATURAL PHILOSOPHY.

No. 4.

Having heard the "loud call" of the church to the "natural philosopher" to come forward and work the "vein" of modern Spiritualism, and having heard the explosive laughter of brother Beecher on modern prophecy, and knowing the great worth to health of laughing deep and loud, we continue to work the "vein" by starting with Jewish Spiritualism, so that we can laugh heartily with Beecher and the dead churches—they on the one side of the mouth, and we on the other. They, rooted and grounded on the fossil creeds, we on the living God and his angels.

The "natural philosopher" upon the record of Jewish Spiritualism, speaks on this wise: "At the sight of such catalogues of different *translations*, said to proceed from one and the same original, few can refrain from asking, in all humbleness, why, if any one of them were absolutely correct, should there have been a necessity for the others? In the course of studies carried over many years, we have been at pains to compare sundry of the most prominent English translations (among them ancient as well as modern editions), not only with themselves, but often with the Latin, Greek or Hebrew originals, of which each purports to supply a faithful rendering. They all differ—some more than others; but in each one may be found passages the sense of which varies essentially from that published by the others."

"Now these discordant Bibles being thrust upon us, each one as the only true 'Word of God,' it is humanly inconceivable that God should have uttered that Word in so many different ways, and thereby have rendered nugatory the comprehension of one passage, by permitting a translation, in significance totally distinct, of the self-same passage in other modern editions. For instance—that the reader may at once seize our meaning—there are few texts more frequently quoted, especially under circumstances where consolation is administ red,—there are none, perhaps, that have originated such Demosthenian efforts at pulpit-oratory, or have produced in some minds more of those extatic emotions 'that the world cannot give,' than the verse wherein Job ejaculates—'For I know *that* my Redeemer liveth.' The '*multitude* of those who are called Christians,' as Origen termed them in A. D. 253,—the 'simpletons, not to say the imprudent and the idiotic,' of Tertullian, A. D. 245,—the 'ignorant' of St. Athanasius, A. D. 373,—and the 'simple believers' of the milder St. Jerome, A. D. 385, have always imagined, in accordance with the lower scholarship of orthodoxy, that Job here foreshadows the Messianic advent of Christ."—*Gliddon, in Types of Mankind.*

The author then gives three renderings to show how wide of the mark the present orthodox version is. He also quotes Noyes to show "that there is no allusion to Christ in the term [*redeemer*], nor to the resurrection to the life of happiness in the passage, has been the opinion of the most judicious and learned critics for the last three hundred years—such as Calvin, Mercier, Grotius, LeClerc, Patrick, Warburton, Durell, Heath, Kennicott, Doederlein, Dathe, Eichorn, Jahn, De Wette, and many others."

Upon the passage in Job, Gliddon concludes that "Thus the reader has now before him three specimens, amid the wilderness of *Translations*, wherein are involved theological dogmas of 'resurrection of the body,' 'redemption of the soul,' and the antiquity of 'Messianic prefigurations'—questions of no slight religious importance; and yet withal, unless he be profound in *Hebrew*, his opinion upon the merits of either rendering is alike worthless to himself and to others; nor can he conscientiously distinguish which is veritably the 'Word of God' among the triple contradictions. The ridiculous anachronism perpetrated in King James' *version*, that makes Job wish that his words were '*printed*' probably 2500 years before the art was invented, has long ago been pointed out; and it is alone sufficient to destroy the alleged [infallible] inspiration of that 'authorized' verse."

How now, brother Beecher, of the infallible character of Jewish Spiritualism, and the fallibility of Yankeedom in the same line? While you are putting so nice a point upon modern prophecy, don't forget that there is "ample room and verge enough" among the ancient prophets to "shoot with a bow of a thousand years," winging various birds in the flight of the same arrow. However, we like the sport, and while you laugh from the Jewish, we will laugh from the Yankee side of the mouth—so that between us we may "bring down the house" to be as jolly as ourselves.

"There is no such thing as any *written* word of God independent on the word of man. The Lord Jehovah may have uttered the whole Law from Mount Sinai, and yet Moses may not have accurately recorded it. In like manner the Gospel may have been fully preached by Christ, and yet the Evangelists may not have fully recorded it. One painful conviction is, that the plain import of the Word of God has been most *fanta tically, ignorantly* and *wilfully* perverted, as well in the translation as in the interpolations. Many gross *perversions*, not to say mis-translations, of the Sacred Text, have been occasioned by dogmatical prejudices and sectarian zeal."—*Rev. John Ozlee, cit. in Types of Mankind.*

On the same page a Jewish author is cited as hopelessly wishing "to see a correct English version of the Bible."

Well, if Jewish Spiritualism be in such untoward condition, lean must be the soul that finds amid such husks enough "for the purposes of piety." We frankly declare that we suffered very painful starvation on such food till the modern advent fed us with the bread of life.

"At the present day, in Protestant countries, such as Great Britain and the United States, it has become a common practice to *worship* King James' translation, and 'study divinity,' so that our English version, with all the unnecessary deviations from its Hebrew prototype, is reverenced by the masses as a '*fetiche*,' or viewed with a relic of semi-idolatrous awe refused by Protestants to crucifixes, pictures or images. Our observations may seem indecorous to those who choose to cramp their intellects and continue to ignore the splendid results of continental exegesis."—*Gliddon.*

Dr. Vicesimus Knox, of the Church of England, says: "For my own part, if I may venture to give an opinion contrary to that of the profound collators of Hebrew Manuscripts, I cannot help thinking a new translation of the Bible an attempt extremely dangerous and quite unnecessary. Instead of serving the cause of religion, which is the ostensible motive for the wish, I am convinced that nothing would tend more immediately to shake the basis of the establishment. Time gives a *venerable air* to all things. Sacred things acquire *peculiar* sanctity by long duration."—*Cit. in Types of Mankind.*

Such is the condition of the Jewish old-clothes, so profoundly worshipped as relics by the "biblical dunces" and their demented, idolatrous flocks. It is these who jeer at modern ventilation, and pray deliverance from the fan that would thoroughly purge the floor. They ask to hold up their scarecrow for a while longer, and not to be tormented before their time. But the day of the living God is at hand, and his chosen are hewing the idols to pieces before him. Many are already so strengthened in the new light as to walk with bold tramp among the relics of old Israel, nor have to whistle to keep their courage to the sticking-point. What the true man wants is TRUTH in its highest light, and not to dwell in the thick darkness, though Jewish Spiritualism enforce it. The *New Englander* will please take note that the "*vein*" he wanted worked by the "natural philosopher" has its beginning and various phases deep down in the clouded ages, and that it is as necessary to "*work*" *that* end of the "*vein*" as *this* of modern Spiritualism, as the manhood of the present will be the more likely to trace the infantile, blind gropings of the earlier days through its dark valley and shadow of death to the now noonday awakening. We do not mind his and brother Ward Beecher's laughing at our present estate of swaddling-clothes; still we think our present clothes much brighter and cleaner, in a spiritual aspect, than those which covered the nakedness of old Jewry. Though there was much good in the fashion of that day and for that day,—good even now,—yet it is not well to sew the new cloth too much upon the old, lest the rent be made worse. Let the sacred breeches, whether of Moses or Mahomet, remain simply as mementoes along the unfoldings of time; but let us not give them that odor of sanctity that makes us craven-hearted idolators in their worship, however long may be the distance that lends enchantment to the view. No, no! We are quite willing, with brother Beecher, to work the "vein" of mirth along the various planes of Spiritualism,—not that we would sport with things in reality holy, whether of the past or present. But when brother Beecher "rings out" upon the laughable things of our side, let not him and his take offence if we "ring out" upon the laughable things of theirs. Let them "see themselves as others see them; it will from many a blunder free them, and foolish notion, even of devotion." Brother Beecher is a phrenologist, and knows how closely the organ of mirthfulness hugs the organ of spirituality. He knows too that "a merry heart doeth good like a medicine," and that this gem, from his own spiritual house, is of more worth than a cart-load of drugs. To shut out all mirth from the religious spheres, and sing doleful psalms through the nose, is as bad as banishing all music from Quakerdom. It is only an ignorant and gloomy superstition that would do so, abounding with evil

> "demons, who impair
> The strength of better thoughts, and seek their prey
> In melancholy bosoms, such as were
> Of moody texture from their earliest day,
> And loved to dwell in darkness and dismay,
> Deeming themselves predestined to a doom
> Which is not of the pangs that pass away;
> Making the sun like blood, the earth a tomb,
> The tomb a hell, and hell itself a murkier gloom."

It is thus our old church theologies have been so full of "deviltry;" having no laughter in their souls, they have been "fit for treasons, strategems and spoils." It would seem that the only reason why this gloomy theology has not made most of its votaries mad is, that its devotees charitably contrived to shift the future damnation of themselves to their neighbors; thus making a very fine commentary upon loving your neighbor as yourself. But brother Beecher has a "merrie wit," and must have laughed, even amid sacred tears, if he read, as we did, a few days ago, of one of the interminable name of Smith bringing Science to bear upon the "Holy Land" round about Jerusalem, even to its desecration by sub-soil plows and thorough draining, Manypenny's mowing machine, and MacCormick's reaper.

O Science! O Jerusalem! and O man! "thou pendulum betwixt a smile and tear!" We laugh with Science, but we weep with Jerusalem. Manypenny and Goldsmith!—the very names suggestive of treasures on earth—would not California suffice, that you must go to Jerusalem to make your "pile?" O Science! there is no flesh in your obdurate heart, but it is made of *Gold*, when you would thus go up to the "Holy City" and bring out its treasures, new and old, for modern uses, caring no more for the odor of its sanctity than for the ancient cities of the plain which were sowed with salt. What though you do sow with wheat and follow in rotation of crops? O hard-hearted Science! if we had no other name by which to know thee, we would name thee "Od Force," "Fluid Action," or "the Devil,"—if not the Father of Lies, at least, the father of more *isms* than were ever chronicled in the *New York Tribune*,—the very Prince and Power of the Air, working miracles and deceiving the very elect—going about like a roaring lion, seeking whom you may devour—and having devoured the "gazelles and antelopes" of Eden (as per Agassiz), you now go up to Jerusalem, rend the veil from the Queen of Sheba, and under the everlasting name of Smith—plus *Gold*—have subsoiled and drained the "Holy Land," and have added cubits unto your stature by taking thought of Manypenny's mowing machine and the reapers of MacCormick; nor fail you to send to the Isles of the Sea for cargoes of guano! Even the very bones, waiting the trump of the petrified creeds, you gather and grind to furnish phosphate of lime for turnips! For you the ponds and the sea have yielded up their turtles, and next you will claim to catch trout from Siloa's brook, and to tread quahaugs out of the Jordan!

The true "Holy Land" is in the heart, born of the spirit, and however fondly it may cling to the old associations materialwise, something more is needed than the mere sentimentalities of these to clothe the "Holy Land" of the up-rising soul with a living verdure. Not the Old, but the New Jerusalem, in present and future unfoldings, is what we are called to occupy in labors of wisdom and love. Not that there is no good wine on the old lees, for there *is*, and most excellent, too—but that we should not too much compress the new in the old bottles. Proper care in this direction will enable us to offer from all vintages to every one that thirsts. Science can then find a hallowed Comforter to warm the intellectual plane of its being, and be not conflicting, but as one with religion in consecutive law. The heart has its laws as well as the head, and most desolating is the war through the darkness of the cloud between them. It will be our effort to disperse this cloud which has so long been the habitation of devils, and the cage of every unclean bird. There is room for science in the heart, where, with religion, it can be unfolded in oneness of law to a harmonious whole;—not, to be sure, within the narrow scope of the old theologies, but within that sphere of spiritual causation that sees angels descending to carry mortals up, and perceives that those we love are near us, and not above the "roof of the firmament," without form and void, or not at all. The vision of the past suffices not for the present. We ourselves must see, as we can and do; and science, or natural philosophy, becomes one with religion, and the unhappy war between them is ended. Modern eyes cannot see the incongruities of the dead past as scientific truths. Hence, even a Church of England dignitary speaks on this wise:

"Those who advocate the free use of philology in the interpretation of the Scriptures, find their fiercest and most uncompromising opponents in the ranks of those who are slaves to the Puritanical *Bibliolatry*, so common in this country. According to this school, every word in the canonical books of the Old and New Testaments (in King James' version) proceeds from a divine and miraculous inspiration. By those who believe in the plenary and verbal inspiration of the Scriptures, science in general, and philological science in particular, is viewed with distrust, if not with abhorrence; and the more so if this *bibliolatry* is combined with a certain amount of *ecclesiolatry*."

"Where the letter is so killing, how is it possible to build with safety on such a foundation, even 'for the purposes of piety?' for surely the naked truth should be the only basis of piety; and yet take one Hebrew word and see how the 'letter killeth.' *Azael:* this terrible and venerable name of God (says Sanci), through the pens of biblical glossers, has been a *devil*, a *mountain*, a *wilderness*, and a *he-goat*."—*Types of Mankind.*

It would seem that not even the spirit could make such passages alive with infallibility. Upon the "authorized version" of that passage in Joshua to whom the Lord hearkened by holding the sun and moon still and fighting for the chosen people, Mr. Gliddon says,—"Those among whom knowledge has not yet advanced beyond the theological grade, are lavishly vituperative of scholars who, knowing the English translation of this passage to be an absurdity, despise the commentaries upon it as a sham." The "Book of Joshua" is then disposed of by showing that it was not written till some "370 years after Joshua was dead and buried. Moses is the only man who is privileged by orthodoxy to describe his own demise; a second instance cannot be tolerated. Now this author of 'the book of Joshua' is utterly unknown, and its date is very *modern*, perhaps as low as the sixth century B. C., as are likewise the 'Books of *Samuel*.'"

After other rents in the Old Temple, our author concludes upon the miracle of Joshua:—"Thus vanishes 'JOSHUA'S miracle,'" and then cites the late Rev. Moses Stuart for a definition of a "miracle." The modern Moses says—"I have it before me, in a letter from one of the first philologists and antiquarians that Germany has produced. It is this: 'The laws of nature are merely developments of the Godhead. God cannot contradict, or be inconsistent with himself. But inasmuch as a miracle is a contradiction of the laws of nature, or at least an inconsistency with them, *therefore a miracle is impossible*.'"

When orthodoxy can thus take such a step forward, we may soon hope to have science and religion at peace in their "development of the Godhead;" for this is truly the definition of "the laws of nature,"—where religion and science are one in the unfolding of the great Spirit of all, and where "there is neither variableness nor shadow of turning."

Mr. Gliddon thinks he has given enough "to prove that whatever may be the fact as regards the 'original tongues,' the English version cannot be accepted by science as a *criterion* in matters concerning anthropology." And it would seem that some of the "original tongues" were not much better. "With the numerous Latin versions made prior to St. Jerome, from the Greek, our translators did not trouble themselves; nor need we, because this first of Hebraists among the Fathers declares—'For the most part, among the Latins, there are as many different Bibles as copies of the Bible; for every man has added or substracted, according to his own caprice, as he saw fit.'"—*Types of Mankind.*

Now, brother Beecher, let us stop and laugh; for it is a Thus saith the Lord of to-day that a full, hearty, social laugh has a harmonizing spiritual influence; but don't you and the *New Englander* split your sides as you view the working of the "vein" of Jewish Spiritualism by the "natural philosopher." It may be very funny to see the "engineers hoist by their own petards," but let the moderation of your mirth be known to all men, particularly if your laughter be on the wrong side of the mouth in beholding the fearful rents made in the spiritualistic garments of old Jewry. True, there are germs of spirituality within these old surroundings, and when we are done with the letter, we will lend ourself to the quickening of those germs of the spirit. You will bear in recollection that the good Jesus refused to be garmented in the Jewish old clothes, and declared that sewing new cloth thereto would make the rent worse; and so has it ever proved. It is time to be done with putting the Christian Sun under the Jewish cloud; and yet do our dead churches and dead religious presses ever persist in making us receive "Abraham to our father."

C. B. P.

For the Spiritual Age.

A PHANTASY.

I woke at midnight with a start,—
I woke at midnight with a moan,
Thrilled by a lost, a loving tone,
That waked an echo in my heart.

Into my being as I lay,
I felt the rhythmic numbers flow,
Of a sweet lay—sung Long Ago
By one beloved, but passed away.

That song my inmost being thrilled,
As its accord my heart-strings swept;
And, like a child, I lay and wept
For joy, which that brief moment filled.

I felt two lips my forehead press;
Alas! they gave to me no sign
When last I touched their ice with mine!
They answered not that last caress.

MARCH, 1858. M. H. COBB.

Our Intellectual Nature.

"We suppose that we carry our moral nature to another world, *why not our intellectual nature?*—further, why not our acquirements? Is it probable that a man who has scorned here all advantages for commune with the works of God, is at once to be enlightened as if he had done his duty to the intelligence within him or about him? It may be noticed that, as far as we can discern, the same physical laws govern the most distant parts of creation as those which prevail here. Moreover, what we call Nature, or Providence, is thrifty as well as liberal—has apparently given to man no more faculty than he fully needs. May not a similar divine frugality—perhaps an essential element for the furtherance of life, and the development of energy—pervade creation?"

For the Spiritual Age.

RATIONAL SALVATION.

BY GEORGE STEARNS.

The proffer of immediate Heaven on the easy terms of a voluntary repentance, as sometimes made from the pulpit to wicked men, is with no warrant of Reason. God is doubtless ever ready to forgive his erring children; but his benignity does not necessarily affect our happiness. We suffer variously, not for lack of Divine Favor, but for want of individual receptivity. The blind grope beneath the Sun only for defect of eyes; so, because of intellectual and moral deficiencies, many can neither perceive nor appropriate the grace of God. The Holy Spirit is as free as the air we breathe and the water we drink; and if all mankind had the mind of Jesus—had as good a brain as he, they would share as largely in the powers of the Highest. The prayer sent up from the Cross of Calvary moved all in Heaven, but wrought nothing for the bloody men for whom it was ejaculated. It is for our own sake mainly that we should love our enemies. Infinite Goodness fails to bless the guilty.

> I query not if vice and crime may miss
> Their cure on Earth, yet find it after death.
> For penitence is not a thing of choice
> In any sense; it is a beast of prey
> Whose feet are velveted. With stealthy tread,
> A lion's might and tiger's cruelty,
> It pounces on a knave when least he thinks.
> It is a certain sense of nearing Hell.
> Who comes to this finds a great work to do
> In Reformation, and a debt to pay
> In Reparation. Conscience takes no bail.
> This paid and that achieved, and nothing else
> Will pluck the sting of merciless Remorse,
> And shrive the guilty soul. Before him still
> Stretches the narrow way of Rectitude,
> And towers the gate of Heaven. What are tears
> To drown remembered wrong? or how grief
> Will counteract its fatal consequence?

When a prodigal comes to himself, his sorrow does not redeem his wasted substance. When a drunkard repents and takes the pledge of abstinence, these acts do not immediately cure the *delirium tremens*, restore at once his reputation, nor in his life-time make him the man he might have been. Virtue is no schoolboy's lesson to be learned in a day. Who thinks of becoming an artist or a good mechanic without training and practice? The prince of all arts is that of morals, and experience is its sole teacher. If God could transform wicked men into happy angels in a twinkling, why not also baboons? Why then this earthly process of development? Why make man at all, if fitness for Heaven is the Creator's immediate endowment, and character not a thing of growth?

> "Fixed to no spot is Happiness sincere;
> 'Tis nowhere to be found, or everywhere."

So far as enjoyment depends on self-hood, this sentiment of Pope is correct. Milton's thought, that "the mind is its own place," is also true, inasmuch as Heaven is neither here nor there till it is found within the Soul. The Universe is fraught with good which mortals cannot see. Man has overlooked the means of a present felicity; and pious people talk about "a better *World*," as if the Earth itself were at fault.

> We look above and long for Bliss,
> Unknowing how the boon we miss;
> 'Tis folly's discontent that sighs
> For *El Dorado* in the skies.

What a disparagement of Divine Justice to suppose the Creator has placed Man out of his element! We ought to be aware that we have not yet improved all the means of happiness within our reach. While like thankless children we pout the lip over God's earthly bounty, how impudent we seem to ask for more! And what of all the heart's desire might not be had on Earth? Come, recollect the unenjoyed delights of saintly or sin-sickful anticipation—all you have ever thought or dreamed that angels find, "where the wicked cease from troubling and the weary are at rest"; where there is no more sin, nor sorrow nor sighing, and no more curse; where war and tyranny and discord are no more, but Freedom and Harmony and Universal Joy for ever triumph; and what of all you wish might not be realized by Man to-day, if—what? this world were a suitable *place* for such a state of blessedness? No, but—if Man himself were a fit receptacle of Bliss.

I do not say there is no fairer clime than this terraqueous globe; I affirm that there is. But vain is our ambition to *rise* to that supernal sphere, till first we *grow*. If we go to the Spirit-World undeveloped and untaught—if we have not put off with "the old man," his habitudes of error, his foibles and his faults, and if with "the new man" we have not put on a goodly relish for the pleasures and objects of "the inner life," we shall even there look up and pine for Heaven, or else grow homesick and hanker for the sordid flesh-pots of Earth. That Character which fits us for the largest and purest enjoyment here, and tends to make *this* life agreeable, is what will serve us best hereafter. In every sphere, Happiness proceeds from learning and loving and living Right. Wisdom is therefore the human savior, Virtue is the substance of salvation, and Heaven grows out of a universal conformity to Truth.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, APRIL 17, 1858.

MR. TIFFANY ON SPIRITUALISM.

SECOND ARTICLE.

Another exceptionable point in Mr. Tiffany's criticisms is contained in the following paragraph:

"This absence of deep-toned earnestness is manifested in their want of public energy; in a general unwillingness to make individual sacrifices to the cause. There are probably three millions of Spiritualists in the United States. As a class, they are probably more numerous than any other, and they are largely on the increase. In this city, [New York,] they probably number from fifty to seventy-five thousand believers. They are probably more numerous than any other one sect, and they number among them men of learning, wealth and influence. And for any cause which came near to their souls, you could raise hundreds of thousands of dollars. But for the cause of Spiritualism and its incidents, you can scarcely raise a thousand. Numerous and wealthy as the believers in Spiritualism are, you not only cannot awaken interest enough to own a place of meeting, but it is with great difficulty that you can raise means enough to rent a room at the cost of a few hundreds. And what is true here in New York, is true throughout the world. Spiritualism does not lay hold of that in man which rules and governs him. One hundred earnest Methodists, with moderate means, would make greater sacrifices and accomplish more, in a public way, than the three million Spiritualists. I refer to these facts for the purpose of illustrating the truth, that Modern Spiritualism does not make men deeply in earnest; and the reason is, it does not appeal to their inmost natures."—p. 537.

To this we object, because, 1st, It gives an erroneous idea of Spiritualism. Mere phenomena and theorizing may not stir men's inmost natures, but these are not the whole of Spiritualism. They are merely the gateway and outer court of the Temple of Truth, into whose inmost sanctuaries every earnest-souled man and woman will desire to press. And if those who are not earnest have been induced to enter even the vestibule, there is surely more hope that they will be attracted further inward than if they remained wholly outside. A true Spiritualism unfolds *all that is or can be known respecting man's inmost nature*, and hence appeals to it with all the power that *truth* possesses.

2d. It represents Spiritualists as a distinct religious sect. This is not true, for they are to be found among almost all sects. Doubtless, a large proportion of the seventy-five thousand believers in New York city, as is the case in Boston, are still connected with some of the more liberal religious societies, and feel that they can expend their labors and means most effectively in connection with such societies, and in endeavoring to spiritualize those with whom they are thus associated. That they should do this, rather than attempt to build up a new sect, with its paraphernalia of churches and machinery of proselytism, surely argues no want of earnestness. Besides, Spiritualists as a body have not yet arrived at any such sameness of mental and spiritual growth that they can see religious truths alike in all respects. Each has his own peculiar views, and does not wish to be held responsible for those of another. How, then, can they be expected to *unite*, to any extent, for the propagation of religious views? To us, this present individualizing feature of the Spiritualistic movement is most interesting and hopeful. The Methodists and other sectarians have their creeds already formed to their hands. Their enclosures are staked out, and the walls built, as they imagine, by divine authority. They have only to renounce the exercise of their own judgment, and blindly follow their leaders—to shut their eyes, open their mouths, and swallow whatever is propounded by their authorized teachers. Building churches, sustaining a priesthood, and supporting "the ordinances of religion" are too often among the conditions on which they expect to purchase an escape from hell, and a "seat in glory." They may be thoroughly in earnest in all this, but it is a "zeal not according to knowledge," and no proper example for Spiritualists. The latter, on the contrary, have no authorized leaders, and find themselves thrown upon the necessity of each forming his own creed, or system of theological philosophy,—of each building his own church, *within himself*, and of enthroning the true God in that inner temple. What wonder, then, at differences, and an indisposition to consolidate as a sect? These are incidental to a process of growth and transition. This process will surely ultimate in bringing numbers into similar states of spiritual perception and experience, when association and co-operation for purposes of *use* will assuredly follow. But if such associations are too hastily formed, of materials not assimilated, no matter how earnest the members may be, they must necessarily either speedily fall to pieces for want of inherent congruity, or be held together only by force of a spiritual despotism. That Spiritualists have not thus united "in a public way," and assumed the position of a religious sect, in their present crude state of development—that all attempts to do so have failed—is matter for congratulation; and evinces that the foundations of the CHURCH OF THE FUTURE are to be laid broader and deeper than are those of any of the sects of Christendom—broad enough to tolerate all diversities of faith, and deep enough to embrace all the mysteries of the inner life.

3d. Church-building, maintaining meetings, and other efforts "in a public way" are not the best tests of an enlightened earnestness. In fact, they too often grow out of a forwardness (elsewhere reprehended in the article under review,) to undertake the redemption of the world without having first redeemed one's self. Public meetings and publications have their use, indeed, in arresting the attention of skeptics and affording aid to the inquiring; but the personal investigations on which an intelligent faith in the facts of Spiritualism ought mainly to rest, must be conducted in private. And we have found that those who have been called most deeply into "their inmost nature," have just in that proportion ceased to find food at public meetings. When the "water of life" has begun to well up within themselves, they have less need to get others to draw for them. As people become more spiritual and less external, they are less disposed to make a public parade of their religion, or to spend their energies in proselyting, but quietly and earnestly to seek the redemption and interior growth of their own natures, that by a *true life* they may elevate those around them. As to "individual sacrifices" for the truth among Spiritualists, so far as our personal acquaintance goes, they have been far greater, both in property, and all that men and women are wont to hold dear, than we ever knew among sectarians. If Spiritualists have not supported churches, and ministers, and a general system of public propagandism, as do the sects, it should not be forgotten that they have maintained at no small expense a large number of persons who have been induced to devote their time and capacities as instruments of communication with and demonstration from the spirit-life. Many have been subjected to pecuniary, ecclesiastical, social and spiritual martyrdom, in comparison with which the literal cross and the flaming faggot would have been welcome. We have witnessed examples of heroism in endurance and fidelity to truth of which Humanity in any age might well be proud—though very likely they may never adorn a "Book of Martyrs." We intend not to say, by any means, that a more earnest spirit of religious devotion and aspiration is undesirable (if properly enlightened) among Spiritualists in general—nor that it is not indeed the great want of the Spiritualistic movement at the present juncture—but we doubt if, when it comes, it should or will manifest itself after the pattern of the sects referred to. To raise money for the externals of a sectarian "cause" requires far less of real religious earnestness than to enter upon a life of true spirituality. A correspondent aptly says on this point: "For myself, I am building a church—*in my own soul*. It will take some *time*, but not much *money*." Of course, every truly spiritual man must feel that money and all other possessions are only instruments to be wisely used for the good of humanity, not for the pleasure of self.

But we need not go further. We trust it is sufficiently evident that we make these exceptions with no unkind feelings to Mr. Tiffany. We have ever sympathized with and rejoiced in his efforts to introduce a higher tone of spirituality among Spiritualists. His magazine has done a very important work. That he has *meant* well in these criticisms, we again concede. But we think such palpable misuses of language, mistaken representations, and indiscriminate condemnations as we have pointed out, should not go uncorrected. It is not the highest wisdom to burn your barn with all its stores of grain, because a few vermin have taken shelter in it; nor to cut down your apple-trees because their fruit is bitter in August.

That the errors of the article referred to are mainly owing to undue haste in its preparation, is not improbable; for it abounds in inaccuracies of grammar and syntax, which the slightest revision would have detected. That it was written, moreover, in an hour of depression and discouragement, induced by the pressure of financial embarrassments, (from which a higher degree of appreciation of Mr. T.'s labors on the part of Spiritualists might have saved him,) there are reasons to believe; and such a frame of mind is surely not the most favorable to a fair judgment on any subject.

But while we protest against such hasty and ill-considered criticisms, we are hand and heart with all wise efforts to develop and apply the interior truths and higher uses of Spiritualism, and to duly unfold the religious nature of man. We urge upon Bro. Tiffany, and all other co-laborers in the great spiritual revolution of our day, the importance of adopting a lofty and true definition of Spiritualism,—instead of consenting to a base and false one,—and of maintaining the true definition against all attempts at prostitution or defamation. We think all clear-sighted men must see at once the impropriety of applying the term to the belief of merely *one class* of Spiritualists, or to any *sensualistic* theory or practice which may have been baptized by its name. A true Spiritual Philosophy includes all truth relative to man's spiritual nature, capacities and relations; it is the antipodes and uncompromising antagonist of sensualism and externalism in every form. If, however, any do not choose to accept this definition, we insist that they should state distinctly what *they* mean by the term—what *their* Spiritualism is—that there may be no misunderstanding.

It seems hardly necessary to say, in conclusion, that it behooves all Spiritual*ists* to become spiritual—to advance beyond the merely phenomenal plane of inquiry and of thought, to that of *use* and *aspiration*,—to strive unremittingly to subject their external natures wholly to the dominion of the internal. All "progressionists" should know that this process of interior growth and regeneration is a most important and necessary step in individual progression, without which none can ever rise above the slavery and misery of fleshly lusts into the freedom and bliss of spiritual life, either in this world or that which is to come.

In proportion as such advancement is attained, or sought for with honest and earnest hearts, it will be found that Spiritualism appeals not merely to the intellect and the human affections, but also and mightily to the inmost powers of the soul—that its true tendency is to call man inward and ever upward—and that through the agencies it recognizes he may and will receive the most purifying and saving influxes of divine truth, so soon as he is open to admit them.

Since the above was in type, we have received the January number of *Tiffany's Monthly*, in which we are happy to find articles breathing a quite different tone from that on which we have commented; and corroborating our supposition that the latter was the product of haste and mental depression. Mr. Tiffany *now* says of Spiritualism:

"Its vitalizing effect is *not merely an external action; it has taken hold of man's highest nature*, and what was enkindled in the heart *has become the life of the whole man;* therefore, *if martyrs were called for, the land would be full of them;* there is something that will not yield to any amount of opposition, neither of reasoning; for, though man's divine faculty, his reason, be the safeguard of his intellect, yet his heart is not touched by it, and what springs from the heart will live, spite of all attempts to deaden it, until the affections themselves die."—p. 27.

Let the reader contrast this language, particularly those expressions we have italicised, with that of the preceding extract in this article. It would be difficult to frame a more complete contradiction.

We are glad Bro. T. has *the courage to be inconsistent*, inasmuch as he was clearly wrong before. We congratulate him on having emerged from the cloud. A. E. N.

PRES. MAHAN appears to be progressing. According to a report in the *Vanguard*, of a recent lecture by him at Richmond, Ind., against Spiritualism, he has become "satisfied that spirit-communications are of *Satanic* origin." If so, then his labored Od-Force theory, with all its magnificent assumptions, ridiculous scientific blunders, and premises *appropriated* from Rogers, falls to the ground. It proves to be, as we pronounced it at the time, a STUPENDOUS FRAUD in the name of Science.

EFFICACY OF CHURCH PRAYERS.—The revivalists have recently joined forces in prayer that Theodore Parker's influence may be broken. Consequence: the Music Hall is more densely packed than ever—hundreds unable to find a standing place.

MRS. STOWE A MEDIUM.

The following lines are part of a poem recently published in *The Independent*, by Mrs. H. B. Stowe. If they contain *truth* as well as poetry, then Mrs. S. claims to be a clairaudient medium,—that is, able to *hear* the voices of spirits. It would seem, also, that she hears them most readily, as do other mediums, when under the soothing influence of music. It may be premised that the poem is written in answer to a friend who inquired the reason of her continued delight in ancient psalmody. We have taken the liberty to italicize some of the more striking lines. We trust the "stone" of her skepticism has been "rolled away by an *unquestionable* angel," as she demanded some months since. A. E. N.

Those halting tones that sound to you,
Are not the tones I hear;
But voices of the loved and lost
Then meet my longing ear.

I hear my angel mother's voice—
Those were the words she sung;
I hear my brother's ringing tones,
As once on earth they rung;

And friends that walk in while above
Come round me like a cloud,
And far above those earthly notes
Their singing sounds aloud.

There may be discord, as you say;
Those voices poorly ring;
But there's no discord in the strain
Those upper spirits sing.

For they who sing are of the blest,
The calm and glorified,
Whose hours are one eternal rest
On heaven's sweet-floating tide.

Their life is music and accord;
Their souls and hearts keep time
In one sweet concert with the Lord—
One concert vast, sublime.

And through the hymns they sang on earth
Sometimes a sweetness falls
On those they loved and left below,
And softly homeward calls.

Bells from our own dear fatherland,
Borne trembling o'er the sea—
The narrow sea that they have crossed,
The shores where we shall be.

Oh sing, sing on! beloved souls;
Sing cares and griefs to rest;
Sing, till entranced we arise
To join you 'mid the blest.

H. B. S.

New Publications.

A STATEMENT of the Proceedings of the Session of the Presbyterian Church of Waterford, N.Y., in the case of Mr. and Mrs. M. C. Powell. (24 pages.)

The proceedings recounted in this little pamphlet seem to evince an unusual degree of sectarian intolerance on the part of the Presbyterians of Waterford. Mr. and Mrs. Powell stand entirely free of any accusation of either heresy or immorality, but the head and front of their offending consisted simply in occasional absence from meetings of their church and attendance upon Spiritual lectures "during the hours of divine service." Against such interference with individual freedom of conscience, the accused parties entered their rightful and strenuous protest, but were "suspended." They then very properly withdrew from all further connection with so bigoted and tyrannical a body.

THE MOVEMENT: A JOURNAL OF REVOLUTION, is the title of a new weekly paper recently commenced in New York, by ALLEN and UNDERHILL. It is devoted to the solution of the problem of the re-construction of society. Its tone is elevated, catholic and philosophical, and it recognizes Spiritualism as an element in the social revolution of the present age. Mrs. Fanny H. Green, well known to readers of Spiritualistic literature, is a regular contributor to its columns. Terms $2.00 a year. We trust it will prove a *Movement* in the right direction.

THE AGE OF REASON, AND SPIRIT-ANNUNCIATOR, is a monthly paper, published in New York, by SCOTT and RAE, of which the first number was issued March 15th. Its editorials are written with ability, and the sheet makes a good appearance. Dr. JOHN SCOTT, the leading publisher, is well-known through the Western country as a healing medium and magnetic physician, formerly located at St. Louis, now at No. 6 Beach street, New York. The terms of the *Age of Reason* are 50 cts. a year. A. E. N.

More Ventilation.

The editor of the Troy *Times* has lately felt called upon to free his mind on the subject of Spiritualism,—which he does at the length of three columns in his paper of the 2d inst., and in a style which indicates that a much longer retention on his part might have been attended with dangerous consequences—to himself. The relief must have been *tremenjuous*. He has evidently been studying the noted Salem (Ab)Normal Oration, and emulates the Feltonian style, in both its pompously-intense rhetoric and its vaulting logic. The effort evinces that the writer has scarcely the remotest correct conception of either the facts, philosophy, or ethics of Spiritualism. He shows great aptness in *manufacturing* facts and philosophies—setting up men of straw—and succeeds in demolishing the same with the utmost ease.

When will Spiritualism have an honest and competent opponent—one who will venture to grapple with its realities, and not some shadow of his own misconceptions? We may safely answer, Never; for no sane and candid man, who properly and thoroughly tests the matter, remains unconvinced of its truth. A. E. N.

A Mis-Presentment.

Dr. ADDISON DAVIS, in the Boston *Courier* of the 12th inst., charges us with an attempt, in the report of "the late Legislative Investigation," "to cover the fraud of the medium, and the want of tact on the part of the Committee, by exaggeration, falsehood, and by concealing facts which must have been known to its editor, that explain some of the most remarkable phenomena exhibited on that occasion."

No evidence, beyond the simple assertion of Dr. Davis, is adduced to substantiate these grave charges. He does not claim to have been present, nor does he produce any testimony to show that our report of what transpired was in any respect incorrect. His allegations amount to simply this, that Hon. Mr. Walker, Hon. Mr. Usher, and Mrs. Cobb, *did not tell the truth* in the statements they made on that occasion. Until these parties complain that they were misreported by us or some proof is furnished to that effect, it is merely a question of veracity between them and Dr. Davis,—which we leave them to settle in any way they please. A. E. N

ASSOCIATIVE MOVEMENTS.

The attention of Spiritualists and other Reformers seems to be at present widely turned in the direction of associative enterprises, looking to the institution of improved social conditions. The late commercial disaster has doubtless opened the eyes of many to the imperfections of the present system of civilization and the rottenness of its foundation; while it has quickened the desires of others who had been already awake to the great need of the age. It is a subject in which we have taken a lively interest for a long time,—though personally we have been more occupied in endeavoring to ascertain theoretically the essential requisites of a better social state, and to discover the causes of the numerous failures which have occurred in attempts to realize it, than in any effort to solve the problem practically. It is not our present purpose, however, to enter upon a discussion of theories. We rejoice at any earnest practical experiment, even upon the basis of a crude and imperfect plan, because such efforts not only evince that the great want is becoming more deeply felt (a sure prophecy that it will be supplied)—but, even though they prove failures, all who participate will through experience acquire a wisdom not otherwise obtained. When there is enough of this in the community, reform will be *practicable*, not before. We propose to mention some enterprises which more immediately attract our notice at the present time.

In Boston, the conferences on this general subject which were held during the past winter, have ultimated in the opening of a "Unitary Home," at No. 28 Eliot street, under the matronship of Mrs. Cuzens—the card of which establishment will be found in our advertising columns. The location is a favorable one, the matron is a worthy and capable lady—but of the pecuniary success of the enterprise we are not informed. Further than this, we are not aware that any practical effort has been initiated—though a strong feeling was elicited in favor of commencing an agricultural settlement in some western locality.

We have before us a communication from Philadelphia, urging at some length the importance of efforts in this direction, and giving an outline of a plan, with a statement of its advantages. We have room only to state in brief the prominent features of the proposal. Those interested, and willing to renounce selfishness for the general good, are urged to combine their means and purchase associative farms in the vicinity of large cities, on some convenient thoroughfare, so that those engaged in business in the cities can avail themselves partially of the advantages, until such time as they can judiciously relinquish such business. Here, in addition to gardening and farming, various industries can be gradually introduced, proper buildings erected as required, schools established, libraries, unitary kitchens, dwellings, etc., etc., as these may be demanded. The advantages of associative life, on some such plan, *provided it can be successfully introduced*, are too manifest to need particularization. Our correspondent thinks that one chief reason why so many associative attempts have proved abortive has been that too much has been undertaken at once. All persons in Philadelphia and vicinity, who desire to enlist in such an enterprise are invited to confer with our correspondent, G. D. HENCK.

We have received a circular headed "Harmonial Township Association," of which the following is the substance:

"It is proposed to collect in some suitable localities, in any or all of the States, if practicable, such parties as feel disposed to unite in more perfectly uniting individual means in fulfillment of the laws of society. To this end, invitation is being extended, fraternally, toward forming an Association to secure more perfectly the great end of this life, which is sufficiency of the resources of life, including all the social and educational advantages of property belonging to the race. A HOME FOR ALL has been preached, but it comes little in practice, like a good share of other sermonizing. Have we wisdom sufficient to form colonies or townships on a better basis than the present? It is believed so; and this Prospectus, in the absence of other means, invites attention to the matter, to gather up such as are interested, and as soon as enough are found in any point, to start a township.

"In order to defray the incidental expenses, each person joining the Association pays to a committee duly appointed by the originators of this plan, the sum of one dollar, to defray all necessary expenses in founding this colony, and this is the only common fund required. Due guarantee shall be given that the best use shall be made of this fund.

"Lands are open, in various parts of the country, to secure townships or colonies, if required. Let the plan of settlement be up to the wisdom of the age. Accompanying is a plan of one hundred farms of about one hundred acres each, and a mile square in the centre for village use, where will be the schools, church, shops, stores, &c. Each neighborhood has four families, with a small park, which each house fronts; each family living on his own land, and each individual possessing his or her proper individuality or property; so there will be a good protective union, the material interest of each will be under his or her supervision and control, while the general welfare will be regarded mutually. A cut of a settlement is given to show what may be done in the way of locating farms.

"For further particulars, inquire of D. C. Gates and Z. Baker, of Worcester, Mass.; or Charles Church, of Otter River, Mass.; or A. P. Pierce, of Belfast, Me.; or A. B. Newcomb, of Boston, Mass.; or C. C. Williams, of Norwich, Conn.; or Adin Ballou, of Hopedale, Mass.; or Dr. Barron, of Palmer, Mass."

The names appended to the above, so far as we are acquainted with the parties, are a guarantee of an earnest movement. We give the above as items of news in which many of our readers are interested, but without wishing to be understood as identified with either of these enterprises. A. E. N.

Mr. Spurgeon's Idea of Heaven.

Preaching at Shipley, near Leeds, Mr. Spurgeon alluded to Dr. Dick's wish, that he might spend an eternity in wandering from star to star. "For me," exclaims Mr. Spurgeon, "let it be my lot to pursue a more glorious study. My choice shall be this: I shall spend 5000 years in looking into the wound in the left foot of Christ, and 5000 years in looking into the wound in the right foot of Christ, and 10,000 years in looking into the wound in the right hand of Christ, and 10,000 years more in looking into the wound in the left hand of Christ, and 20,000 years in looking into the wound in his side.—*Ex.*

It must require no little self-conceit on the part of this enthusiast to imagine that the crucified Nazarene, (who when on earth was an example of practical beneficence,) will give up all useful employments and stand still for fifty thousand years to be gazed at by such a "staring fool"! The "idea of heaven" here indicated, ridiculous as it is, is scarcely more absurd than the common one of endless psalm-singing, harp-playing, useless adulation, and idle, selfish enjoyment. When will religious teachers cease to stultify themselves, debase their adherents, and disgust all sensible minds, by such preposterous nonsense about the future life? A. E. N.

EDITOR OF THE WORLD'S PAPER:—Dear Sir,—You ask our views on the subject of "Revivals," and desire us not to "waste much ink" in the reply. Allow us to refer you (and we use a *pencil* in doing it) to our remarks in another column, in answer to a correspondent in Wisconsin. We trust those remarks, in *brevity* at least, will meet your wishes. Should you, however, desire an expression more at length, it may be found in the AGE of March 20.

Correspondence.

From the Green Mountain State.

BURLINGTON, Vt., March 31, 1858.

DEAR NEWTON:—Thinking that you might wish to know how the truth is advancing among the mountains, where the air is pure and free, and the aspirations of the people are for more light and knowledge,—I would say that Miss A. W. Sprague has been laboring in this section of the State the last month. She has spoken in several places where the spiritual philosophy was hardly known. One place, in particular, twenty-five miles north of here, contained, I believe, four Spiritualists, who invited Miss S. to speak; the Congregational church was opened for the meeting and filled to overflowing. Another lecture was given to a still larger concourse of people, and some fifty now openly declare their belief in the Spiritual Philosophy. [This equals the sectarian revival reports.—EDS.] This town is Swanton, Vt., on the line of the Vermont Central R. R., and is good missionary ground.

Rev. Hervey Elkins, of Williston, Vt., spoke in our Harmonial Hall a short time since—Subject, "Modern Spiritualism, its Harmony with Bible Spiritualism." The discourse was listened to with pleasure by all who heard it. It is to be published in pamphlet form, and will do much good. Mr. E. has waked up the ire of a portion of the clergy of his denomination in the State, and they are firing their paper bullets at him. Guess they will not frighten him. I thank God that there are a few independent clergymen in our land who dare express their belief in the ministration of angels and their knowledge of a scientific demonstration of the immortality of the soul.

Miss Sprague intends to return to this part of the State about the 1st of June next. In the meantime we expect Miss Amedy, Miss Hardinge, Mrs. Coan and others. Our people want the manifestations, and Mrs. Coan, the Davenport Boys, Mr. C. H. Foster, H. P. Fairfield, and other well-known mediums, could do the cause much good by spending the coming summer in our mountain State. They would be braced up physically by our air and water, and would receive good encouragement where ever they went. Mrs. Coan is coming to Vermont about the first of May, and will take a trip throughout the State, starting from this point.

We expect to hold our annual State Convention at Rutland this year—it being a central point and one where friends from New England and New York can be equally accommodated. We now expect to hold it the first week in July. The weather will be warmer for out-door meetings than two months later, and our farmers will be less busy. I am as ever, in the joys and hopes of the new dispensation,

Fraternally yours, SAMUEL B. NICHOLS.

H. C. Wright in Maine.

ELLSWORTH, Me., April 6th, 1858.

MESSRS EDITORS:—That true friend of Humanity and real spiritual Christianity, Henry C. Wright of your city, has just closed two weeks of unremitting and fruitful labor in this place. A few of the more devoted workers in the cause of Humanity "took the responsibility" of inviting him to "come over and help us," in our struggle against the self-styled "evangelical" religion, which is preying upon the very vitals of that faith which Jesus of Nazareth so beautifully taught, so nobly lived, and for which he so heroically, yea, sublimely died. Mr. Wright came among us hardly known even by reputation to a dozen persons here, and the two first nights addressed thin audiences. But on the following Sabbath the hall was overflowing—morning, afternoon and evening. And so it continued, the interest increasing until he closed his labors last night. Even the standing room has been occupied. Such telling, down-right death-dealing blows (for Mr. Wright does not play with foils, or light rapiers whose blows may be skilfully parried, but he wields a ponderous battle-axe, blunt as Truth itself, which crushes and cleaves everything within its sweep) upon the giant sins of the church and state, have never before been struck in Ellsworth. Even the most sanguine had not dared to hope that the truths which he has uttered so manfully and boldly, would have found so many and eager listeners as they have. I tell you Messrs. Editors, "the world *does* move"—at least, the motion is very perceptible in this vicinity!

Sabbath evening, we had a lecture on the "Immortality of the Soul," a plain, logical and common sense view of Spiritualism, which was just the one thing needed at this particular time. It has infused new life and strength into the heart of every Spiritualist and lover of his kind in this place. In truth's name, Messrs. Editors, let me ask your readers, if they want to have the worn-out pastures of old theology taken in hand by a powerful "breaking-up team," the bushes and weeds and roots torn up, and the old dead sod turned under,—I say if your readers want such waste places to be prepared to "bud and blossom as the rose," let them invite Henry C. Wright to labor with them a fortnight, as we have done, and then it will be all right. Try it, and see if I am not right. This is the best advice which I can write.

A. D. B.

Condensed Correspondence.

For the want of room to give at large the favors of our friends, we are obliged to present the following abstracts of several communications:

J. C. WOODMAN, Esq., of Portland, Me., assures us that the great truths of the Spiritual Philosophy are constantly gaining ground in that city. He speaks in high terms of commendation of the recent labors of Mr. HOBART in that place, and recommends him as a lecturer to the friends "scattered abroad."

J. C. BAKER, of Danby, Vt., contradicts the assertion put forth by the opposition that "Spiritualism is dead" in that region. So far from that, there are as many avowed Spiritualists in the town as there are members of any religious society, and more investigators who are favorably disposed towards it than there are "professors of religion." And these include some of the most influential, moral and best educated persons in the community. Several circles meet regularly, and many good tests are received. Rev. Jason F. Walker has lectured there twice recently upon the "Evidences of Spiritualism and its Uses," drawing large audiences. Mr. W. was formerly connected with the Methodist body, but some years ago withdrew therefrom on account of progressive tendencies which made him unable to keep within the limits of the creed. Lately he has become convinced of the truth of Spiritualism, and is one of its most effective advocates.

ANDRE COOK, of Saratoga Springs, N. Y., writes of a remarkably successful healing medium at that place, Rufus B. Newton, by name. Mr. N. is in the habit of producing, by the mere application of his hand, the effect of cathartic medicines, or emetics, or diaphoretics, as these are severally required. Among other cases of marked success, a daughter of our correspondent has been raised from a very low condition of dyspeptic and nervous disease in which she had been given over as hopelessly incurable by the physicians, and restored to the enjoyment of life and affection. Mr. Newton, if we understand the statement, uses no medicines, but relies solely upon the emanations imparted through his hands.

J. P. BOODEY, of Alton, N. H., writes that Spiritualism is progressing in that vicinity. Our correspondent recently lectured at "Eureka Powder Mills," in New Durham, to a very attentive audience—which had the effect to arouse the lion of sectarianism. A Second Advent revival preacher was sent for, who came and held forth in the neighborhood, denouncing Spiritualists in the bitterest terms. But his extravagances have had the effect to disgust intelligent minds and cause them to turn away from such benighted bigots. "Truth is mighty and will prevail."

DEMAS HINE, of Austerlitz, Mich., informs us that S. C. Hewitt has recently given in that place his lectures on the "Coming Crisis." There are many believers in Spiritualism in that region, and several good speaking mediums. Our correspondent is himself subject to spirit-influence, and has been made the instrument of tests which afforded him and others conclusive evidence of spirit-power and intelligence. Among other instances, he was once attending a circle in a strange house, when he was moved to rise from the table, go through an adjoining room into a third apartment, and there rap on a trunk which stood underneath another, in token that something was wanted from within. The owner of the trunk opened it, when he was made to select a Bible from some books there packed away; this was opened at 1 Cor. 14th, when he was impressed to make an address on the subject of the Heavenly Gifts there treated of. As he had no knowledge either that the Bible was wanted, or that one could be found in the place indicated, it was evident that he was directed by an intelligence beyond himself.

The Gift of Healing.

Remarkable Cures—Medical Science at a Discount.

TESTIMONY OF A PHYSICIAN.

DELPHI, Ind., March 30th, 1858.

EDITORS OF THE AGE,—Sirs:—I deem it a duty incumbent upon me to report for your readers, should you think them sufficiently interesting, two very remarkable—to me—cures of a healing medium, that came immediately under my observation. And while I wish in my relation I could state all the minutiæ—every particular as presented to me and many other witnesses—which could be the better appreciated, I must be content, on account of the space it would occupy, to give but a meagre outline.

Mrs. Nelly Tipple, a healing medium, came down from Chicago to Lafayette, in January last. As she was the first one who had come within my reach since my investigations in Spiritualism, and as I was myself engaged in the practice of medicine and skeptical as to the many sudden cures reported in spiritual papers, I determined to make it an especial business to inquire into the matter, and sent for her. I had a patient for the *unseen powers*, that I thought would dampen their ardor, the first visit. Mrs. T. came, and now for a condensed statement of the condition of my patient.

Mrs. G., the mother of three children, (had lost three by miscarriage), was siezed with epileptic fits nine years ago, a few weeks after the birth of her oldest child. She has never been three months free from these attacks until this last sickness. She has frequently been confined to her bed during her entire gestation, having those paroxysms every day, sometimes ten or twelve per day—the longest interval being three days. She travelled from city to city, giving many of our most distinguished physicians a fair trial of their skill in effecting a cure—spending a good home in so doing. Prof. Gross, of Louisville, after a lengthy treatment, declared his opinion, that she might desist from further treatment, that she never could be cured—that the fits might leave her at the turn of life. Last November, the fits increased—came every day—at least there was not on an average more than one day in the week that she escaped—frequently had eight and ten in a day. About the first of January had a miscarriage; inflammation of the uterus succeeded, with quick pulse, loss of appetite, bowels much swollen and very tender, great distress, rapid emaciation, tenderness along the spinal column, kidneys and liver, according to my own diagnosis and that of two other physicians, and three or four attacks of epilepsy daily.

I cannot imagine a worse case. I exhausted my skill and the advice of others in a month's effort to relieve her, and the first of February found her worse instead of better. I lost all faith in medicine; had blistered and cupped and mercurialized—*our heroic remedies*—gave the whole routine of allopathic prescriptions. Such was my case for the medium and her spirits.

She visited her on Monday, Feb. 1st, at 3 o'clock, P. M. The patient had two fits the same morning. I witnessed the first manipulation—it acted like an anodyne. The patient was a skeptic, catching at a straw for life; she was an intelligent woman, and seemed much pleased with the effect produced. I visited her with the medium next morning; had had no fit for twenty-four hours; slept well; swelling considerably abated. She was pathetized again, and went to sleep under it. I should have said that a great trouble for weeks had been wakefulness.

To be brief:—On the third day she sat up in bed, combed her own hair, and took freely of nourishment; the abdominal inflammation, according to my best judgment, had entirely subsided. The medium visited her and pathetized her in eight days eight times. On Thursday of the week following her first visit, Mrs. G. took her two children and went to her relatives in Michigan, by railroad, feeble and pale, but feeling quite well, and at this moment is in good health and flesh, not having had *one fit* since the first laying on of hands by the medium.

Were this report for medical readers, I could invest it with much more interest, giving minute symptoms, and my treatment. Mrs. Tipple gave no medicine, save a light stomachic and mild tonic the last few days. This statement can be corroborated by as many witnesses as may be required, and names of parties, if any doubt it.

In my next I will give you an account of my own child and the (seemingly) miraculous manner in which its life was saved by Mrs. Tipple. I am, with great respect, &c.,

E. W. H. BECK, M. D.

The above is correct. T. C. GRUBER,
Husband of the lady above mentioned.

From Wisconsin.

DOOR CREEK, Dane Co., Wis. March 15, 1858.

Four years ago, Spiritualism was not known in this place; now there are nineteen families and forty-one persons who are full believers, and as many more who favor the cause, within a circle of three miles. We have mediums of different developments, speaking and sympathetic. There have been some as great cures done by spirits through our mediums as we have heard of in other places. A person came here fifteen months ago, from Canada West, whom the best physicians of London had exhausted their skill upon for two years, and had given up to die. He left there to go to his friends in the north-west part of this State, and on his way he stopped at our place to rest a day or two. One of our mediums saw him, and spirits told him through her that he could be cured. His disease was of the liver and lungs; he had discharged from his lungs from one to three quarts of blood at a time. In ten months from the time he commenced to use the prescriptions given by the spirits he was at work, and is still in good health. The treatment was water and magnetism. * * * * *

Can you give us in the AGE a philosophical reason for so many conversions to Christianity this winter? P. B.

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In reply to our friend's question, we hardly deem it necessary to say anything further than we have already said upon the subject. We regard the present extraordinary degree of religious interest as a natural and necessary re-action from the preceding state of indifference, precipitated and intensified by the great commercial revulsion. We doubt not that it also indicates an extraordinary influx from the spiritual realm, and that spirits in various degrees of development are active agents in carrying it forward; nor do we question that its ultimate *general* results will be for the advancement of a pure Spiritualism and a more rational theology.

Creeds have been losing their intensity and rigor, and sects their sharp dividing lines, ever since the "revival system" came into vogue in this country; and hence we regard this as a mighty instrumentality which is slowly but surely working *from within* to demolish the crude theological fabrics of a fossilized Church. God speed the work, say we. A. E. N.

Spiritualism in England.

We are permitted to publish the following extracts from a private letter received by a friend in Blackstone, Mass.:

LONDON, March 2, 1858.

Spiritualism is making silent way in the old country, though prejudice runs very high. A society called the "Spiritualistic Union" meets regularly. I have lectured to several audiences, so also has Mr. Randolph, who is from your part of the world. With respect to publications, we have at present only the "British Spiritual Telegraph." It is written by earnest persons; but we are at once obliged to acknowledge the superior tone of the spiritual publications of the new country.

To make the facts of Spiritualism more pertinent, it appears to me a grand union of its supporters is wanted, men who, possessing the sublime truths, dare to utter them for the uplifting from moral and social degradation of those millions in bondage to our horrible, war-manufacturing, slave-making principles,—not in Britain alone, but everywhere. God knows it is time some spirit or visitation came with an efficient power to make man act in concert for the total emancipation of the species. Wealth enslaves, and man is thong-bound, subdued and wretched. The spirits tell us, and truly, that the exercise of manly and intellectual determination are the principles by which, with God's help, we can be saved from "confusion worse confounded." Let us obey the sublime dictation.

Boston and Vicinity.

The Melodeon Meetings.

In the afternoon Mr. BRITTAN discussed the Philosophy of Worship in a discourse which occupied an hour and a half in the delivery. The speaker used notes, but was not confined to his manuscript; and though somewhat enfeebled by recent exhausting labors and slight indisposition, the audience evinced a deep interest in the lecture by listening with the most fixed attention to the close.

Worship, as a fundamental law of a Divine Economy, the speaker briefly traced through the whole empire of Nature, finding it in the upward tendency of the subtile emanations and more ethereal elements of all natural forms, in the growth of plants toward the light, and in the prophetic indications—discoverable in each succeeding gradation of being—of that which is above and beyond in the ascending scale of material and spiritual development.

In the relations of the subject to man, the speaker defined Worship to be "*the spontaneous gravitation of the soul toward God and the sphere of divine realities.*" It was to be regarded as a *spiritual exercise*, in no way dependent on any outward forms of expression, and for the most part incompatible with the external rites, religious ceremonies and oral prayers which are performed in Heathen, Jewish and Christian temples.

The speaker insisted that owing to the difficulty of conducting two distinct mental processes at the same time—especially when they involve different psychological and psychologized states—that it was difficult, if not indeed impossible, to worship interiorly or *spiritually*, and after an external or formal manner, at the same time. That to enter into the deepest and truest communion with the sphere of divine realities, it becomes necessary to withdraw ourselves from the outward plane of the mind in a degree that precludes orderly communication through the external channels of expression and sensation. The Church recognizes the importance of a temporary separation of the soul from the sphere of its outward relations, in the universal practice of closing the eyes in prayer. If, when the spirit would engage in true worship, it be necessary to shut out the great world by closing the organs of vision, why should we externalize the spirit by keeping up the connection with that world through the organs of speech, as in oral prayer?

The speaker proceeded to show that his views of worship were in strict accordance with the teachings of Jesus, who held the service of the lips in the lowest possible estimation, but who taught men that the earnest labor of the hands—consecrated to humane ends—won the golden keys wherewith the true disciple might unlock the doors of the everlasting kingdom. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, *but he that doeth* THE WILL *of my father which is in Heaven.*"

The above is but a very meagre and imperfect outline of the more essential ideas of the discourse, but it is all that our limited space will admit.

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The evening lecture was devoted to the illustration and defence of Spiritualism. The speaker asserted that as the religious sentiment is universal in man, so the Spiritualistic idea, in some form—a belief that the great ocean of atmosphere around us is pervaded by powers and intelligences who in some measure control the destinies of man—underlies all systems of religion.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, April 8th.

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

Mr. EDSON was called to occupy the chair.

Mr. NEWTON had suggested on a previous occasion that as Spiritualists it became us to investigate the *causes* of the evils which afflict our present civilization, before we could act intelligently for their removal. Reformatory efforts had been too generally aimed at mere *effects*. It is manifest to all that the miseries of social life have their main source in an inordinate selfishness, the opposite of benevolence and justice. Whence does this come? Evidently it is, to a greater or less degree, born in us, and is increased and intensified by the surroundings in which we are educated. Like begets like, and how can parents whose whole lives are spent in either a scramble for a bare subsistence, or an effort to gratify external desires and to over-reach and outshine their neighbors, be expected to produce offspring except in their own likeness—selfish and sensual?

The whole education of life, especially in business communities, tends to bring out and strengthen the same tendencies. As things are, almost every one feels compelled from childhood to act the *shark* himself, or he will be eaten up by the *sharks* around him. Among the *practical* things to be done, then, after first attending to our own personal regeneration, are these—to acquire and diffuse a correct knowledge of the laws of parental, *ante-natal* influence, and to so regard those laws that children may be *better born*; and next to provide proper schools, or educational institutions, in which they may be *better educated*. These will be long steps towards a better social condition, though others also may be taken.

Judge PRESTON coincided in the importance of inquiry into the causes of social evils; but thought there were those who were already prepared for an associative movement, and hoped some plan for immediate action would be proposed.

Mr. COOLIDGE, referred to the recent elaborate Report of a Committee of the Board of Trade, on the causes of the late commercial disaster—the amount of which, when stripped of verbiage, was this, that *those who don't like to work have excessively fleeced those who do.* He considered usury the great curse of civilization, and equity impossible in the present state of things. He however reviewed at some length the general progress of man, and expressed strong hope for the future.

Mr. EDSON. It is universally admitted that there is plenty in the country, yet poverty and starvation have abounded. Why is this? Because there is not a proper distribution. The powerful live upon the weak. There are three ways of getting a living—earning, begging and stealing. A large share comes under the latter head. By this was meant, that means of subsistence and of luxury are obtained without rendering a fair equivalent—and this is the essence of theft. It is committed however, in very respectable and business-like ways. We steal according to law; and the one who does the most at it, without getting exposed, is apt to be the most respected. But this is not *justice*. Spiritualists are beginning to see the wrong, and wish to get out of it. But the way is hedged up with difficulties, and he at times doubted the possibility of overcoming them. The present state of things, with all its annoyances, trials, reverses and afflictions, may be good for us in the way of bringing out and correcting the evils in ourselves. For himself, he felt that he needed the discipline; though, like any other culprit, he begged it might not come too hard. He was on the "anxious-seat," and hoped to be enlightened.

Mr. TILTON had thought much of this problem, and considered that the grand evil was selfishness. He had formerly looked to the Church, of which he had been a member for twenty-five or thirty years, to remove this, and bring in the millennium; but he had given up that expectation, for the reason that the selfish principle was as prevalent in the Church as outside of it. Yet the world can be redeemed by love,—by the Christ-principle If I do good to my neighbor, I can win him to the right. So strong was his confidence in the power of love that he would not hesitate to live in the midst of a community formed of the convicts of yonder State Prison.

Mr. COOLIDGE did not understand what was meant by the Christ-principle. If it was illustrated in the spirit and practice of the so-called Christian Church, in enslaving the intellect and repressing the mental growth of the race, he thought it could never redeem the world.

Mr. TILTON explained in substance that he meant by it, not the spirit of intolerance and ecclesiastical domination, but the Divine in man—that which prompts him to justice, benevolence, and life for the good of others—that spirit which was most fully incarnated in Jesus of Nazareth, and illustrated in his unselfish life.

Mr. BLANCHARD. All are agreed that something must be done for a general reform; but somehow we don't get the start. We are relying too much on one another. We want somebody to guarantee us against the poor-house, ere we venture upon an unselfish life. He thought we could begin with ourselves, and then take hold of such reform movements as had been already commenced, as for example the temperance movement, in which much remains to be done.

It was thought best to adopt no question for the next evening, but to leave the meeting open for suggestions on any topic that individuals may choose to introduce.

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, April 6th.

Prof. WEST, of Philadelphia, submitted the following question: Are the claims of Apollo of Delphos equal to those of Jehovah of the Jews?

Prof. WEST remarked that he had recently had access to some ancient writings in one of the libraries of Philadelphia, from which it appeared that the Pagan God Apollo, through his oracles, claimed for himself all the omnipotence and general attributes imputed by the Jews to their supreme deity Jah, or Jehovah. He would like to hear something said on the subject by members of this Conference.

Dr. ORTON said: He had no doubt of the spiritual character of the Pagan Oracles, and particularly of the one consecrated to Apollo at Delphi. The responses were sometimes so remarkable and prophetic as to render this conclusion imperative. But it did not follow that this oracle was the Supreme God, because he claimed it, nor because his utterances were sometimes fulfilled. There have been false prophets and true ones; and false prophets who have on occasion prophesied the truth. The spiritual powers who interest themselves in the affairs of this world, are both good and evil; made up, as they are, of the good and bad men and women, whom we daily dismiss from this plane. As the general rule of the past, corrupt and irreligious nations have had corrupt and irreligious spirits presiding over them, who have inspired them, and prophesied to them, and aided them against their enemies; and in their civil commotions, have sided with whatever faction it best suited their own purposes to favor.

But while this is true, it is a very remarkable fact, that all religions, and all mythologies, however much buried in fable, when examined by the light of the present, are found to contain the same central column of belief. The earliest religious records are traceable to India or Egypt. The Vedas of the Hindoos, dating back several thousand years before Christ, and far behind Moses, represent a Supreme God, indescribable and unapproachable *in esse*, who came out into a human form and created the universe. He made man, and placed him on this earth pure and innocent. But man became corrupt, and then God the Creator—the son, not God *in esse*—became incarnate on our earth for the redemption of the race. The Hindoos reckon nine of these incarnations. The Vedas teach the immortality of man, and that a pure life will lead to heaven and the presence of God, and an impure life to darkness and misery.

The same beliefs, substantially, are to be found in the Egyptian religion, and are taught in numerous Greek and Roman myths,—as witness the fable of Andromeda. Here the human family, in its condition of disorder, may be said to be represented in the form of a helpless female chained to a rock, whom a sea-monster is just ready to devour; when Perseus, son of their Supreme God, Jupiter, comes to the rescue, kills the monster, and bears the maiden away as his bride,—a perfect parallel in fact and imagery, of the representations made in behalf of Christ and his church, in the New Testament.

The same beliefs, corresponding in substance with the Jewish and Christian, are traceable in the old Scandinavian mythology, and in the legends of our American Indians; as may be seen by a reference to Longfellow's Hiawatha, in which the myths of our North American aborigines are very pleasantly embalmed. The conclusions to be drawn from these curious coincidences in all religions, the speaker said, each individual must draw for himself; but it seemed reasonable to suppose that the spiritual-moral atmosphere pervading the earth, must have been full of these ideas, in order to account for their having been outwrought in such a variety of forms, claiming the highest inspiration, and in such diverse places and ages.

Rev. Mr. BENNING said: Few of us are prepared to discuss this question without some preparation. But the Greeks, he believed, did not claim for Apollo supreme power. They had a higher divinity. The spiritual character of these heathen oracles, he admitted freely. But he could not consent to place Apollo, in any respect, on an equality with Jehovah of the Jews. He would call attention to one fact. Apollo and his worship had long since become extinct, while civilization, liberty, art, science and religion, are still marching on under the ægis of Jehovah of the Jews.

Mr. LEVY said: He considered the Jewish Jehovah and Apollo on a par. They were both myths, idols. He thought Apollo entitled to the highest place, inasmuch as he did much the least mischief. The present God of the Universe is the young man Christ. He gave to mankind the most pure and beautiful instructions; and it is owing to these that the world has improved in science, art and civilization.

Prof. WEST: In art and science we are below the ancients, and also in toleration. Heathenism was lenient toward other religions. Judaism and Christianity have always been hostile to everything else. The religion of Jesus is a republican religion; Paganism, an aristocracy. This accounts for the rapid increase of Christianity,—it appealed directly to the people.

Dr. GRAY said: He liked the Jewish idea of a Supreme Being much better than the Greek. The Greeks believed their gods to have once been men. The Jews stretched themselves above the human plane, and conceived the unitary idea of a one God, the creator of man—infinite, ineffable, supreme. Jesus was the child of Jehovah. He grew naturally out of the searching and wrestling of the Jews after God. His antecedents were all Hebrew; and there is not a trace of Greek or Roman mythology in the religion of the Jews. Greek fable is also an effort to touch the Divine *esse*, but on a vastly lower plane.

Dr. GOULD suggested that this very question was discussed at Athens eighteen hundred years ago, by Paul, with the Greek philosophers. Paul there gave some reasons why Christianity is superior to Paganism, to which it might be well for us all to recur.

Mr. MILTON said: He considered the heathen deities simply as efforts to embody the One God. Those ancient nations were all looking for his incarnation, or avatar, and all their mythologies, in his opinion, pointed toward, and centered in, the coming Christ, and in him received their fulfillment. J. R. O.

INTELLECT VERSUS INTELLIGENCE.—At her lecture on Tuesday evening, Mrs. Hatch, according to previous announcement, defined and illustrated the difference between intellect and intelligence. Intelligence, according to the spirits, looks back on the past, while intellect occupies itself with the present, and pushes ahead into the future. The lecture was made up of practical and instructive illustrations of this position. The intelligent politician, for instance, is always studying old theories of government, and mourning because we have not now such men as Washington and Jefferson on whom to rely. A government relying on intelligence, she declared to be approaching its end. She instanced Great Britain, which aims to shape everything according to former precedent. As to the United States, it is strictly intellectual, cutting loose from the past and driving on. Of such a government, though it might make great mistakes, there was no danger. It was in a position to right itself, and could at any moment bring all its powers to bear for that purpose. But the highest position for governments and men to occupy, was to be both intellectual and intelligent—to be fully acquainted with the past, but not chained to it. Franklin was a specimen of this order of mind. He was intelligent as well as intellectual, but he did not suffer his intelligence to paralyze his intellect, which was always pushing on into new fields of discovery. O.

MISS HARDINGE AT CLINTON HALL.—Miss Emma Hardinge gave the first of her projected series of lectures at Clinton Hall, Astor Place, on Thursday evening, the 8th inst. Her subject was "Magic, Sorcery, and Witchcraft." She took the ground that magic—and sorcery and witchcraft she included under the same head—was an art; that it had existed, still exists; and that it is the worst of crimes. It is simply the perversion of spiritual powers to selfish and wicked ends.

Magic had an early birth, and originated with the priesthood. The first priests were pure men, holding communion with the heavens, according to the natural law of man's being. Power was forced upon them, which they did not abuse. But they could not confer their gifts on their successors; and still, in order to maintain their positions, each one of those successors must be able to exhibit equal superhuman power. Hence the abuse of spirit-force. Bad men drew about them, often by the most loathsome, artificial processes, spirits as bad as themselves, to aid them in psychologizing and mastering the people.

At the time of Christ and his apostles, magic was destroyed, and the world was free from it for several centuries. Afterward it was again revived. It still exists, but where? Is it among Spiritualists, who, in accordance with natural law, come in communion with their loved ones in the spirit-land, the burthen of whose teaching uniformly is, love toward one another, love to God, and purity of life? No. It is to be found among the churches, where whole masses are psychologized into injurious and cruel beliefs; among politicians, among monopolists, and among oppressors of all sorts, and the licentious, who grow rich and seek pleasure by preying on those who are weaker than themselves. O.

Compend of Facts.

A Poetic Somnambulist.

The New York *Day Book* of a recent date records the following interesting case. Persons who accept the theory of Spiritualism will have at hand a ready and rational explanation of such mental phenomena, which, apart from this theory, remain hitherto inexplicable:—

"A young lady named Susan K. Brown, a daughter of Philip C. Brown, Esq., a retired merchant of this city, residing on Fifth Avenue, near Twenty-eighth street, has of late been, and is a most singular and extraordinary somnambulist. Almost every night, after she has fallen asleep, she gets up, lights the gas, and taking a paper and pencil, writes several stanzas of poetry. Mr. Brown, one night last week, fearing that some accident might occur from a sleeping person having a light, took the precaution to have the fixtures removed from her room and placed beyond her reach.

That night she arose in perfect darkness, wrote another piece of poetry, which, upon examination by daylight, was found to be well written, correctly spelled and punctuated, and the ruled lines as accurately followed as they could have been by the best penman with a light, and this has been repeated almost every night, each time a new piece being produced. She has no knowledge of the matter herself, cannot repeat a word of the poetry she writes, and insists that she does not write it. Her friends watch her closely. Her health is not very good; since her somnambulic exercises she seems to gradually fail. Physicians have attended her for some time, but as yet afford little relief."

Orsini's Presentiment.

The high-souled, heroic, but unfortunate Orsini, who has bravely met death at the guillotine for his participation in the recent plot against the French Emperor, seems to have had a foreshadowing of the terrible fate that awaited him, as will appear from the following extract from his "Memoirs," written in 1854:—

"Before leaving Italy I was again overcome with melancholy. I was sick of everything. A sad presentiment told me that I should see my children, my uncle, my brother no more. I wrote to the two latter that I was going into Asia, so that they should have no suspicion that I was engaged in a new conspiracy. I sent the letters open to Mr. Colombo, of Nice, to forward them; they were dated from Geneva, so that the police, if they opened the letters, should not know where I was."

A Boy Preacher.

The St. Louis *Democrat* says, Rev. J. B. Fuller, of Missouri, the boy preacher, has within the last five weeks delivered in Marion County fifty-four sermons, and been instrumental in the conversion of one hundred and forty-four persons. He has been licensed to preach only about two months, during which time he has delivered upwards of fifty discourses, and two hundred and forty persons have been converted through his instrumentality.

"It is said that he never studies his sermons, or makes any notes, and frequently does not select his text until he rises up in the pulpit to preach; and yet, it is said, no two of his discourses are alike, either in point of arrangement or composition. He speaks most eloquently, and uses the most chaste and beautiful language. Calls to preach at various points are daily pouring in upon him."

The statements in the quoted paragraph are precisely such as would apply to many of our prominent mediums; and we cannot for a moment question that the boy preacher speaks, like them, under spiritual influence. The power manifesting itself seems identical in the two cases. Yet should he find the trammels of the church too close for him and dare to step into a freer atmosphere with the same marvellous power to stir men's souls, the adulation that now greets him as a saint would straightway metamorphose into denunciation of a sacrilegious reprobate. A rose by another name has not so sweet a fragrance.

Singular Inspiration of a Young French Girl.

Mediumship has many forms and phases. The inspirational faculty has recently been singularly manifested in the case of a French girl, spoken of in the *Interest Public* of Tarbes, France, as follows:—

"A considerable agitation has been of late manifested in the neighborhood of Lourdes (Hautes-Pyrenees,) by a visit which a young girl of fourteen, named Bernadette Savi, the daughter of a day-laborer, pays early every morning to a grotto in which springs forth a gush of water forming a rivulet, not far from the banks of the Gave. This girl affirms that the Virgin Mary has appeared to her, and ordered that she should every morning for a fortnight pray in the grotto during the space of half an hour. A vast number of persons accompany her in her visits, believing fully in the truth of her assertion. At first when she kneels down she is represented as being pale, and almost convulsed; but as her communication with the Virgin proceeds, her features become calm and radiant. We understand that not less than five thousand persons are present now each morning near the grotto, and that the authorities are beginning to disapprove of such assemblages."

In a Trance.

A girl named Isabella Ellison, of Poughkeepsie, N. Y., recently, while kneeling at the altar of the Methodist church, suddenly lifted up her hands and fell back apparently a corpse. Her eyes were set and glazed, her features white as marble, and her feet and hands as cold as if in actual death. She remained in this state three days. On recovery she related a spirit-vision she had had. The case caused much excitement, and was witnessed by scores of people.

PERSONAL AND SPECIAL.

A GOOD TIME IN PROSPECT.—The Second Levee of the Ladies' Association for the Relief of the Poor will take place at Nassau Hall, cor. of Common and Washington sts. (entrance on Common st.), Boston, on Tuesday eve, April 20th. Tickets one dollar, admitting a gentleman and lady; 50 cts admitting a lady; to be had of the members of the Association. Music by Hall's celebrated Quadrille Band.

Mrs. M. E. SAWYER will speak in the Universalist Church, Marlboro', Mass., on Sunday 18th inst., forenoon and afternoon; and in Freedom Hall, Feltonville, in the evening.

H. P. FAIRFIELD, whose present address we do not know, is desired to visit Burlington, Vt., at his earliest convenience.

Will Dr. CALVIN HALL apprise us of his present location, that we may answer inquiries?

Dr. STILES, of Bridgeport, Ct., has been obliged, on account of the arduous pressure of his professional duties, to circumscribe his practice in some departments. He will not hereafter examine by locks of hair nor attend to sealed letters. See advertisement.

Dr. WILLIAM E. RICE has removed to No. 1 Hudson Place.

Mrs. J. W. CURRIER will receive calls to lecture in the trance state upon the Sabbath, or at any other time desired. Mrs. C. is a Clairvoyant, Healing, and Test Medium. Address J. W. CURRIER, Lowell, Mass.

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

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

MISS SARAH A. MAGOUN, Trance Speaking Medium, will answer calls for speaking on the Sabbath, or at any other time. Address her at Cambridgeport, Mass., care Geo. L. Cade.

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

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

ENTERED THE SPIRIT-LIFE, at Ludlow, Vt., Feb. 7th, George, aged 6 years, and eight minutes after, Martha, aged 16 years, children of Daniel W. and Lydia Coolidge. Disease, canker rash. George was the youngest of the family, and his sister was much attached to him. She was his protector in this life, nor were they separated in their entrance upon another.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, APRIL 17, 1858

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MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—H. B. STORER, of Conn., trance-speaker, will speak at the Melodeon on Sunday next, at 3 and 7 1-2 o'clock, P. M.

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

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

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

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

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

IN QUINCY.—Meetings in Mariposa Hall every Sunday.

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

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

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

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

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On trial before the same tribunal.

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Interesting Miscellany.

For the Spiritual Age.

THE REAL CREATES THE IDEAL.

The sun was shining brightly in the beautiful garden of Haafaz, while the roses were yet wet in the morning dew. It was so calm and peaceful there that not a breath of air stirred the leaves. Haafaz yet held his meerschaum,and watched the curling smoke. Its wreaths seemed to him like the course of his own life, borne upward without will, yet obedient to impulse. While his eye still followed the dusky folds, they became radiant with light; they rolled as billows and blossomed as flowers; they rode like clouds through the air and then floated around a speck of light. It grew larger and brighter till it became the face of a beautiful maiden; the long hair fell where the clouds were, and the eyes gleamed where the light appeared.

"Dream of my youth," said Haafaz, "I have followed you in every thought, and sought you in every act, and now you are as the breath I send forth to nothingness."

But while he yet spake, all the days of his youth came before him; above every scene hung this beautiful image; it impelled to noble deeds; it incited to heroic action; it saved from peril. Then followed his later years; loneliness and desolation yielded to the same beautiful ministrations; it changed the heat and bustle of strife to calm endeavor. It beckoned past temptation, it shunned crime, and the man followed, as the youth, whither the ideal led.

Beautiful maidens had been waiting, and warm hearts glowing, but he claimed them not as his own, but came each summer to his garden alone; and now, growing old, he saw himself in the morning light, with only a breath for companionship. The beauty vanished, thoughts of bitterness overcame him. "Life, what is it? Emptiness, nothingness: even as a breath from the mountains will blow away the dusky smoke, so passes away all my hope and my endeavor." Tears flowed down his cheeks, but as they fell, they too held the beautiful image. "False and vain," said he, "is your beauty; you cheat me with hope and leave me desolation."

Then came a reflex light. All that had been, lived and appeared in fairer beauty, in more glowing radiance. The scenes, the deeds, all the struggle and the victory held a certain existence, and the ideal was no longer above and beside, impelling and guiding, but was the recipient of all the good, was ministered unto by all the beauty, was inspired by all the bravery, was content in all the happiness and pained in all the woe. Then Haafaz awoke from his dreaming. "I see," he said, "each thought inspired and deed impelled, becomes the inspirer and impeller. I hear no loving voice to respond to mine, but each wish of my soul in its purity awakens an enduring love. I can claim no gentle ministrations, but each kindly act of my life was the desire of some heart. I lack the word of encouragement, but each generous impulse has enkindled the flame in some bosom. O beautiful ideal! thou shalt yet live, the embodiment of every wish, the attainment of every hope. I will still grow strong by thought of you, patient in waiting for you; and the dream of the morning shall be the inspirer of the day." * * *

A SPIRIT ANSWER.

Margaret Fuller, in her "Papers on Literature and Art," quotes the following narrative as published by Lord Herbert, in his life. She says, "it should be respected as an evidence of his integrity, being, like the rest of his memoir, a specimen of absolute truth and frankness towards himself and all other beings:"

"Having many conscientious doubts whether or no to publish his book, *De Veritate*, (which was against revealed religion, on the ground that it was improbable that Heaven should deal partially with men, revealing its will to one race and nation, not to another,) 'Being thus doubtful in my chamber, one fair day in the summer, my casement being opened to the south, the sun shining clear, and no wind stirring, I took my book, *De Veritate*, in my hand, and kneeling on my knees, devoutly said these words:—O, thou eternal God, author of the light which now shines upon me, and giver of all inward illuminations, I do beseech thee, of thy infinite goodness, to pardon a greater request than a sinner ought to make. I am not satisfied enough whether I shall publish this book, *De Veritate*. If it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it. I had no sooner spoken these words, but a loud, though yet gentle noise, came from the heavens, (for it was like nothing on earth,) which did so comfort and cheer me, that I took my petition as granted, and that I had the sign I demanded, whereupon, also, I resolved to print my book. This, how strange soever it may seem, I protest before the Eternal God, is true; neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the serenest sky that I ever saw, being without all cloud, did, to my thinking, see the place from whence it came.'"

Rapidity of Thought in Dreaming.

A very remarkable circumstance, in an important point of analogy, is to be found in the extreme rapidity with which the mental operations are performed, or rather with which the material changes on which the ideas depend are excited in hemispherical ganglia. It would appear as if a whole series of acts, that would really occupy a long lapse of time, pass ideally through the mind in one instant. We have in dreams no true perception of the lapse of time—a strange property of mind! for if such be also its property when entered into the eternal disembodied state, time will appear to us eternity. The relations of space, as well as time, are also annihilated, so that almost while an eternity is compressed into a moment, infinite space is traversed more swiftly than by real thought. There are numerous illustrations of this on record. A gentleman dreamt that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After the usual preparations, a gun was fired; he awoke with the report, and found that a noise in an adjoining room had, at the same moment produced the dream and awakened him. A friend of Dr. Abercrombie dreamt that he crossed the Atlantic and spent a fortnight in America. In embarking, on his return, he fell into the sea, and, awaking in fright, found that he had not been in bed ten minutes.

Death.

It seemeth to me that most of the doctrines of the philosophers are more fearful and cautionary than the nature of things requireth. So have they increased the fear of death in offering to cure it; for when they would have a man's whole life to be but a discipline or preparation to die, they must needs make men think that it is a terrible enemy, against whom there is no end of preparing.—*Lord Bacon.*

WORKERS.

Some men are *dreamers* rather than workers; they spend their lives in building castles in the air—sublimely conceiving, it may be, but very imperfectly realizing; they are always purposing histories and epics, and sermons, and benevolences that shall astonish the world. Now nothing is so wasteful of work as day dreaming. It is better to realize the possible than to sigh for the ideal; better to *do* the work of an ordinary man than to *dream* the work of a giant. Do all you can in your present sphere. Do not wait until you become a Howard, or a Whitefild, a Carey or a Williams. Do all you can now. It is your best preparation for doing more by-and-by. "It is more healthy and nutritive," says Jeremy Taylor, "to dig the earth and to eat of her fruit, than to stare upon the greatest glories of the heavens and live upon the beams of the sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldom does advantage piety, and is full of danger in the greatest of its lustres."

Other men fail to serve their generation because they work a mere destruction in it; they work hard enough, but it is exclusively at destroying what they deem to be, and what probably are, abuses. Just now, especially, there is a class of men who think this to be their mission; they must destroy all that the world or the Church has constructed. "Raze it, raze it," is their cry, "even to the ground." Now no man can serve his generation who is merely a destroyer—a Sceeva among the gods. He is not the best worker who only pulls down. All truly great men are builders. Such was Moses, and Paul, and Luther, and Bacon,—great, genial, generous-hearted men, men who said very little about the debility and cant and unreality of their age, but whose great and earnest work it was to build up the truth that should thrust out error, to regenerate humanity just as nature regenerates the face of the earth, forming the buds of the new foliage before she casts off the old.

A WIFE IN A RING.

A certain Russian noble, who lately visited Paris, was noticed to be constantly plunged in deep sadness. He wore on his finger a very remarkable ring, large enough for a bracelet, and extended over his hand like a buckler, for the ring finger. It was of a greenish color, and was traversed by red veins. It attracted the attention of everybody, but no one was bold enough to interrogate the mysterious stranger, until one day, a lady, meeting him in a public parlor ventured to say, "You wear a very handsome ring." The Russian made a movement as though he would conceal his hand, but that feeling gave way to a desire to unburden himself. "It is not a ring," he answered, "but a sepulcher!" A shudder passed through the whole company. "This jewel, madam, is my wife. I had the misfortune to lose her some years since, in Russia. She was an Italian, and dreaded the icy bed which awaited her after this life. I carried her remains to Germany, where I was acquainted with a celebrated chemist, whom I directed to make of the body a solid substance, which I could always carry about me. Eight days afterwards he sent for me and showed me the empty coffin, a horrid collection of instruments and alembics. This jewel was lying on a table. He had, through means of some corrosive substances and powerful pressure, reduced and compressed that which was my wife into this jewel, which shall never more leave me." This burial by chemistry is an improvement upon the process of *cremation* lately proposed by the French papers. Should it become popular, a widow may hereafter have her husband made into a bracelet with a chain attached, to remind her of the hymenial bond. A husband will have his wife done into a pin, and certain academicians—old fogies—we know would make very good coat-buttons.—*Literary Gazette.*

An Ominous Sign to the Turks.

Among the reasons for the general belief which prevails among the Turks, that their religion will soon come to an end, is the mysterious, and as they think, supernatural disappearance of the green coat of Mahommed, which is the sacred banner of Mahommedanism. They believe it to have been woven in heaven, and brought to Mahommed by the angel Gabriel, who, they think, will retake it to heaven when the course of their religion is terminated. It has been guarded with the greatest care, for centuries, in a particular mosque of Constantinople, and has ever been regarded as their sacred emblem, without which prayers are unavailing.

Scandal.

The devil has a wonderful penchant for rebuking sin. Eyes which are full of beams have an unaccountable clearness of vision in detecting motes in other's eyes. Some people are brought into the world to accomplish a marvellous mission; and that mission is to ferret out obliquities in others. Of course, it is not expected that these apostles have any business with themselves; their mission is violent, and does not admit of time to scrutinize their own position. What profit is it that they should pause to consider their own peccadilloes, when the enormities of their neighbors loom up like mountains? So goes the world the world over. Everybody minds everybody's business, everybody neglects his own. What sort of a world would this be, if it were without another to feed upon? Men have eyes and ears for some purpose, and what else could they find for them to do, if not to hear of each other's failings, derelictions, errors, transgressions and enormities? They have a tongue which must lie uselessly idle, if not employed in giving currency to such delinquencies. So it is with man. The obliquities of his offending brother furnish the chief staple of conversational interest. Human error is the current coin of social intercourse, and too often that coin comes from the mint of the speaker's own brain.

A New Exposition.

In one of the colored churches in Louisville, Ky., at a recent Sabbath evening service, a venerable colored preacher was expatiating eloquently and forcibly upon the benefit of prayer. He had gone well into his discourse and was fortifying his position by illustrations from the Old Testament heroes; among others he brought up the case of Daniel. "My bredren," he said, "there was Daniel who was cast in de den ob lions—he knew de benefits ob prayer. You remember about it. Dey took de lions and dey starve dem several days and make dem very fierce. And den dey take Daniel and cast him in de den ob lions. But de lions didn't hurt him. No, my bredren, Daniel prayed unto de Lord, and de Lord sent his *arngel, and ebery lion had de lock-jaw!* and Daniel was saved."

Many a person thinks he is honest because he has never cheated. Instead of that, he is only honest because he has never been tempted. What the world calls "innate goodness" is very often a full stomach, and what it terms vice is quite as frequently an empty bread-basket.

For the Spiritual Age.

TO A POET FRIEND.

BY L. M. PETERS.

Write to me, friend, and let thy spirit glow
With the fond fervor of a faith divine.
Write to me, friend, and let thy promptings flow,
Free as bird-music through each burning line.

Write to me, friend; Oh write of hopes deferred,
Of roses withered in the early spring;
Write the heart-melodies whose notes are stirred
By the least flutter of angel's wing.

Write to me, friend, of evanescent hours,
Sacred to golden dreams of coming bliss;
Write to me, friend, of boyhood's trampled flowers,
Embalmed in memory's never-dying kiss.

Write to me, friend; Oh write of worlds unseen,
Where none but spirit-feet have ever trod;
Where seraphs roam through groves of fadeless green,
That bloom forever in the smile of God.

NEW BRUNSWICK, FEB., 1858.

For the Spiritual Age.

STAR-LAND.

When in a sad and lonely hour,
I dark forebodings feel;
While o'er my soul with magic power,
The shades of sadness steal,
And silently electrotype
Upon my heart of care,
Too deeply for the hand to wipe—
Its own dark image there!
'Tis then I turn from earth so drear,
To higher, happier, holier sphere!

'Tis *brighter* where the angels dwell;
No shadows flit their sky,
No angry waves their ocean swell,
No tempests pass them by.
'Tis *purer* where the angels live;
No passion, lust or pride,
Can there make innocence to grieve,
Or faithful hearts divide.
'Tis *peaceful* where the angels live;
That peace and purity I crave!

TOPAZ.

THE PRESENT.

Seek not to know to-morrow's doom;
That is not ours which is to come.
The present moment's all our store;
The next, should heaven allow,
Then this will be no more;
So all our life is but an instant now.

CONGREVE.

PROSPECTUS.

THE SPIRITUAL AGE;

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

THE NEW ENGLAND SPIRITUALIST AND BRITTAN'S (NEW YORK) SPIRITUAL AGE UNITED.

A. E. NEWTON and S. B. BRITTAN, Editors,
L. B. MONROE, Associate Editor and Business Agent.

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