The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE PARAGRAPH SERIES—No. III.

GOOD—EVIL.

Very notable in our movement, and among those who claim to be its especial favorers, is the attempt to inculcate respecting "Good and Evil," a confusion of these cardinal moral distinctions with the *noumena* of growth. Consistently, by this theory, a lie is held to be a merely ungrown entity, which, when "grown to more," has ceased to be a lie, and become the truth;—similarly of theft, ungrown honesty, and of violence, a fully matured cuddling caress.

What can be the possible use of confounding things so radically unlike, as the phenomena of evil with the noumena of growth?

Is it not clearly manifest, that the only result which can accrue to humanity from immaturity (*un*grown-ess) is an imperfect good?—while the consequences of evil, as we know, imply absence of, and positive expulsion of, good.

To execute the passions—those primary motors of human life—so as to cause results inimical to the best interests of the individual, is evil (moral). To execute them so as to subserve the best interest of the individual, is good.

To abolish the existing and indispensable distinction between these two things—to confound by an inept and false analogy evil with growth, would, if not negatived, ultimately disarm our moral organization and unfit us for being guided to that which is true and good.

Of course we are practically, not philosophically, defining our subject; else we might demonstrate that the *origin of evil is coeval with the origin of personality.*

GLIB IGNORANCE.

Equally noticeable is that TERRIBLE *don de la familiarite* which moves men and women to speak with flaring confidence on topics utterly and absolutely removed from their acquaintance—which prompts them to decide on the claims and doctrines of a Swedenborg, and other kindred topics equally excluded from their *studies*, or even from their cursory perusal.

They are unqualified in their verdicts, because their verdicts are unhampered by any doubts which knowledge or thought might suggest.

To be *ignorant* cannot (according to their practice) constitute any obstacle in the way of a correct judgment on the most central questions.

Erroneous judgment, rash judgment, founded on incomplete knowledge, cannot be guarded against; for we are all incessantly making mistakes. But against the mistakes arising from absolute ignorance, we ought surely to be on our guard.

TIME—SPACE—THE INFINITE UNION.

In the universal order, these are so intimatized, that they cannot be separated in thought even by the craft of the most absolutely subtle and perfect analysis. Man's faculty of abstraction is utterly powerless to dissolve for an instant the Infinite Union.

THE WILL—PERSONAL FREEDOM.

Freedom in the execution of the will consists in a modification of the character of an action, through the determination of the actor (subject). From *this* point, i. e., *punctum saliens*, it follows or takes outward place, conformably to the *law* of human nature, and is the result or product of the coalition of law and liberty, freedom and necessity, reconciled. If there were no freedom, there would be *no* history; if there were no necessity, there would be no *science*.

USE OF METAPHYSICS.

They are as indispensable as mathematics, but we greatly need simplicity in our metaphysical researches,—plain truths or inferences, plainly phrased, less pomp, scholastic pretension, but a summing up in a more exact logical (even say mathematical,) style, of what we know. Terseness, brevity, is the sign of exact scientific knowledge.

I had rather *know* a few (cardinal) truths well, than to suppose I knew much more.

THE WORLD—VERRIER'S DEMONSTRATION.

Prof. Verrier's famous demonstration is of the postulate that the "mere natural world has no absolute existence. But neither is it a non-entity; for there is no non-entity, any more than there is entity, out of relation to all intelligence." But this theory had already been stated by a writer in Blackwood for 1842, in these words: "It is perfectly true that the existence of matter depends entirely upon the presence,—that is, either the real or the ideal presence—of a conscious mind. But it does not follow from this that there would be no matter if no such conscious mind were present, or thought of as present; because no matter depends just as much upon the real or the ideal presence of a conscious mind." If this be true, the speculative theologian (if he defer to the truth,) will be obliged to abandon as an error his dogma—the existence of person before matter (when matter was not)—and the philosopher will be required to do likewise with his hypothesis—the existence of matter before person.* And as a pendant to this, we may state that the cosmology of the so-called "Harmonial Philosophy," which is made to consist in a constant congress between "Father God" and "Mother Nature," is obviously highly unphilosophical; since, if God be not *discretely* different from "Mother Nature," then their progeny could not be different; and man, we know, as regards his moral life, is not a merely natural production, but a super (not non) natural *system*.

THE CLAIMS OF THE PRIESTHOOD.

If doctrine *be* necessary to man's complete and ultimate happiness in a spiritual sense, the pretence of churchmen to decide it, and to seek to impose it on their fellows, except philosophically, is as preposterous an invasion of the moral realm as their professing to lay down the laws of motion or to decide against the Copernican system was of science. For the vital laws of reason affirm one indispensable condition for the solution of the religious as of all other problems,—free-agency is essential to spiritual development. The facts of the spiritual consciousness in all ages, will emerge from their perennial source in the human breast, and, if allowed to take root uninterfered with by any controlling force from without, will inevitably develop into doctrines. But these will change from era to era,—it is only when they assume to be a finale that they become pernicious.

BOEHME'S SYSTEM—CORPOREITIES.

[No person of Medieval times who has reported his ideas and internal perceptions, is so aptly described by the word *Mystic*, as Boehme.]

God, according to Boehme, is not *mere* being,—he is all which manifests itself in an external universe. The external nature, or *Mysterium Magnum*, may be called the external co relation of the Divine Wisdom; that is to say, ideas from the Divine Wisdom take external form or corporeity, as natural properties in the external Nature, in which are seven forms of life, or active principles, or fountain spirits, or generatrixes of existence—*of which each one is both parent and child of all the others*—a statement which the student has in vain endeavored to apprehend as rational. If it be true, its meaning is to be *divined* rather than understood. These are the astringent quality, the sweet quality, the bitter quality, the quality of fire, the quality of sound, the quality of love, and the quality of corporeity or essential substance. The first of these fountain spirits is the principle of all contractile force; it produces hardness, and the rocks are hard because this astringent quality is prevalent in them, or *primus*, &c., of the others.

According to Boehme, *evil* is not merely contingent, not merely incidental or extrinsically induced,—"it is *necessary* to manifest good."

Respecting post-mortem human life, Boehme says, in accord with Swedenborg, that "their own evil passions are the torments of 'lost' souls." EPOCH.

* Prof. Verrier's conclusions seem to us, after careful testing, to establish a mere *drawn-battle* ground between the oppositions of theology and philosophy,—a ground which, without reconciling, simply nullifies and destroys the integrity of both.

We are here merely summarying conclusions and their inferences—else it would be our object to *show*, notwithstanding the Scottish metaphysician's famous "demonstration," that we *must* either find person older *than* matter (dogmatize--prosodize of God—the solution of the mere priest)—or we *must* find matter older than it (philosophize)—the attempt to do both is contradictory. If, when we think of the creative *nisus*, i. e., genetic processes, we cannot *possibly* do so without implying person; yet it does not follow that person ante-dated (was prior to) matter. Person necessarily pre-supposes *material* process. And no man talks well as a logician, much less as a meta-physician, who strives to *close* the chronological distinction between matter and the origin of person.

Instantaneous Change Unreasonable.

An instantaneous change, either from good to evil, or from evil to good, if effected in a sovereign manner, by a foreign power, and effected irrespectively of an economy of motives, would rather be the annihilation of one being, and the creation of another, than the changing of the character of the same being; for it is of the very nature of a change of character that there be an internal process, a concurrence of the will, and yielding of the rational faculties to rational inducements, and also the giving way of one species of desires, and of one class of habits, to another. While, therefore, it consists perfectly with the abstract reason of things, and with what we see around us in nature, to expect that the future transition from the present mode of existence to another, will be effected immediately by the divine power, it directly contradicts, not merely the reason of things abstractedly, but our actual knowledge and experience of the principles of the moral and intellectual system, to hope for any such sovereign renovation of our dispositions, as consequent upon an enlargement of our faculties, or upon a change of scene, circumstance, and society.—*Isaac Taylor.*

BOOKS.—"The greatest charm of a book is, perhaps, that we see in them that other men have suffered what we have. Some souls we ever find who could have responded to all our agony, be it what it may. This, at least, robs misery of its loneliness."

For the Spiritual Age.

LIFE'S ANNALS.

BY GEORGE STEARNS.

There is a science little studied yet,
And yet enough to know, beyond a doubt,
That all substantial things and essences
Which meet and part in Nature, give and take
An abiding impress of what they are.
This is Association's perfect law.
'Tis seen in iron hardening by heat,
And in a magnet's marriage-rite with steel;
'Tis better seen in plants, which grow and die,
But never quite return to what they were;—
'Tis plain in all the agencies of life.
The food we eat we constantly excrete,
The air we breathe we instantly exhale;
And yet these elements which come and go
Leave after them an increment of strength.
'Tis felt in all the intercourse of Mind.
The briefest meetings in society
Are everlasting in their good results.
Example perishes, but not its Influence.
Friends go away, but Friendship stays with us.
Transient the pain of sickness or of wrong,
But long the Fortitude they generate,—
Lasting the memory of pleasures fleet.
Wit, Beauty and Worth, how sadly they die!
Music and Mirth, while we listen they fly;
And yet they leave a worship in the heart,
By which we learn how needful 'tis to part
With what we love, that we may fully prize.
Of all our unions formed beneath the skies,
Not one will last; of all Soul touches here,
We can take nothing to our future sphere,
Except the stamps of every influence felt,
And duplicates of all to others dealt.

Thus Nature is the scribe of all events.
Each particle preserves its history,
And every soul its own biography.
Here is the Book of Life. All that we do
And all that we endure is, in the act,
Magnetically imaged on the brain,
And on the psychical sensorium
Daguerreotyped, so it is visible
To all clairvoyants everlastingly.
This is the basis of all memory;
Without it none could recollect a fact,
Or comprehend the lingual signs of thought.
When we remember scenes of sense agone,
We do but read what's written on the walls
Of the Soul's chamber—just what others may,
With opportunity and our consent.
So every man and woman is a book;
And every animal, and plant, and flower,
And pebble, and fragment of changeful earth,
Hath in itself its own adventurous tale,
Inly recorded, yet to spirit eyes
As readable as any printed page.

WEST ACTON, March, 1858.

For the Spiritual Age.

ARGUMENT.

BY S. M. PETERS.

In the present crumbling condition of the so-called religious systems of this country, it becomes a necessity of the times that men should have some harbor to steer into, or some anchor to hold on to, till the theological thunder-gust has exhausted itself. That this country needs a new Church, has become vividly apparent to all candid thinkers, and even a small portion of the clergy has made the same discovery. But while this Church, or Philosophy, is being established, and the spiritual facts of the present Revelation are being classified, the chaotic masses of perished and perishing systems of faith want something to do. Our Anglo-Saxon proclivities forbid us to be idle, and accordingly, like Samson of old, each individual has picked up a jaw-bone and walked into the Philistines. Polemical controversy is the order of the day, from the pulpit to the pot-house.

In order, however, to profit by this war of words, there is need of the use of argument in all controversy or discussion of principles. Men who bandy words in defence of favorite theories, without being satisfied with their own logic—howmuchsoever their followers may be satisfied—must eventually retire from the contest, crest-fallen and defeated.

Professor Mattison exploded table-tipping some years ago. His disciples honestly believed that the question was finally disposed of. After the publication of his book, the Professor undertook to prove his theory by tipping a table himself; but he failed. Whether or not the Professor exploded himself in the experiment, is unknown to the writer, for nothing has been heard from the table-tipper since. A host of others have followed in the same wake with the same result, but of this more anon. Sophistry and assumption are not the weapons for this warfare; we want argument, and we must have it.

And what is argument? Argument is based upon comparison. There is no possible way to test the value of an object, or the merits of a principle, without a comparison with some other object, or principle. And in view of this fact, every friend of progress must sincerely regret that the opponents of Spiritualism have utterly squandered their time and conferred no benefit upon themselves or us, during a controversy of eight years, for the simple reason that they have kept all the time outside of the pale of argument.

The most common mode of attack upon the Spiritual Citadel has been, and still is, to deny the facts altogether. Now, some of the most convincing manifestations of spirit-existence that I have yet heard of, occurred in my own house, when none but my own family was present. Be it remembered, also, that these phenomena were unexpected and uncalled for.

I was extremely skeptical on all subjects beyond the region of tangibility, and so I demanded argument, or scientific explanation. The Spiritualist said, "It is the work of spirits." The Materialist said, "You are deluded and have seen nothing." And the *ipse dixit* of one side was worth just as much to me as that of the other. On the whole, however, I have given the Materialist the full benefits of my society, in matters of a discussionary nature. If I want spiritual manifestations, I go among Spiritualists; but if I want argument, I go among theologians, and *look for it*. And my friends of the Spiritual Fraternity all over the land doubtless will be gratified to hear that I have grown strong during the two years last past, in a vain search for argument, in a region where "angel visits" are "few and far between." The reason is obvious. The lack of argument on the other side serves every day more and more to convince me that there is no argument to meet the facts, which stand right where I saw them five years ago.

Like all other religiously educated mortals, I possess a certain amount of reverence for "standard authority." And accordingly among those to whom I *look* for argument, I have—inadvertently as it were—given Professor Felton the preference.

Professor Felton can read Greek in his normal condition, and he is "posted up" in physical science. He might wield a two-edged sword. He can "read the Bible for himself," without going to Rome or Westminster. He can compare the facts therein recorded with the facts of to-day, and test the relative merits of each class, by a scientific comparison. If he knew his own power, and had half the moral independence of Moses, he would astonish the Pharaoh of Mammon—divide the Red Sea of Materialism—cause the Horeb of truth to spout like a New York hydrant—make the Sinai of superstition bellow and smoke—confound the fiery serpents of sectarianism—and lead the way over the desert of formal religion into the promised land of Spiritual Knowledge.

But what has he done? Let us see. As a member of a committee, he *investigated* the current phenomena, and promised a report, which has not appeared at the time of this writing.* He has also attended several spiritual meetings and taken part in the services. His remarks on those occasions I now design to notice under the head of argument. His exact words are not now before me, but I shall give the substance of his assumptions correctly.

Professor Felton denies that a table was ever moved without physical contact. He says it is contrary to the immutable operation of physical law, which law is better evidence than the testimony of one hundred credible witnesses. We agree with him; we admit that men may be deceived; but when we ask him to explain how Elijah made iron float on the surface of water, or how Jonah lived three days in the stomach of a fish, without air, and without being dissolved by the gastric juice of said stomach, he evades the issue entirely, by saying, "that is a different matter altogether." He drops his "physical law" like a hot iron; he contradicts his own theology, which holds that the laws of God are unchangeable through all time. Now what can we think? Thoughts come up unbidden, and we are forced to the conclusion that Professor Felton is a mere Goliath, whom any boy David in our ranks can prostrate with the first pebble that he flings at his head. Other thoughts, still more unpleasant, arise and take the form of a question, namely: Which does Professor Felton believe—the Bible, or his physical law theory? If he believes one, he must of necessity reject the other.

Again, he says that all men are inspired directly from God, and not through the agency of angels or spirits. The amount of this is, that certain grades of mind are not the mediums of communication between the Divine Mind and lower phases of intelligence. Magnificent idea! But where is the Bible now? St. Paul teaches the doctrine of the "Ministration of Angels." But the Feltonian Suspension creates a greater panic in the upper regions than the bank suspensions have in the lower. Perhaps millions of ministering spirits, thus thrown out of employment, have been holding indignation meetings the past winter and pouring torrents of complaint into the atmosphere of Harvard. But where is Harvard? According to the Feltonian System, the University of Harvard is dropped by the side of the physical law. "All men are inspired directly from God," and if so, the Professors of Harvard are impostors, in presuming to explain to others the nature and obligations of the revelations of God. If the Feltonian System of Inspiration is correct, it will be seen that the Bible is false, and all the institutions of the world outrageous and tyrannical.

Like all other novel stories, however, the Feltonian System has a spice of truth in it. I believe that all men *are* inspired directly from God in the gift of life, and in the intelligent constitution of the human spirit. But if all intelligence of a spiritual nature is conveyed directly from the Divine to the human mind, then all Theological Institutions, Bible Societies, Tract Societies and Foreign Missionary Societies are shameless impositions.

As I said at the outset, I want argument, and have not entirely given up finding it. Common opponents, when treating of Spiritualism, have seldom originated even an embryo idea; but Professor Felton has, and to him I still look for something in the shape of argument. He owes it to me, and to every other man where his name has been heard, to be consistent with himself in this momentous question.

Present appearances seem to indicate that he is about to retire from the contest, but he has no right to do it without admitting himself vanquished. If he has found our philosophy to be true, it is his duty to proclaim it. If he believes it to be false, it is equally his duty to oppose it. If his physical law theory is the lever to overturn the structure of our faith, let him apply it to the corner-stone, and if the Bible goes down with it to ruin, he will be hailed as the annihilator of two mighty errors. And if in the experiment he should discover that there are physical laws not yet understood, and spiritual laws not taught at Harvard, he will have the satisfaction of knowing that there is something yet to learn, and something to live for.

* Our correspondent is in error in this particular. Prof. Felton was not a member of the Albion Committee, though probably its originator. Prof. Agassiz is understood to be charged with the duty of preparing this report, but he seems to have been thus far more concerned about the immortality of turtles, etc., than of man.—ED.

For the Spiritual Age.

UNREASONABLENESS OF BIBLE-BELIEVERS,

WHO REJECT MODERN SPIRITUALISM.

A correspondent, after adverting to a labored discourse in proof of the authenticity of the Bible, by a clergyman who scoffs at modern spirit-communication, thus pungently portrays the inconsistency of Bible worshippers and the absurdity of an exclusive past revelation:

Sabbath after Sabbath the clergymen labor most assiduously to prove true the declarations and manifestations recorded in that book by eminent seers and prophets; but if you tell them you doubt them not, for the reason that you have had sufficient evidence at the present day to prove the reality of like occurrences, they hold up their hands in holy horror and denounce the testimony as false—telling you that the day of miracles is past—that we have no right to expect such manifestations of spirit-power as were given in the days of Christ and his apostles—that God no longer reveals himself in such wonderful ways, but has given us a record, and we should be satisfied therewith.

Is it possible that God revealed himself eighteen hundred years ago to a few inhabitants of earth, and then veiled his being in mystery forever afterward? If so,—if because we have the letter of Scripture we must be deprived of all immediate manifestations of Christ and his spirit,—we are great losers by that blessed Book, and we might reasonably say, "Lord, bring us back to the dispensation of Moses! Thy Jewish servants could formerly converse with thee face to face, but now we know nothing of thee but by their writings. They viewed thy glory in various wonderful appearances, but we are indulged only with black lines telling us of thy glory. They had the bright Shekinah, and we have only obscure descriptions of it. They were blessed with lively oracles, and we only with a dead letter. Alas! the apostles and inspired men are all dead, and thou, Jesus, our mediator, priest and prophet, canst not be consulted to any purpose, for thou manifestest thyself no more! O Lord, if because we have this blessed picture of thee we must have *no discovery* of the glorious original, have compassion on us—take back the precious Book, and impart thy more precious self to us, as thou didst to thy ancient people!"

Such, dear reader, would be *my* prayer, did I believe that this was the case; but I thank God that I do not. I believe he still continues to reveal himself to man, as truly so as he did anciently. Yet if man rejects this revelation, he will not be benefitted by it, but will continue to grope his way in darkness, stumbling at every step; while if he accepts, a brighter and more glorious light than may be derived from that Book will illumine his pathway, and guide him on to a higher and holier life beyond. A. WALKER.

CLAREMONT, N. H., March 14, 1858.

The man of genius thinks for himself; his opinions are sometimes contrary to those commonly received; he therefore shocks the vanity of the greatest number. To offend nobody, we should have no ideas but those of the world; as man is then without genius and without enemies.

Satire is an ugly weapon in the work of reform. It tears asunder, it cauterizes, it blisters. No one is really made better through it. The one assailed, though he may fear the sting, will never *be* better through its application, though he may *seem* so. A satirist lives all the time in boiling water.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, MAY 8, 1858.

THE THEORY OF MEDIUMSHIP.

The following paragraphs occur in a letter received by us sometime since, from a gentleman distinguished alike for his exalted position in the literary world, and his vigorous opposition to modern Spiritualism. As he has forcibly presented a point which has occasioned no little difficulty to many minds beside his own, we are induced to attempt its elucidation, in the hope that the effort may be useful to some of our readers, if not to him. The press of other topics has prevented our giving it earlier attention:

"It seems to me that you and other believers are constantly falling into the strangest fallacies. We argue against the reality of spiritual agency in the alleged communications from the other world, from the character of these communications—as poor, vulgar, and so on. You admit the poverty and vulgarity of what comes in the name of Channing, for example:—but instead of admitting the logical conclusion that such matter could not have come from the disembodied spirit, but must have come from the mind of the medium which it exactly represents, you resort to the mere assumption that the communicating spirit must conform to the mental condition of the medium—an assumption not only unsupported by facts, but contradictory to the leading idea of spiritual communication itself.

"In the first place, you assume the theory of spiritual communication; and then you assume, without facts and against facts, the theory of limitation by the intellectual defects of the medium,—an assumption defended by another assumption, and the two assumptions contradictory to each other. If the communicating spirit must conform to the intellectual defects of the medium, then the communication can have no value beyond what the medium himself, without the spirit, can give it. If thought and language are not only not those of the spirit, but wholly different, in what sense can the communication be said to come from the spirit? and of what use is it for the spirit to attempt to communicate when his ideas and language are so changed and falsified?

"I heard a woman speak,—or, as it was asserted, the higher intelligences were speaking through her,—a week since. Her language was vulgar in the last degree, and her ideas were paltry, confused and meagre. Ten times, in an address of half an hour, she used *learn* in the sense of *teach*. Now, if higher intelligences were speaking through her organs, they could have said *teach* as well as *learn*. The defect was not in the *organs*, but in the *mind;* and according to the theory, her mind was not at work, but the spirits were working with her organism.

"Mr. Hatch, when I had the pleasure of hearing Mrs. Hatch, laid down the same theory, and illustrated it by the supposed analogy of the musical instrument. Beethoven, sitting down to an imperfect instrument, makes imperfect music. But this is not the way to put the case. In the theory of spirit-possession, the *instrument* is not defective. The instrument is the medium's *organism*. The medium's *mind* is defective—and that mind has nothing to do with the communication. The true analogy is this: A poor player sits down to the instrument, and produces poor music. Beethoven sits down to the same instrument and out comes a symphony. If, pretending to be Beethoven, he produces only the same music which the bad performer produced, we should assuredly tell him he was not Beethoven at all, but a mere pretender."

With all due respect for our correspondent's opinion, we think that, instead of our having fallen into the "strangest fallacies" on this subject, he and those who stumble with him, have failed to apprehend the theory of mediumship as held by rational and philosophical Spiritualists in general. He has merely caught up some crude and absurd notions, which may possibly be entertained by minds unfamiliar with mental and psychical science, and erroneously attributes them to us. One thing is certain: we have never made any such contradictory assumptions as are stated in the first two paragraphs above.

First, we do not, properly speaking, *assume* the theory of spiritual communication in any case; nor do we *accept* it, unless it is proved to us by facts. It is the *intelligence communicating* who makes the assumption. This *claim* on the part of the communicating intelligence, while it is in itself a *presumptive* evidence of spiritual origin, yet is so overborne by the improbability arising mainly from its *novelty*, that we demand it should be substantiated by ample proof, before we can accept it as a fact. If the intelligence succeeds in a given case in furnishing such proof to our understanding, we believe the claim. If not, we cannot *believe*, though we may not positively *deny* it.

Again, we affirm that the imperfections of communications,—such as poverty and inaccuracy of language, paucity of ideas, and even errors of fact,—are not of themselves sufficient to *disprove* disembodied spirit-agency in the production in any case where such *claim* is made;—much less, in any case where, aside from these imperfections, clear proof of such agency is afforded. And for the plain reason that these characteristics *may* have been imparted by the instrumentality or medium employed in making the communication.

Such are our positions. The first we will leave to stand on its own merits. The last we will attempt to justify by presenting what seems to us the true theory of the kinds of mediumship here called in question.

If disembodied spirits act upon and through persons in the body in any way, it is evident that they do it in various ways and degrees.

One mode we conceive to be by the infusion, suggestion or influx of *ideas* into the mind of the medium, while that mind itself furnishes the language, being fully conscious, and acting *with* the inspiring mind. This is conscious inspiration, and we deem it the highest form of mediumship, although it may furnish no positive and clear proof of *ab extra* spirit-aid, except to the individual thus aided.

Another way we apprehend is by the *control* of either the organs of speech, or of the hand, by a will foreign to that of the medium, while his or her consciousness is left entire.

A third method is by the control of the medium's organism, while his or her consciousness is entirely destroyed, and the intellect and will inactive.

A fourth phase is when these several states are more or less blended.

There are numerous other phases of mediumship, but these are sufficient for the present purpose.

Now, in the form of spirit-communication first mentioned, it cannot be expected that the medium or inspired person will give utterance to ideas beyond his own mental *capacity*. This would seem as much a mathematical impossibility as to force the torrent of Niagara through an inch hose pipe. He may, however, express those which are beyond his *usual* ability when not thus specially aided. But if the inspiring intelligence has thoughts greater than the mental calibre of the medium, these must obviously remain unexpressed, while only such as can flow through, find utterance. Nor will the medium, in clothing these ideas in language, be expected to be free from his usual peculiarities and inaccuracies, if he has them—though he may be enabled, by his general mental elevation, more or less to excel his ordinary style.

In the second and third forms of mediumship, however, the case is by many supposed to be different. If a disembodied mind directly controls the organs of utterance, why cannot this mind speak one word as well as another, and give utterance to the grandest thoughts that ever sprung from the mind of an archangel, as well as to the paltry ideas with which the medium is familiar? Is not the human organism "a perfect instrument" for the expression of thought? and hence are not the meagreness and imperfections so commonly exhibited to be attributed to the mind communicating, and not to the organism used?

We think not, and will give our reasons.

It is generally conceded that we—i. e., our internal selves—act through our external bodies as mediums, both in speaking and in writing. It is evident also that when we do so, we (that is, our inner selves, including intellect, will and consciousness,) in some way act immediately upon some *intervening substance* between the thinking principle and the external organs. This intermediate something (whether it be the visible brain and nervous system, or an imponderable organism pervading these) must be an organized instrument, fitted to represent the action of the thinking agent within, and hence must be its exact counterpart in all respects; but *negative* to it, so as to be controlled by it. If, then, we term the thinking principle (that in which thoughts originate or first come to our consciousness,) *the positive mind*, this more external counterpart and representative of it may be called *the negative mind*. The latter cannot originate ideas—it merely *transmits* them; it is not in itself a personal entity, but acts only as acted upon. Thus we have a sort of duality of mind—positive and negative—the latter the medium of the former to the external world; the two, however, ordinarily acting together as one, so that few people imagine any such duality. Something like this, substantially, we are confident must be admitted to exist by every student of mental science, whether our nomenclature be adopted or not.

Now this negative department of the mental organism, or medium of the inner self, being in itself unintelligent, has to be educated, *taught how*, and *habituated* to represent in words and acts the thoughts and determinations of the superior or positive mind; and until thoroughly trained it does this imperfectly. Hence all know the difficulty, if not the impossibility, of expressing in language or acts the highest conceptions of our inner selves. How long the schoolboy toils over his copy-book before he can compel his hand to imitate the elegant penmanship he desires to equal. How long the student struggles against bad habits in pronunciation and in grammar, after he (i. e. his superior or positive mind) knows the right and desires to attain it. The reason is that the negative mental organism has to be *trained* before it becomes a perfect instrument of expression. And, since it is in its nature composed of lower and grosser material than the superior portion of the mind, it can never *fully* express the conceptions of the highest consciousness. All poets, musicians, artists, know this. Who, indeed, ever succeeded in expressing his *highest* ideal, either in song, music, sculpture, or any other external representation?

This analysis is, we think, sufficient to make it entirely clear that *no human organism is or can be a perfect instrument for the communication of the mind's highest conceptions*—that it is and must be defective at least to the degree that the training of the negative portion of the mental organism is defective. If this is the case as regards minds while in the body, the same must be equally true of those disembodied, when they attempt to use the organisms of mediums.

The application of this law to the case cited by our correspondent is obvious. Of course, we do not undertake to say whether that was a case of real or pretended spirit-influence. This must be determined by legitimate evidences. We only affirm that meagreness of ideas and vulgarity (commonness) of language is no proof to the contrary. And for the plain reasons that, if inspired through the superior portion of her own mind, while she might give utterance to thoughts above *her* usual range, yet (if she was an uncultivated woman, as would appear) these thoughts might be very poor and paltry to our highly cultivated correspondent; and, such as they were, they would naturally be expressed in the ordinary language of the medium. If, on the other hand, the superior portion of the medium's mind was not in action; but, instead, the inferior or negative part was directly acted on by a disembodied mind (if her own mind could act upon it, why could not another as well,—provided she willingly retired and surrendered it to other control?), then this representative organ would naturally be expected still to act *after its habituated manner*—that is, its tendency would be to use the phraseology to which it has become accustomed, errors and all, and it would be incompetent to the fit expression of ideas much above the level to which it has been trained. Dr. Johnson himself could not be expected to talk decent English through an uncultivated organism. By taking pains, however, and carefully overruling, by an access of spiritual force, these tendencies to erroneous language, the controlling spirit may measurably correct them (as we have known it to do in some instances)—in the same way that the school-boy and the student strive to correct the erroneous habits which their own organisms have acquired.

Thus the theory of mediumship, as we understand it, involves no fallacies or absurdities, but entirely accords with the common sense and common experience of mankind. But, says our correspondent,—

"If the communicating spirit must conform to the intellectual defects of the medium, then the communication can have no value beyond that which the medium himself, without the spirit, can give it."

If the spirit communicates moral or philosophical truths, their "value" depends not in the least upon who utters them, but upon their intrinsic character. But if he communicates facts, unknown to the medium, for the purpose of proving himself a disembodied intelligence, then their "value" is precisely commensurate with the amount of proof they afford of the reality of a spiritual existence. Again:

"If the thought and language are not those of the spirit, but wholly different, in what sense can the communication be said to come from the spirit?"

On our theory, both thought and language may partially come from the spirit, but in all cases are liable to be mixed up with those of the medium, and to be modified by his capacities and culture. And this theory, in the last particular, at least, is precisely that of every intelligent theologian respecting the inspiration of Bible-writers. All agree that the peculiarities of style manifested by David, Isaiah, Luke, John, Paul and Peter, are to be referred to the individual mental characteristics and training of these "inspired" men. If the "Holy Ghost," in writing through Paul and Peter, could not or did not prevent their making grammatical blunders in their provincial Greek, (as every Biblical scholar knows they did) why should the humbler ghosts of our day be expected in all cases to overrule the defective training of their mediums? Lastly,—

"Of what use is it for the spirit to attempt to communicate when his ideas and language are so changed and falsified?"

This, if no more: he may impart, though imperfectly, ideas which are above the common range of the medium's thoughts, and of those of the audience—though perhaps greatly below those of our learned correspondent. By this means minds are stimulated to action and inquiry, and of these comes growth. With growth come larger capacity and discrimination. And if, with all the crudities and imperfections *incident to the condition in which people are*, disembodied intelligences succeed in giving positive and living demonstrations of an after-life (as they have done to thousands and millions), and thus open to the soul's conceptions the certainty of a condition of endless progress, where *happiness* will depend solely on *character*, they will perform a mighty service for Humanity in a department where the priesthood of modern Christianity has been eminently unsuccessful.

A. E. N.

ASSOCIATIVE MOVEMENTS.

From *The Movement*, (published by Allen & Underhill, New York,) we learn that—

"Several men of wealth in New York, Buffalo, and Chicago, have it in contemplation to establish somewhere in the West a *Leviathan Farm*, of from 1 to 200,000 acres. Their object is to do for agriculture by the use of combined wealth and the power of machinery, what has been done in the past half-century, by the railroad and factory to supersede the old stage-coach and the spinning-wheel. They will organize the vast tract into two rivalized establishments, with a military organization of labor, gigantic machinery, to plow, plant, reap and render harvests, vast herds of horses, sheep and cattle of the most select stock, and the cultivation of fruit and grains upon a grand scale. The organization will justly combine the interests of capital and labor, and by its collossal economies, and its scientific appliances of creative industrial power, and its just system of distribution, it will attempt to give to the world the example of a true Republic, an *Industrial Commonwealth*, where poverty, duplicity, robbery and crime shall be unknown."

While we have little faith in the success of any such gigantic scheme,—for the reason that we think it will be found impossible to sufficiently harmonize the number of individuals necessary to its operation,—yet we are interested to see what *can* be done in the way indicated. Social harmony, we apprehend, can be attained only by gradual *growth*, and by those who are willing to make *self-denial for the good of others* a ruling principle. The same paper states that—

"A College of Social Science will soon be organized in New York. The object is not only to educate a propaganda, and qualify an able band of male and female lecturers, to present the principles of Social Science to the progressive minds of the world, but also to educate social engineers and organizers to enter practically upon the great work of reconstructing society. Lecture rooms have already been secured, and many of the initial steps taken to carry out its purposes."

A correspondent, over the signature of "St. Simon," gives us a lengthened statement of his experience in various associative efforts—from which he has learned that—

"The large majority of believers in progressive reform are only theoretically indoctrinated. From their own actual sufferings, they are led to indulge a hope of something better. But how the true and spiritual order is to be brought about, many, who seem to sympathize with progress and association, have as little correct idea as had the Jews of their Redeemer. The advent of the son of a carpenter, associating with him fishermen from Galilee, proclaiming, not war and destruction, but peace and good-will to all men, astonished them with its presumption.

"From the experience I have related, I am incredulous of the success of any of the enterprises now in operation, or that may be attempted for some time to come. We must make the sacrifice of waiting until our neighbors become more sensible of the want of harmony which exists—at the same time developing ourselves in that which is social and reciprocal. I make these remarks with the simple desire of benefitting those who receive the great truth that there is to be in this sphere a fulfillment of the prophecy of 'The Reign of Justice.'"

Another correspondent writes in a somewhat different strain, as follows:

EDITORS OF THE SPIRITUAL AGE:—Welcome the heading of the first page of your paper of April 3d,—PRACTICAL REFORM. Truly has it been said, "if we would keep our head in the heavens, our feet must be planted on the earth."

Pleasant have been the visions of the spirit-land revealed to us by our spirit-friends; but it is not to be believed that their mission is merely to assure us of a blessed immortality; nor to detach us from old forms and routine and blind schools; but that, when error has been weeded out, and the evil is broken up and exposed to God's sunlight, with this divine radiance shall come an influx of new elements of life and truth to every receptive soul.

We cannot be idle. We shall be incited by our spirit-friends to labor for the good of our fellow-beings. Instead of that miserable introverted habit of mind, the consequence of false teachings—a continual looking into the state of the heart—there will be a healthy outgoing of the affections, and the question is urged, "What can we do practically for the improvement of man's external condition on the earth"? We cannot wait till we are ourselves perfect before we attempt to model a perfect society. If the Ideal is given us, let us struggle after it. Circumstances act upon the centerstance, and there is constant reaction. Especially do we need improved conditions of external life for the nurture of our children. If they must be educated in the old school, they will come out much the same persons that we were, and that many others are.

It seems to us a good beginning that Dr. Wellington proposes. We wish him success in his undertaking. We only object to his *requiring* his pupils to work certain hours in the garden. We have no doubt that in fact he would *induce* them to do it. Work can be made attractive to every healthy person. Children are great workers; they are eager to imitate every operation that they witness. Their activities run to mischief for want of direction. They need variety, encouragement and cheerful company, and almost any work will become play to them.

What Charles Fourier has written upon Education is worth our study, though we may not accept all his philosophy nor be able to grasp his whole system of social science.

M. N.

NEW YORK, April 6.

We agree with our correspondent that "a continual looking into the state of the heart," without efforts or aspirations for the good of others, evinces an unhealthful condition. Nevertheless, undertaking to reform the world while utterly regardless of our own internal conditions, while prompted solely by self-love, will prove equally useless. As well might one leper attempt to cure another by the laying on of hands. The stream cannot be expected to rise higher, nor be much purer, than the fountain.

A. E. N.

THE PARAGRAPH SERIES.—The somewhat fragmentary excogitations of our correspondent EPOCH, under this head, may not interest all classes of readers, nor do they in all respects represent our own ideas on the topics discussed. Nevertheless, we commend them as furnishing incentives to thought in the direction of metaphysics—a department where it behooves all Spiritualists to be in advance of externalists of every name.

THE NEW USES OF IRON.

For once at least, it must be conceded by those who oppose our spiritual ideas—that we have chosen a *substantial theme*. Some may very naturally suppose that iron is *a heavy subject*. But that depends in a great degree on the manner in which it is treated. If, indeed, it should prove to be such in the hands of one who never served an apprenticeship at the Iron business, we may still make it apparent that in the skillful hands of Hutchinson & Wickersham, 312 Broadway, New York, the subject assumes every light and graceful form which the artistic hand and the prolific imagination can either fashion or devise. Those who may be disposed to think that Iron is *a dull subject*, would do well to think further, and remember that scissors, lancets, razors and all other keen things except pure vinegar, genuine wit, and bright eyes, are among the multiform creations which the subject necessarily involves.

The savage tribes and semi-barbarous nations of the earth have always exhibited a marked preference for *the precious metals;* and in countries of little culture and an inferior civilization, gold, silver, and precious stones have been valued above all earthly treasures; not, however, because they were necessary as a circulating medium or currency—for in this respect they are not indispensable—but because they can be molded into splendid ornaments to adorn the persons and to gratify the empty ambition of the rich and proud. Kings and princes attached a fictitious importance to them and, in a greater or less degree, made their own false estimates of their worth the standards whereby the value of far more useful things has long been determined. By these they audaciously presumed to measure the dignity of human nature and sacrilegiously fixed the market price of all things, not even excepting virtue, the interests of Religion and the functions of the priesthood.

But in the light of the present time gold and silver are scarcely to be included among the most precious metals. *Iron* is by far the most *serviceable* of all the mineral products of the earth, and hence it is the most *precious*, if its value be determined by a true criterion—*the standard ordained by its uses*. Indeed, Iron is of greater practical utility than all the other metals together. Deprive us of this one, and half the business of the world would be instantly suspended, and every branch of industry be smitten with a mortal paralysis. In the wide sphere of mere mundane uses, what has not Iron accomplished! Not only does it form the industrial implements and domestic utensils of the farm, the work-shop and the kitchen, but it assumes many higher places, and its relations and functions are at once grand and imposing as they are diversified and beautiful. The great world itself, including New Jersey, has been recently "fenced in" with iron rails. In fact we have hardly commenced to enumerate its uses when we say, in addition to all these, Iron is instrumental in restraining and guiding the impetuous spirits of the Elements of fire and water, and that it forms the highway over which the lightnings of heaven travel as bearers of dispatches to all the civilized nations of the earth.

We will briefly enumerate some of the new and elegant applications of Iron to the Mechanic Arts and the objects of practical utility, which delight the eye and the mind of the visitor as he enters the "Warehouse of the New York Wire Railing Company." There are Iron Fences, Wire Railings, Window, Hatchway and Heater Guards, of every desirable style, from the simplest to the most elaborately wrought and artistic patterns. These are specifically adapted to Farms, Door-yards, Public and Private Gardens, Parks, Rural Cemeteries, Tree Boxes, Wall, Stair and Office Railing. There are also Ornamental Lamps and Posts, Portals and Gate-ways, in all the styles of ancient and modern architecture; Bedsteads, Cribs, Cradles and numberless articles of Household Furniture; Bulwark Netting, Window Lintels and Sills, Brackets, Chimney Tops, Columns, Caps and Cornices, of many styles and pieces; Balconies, Verandahs, Summer Houses, Bronze Statues and Fountains, all of which combine the utmost grace and elegance with the greatest durability and economy.

In our youth Iron was chiefly associated in the mind with the rudest and most ungraceful forms, such as horse-shoes, crow-bars, grubbing-hoes, bush-scythes, gun-barrels, anvils and trip-hammers. We had scarcely conceived the feasibility of its being wrought into forms of grace and beauty. It was then simply an article of *utility*, and few if any had so much as thought of using it for ornamental purposes. But the genius of the Age has transformed the solid and shapeless masses into almost every attractive form which the creative imagination and cultivated taste can either fashion or appreciate. One has only to enter Hutchinson & Wickersham's exhibition rooms to almost imagine that he is in some fairy temple which the invisible ministers of Beauty have mysteriously created and adorned for their own amusement. A poet might fancy that some great magician had touched with his wand the Iron ribs of the mountains, and that they had been suddenly transformed into all delicate and beautiful creations. The Spirit of Mechanical Invention has here achieved a success which fills the stranger with a delightful surprise. The solid metal is made to represent and to embalm, in many imperishable forms, various rare and felicitous devices, which—if viewed at a little distance—appear not less delicate and fanciful than the pattern of a lace collar, or the embroidery on a lady's handkerchief. Had the genius of Fairy Land been at work, through the delicate fingers of his subjects, on the most flexible materials, we could scarcely have expected to witness the creation of more diversified, captivating and beautiful forms than those we have briefly noticed but will not attempt to describe.

S. B. B.

A HARD RUB.—The Springfield *Republican*, after stating the facts respecting the communication lately given in Chinese through Mr. Mansfield, indulges in the following gibe at the expense of its late worthy co-adjutor in the "naked" calumny:

"It is expected that Prof. Felton will discuss the subject in a series of six column articles in the Boston Courier, in which he will show that Mansfield is a knave and Ar Showe a fool, and that the Chinese characters written by the former were in fact high Dutch, and conveyed no intelligible meaning. This opens the field for an interesting discussion for the next six months."

REVIEW OF THE CHRISTIAN FREEMAN.—We design next week, in accordance with the wishes of many of our readers, to commence a review of a series of articles on Spiritualism now in progress of publication in the *Christian Freeman*. We shall endeavor to make our review brief and to the point; and think we shall show most clearly that Spiritualism has by all odds the best of the argument against the mesmeric and odyle philosophers. We trust the friends of spiritual truth will see that the AGE is widely circulated and in the right quarters.

We go to the grave of a friend, saying, "A man is dead;" but angels throng about him, saying, "A man is born."

Correspondence.

Extraordinary Demonstrations in Indiana.

SKEPTICAL INGENUITY WHOLLY AT FAULT.

The following extraordinary narrative we should hesitate to lay before the public, did it not come from a reliable source. The occurrences, we learn, have occasioned great excitement in the vicinity where they happened, and the evidence seems to be of a conclusive character. Our correspondent will excuse us for omitting, for the sake of brevity, his incidental comments.

ATTICA, Ind., March 28, 1858.

BRO. BRITTAN,—Dear Sir:—I have recently witnessed the most wonderful spiritual manifestations that I have ever seen or heard of. Thinking they might be somewhat interesting to at least a portion of the readers of the AGE, I have concluded to give you the facts as they transpired.

On Saturday, 20th inst., there came to this place Mr. A. B. Putnam, of South Bend, Ind., and with him a young man by the name of Samuel B. Collins, a medium for physical manifestations. The manifestations mainly consisted of tying Collins with cords or common ropes, and untying, &c.

The Saturday evening they came here they had but a small audience. A committee of five was chosen by the meeting to tie Collins. This they did with a common bed-cord, sixty-five feet long. After the committee had consumed the whole cord in tying the medium from head to foot, with hands behind him, they reported to the meeting that Collins could not untie himself. He was then laid upon the floor in a dark ante-room adjoining the public hall, where no person could get access without the knowledge of the committee, and said committee reported that fact to the audience after thoroughly searching the rooms, and that room being one secretly chosen by the committee—the same being a different room from the one we had previously chosen. This move was made by the committee to frustrate any preparations that might have been made. In seventeen minutes after the committee retired from the ante-room, three raps were heard as a signal for them to enter. They found the medium in a trance condition, cold as a corpse, and entirely free from the rope, with all the knots untied, and the rope nicely coiled up lying some fifteen feet from him. The committee again left the room, leaving the rope and medium as they found them, and in fifteen minutes again entered, and found the medium in an entranced or abnormal condition, tightly bound, with hands and feet drawn tightly behind him, and, if possible, bound more securely than the committee had previously tied him, and in seven minutes less time.

The next evening, being Sunday, I invited some fifteen or twenty of the best and most reliable citizens of the place, who were skeptics, with as many more believers, to my house to witness the manifestations; at which time the unbelievers tied Collins to three iron staples which were driven strongly into the floor, after laying him on his back, stretching him as far as his extremities could extend. They used 125 feet of clothes line, at the same time taking good care to leave all the ends of the lines taken back to the staples, and very safely and complicatedly tied. The staples were four feet from his hands and feet; they were driven down at three different points, forming a V.—being one for each hand and one for both feet. We then all left the room after we were fully satisfied he was safely bound, beyond his own power to unloose himself. We guarded the room upon all sides, well knowing there was no one in the room save the medium. In one hour and twenty-five minutes the medium was completely loosed from the cord, the knots being all untied, the staples safe in their respective places, and the ropes nicely coiled. The spirit of one Jack Williams purports to be the power who unties the medium.

The next day, being Monday, great excitement prevailed in Attica in consequence of these so-called miracles having taken place. In the evening we went to the Spiritual Hall, where Mr. Putnam gave a short lecture to a large audience, after which the medium was again tied, by a select committee, with about the usual amount of cord, and as supposed, in an improved manner, which induced great boasts from some in the audience, that he would not be loosed that time, saying he must surely starve to death before he could be loosed by any power save by some physical man other than himself. He was then placed under a box in the presence of the audience, which box had been prepared by the people of Attica during the day, as they were suspicious of the ante-room operations. In twenty minutes after putting him under the box three raps were given; the box was raised, and the medium found perfectly free from the ropes, and the ropes free from knots. They then turned the box back, leaving the ropes and medium underneath, and in eight minutes the signal was given, the box was raised, and the medium was found tied in a very complicated and helpless manner, so that it took two men ten minutes to loose him, *after doing some cutting*. This the invisibles had never done, neither had they in any other way severed the cords.

The next day the excitement or curiosity amongst the skeptics became intense. Some offered to bet large amounts that they could tie him in such a manner that he could not loose himself, as they accused him of doing. The offer was twice accepted by the writer, for the amount of one hundred dollars, on condition that the money forfeited should go to the benefit of the poor; but before the time came for tying the betting gentlemen declined. The writer then posted a notice in a public place, offering to put up one hundred dollars against the same amount, the forfeiture to go to the relief of the poor, for any man who would tie said Collins in a manner that he could not be loosed as usual,—with these conditions,—that he should be tied with any common rope, line or cord, in any manner or form except tight around the throat, or to any ponderable substance, or in a manner that would injure the medium. However, there was no one to accept the offer that day.

In the evening, as usual, we found ourselves in Spiritual Hall, which was full of spectators. This night no pains were spared in preparing to tie him. The audience furnished and brought into the hall 600 feet of small-sized bed-cord. *Now comes the tug of war.* A committee was selected by the audience, who were entire skeptics. Said committee consisted of four men, who had all day boasted that they could successfully tie or bind him; they were men in whom the community had implicit confidence, for their ingenuity and care. The audience consisted of many orthodox church members, who manifested an intense desire that he should be tied in a manner that he could not be loosed—some of them, I am sorry to say, manifesting an ungentlemanly and unchristian spirit. The committee proceeded to tie, and when they had used up about 200 feet of cord, and consumed one hour of time, they discovered that they had got him bound so tight that they had in a measure stopped the circulation of blood in the extremities, especially in the arms and wrists; so much so that these were fast swelling and the hands turning black. Notwithstanding all this, the medium told them to keep on tying until they were contented. They did continue, until they had used up one more cord and twenty-five minutes more time, when the committee became seriously alarmed at the swelling of his extremities and the blackening of his hands, and reported that more cord would be useless, saying that if he could be loosed from that amount, as they had constructed it, he could be from all the ropes or cords that could be put upon him, and for their part they were satisfied he could not be loosed. The audience consented, with the exception of two or three modern Christians, who wanted more cord put on. The whole audience could then see that his arms were so badly swollen as to bed the cord into the flesh completely, and his hands were nearly as black as a black hat. No one of the audience will deny this. He was then as usual placed under the box, the committee having consumed one hour and twenty-four minutes of time, and about 250 feet of cord.

After the medium had been under the box one hour and twenty minutes the audience generally became considerably uneasy, and some were really alarmed as to the safety of his life. In the meantime the clairvoyant sight of Miss Mary McMurtrie (whom all that know her have implicit confidence in,) was opened, which caused her to be alarmed for a moment, when she exclaimed to her friends who sat near her that she could then see four persons with Collins, and they were loosening up the knots and pulling the medium out of the cords without untying the knots. This was a thing wholly unlooked for by any one in the audience, as none of us had ever witnessed the like, supposing that, if loosed at all, he would be untied. In thirty minutes more the signal was given, the box raised, the medium found freed from the cords and the knots still tied! The cords resembled a mouthless fish-net, more than anything else I could think of.

Next, the box was turned down with the medium and another cord underneath; and in ten minutes, as usual, the medium was found with his neck tied to his knees, his chin projecting over his knees, his feet bound very tightly together, and his hands tied strongly together on

the lower part of his back. The ends of the cord were so disposed of that they could not be and were not found. The committee could loose him in no other way except by cutting the cord! Thus ended the scene for that night.

Messrs. Putnam and Collins intended leaving the next morning, when a banter came from a notably self-conceited personage of this city, that he would tie the medium on a wager, which, when forfeited, should go to the relief of the poor. Mr. Putnam accepted, and stayed over until evening, when said personage *did not appear in the audience at all!* So the audience chose the same old committee, save two, thinking they could improve by experience. I could, however, see no improvement, except in making a rope-collar. They made it by commencing in the middle of one of the bed-cords and coiling it four times around the neck, and then serving said collar with the same, and knotting every serve; then taking each end down each arm, half-hitching and tightly tying each hitch, and welting each knot as it was tied, being a turn, half-hitch and knot every two inches all the way to his hands; then taking several turns around his thighs, lashing each hand to each thigh very tightly, and beyond a possibility of his slipping his hands out; then, to prevent slipping his hands out, they laced his hands and arms to his body, and one to the other, all the way up in front, continuing over the shoulders, lacing, hitching and tying clear down behind as in front—taking good care that he would have no use of his arms whatever, for he could not possibly bend them one way or another. They then tied his legs in a similar manner, tying his feet very tightly together, then continuing to tie all the way up in front and carrying it by a continual knotting process, and spliced the last end of the cord and also tied the end in between the shoulder-blades on the back, where all the knots of the ends of all the ropes during all the tying of the two last nights were finished, taking good care to keep all knots entirely out of reach of his fingers. They then took an extra bed-cord and wrapt him from one end to the other, tying a knot behind him to every turn. In fact, when he was finished, he was as stiff and as helpless as a stick of wood. The committee then stept aside so that all the audience could see him, when he was entranced, and the attending spirit (Jack,) threw or pushed him over on the floor, striking on his right cheek-bone, without injuring him in the least. The cheek-bone was the first part of his form that struck the floor. That I held as good evidence that he was stiff and could not bend or help himself in the least. (*Up to the next morning*, when he went away, the cheek was not at all swollen, and showed no signs of having been injured). He was now to all appearance inside of a complete net; there was probably no four inches of cord that was not hard knotted to another part, and the knots wet as they were tied, leaving it to all appearance an impossibility for him to be freed from the cord without first untying the knots. He then was placed under the box, and in two hours and twenty-five minutes the signal was given, the box raised, and he was completely freed from the cord and net-work, *without one of its knots being untied!* The committee reported they did not believe he could be tied in a manner that he would not be freed.

Thus ended the manifestations with Collins in this place. I believe he is doing much good, and convincing many of the truth that invisible beings are around us, and hence that the soul is immortal. I say, success to all such workers in the spiritual cause! I have preserved the nets that came off from him, as I consider them well worth inspecting by all. I consider these demonstrations some of the most mysterious physical manifestations that we have any record of, either in or out of Bible History, particularly the getting out of the nets, which were lashed so tightly to the medium. I have within the last two years witnessed a great many spiritual manifestations, also read and heard of many, but none so extraordinary as these two last. The committee are all satisfied that the knots which were found in the nets were the identical knots which they put in, and tied in a manner which they could not have untied with their own fingers.

In conclusion, I will say that Spiritualism is increasing very fast in the Wabash Valley, especially in this place.

Yours in Truth, F. R. GRIDLEY.

Boston and Vicinity.

LECTURES, DISCUSSIONS, ETC.—In order to give greater variety to our columns and meet the tastes of all classes of readers, we propose in future to give only occasionally any extended reports of lectures and discussions. This will enable us, among other things, to present a better array of facts, which are, after all, the foundation stones of our faith-structure. In the opinion of many, an ounce of fact is worth a pound of theory; we hope not to surfeit them with the latter.

THE MELODEON MEETINGS.—The attendance at the Melodeon last Sunday was quite full; the evening audience numbered not less than a thousand. We mention the fact merely to show that the "great attraction" in the way of revival meetings in the sectarian churches does not diminish the interest of the people to know what the spirits may have to say on the vital questions of man's nature.

Through Mrs. Henderson's mediumship the First Commandment was discoursed from as a text in the afternoon. The subject of the evening lecture was "The Reasonableness of Future Endless Punishment." The contradictions and inconsistencies of the orthodox doctrine on this subject were exposed; and the passages of Scripture on which it is assumed to be founded were examined, each in the light of the other, and all in the light of Nature and Reason.

It seems strange that any rational mind can listen to such candid expositions of this question, to such pleas in favor of a God of love and mercy, and still lean to a verdict which denies him these attributes. But the days of the doctrine of endless torture are numbered; its believers are being rapidly washed away by the flood of truth which is descending from the spheres.

THE CONFERENCE, on Thursday evening of last week, was mainly occupied by Mr. Newton, in explaining, by the use of a diagram, his idea of the internal constitution of man, in answer to the question, *What is the human Soul?* The consideration of the same topic was continued to the next meeting, when others are expected to present their views.

EMMA HARDINGE IN BOSTON.—We are pleased at the announcement that Miss Hardinge, of New York, is to speak in Boston on Sunday next. Everywhere that she has lectured, she is spoken of in terms of high commendation by both the Spiritualist and opposition press. Unlike many speakers who have been raised up for our cause, she is a person who has enjoyed the advantages of intellectual culture. Her literary talent is of no mean order, as our readers will testify when they are informed that the stories and other articles which have appeared in the AGE under the *nom de plume* of EZRA are emanations from her gifted mind; and to add to her qualifications as a speaker, she has enjoyed the advantages of excellent elocutionary training. If we are right in our anticipations, a rich treat awaits her hearers next Sabbath. We are informed that she speaks extempore from impression, though not in the trance state.

BREAD.—It is an acknowledged fact that the Americans are behind the times in making good digestible bread. Dyspepsia is nowhere else so prevalent as in this country. Hence we hail with pleasure the announcement of any improvement in this first of the domestic arts. An advertisement will be found in our columns of a method of making bread without yeast or powders. The method is worth an experiment. We have tasted some samples and were surprised to find them so light, sweet and palatable.

NORWICH, CONN.—Mr. W. W. Thayer of Boston, lectured on Spiritualism in Norwich, Conn., last Sabbath. Subject in the afternoon, "Spiritualism a Heart Exercise," and in the Evening "Revolution."

THE VERMONT CONVENTION.—The Convention of Spiritualists and other friends of Mental Freedom, in Vermont, is to be held this year at Rutland, on the 25th, 26th and 27th of June. The call will be issued soon.

SPIRITUALISM IN SUTTON, N. H.—We are pleased to notice that the friends of spiritual progression in Sutton are awake to the interests of spiritual truth. They have recently organized a society, to be known as "*The Sutton* (N. H.) *Spiritual Association* for the diffusion of spiritual science."

The cause in that vicinity, we learn, is in a prosperous condition, and the meetings of the society (which are holden in the centre village meeting-house) are of a *conference* character. An invitation is extended to the friends generally to meet with them for co-operation. Lecturers who can make it convenient to meet with them may address H. K. LITTLE, Esq., *Sec.*

New York and Vicinity.

Conference at 18 Fourth Avenue.

TUESDAY EVENING, April 27th.

Dr. GRAY stated that, since the action of the lecture committee, private parties had taken Dodworth Hall, and the lectures there would be continued. The plan was to employ lecturers and pay them, and charge a fee at the door. The lectures would be given morning and evening, on Sundays, as heretofore; and in order to act in harmony and concert with this arrangement, he had prepared a programme for the meetings at Clinton Hall, which he proceeded to submit.

The report proposed that the Clinton Hall meetings should be known as the New York Spiritual Lyceum; that its sessions should be free, and be held at 3 o'clock on Sundays in the afternoon, and on one evening in the week for Conference; that at the Sunday meeting a short lecture or essay should be read, to be followed by conversation of an hour, or hour and a half on the subject of the lecture or essay, at which the lecturer should preside; that at the Conference, the propounder of the question should act as moderator; and that a curator should be appointed and paid for keeping a record of the doings of the Lyceum, and for furnishing abstracts to the various spiritual papers for publication.

Dr. GRAY also read a communication from a German gentleman, relating to some spiritual manifestations at Dosblen, Ga., his former place of abode, the substance of which was as follows:

In the summer of 1824, he, in company with his parents, visited a beautiful grove, which had long been shut up. The visit was to gratify his mother. The grove originally had been artistically laid out with walks, arbors, hedges and the like, and they seated themselves in an old arbor around a stone table. Leaving his parents there, he strolled along the hedge, and before rejoining them, saw a sight which caused him to scream lustily, and brought his parents to his side. It was a grey bag as tall as a man, but so thin that he could plainly see a man inside of it, and altogether the bag and man were of such material that he could look through them and see a red rose growing in the hedge behind.

The chronicles of the town throw light on this apparition. The grounds in question, and buildings of the estate to which they belonged, were reputed to be haunted. These chronicles aver that two brothers, owners of the estate, in ancient times, had quarrelled in gaming, and destroyed each other; and that their perturbed spirits could not rest. The sacristan had succeeded in laying one of them and enclosing him in a bag, but the other was still abroad. Various sights and sounds, apparitions, opening and shutting of doors, and blows from unseen hands, at the old mansion, and in the grove, attested the general truth of the legend, down so late as 1850, when the last of the family which had occupied the place for hundreds of years, died, and the annoyances ceased.

Dr. BARTHOLET said, that an intelligent gentleman, a native Indian, and professed skeptic as to Spiritualism, called on him the other day, and in the course of their conversation, said that he would tell him what he never told a white man before. When he was a young man, he was in the habit of retiring to a grove and singing a song to the Great Spirit; and during the performance, the bushes would wave in rhythm, and twist in spirals, in answer to the invocation.

At my request, continued Dr. B., my Indian friend sung the song in my presence. During the singing, a lady medium who was there, became entranced, personated several Indian characters, and gave him a communication. Still he was incredulous, and as though determined not to be convinced, threw himself down on a sofa. The medium followed, holding up a rigid arm, and declaring that she could not be released until he recognized the token. He examined, and found it a masonic sign; and on his acknowledging the signal, the medium was set free.

ANDREW JACKSON DAVIS said, he liked the plan of the committee, but would prefer the simple name of New York Lyceum, leaving the word *spiritual* out. The objects of the association are designed to be general, to embrace all questions of human interest, and all the great reforms of the day. The word *spiritual*, as commonly understood, does not cover the ground. We may understand it so, but unfortunately the world makes the dictionaries, custom establishes the meaning of terms, and we must submit. The word philosophical, in some respects, would be better, but that term would frighten the New York people. Nothing would distress them so much as the supposition that they were to be called on to do their own thinking. To Spiritualists the omission of the word *spiritual*, will make no difference, while it may render the attendance of others who would like to come, freer and easier. He was most heartily glad of this movement. Twelve men, such as might be gathered in such a place, might form a censorium, or thought-fount for the nation; furnish brains for the Government, and in ten years, hold the reins and control the destinies of the country.

After some conversation, the word *spiritual* was stricken from the title.

Mr. VAN VLECK submitted the following question: May not mediums be inspired to speak, from a circle of embodied spirits, or from a general thought-sphere, as well as by disembodied spirits?

Mr. VAN VLECK said, he was a medium himself, and accustomed to speaking in a trance state; and he believed all those forms of inspiration possible.

Dr. GRAY said: On his way hither he had met a man who had been labored with by his pastor for being a Spiritualist, and threatened with ex-communication. The layman defended himself impulsively, but in such a manner as to close that branch of the argument. He was then influenced again, and gave the clergyman some solemn words of warning, which seemed to affect him deeply. On separating, he merely said, "Well, friend, let every one be fully persuaded in his own mind." Very shortly after, the minister preached a very different sermon from his former ones. About the same time the layman was at Judge Edmonds', when Laura Edmonds, without knowing anything about these circumstances, became influenced by an Irish spirit, who said to him, "Don't be worried about the interview you had with that great man. You did him a great deal of good." As to the question, the speaker's opinion was, that every one who comes heartily into a subject, is inspired by the minds and opinions of all those who have gone before him, and have felt deeply on that subject. Cicero says, that poets ought to be holy, for they are energized by a holy spirit.

Mr. VAN VLECK said he thought impression the highest form of mediumship. Unless our internal faculties are opened—our intuition—we gain little personal benefit. All are mediums; but those who go from circle to circle to get instruction, or to receive dogmatic directions, are not Spiritualists in every high sense of the term.

Mr. COLES said: The gods can not only come down to us, but we can go up to them. Our organs are inspired into activity by their appropriate stimulants, whether from this world or the other. The various scenes of life, as we witness them, excite us to merriment when we are sad, or sadness when we are merry; and an insult will fire us with passion. Under these stimulants our powers in certain directions are vastly increased; and when thus elevated to the level of a spirit, we need no inspiration from him, for we occupy the same eminence with himself. J. R. O.

DODWORTH'S.—Arrangements have been made to continue the Sabbath Lectures, morning and evening, at Dodworth's Hall, for the ensuing year, but under a little different programme. It is now a private enterprise, on the part of two or three public-spirited individuals, who will employ and pay the lecturers, and charge a small fee, in part remuneration of expenses, at the door. Mr. Davis commences a series of lectures at that place next Sabbath.

THE NEW YORK LYCEUM.—The New York Conference, hitherto meeting at 18 Fourth Avenue, will hold its sessions during the current year, at Clinton Hall, Astor Place, under the name of the New York Lyceum. It will hold two sessions a week, viz: on Sunday afternoon at 3 o'clock, when a short lecture will be given, or essay read, and an hour or more be devoted to conversation; and on Tuesday evening, which will be the regular Conference. All the exercises of the Lyceum are free.

WOMAN'S RIGHTS.—George W. Curtis delivered a lecture in New York, recently, on the subject of "Fair Play to Woman," from the report of which we copy the following extract:

"Never would there be, he thought, a complete reform, never would justice be done to woman, until she is allowed, like men, to employ herself in any vocation for which Nature has assigned her a capacity, whether that vocation be the cultivation of the arts, the stage, preaching, medicine, law, or administering the government."

Compend of Facts.

Spirit-Telegraphing.

In the course of the late public discussion with Dr. Hanson, Mr. Brittan introduced many important facts in support of the spiritual theory. Among others he gave the following examples from his own experience to show with what precision spirits can act as bearers of dispatches:

On one occasion, while on my way from New York to Boston, I resolved to pass the night in Hartford, and regretted that it had not occurred to me, before leaving the city, to send a telegraphic message over the wire to my friend Dr. Mettler, announcing my intention to remain over night at his house. I was somewhere near Stamford when it occurred to me that possibly himself or his wife might be absent. Instantly I felt a soft hand placed on my head, and was immediately informed, in answer to my mental question, who the invisible personage was, the responses being given by gentle touches from the unseen hand. I mentally said,

"Will you go to Hartford and inform those friends that I am on my way to Boston, and will stop with them to-night?"

An affirmative answer was given in the manner already described, and immediately the messenger departed. On my arrival at Hartford I went directly to my friend's house, and met the Doctor at the door, whose first words were,

"Well, here you are, sure enough."

I inquired, "What do you mean?"

"Why," said he, "a communication was made to Mrs. Mettler, at such an hour, that you were on your way East, and would stop here to-night."

So you see that this invisible messenger carried this dispatch from Stamford, taking it from my mind, and delivered it correctly in this city.

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On another occasion, soon after leaving Boston for New York, where I had been detained two days longer than I anticipated, I began to think that my family might be disturbed at my protracted absence, and regretted that I had not dispatched a message by magnetic telegraph, to the effect that I had just started for home, and would arrive in the evening of that day. When this thought occurred to me I was at or near Framingham, only a few miles from Boston. Immediately the gentle and noiseless messenger was at my side, and I could feel the touch as distinctly as that of any person or object in the visible world.

"Will you bear this dispatch to my family in New York?—Say that *I am on my way home, that you saw me in the cars, and that I shall arrive at seven o'clock this evening?*" The answer was in the affirmative.

No one of the members of my family was in a situation at the time to receive such a communication directly, or without the aid of an intermediate agent. My second daughter had been sent that morning to my place of business, to ascertain if my partner had received any information which would explain the cause of my continued absence. She was returning home disappointed, when she was prompted to stop at the rooms of Mrs. French, who, having learned from the *Telegraph* that I had gone to New England, inquired if I had returned. On being told that I had not, and likewise that my unusual punctuality on other similar occasions had induced the apprehension that I might be ill, Mrs. F. was immediately influenced by a Spirit, and said,

"Laura, wait; I have a message for your mother. A Spirit who is here tells me that *she just saw your father in the cars; that he is on his way to New York, and will be at his hotel at seven o'clock this evening.*"

This dispatch was immediately carried home and delivered. Thus, you see, that a message conveying intelligence in precise language was carried 200 miles, and delivered almost word for word. If this was not done by a Spirit, in the name of reason by what agent was the act performed? What kind of evidence will remove popular skepticism, and satisfy the doubting of the active agency of Spirits in the affairs of men, if such facts make no impression?

Story of an Indian Chief.

Mrs. M. S. Townsend communicates the following narrative related to her by an Indian chief whom she recently met in her travels. She found him to be a man of much intelligence, and had no doubt of his honesty and truthfulness:

I met an Indian chief, not long since, and heard him repeat a singular story of his childhood, which I first learned from him six months ago. He said that when a child, nearly forty years ago, he remembered of an uncle's being very sick, and that the members of his family, having exhausted their skill on him without success, concluded to take him to a great medicine man who lived about sixty miles away. After they had gone half the way, they pitched their tent, and prepared to spend the night.

While they were around their fire, there came a sound as of some person dropping into their midst, and soon they heard a voice, though no person could be seen, saying to them that the medicine chief knew they were coming with their sick one to his wigwam, and had come thus to meet them,—that they would reach his wigwam next day, when the sun was going down, and find him standing at the door. Again they heard a noise as of some one departing, and then all was quiet. The chief said that his father recognized the voice as that of the medicine man, and seemed to understand it.

On the morrow they resumed their journey, and as the sun was sinking behind the western hills, they came in sight of the wigwam, and at the door stood the great medicine man. He said, "Yes, I knew you were coming; I went to meet you;" and repeated what they heard the night before when no form was visible. The voice was the same and the words the same.

The sick man was cured and lived till within three or four years of the present time.

He told us many more very interesting things of a spiritual nature.

Warning of a Catastrophe.

The Bristol, Eng. *Times* of March 6th, records the following case of premonition:

On Thursday morning (March 4th), one of those shocking and deplorable catastrophies which are incidental to colliery operations, occurred at Messrs. Powell and Sons' pit at Crompe, near Mountain Ash, by which twenty lives were lost. * * * *

Several mothers and wives are now moaning over the corpses, but cannot ascertain whether they are those of their sons and husbands or of strangers. One lad was so burnt that not a thread of his clothes was left, and his *shoe only* enabled his relatives to identify the body. This lad was very reluctant to go to his work on the previous evening saying to his parents that he had a presentiment that something terrible was going to happen. They laughed at his superstition, and compelled him to go, and are now almost frantic with the idea that they had driven their dear son to destruction.

Saved by Spirit-Intervention.

Mr. H. Stewart, of Ithaca, N. Y., relates that in 1838 he was employed by the American Consul at Bahia, South America, to run a boat on the Santa Mar river. In his employ were an old sailor and a colored boy interpreter. On one of his trips the boat ran aground on a shoal and was held till after midnight. Mr. Stewart and the boy fell asleep and left the old sailor on watch. Towards midnight Mr. S. was aroused by something like a galvanic shock, and he heard an invisible voice saying, *Go up on deck!* Hesitating a few moments, the warning came again. He obeyed it. Arriving on deck, he found the boy and old man asleep, and began to have apprehensions of some danger, as it became evident the warning came from an invisible source. Shortly after, he discovered a suspicious looking row-boat noiselessly approaching the vessel. He aroused the man and boy and ordered them to lie in waiting for any emergency that might arise. The boat, manned by ten or a dozen hands, at last came near, and Mr. Stewart demanded to know what was wanted. The answer of the leader was such as to indicate an intention to rob and plunder. With a bold determined voice, Mr. S. called aloud for the boy to hand him a musket. On hearing this, the pirates fled and soon disappeared. Had it not been for the warning voice of the invisibles, all three would have been murdered. Since that time Mr. Stewart has become a devoted spirit-medium, and now understands many similar experiences during his early life.—*Clarion.*

Items of Interest.

ANOTHER BOY PREACHER.—A prodigy that has been produced by the revival in New York is a boy preacher named Cradmond Kennedy, 15 years old. He has been licensed to preach by the Baptists, and is drawing crowds to hear him nearly every night. His sermons are vehement in style, but display considerable maturity of thought.

REV. MR. PIERPONT IN PORTLAND.—The Portland *Transcript* says: "Rev. John Pierpont addressed crowded audiences at Mechanic's Hall last Sabbath afternoon and evening, on the subject of Spiritualism. He narrated many remarkable facts that had come under his observation, in his own family, and argued that the spiritual hypothesis was the most probable solution of the phenomena."

WHOM THE LORD LOVETH.—An Exchange says a well-known Boston clergyman who has been prayed for at more than one evangelical meeting of late, that he might be brought to a different condition of mind in regard to theological matters, has certainly during the winter and spring been no ordinary sufferer in a physical or Job-like sense. He has been afflicted during that season with no less than FIFTY boils and one abscess. Is this an evidence of God's wrath or a token of his love? The Scripture saith, "Whom the Lord loveth, he chasteneth," &c.

A GOOD ONE.—We saw a good anecdote the other day, about long preaching. A lady took her son, of some five or six years, to church. After the minister had been preaching about half an hour, the little fellow began to nod. The mother aroused him into attention several times, by pinching. But as it seemed a hopeless case, she concluded to let him sleep undisturbed. After the little fellow had had his nap out, he awoke, and saw the minister holding forth. He looked up in his mother's face, and innocently asked—"is it *this* Sunday night, or is it *next* Sunday night?"

LOUIS NAPOLEON.—Letters from persons who are conversant with the court, and in a position to know many particulars about the Emperor personally, affirm that Louis Napoleon, like his great uncle, believes in his star, and deems his own body invulnerable. The scratch upon his face, therefore, which he suffered on the 14th of January has alarmed him, as it were, by seeing the talisman broken, or by finding himself obliged to regard it as a false one. His father, the ex-King of Holland, was superstitious in the highest degree, and believed that his being impotent and paralytic in the hands, and partly in his legs, was the result of a poisoned shirt which had been cursed to him by incantation.

Obituary Notices.

RIPENED FOR THE SPIRIT-LIFE.—MR. CYRUS PERKINS, of Barnard, Vt., aged 70 years, was taken to the higher home on the 21st of April. His companion went before, and the children who remain in the form are comforted with the assurance that their father is *not dead*, but lives a spirit free from pain and care.

At South Reading, Vt., same day, Mrs. REBECCA DAVIS, aged 63, wife of Edmund Davis. Mrs. M. S. Townsend was the instrument of communication at both places on the occasion of the funeral services. The words spoken from at the funeral of Mrs. D. were these: "The angels came, and she departed with them, leaving the dust to return to dust, while the spirit goes to God who gave it." She was an intellectual, kind, and affectionate wife, mother, neighbor and friend. Those left behind are comforted with a hope that she is still with them to counsel and bless.

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ISAIAH MUNROE, of Shrewsbury, Mass., departed this life on the 22d ultimo, aged 71 years, 5 months and 22 days.

The immediate cause of Mr. Munroe's departure from the scenes and responsibilities of the outward life, was a local disease in one of the lower limbs, which occasioned the partial destruction of the foot and finally resulted in mortification. He was confined in a greater or less degree for some ten months, and much of that time he was the subject of a most painful ordeal. While in health he took little or no interest in Spiritualism; but the ministry of suffering and the prospect of dissolution led him to an examination of its claims, and in the closing period of his mortal life he enjoyed its priceless consolations in the sweet peace and solemn trust which are only inspired by the positive assurance of another and a higher life.

Mr. Munroe had no children born to him, but during his life he adopted no less than four, to whom he was a kind guardian and a father. Three of the number preceded him at the portals of the other life.* The other—a little girl some twelve years of age—still remains and is left to the tender care of Mrs. Munroe, who also has one or more children of her own by a former marriage.

Mrs. M. has been confirmed and established in the great principles of the Spiritual Philosophy and life, for several years, and in this trying event her spirit finds rest on its sure foundations. Above the consecrated dust the enfranchised spirit walks forth in the robes of its immortality, among the shining hosts of the redeemed and such as never die. May flowers of hope and joy spring up and bloom in the wilderness of each sorrowing heart; may pure loves, inspired thoughts, and noble virtues—like living plants by the river—flourish in the soul and adorn the rugged ways of life, making existence itself at once a divine revelation and a sacred offering to humanity and to Heaven.

The funeral was numerously attended on Monday afternoon, 21st inst., when the writer delivered an address on the evidences of the spiritual nature and immortal life of man. S. B. B.

* One of them was Mr. Rice, late of Owego, N. Y., a gentleman widely known and everywhere esteemed as a man of unusual energy and intelligence as well as a consistent Spiritualist, and who some months since suddenly expired while seated in his chair at a friend's house in New York.

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At Rutland, Vt., the spirit of Mrs. REBECCA M., daughter of Josiah French and wife of Newman Weeks, left the form on Thursday evening about 10 o'clock, April 22d, 1858, in the 32d year of her age. Thus early has been called from our midst one of the most amiable of women. It is seldom we find in one person so many ripened qualities. The daughter of most affectionate parents, one of a group of sisters beloved most tenderly, and a never-failing spring of joy to her brothers. As a member of society, a wife and a mother, hers was an example always commanding deep and earnest admiration. There was a beauty and grace about her that always shone with a peculiar eloquence from her countenance as if her soul was speaking. Fully imbued with an enlightened and liberal philosophy, always maintaining her opinion with the candid simplicity of truth, enlivened with a wit that shone with a steady inoffensive light, and sweet benevolence that never deceived.

In her last sickness, which has lasted for many months, most beautifully has been illustrated the power and strength of the Spiritual Philosophy,—always calm and serene, full of hope and trust and joy, never impatient, meeting all who approached with a smile. To wait upon her was a coveted pleasure eagerly sought by her whole household, and it was very gratifying to her to be attended by *them*.

On the afternoon of her departure, which was clear and sunny, I went into her room. A heavenly smile lit up her features as I approached her bedside where she lay with her pale hand clasped in her father's, who sat by her side. She said to me in a low, sweet voice, "I am perfectly sure I am nearly through now." I said to her—"It is a beautiful day to go." "O yes," she replied, "it is a beautiful day, and a beautiful season." I asked her if the future looked lonely? "O no," was her answer; "I have not a doubt or a fear; it's all joyous; I am free from pain, but seek rest." I then remarked that the change would only be the closing of the external and the opening of the inner sense. "That is all, as I shall gradually awake to the rapture of the Spirit Life." As I left the room the same beautiful smile illumined her features with a radiance I shall long remember. As the evening air became heavy her breathing became too difficult to continue, and she departed.

But the golden band that binds us to her—that binds earth to heaven—has not been broken. Even when some dear and precious one of our household band is yielding to the power of Death, the heart is busy building the mystic ladder of Faith, by which we can follow the ascending Spirit and look in upon the life of immortals, and with the sweet sanctity of the sight resting upon our whole being, can return to go about our daily tasks rejoicing upon the peace that has passed upon the beloved. My friend, indulge in this pleasant revery; dream on—it will soon be a reality. J. L.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, MAY 8, 1858.

LETTERS RECEIVED.—N. Weeks, J. Wescott, "Anon," O. H. Wellington, R. B. Harwood, M. Mullett, E. Wolcott, J. L. Bird, F. Eppes, W. J. Condit, A. M. Dignowity, P. Fletcher, J. C. Woodman, W. Prior, A. Morgan, E. J. Northcut, J. Dodge 2, W. Tripp, P. A. Consalus, S. H. Block, L. M. Whitcomb, F. Josselyn, M. S. Townsend, L. Strickland, E. W. Knight, C. D. Griswold, F. L. Wadsworth, D. C. Daniel, S. P. Bicknell, G. Houghton, A. P. Conant, J. Barber, S. D. Clark, A. Hotchkiss, H. P. Fairfield 2, C. O. Faxon, L. A. Olin, D. C. Gates, C. Chase, W. Koch, A. G. Harris, C. Whitwood, A. T. Deuel, L. Kinne, E. Lewis, M. R. Sedgwick, O. J. Mullen, C. P. Peckham, D. R. Stone, J. M. Sterling, D. H. Wright, F. W., A. G. Branham, T. P. Pierce, R. Collins, L. D. Johnson, J. D. Lord.

PERSONAL AND SPECIAL.

Mrs. M. S. TOWNSEND will speak at Pomfret, Vt., on the third Sunday in May.

LORING MOODY will lecture in Stoneham Town Hall, on Sunday evening next, May 9, at 7 1-2 o'clock.

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.

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.

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

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

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

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

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—Miss EMMA HARDINGE, of New York, will speak at the Melodeon on Sunday next, at 3 and 7 1-2 o'clock, P. M.

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

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

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.

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Interesting Miscellany.

NOT AS A CHILD.

"I do not know how that may be," said the mother, lifting her head and looking through almost blinding tears, into the face of her friend. "The poet may be right, and,

'Not as a child shall I again behold him,'

"but the thought brings no comfort. I have lost my child, and my heart looks eagerly forward to a reunion with him in Heaven; to the blessed hour when I shall again hold him in my arms."

"As a babe?"

"O, yes. As a darling babe, pure, and beautiful as a cherub."

"And then you would have him linger in babyhood forever?" asked the friend.

The mother did not reply.

"Did you expect him always to remain a child here? Would perpetual infancy have satisfied your maternal heart? Had you not already begun to look forward to the period when intellectual manhood would come with its crowning honors?"

"It is true," sighed the mother.

"As it would have been here, so it will be there. Here, the growth of his body, would have been parallel, if I may so speak, with the growth of his mind. The natural and visible would have been developed in harmony with the spiritual and the invisible. Your child would have grown to manhood intellectually, as well as bodily. And you would not have had it otherwise. Growth—development—the going on to perfection, are the laws of life; and more emphatically so as appertaining to the life of the human soul. That life in all its high activities, burns still in the soul of your lost darling, and he will grow, in the world of angelic spirits to which our Father has removed him, up to the full stature of angels, a glorified form of intelligence and wisdom. He cannot linger in feeble babyhood; in the innocence of simple ignorance; but must advance with the heavenly cycles of changing and renewed states."

"And is this all the comfort you bring to my yearning heart?" said the mother. "My darling, if all you say be true, is lost to me forever."

"He was not your's, but God's." The friend spoke softly, yet with a firm utterance.

"He was mine to love," replied the bereaved one.

"And your love would confer upon its precious object the richest blessings. Dear friend! Lift your thoughts a little way above the clouds that sorrow has gathered around your heart, and let perception come into an atmosphere radiant with light from the Sun of truth. Think of your child as destined to become, in the better world to which God has removed him, a wise and loving angel. Picture to your imagination the higher happiness, springing from higher capacities and higher uses, which must crown the angelic life. Doing this, and loving your lost darling, I know that you cannot ask for him a perpetual babyhood in Heaven."

"I will ask nothing for him but what 'Our Father' pleaseth to give," said the mother in calmer tones. "My love is selfish, I know. I called that babe mine—mine in the broadest sense—yet he was God's, as every other creature is His—one of the stones in His living temple—one of the members of His Kingdom. It does not comfort me in my great sorrow to think that, as a child, I shall not again behold him, but rays of a new light are streaming into my mind, and I see things in new aspects and new relations. Out of this deep affliction good will arise."

"Just as certainly," added the friend, "as that the Sun shines and the dew falls. It will be better for you and better for the child. To both will come a resurrection into higher and purer life."—*T. S. Arthur.*

PAIN A BLESSING.

Sir Humphrey Davy, when a boy, with the defiant constancy of youth which had as yet suffered nothing, held the opinion that pain was no evil. He was refuted by a crab who bit his toe when he was bathing, and made him roar loud enough to be heard a half a mile off. If he had maintained instead, that *pain was a good*, his doctrine would have been unimpeachable. Unless the whole constitution of the world were altered *our very existence depends upon our sensibility to suffering.*

An anecdote, which is quoted by Dr. Carpenter in his "Principles of Human Physiology," from the "Journal of a Naturalist," shows the fatal effects of a temporary suspension of this law of our nature. A drover went to sleep upon a winter's evening upon the platform of a lime-kiln, with one leg resting upon the stones which had been piled up to burn through the night. That which was a gentle warmth when he lay down, became a consuming fire before he rose up. His foot was burnt off above the ankle, and when, roused in the morning by the man who superintended the lime-kiln, he put his stump, unconscious of his misfortune, to the ground, the extremity crumbled into fragments. Whether he had been lulled into torpor by the carbonic acid driven off from the limestone, or whatever else may have been the cause of his insensibility, he felt no pain, and through his very exemption from this lot of humanity, expired a fortnight afterwards in Bristol hospital.

Without the warning voice of pain, life would be a series of similar disasters. The crab, to the lasting detriment of chemistry, might have eaten off the future Sir Humphrey's foot while he was swimming, without his entertaining the slightest suspicion of the ravages that were going on. Had he survived the injuries from the crab, he would yet have been cut off in the morning of his famous career, if, when experimenting upon the gases, the terrible oppression at the chest had not warned him to cease inhaling the carburetted hydrogen; nor, after a long struggle for life, would he have recovered to say to his alarmed assistant, "I do not think I shall die." *Without physical pain infancy would be maimed, or perish before experience could inform it of its changes.* Lord Kaimes advises parents to cut the fingers of their children "cunningly" with a knife, that the little innocents might associate suffering with the glittering blade before they could do themselves a worse injury; but if no smart accompanied the wound, they would cut up their own fingers with the same glee that they cut a stick, and burn them in the candle with the same delight that they burn a piece of paper in the fire. *Without pain we could not proportion our actions to the strength of our frame, or our exertions to its powers of endurance.* In the impetuosity of youth we should strike blows that would crush our hands, and break our arms; we should take leaps that would discolate our limbs; and no longer taught by fatigue that the muscles needed repose, we should continue our sports and our walking tours till we had worn out the living tissue with the same unconsciousness that we now wear out our coats and our shoes.

The very nutriment which is the support of life would frequently prove our death. Mirabeau said of a man who was idle as he was corpulent, that his only use was to show how far the skin would stretch without bursting. Without pain, this limit would be constantly exceeded, and epicures, experiencing no uneasy sensations, would continue their festivities until they met with the fate of the frog in the fable, who was ambitious of emulating the size of the ox. Sir Charles Bell mentions the case of a patient who had lost the sense of heat in his right hand, and who, unconscious that the cover of a pan which had fallen into the fire was burning hot, took it out and deliberately returned it to its proper place, to the destruction of the skin of the palm and the fingers. This of itself would be an accident of incessant occurrence if the monitor were wanting which makes us drop such materials more hastily than we pick them up. Pain is the grand preserver of existence, the sleepless sentinel that watches over our safety, and makes us both start away from the injury that is present, and guard against it carefully in the time to come.

INTERESTING ANECDOTE.

Mr. A. H. Bogart, was a native of the city of Albany, where, at the early age of twenty-one years, he died, in 1826. He was engaged in the study of the law at the time of his decease, and, as we have learned from an eminent member of the bar in that city, gave the highest promise of professional reputation, when his studies were interrupted by the illness which terminated in his death. He wrote with singular rapidity, and would frequently astonish his companions by an improvisation equal to the elaborate performances of some poets of distinguished reputation. It was good-naturedly hinted on one occasion that his impromptus were prepared beforehand, and he was asked if he would submit to the application of a test of his poetical abilities. He promptly acceded, and a most difficult one was immediately proposed. Among his intimate friends were the late Col. John B. Van Schaick and Charles Hoffman, both of whom were present. Said Van Schaick, taking up a copy of Byron, "The name of *Lydia Kane*"—a lady distinguished for her beauty and her cleverness, who died a year or two since, but who was then just blushing into womanhood—"the name of Lydia Kane has in it the same number of letters as a stanza of 'Childe Harold;' write them down in a column." They were so written by Bogart, Hoffman and himself. "Now," he continued, "I will open the poem at random; and for the ends of the lines in Miss Lydia's *acrostic* shall be used the words ending those of the verse on which my finger may rest." The stanza thus selected was this:

And must they fall? the young, the proud, the brave,
To swell one bloated chief's unwholesome reign?
No step between submission and a grave?
The rise of rapine and the fall of Spain?
And doth the Power that man adores ordain
Their doom, nor heed the suppliant's appeal?
Is all that desperate valor acts in vain?
And counsel sage, and patriotic zeal?
The veteran's skill, youth's fire, and manhood's heart of steel?

The following stanza was composed by Bogart within the succeeding ten minutes—the period fixed in a wager—finished before his companions had reached a fourth line, and read to them as we print it—

L ovely and loved, o'er the unconquer'd	brave
Y our charms resistless, matchless girl, shall	reign!
D ear as the mother holds her infant's	grave
I n Love's own region, warm, romantic	Spain!
A nd should your Fate to courts your steps	ordain,
K ings would in vain to regal pomp	appeal,
A nd lordly bishops kneel to you in	vain,
N or Valor's fire, Law's power, nor Churchman's	zeal
E ndure 'gainst Love's (time's up!) untarnished	steel!

We need not inform the reader that few of the most facile versifiers could have accomplished the task in hours. Bogart nearly always composed with the same rapidity, and his pieces were marked by the liveliest wit and most apposite illustration.

Puritan Laws.

How unjust, uncharitable, not to say ridiculous and abominable, appear to us many of the laws made and enforced by our worthy forefathers. The veriest stickler for conservatism would hardly pronounce them just or sensible in the light of our day and generation. Yet who can say that viewed through the retrospect of a couple of centuries our laws and customs may not many of them appear equally absurd, equally at variance with the spirit of that Lord whom they are made to honor. The adversaries of progress to-day, however, may be as honest in their views as were our great-grandfathers in legislation like this:

"Whoever shall profane the Lord's day by doing unnecessary work, by unnecessary travelling or by sports and recreation, he or they who so transgress, shall forfeit forty shillings, *or be publicly whipped;* but if it shall appear to have been done presumptuously, *such person or persons shall be put to death*, or otherwise severely punished, at the discretion of the court.

"No one shall run on the Sabbath day or walk in his garden, or elsewhere, except reverently to and from meeting.

"No one shall travel, *cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day.*

"No woman shall kiss her child on the Sabbath or fasting day.

"If any man shall kiss his wife, or wife her husband, on the Lord's day, the party in fault shall be punished at the discretion of the magistrate."

Physiognomy.

Nature is honest. Every living creature on the globe is compelled to carry its character at its mast-head. There is no misprint in the book of nature. Her language is unmistakable. Every creature has its own peculiarities, by which its characteristics and habits may be determined. Behold the difference in the fowls of heaven and the beasts of earth. Here is the eagle with its savage beak and talons, and the gentle cooing dove. The terrible lion, and the timid hare. The monstrous elephant, and tiny quadruped. Who can fail to read their various characters stamped thus indelibly upon them? And when we come to man, we find that the more he resembles any species or class of the lower creation, the more his character approximates to theirs. Every thought and emotion leaves its impress alike on the soul and the face. There can be no evasion of the "law."

The bloated sot and the upright man, the ignoramus and the man of thought, the sturdy yeoman and delicate female,—all present themselves in proof of this theory. A little attention to this science would save many an honest citizen from the sly, designing, and selfish villian, and give men a better understanding of each other.—*News Letter.*

For the Spiritual Age.

HEAVENLY DAWNING.

BY MADGE CARROL.

Softly!—the Heavenly morning breaks;
Drown not its glory in tears.
Softly!—the spirit immortal awakes;
Wakes in joy's endless years!

Hark!—they are singing sweetly and low,
Their welcoming melodies;
Let not the voice of our selfish woe,
Jar on the harmonies!

Soon we bury the dead pain away;
Earthly to earthly resigning.
Veil not thy soul in light of the day,
On our beloved new-shining.

Beautiful over the radiant height
Angelic footprints are shining;
Turn not away from the promiseful light,
Back to thy selfish repining.

Hopefully thou from thy bondage arise;
Look from thy shadowy morning,
Up to the beautiful paths of the skies,
Welcome our angel returning.

TRODDEN FLOWERS.

BY TENNYSON.

There are some hearts that, like the loving vine,
Cling to unkindly rocks and ruined towers,
Spirits that suffer and do not repine—
Patient and sweet as lowly trodden flowers,
That from the passer's heel arise,
And give back odorous breath instead of sighs.

But there are other hearts that will not feel
The lowly love that haunts their eyes and ears;
That wound fond faith with anger worse than steel,
And out of pity's spring draw idle tears.
Oh, Nature! shall it ever be thy will
Ill things with good to mingle, good with ill?

Why should the heavy foot of sorrow press
The willing heart of uncomprising love—
Meek charity that shrinks not from distress,
Gentleness, loth her tyrants to reprove?
Though virtue weep forever and lament,
Will one hard heart turn to her and repent?

Why should the reed be broken that will bend,
And they that draw the tears in other's eyes,
Feel their own anguish without end,
Their summer darkened with the smoke of sight?
Sure Love, to some fair Eden of his own
Will flee at last and leave us here alone.

Love weepeth always—weepeth for the past,
For woes that are, for woes that may betide;
Why should not hard ambition weep at last,
Envy and hatred, avarice and pride?
Fate whispers Sorrow, sorrow is your lot,
They would be rebels—love rebelleth not.

FANNY'S ERROR.

Fanny shuts her smiling eyes,
Then, because she cannot see,
Thoughtless simpleton! she cries,
"Ah! you can't see me!"

Fanny's like the skeptic vain,
Who with spirit shut and dim,
Thinks because he sees not Heaven
Heaven cannot see not him!

LOVE.

Love, like the grave, levels earth's vain distinctions;
Hearts blend beneath its influence, as the colors
Blend in the rainbow, where each separate hue
Grows faint and fainter, till its varied tints
Fade on our wandering eyes, and we behold
Nothing but heaven. NEELE.

"When the heart is full, the overflow
Of bliss, by being shared, is sweeter still."

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