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. 5.

Now that the jubilee trump is sounding loud and long in the joyous working of the "vein" of ancient and modern Spiritualism, Brother Beecher and the *New Englander* would do well to call the *Boston Courier* and the *Springfield Republican* to the good cheer awaiting them; for, though we see neither of these papers, we have good report of them that they have followed in the chase both as hounds that hunt and as those who fill up the cry. Now may they enter into their rest, for their works do follow them; nor need they to wait a little longer for the good time come.

Even the *New York Tribune*, having backslidden from our fold into theirs, and helped, though somewhat in the distance, to fill up the cry, must not be forgotten in this day of consummation. Mr. Greeley was one of the earliest converts to the New Advent, while we were yet struggling on the lowermost anxious seat. We thought at the time Brother Greeley's conversion rather hasty—as not taking sufficient heed that he was rooted and grounded so as not to fall. But he had seen the first gleam of light. We had not. Our faith was yet weak, and we must march with measured step and slow up to the New Jerusalem.

Trembling, yet hoping, we waited, watching the record of facts, and threading each avenue of mind, that we might not jump the life to come without substantial proof of the same. Mr. Greeley's haste proved to be of the lesser speed; for, after doing us great service, he backslides from the other to *this* side Jordan.

A future baptism awaits him into our fold. His next jump will not be into the midst of Jordan's cold stream, beyond his depth, to scramble back shivering and denying the shore beyond, because he, like Peter, sunk for the lack of a sufficient basis of faith.

Others, too, in their haste to pass over without knowing the way, were frightened back, and denounced our Jordan as a hard road to travel, because they had to work their salvation out on the way, and hence declared their preference of the ancient way, by the Wilderness and Dead Sea theologies, where they have so long wandered in darkness, that they suppose the present vision of spiritual sight is but the transfiguration of the "goblin damned," which their dark ages created and named Satan, but who now comes in Protean visage of Science,—now this, now that,—but so volatile and thin that a ceremonial church cannot grasp it, but offer it to the "Natural Philosopher" to be worked!

The *Tribune* sloped from our fold on the plane of commercial profit. It also found itself marred by splinters which an unpurged vision had failed to remove. But its plea of commercial inutility was most offensive to such as sought for the light of immortality instead of the perishing treasures of earth. Of what use is Spiritualism, ask the groundlings, when it will not let itself to do material service in the wherewithal to lay up riches on earth? On this dark plane has the *Tribune* stood, and offered pay to the court of heaven for such ignoble service. It asked for "telegraphic despatches from Europe," instead of life and immortality from heaven. As pertinently ask of what use is Christianity, because it fails to bring "commercial intelligence from Europe," for which the *Tribune* has offered abundance of money. Is the Christian spirit so dead within that it has forgotten its parallel case of olden time, when one offered to purchase the higher spirit with money, and the rebuke, "thy money perish with thee," and the exhortation to prayer for deliverance from the "gall of bitterness and the bonds of iniquity," so apparent in the conception of the thought?

We do not like this dark spot upon the character of the *Tribune*. For some fifteen years it has been our daily bread for breakfast. We have digested all its *isms* with unimpaired digestion, and have stomach for more;—we have labored for it without money and without price,—have procured many subscribers, taking no heed of its side-thrusts against our religion; for though sometimes obscured in earth-smoke, it has been a mighty pioneer in light; nor do we believe it can lose all its original brightness; but when it crawls upon its belly and asks of the saints in heaven "commercial intelligence from Europe," there are—

> "—— angels grieving for the good man's sin;
> Blush to record and weep to give it in."

We return to our work in the "vein." It appears that in the year 213 before Jesus, Young Chinadom expressed itself against old fogiedom on this wise: "Prejudiced in favor of antiquity, of which they admire even the stupidities, they are full of disdain for everything which is not exactly chalked after models that time has nearly effaced from the memory of man. Incessantly they have in their mouths, or at the tips of heir pencils, the *three* Ho-ang [the Chinese august triad], and he *five* Ti [the Chinese Pentateuch."]—*Types of Mankind.*

How parallel the planes of old fogiedom in all ages,—for do we not see the "stupidities" of Jewish Spiritualism worshipped even now as the word of God?

More than two thousand years before Jesus (2337), Chinese Spiritualism was suppressed in a decree against "false prophecies, magic and revelations"—"commanding the two ministers of Astronomy and Religion to cut asunder all communication between "sky" and earth; and thus there was no more of what is called this *lifting up* and *coming down*."—*Types of Mankind.*

We commend this to Prof. Felton and the *Boston Courier*. They will thus find that Spiritualism is not the bantling of today, but of the patriarchal age of more than 4000 years. We do not require that they should find it in all its phases venerable for its "stupidities," whether in or outside of the Jewish record.

"The authors of the 'Types of Mankind' place everything Israelitish on precisely the same human footing as has been assigned to the more ancient time-registers of Egypt and of China, and to the more solid restorations of Assyria." They also decide "that the whole of Jewish chronology is unhistorical, and that Moses, or the Hebrews, being unmentioned upon Egyptian monuments of the 12th—17th centuries, B. C., and never alluded to by any extant writer who lived prior to the *Septuagint* translation at Alexandria (commencing in the 3d century, B. C.), there are no extraneous aids from sources alien to the Jewish books, through which any information worthy of historical acceptance can be gathered elsewhere about him or them."

"Here then we have finally arrived at the great fact, which, in different or less outspoken words, *all the scientific authors* we have quoted are at this day agreed upon, viz: that the *Jews knew not an atom more of* 'Humanity's Origins' *than we do now.*"—*Gliddon, in Types of Mankind.*

From all this our dead churches may see how much the letter of Jewish Spiritualism is worth. It certainly is very far from right to make use of falsities "for the purposes of piety," even though church-fathers have taught that "pious frauds are useful as a medicine." We trust our opposers will not conceal any fraud they may find in working the modern "vein." Let us have the sternest of truth with a clean breast. Heaven was never yet reached through the portal of lies; nor would true manhood ever covet it on such wise. No angel in white raiment ever so proffered it. The banner hung upon the outer wall of the shining spheres, is that which displays integrity of heart in all its surroundings, and outwrought through all suffering for Truth's sake.

The King Log of the Church, unable to quell the gathering hosts of Spiritdom, sought alliance with the King Stork of Natural Philosophy. The Natural Philosopher "comes up to the help of the Lord against the mighty," by opening a "vein" down in old Jewry, and letting its life flow away. He has taken a cast of the dead body, and set it up among "Types" as the God of the Jews and dead churches. We have accompanied the "philosopher" to the end of his journey through the "Types of Mankind;" and if the church is satisfied with the help it has received, we are.

We propose now to walk a little with Science as contained in the "*Contributions to the Natural History of the United States*, by LOUIS AGASSIZ," whom we readily grant, as far as our experience goes, to be the scientific Collossus of the age. Yet, is it not humiliating that this gigantic mind could brood years upon the turtle, and yet, with scarce a moment's thought, venture into conception upon so vast a matter as Spiritualism, with even his own name given to the abortion? He will yet live to see and to know that the mis-step was not in the line of immaculate conceptions.

When we view Spiritualistic phenomena in its higher unfoldings, by the side of Science, as outwrought by its apostles, we at once behold the wide waste of unfilled blank in mightiest of scientific minds. Our author lays his foundation well in spiritual causation. He has a *Supreme* Almighty Principle, or Cause, outworking itself to begin with; and the "vein" is admirably worked through all human kind, till the change of death; and *then* a *guess* at immortality awaiting both brute and man—as in both he finds the "immaterial principle."

This is more generous to the lower creations than formulas which speak of "the beasts that perish;" and if it shall induce man to be more merciful to his beast for his kinship of immortal attributes, we shall much rejoice. When often pained in the sight of merciless scourgings of animal creation, —the faithful ox, horse, &c., though not solicitous of all manner of creeping things in heaven, we have full oft in anguish hoped that for all serviceable domestic helps, there is compensation for so much suffering and toil. There is room in Boundless Love for these lesser, yet ofttimes suffering beings.

We are happy to record that our worker in Natural History, after hewing many turtles to pieces, passes them to the other side of Jordan with sentiments of his distinguished consideration, exclaiming amid their *disejcta membra*, "What unexpected resemblance to the moral and intellectual development of Man!"

Surely the turtles have no reason to complain, when thus immortalized by the philosopher at work in their "veins." On no other wise could they have acquired so lofty a status in creation. Our contributor to Natural History has succeeded in lifting turtles up, even if he has not succeeded in finding the angels. True, there is an unfilled immensity between turtledom and the "Almighty Intellect," where man, in physical embodiment, is the highest link Godward in the chain of Science. But our author has spiritual sight something beyond the mere material and physical philosophers who hold that "the necessary action of physical laws" is sufficient for creation; "and call mysticism even a passing allusion to the existence of an immaterial principle in animals, which they acknowledge themselves in man."

Thus we see this great leader in Science receiving the spiritual principle as the primal causation of all; and he thinks the "pretensions" of his material and physical brethren in science "of a false philosophy." He believes "that isolated and disconnected facts are of little consequence in the contemplation of the whole plan of creation."

Surely this great mind, in this direction, must sooner or later find the planes of finite spiritual Intelligences. He has said much, which we have not room to quote, in behalf of his spiritual theory, and we do not see how his premises can reach their conclusions "in plan of a connected whole," and not find the intermediate unfoldings of spiritual or angelic spheres; for between turtledom, capped by humandom, and the Supreme Spiritual Cause, there is a vasty deep, as little and as dimly explored as the sphere of the turtle when our Professor entered it.

It were becoming and modest in Science not to pronounce too surely against the beings of the imponderable world. How can even Agassiz, in a connected "plan of the whole," lay his foundation in a Supreme Thinker and Father of Spirits, and then shut out all inter-communication of spiritual beings between Him and us? How can all these be stricken from the link and the chain not be worthless? He thinks "it was an immense progress which freed Science from an old prejudice"—that is, the Old Testament account of Creation, which Science has utterly swept away as worthless—and "has laid the foundation for the conviction, now universal among well-informed naturalists, that this globe has been in existence for innumerable ages, and that the length of time elapsed since it first became inhabited, cannot be counted in years. Even the length of the period to which we belong is still a problem, notwithstanding the precision with which certain systems of chronology would fix the creation of man."

Thus does the Harvard Professor sweep away the Jewish traditions, though our churches still rest upon them as the word of God. He recognizes "such a similarity between certain faculties of Man and those of the higher animals," that he finds it impossible "to trace the limit where this community of nature ceases," and says, "I confess I could not say in what the mental faculties of a child differ from those of a young Chimpanzee."

After saying more to the same purport, and exhibiting the affectional and mental range of animals as of one with man on the plane of creation, and as being partakers of the "immaterial principle" distinguished "by its excellence and superior endowments in man," he says, "I cannot, therefore, agree with those authors who would disconnect mankind from the animal kingdom, and establish a distinct kingdom for man alone."

This is very different from the biblical traditions of the "beasts that perish." Our student, who finds his word of God in the unfoldings of Nature, also discovers that animals "have a psychological individuality, which, though less fully studied, is nevertheless the connecting link between them and man." One would suppose that a philosopher who could thus trace the "psychological individuality" of animals, was not far from the kingdom of trans-mundane spiritual individualities of men, women and children—as it would be rather hard to receive that the psychological character was of the body and not of the soul. True, the Professor, in his present work, says nothing of the immortals in communion with this world, though the paper he signed with his Harvard brethren placed him in the position of denial. But, in our next extract, it will be seen that, though he puts his kingdom of heaven a little farther off—intending, perhaps, that there should be no communion of saints, even by telegraph—he yet makes up quite a variety in his heavenly household. He says, "Most of the arguments of philosophy in favor of the immortality of man, apply equally to the permanency of this principle in other living beings. May I not add, that a future life, in which man should be deprived of that great source of enjoyment and intellectual and moral improvement which result from the contemplation of the harmonies of an organic world, would involve a lamentable loss; and may we not look to a spiritual concert of the combined worlds and all their inhabitants in presence of their Creator as the highest conception of Paradise?"

The "happy family" of biblical creation are delicately disposed of as follows:

"For my own part, I cannot conceive how moral philosophers, who urge the unity of origin of man as one of the fundamental principles of their religion, can at the same time justify the necessity which it involves of a sexual intercourse between the nearest blood relations of that assumed first and unique human family, when such a connection is revolting even to the savage."

You mean to say this, Doctor,—that Jewish inspiration ignored the idiotic results of "breeding in and in," and of course that Jewish Spiritualism was very fallible in some of its outworkings. Very well,—it is proper to know that familiar-spirit utterances in the name of the Lord, are not necessarily infallible, but are oft exceedingly otherwise.

Science, in watching the domestic arrangements of turtles, discovers that they marry in ages from seven to eleven years, but that they refuse, in slavery, to multiply and replenish the earth. With them, as with Abelard and Eloise,

> "Love free as air, at sight of human ties,
> Spreads his light wings, and in a moment flies."

So they were taken in freedom, and "hundreds were opened," or "ripped up," as were many mothers in Israel in olden time. There should be a calender of saints in Turtledom, for so many martyrs to science,—in perils by land, in perils by sea, and in perils by scientific brethren, who fear not to kill the body, while they immortalize the soul. How many turtle-mothers were despoiled of their anticipated little ones, kidnapped by the *Cæsarean* operation! Ah, turtles! we shall never look upon your like again, without thinking of the sacrificial offering of "hundreds" for the glory of Science! But now we part with you for the present, as also with the philosopher, who has doubtless given more years in opening and explaining your inner man, than hours to the examination of spiritual phenomena, which he off-hand condemns; and who, from a point in Florida, shows an up-heaval of modern creation 194,000 years before the Garden of Eden was dreampt of in anybody's philosophy.

C. B. P.

P. S. There is a mistake in the making up of Article No. 2, second paragraph from the top, 2d column. The last half of the last sentence is disconnected from its first, which cited Dr. Pritchard as its authority. As the half sentence now reads, it would seem rather to point to Agassiz as the authority, and we do not wish to make him answerable for more than his own.

C. B. P.

For the Spiritual Age.

GOD WITH US.

Wearied with earthly struggle and resistance,
Needing Thy "present help" all freely given,
Why do we pray to Thee, through boundless distance,
"Father *who art in Heaven?*"

"Who art in Heaven!" Art Thou not all about us?
Art Thou not known and felt, where'er we are?
Oh, leave me not among the feeble doubters
Who love Thee from afar!

Leave me not in the blindness, loving Hearer,
Which loses Thee in doubt and distance thus;
Give me the strong, true faith which sees Thee nearer,
And prays to "*God with us!*"

"Thy kingdom come!" Whose kingdom is the Present?
Whose, if not Thine?—does it not own Thy sway?
Or is Thy might a pale imperfect crescent,
Growing from day to day?

"Thy will be done on earth, as now in Heaven!"
Whose will shall question Thine, or make demur?
By whom unto Thee shall Thine own be given,
Former and Finisher?

"Lead us not in temptation!" Dost Thou lead us
Into these strifes for fame, and power, and pelf?
And canst Thou change?—canst thou forget to heed us,
Or lead us from Thyself?

"Thine *is* the kingdom!" worlds repeat the story,
Through boundless space, as in the years of yore;—
Thine *is* the power, the kingdom and the glory,
Now and forevermore!

PORTLAND, ME. FLORENCE PERCY.

Imitation.

What a waste of time it is for one man to spend half a life in imitating others, when, by following out his own tastes and dispositions, he would, with less trouble, acquire respect for his sincerity and independence! Whatever we do with spontaneity, is easy and pleasing in the doing, and profitable in the result. By following nature, we grow, as it were, towards the sun, fair and straight. A ship that runs with the wind goes smoothly and swiftly on her course; but against it, how much tossing, how much loss of time, how much hard work and ever-recurring anxieties, none but the mariner can recount.

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.*

For the Spiritual Age.

MODERN PHARISEEISM.

[In the *New Jerusalem Magazine* for the present month, may be found a portion of a lecture on "*Spiritism*," delivered by John H. Wilkins, Esq., before the Boston Society [Swedenborgian] on the 11th of March. Mr. Wilkins is a gentleman of respectable standing in this community, but delivers himself of sentiments savoring of religious bigotry and Pharisaic arrogance of the intensest kind. A correspondent, who has been for many years an earnest but liberal-minded receiver of the doctrines of Swedenborg, sends us the following extracts from and remarks upon Mr. Wilkins' address.—ED.]

The lecturer, after adverting to the earlier condition and severe trials of the New Church, goes on to say, "It cannot but appear strange, that the little band, who, forty years ago, were supposed to be the sole depositories of these supernatural gifts, as they are deemed, should now be the main, if not the only bulwark that can present a defence against the flood of deceitful appearances and empty knowledges which appear to be pouring into this world from the other."

Again, he says substantially, that Emanuel Swedenborg brought into this world as a practical idea the great truth that man lives after the death of the material body; that while in that body he has a spiritual body, spiritual senses, &c., and then claims that this idea or truth "would seem to be an inheritance in all its goodly aspects belonging legitimately to generations of the receivers of the doctrines promulgated by him." [Does this imply that no one has a right to learn these truths except through Swedenborg, and that all who walk not with New Churchmen ought to be treated as some among the early disciples of Jesus wished to have those treated who would not follow with them—that is, destroyed by fire from heaven?]

Further on, he speaks of the "crude, unqualified and heterogenous outpourings that come to us by and through mediums of no religious character whatever, and of no intelligence, I will not say in the science of correspondence and in the sense of the letter of the Word, but of little or none even in the common sciences of the natural world."

He says again, "In regard to witches, soothsayers, necromancers, and the whole class of such characters, the literal sense of the Word is full of denunciation against them;" and adds, "It is to be feared that some, if not many persons, when considering this subject, may fall into one or both of two mistakes, viz: first, that the letter of the Word denouncing these practices is not of universal obligation, but is limited to the Jews; and second, that the modern practice of intercourse with spirits is so different from those denounced in Scripture as not to be embraced in the same category."

Now, without noticing the charge of ignorance made against the mediums, which, carried far enough, would endanger some of the disciples of Jesus Christ himself, I do not see how any person, properly informed, can assume to say that none of them have religion.

It is not claimed that being a medium, or believing that there is open communication with the spiritual world, will of necessity make men religious, nor do I believe it will prevent their being so. It is simply a means of acquiring knowledge in relation to those laws and conditions which act upon us as spiritual beings, and does not make us either good or bad. It is the use made of our knowledge which determines that question.

Is it not, then, a mistake, to say the least, for any class of men, however much they may know, or however religious they may think themselves, to assume that a certain other class, numbering by millions now, have no knowledge and no religion? I speak now of those who communicate with their friends in the other world through mediums, and not of the mediums themselves, as I suppose they are equally wicked.

It is undeniable that for more than twenty years there has been a constant and increasing amount of aid from the other world through clairvoyants and mediums in the cure of *physical* disease. The number of otherwise incurable cases is almost innumerable. Are we to conclude that all this aid is for an *evil* purpose? or shall we not more naturally and charitably suppose that as men are in the other life, as in this, sometimes inclined to do *good*, they may, with such instruments as they can command, help to correct our physical ills?

If this is so, as I think, then how can we believe that there is no aid for the *spiritual?* Have our best friends ceased to care for that essential part of us, which, as well as they could, they cared for when here? Do they know nothing more, now that they have lived in two conditions, than when they had experienced but one? And will they not tell us? Does the mother forget the child, because she has thrown off the old and worn out body? Does she never come to her child, speak to it, and influence it in every pure, good way?

How then shall we be told that all these communications are "*disorderly?*"—that they are all "sorcery" and "witchcraft," and that the Bible is full of denunciations against us?

Is it not rather to be feared that all these efforts to "*crush out*" Spiritualism are instigated by that abhorrence of change in old modes of belief so common in all ages? and that the "New Church" has an additional motive in the apprehension that if these communications are continued, even Swedenborg himself may be found to have made mistakes?

W.

BOSTON, April, 1858.

The Spiritual Age.

Progress is the Common Law of the Universe.

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RELATIONS OF IDEAS TO INSTITUTIONS.

The practical life of men and the institutions of the world are the revelations of their thoughts and desires. Thus, in the order of time, thought must precede outward action and organic formation. In other words our ideal conceptions must assume distinct forms and a specific value in the mind before they have an external embodiment or can be otherwise outwardly expressed. The fact that the ideal thought and life thus exist before they can be expressed—before that existence can be made known—may account for our dissatisfaction with what the present enables us to realize, and for the earnestness of the progressive mind in reaching forward and upward after nobler attainments. The Past may all be fitly represented in the Present, but we wait to realize the vision of the Future. The institutions of society and the distinguishing features of our practical life, are always and necessarily behind and below the ideal conceptions of the poet and the philosopher. The heavens are mirrored in the vision of the prophet long before the cold, unyielding elements of earth and of the common mind are prepared to receive the divine image. It is true that the manners, customs and ideas of a people generally represent the average degree of intellectual growth and moral refinement; they never record the maximum development either in mind or morals. It requires time and effort to work out the practical results of our ideas, or to exhibit the solution of any important problem, in political economy, social science or spiritual reform. Thus the intuitive mind may perceive and comprehend the truth long before the organizing hand is prepared to mold the material elements into new, appropriate and adequate forms of expression.

All living ideas may very properly be regarded as illustrations of the powers of spiritual generation. In the mental and moral sphere of our existence no less than in the physical, birth inevitably follows conception. But when the one is *immediately* succeeded by the other, the harmonic order of the Divine economy is interrupted and Nature only makes *abortive* attempts to reveal her latent capabilities. Ideas are the offspring of the mind. The spirit receives its impregnation from the sources of interior life, and thoughts that have vitality in them are legitimately begotten and born. It is further necessary to their normal growth and full development that the process and the period of mental or spiritual gestation should be uninterrupted and complete. Ideas that are given to the world before they are half formed are but spasmodic and unsuccessful efforts to imitate the forms and functions of a natural life. The world is full of these poor foundlings, and they are seen in great numbers about the doors of fashionable society, where the art of concealing natural defects by artificial means is best understood and most skillfully practised. Thus all the creations of Art and Industry; the systems of Science and Philosophy; the forms of Religion and the institutions of the State, are but the external and tangible forms of ideas. When our habits of thought are changed; when new ideas are conceived by the mind they may be regarded as significant prophecies of approaching revolutions in the outward affairs of men. But the work of changing the institutions of a people so as to make them conform to the enlarged and liberal views of more enlightened minds, is seldom or never the work of a day; it is usually the accumulated result of repeated trials and protracted labor. The new idea must necessarily struggle into organic form and actual life by slow degrees, and agreeably to the laws and processes which regulate the development of all inward principles. These suggestions are plainly derived from the economy of Nature which is the statute-book of God.

But men utterly disregard all the laws and analogies of Nature when they look for the ripe fruits of Modern Spiritualism in the period of its early spring-time. Yet many are too impatient to wait for the natural order of its development and maturity. They insist on the use of some forcing process—while they look for the occurrence of impossible results. Because Spiritualism has not yet realized all the visionary expectations of the enthusiast, in the complete renovation of the world, they rudely question its principles and dispute its claims. Should the farmer, who goes forth in the morning to break up the soil, return at evening to condemn all agricultural pursuits and interests as unprofitable, to complain of the barrenness of the earth and to fret against the ways of Providence, he would exhibit quite as much wisdom and reverence as those who blindly condemn Spiritualism, either as useless or unprofitable, because they are not permitted to gather in its divine fruits at the close of the first day's labor, and before they have so much as taken the trouble to make a practical application of its principles to their own practices. Spiritualism is just now only taking root in the human mind and heart. It has not yet had time to bloom in the garden of the affections or to adorn with its immortal freshness the outward walks of life. Indeed, as often as the germs put forth, giving promise of refreshing shade, of summer flowers, of precious perfumes and golden fruits, some *hired man*, with a scientific stub scythe or a theological grubbing-hoe, proceeds to cut them down, that the rank weeds of vulgar skepticism may take deeper root in the soul, and to make room for those dark and material theologies which, like Canada thistles, only scratch and torment all who embrace them, while they flourish in the barren fields of the uncultivated mind and the stony soil of the unsympathizing heart.

The teachers of the cardinal ideas of popular theology have had centuries to make an experiment in morals; and what is the result? If we may credit the testimony of those teachers themselves, the world has been all the while wandering further from truth and righteousness, and is still sinking deeper beneath an accumulated weight of guilt in proportion to our enlarged intellectual attainments and consequent increasing responsibility. If the world is really waxing worse, where shall we look for the source of the fundamental error that is thus revealed in its practical life? If the consecrated teachers of morals and theology, in this long period, have failed to renovate society, can they not afford to wait a few days longer for the legitimate fruits of Spiritualism? If after spending whole centuries in the work—with almost unlimited means at command and all the advantages for a successful experiment—they have failed to accomplish a great and beneficent result for Humanity, it would seem that their vociferous demands for the fruits of the New Movement should be tempered by becoming grace and modesty. Reason, and the remembrance of their own protracted efforts and mournful failures, should stifle their denunciations of Modern Spiritualism and prompt them to wait in respectful silence for the immortal bloom of its golden summer-time and the ripened fruits of its complete development in the heart, the mind and the life. S. B. B.

THE RESURRECTION OF JESUS.

H. L. Macomber, of Castine, Me., Freeman Josselyn, of Turner, "and numerous others," have urged us to give our views about the resurrection of Jesus of Nazareth,—whether it was spiritual or corporeal,—together with an explanation of the apparently conflicting Scripture testimonies respecting the matter.

The subject, we are aware, has been regarded by the Christian world as one of the utmost importance. In our estimation, however, it is of comparatively little practical moment—for reasons which will appear hereinafter. But we have no objection to submitting such opinions as we have been able to form in relation to it—wishing no one to accept them any farther than they shall seem to him to be according to truth.

In the first place, let the inquirer carefully examine the several accounts given of the event by the four historians, Matthew, Mark, Luke and John; and then, throwing aside all educational beliefs and previous convictions, ask himself in all candor whether those several statements, so various and conflicting in many details, can be relied upon as entire and infallible truth? Is it not more reasonable to suppose,—since neither of the writers professes to have been an eye-witness of all the facts, nor to have been specially inspired to narrate them,—that each wrote out the narrative as he had gathered it from the variant and distorted rumors which had gained circulation among a superstitious people, during the many years which intervened between the occurrences and the writing? Such, we confess, is to our own mind, the strong probability in the case; and such we think will be the conclusion of any mind that can divest itself of indoctrinated prejudices.

Some readers, perhaps, will be shocked at the idea of admitting error even in the slightest detail of the gospel histories; and the usual method of such is to pass lightly over the seeming incongruities, thinking they *must* be reconcilable *somehow*—though *how*, they had rather not undertake to say. But it is obviously a sense of this incongruity of statement which produces the uncertainty in the minds of our inquirers—and of a great many more who do not venture to express their inquiries in public. If all the New Testament writers had told one simple, concordant story about the resurrection,—like that of Luke, for example,—there would have been less occasion for different opinions on the subject. And, moreover, if the truth in the case were of any such transcendent importance as has been usually represented, it is altogether probable that Jesus, either before or after his ascension, would have seen to it that a correct, consistent and unmistakable statement was drawn up and properly attested for preservation.

What then? Shall we conclude that there is no truth whatever in the New Testament accounts of the resurrection of Jesus, or that the gospels are forgeries? By no means. It seems to us reasonable to accept the testimony of any manifestly honest writer, of any age, so far as it harmonizes with general principles, or with our own observations and experiences. As to the important points, that Jesus was crucified,—that his body, supposed to be dead, was entombed,—and that he was afterwards seen alive again in some form,—all the testimonies agree; and, moreover, there is other evidence that he manifested himself, from the spiritual world, repeatedly, after he had ceased to live in the mortal form (i. e., to Stephen, to Paul, and to John in Patmos). About the first two points, there is no dispute; as to the last two, modern demonstrations make it certain that spirits can re-appear and communicate after they have thrown off their mortal bodies—and that, too, often in such ways as to make it difficult for those who see them to tell whether they are clothed in physical forms or not. The statement, then, that Jesus of Nazareth re-appeared *as a spirit*, in the *spiritual* body, being accordant with modern experience and general law (as accepted by Spiritualists), is entirely credible. And some of the representations given by the N. T. writers, such as that of his sudden vanishing from the table at Emmaus,—his mysterious appearance in the midst of the disciples "when the doors were shut,"—his being seen *only* by disciples (all of whom might have been clairvoyant) and under peculiar circumstances,—his rising and floating away in the atmosphere from Mt. Olivet,—his appearing to Saul near Damascus, when those who were with him "saw no man," etc., go to indicate that it was *as a spirit*, and thus only, that he was "raised." Let it be noted that Saul (or Paul), in stating the instances in which Jesus manifested himself after his crucifixion (1 Cor. xv.), does not intimate that he was seen by *him* in any different manner from that in which he had been seen by others; and as he was invisible to all but Saul, he appeared evidently as a spirit.

The supposition of a corporeal resurrection, on the other hand, is more difficult to receive. It is contrary to modern observation and experience that a human body, after becoming wholly dead, or after the heart has been pierced by a spear, should be revivified. It would take an abundance of clear, consistent and positive testimony, from thoroughly competent witnesses, to substantiate so extraordinary a fact. To our apprehension, the New Testament writers do not furnish such testimony; hence we are obliged to regard the other hypothesis, of a *spiritual* resurrection, as every way the more probable.

It is very easy to understand how the early Christians came to entertain erroneous opinions on this subject. Having no clear idea of the existence of a *spiritual* body, the exact counterpart of the physical, which survives the death of the latter, they naturally supposed, when the presence of Jesus was manifest among them after his crucifixion, looking so exactly like his former self, that it was his veritable physical body restored to life; and this supposition was confirmed to them by the fact that somehow this body had disappeared from the sepulchre in which it had been deposited.

What, then, became of the body of Jesus, if it was not raised to renewed life? It is easy enough to *suppose* what might have become of it. According to the account, the "watch" which was thought necessary in order to keep the body from being carried away, was not set till the day after the crucifixion. If any persons, either friends or foes, were disposed to remove it from the sepulchre, there was ample opportunity to do so during the intervening night. Other ways may be imagined, but this, from the fact that a report to the effect that the body *was* stolen became current among the Jews, would seem the most probable, though the disciples may have known nothing about it, and hence accounted for the report in another way.

But did not Jesus eat before his disciples, and challenge them to test his tangibility, saying, "a spirit hath not flesh and bones as ye see me have"? True, it is so reported by *one* writer; but, as we have already suggested, the numerous inconsistencies of these reports make it evident that there are mistakes somewhere; and we are obliged to accept what appears reasonable and in accordance with known law, attributing the remainder to misapprehension or human fallibility of some kind. Besides, the facts of tangibility and of partaking of food, etc., would not of themselves prove the presence of the old corporeal body, since spirits now sometimes render themselves tangible (as the writer knows from experience) as well as visible; and instances are reported of their disposing of food in some way equivalent to eating it, as is said of those who visited Abraham and Lot in the olden time (Gen. xiii and xiv). Let it be remembered that the visibility of any substance depends upon the *form* in which it exists at the time. A slight chemical change in an article of food, or any other substance may render invisible what was before visible. If then a spirit knows how and has the power to instantaneously resolve food into its essences, he may appropriate these just as mortals appropriate the external forms of food.

Such seem to us the rational probabilities in the case. We have heard, indeed from disembodied spirits, different theories. One, for example, through Mrs. Hatch, argued very ingeniously that the physical body of Jesus *was* raised—that the spirit never became wholly disconnected from it—in other words, that the body did not wholly die, notwithstanding the wounds it received—that so pure had been his life, so free his physical organism from any taint of disease, and so vigorous the power of the spirit over it, he was able by interior spiritual energy to control and revivify the temporarily weakened and cateleptic frame, as any other person may be who lives a life of equal conformity to law. It was intimated, moreover, that the physical body was afterwards dropped or cast off in some way of which no account is given, and that all this was in accordance with his "declaration, "I have power to lay down my life, and power to take it again." This seems very plausible, and if there were other well attested facts going to corroborate the theory of such resuscitative power under similar conditions, we might accept it. The spirit claimed to know of such facts, and hence held that this physical resuscitation was in accordance with general law. But we do *not* know of such facts, and hence must form our conclusion in accordance with what we do know.

We said that we regarded the question under consideration as one of little practical moment. Why? Because, whether the physical organism was temporarily reanimated or not, in the light of modern science, no one can suppose that when Jesus at last ascended from the earthly life, he carried with him a ponderous earthly body, such as we now wear. *Such* bodies do not rise in the atmosphere, and float off in the clouds. And if his did, what a clumsy appendage would it have been to him in those etherial habitations which he has occupied for these eighteen hundred years! No: even the most strenuous believer in "physical resurrection" has a vague idea of some sort of spiritualizing process by which the earthly tabernacle was transformed into a "glorious body." And what could this be but the luminous electrical form, or spiritual body, which every purified soul has on emerging from the grosser material tenement? The important question in the case of Jesus was, Did *he*, the *real* man, *still live*, notwithstanding the death of the external body?—not, what became of that body? If he did so live, then immortality was a fact—for him and for all others. Hence we find Paul (1 Cor. xv) presenting the evidence that he *did* continue to live; which evidence consisted in the fact that he *was seen* by upwards of five hundred witnesses, and last of all by himself also,—this latter manifestation being obviously spiritual, not corporeal; and then he goes on to affirm the *general* law, that all who die do "rise" in the same way, even going so far as to affirm that "if they do not rise, then is not Christ raised."

Now, we have modern testimony, at least equally explicit, and reliable with that of Paul, Cephas, James, or the unnamed "five-hundred," to the fact that not merely one but hundreds of persons "ARE SEEN" after the death of their external bodies. We are, then, under no necessity of relying upon this single case occurring so long ago, for proof of immortality, and consequently the importance which once invested it in this respect no longer attaches thereto.

We are aware that these views will be considered "infidel" by worshippers of the letter of the Bible; but this will not change their intrinsic reasonableness; and we hope no one will accept them unless satisfied from his own perceptions that they are well founded. A. E. N.

THE "NAKED" QUESTION ONCE MORE.

A correspondent inquires as to the truth of the report that Spiritualists of both sexes meet "without apparel," and wishes to be informed where information may be obtained on the subject. We do not exactly understand the object of the inquirer; but would say that the only persons, so far as we can learn, who have claimed to possess any information on the matter, are the editors of the *Springfield Republican* and of the *New York Tribune*—to whom we respectfully refer our correspondent.

We doubt, however, whether any knowledge can be gained from either of these sources. The *Tribune* stole (that is, copied without credit) the slander from the *Republican;* and when called on for proof, having none to give, dropped the matter as one would drop a hot iron. Whether the burn was deep enough to make it more cautious in the future, remains to be seen. The *Republican*, when the same call was made on it, after sundry contemptible efforts to distort something from our columns into evidence, slunk away under the pretence that it could not "furnish proof without such a disagreeable exposure of individuals as is not required by fidelity to the public"! We think no reader of that delectable sheet ever before suspected it of any such extraordinary fastidiousness about the "exposure of individuals"! The truth is, the *Republican* has no proof to give; hence this subterfuge. Our correspondent and all others who have been "exercised" on that subject, may rest assured that the "naked circle" story is wholly a myth—a weak invention of unscrupulous enemies.

A. E. N.

ISSUED.—The Oral Discussion between Brittan and Hanson, which has been anxiously awaited by so many of the friends and foes of Spiritualism, is now ready for delivery. It makes a neat and eminently readable pamphlet of a hundred and fifty pages. Believers will do well to peruse it for their own satisfaction, and then circulate it among their skeptical friends.

A STUBBORN CASE FOR SKEPTICS.

COMMUNICATIONS FROM A CHINESE SPIRIT.

One of the most interesting tests of spirit-intercourse that have come to our knowledge, has recently been given through Mr. Mansfield, the well-known writing-medium, of this city; and its character is such as may afford skeptics a new and difficult problem for solution. The case has been partially stated in some of the secular as well as spiritual papers; but we have deferred any account until we could see the experiment fairly concluded, and be able to present the unmistakable facts in the case. The circumstances are these:

A gentleman of this city has been for some time investigating the truth of spirit-communication through the mediumship of Mr. Mansfield. He had written several letters to his spirit-friends, sealed them in the manner customary in these cases, and had received replies—generally, however, when he was present with Mr. M. This fact, with the character of the answers received, led him to suppose that it was mind-reading on the part of the medium. He determined to satisfy himself on this point. With such intent he engaged a friend to procure a letter from a third party unknown to him, and he would see if a satisfactory answer could be obtained when he himself was ignorant of the contents. Accordingly, in due time a letter was put into our investigator's hands, and he proceeded with it to Mr. Mansfield's rooms. Here was no chance for mental telegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope which enclosed it. Immediately, and in presence of a distinguished medical gentleman of this city, as well as of the inquiring person, Mr. Mansfield's hand was controlled to give the answer. But, the response completed, neither party was wiser than before, for it was given in strange and to themselves meaningless characters. It was looked upon by all as a probable failure. However, our persevering searcher after truth took the senseless hieroglyph and returned with the letter to his co-operator in the experiment. The latter, to make doubly sure against the working of the mental telegraph, had acted through still another person in obtaining the required letter. The fourth and last party in the arrangement is Mr. Ar Showe, a very worthy Chinaman resident in this city. The document received from Mr. Mansfield was shown him, when he at once pronounced it *a correct answer in Chinese characters* to his letter addressed to his spirit-father!

Mr. Ar Showe was greatly interested as well as astonished at the success of the experiment—so much so that he resolved to try again at first hand. He wrote a second letter, pasted it tightly in two envelopes, and took it in person to Mr. Mansfield's room, where it did not for an instant pass from his sight, but within ten minutes Mr. M.'s hand was influenced, and he wrote a response, as before, in Chinese characters, while the Chinaman, sitting some eight feet distant, held his letter tightly in his own hand. This occurred in the presence of several responsible witnesses. The answer contained the names of Mr. Ar Showe's mother and brother, and was correctly signed by his spirit-father. It also contained the statement that his mother was dead, of which he had not heard. Among other things, his father found fault with him for not writing Chinese as well as formerly, a residence of several years in this country having impaired his style. The response was completed in about a minute and a half, though it would have required several minutes for an expert to write it in the ordinary way. The letter was not answered in full, for which Mr. Ar Showe asked in his native language the reason. A reply was promptly written in character, which the inquirer interpreted to mean, "I have not strength to do so." Probably his control of the medium was not sufficiently complete. This seems the more likely from the fact that the second letter was much more full than the first, showing a more perfect influence.

The important statements in this matter are confirmed by Mr. Ar Showe himself, with whom we have had a personal interview. He is a man of intelligence and undoubted integrity, and confesses himself much puzzled by these singular facts. When he wrote his first letter he was entirely skeptical, but after the tests he has received he is disposed to believe he has had communication with his spirit-father. Another statement which he made occurs to our mind—the characters in the answers were formed as perfectly as a Chinaman could have executed them.

Before seeing Mr. Ar Showe we received a note from him stating the facts in the case, which we here append verbatim. We presume no apology need be made that he is not so proficient in the use of our language as his own. X.

MR. EDITOR:—You said that one China man got a letter from his father. I that China man.

I went to Mr. Mansfield, your great spirit post-master. I wrote my father who died twenty years ago in China. I been this country eleven years. I am told write letter to Mr. Mansfield; me send it to him and my father he answer me. I do so. All right. He says to me my mother dead; I know not. Very strange!

On Wednesday I go again see that Mr. Mansfield. I write him another letter and seal it up strong. I no think Mr. M. do any more letters for me. I have him fastened in two papers—envelopes—hold on him all time. Mr. Mansfield hand he jump, and his hand go very fast, and I see him writing Chinese; and in one or two minutes my father tells me all about my letter—tells me about my mother and brother, and says other things to me, and that I don't write Chinese as well as I used to. CHARLES AR SHOWE,

Answered in my hand. *Native Canton Chinese.*

THEODORE PARKER.

Parker! who wields a mighty moral sledge
With his strong arm of intellect, who shakes
The dungeon-walls of error, grinds and breaks
Its chains on Reason's adamantine ledge;
Or, with wit's pruning-knife of subtle edge,
From branching pride its rank luxuriance takes,
And lets in sunlight on the glimmering snakes
That hide and writhe in Superstition's hedge;—
That champion of the right, whose fearless deeds
Proclaim him faithful to the sacred trust,
Truth, crushed, entombed, but newly risen, needs
To cleanse her temples of sepulchral dust,
Yea, to hurl down that thing of rot and rust,
That skeleton in mail, Religion cased in creeds. J. T. T.

A MODERN NAAMAN.—It is stated in the newspapers that Prof. Felton is about to go to Europe to seek relief from a disease, under which he is suffering. We would venture to recommend him a trial of those "gross manipulations" which he has so often and bitterly denounced. As he has doubtless exhausted the skill of the physicians, and found "the waters of Arbana and Pharpar" unavailing, it may not be amiss that he try the virtues of this modern Jordan. We are quite sure there are numbers among our "healing mediums" who would gladly minister to his restoration, notwithstanding the wholesale abuse and slander he has fulminated against them.

HARPER FOR MAY.—Is there any body that doesn't read Harper's Magazine? Williams & Co., Boston, we presume have a few copies left.

DASHINGS OF SPRAY

FROM THE "ATLANTIC."

The May number of the *Atlantic Monthly* completes the first volume; making a most valuable acquisition to American literature. We are constrained to repeat our thanks to the enterprising projectors of this periodical, Messrs. Phillips, Sampson & Co., and to congratulate them on its entire success. If there is one thing more than another that we have found to admire in its character, it is the intellectual and moral freedom that pervades its pages—the absence of sectarian cant or servility to popular prejudice. May its genial tide wash America's mental shores as long as its namesake shall lave the borders of our fair Republic.

The opening chapter in this issue is on American Antiquity. Two things will challenge thought in its perusal; first, the back-handed blow it strikes at Mosaic chronology, and second, the striking similarity which the Mexican (like the Hindoo,) traditions bear to the main features of modern religious belief. Our pride in fancying ourselves the favored, exclusive recipients of religious truth, receives here a new rebuke; and we are led to ask in abasement, why with our boasted culture have we not done more in these rolling centuries to turn to good account ideas that were current before Paul or even Moses dreamed of existence. But we intend no homily.

What think you, reader, of the idea that men were originally made of wood (Does it account for the abundance of block-heads in the world?) and women of the "marrow of the corn-flag?" Or does it strike you as more probable that their bodily dust was fashioned of "nothing" and "a rib?" The Jewish and Indian legends differ on this question. Who shall decide?

And the gift of prophecy, is it confined to Hebrew priests and Christian apostles? What more wonderful in the visions of Daniel or John than the prophecies said to have been made long ago in the court of Yucatan by the high priest of Mani? Here is one of those

REMARKABLE PREDICTIONS.

According to the tradition, this pontiff, inspired by a supernatural vision, betook himself to Mayapan and thus addressed the king. "At the end of the Third Period A. D. [1518—1542] a nation, white and bearded, shall come from the side where the sun rises, bearing with it a sign [the cross,] which shall make all the Gods to flee and fall. This nation shall rule all the earth, giving peace to those who shall receive it in peace and who will abandon vain images to adore an only God whom these bearded men adore."

The *Atlantic's* article on Intellectual Character is in the Emersonian vein. We should be disposed to attribute it to the "Concord Sage" but it is not written in the aphoristic style that clothes most of his productions. But let the writer be who he may, we value such sentiments as we find in the following

TERSE PARAGRAPHS.

"There is no escape from slavery, or the mere pretence of freedom, but in radical individual power; and all solid intellectual culture is simply the right development of individuality into its true intellectual form."

"The fundamental characteristic of man is spiritual hunger; the universe of thought and matter is spiritual food."

"If men are guided by good or great sentiments, which are the souls of good or great ideas, these sentiments will be sure to organize all the capacity there is in them into positive intellectual character; but let them once divorce love from their occupations in life, and they will find that labor will degenerate into drudgery, and drudgery will weaken the power to labor, and weakness, as a last resort, will entrench itself in pretence and deception. If they are in the learned professions, they will become tricksters in law, quacks in medicine, formalists in divinity, though *regular* practitioners in all; and clients will be cheated, and patients will be poisoned, and parishioners will be—we dare not say what!—though all the colleges in the universe had showered on them their diplomas."

"If you examine critically the two raging parties of conservatism and radicalism, you will find that a goodly number of their partisans are men who have not chosen their position, but have been bullied into into it,—men who see clearly enough that both parties are based on principles almost equally true in themselves, almost equally false by being detached from their mutual relations. But then each party keeps its professors of intimidation and stainers of character, whose business it is to deprive men of the luxury of large thinking, and to drive all neutrals into their respective ranks. The missiles hurled from one side are disorganizer, infidel, disunionist, despiser of law, and other trumpery of that sort; from the other side, the no less effective ones of murderer, dumb dog, traitor to humanity, and other trumpery of that sort; and the young and sensitive student finds it difficult to keep the poise of his nature amid the cross-fire of this logic of fury and rhetoric of execration, and too often ends in joining one party from fear, or the other from the fear of being thought afraid."

"To be a statesman or reformer requires a courage that dares defy dictation from any quarter, and a mind which has come in direct contact with the great inspiring ideas of country and humanity. All the rest is spite, and spleen, and cant, and conceit, and words."

A candid and discriminating article on Henry Ward Beecher occupies some eight or ten pages of the *Monthly*. Rumor assigns the authorship to Theodore Parker. It is worthy his pen. His episode on the Church is, as might be expected, replete with sound sense and telling sarcasm. He divides the ministerial army into three divisions, the Church Militant, Termagant and Constructant; or the fighting, scolding and working parties. He says of

THE MINISTER OF THE CHURCH CONSTRUCTANT,

"While he entertains every old Truth, he looks out also into the crowd of new Opinions, hoping to find others of their kin; and the new thought does not lodge in the street; he opens his doors to the traveller, not forgetful to entertain strangers,—knowing that some have also thereby entertained angels unawares. He does not fear the great multitude, nor does the contempt of a few families make him afraid."

The article contains several extracts from Beecher's Life Thoughts. We will copy a few

SEPARATE MAXIMS.

"'I feel sensitive about theologies. Theology is good in its place; but when it puts its hoof upon a living, palpitating, human heart, my heart cries out against it.'"

"'It is not well for a man to pray cream and live skim-milk.'"

"'There are many troubles which you can't cure by the Bible and the Hymn-book, but which you can cure by a good perspiration and a breath of fresh air.'"

"'The most dangerous infidelity of the day is the infidelity of rich and orthodox churches.'"

"'Doctrine is nothing but the skin of Truth stuffed and set up.'"

"It is not conviction of truth which does men good; it is moral consciousness of truth."

"'A conservative young man has wound up his life before it was unreeled. We expect old men to be conservative; but when a nation's young men are so, its funeral-bell is tolling.'"

"'A man in the right with God on his side, is in the majority, though he be alone.'"

The Autocrat talks as genially and sagely as ever, but mostly in a didactic strain. He gives us a fine hymn, entitled The Living Temple, appropriate, as he says, for Sunday reading; but as it is most likely a week-day when this meets your eye, kind reader, we take it for granted you don't want to peruse any more serious extracts. So we will leave you for the present. X.

Correspondence.

Dr. Wellington at the West.

We make the following extracts from a letter received from Dr. O. H. Wellington, under date of St. Louis, April 10th:

SPREAD OF SPIRITUALISM.

The more I travel, observe and inquire, the more astonished I am at the rapidity with which our cause progresses, and the character of the interest everywhere awakened, and of the people who recognize and value the aid and sympathy of spirit-friends. In every place I have visited, new mediums are being developed, and whole families and neighborhoods brought to feel an interest. Everywhere I am asked if I think spirit-friends have anything to do with the multitude of conversions recently made. The mode of questioning almost always implies a partial recognition of the aid of spirits out of the form. And often when I state the views most dear to me, I am assured that those views are not new; and this even by the same individuals who are so bigoted that they will not hear a lecture on Spiritualism even on a week day!

CASE OF SPIRIT-SURGERY.

In the town of Momence, Ill., a gentleman was riding on a sled, and his leg was caught between the sled and stump, so as to crush both bones, and break them in several pieces, tearing the muscles and breaking the sled. After the accident, the man rode four miles to his home, during which ride the foot on the injured leg was frozen. Medical aid was procured, and the bones adjusted as well as possible; but, on leaving, the physicians said that there was one piece of bone that was not in its place, and that the limb could not get well till that had worked its way out. The suffering was so great after the operation that the patient was induced to send for a medium recently developed. Soon after she sat down by him, the pain increased, without her making any passes or touching the limb; and, as he says, became more violent than when under the hands of the physicians, until *he felt the unadjusted bone return to place.* Then the medium commenced making passes, and he was soon comfortable. After that, whenever he became restless and feverish, the medium made passes and always relieved him. He says he has suffered very little, and is justly earnest in his praises of this valuable agent for the relief of suffering. In this place, as in all the others where I have been, I have found some of the oldest and most esteemed citizens among the open advocates of the philosophy and truth of spiritual communion.

LECTURES AT ST. LOUIS.

I arrived here a week ago, and have spent all my time in unfolding my views of the "Philosophy of Life" and the facts of spiritual intercourse. My heart has been gladdened by the sympathy of intelligent minds, and the word I had to say has been welcomed. On Sunday, I was requested to read a notice that "Drs. Yarnall and Babcock would lecture in the hall of the Mercantile Library, illustrating by experiments and explaining Modern Spiritualism and the Mormon Miracles, divesting them of their mystery, and subjecting them to the powers of philosophy and reason."

I read the notice and assured the audience that the psychological lectures would be valuable as *illustrating* Spiritualism, and that I had intended to give some myself with experiments. But as these doctors would prepare the way, I would review them on Thursday evening, giving them opportunity to reply to me. I can only say that on that occasion the audience showed sufficient interest to sit till nearly half-past ten and ask questions, in which Drs. Y. and B. took part with great courtesy and fairness. The word has therefore been dispensed on both sides, and God will secure a true fruit at last. I shall address the friends twice to-morrow, and then hasten to throw my whole soul into the school at Jamestown.

Truly your friend, O. H. WELLINGTON.

Progress of Spiritualism in Philadelphia.

FRIEND NEWTON:—Are all the Evangelical ministers becoming Spiritualists, or are they hypocrites, saying one thing and meaning another? At the gathering in Jayne's Hall, in this city, on the occasion of performing the honors to the memory of the late Rev. Dudley A. Tyng, on Tuesday last, many of our clergymen gave utterance as the spirit prompted. For instance, the Rev. Jno. Chambers took the chair at high noon, and in his discourse he said: "Why is he (Tyng) removed so suddenly from this place? It may be that in the death of that loved one he meant to teach us *that he can do in death as well as he can do in life. Yet his spirit is with us now. He looks from Heaven upon us now, and blends his sympathy with ours.* He is now with the glorious company of heaven, with the saints of all ages, and the martyrs of all eras. He is talking with Paul about the Church of Philadelphia. He is beyond the reach of all care, and has received the reward of the just."

Now the Rev. Jno. Chambers has ridiculed Spiritualism, has called us crazy infidels, &c. Does he believe what he said? or is he acting the hypocrite? He says the Rev. Dr. Tyng is talking with Paul. How does he know it? If it is true, then spirits can talk. He says the Rev. Dr. Tyng is amongst us. How does he know this? Did he see his spirit? If so, then spirits do revisit the earth. If not, he tells a falsehood. "He is looking down from Heaven." How does Brother Chambers know that? If it is true, then spirits can see and be seen. What are we coming to? Who would have thought that the Rev. Jno. Chambers would so soon become converted? I cannot for an instant doubt the Rev. gentleman's word. Oh, no! although he doubts ours.

Let us see what some of the other Reverend gentlemen say. Rev. I. W. Smith is reported thus: "And yet as much as I loved him, I have not this day one tear to shed, and God helping, I shall not shed one; for if I could I would not call him back. Back, did I say? Why, he is back! Think you he is not here with us to-day? Think you he does look down from his exalted home in heaven?"

What now did the Rev. Dr. Tyng say himself, in an impromptu farewell a short time since? "And now my dear brother, farewell. On earth we meet no more—but meet we shall. *When next we grasp your hand, we shall not be Episcopalians, nor Methodists, nor Presbyterians, nor Baptists, but we shall be one in Christ in heaven.*"

What a pity that he did not carry out the doctrines on earth he knew so well! However, I hope those Reverend gentlemen who listened to the reading will cease their sectarian strifes, and be one in Christ—practice it here, and they will be certain to find it easy hereafter.

When the Rev. Mr. Tyng (Episcopalian) had finished, "more than twenty surrounded him, *eager to grasp his hand and thank God for the utterance which the spirit had given through him.*" So says the reporter. Why, he is gone crazy! Who would have thought the reporter of the *Evening Bulletin* would have so soon turned Spiritualist? So, friend Reporter, the spirits do use our physical organs to give utterance to what they prompt! When will wonders cease?

PHILADELPHIA, April 21, 1858. Yours, &c., F. L. J.

J. H. W. Toohey in Indiana—Correction.

Our friend Toohey writes from Delphi, Ind.:

I have just read your issue of the 17th, and find you are led into a mistake, in supposing the *Mr.* Mahan of the *Vanguard* notice to be the Rev. A. Mahan of "Od" notoriety. The individual noticed in the *Vanguard* as advocating the "Satanic" conception of Spiritualism, is an Elder in the Methodist Church, residing in Knightstown, Ind. He has been lecturing on *his* conception of Spiritualism for some months, and has done much to popularize the facts of Spiritualism. In visiting Knightstown in the character of a scientific lecturer (Temperamental Physiology), I was requested by the Spiritualists to review the lecture of the Elder, delivered by him in that village and in Richmond. This I did, and as a consequence the controversy has been going on for near two months. I left the village of Knightstown a few days since for the second time, having reviewed the Elder's review of my first lecture. Many were anxious for a regular debate; but though I was there, and acknowledged a willingness to take part in such a debate, for some reason it did not come off.

[We beg pardon of the distinguished ex-"President of Cleveland University," for having confounded him with an humble Methodist Elder; also of his mighty Od-Force for supposing it had got so soon "transformed" into "Satan." We think, however, that our announcement only anticipated by a few months, or possibly years, an event which is sure to transpire—namely, the abandonment of so preposterous an absurdity as that which makes the odyle of Reichenbach the agent of the modern spiritual manifestations.—A. E. N.]

Boston and Vicinity.

The Melodeon Meetings.

The topic of discourse through Mr. H. B. STORER, on Sunday afternoon last was this text: "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" The subject was handled with an ability, clearness and force which we have seldom heard excelled by any trance or other *extempore* speaker.

It was said that the ministration of angels was very vaguely understood by those who profess to believe it on Bible authority. They admit that spiritual beings in some way affect and control the minds of men, but have no conception of the *how* and the *why*. If they believe that angels are present at the time of "conversion," yet they are wont to ascribe all the spiritual influence felt at that time to the direct action of the "Spirit of God." Hence angelic ministration is practically ignored.

Some suppose that but few are "heirs of salvation," and these alone are ministered unto. But what is there in the nature and constitution of those who claim to be such, that makes them more needy of such aid than others? The "heirs of salvation" are all who are capable of being saved, or who have anything in them worth saving. And who will deny this of any child of the Infinite Father? Whatever of evil is in man it is not desirable to save. But a process is going foward, under the economy of the universe, by which all that is good is being eliminated from the evil. God loves all; He works through instrumentalities; and hence ministering spirits labor for all.

But all spirits must work according to their capacities, and in accordance with the great law of affinity. The elements of good in man must be drawn upward by attraction. He has intellectual and social needs which must be ministered unto as well as religious needs. Spirits come not because they are directed by God, speaking to them in an audible voice, but because drawn by the affinities of their own nature to supply wants—just as the mother is induced to supply the wants of her child, the teacher to instruct the inquiring pupil. Ministering spirits answer prayer because it is their nature to.

Some suppose that only holy spirits are allowed to minister to the heirs of salvation. It is not so. The law of affinity is universal. If the ruling loves are low, base and lustful, those are attracted who will minister to these. Yet even by bringing out these and developing them to their ultimates of disappointment and misery, the soul is in time led to seek that which is higher.

All spheres of spirit-life are represented on earth, and each person is living in rapport with that grade to which he would gravitate if freed from the body. Many suppose that through prayer they enter into direct communion with God; but God acts only through instrumentalities, and prayers ascend only to that plane of spirit-life with which the supplicator is in affinity. The philosopher prays, the scientific man prays, and each is heard and answered from a corresponding plane. All men pray without ceasing, whether they will or not—their whole being prays. If your eyes were opened, you would see yourselves conjoined with spirits of the same grade with yourselves; hence if you wish to know with what sphere of spirit-life your are in communion, look within. If you love every body, you are in the sphere of universal love, and know that God is the Father of all; if you are selfish, you are in the sphere of self-love, and wish for angelic ministration only that you may consume it upon your lusts. In the latter case you can expect no influences from the sphere of universal good, but only from the plane of lust.

Believe not, then, that God comes down at special times, and distributes blessings only to those who have loudly begged for them; but he distributes according to law, and through the agency of ministering spirits.

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The evening lecture was devoted to a consideration of the objection that Spiritualism tends to disturb old ideas, to produce offensive eruptions on the body of society, and to demolish existing institutions. It was considered a hasty judgment to look upon these as unmitigated evils. Cutaneous eruptions are uncomfortable to the sufferer; volcanoes are not apt to be appreciated by those who live in their immediate vicinity. But it is wise to take broad views of the uses of these disturbances, and to await results before deciding that they are altogether evil. Spiritualism does not originate the trouble—it is its crowning glory that it does break up that which is false, and it will lead to a higher and better state of things. Christ came not to send peace on earth but a sword.

But our space forbids a more extended report. The tone of the whole discourse was boldly radical. Some views expressed on the duties of those who find themselves in uncongenial domestic relations, did not strike us as dictated by the highest wisdom. Unless guarded by important qualifications, they were, to say the least, extremely liable to perversion by the evil-disposed. We are glad to know that Mr. Storer's personal opinions on the subject (he does not hold himself responsible for the expressions of the intelligence who used him on this occasion) are opposed to what is popularly known as "free love," and in favor of the highest purity and the fulfillment of all just obligations.

Conference at Spiritualists' Reading Room,

THURSDAY EVENING, April 22d.

Mr. DANA in the chair. The question relative to the authority of the Bible, as paramount to the individual judgment, was resumed.

Dr. CHILD (being called upon to speak) did not care to discuss the resolution; thought it unprofitable to spend time in debating questions relative to the truth of past revelations, but rather in the declaration of what was perceived to be true to-day. With him it was a matter of indifference whether the Bible was true or not. He found many things that were true and beautiful to him in the teachings of Jesus, but it depended on his own interior condition of spiritual growth whether he could see them or not.

Mr. PLACE considered the question one of much importance. There was certainly a tendency or habit of mankind at large to look outward for authority—to rely upon priest, pope, king, church or state, rather than their own interior perceptions for guidance in truth and duty. Is this a fundamental principle in Humanity? If so, it is proper that it be recognized. If it be a correct principle, then it must be predicated on the fact that the individual thus relying is inferior to the man or body of men who are invested with such authority. This he could not accept. The individual man has in himself all the elements that are in all other men, and the same right to bring them into use. Combination gives no superiority of right. The power to discern and understand truth is in the individual soul; and no other can have the right to enslave it. It is the great mission of Spiritualism to teach this truth of internal authority and individual responsibility.

Mr. CUSHMAN could conceive of but two kinds of authority,—absolute and delegated. Authority means the right to determine what is right and what is wrong, including also power to maintain the right and to justify and reward those who do right, with the power to condemn and punish those who do wrong. In his view, the *judge* could not be the actor, but must be somebody else. Hence the determining power is not in man, the actor, but in God, the judge. He has the power, and will execute judgment. Therefore, when God speaks, that word has *authority*, and it will be enforced. If, on the contrary, man is judge, it is evident that he sometimes thinks wrong, and sometimes feels wrong—hence, he cannot be relied upon as authority.

Mr. NEWTON suggested that man's tendency to rely upon authority external to himself is incidental to the manner in which his existence commences. He begins his career an infant, utterly helpless and ignorant, and consequently is *obliged* to depend upon others. Hence the habit. But he is capable of growing out of the necessity of absolute dependence. At first he cannot supply himself with food, nor in fact even digest it for himself. His food first passes through the stomach of another. But in time, he can not only use his own stomach, but if he properly employs his powers he can also determine what is suitable and what unsuitable for his proper nourishment. So as regards mental and spiritual food—*truth*, on which the inner man feeds. External authority may be necessary for a time, but it is every one's privilege and duty to outgrow the the need of this. He agreed with the last speaker that God is the primal source of all authority—that His word is absolute law. But where are we to look for God and God's word? Not alone surely in any one book that has been written through human hands, but wherever he reveals himself. He believed that God reveals himself in the sun and stars, in every blade of grass and springing flower, but most fully in that highest offspring of His love, the Human Soul—in every human soul according to its capacities—that every law of outward nature and of inward being is an expression of God. If God dwells in man, or in any way speaks in man's interiors, his authority there must be higher than any outward revelation. While, then, he would reverently accept the voice of God through any and all other human beings, yet he must compare it with the voice in his own interiors. God's voice within is the highest perception of truth and conviction of duty which the individual can form, by the use of all the aids within his reach. He who disregards it, stultifies and degrades himself, and insults God. But he who heeds and obeys it will be led onward and upward towards the grand Centre of All Truth.

[By a vote of the conference, the undersigned was requested to select and publish a subject for consideration at the next meeting. The following is offered: What is the Soul of Man?—A. E. N.]

TESTIMONIAL TO MR. GODDARD.—On Friday evening last, notwithstanding the storm, a goodly number of the friends of this earnest laborer for the religious development of Spiritualism, assembled at 14 Bromfield street, to tender him a token of sympathy and aid. Addresses were made by Messrs. W. W. Thayer, H. B. Storer, J. M. Spear, —— Smith (the Razor-Strop man) and others, interspersed with singing, and other entertainments.

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, April 20th.

A large part of the session was devoted to conversation.

Dr. GRAY referred to the previous meeting, at which he had said that he did not believe everything uttered by Mrs. Hatch in her lectures, came from spirits. He believed her, however, while speaking, to be in a trance state, and unconscious; but no intelligent spirit would make such statements as she had sometimes made. For instance, on one occasion she asserted that none of the prophecies in the Old Testament referred to Jesus of Nazareth, when nothing could be clearer than that they did.

Mr. PHENIX thought Mrs. Hatch had been misunderstood; that she had merely said that none of the Old Testament prophesies referred to him as God.

Dr. GRAY said, in that case he should have agreed with her. He thought he could not be mistaken as to her position; it covered the whole ground. Now it was clear that the old Jewish Prophets were looking forward to the coming of a Great Prophet, who would deliver them from their ills, and through them, the whole family of man. The promise to Abraham was, that through him all the families of the earth should be blessed. Moses said: A Prophet shall the Lord God raise up unto you, like unto me; him shall ye hear. Isaiah, among numerous prophecies evidently pointing to Christ, speaks of a virgin's conceiving and bearing a son, whose name should be called Immanuel. Again, Mrs. Hatch, in speaking of the Lord's Supper, said it was instituted after the resurrection; a mistake which no spirit would have made. And when asked to explain the philosophy of Christ's walking on the water, her reply, to him, was equally unsatistactory. She said that he did it—if he did it at all—by making himself positive to the elements. Now he believed that in cases of this kind, and that of Philip, when he was borne through the air, it was done by the agency of spirits.

Mr. BARNARD said, he had conversed with many learned Jews relative to those old prophecies, and they denied that they related at all to Christ. Several of the important ones they claimed were mis-translated.

Dr. GRAY said, the Jews were a nation of progress. While other nations looked back and deified men of the past, they looked forward to the culmination of humanity in the Divine Man. They claimed that the civilization of the world was to depend on their religion, and that Christ was the hinge on which it was to turn. The result shows that they were correct. Now, two thousand years after Christ, it is evident that the civilization of the race has hinged on him, as the prophecies two thousand years before Christ claimed that it would.

Mr. BARNARD said he had had some remarkable experiences. He had been sent, by directions through a medium, from Canada to this city, on his way to France. Here he had been detained by the spirits thirteen months, and now they had directed him to go back to Canada. Spirits may guide us without our knowing it, or to what end. On one occasion he was impressed that he must see a nun. What nun or where, was all a mystery; but soon after he came across a Catholic Asylum for the Blind, and walked in and made the acquaintance of the lady principal, whose name was Christa. A year after he was impressed to see her again. On the first occasion, as he had a blind child, on seeing the Asylum he concluded that his impression was in some way connected with his child. On the second, finding that Christa had gone to the Gray Nunnery at Montreal, he concluded at once that his unknown errand to her was to inform her, that nuns, by law, in Canada, were free to leave a nunnery at pleasure. He went to Montreal, saw Christa, and told her she had some trouble. She said she had not. Then she was ill. She acknowledged this, but did not expect any relief in this world. He announced to her that she would recover at once; and on calling two weeks afterward, found her well, and received her thanks.

Dr. ORTON said, a very practical question had been suggested to his mind by the relation of Mr. Barnard, viz: Has the general result been good or bad, where individuals have given themselves up to follow the directions of spirits, or impressions?

Dr. GRAY said: A large field of fallacy is opened, where the medium creates a form or body for his impression. There are very few who do not complicate internal impression with external speculation. Nobody's seership should be consecrated. All are liable to error. He had had two remarkable impressions during his life. The first was when he was a boy of sixteen. He was in a small building, turning the wheel of a dye-kettle, when an interior voice said to him, You must go out of this house, instantly. He mentally demurred. It was repeated three times, when he yielded and went out. He had barely passed out of the door, when the whole building fell with a crash; from the weight, doubtless, of wet snow which lay upon the roof. The other case was after he commenced practice in this city. He was driving in haste to see Capt. L——, who lay ill, when a voice said to him, Go back to A. R——; she is bleeding to death. A. R—— was a Quaker lady who had just been confined. This time he did not hesitate. He gave the driver instant orders to turn the horses and make the fire fly. He arrived just in time to save the lady's life. She would not have lived a minute longer. But all impressions ought not to be followed. He believed Abraham mistook or misinterpreted his impression, when he undertook to sacrifice his son Isaac.

Mr. BARNARD said: Abraham became sensible that he loved his son better than he did God. He interpreted his impressions to mean that he must sacrifice him, when they only meant that he must correct his affections.

Mr. SMITH said there was an important principle illustrated by the case of Abraham. God requires our first love; and history, he thought, shows that he always tests the fidelity of his children.

Dr. ORTON said, while spiritual intervention, especially by sudden and powerful impression, is frequent and most providential in its results, it ought not to be so extended as to cover the case of a certain class of mediums, who sink their reason and rely on impression to guide them in the most trivial, as well as the most weighty, affairs of life. He related several instances in point, where otherwise sane and well-meaning men had given themselves up to the control of spirits, or to follow their impressions,—who would not cross a street, unless specially impressed to do so,—and whose business and business engagements were all subjected to the uncertain ebb and flow of their impressions. Some of these men had been sent about the country to anoint the faithful,—others into distant parts to raise the dead,—and others still, had quit their families, and with nothing but a staff to lean on, had wandered off on missions to reform the world. This had bred among us a class of persons who may be termed spiritual loafers. They have lost their individuality, and will amount to nothing until they regain it. Such tutelage from the spirit-world should be resisted as promptly as the attempt of a next-door neighbor to direct our actions, and lead us about by the nose.

Mr. COLES related the case of two of these wandering stars, who, after having quartered on a good brother for several days, were invited out to help him move some sticks of timber. They took hold very charily for a few times, when they announced to their host that their spirits said *they must not lift!*

Mr. PARTRIDGE said, he always wanted to know the reason of a thing before he did it. He had been directed to go to various places, and do various things, but had not seen fit to obey. He thought Mr. Beecher said a good thing when he announced that he had a number of prophecies laid by, but should not promulgate them until the events transpired. Gentlemen of this city had been directed to go into flour speculations, to dig for gold, for Kidd's treasure, etc., and had spent time and money in the chase, but no good had come of it. He thought it dangerous and wrong to give ourselves up to spirit-direction; and that what was regarded as impression, was often nothing better than the fancy or whim of the individual impressed. J. R. O.

NEW YORK LECTURES.—The congregation at Dodworth's Hall have concluded to disband on the first of May. Meanwhile, as we learn, Dr. Gray and Mr. Partridge have secured a room of moderate dimensions, in Clinton Hall, Astor Place, just off from Broadway, and in the near vicinity of Dodworth's, which they tender to the friends, under certain regulations, for their use during the coming year. Many, however, are loth to give up Dodworth's; and it will be no matter of surprise if arrangements are still made for retaining it, and sustaining two meetings in place of one. Mr. Harris' Sunday meetings at University Chapel, corner of University Place and Waverly Place, just off from Broadway, continue to be well attended. Mrs. Hatch and Miss Hardinge's week-day lectures, also, still continue to draw good audiences. Miss Hardinge closes her series with the month.

A. J. DAVIS and lady, after an absence of many months, West and South, have returned to this city. Mr. D. has been engaged to deliver a course of lectures in Dodworth's Academy commencing Sunday after next.

Bro. R. P. Ambler will occupy the desk at Dodworth's next Sunday.

Compend of Facts.

Remarkable Apparent Dream.

A Mrs. Todd, with whom I once corresponded, though I now forget her residence, had a son in South Carolina, engaged in teaching school; and of him she dreamed. She was called to enter his sick chamber, which she did, and there found him bolstered up in bed, looking so thin, emaciated, and pallid, that she scarcely recognized him. She went to him, and sitting down on the side of the bed, and throwing her arms around him, she prayed earnestly for his acceptance in Heaven; he at the same time exclaiming, "O Mother! Mother! Mother! I have but one hour to live! Can I not see you once before I go?" Of the date of this apparent dream she made a careful record. A few days after, she received a letter, stating that he should not be at home that season, as he had previously intended. The moment her eye fell on the picture, she exclaimed, almost fainting, "there is John, Just as I saw him the other night! I shall never see him again in this world!"

A few weeks from this time, she received a letter from a lady who watched over him in his last moments; and the hour of his departure, and his last words corresponded precisely with her dream.—*Cor. Age of Reason.*

Warnings—Spirit Lights.

More than sixty years ago, Mr. Josiah Peck of Bristol, Ct., being on a journey at some distance from home, was surprised, after retiring for the night, to hear a noise like the heavy and troubled breathing of a dying child, accompanied by groans. This lasted for some time; and either before it entirely passed, or immediately after, there came over his bed, between him and the ceiling, a light as large as the flame of a candle. This remained a long time, and then passed off.

Although Mr. Peck was a skeptic in all things that were not demonstrable by the outer senses, he was so wrought upon, that in the morning he returned home, instead of prosecuting his journey, though he had expected to be gone several weeks. His worst fears were realized, for he found his little boy, a beautiful babe of ten months, had already fallen a prey to the canker-rash, which was then raging in the neighborhood.

A few weeks before Mr. Peck died, his wife dreamed that just half of her hair had fallen off. She then told her husband that they were going to be separated. And just one fortnight before that event occurred, one night as they lay in bed together, Mrs. Peck saw a line of light on the ceiling, exactly above the middle of the bed, running from head to foot. She then repeated her former assertion, which was soon verified.—*Ib.*

PERSONAL AND SPECIAL.

MR. BRITTAN'S APPOINTMENTS.—S. B. Brittan will lecture on Tuesnay, Wednesday, Thursday and Friday (April 27th—30th), at Foxboro'; Saturday, Sunday, Monday and Tuesday (May 1st—4th), at Putnam, Conn.; Wednesday, Thursday and Friday, (5th—7th), at North Brookfield, Mass. Mr. Brittan may be addressed at New York until further notice.

THE LADIES' HARMONIAL BAND will hold their semi-monthly meeting at the house of Mrs. Alfred Nash, No. 7 Phipps Place on Thursday May 6th. All interested in this benevolent work are invited to attend.

Mrs. C. E. DORMAN would inform her friends, and those who may wish to consult her, that she has removed to Newark, N. J., where she will continue to make examinations and prescriptions for the sick. Residence, 361 Broad street.

H. P. FAIRFIELD informs us that his post-office address for the present is at South Bend, Ind., care of Mr. Jesse Leavens, and wishes those who desire his services in the West to inform him as soon as convenient. He will be glad to comply with the request of Vermont friends as soon as may be, but cannot at present.

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.

Obituary Notices.

BORN INTO THE SPIRIT-WORLD.—At Newark, N J., on the morning of April 5th, 1858, KATE E. STEWART, daughter of Grover C. and Jane J. Stewart laid aside the earth-form, which her spirit had honored and sanctified by dwelling therein for a period of 20 years and 6 months She possessed in an eminent degree those virtues which adorn humanity. Truthful, freedom-loving, spontaneous, kind, gentle and affectionate, she attracted around her a large circle of admiring friends, "who knew her but to love," and who, while they mourn her departure from that earthly tabernacle through which her spirit manifested its divine powers, nevertheless, have the glad assurance and consolation that she still lives, and continues to bless them with her loving presence.

Kate was a true child of Nature, for her heart was in rapport with the Great Divine Heart which is ever manifesting itself in the True, the Beautiful and the Good.

She had a full and glorious realization of the truth and bliss of spirit-intercourse, and passed into the higher-life, surrounded and cheered by her angel friends, with a serenity and confidence at once sublime and beautiful.

May we emulate her many virtues, and by lives of purity and harmonious development be found worthy of a welcome to her eternal home of light and love. P. D. M.

In Alstead, N. H., Mr. GEORGE S. SHEPERD, March 8th, 1858 aged 24 years. 8 mos. and 10 days.

In the exit of Bro. Sheperd, fond parents, loving brothers, and tender sisters, have been called to drink deeply of the cup of mourning; and not these only, but a large circle of friends now drop the sympathetic tear, and feel that the waters of grief within their bosoms have been stirred, at the loss of one so truly good and noble.

Bro. S. was one of those young men whose minds were never fettered with creeds, but who are ever ready to enter the path of investigation, to search for *truth*, and when found, to prize it far above diamonds, and rubies. Consequently our lamented friend was one of the first in this town, to examine the claims of Spiritualism, and in the examination of its philosophy, become a strong advocate of its glorious reality. He manfully stood up in the front ranks of its defenders, asserting his freedom to receive or reject, what appeared to be, or not to be, evidences of immortal life. And in this independence, he subjected himself as all advocates have, to the obloquy and slander of the unbelieving. He for several years lent his physical system, as an instrument through whom departed friends communicated those truths which made his soul rejoice with joy unspeakable and full of glory.

May his friends find a rich solace in the thought that George still lives the same warm and ardent friend,—that his soul meets all their fond hopes and desires,—that he has only laid off his worthless garments by the gateway—and passed to the spirit-land, robed in more perfect vestments of life and beauty. W. B. P.

PAPER MILL VILLAGE, N. H. April 12th, 1858.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, MAY 1, 1858.

LETTERS RECEIVED.—"Philadelphia," D. G. Gregory, W. C. Williams, R. K. Browne, J. S. Adams, E. Hance, R. Corbin, E. W. Knight, J. L. Clark, A. P. Conant, J. H. Randall, A. Bishop, M. W. Hammond, M. A. Townsend, H. Stagg, P. Rathbun, M. Maxim, G. Veazie, R. Moore, A. I. Deuel, J. L. Floyd, W. Yingling, D. C. Gates, E. D. Root, J. H. W. Toohey, S. Stowell, H. P. Onderdonk, Mrs. P. Chapin, J. V. Mapes, D. Shaw, C. B. Peckham, H. P. Fairfield, J. Judson, W. H. Porter, G. Stearns, C. K. Rugg, N. Randall, J. H. Dewey, O. J. Mullen, S. Barry & Co., C. T. Gray, O. R. M., J. C. Wallace, H. P. Bond, T. W. Brown, S. G. Bigelow, S. B. Nichols, W. E. Boynton, H. J. Copp, J. Wilder, C. A. Paul, L. Kirtland, L. Smith, H. Elkins, H. H. Newton.

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, AtWceston, Mass.

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—Mrs. A. M. HENDERSON, trance-speaker, will speak at the Melodeon on Sunday next, at 3 and 7 1-2 o'clock, P. M. Subject for the evening discourse: The Reasonableness of Future Endless Punishment.

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.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store).

TERMS—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an *answer*, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception.* Charge for guarantee, $3.

No letters will receive attention unless accompanied with the proper fee.

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

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

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

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

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

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

Mrs. D. C. KENDALL, ARTIST, No. 89 Cambridge st., Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Circles Monday and Friday evenings

LIGHT BREAD,

WITHOUT YEAST OR POWDERS.

☞ How to make *light* delicious Bread with simple Flour and Water *only*. It can be prepared for the oven in a few minutes (with coarse or fine flour) and may be eaten warm by invalids without injury. RECEIPTS FOR HEALTHFUL COOKING, &c.—a little Hand Book, price 10 cents, sent postage free for four stamps, by WM. HUNT, Boston Water Cure, 18 La Grange Place, Boston. 18—6t.

MISS M. MUNSON,

MEDICAL CLAIRVOYANT AND TRANCE MEDIUM,

NO. 3 WINTER STREET, BOSTON.

Miss M. will devote Mondays, Wednesdays and Fridays to giving communications, and alternate days to medical examinations. TERMS—Communications, in trance or by writing, one hour, $1. Examination of patients in person, half an hour, $1. If by hair in the hands of another person, $2. If by hair sent by mail, requiring the examination to be written out, $3. Medicines, conveniently put up, will be furnished when required. 18—tf

TEST MEDIUMS WANTED!

Two good Test Mediums, writing, tipping, or seeing, wanted permanently. Address Dr. N. C. LEWIS, No. 70 Tremont street, Boston. 18—tf

WANTED.

Good and reliable Test Mediums, with whom permanent and satisfactory arrangements will be made. Address or call upon S. T. MUNSON, 5 Great Jones St., New York. 17—tf

PUBLIC ORAL DISCUSSION.

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Interesting Miscellany.

THE INWARD SIGHT.

Zschokke in his Autobiography, speaks of a singular prophetic gift which he calls his inward sight, but which he says has ever been enigmatical to him. He adds the following in regard to it:

I am almost afraid to speak of this, not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our stock of soul experiences, and therefore I will confess. It is well known that the judgment we not seldom form at the first glance of persons hitherto unknown is more correct than that which is the result of longer acquaintance. The first impression that through some instinct of the soul attracts or repels us with strangers is afterwards weakened or destroyed by custom or by different appearances. We speak in such cases of sympathies or antipathies, and perceive these effects frequently among children to whom experience in human character is wholly wanting. Others are incredulous on this point, and have recourse to physiognomy. Now for my own case.

It has happened to me sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed, quite involuntarily, as it were dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger-life, that at last I no longer see clearly the face of the unknown wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the motions and dress of the actors, rooms, furniture, and other accessories.

By way of jest I once in a familiar family circle at Kirchberg related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life; people were astonished and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the *literal* truth; I on my part was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain a confirmation or refutation of it. It was invariably ratified, not without consternation on their part. I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer: "It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonisment betrayed my accuracy before they spoke. Instead of many I will mention one example which pre-eminently astounded me.

One fair day in the city of Waldshut, I entered an inn (the Vine), in company with two young student-foresters; we were tired with rambling through the woods. We supped with a numerous society at the *table-d'hote* where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c., &c. One of my companions whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite us, and who had allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him and asked him whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me? That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant; his school years, his youthful errors, and lastly with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, &c., &c. A dead silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candour I shook hands with him over the table and said no more. He asked my name, which I gave him, and we remained together talking till past midnight. He is probably still living!

I can well explain to myself how a person of lively imagination may form as in a romance, a correct picture of the actions and passions of another person, of a certain character, under certain circumstances. But whence came those trifling accessories which *no wise concerned me*, and in relation to people for the most part indifferent to me, with whom I neither had, nor desired to have, any connexion? Or was the whole matter a constantly recurring *accident?* Or, had my auditor, perhaps, when I related the particulars of his former life very different views to give of the whole, although in his first surprise, and misled by some resemblances, he had mistaken them for the same? And yet impelled by this very doubt I had several times given myself trouble to speak of the most insignificant things which my waking dream had revealed to me. I shall not say another word on this singular gift of vision, of which I cannot say it was ever of the slighest service; it manifested itself rarely, quite independently of my will, and several times in reference to persons whom I little cared to look through. Neither am I the only person in possession of this power.

On an excursion I once made with two of my sons, I met with an old Tyrolese who carried oranges and lemons about the country, in a house of public entertainment, in Lower Hanenstein, one of the passes of the Jura. He fixed his eyes on me for some time, then mingled in the conversation, and said he knew me, although he knew me not, and went to relate what I had done and striven to do in former times, to the consternation of the country people present, and the great admiration of my children, who were diverted to find another person gifted like their father. How the old lemon merchant came by his knowledge he could explain neither to me nor himself; he seemed, nevertheless, to value himself somewhat upon his mysterious wisdom.

It is said that ivy will not cling to a poisonous tree or other substance. What a pity that the tendrils of a woman's heart have not the same wholesome and salutary instinct.

He generally talks most who has least to say.

THE HYGIENE OF LAUGHTER.

Cheerfulness is the elixir of life. A hearty laugh is more potential for health and virtue than all the potions of pill-bags and the creeds of puritanic pulpits.

The homily of the parson is regarded as his stock in trade, and the nauseous drench and poisonons pill muster the whole vital organism to resist them; but a genuine spontaneous laugh stirs the blood to true physiological action, shakes out the wrinkles of the soul, chagrins disease, and if continued habitually, it empties the whole body of the seeds of disease, thus shutting the door in the very face of Esculapius, and saying to his prescription: When I have a more convenient season I will call for thee.

Are you sick? Almost dead? Well, do you expect health will come to you and take possession of your torpid system as you sit communing with your blue spirits? It always hides from evil spirits; therefore drive off the blues.

Cultivate hopefulness in your soul. Look on the pleasant side of questions. "Fear not, only believe. How plain and simple. Look abroad on Nature's works—how *she* laughs in the fullness of joy! But when the sun, day after day, hides his face behind gloomy clouds, how all things change! Mildew blossoms on the fruits of the earth, rust corrodes the harvest, poison infects the animals, decay creeps over all. Again the sun shines; earth becomes bright and health prevails.

Year after year, Nature writes this lesson—will not you learn it? Behold the lilies of the field! go out into the sunshine; ay, also face the west wind, laughing at its antics, and become vigorous. Away with melancholy—laugh! laugh at something, anything, nothing; but laugh!

Tell a funny story; invent an innocent game for the children; do anything, harmless, to promote laughter. Put a pleasant joke on your associate, and allow him to return a similar one; but, in any case, laugh.

Laughter is a panacea for ills, bodily and mental. How it dissipates gloom, lightens care, and drives pain off in a tangent! Try it—laugh!—*Life Illustrated.*

Incident at an Insane Asylum.

As we were leaving one of the halls, where several of the inmates were moving back and forth, a woman from some cause was siezed with a paroxysm of wrath, and followed after us with clenched fists, violent gestures, and loud vociferations. As the door closed after us, she grasped the gratings of the window, and scowled and frowned at us, and seemed in a perfect rage as she shook the bars between us. We had, before entering, plucked a harebell—one of the sweetest flowers that bloom—and we stepped to the window and presented it to her. Never did we see a change more instantaneous. Had we touched her with a magic wand the effect could not have been more wonderful. She was transformed in an instant. A smile was spread over her face—her whole attitude became one of gentleness—and her entire demeanor was a testimony to the power of kindness. The expression she wore as we left the place, proved to us that a flower is more potent than a whip or a club—good treatment better than straight jackets and scourgings, and confirmed an opinion we long have held, that we had rather risk our safety, and the welfare of the worst of the insane with a smile, a gentle word, a token of love, for our weapons, than to be armed with revolvers. The latter may kill; the former transforms—converts.—*Gospel Banner.*

Mistaken Conversions.

A correspondent furnishes the following instances of mistaken conversions in New York city:

A Repentant Dry Goods Merchant.—Among the recent conversions was that of Mr. ——, a large dry goods dealer. After his conversion he went to a neighboring minister, and told him there were so many tricks in the trade, that he was convinced no man could be honest, and obtain a living by the sale of dry goods.

"Then," said the minister, "I suppose you intend to give up your business and go into something else."

"Oh, no," replied the hopeful convert; "I shall attend only to the purchase of goods, and leave all the selling to my clerks."

A Charitable Sister.—A young lady, fond of the pomps and vanities of this world, had a beautful set of jewelry. She became "converted." In relating her experience, she said, "When I had found the Lord, I was convinced that if I continued to wear the jewelry I should go to Hell, and so I took it all off, and gave it to my sister."—*New York Evening Post.*

Singular Delusion.

Of the delusions incident to ill health, old age, or mental aberration, many are so wild and grotesque, as to produce laughter rather than pain—however painful in their associations. In one that we find recorded in the papers, there can be no feeling of levity intermingled. It led to the self-destruction of a female inhabiting a district in Silesia. She had reached the age of a hundred years. All of her family having been successively conveyed to the tomb, she labored under the idea that *God had forgotten to call her out of the world!*

Vaccination with a Magnetized Needle.

Prof. Roca states that since 1856, hundreds of children have been thus vaccinated, with scarcely any failures occurring. The point of the needle is well saturated with the magnetic fluid before practicing the vaccinations, which are then performed in the usual manner, a single magnetization serving for many vaccinations. It is quite surprising to observe the rapidity with which the vaccine virus is absorbed, when the needle is thus prepared.

Character.

Human character publishes itself for ever more. The most fugitive deed, and word, the mere air of doing a thing, expresses character. We are full of the superstition of sense. We call the poet inactive and useless, because he is not a president, a merchant or a porter. Real action is in silent moments. The epochs of our lives are not in visible facts, but in silent movements by the wayside.

A Fine Compliment.

It was a beautiful compliment that Haydn, the musician, paid to a great female vocalist. Reynolds had painted her as Cecilia, listening to celestial music. Looking at it, Haydn said:

"It is like her; but there is a strange mistake."

"What is that?" asked Reynolds.

"Why, you have painted her listening to the angels, when you ought to have represented the angels listening to her."

The present evil is often the husk in which Providence has enclosed the germ of future prosperity.

For the Spiritual Age.

THE SOUL'S VICTORY.

[The following lines were written by impression after a season of severe soul-struggle, and seem to be addressed to those who are passing through the battle.]

And when on the hill-top my feet I have planted,
When through anguish and strife my hopes have been granted,
I'll sit in my strength and smile at your pain;
For I know that through suffering perfection you gain.
Not a word of weak pity shall fall unto thee,
But I'll say, O be strong; come up hither to me!
What though brambles and thorns may entangle you there—
Tangle body and spirit?—yield not to despair;
For the day-star is dawning. Yester's sun may have set;
Be true to the present; to-morrow's not yet.
Be true to the present, and when the to-morrow
Has come, then the care ye are tempted to borrow
For future, bestow on the living to-day,—
Not the future nor past, but the present alway!
"Take no thought for the morrow," the great Teacher said;
And he prayed unto God but "for this day's bread."
The flowers of the fields are in beauty arrayed,
The ravens are fed, for they've Nature obeyed;
But far higher than these man is bound to progress,
Hence of this rest assured, what he *earns* he'll possess.

Worcester, Mass. L. W. W.

THE DEAD.

BY JAMES T. FIELDS.

Forget not the Dead, who have loved, who have left us,
Who bend o'er us now from their bright homes above;
But believe—never doubt—that the God who bereft us
Permits them to mingle with the friends they still love.

Repeat their fond words, all their noble deeds cherish,
Speak pleasantly of them who left us in tears;—
Other joys may be lost, but their names should not perish
While time bears our feet thro' the valley of years.

Dear friends of our youth! can we cease to remember,
The last look of life, and the low-whispered prayer?
O, cold be our hearts as the ice of December
When Love's tablet records no remembrances there.

Then forget not the dead, who are evermore nigh us,
Still floating sometimes to our dream-haunted bed;—
In the loneliest hour, in the crowd, they are by us.
Forget not the dead! O, forget not the dead!

A FAREWELL.

My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you,
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast forever,
One grand, sweet song.

LITTLE CHARITIES.

Let little charities sit at thine ear,
And mercy guard the portals of thy speech;
Then thou shalt know no wrong of any man,
And wilt not slay me with harsh words, which stick
In the heart like poinards. T. B. Aldrich.

PROSPECTUS.

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