The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE PARAGRAPH SERIES—No. IV.

SUMMARYING.

The erectile power of those exterior church-formations denominated Protestantism and Romanism, is waning. A spasmic change, a vermicular movement, occasionally starts our attention, not to its power, but to its prone posture.

Its "revivals" are but fleeting manifestations of impulse, not of vigor.

These particular forms of religion have until now been the altars of our faiths; they are the make-shifts, the stepping-stones; and even as such soon to be submerged in the widening waters of life, to be superceded by bridges finely constructed.

In them we no longer discover any solidity or fixed shape, or firm and certain meaning.

If Churchism holds its peace under our rebuffs of its pretensions, it is because it is too conscious of the flimsiness of its fabric; but we cannot thus permit it to evade criticism of the closest sort.

NAVIGATION.

While men were scientific in Geometry, they were romancers as to the stars; and now that they have won its truths from the physical system, and can sail anywhere within the sphere of the compass, by the light of science, they still trust to the past for navigating the ship of State.

THE CONFLICT.

Truth is generally brought uppermost by conflict between those who ask too much and those who grant too little,—between the dogmatists and empirics on the one side, and the skeptics and critics on the other.

Men must begin *dogmatists;* but if they end in being such, they must be expelled from the domain of *authority.*

It is suicidal for those who aim to *demonstrate* truths, to permit themselves to be *silenced* by the taunts and vociferations of dogmatists.

DOGMATISM.

Some men see truths more or less clearly *as dogmatists*, but will not see them, and will strive to prevent others from seeing them, in any other way. Many of these—*they* are most to be guarded against—seek, without shocking the reason, to direct the affections in a mystic faith, which may bring with it and insinuate those beliefs, from which, when apprehended directly, the reason recoils. They are simply panderers for their silly myths and dogmas. Their sole interests are in those—*not* in an exalted humanity.

THE DIFFICULTY OF PREJUDICE WITH IGNORANCE.

It is not possible—or, if possible, not easy—to make the ignorant *understand* their ignorance; for, obviously, it requires knowledge to perceive it. In the presence of ignorance, with prejudice, the soundest knowledge is comparatively helpless.

THEOLOGY—DESCRIPTIVE STATEMENTS.

The moral and religious are identical, so far as to their source. Goodness and uprightness are one.

The spiritual is no intrusion, but phenomenal to the nature of man; and the religious should find its completest exterioration in the executive powers of humanity embodied socially.

CLERICAL TAMPERING.

The tampering of the frequently wholly unenlightened and unintelligent, but merely rote-learned adherents of dogmatic churchism, whether "clerical" or "lay," with the people at large, not only vitiates the truth of fact, but hopelessly perverts the sensibility to truth, at the best not very strong, in the uneducated mind. With these tamperers their natural faculty of vision has been long displaced by a *representation* of things as seen by the "Church." Let not "the blind lead the blind."

PHASES OF RELIGION.

It is a theory of the Church—or at least *one* of the theories of the accumulation of miscellany she terms her doctrines—that the sufficing qualification for all spiritual benefits was mere belief. Hence a disposition to believe was pious, and unbelief the "unpardonable sin,"—a sin much more monstrous than any recognized by the Decalogue.

The *specially* divine pretensions of Jesus to be personally accepted as the *alter-ego* of the Infinite Deity, or rather this claim, urged by its devotees that he was the incarnature of absolute, divine, pure goodness, can never again be so crushingly and imperiously rebuked, as in his own agonistic testimony—"*My* God! *My* God! why hast thou forsaken me?"

The rightful *architectoric* power to erect a vital church, commensurate to the varying and increasing demands of our devotional (religious) nature, must be elicited from within the human soul.

The Christian Gospel itself was a gush of spiritual waters flooding the waste soil of Hebraism and Judaism. It was an *effusion*, not a conclusion. For a philosophical study of history, and of Christian "revelation" itself, forbids us to regard the Christian Gospel as an *exclusive* and *uniquely* perfect scheme for the purpose of salvation.

We cannot limit the universal final purposes of God in history by narrowing them to Christians, nor to any other portion of mankind. For the Divine Energy cannot indeed have been absent from any part of the universe in any stage of its development. And it would seem as though he must be the source alike of all religions. And no one who looks at these, stretching from east to west, through so many cycles of human ages, can avoid seeing in them a *fitness* which shows a common origin.

THE MODE OF "HEALING BY HANDS," ETC.

Healing, though essentially scientific, is not purely so. It is that to the extent that material atoms are infused into the human organism—[this is essentially the central and impregnable idea of Homœopathy]—but beyond this it is Art.

Healing (or Renovation) by hands does not take place in virtue of the entrance into the human system of any additional matter (molecular or indivisible,) transmitted by the operation.

It is simply a *caused* change in the intimate motion (either translatory or vorticle) common to the tissues operated on. In so far as the new motions become paramount in the immediate physical processes, the health-status of the subject is changed. Thus electricity is nothing else than a change in the motion of matter—a transit of force, and not a fluid. [We know so little, if anything, of the central principle here presented,—namely, force-ation, except when exteriorated most sensibly, that I must be content with enouncing this as a hypothesis we may be able to test some day, may not.] "The peace which passeth all understanding" is not a devotional state of the emotions, but perfect health, i. e., harmony of the personal functions.

THE SACRED FUNCTION.

It is the ulterior aim of those who seek the truth, i. e., real knowledge, to put off all concealments, to labor sedulously and cheerfully at their work, and to invite and stimulate all, without distinction of persons, to unite in the accomplishment of the work at every point.

Thus candidly and earnestly studied, that great theme Theism, would consist of a philosophical history of the scheme of that human thought, "God," and its argument would consist in unfolding a glimpse of the truth, whether its grand centre was purely a thought or conception introduced into human history from the human mind itself, having no analogy with things themselves out of it, or a varying symptom of (as proposed by the Theist) a Person over and above, and independent of the thought under scrutiny. In other words, whether the Theist's proposition, (God exists,) *is*, only, as we are conscious of it, i. e., in the thought, or whether the thought exists because the Person exists, as proposed by the Theist.

EPOCH.

For the Spiritual Age.

THE RELIGIOUS REVIVAL.

MR. EDITOR:—I beg to offer some views in explanation of the present extended revival of religion, believing it to be essentially a new and instructive phase of Spiritualism.

The reason why this age is being so specially marked by spirit manifestations I understand to be mainly because the advanced condition of the human mind renders it capable of receiving such without subjecting the mediums employed to the persecutions of a prevalent bigoted religious superstition. We are told, in varied communications from the spirit-spheres, that philosophical minds, such as Franklin, after much careful study of Nature's laws, discovered a mode of producing sounds and movements of tables, &c., whereby they could open an intelligible communication with Earth's children; and that thus originated the now generally prevalent spirit-manifestations, &c. But allow me to suggest as probable, that these philosophical minds were *themselves impressed by higher spheres* how these sounds, &c., could be made; and that directing "supernal" spirits do really govern the existing polity, and are themselves the judges who have seen the attained capacity of the human mind at this day to receive revelations, and hence have instigated the commencement of this era of inspiration.

It seems to me that a prominent feature of Spiritualism is, that at the first the trance (public) mediums were generally influenced by spirits who evinced strong prejudices against the past and present sectarianism, founded on man's interpretation of the Bible; and I have at times, when listening to them, thought they found pleasure in wandering from their subject to express anathemas against the Book. They have sometimes reminded one of John Randolph's declaration, that he would go a mile to kick a sheep, that he might thus show his hatred to a Tariff! These partisan spirits were followed by a class less enslaved with bitter bigotries, who in moderation reviewed existing religious opinions, evidently from the purely intellectual stand-point, criticising intelligently the dogma of "plenary inspiration," but respecting the beautiful historical truths to be found in the Book. We are now beginning to have a class of spirit-minds who recognize the subordination of Wisdom to the Love Element, and who distinctly affirm that mere intellectual unfoldment, however great, is as sounding brass in its effect on the condition of the departing spirit, if there is not connected with it a corresponding unfoldment or harmony of the Love-nature of the Soul. Thus we are beginning to have among us many opposing teachers, "many false Christs," and in this are admonished "to try the spirits and see if they be of God," who is both Love and Truth.

Now, we Spiritualists believe we take with us to the spiritual state our entire intellectual, moral and spiritual character; hence we suppose the bigoted sectarians of kindred dogmas are associated in the spirit-life. Hence we may infer that they would never dream of the possibility of passing over the great gulf which separated them from Earth-life, to hold communication with us, until they in time should learn from the skeptical scientic circles of spirit-spheres the fact that such gulf could be crossed, though Lazarus could not pass it to help Dives or his brethren. When they should thus learn this fact by a personal knowledge that it was being done by others, then they would so far overcome their educated prejudices as to seek zealously to win their earth-friends to seek religion, and thus secure their Heaven. Hence we may expect the aroused and excited effort of the theologically bigoted spheres of spirit-life to manifest their influence on the latent but kindred prejudices prevailing with their earth-friends; and this, it seems to me, is now being evidenced in the "great revivals" abounding throughout this country.

It is a peculiar feature of the revivals that the many who go to hear, and most of those who labor to teach, are the subjects of purely religious guidance. Their great desire and effort is to "find salvation," and they seek to attain this by faith rather than by the teachings of reason. It was so with "the saints" whom they knew on earth, and who are now laboring to win them from the world and the Devil, and we may not rightfully condemn this, for they may be doing all they at present can to find the path of both duty and safety. We all have our infirmities, and very much to learn. Let us judge ourselves, and leave our brothers to stand to their and our master, who governs by law, and whose judgment will be right.

If a century since the existing theology of Boston would have persecuted to death any mediums through whom should have been then given manifestations like those of this day, it follows that through law the public mind at this day holds different kindred relations with the spirit-spheres. If such change has occurred in the past century, we may infer a similar change will occur in the coming time. Thus the nature and character of spirit-manifestations may in our time undergo a material change, involving important consequences in our social and political relations, of which the present revival in religion is an instructive prophesy.

I suppose many of the communications purporting to be from Washington, Franklin, Howard, &c., are spurious; for I can accept the metaphorical teaching, "there will be many false Christs;" but when the public mind becomes so engrossed with a higher religious feeling as to be led persistently to cry, "Lord, Lord, open unto me," I have faith that men will be impelled to act intellectually as well as religiously, and thus humanity become a powerful aid to the supernal spheres in inducing reformation in the circles of theological bigotries now actively operating on their friends of earth. Progress is the law, but it does not travel with that lightning speed we are apt to imagine, particularly if our zeal is great. If this is kept in mind, it may aid us to better comprehend the changing phases of spirit-manifestations, and guide our zeal in safer channels.

PHILADELPHIA.

THE SHIFTING HUES OF LIFE.

Life has, for an observer, such a quick succession of interesting and amusing adventure, that it is almost inconceivable he should ever feel dull or weary of it. No one day resembles another. Every hour, ever minute, opens new stores to our experience, and new excitement to our curiosity. We are always on the eve of the morrow of some surprising event. Like the moth, we are forever flying toward a star,—but with this difference, that we attain it; and, if sometimes we find that the halo which we fancied a glory is but some deceiving mist, at least, we have learned a lesson. If we look upon life merely as humble students, we shall not feel any great bitterness at such disappointments.

It is only when we hug our ignorance to our hearts, that we are, and deserve to be, miserable; when we embrace the cloud that we lose the goddess. But, if we open the eyes of the mind, and determine to be neither wantonly stupid nor inattentive, an enchanted world begins to rise from chaos. The aspect even of the room in which we sit grows lively with a thousand unsuspecting curiosities. We discern that the most ordinary person is invested with some noticeable characteristic. If we deign to look but for five minutes at any common-place thing, we become aware of its peculiarities; and there is not a bird that wings through the air, nor a flower that blossoms in the garden, nor an insect that crawls in the depths of the earth, nor a fish that swims in the water, but has its own singular and delightful story.—*Household Words.*

For the Spiritual Age.

ANGEL WHISPERINGS.

Mother, I am with you now;
Angelic breathings fan your brow,
And sweet and heavenly incense shed
Like holy oil about your head.
Oft in the lonely hours of night
My angel-presence, ever bright,
Protects your slumbering form from harm,
Encircled by an angel's arm,
And to your dreaming senses brings
Bright glimpses of an angel's wings;
And then to heaven those wings will bear
Your words of whispered, dreaming prayer.
And when, from dreamy sleep you start
To clasp me to your loving heart,
Ah! then I'll soothe the dull, deep pain
That sinks into your soul again.
And when, in agony of prayer,
You seek for grace your grief to bear,
I'll tune that prayer to angel lays,—
Embalm it with an angel's praise.
And, mother, from the heavenly bowers
I'll cull a wreath of fadeless flowers;
And with the buds of Hope so bright,
The blossom Truth will shed its light,
And Peace, with healing on its wing,
That tear-gemmed wreath to thee will bring,
And, watered with a mother's tears,
It will not fade through coming years.
And when thy few short days are o'er,
And thou shalt reach this blissful shore,
Then, dear mother, we shall meet,
And lay your wreath at Jesus' feet.

S. A. H.

For the Spiritual Age.

REASONABLENESS OF SPIRITUALISM.

LETTER FROM CALIFORNIA.

SAN FRANCISCO, April 5, 1858.

MESSRS. EDITORS:—The writer of this has been a reader of your valuable paper for some months past, and for years past has been endeavoring to search faithfully for the truth.

I am aware that it is quite unfashionable, not to say unpopular, to openly avow a belief in what is tauntingly called "Modern Spiritualism." The term "Spiritualist" is made one of reproach. It is made a synonym with weakness, superstition, and even mental derangement. Modern Christianity repudiates it as a heresy, nowithstanding its Great Founder openly taught and illustrated it in his life on earth.

There is nothing that can approach in importance the great question of the future and immortal existence of man. Beside this all other concerns sink into comparative insignificance. How? where? in what condition and under what circumstances does the human soul continue to exist? And can the departed spirits of our friends manifest themselves to us? and have they done it? All these are momentous questions. Christians all admit the Revelation of St. John to be canonical. The whole of that is nothing more nor less than a history of spiritual communion. He was privileged to see and hear—just as Spiritualists now see and hear—in the spirit-land. St. Paul's vision and the vision of Peter might also be cited.

I am aware that the assumption is that these men were *inspired*, and that with the apostolic age all inspiration ceased. But what is meant by inspiration, more than that the inspired is gifted or developed to look into the future, or rather the spiritual world about them? Was Tennant, the pious clergyman who lay so long entranced and apparently dead, and finally came back to earth with his wondrous story from the spirit-land, an impostor? [By the way, why is not this little book republished among the Spiritualists' library?*]

There are two books, both written long before what is called Modern Spiritualism had taken its hold upon the public mind, which I have read with great interest, viz: "Pneumatology," by Stilling, and "The Night Side of Nature," by Catharine Crowe. These contain facts, as well authenticated as any of the facts of history. We have no more right to doubt or disbelieve them than we have to doubt the former existence of Queen Elizabeth, or Cromwell, or Bonaparte. No mind, open to conviction and free from prejudice, can fail to be satisfied after a perusal of these books, that spirit-intercourse has always existed, in every age, country and clime. The good Pastor Oberlin was its firm believer; indeed, he knew it to be true, being favored for a long series of years with visits from his wife, who had preceded him to the spirit-land.

Are we to reject all human testimony on this subject? Must we bow in blind submission to the materialism of the churches, which makes the clayey tenement, the outward husk, immortal, by teaching its identical resurrection, while at the same time they practically deny any importance whatever to the immortal and sentient existence of the soul?

A friend, upon whose integrity, honor, purity of character and motive I can place the most implicit confidence,—to whom deception is a stranger, and whom I have never once found false in a long and close intimacy of years,—departs from this state of existence. Being extremely desirous of knowing his present state and the scenes with which he may be surrounded, this friend appears to me in the same form he wore while on earth. In regard to the appearance I cannot be mistaken. I see him just as truly as I ever saw him while living. He converses with me,—assures me, maybe, of his well-being, and communicates some particulars of the scenes surrounding him in the spirit-land. Now why should I not believe these communications? Never having doubted his word, why should it now be doubted? It is in vain to deny the premises. The seeing and conversing are just as much real as *any* seeing or conversing can be.

Again, I have lost a child. She comes back to me, maybe, through table-tippings or other material signs. The tests are such as leave no doubt of identity. She gives me some glimpses of her happy state. Why should not the evidence be received? Professing to be only an inquirer after truth, like thousands of others, I am not only willing and desirous, but determined to receive the truth, come from what source it may. Hundreds here in California are beginning to inquire, to examine, and compare the evidence of immortality as developed in Spiritualism.

The churches no longer hold the absolute power. Priests are no longer deemed infallible. The senses and our reason are being brought to the test. A brighter and a better day is dawning. Pure Christianity, such as Christ and the Apostles taught, is soon destined to sweep away the sects and their misward it will bring—to be pure, charitable and exemplary from the love of virtue, rather than from the fear of hell.

We as yet have no public teachers of our faith here, but private evidences of its truth are afforded in the most convincing manner to the "circles" who are inquiring.

Yours, ANON.

* The substance of Mr. Tennant's spiritual experience has been repeatedly published in Spiritualist journals. We have before us a small volume of his memoirs, published in 1818, but the facts of his extraordinary spiritual experience are in it so mixed up with the peculiar theological superstitions of his time, that its republication as a whole seems needless. When we find time, we may give an abstract of its valuable portions.—[ED. AGE.

NO LIMIT TO INVESTIGATION.

But it is conceivable that this INNER FORM of matter, as it has been termed, may, as well as the external species, be perceptible, so that the specific cause of solidity, fluidity, crystallization, decomposition, color, taste, smell, musical relation, and other states, movements, and transitions of matter, may be as immediately perceptible as are now the ulterior products of those states. Thus, besides knowing effects, we should also know causes; or, to speak more correctly, we should be able to trace forms and affinities, a stage or two higher than now we can. Instead of looking only at the dial-plate of nature, and of noting the hands and the figures, we should be admitted to inspect the wheel-work and the springs; and this inner perception of real forms might well consist with the simultaneous perception of external species; just as our dissection of an animal does not prevent or supersede our discernment of its form.

The material universe (and the same, with still more meaning, may be said of the intellectual universe) is a vast profound, upon the surface of which we float, and of which, by direct consciousness, we know nothing beyond the surface. Science, with its methods of inference, carries us a little way beneath the forms and semblances of things, and only a little. Meantime we cannot suppose the interior to be, from any abstract necessity, incognizable by the human mind. Our knowledge of nature is like our acquaintance with the globe we inhabit, superficial only; and the operations of the miner, like those of the natural philosopher, expose to our view a few fathoms of the depth, but yet leave the abyss unexplored. Nevertheless it is assuredly possible, abstractedly, that the very bowels of our planet should be inspected by the human eye. And so we may assume, concerning the inmost recesses of the mechanism of the material world, that they might be known by man.

We ought assuredly to believe that He who has endowed his rational family with powers fitting them to comprehend the reason of his works, and with a disposition to admire what they understand, will not, in the end, hide from them anything which they might know with safety and advantage; and that gradually, as one temporary motive of concealment after another is superseded, the veil will be drawn aside, so that what once was inscrutable shall be openly displayed. These progressive revelations, instead of inflating intellectual vanity, must tend rather to inspire an ever-growing awe of the inexhaustible wealth of the INFINITE INTELLIGENCE, inasmuch as every such new discovery shall be attended with a new and glimmering perception of things heretofore not imagined to exist, or so much as whispered of among even the best informed of the elders of immortality.—*Isaac Taylor.*

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.—*Life Thoughts.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, MAY 22, 1858.

WORDS BY THE WAYSIDE.

NORTH BROOKFIELD, MASS., May 7, 1858.

DEAR NEWTON: In my travels about New England—in the region where I was born and spent the first sixteen years of my conscious existence—I find many proofs of progress, even in the departments of theological truth and a religious life. The old piety that looked fiercely and solemnly as death and his victims, is being obliterated by the spirit of the Age. The godliness that was formal, cold and austere,—that frowned on innocent mirth, as irreverent and wicked, that exorcised the spirit of gladness at the altar of the household, that made long prayers and "*spanked* the children" at short intervals—is not held in such sacred estimation as formerly. The advice of Solomon to put the youngsters through "a course of sprouts" to make them virtuous, is not followed now as it was in our earlier days. A material theology and a sensuous life are not now everywhere regarded as holy on account of their relations to the catechism and the anxious-seat; nor yet because they have received John's baptism in the name of Jesus. Spiritual and progressive ideas are silently but rapidly making their way into almost every neighborhood. Those who are not too fatally perverted by a false theological training—all who are not cramped and corrupted by the influence of old superstitions, the customs of the past and the fashions of the present,—are filled with hope and joy at the triumphs of the new Reformation.

WORCESTER—UNION MEETINGS.

Since the Rev. Mr. Higginson resigned the charge of the Free Church, the members of that body and the Spiritualists have united in sustaining regular Sabbath meetings in Washburn Hall; the Trustees of the Free Society and the committee appointed by the Spiritualists supplying speakers alternately. This course cannot be too highly commended for its liberality and for the mutual disposition it evinces, to discard sectarian distinctions and to tolerate opposing opinions, for the sake of "THE UNITY OF THE SPIRIT." It is only in this way that we can hope to unite the discordant elements of the religious world and to build up the temple of Humanity in the strength of truth and "the beauty of holiness." Then let the old dogmas perish, and let those who weep at the tombs of the dead Past, dry their tears and take a walk in the spiritual paradise. Let the theological gladiators get up out of the dust of the old arena where they have so long wrestled with Satan, wash themselves in the clear river of life and put on the spotless robes of purity and peace, that they may "have part in the first resurrection." The old world is passing away with a cry louder than "the new heaven and the new earth." Let the cruel creeds and vulgar superstitions of the fathers be buried with their bones, or remain in the museums with other fossil remains, for the instruction of the antiquarian who sees in them only stony monuments of the life that has departed. They belong to the realm of silence and to the ministers of decay. The living have to do with vital things, and we are called to listen reverently while God and his Angels improvise the New Creation.

SPIRITUALISM AND THE FRIENDS AT WEBSTER.

At Webster we have several earnest men who will neglect no proper opportunity to do good by communicating the vital truths of a living gospel. Among these are H. D. Sanford, Dr. George Atkins, and Mr. Stockwell by whom the writer was was kindly entertained. Mr. Sanford I have known since the days of the *Univercœlum* as a true friend of reform and an unflinching supporter—in word and deed—of a progressive, rational and spiritual theology. Dr. Atkins is a Trance-speaking Medium whose lectures in Webster, Putnam and other places have done much to call attention to the claims of Spiritualism, while his practical life has been such as to command the respect and esteem of the most determined opposers. Mr. Atkins is chiefly employed as a magnetic and spiritual physician in the country about Webster, not unfrequently being called to visit the sick at the distance of fifteen or twenty miles in all directions. When entranced for the purpose of making a professional examination, he is usually controlled either by a Dr. Seabury, who during his earth life, practiced his profession in Boston, or by a German physician who lived in London and answers to the name of Gavinac. I learn that in this capacity Dr. A. has been very useful, and in the writer's presence many words of commendation were spoken alike of his success as a physician, his ability as a trance-speaker and of his character as a man.

Dr. Atkins is perhaps rather too modest to place a just estimate on his services; but we trust that those whom he serves with an unselfish interest and constant fidelity will not allow him to go unrewarded. When the community requires the services of a man, in whatever capacity, common justice demands that those who occupy his time and employ his faculties should make such a return for the same as may be amply sufficient to meet his necessities. When the modern disciples who have large wealth conclude to put their substance into a common fund, or a general storehouse, for the equal benefit of all (we are not advocating this measure) it may not be necessary to give special heed to the wants of such persons; but until we have "all things in common," this matter must be attended to, lest the uncomplaining brother be left to perish under a false and selfish construction of the law of *meum et tuum*.

PUTNAM, CONN.—CURIOUS INCIDENT.

The recent lectures at Putnam have served to call general attention to the claims of Spiritualism, and an unusual interest has been awakened. The revival in that place has not been confined to the churches, nor has it been altogether a spasmodic and delirious action of the emotional nature. In many cases it has been a calm and orderly exercise of reason, the quickening of the moral sentiments and the illumination of the spirit. The people seemed determined to assume the responsibility of thinking and judging for themselves. The business of furnishing clothing for the mind—all of one size and pattern—is likely to suffer, if, indeed, it is not destined to be suspended. The heresy of presuming that *no man is absolutely bound to hire a theological costumer to furnish his mental wardrobe*, is beginning to prevail among some of the ablest supporters of the old establishment. Of course it is the privilege of every man to provide his own. There are some large men in Putnam—large in more senses than one—and they want a full pattern. They wore the fashionable small clothes with theological straps and standing collars until by the law of their own growth they broke loose—they must have room for further development. If one attempted to put new cloth into the old garment, the rent was made worse. At length they are leaving their rags by the wayside and their enfranchised spirits are arrayed in new robes, woven from the elements of light and beauty.

At four o'clock in the afternoon of Sunday, May 2d, a large audience assembled to hear the third lecture of the writer's course. The subject was, Natural Evidences of Immortality. In the course of the lecture I had occasion to speak of the dominion of the human mind over the elements of matter, of the subordination of all earthly creations and the instinctive submission of the whole animal creation to man. At this point in the discourse a large dog that had accompanied some stranger to the hall, and had been occupying a place near his master, deliberately arose and advanced to the platform. After looking steadily at the speaker for a moment, he mounted the rostrum and stretched himself at my feet as if to illustrate the idea of *the subjection of the animal world to man.* The dog kept his place until the lecture was concluded, occasionally whining in a subdued tone, as if responding to the ideas and sentiments of the lecturer. Many persons observed the circumstance, and several thought that the animal was mysteriously influenced, either by the mind of the speaker, or by some invisible intelligence.

Able lecturers will find an opportunity to be heard by many anxious listeners at Putnam, and those who may desire to visit that place should correspond with Mr. B. Segur or Prescott W. May. Dr. Atkins occupies their hall, on the first Sunday in each month. His last visit occurred during the delivery of the writer's recent course of lectures, which gave me an opportunity to listen to two discourses. The subject was treated with calmness and good sense, and the speaker commanded the undivided attention of large audiences to the close.

A VISIT TO FOXBORO', MASS.

Through the influence of A. L. Clark, an earnest and self-sacrificing friend, I recently visited Foxboro', which is certainly one of the most beautiful villages in New England. The place, until quite recently, was almost "wholly given to idolatry" of the old creeds and faiths, denominational dogmatism, and other lifeless forms of godliness, all of which denied the living demonstrations of the spirit and the actual power. These were blindly worshipped on Sunday, but through the week, Fashion, Public Opinion, Mammon, and the Ministers were chief among the gods. Moving fast to music was regarded as one of the cardinal sins in Foxboro'. "The poetry of motion," as illustrated in the dance, was too wicked to be allowed, even in the hall at the public hotel; while intolerance, bigotry, and ostracism from the best society (?) for one's honest convictions, were forms of piety which were held in the highest esteem. Had the Shakers or king David lived in Foxboro', and been disposed to "dance before the Lord," the parties would doubtless have been required to go out of town to gratify their profane desire. Thus at the appearance of a lively gnat while they swallowed a herd of clumsy camels without difficulty.

But the people of F. have just erected a new and very beautiful Townhouse, which the more devout ones fondly hoped would never be defiled, either by dancing or Spiritualism. When it was about completed there was a great effort on the part of the antiquarians to obtain a vote that no spirit should speak therein, and that *no one should step quick in the new Hall when any one was playing on a fiddle or other profane instrument.* But "Young America" was awake, and the "vitalized electricity" was at work in his legs, so that that the rapid and rhythmical locomotion could not be stopped. After a protracted struggle the old people—whom religion and *the rheumatism* prevented from joining in the dance—gave out, and the young muscles were left to be exercised according to the Satanic programme.

The writer delivered three lectures in Foxboro', and enjoyed brief interviews with several esteemed friends. Our friend Clark, though quiet and unassuming, is firm and fearless, never concealing his principles from motives of personal interest. Through his disinterested and manly course, in which he enjoys the sympathy of Mrs. C., and the co-operation of several other persons who are becoming enlisted, several lectures have been delivered there by Dr. Atkins and other trance-speakers, and thus the work of liberalizing the public mind is fairly commenced.

NORTH BROOKFIELD—TAIL OF THE OPPOSITION.

The modern opposition to Spiritualism is a strange beast that is certainly no more to be admired than some of the ugly creatures that were revealed to John. At a very early period I saw this beast and felt his horns; his posterior parts recently appeared at or about Cambridge, and a few days since his last extremity *dis*appeared from Brookfield going South.

It was some two or three weeks since that the writer delivered two lectures in this village which led to the arrangements for the brief course I am now engaged in delivering. The former course seemed to have awakened in some minds (those who did not hear them) a desire to have the subject exposed. True, the previous exposures were very numerous, but they were not sufficient, and perhaps not precisely adapted to this particular latitude. But the devout *un*believers were not required to wait long for a suitable champion. On the 28th ult., Dr. C. B. Lewis advertised to interest and amuse them by "denouncing Spiritualism and accounting for the Mysterious Phenomena on philosophical principles." (The propriety of "denouncing" a subject that rests on a philosophical basis is doubtless altogether obvious to Dr. Lewis and his class.) In his bills the Doctor promised to "produce all the demonstrations which any spiritual medium produces"—all for *fifteen cents.* It was a rare opportunity. The whole penetralia of the spiritual mystery were to be unveiled in a single night, and withal for such a democratic price that no one could any longer excuse himself for remaining in ignorance. Dr. Lewis had generously come forward to protect this community against the great delusion. The modern scribes and pharisees anticipated "a season of refreshing," and it is said that one of their clerical guides expressed his gratification that there was one man who had the ability and the boldness to expose the errors and artifices of Spiritualism.

But an unfortunate circumstance deprived the pious people of North Brookfield of the benefit of the anticipated disclosures. The hour appointed for the delivery of the lecture had not transpired when the Deputy Sheriff of Barre appeared in the place, being instructed by the public authorities to distinguish a certain gentleman by appropriate official attentions. For some reason Dr. Lewis did not stop to dissipate the darkness of this place by allowing his light to shine as he had proposed; but he gave the villagers some remarkable physical manifestations, by way of moving *a certain ponderable body*—weighing more than 100 pounds—in a most precipitate manner to "parts unknown." The aforesaid body moved in a rapid and irregular fashion through byways, among stables and other outbuildings, and at length it disappeared in the direction of the railroad. In attempting to *arrest* Spiritualism, Dr. Lewis acted without any *warrant*, but it is said that he can be served with one by calling here again.

My lectures in this place have been numerously attended, and a lively interest has been awakened in many minds. The friends who have been chiefly instrumental in making the arrangements for the course, are J. H. Burbank, J. W. Lyon, John Hill, and Thomas R. Howe, who are not wanting in a zeal that is according to knowledge.

Trusting that the immortal empire may be set up in many minds and hearts, to the end that the outward life may be a revelation of divine beauty and use, I remain,

Cordially thine, S. B. B.

REVIEW OF THE CHRISTIAN FREEMAN.—II.

In his first article on Spiritualism, Bro. Cobb states his belief, founded on "ample and diversified experiments, that mind can communicate with and impress mind, without the medium of the voice." He also believes that there is "a communion between this and the spirit-world, with religiously cultivated minds, by meditation and spiritual impression; and that, on rare occasions, and especially to the dying, and most frequently to dying children, the spirit-land is opened to the vision, and angel-friends are manifested to their view, before they quite leave the mortal shores."—Yet he goes on to say:

"But it does not follow from this, nor from anything else yet developed, that the partition-walls are or will be broken down, between this and the spirit-world; faith supplanted in the present life by knowledge, and the denizens of both worlds turned together in common."

But it *does* follow, if the above admissions be true, that no "partition-walls" *exist*, or ever have existed, between the two worlds, such as to prevent communication, except those which have had their foundation in the ignorance, superstition and non-spirituality of mankind. If mind can communicate with mind, without the use of the external organs, under certain conditions, then, when man comes to understand the laws of such communication, the whole universe of mind is open to him under the divinely established conditions. That is, all minds on the same plane of development, or spirituality, can and do act and re-act upon each other. And they become conscious of this action and reaction, or mental inter-communication, (or spiritual communion, if you choose,) just in proportion as they become spiritualized, so that their consciousness becomes internal, instead of being wholly external, as it too generally is. "The denizens of both worlds" are and always have been "turned together in common" in the only sense in which Spiritualism represents this to be the case. That is, the division between them is not so much one of *space* and *locality* as of *state* or *condition*. God, according to the Christian representation, is *everywhere* present, and by coming into the proper *state* we can *see* and *feel* His presence. So, immediate communication with all finite minds who are in corresponding states with us; and we only need a more interior or spiritualized consciousness, with an opening of the spiritual senses, to realize and enjoy the blessings of such communion. Persons about entering the spirit-life, when the external nature has ceased to be in the ascendent, often experience this opening of the inner senses before the mortal frame has been cast off, and thus recognize their angel-friends around them; but it is just as possible for those in perfect physical health to enjoy the same vision, as it was for John in Patmos, or Daniel on the banks of Ulai, or the young man whose eyes "the Lord opened" in answer to Elisha's prayer—provided they can bring themselves, or be brought, into the proper conditions to experience such opening of the senses. One of these conditions is that the material must be subjected to the spiritual.

It is not then because the spirit-world is *far off* in space, or because any impassable barriers exist between that and our present state of existence,—but because our spirit-eyes are closed and our senses dull through excess of materialism,—that we realize not its presence and its constant influence.

Is this chimerical? What is the testimony of modern science? President Hitchcock, in the "Religion of Geology," argues thus:

"Since man in a future [spiritual] world is to assume a spiritual body, we may reasonably suppose that all created beings are in some way connected with matter; and, therefore, by means of materialism, through the subtile agencies that we have named, *we may be sure that an influence goes out from every thought and volition of ours, and reaches every other intellect in the wide creation.* I know not whether, in other worlds, their inhabitants possess *sensibilities acute enough* to be conscious of this influence; certainly, in this world, it is only to a limited extent that men are conscious of it. Yet, *we must admit that it exists and acts, or deny the demonstrated verities of science.*"—p. 435.

He adds:

"If this suggestion be true, then may we indulge the thought as highly probable that our friends, who have gone before us into the eternal world, may be as familiar with our conduct, our words, and even our thoughts, as we are ourselves."—p. 440.

And the converse of this must be equally true, by virtue of the same laws and forces of nature,—namely, that, *if our sensibilities are acute enough*, we may be conscious of the words, actions and thoughts of the disembodied, wherever in the universe they reside, at least to the extent that we place ourselves in suitable mental and moral states. It is similarity of *state* that constitutes *nearness* in the spiritual realm. And it is our gross material states only that render our sensibilities obtuse to spiritual realities.

It is time, then, that these childish and absurd notions about "partition walls," a heaven far away, and a local God, were outgrown by intelligent minds. They are unavoidable to the age of childhood, but men and women should "put away childish things." A religious philosophy which adheres to and perpetuates them cannot satisfy the thinking people of the present day. It is well to "walk by faith" so long as we are *unable* to see; but to persistently keep our eyes closed when we may open them, because certain blind spiritual guides want the pleasure of leading us,—to shut out the light of God's *present* revelations, because he gave to our ancestors in the long *past* such dim ones as their weak eyes could bear,—all this seems to us equally irreconcilable with true religion and with common sense.

Bro. Cobb's second article on Spiritualism is occupied by a "side issue" which requires no further notice on our part. In our next, we will attend to the third. A. E. N.

MODERN 'INFIDELITY' NOT ANTI-CHRISTIAN.

"Whoever studies the progress of the world's art, of the world's literature, of the world's science, of the world's political movement, must have noticed a drifting force which constantly was urging it on to realize in its practical, material form, the principles of Christ. The novels and stories of this day are mostly the expressions of great social wants and yearnings, the many-handed philanthropy of the day is the same, the very infidelity of the day is an uneasy protest against the visible church for not realizing to the hungry world the invisible Christ.

"Infidelity is not, for the most part, unbelief in Christ, but unbelief in the church, discontent and impatience with existing ordinances, as not giving to the world what Christ meant they should give. Some of it is honest—some of it proud and petulant, but all of it shows the force of the drift which *something* is giving to the human mind. And what is this something? What is this unseen force which sweeps over a generation like a mighty cloud, overshadowing every institution, and giving a tone and color to all things. The spirit of the age is the *spirit of God*—the overshadowing of the Almighty."

Reader! who do you suppose is the author of the above paragraphs? What "infidel press" gives currency to ideas so inimical to the claims of modern churchdom? Would you believe it?—we clip them from an article by Mrs. HARRIET BEECHER STOWE, in a recent number of *The Independent!* (April 8, 1858.) What Spiritualist, what Social Reformer, has ever said a severer thing of the popular Christianity than is here said, or made a loftier claim in behalf of the "spirit of the age" than is here made? And since the grand Spiritual Movement of the day obviously embodies and expresses more of the "spirit of the age" than any and all other movements combined, we have good orthodox testimony that its moving power is "the *spirit of God*—the overshadowing of the Almighty."

The same article from which the above is taken has the following:

"There will come a time, we trust, on earth, when the distinction between sacred and secular shall be melted away, not by the sacred becoming secular, but by the secular becoming sacred. There will come a time when counting-houses shall in all their departments be as truly consecrated to Jesus Christ as churches—when secular papers shall be as truly given to Christ as religious ones. Not that acts of direct worship and adoration will cease, not that one day of the week will not be more particularly and publicly devoted to such acts, and that prayer, praise and preaching will not be particularly the employment of the churches—all this will still be; but all that portion of man's material life which has hitherto been discordant with devotional feeling will become harmonious with it."

If the name of "Jesus Christ" is here used as the synonym of all that is just, pure, unselfish, and ennobling, we accept the sentiment in all its essential meaning. And we declare that substantially this identical result—i. e. the consecration of all man's employments and interests to divine uses—is the end and aim of the present Spiritual Reformation, as we conceive it.

"The Beecher family" has long been a sore puzzle, if not offence, to the backward-looking, petrified "orthodoxy" of the day. It knows not where to rank such untrammelled souls—whether on the side of God or the Devil. Hence the well-known classification of the Rev. Dr. Todd, who divides mankind into three classes,—"saints, sinners, and the Beecher family." But, in view of the distinguished services of this *sui generis* race of giants, in demolishing the feudal castles and landmarks of ancient sectarianism—and notwithstanding they occasionally have a freak of turning their weapons against other advancing columns of the grand Army of Reform—we are disposed to say, and coming generations will prolong the shout. *Thank God for the Beecher family!*

MORALITY OF THE ATLANTIC TELEGRAPH.

It is sometimes urged by the opponents of open intercourse with the spirit-world—and the same seems to be implied in the language of the *Christian Freeman*, quoted elsewhere—that Deity has interposed barriers of some sort between this world and that, which clearly indicate His displeasure against inter-communication.

With more than equal propriety might it be claimed that the Atlantic Ocean, interposed between this continent and Europe, indicates the displeasure of God against free communication between the inhabitants of the two countries. In this view the contemplated Atlantic Telegraph (or, as to that, even the wire between Boston and New York) is a flagrant violation of the will of God as evinced in Nature! Indeed, the laws of Moses made it a sin against God for Jews to hold free intercourse with surrounding nations of earth's inhabitants, as well as the surrounding denizens of the spirit-realm. "Gentile dogs" were equally proscribed with "familiar spirits."

But Christianity has "broken down" all such narrow restrictions, or "partition walls," as regards the nations of earth—recognizing one God as the Father of all men, and leaving them at perfect liberty to overcome all natural barriers which restrict intercourse, just so fast as their increasing knowledge of nature's forces and capabilities enables them so to do. Nay, more,—it is conceded by all enlightened minds that the extension of free human intercourse is a *general* good to the race, though some incidental evils unquestionably grow out of it. The same we conceive to be equally true as regards intercourse with the spiritual realm. Christianity makes no prohibitions in the matter, and lays no restrictions, except the very proper ones that we should "try the spirits," for the reason that many "false prophets" are abroad,—that we should beware of "evil communications" which tend to "corrupt good manners," whether emanating from embodied or disembodied minds,—and that "whatever we do," we should "do all to the glory of God," i. e., for a good and worthy purpose.

As man's ignorance of Nature's capabilities alone restricts his intercourse in this world, so does it with the spiritual realm. The methods of communication which modern Pneumatology has disclosed are, in themselves, no more in violation of the will of God than is the electric telegraph. Either may be employed for a good purpose or a bad, as the operators are disposed. Incidental evils to individuals grow out of the employment of both; but to doubt that great good on the whole is to accrue to the vast universe of mind through the unfolding and application of these inherent capabilities of nature and of man, would be to call in question the government of Infinite Wisdom. A. E. N.

VERMONT CONVENTION.—The call for this gathering will be found in another column. It will be seen that it is not to be exclusively a Spiritualist Convention, but to embrace liberal and progressive minds of all parties. Among the signers are several clergymen of different denominations. The occasion promises to be one of great interest. The "Green Mountain Boys" were wont to lead the van in the political Revolution of the eighteenth century; it is meet that their descendants should be in the front ranks in the Mental and Spiritual Revolution of the Nineteenth Century. We learn that a number of prominent speakers from abroad have engaged to attend.

WHAT IS LIFE?—All life—as revealed in natural forms—is *combustion*, and he who does most to accelerate the process—who lives fastest—is first to reduce life's fuel to ashes. S. B. B.

Correspondence.

Spiritualism in Providence, R. I.

PROVIDENCE, May 14, 1858.

DEAR BROTHER NEWTON:—Knowing your interest in the good cause so rapidly advancing in various portions of our country, as well as in different sections of the world, it may not be uninteresting to you and the patrons of your valuable publication, to be made familiar with what is going on in our goodly and beautiful city.

Since you were with us and lectured, some three years since, we have been gradually gaining in numbers, and what the world calls "respectability." The hall occupied by us about the time you were here becoming too small, we procured one in Howard Building capable of seating about six hundred, and have occupied it for the last year, having held lectures Sunday afternoons and evenings. Our audiences have in some instances been too large to be accommodated in our regular place of gathering, when we have been obliged to obtain the larger hall in the same building, which will accommodate about twelve hundred.

The support of regular meetings is not now an experiment, as when you were with us, but anxious listeners come in large numbers, convinced that our spirit-friends communicate with us, teaching us truths which, if carried into practical life, will make us far happier and more useful than the teachings we were wont to give heed to in our youthful days of inexperience, when we stood in dread of the Doctor of Medicine and the graver Doctor of Divinity.

Our Sunday gatherings being in a healthy and prosperous condition, some of us have felt the importance of a suitable place of resort for visitors coming to our city, interested in the Spiritual Philosophy, where they could be furnished with the proper means of aiding them in their researches after truth, and facilities for becoming acquainted with those who are willing to afford them opportunities of friendly intercourse and sympathy.

It affords me much pleasure to be able to announce to the public through your widely-circulated journal, that such a place may now be found among us. We were highly gratified to hear the announcement made, on Sunday last, that our tried friend and worthy brother, John B. Lincoln, who is a superior trance and test-medium, had furnished, at no trifling expense, a splendid suite of rooms in the new building, No. 237 Westminster street, which would be opened on the following Monday evening, May 10th, with appropriate exercises. On that evening, although the clouds looked dark and threatening, we were fully determined to be among the lucky ones who should gain access to the rooms, anticipating all who would wish to be there could not be accommodated. We found the rooms neatly-furnished, with comfortable carpets, mirrors, tables, lounges, reading-matter, spirit-drawings, and other suitable fittings.

The ladies and gentlemen gathered on this occasion were many of them your patrons, who often speak of you in the warmest terms of love and and friendship, wishing you and all engaged in these labors, abundant success. All were highly gratified with the evening's entertainment, which consisted of speaking by several in the normal as well as trance condition, interspersed with vocal and instrumental music. Among the speakers was Mr. Smith, of Razor-Strop notoriety, who furnished the audience with such remarks as called into requisition the mirthful faculties. Though unfortunate in the loss of his property, Mr. S. still wears a cheerful exterior, and pursues his favorite vocation with success, always selling, and yet having "a few more left of the same sort."

These rooms are at all times accessible to visitors at suitable hours of the day and evening, and here can be found the various publications and works throwing light upon our cause. Reliable test-mediums will be in attendance to wait on those who desire their services. Efforts will be made to interest as many as can be accommodated on Sunday morning, by social interchange of thought, or by holding circles, as shall be thought best. We trust the friends will feel a deep interest in sustaining a place so much needed, and commenced under such gratifying auspices.

Your friend and brother, L.

Letter from New Orleans.

NEW ORLEANS, April 27, 1858.

EDITORS OF THE SPIRITUAL AGE:—The premature settlement of New Orleans is perceivable now that the high water of the ungovernable Mississippi is spreading far and wide, working its way through ruinous crevasses, and depositing upon adjacent low ground the seeds of disease. It is said that "the forethought of the Irishman comes afterward," and so it appears to have been with the early settlers of this great city. Had Nature been left to do her work for a few centuries longer, elevating the crust of mother earth upon which the city is built, much labor and sickness might have been spared to its inhabitants.

New Orleans is unlike any other city in the Union in this, that it comprises within itself a similarity to all. The upper portion, formerly a distinct municipality, has broad, quiet streets, bordered with elegant residences, around which the highly ornamented grounds cease not, the whole year round, to present their wealth of bloom and beauty. North, south, east and west have contributed to the making up the mass above Canal street, which, notwithstanding its plebeian name, will one day vie with the Broadway of New York, and the Washington street of Boston.

All below Canal street is emphatically French-town, and here nearly every house and street has its legend, which I do not intend to impose upon you, dear reader, although strongly tempted to do so by the interest which I take in the narrations—many of which involve facts that only the greater degree of mental and spiritual development of the present age can elucidate. Here stands the ancient cathedral, which, with the exception of one belfry, has been modernized by a somewhat elaborate style of architecture. The place was presented by an old resident (whose ashes now repose beneath the marble floor,) to the church, upon conditions that a certain number of masses should be said for him, and a certain number of strokes of that very bell should toll every Saturday afternoon. Hence the impossibility of rebuilding the old tower without forfeiting the right to the property. In its rear is now kept an ice-cream saloon, but upon this very spot, in the olden time, were enacted the abominations of the *auto-da-fe*, when the death-groan of the burning heretic proclaimed the need of a less superstitious religion. This, we all perceive, is at hand. But yesterday, as I walked along Jackson street, I could but smile at the coarse material which composed the stepping-stone between the two conditions. Over the gateway of an unfinished church was erected a board, ornamented with a wreath of green leaves, upon which was printed in large letters, "Grand Tombola." The artist had completed the effect by placing a ludicrous wide grinning face with what resembled a huge paw resting upon each cheek. Being quite oblivious as to the meaning of the sign, I interrogated a person at the door, and found that, being interpreted, it signified that a lottery for the benefit of the church was being holden there. This individual was stationed at the entrance to offer inducements to passers by to purchase tickets which "were only half a dollar, and sure to win a prize."

Those who are fond of prying into the past history of this portion of the earth, are confounded by the astonishing antiquity of remains found while excavating for the erection of the gas-works, some years since. Two tiers of forest trees were discovered, the one above the other. Those who are calculating future events perceive, in the fast receding Lake Pontchartrain, room for widening the city to an almost indefinite extent; and those who live in the present may rejoice that at least there is some foundation to a place without sufficient earth for a grave of the ordinary depth, and where in many parts the ground shakes beneath the tread.

Here, as everywhere else, there is an awakening to a greater degree of spirituality. But it has not yet kindled into that steady, strong blaze, which is sufficient to guide safely through difficult places. A medium at present is looked upon more in the light of a conjurer, who is able to exorcise the Devil from bewitched persons, or haunted houses, than one who is able to explain a higher philosophy. During my sojourn here I have not been idle, and if my more humble employ has been in most instances only to prepare the way for the promulgation of higher truths, I am satisfied, even if unapplauded by the multitude, and (more difficult still) satisfied to be unappreciated.

Yours Truly, FRANCES E. HYER.

Spiritualism in Cambridge, Mass.

BROTHER NEWTON:—The association of Spiritualists at Cambridgeport held their annual meeting for the choice of officers on the 9th inst. Mr. Chas. H. Wiggin was elected President; Andrew J. Hastings, Sec.; Geo. L. Cade, Treas.; Theodore Stearns, Newell P. Mason and Simeon Snow, Standing Committee.

Our association has gradually increased since its first organization. It now contains many able and influential members, who, we believe, are honestly seeking to become wiser and better. At present, we are in a very flourishing condition. We think that for the last year we have not failed to make a favorable impression upon the minds of many who have not yet taken sides with us. "Truth is mighty and will prevail."

It is well known that Cambridge contains some of the most inveterate opposers to Spiritualism to be found in the country; and perhaps many of your readers suppose that it cannot obtain a foothold here, the tide of opposition is so strong; but we assure you, our philosophy has become so firmly rooted that neither old Harvard nor the combined influence of sectarianism can shake it.

The beauty of Spiritualism is in a life in harmony with its beautiful teachings. Every Spiritualist should manifest a holy desire to become better from day to day. By so doing we shall exert a mighty influence upon those around us; and when we sit down at our quiet firesides, after the toils of the day, angels will come and minister unto us.

CAMBRIDGEPORT, May 10th, 1858. C.

The Revival in Connecticut.

Mrs. C. M. Tuttle, in connection with Mr. H. B. Storer, is engaged in speaking upon a "circuit," comprising several of the principal towns in the land of steady habits. Mr. Tuttle writes from Willimantic—

We find the audiences increasing in all places, and in this and several others a very large increase. We found only some four families interested here when we first came, and now the meetings number near three hundred regularly, and the friends intend to have regular meetings on each Sabbath. A number of good mediums have been developed, and some that will soon be in the field of labor, as they are needed much, for the harvest is great, but laborers few. One young lady in East Hampton, Miss Kellogg, is now speaking in public, and will be amongst the best soon. Yours in the cause, M. H. TUTTLE.

Elkhart, Indiana.

H. P. Fairfield writes from this place:

I have had a very happy, prosperous time since I left Massachusetts. The life-crowned spirits have been very near to direct and give sweet counsel. I have given a course of lectures in this place, and the hall has been filled to overflowing at every meeting. There is a growing interest here. The Spiritualists have erected a fine large hall of their own, and intend to hold regular Sunday meetings. Speakers are requested to stop at this place (Elkhart, Ind.). Next Sunday, May 16th, I speak in White Pigeon, Ind., and the next in Sturgis, and the next in Hudson, Mich.

Yours in work and worship, H. P. FAIRFIELD.

Boston and Vicinity.

Miss Hardinge's Lectures.

If Miss HARDINGE's success on her first appearance before a Boston audience was in any minor sense equivocal, it is now complete. Her recent efforts at the Meionaon and Melodeon have been absolute triumphs; and foes as well as friends of the cause she advocates are willing to concede her a place in the foremost ranks of extemporaneous orators.

On Thursday evening of last week, as announced, she spoke on the subject of Endless Punishment. Her treatment of the question was in many respects original—in all respects fresh, strong and effective. Several staunch "orthodox" sectarians, as we learn, were converted from "the error of their ways," and are now inquiring what they shall do to be saved from the bondage of church bigotry and ignorance. We may state in this connection, also, that in response to her teaching one or two "infidels"—made such by the absurdities and contradictions of churchism—have come over to our camp and proffered allegiance to the God of the Spiritualists, which is the God of Humanity.

The lecture on Sunday afternoon last was from the text "God is a Spirit, and they that worship him must worship him in spirit and in truth." It was a most masterly analysis of the faith principle in man's nature, and included a comprehensive view of its out-working and manifestation in all times and nations. The perversion of the religious idea from its interior spiritual office to image worship, superficial rites and other externalities was philosophically and historically traced; and it was shown how all the abuses that have prevailed under the name of religion have had their foundation in this perverted externality of worship. On the whole, the lecture was almost without a parallel in mediumistic productions for breadth and scope of thought, elegance and power of diction, searching analysis of principles and force of logic. The discourse occupied an hour and a quarter; no partial report should be attempted.

At the conclusion of this lengthy and laborious effort, several questions were proposed, which were promptly and appropriately answered. From the profusion of spiritual flowers scattered for the audience, we pick for our readers this modest violet given in response to the question, What is prayer?

"True prayer is that humility which finds itself insufficient to act alone."

The subject of the evening lecture was, by request, the Origin of Evil. Miss Hardinge had no knowledge as to the topic on which she was expected to speak until she saw it announced on the posters; nevertheless it was treated with an ability which would have done honor to any of our first clergymen or metaphysicians. The ground taken on the question was, that evil is not a positive principle; but what is called such is but a process in man's unfoldment; pain and suffering are steps in the gradual unfoldment of a higher nature from rudimental conditions.

There is some prospect that a phonographic report of one of the above lectures will be published in pamphlet form, but it is not certain.

On Wednesday evening, 13th inst., Miss H. spoke at Woburn, at which place she is again announced for Wednesday of this week. The editor of the *Middlesex Journal*, after a half column sketch of her lecture, comments thus:

"It is difficult for an unbeliever in Modern Spiritualism, as we confess ourself to be, to give any opinion concerning a lecture of this nature. We are not ashamed to say that the subject is beyond our comprehension, and we must have a great deal more light upon it before we hazard an opinion, or become a convert. One thing, however, we are sure of—Miss Hardinge is a most extraordinary and remarkable woman. Her style of oratory, her flow of language, and her power over an audience, is scarcely surpassed by our best public speakers. She is a Chapin or a Beecher in petticoats. We understand that she will again lecture in Lyceum Hall on Wednesday evening next. Let none miss the opportunity of hearing her."

EMMA HARDINGE'S ENGAGEMENTS.—Miss Hardinge informs us that she will be unable to fulfill any fresh engagements in this vicinity until October, when she will use her best efforts to respond to the many invitations to lecture which she is now compelled to decline. She wishes the friends to accept this notice in lieu of the unavoidable omissions that may occur in answering the numerous letters she daily receives. She will speak in Boston on Sunday, 30th inst.; at Sansom-street Hall, Philadelphia, on Sundays June 6th and 13th; at Baltimore, Troy, New York, &c., &c., up to the end of September; and during the month of October in Boston and vicinity.

SPIRITUAL TEST MEETINGS.—Mrs. Ada L. Coan, the celebrated rapping and writing test medium, will hold herself in readiness to answer calls from Spiritualists in various places, for the purpose of affording an opportunity to skeptics to witness and investigate these wonderful phenomena. Please Address Ada L. Coan, Fountain House, Boston.

N. B. Mrs. C. gives private seances daily from 10 to 12 and 2 to 4. Terms one dollar for one or two persons.

As will be seen by the notice, JOEL TIFFANY, well known as the Editor of *Tiffany's Monthly*, is engaged to speak at the Melodeon next Sunday. From his long study of and experience in Spiritualism we may anticipate much useful instruction from his lips.

The *Atlantic* and *Harper's Magazine* for June are out; Williams & Co., 100 Washington street, are *not*. These gentlemen are always at home, and ready to attend to the wants of their patrons, to whom they are ready to supply these magazines.

Mrs. Henderson lectured to crowded audiences in Taunton last Sunday.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, May 14th.

Mr. PARTRIDGE proposed the question, What constitutes a prophet?

Mr. PARTRIDGE said: A prophet may declare an event still in the future, as it is communicated to him from a higher source, or he may come in rapport with those sources themselves, and speak from his own perceptions. This last he may do, even without going out of his normal condition. It is quite possible for him to grow into a state which shall make him susceptible of the intelligence of those above him, and bring him to the very sources of knowledge, so that he can see causes and their effects, and describe them, the same as though the events had already occurred. In 1846, some time before the advent of Spiritualism, A. J. Davis prophesied,—and it will be found recorded in his "Nature's Divine Revelations,—that the time was not far distant when there would be an open communication between spirits and mortals. When Swedenborg was asked how soon men would become convinced of the truth of his revelations, he replied, in about eighty years. Both of these prophecies have received, and are now receiving their fulfilment. Prophets sometimes go into an exalted condition, and while in that state, think they see God, and Christ. Coming in rapport with beings so much higher than themselves, as they do, this is a natural conclusion. Isaiah foretold the birth of Christ.

Mr. LEVY said, he did not think Isaiah had Christ in his mind at all when he uttered his prophecies, or made any reference to him.

Mr. PARTRIDGE replied, that he presumed Isaiah had not; for it was equally true with ancient, as with modern prophets, that they often did not understand their own prophecies. But it was true that Isaiah prophesied of some one; and the description he gave corresponded to Jesus of Nazareth; and he called him by the same names which were subsequently applied to him. Isaiah had also told us to avoid spirits who peep and mutter; and the church was fond of quoting this passage against us. Isaiah was right. We should avoid low spirits, and seek for the highest light. To the law and to the testimony, as we find them written in our own hearts, and in Nature, which is God's book. This is the higher law, higher than any Judiciary—the law of right.

Mr. ODELL said, he agreed with Mr. Levy. He did not think Christ was prophesied of at all in the Old Testament.

Dr. GRAY said: We unconsciously confuse the matter. There are two modes of prophecy. 1. An event is seen in the future. 2. A prophecy is made from a perception of principles which it is seen must produce a certain result. Let us illustrate from the old Greek prophets, for it is extremely difficult for us to rise above our prejudices, when any reference is made to the Jewish Scriptures. Some time in the distant past, a Greek prophet had said, that the soul, at death, crosses a river,—the Styx—into the spirit-land, where it is tried by three judges, and assigned a place in accordance with its deeds or misdeeds; but that at length a time would come, when a cup—Lethe—would be given it to drink, which would restore it to bliss, and cause it to forget the sorrows of the past. The Greek Prophet did not know what that meant. We do. It is the power to comprehend—it is self-forgiveness—it is the starting off in a life of uses. Under Divine guidance the soul reaches a point where it can forgive itself.

He put it now to any Spiritualist, who is not rabid against the Jewish Scriptures, to judge the facts. Two thousand years before Christ, a certain course of events was prophesied, and we, now standing two thousand years after Christ, can look back over the intervening time and see that those events have been fulfilled. He believed that the Jewish prophets did look down through the vista of thousands of years, and see that through the Jewish people, through one born of their race, all the world was to be blessed. The Greek prophets could not see so far. They could see no time when the world should be rid of war. But the Jews saw a period when swords should be beaten into plough-shares and spears into pruning-hooks—a time of peace and general brotherhood of the race.

Mr. LEVY said, he was originally a Jew himself. He thought the Jewish people had done very little for the progress of the world. We owe our civilization to the Romans, the Greeks, and the Egyptians. He loved the character of Jesus; but had Jesus never lived, the same spiritual force which came through him, would have come through other channels. Christianity established persecution, and he had great doubt whether Jesus had really been a benefit to the world.

Dr. GRAY said, it was true that much of our civilization had been derived from the Greeks; but English and American civilization could never have been carried to its present altitude, without the addition of the Jesus principle—the principle of Love. He looked to Newton as the prophet of natural law, and to Jesus in the same way, as the prophet and founder of the Golden Age of the world.

Dr. ORTON said, he would relate a fact connected with the movement of physical substances through the air, by spirits, which he thought of considerable interest. During the present week several pieces of the bones of a human skeleton had apparently been transported from the city of Hartford, Ct., to his office—office of Drs. Orton and Redman—on 12th street, in the city of New York. The history of these bones was as follows: During the last winter, the well-developed body of a negro found its way to the dissecting-room of one of our medical universities; and while Dr. Redman was engaged in dissecting it, the hand of the body suddenly grasped the knife. Raps were heard, and then in reply to questions the whole body rolled from side to side. Of course the members of the class who were present, were greatly alarmed, and some of them fled from the room.

Ultimately the skeleton of this body was distributed by lot, and fell to Dr. Redman. He took the bones to Hartford, and deposited them in the attic at his wife's fathers'. After establishing himself in business in this city, he brought the bones of the pelvis and of one of the fore-arms, to New York, leaving the rest still in Hartford. One evening as the speaker and his associate, Dr. R., were about retiring, on turning off the gas, a missile of some sort flew across the room, and struck heavily against the wall. It proved to be one of the large bones of the pelvis—the hip-bone. From that time the other bones seemed also endowed with life, and instead of remaining on the shelf in the closet which had been assigned them, would suddenly fly across the office, or drop in the middle of the floor. This led to various conversations with the spirit, who claimed to have been the original owner of the bones, and to the inquiry of him whether it was not possible for him to bring the balance of the bones from Hartford. He said he would do it; and accordingly, on Tuesday the 11th inst., the speaker and his associate were startled by the sudden arrival of one of the vertebræ, which dropped down in a chair in their office. On the followng day, another came down in the street on the walk, in front of them, as they had just left their office together to go out. On Thursday, as the speaker was just making a written memorandum of these occurrences, in which he had spoken of the two vertebræ as having been brought by Cornelius Winne's (the name which the spirit says he bore in the flesh) Express, when, on the door being opened by some gentlemen passing out, another vertebræ flew in through it, on which was marked with a pencil, "C. W.'s Express." On Friday another came marked in the same manner.

The speaker asked the spirit where he got his pencil; to which he replied, "Don't you think I've got a pocket?" The speaker anticipated still more of interest connected with this matter. Cornelius says he has others to help him, who know more than he does; and that these vertebræ have been brought from Hartford directly through the air, and not in the atmosphere of any one coming from that city hither.

Mr. WILSON said: Prophecy is twofold. The first is the bringing out of our interior being and giving it to the world—the utterance of the inner life. This is universal prophecy, applicable to all time. The other form is perception, or clairvoyance. The spirit looks over into the future, and picks up a fact. The facts of to-day existed in causes yesterday. The Divine mind perceives the future as readily as the past. We exist in him, and when in the right frame, can read the future in him. All may be general prophets; not one in a million is fitted to be a special one. When he was at Columbus, O., the spirit of Napoleon came to him, and gave him the details of a battle in the Crimea two months before it occurred.

Drs. GRAY and HALLOCK also spoke further to the question, but our limits will not admit of our giving their remarks.

Dr. GRAY announced that the Committee desire questions sent in to them from the friends and objectors to Spiritualism, in every part of the world. They should be addressed to Dr. R. T. Hallock, 332 Broome street, New York. J. R. O.

All letters for Andrew J. Davis or Mary F. Davis, his wife, must be addressed to the care of B. Lockwood, Broadway P. O., New York.

Spiritual Phenomena.

Tests of Spirit Power.

Mr. Edward A. Bennet, of Virginia, at present residing in Boston, makes the following statement of facts in a note to the Editors of the AGE:—

In November last, in Weston, Va., some invisible power, purporting to be the spirit of James Victor Wilson, informed my sister by mental impression, that she would soon receive an important address from J. C. Calhoun's spirit, through the agency of Mr. J. V. Mansfield of this city, who at the time was an entire stranger to us. Accordingly, the address came, containing a number of striking tests,—showing a familiarity with facts and circumstances, of which Mr. M. could not have had the slightest knowledge. The following Feb., she was again controlled by an unseen agent, announcing itself as Calhoun's spirit. She was informed that we should shortly leave our Virginia home, to accomplish an important northern mission. A partial chart was given, describing places and scenery we should visit, giving the names, occupations, appearance, dispositions, and mental characteristics of the most prominent residents. Persons acquainted with the facts, affirm that this chart is truthful and graphic. When given, it was declared by the unseen controller that all would ere long be confirmed in a communication through Mr. Mansfield. This was literally fulfilled. The communication was signed by Calhoun, Wilson, and Randolph. It abounded in startling tests, which were of such a nature that Mr. M. cannot even now comprehend their full force, admitting the facts.

The following test was given on the 11th ult., at his residence in Chelsea:—

A sealed letter was rapidly and satisfactorily answered though his hand, under circumstances sufficient to appall any mortal writer. His head was aching violently; and no wonder, for noise and confusion reigned supreme, as his interesting little children were playing about his person,—laughing and prattling in the greatest glee. A noisy electric machine was brought into immediate use to relieve his head, which was at once subjected to the potent influence of the subtile galvanic streams, so keen at times as seemingly to cut like razors, making him wince with an amusing grace. Besides, during the whole process of writing, Dr. Mayo G. Smith, 14 Merchants Exchange, Boston, was present on this occasion, and controlled the electric instrument. The answer to the letter was a lengthy and wonderful production.

Remarkable Case of Spirit-Interposition.

The following is one in the array of facts presented by Mr. Brittan in the late discussion at Hartford. The occurrence referred to transpired some three years since:

A girl living on Lock street, in the village of Niagara, who was known to be a medium, was one day walking from Main street to her home, when she was suddenly siezed by an invisible power, which she compared to "some one taking hold of her arm." She was in company with another person at the time, whom she unceremoniously left in the street, and was hurried by an invisible power to the crossing on Church street, and thence along the track to the deep cut west of the Transit.

The power that led her on grasped her arm firmly, and her movements were against her own will. She heard the whistle of the locomotive, and would have fled from her perilous position on the track, but it was impossible. Presently she saw some object on the track, and as she drew near she discovered that it was a little child; wearied with play it had fallen asleep on the rails. The same invisible power that took her away from her companion, and out of the course she was pursuing, impelled her to sieze the child and leap from the track into the ditch. The same moment the train swept by with annihilating force. To what agent will Dr. Hanson refer the influence exerted in this case? Was it the involuntary action of the girl's back brain that compelled her to resist her own will? Was the whole affair a psychological deception? [The editor of the Niagara *Democrat* stated that the girl's story was corroborated by several witnesses.] Or did the Providence which heeds the sparrows when they fall, send some ministering spirit to save the life of that little child?

Physical Manifestations in Warren, O.

The subjoined is the leading article in the *Agitator* for May. It is from the pen of Mrs. H. F. M. Brown, whose competency and reliability as a witness certainly needs not our endorsement:—

Having heard various reports of the sayings and doings of the Invisibles in Warren Ohio, we took occasion recently to visit them, hoping thereby to be able to judge of their genuineness.

The mediums are the wife and children of J. S. Thorp, a very respectable citizen of Warren.

Mrs. Thorp is a generous, honest-hearted woman.

The daughters are modest, artless girls, between the ages of eight and eighteen years. A lad of perhaps fourteen years completed the medium band.

At our first visit, there were six persons present besides the family. We all surrounded a counter-like table that weighed one hundred and twenty-five pounds.

A candle was put upon the table to give us the benefit of the light. We all then placed our hands upon the table. It soon commenced rocking violently, standing on one leg, then on two. Mr. F., one of the party, not wishing to be duped, attempted to pull out the drawer of the table, to see if it contained machinery; but though he used great exertion, it refused to yield to his wishes When he relinquished the idea of seeing the inside of that mysterious box, of its own free will it came forth.

Mr. F. then stood upon the table, and soon found himself floating in the air. No hand was upon the table, yet, with its burden, it stood six or eight inches above the floor, for the space of a minute.

A dancing tune was sung by one of the mediums, and we heard steps in different parts of the room, as distinctly as if human beings were dancing.

Voices were as distinctly heard as our own. The voices resembled the mediums'; and had we not heard the same at midday, and witnessed the perfect repose of the mediums' lips, we might have supposed there was, at least, some reason to suspect collusion in the matter.

At a small circle by daylight, the spirits gave proof of their power by pounding and pinching the visitors. One gentleman received a dozen heavy blows upon his back, and twice saw a hand pulling at his coat-sleeve. We were exceedingly annoyed by their *un*civil attention; but we were in the situation of a good old minister, who told his congregation that he *knew* the Universalists would murder, steal and lie, but he could never catch them doing either. We *knew* the spirits took us by the hand, pinched our toes, and gave us some terrible blows, but, when we put our hands where they were, they were not there. If this is "od-force," we beg leave to suggest the propriety of sending it to a "*Manners School.*"

At the daylight circle, all present saw distinctly, several times, a hand and foot, under circumstances which precluded the *possibility* of deception.

The chairs danced about the room with no one within six feet of them; and the table attempted to join the party, but only succeeded in rising a few times from the floor.

A hand, resembling a human hand, was repeatedly thrust in at the door. Some of us took it, but it would not stay in our grasp. Some think *this* manifestation *may* be deception in some one of the mediums. We see no occasion for deception; for, that supernatural power is manifested there, the veriest skeptic will confess.

Mr. Thorp is making no money out of the manifestations—expects only *famous infamy*.

We were never more fully convinced of spirit-power than while at Warren; and fully convinced, too, that Beecher's doctrine of evil spirits was not all a fable. Some of the manifestations are exceedingly disgusting; but they demonstrate the fact, that if we send to the next sphere undeveloped souls, we must expect still to have their presence and their influence.

Spirit Organists.

Mr. John M. Lord writes of a new wonder which has come to puzzle the people of the good old town of Portsmouth, N. H. In his letter, after referring to a manifestation that is more common, that of sounding the keys of the piano, Mr. Lord says:

"Now they come to the organ, and perform on that instrument. They have played on it with the organ-doors closed, using the sub-bass and the various stops alternately, and without our working at the bellows. We have been considerably excited with their ability to perform such feats. The playing upon the organ by the spirit is something that we have not heard of anywhere else. We should like to hear if it has transpired elsewhere. We have now had this performance several times in presence of a circle of friends."

Announcements.

FREE CONVENTION.

CALL TO THE FRIENDS OF HUMAN PROGRESS.

The disenthralment of humanity from all such influences as fetter its natural and vital growth, is too evidently the condition of all Progress, and, therefore, the duty of Philanthropy, to need enforcement in this Call. The history of the past is beautiful only at the points where it records the encroachments of human freedom on the natural limitations or artificial tyrannies imposed upon thought and action. And the future is hopeful only in such proportion as it points towards a wise and well-grounded emancipation of the race from the *spiritual* despotisms that, on the one hand, now control *thought*, and the *civil* and *social* disabilities that, on the other, restrain *action*, into that free and pure life which both are yet destined to attain. Every Philanthropist, therefore, welcomes the increasingly manifest tendencies of the present age, to challenge the institutions that claim control over humanity, and to insist that these claims shall be appealed to the tribunal of demonstrable facts and rigid inductions, rather than to "the traditions of the elders."

The signers of this call desire to aid in carrying up this appeal. They believe the time has come when the friends of Free Thought in Vermont will find it both pleasant and profitable to take counsel together, and have a mutual interchange of sentiment on the great topics of Reform. That there would be entire harmony of *doctrine* and *symbol* among us, is not to be expected; but it is believed that in *purpose*, we should "see eye to eye," and it is *purposes*, not *creeds*, that vitalize and harmonize effort.

With these convictions, we, whose names are appended to this call, do most cordially and earnestly invite all Philanthropists and Reformers in and out of the State, to meet in FREE CONVENTION, at Rutland, Vt., on the 25th, 26th and 27th of June next, to discuss the various topics of Reform that are now engaging the attention and effort of Progressive minds.

By a reference to the names appended to this call, it will be evident that it is not the project of any special branch or division of Reformers—having some Shibboleth of its own to be mouthed with provincial accent—but the unanimous movement of those who hail from every section of the great Army of Reform, and who have no watchword but *Humanity*. The catholicity of spirit and purpose, which will characterize the proposed meeting, are thus sufficiently guaranteed, and the assurance well-grounded, that every theme will be frankly and fairly treated at the hands of the Convention, and thus the interests of the largest philanthropy secured.

Come then, friends of Free Thought. Come one, come all. Men of all religious creeds, and men of no creed, shall find equal welcome. And woman too, let her come, both to adorn by her presence, and strengthen by her thought, and give depth and earnestness to the action of this gathering in behalf of Humanity. Let her vindicate by her own eloquence and zeal, the social position she is so nobly and rapidly winning for herself. The only common ground on which we seek to meet, is that of *fearless discussion*, and the only pledge we make is to bring a rational investigation to the solution of every problem involving the social or religious duty and destiny of the race. In this faith we hail all as brethren and co-laborers.

Further notice of the Convention, with a programme of its exercises, so far as can be previously arranged, will be published in the newspapers.

Rutland. John Landon, Newman Weeks, Albert Landon, W. W. Russell, Mrs. Lovina Russell, L. P. White, B. F. French, E. Hanson, R. T. Aldrich, Mrs. Thankful Aldrich, John W. Crampton, B. F. Colby, Otis Bardwell.

Burlington. S. B. Nichols, Mrs. Martha Nichols, Wm. Weston, Rev. Joshua Young, Wm. H. Root, L. G. Bigelow, Wm. Nobles, Rollin Bradley, Geo. I. Stacy, Luther Clough, Jackson Miller, John R. Forrest.

Fairhaven. Dr. T. E. Wakefield, John D. Wood, Joseph Adams, Seth Thompson, A. Kilborn, Willard Allen, C. P. Hill, W. Harrison, John J. Williams.

Reading. D. P. Wilder, Charles Buck, F. Hawkins, M. E. Goddard.

Dorset. Alexander Bliss, Noah Landon, E. L. Holley, Truman Tryon, N. H. Matteson, David Richardson, J. H. Holley, Cyrus Armstrong, A. B. Armstrong, Coit Landon, Nelson J. Sanford, Sophia F. A. Sanford, Boynton Viall, Lucy Viall, Amos Richardson, Louisa Richardson, Francis Mainard, H. Andrus, Seth Barton, M. L. Richardson, S. F. Holley.

Manchester. Sherman Thomas, I. J. Vail, J. H. Wait, Dr. Ezra Edson, Reuben Harrington.

Thetford. H. E. Brown.

North Bennington. Dr. H. Koon, C. E. Welling, T. E. Estes, Rufus Towsley, C. E. Houghton, David Allen, Geo. H. Simmons.

Shaftsbury. Russell Stone, Norman Willington, Dennis J. George, Aaron Dennio, Rev. Gibson Smith.

Bridgewater. Nathan Lamb, Dr. J. M. Holt, Charles Walker, E. S. Willis, Mrs. E. Townsend, Mrs. M. S. Townsend, Charles Townsend.

Middlebury. P. Cleveland, Mrs. R. Cleveland, Mrs. M. L. Sweetser, R. D. Farr, Miss E. A. Cogswell.

Clarendon. Josiah French, Mary A. French, E. B. Holden, Dr. H. S. Brown, Ruel Parker, Benj. Fisk.

Woodstock. Thomas Middleton, A. E. Simmons, J. D. Powers.

Williston. Roswell B. Fay, Elisha Miller, Rev. H. Elkins, D. B. Fay, B. Taylor, N. E. Miller, Isaac Baty, P. P. Wilkins.

Pittsford. T. J. Ketchum, E. A. Smith, C. J. Hendee, L. Hendee, S. P. Griswold, Solomon Hendee, G. F. Hendee.

Danby. Geo. F. Kelly, Mrs. Geo. F. Kelly, Edia Baker, I. C. Thompson, Israel Thompson, H. G. Thompson, J. C. Baker, A. S. Baker, P. T. Griffith, Mrs. F. Thompson, Mrs. S. A. Baker, Mrs. B. M. Baker, Mrs. J. C. Griffith, Miss Emily E. Green.

Castleton. Dr. S. G. Perkins, Rev. H. P. Cutting.

Bellows Falls. S. M. Blake, S. Amadon.

St. Johnsbury. H. H. Newton, Dr. N. Randall.

Plymouth. J. Joslyn, Jr., Miss A. W. Sprague.

Windsor. T. B. Winne, G. H. Shedd.

Felchville. Honestus Stearns.

Springfield. Jefferson Fuller.

Putney. Mills Purdy, Elisha Hall.

Swanton. Dr. Geo. M. Hall, E. B. Rounds, J. Adams.

Sudbury. John Horton, Mrs. S. A. Horton.

Paper Mill Village. Mrs. H. F. Huntley.

Bethel. Rev. S. A. Davis.

Hinesburg. R. Patrick.

Northfield. James M. Miller.

Huntington. Rev. D. Chapin.

Colchester. Dr. B. J. Hineberg.

Addison. L. Clark, Jr.

Ferrisburg. R. T. Robinson.

Stowe. Z. Bennett.

Essex. Seth Bates.

Pomfret. Hosea Doton.

Westhaven. Harvey Holmes.

Proctorsville. William Smith.

Ludlow. E. W. Adams.

Rockingham. H. J. Wiley.

Sandgate. Reuben Thomas.

Vergennes. Dr. Wm. S. Hopkins.

Glens Falls, N. Y. Rev. J. F. Walker.

Sunderland. E. A. Graves, Mrs. Jane Graves.

Ira. P. P. Clark, Wm. Howard.

PERSONAL AND SPECIAL.

Mrs. CORA L. V. HATCH will speak in Boston Sundays June 6—13—20; also in Philadelphia one week, commencing May 24.

LORING MOODY will lecture in Milford, N. H., on Sunday, May 23d; Manchester, N. H, Sunday, May 30th; Lawrence, Mass., Sunday, June 13th; Groveland, Monday and Tuesday, June 14th and 15th; Georgetown, Wednesday and Thursday, June 16th and 17th; Exeter, N. H., Sunday, June 20th. Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as agent for the "Spiritual Age."

Mrs. S. A. HORTON will speak at Concert Hall, Burlington, Sunday, May 23. Mrs. F. O. HYZER, Sunday, May 30; Miss A. W. SPRAGUE, Sundays, June 13th and 20th. Hours of all the meetings, 2 and 7 1-2 P. M.

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.

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.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, MAY 22, 1858.

LETTERS RECEIVED.—J. O. Howes, A. E. Stanley, F. Prior, J. F. Coles, M. Spery, L. Hendryx, H. P. Fairfield, W. A. Wadsworth, C. Simmons, E. Thomas, L. N. Phinney, J. Griffin, J. Phipps, A. Kent, H. Elkins, W. H. Brown, E. T. Tilden, H. N. Miles, C. Knickerbocker, J. Craig, J. J. Hitchcock, A. Sturtevant, P. T. Snow, T. H. Hills, E. B. George, M. H. Tuttle, E. H. Goulding, S. B. Nichols, J. A. Hathorn, S. L. Lesure, R. R. Crosby, S. Barry & Co., B. F. Hatch, J. B. Seward, L. Carpenter, J. T. Hoyt, F. Gwyn, C. C. Preston, C. B. Peckham, D. Oliphant, W. W. Smith, A. Dunshee, N. K. Sargent, T. A. Plants & Co., E. Samson, A. Howell, O. J. Mullen, A. S. Gallup, S. H. Wetherby, W. Langley, E. Mann, B. Jones, N. Weeks, A. J. Davis, J. B. Lyman, F. R. Gridley, K. E. P. Hill, J. Dodge, L. Smith, J. C. Bowker, J. Woods, "Ariel," P. L. Baxter, N. S. Cady, W. S. Wait, C. Morley, V. Nicholson, J. Mixer, J. M. Sterling, Mrs. G. Houghton.

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—JOEL TIFFANY, Esq., 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.

AN INVESTIGATING CLASS meets 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

Mrs. DICKINSON, No. 38 Beach street, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

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 Hours from 10 to 1, and from 2 to 7. 2—3m

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

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M for Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 3 Eliot street.

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Interesting Miscellany.

A LEAF FROM MY LOG-BOOK.

THE CAPTAIN'S VISION.

It was on a miserable cold day in February that the good bark Emerald, in which I was second mate, weighed her anchor from the mud opposite Gravesend, and commenced her voyage for the Mauritius. I had sailed with the captain (Wharton) to the West Indies on a former voyage, and had been asked by him to take the second mate's place this trip, although I was only twenty-one years old at the time. I thought it was a good berth, and accepted it, although I disliked the man. He was a good sailor, there was no denying, but a bit of a bully, and, I always suspected, drank a good deal when quiet in his cabin. He had been married just before our voyage, and his honeymoon was rather curtailed by our departure. I saw his wife several times before we left England, for she was staying at Gravesend, and also came on board while we were lying in the docks. She was a pretty young girl, and seemed to be too quiet and good for the skipper, who, I thought, did not treat her as he ought to have done.

She told me that she was going to take a cottage at Gosport while her husband was away, and asked me, if I had time, to write her a few words to say how the ship got on, in case we met any of the homeward bound, or stopped at any port. I believe when she shook hands with me, and said, "good-by, sir; a happy voyage to you," I felt much inclined to do her any service, and pitied her lonely situation more than her husband did. She told me that her only relation was an aged aunt. Well, we floundered across the Bay of Biscay, and ran down the trades, and in twenty-seven days from leaving England with a freezing north wind, we were baking under the line with 95 degrees in the shade shown on our thermometer. The skipper had shoved a couple of our men in irons for very slight offences during our run, and seemed to be a greater brute than ever. He was one of those fellows who acted like an angel on shore, so pleasant and kind, but when he got afloat in the blue water, he wasn't an angel exactly, at least not the right sort of an angel.

We jogged on, however, till we passed round the Cape; we gave it a wide berth, and kept well off the bank, to avoid the current that runs from the east all down that coast for seventy miles distant. We were about off Cape L'Agulhas, when the northwest wind that we had carried with us from near South America, turned round and blew right in our teeth; we had plenty of wind in our jib then, it blew great guns, and we were under close-reefed topsails for a week. One night I was on the watch, and finding it was blowing harder than ever, and the ship was making very bad weather of it, I thought I would go down and ask the skipper's leave to lay to. I dived down the hatchway, and knocked twice at the captain's door before I received an answer; at last I heard his "come in." I opened the door and was about to report the gale increased, but was stopped by the appearance of the captain.

He was as white as a sheet, and his eyes were staring like a maniac's. Before I could speak a word, he said, "Have you seen her?" I did not know what he meant, but said, "Beg pardon, sir, the ship is making very bad weather of it."

He cursed the weather and repeated,

"Did you see my wife as she came in?"

I said, "See your wife? No!"

He stared at me for an instant and then dropped on his couch and said, "God have mercy on me!"

It was the first time that I had ever heard him use that sacred name, although the evil one's was often enough in his mouth. I then asked him about the ship, when he told me to go and do what I thought best. I went up and took all the canvass off, with the exception of the mizzen trysail. I got the peak lowered down to the deck, and showed but a pocket-handkerchief sort of a sail; this kept her head to the wind. I had a guy made fast to the boom, which kept it firm, and lashed the helm; we then rode like a duck on the water. I turned in as usual after being relieved, and said nothing to any one about what I had heard.

In the morning the captain sent for me, told me not to speak about what he said last night, but that he had been told that his days were numbered. He pointed to the log-book, in which he had put down that he had seen his wife come into the cabin, and that she spoke to him, and told him something about himself. He then requested me to sign his statement in the book, and ordered me not to say a word to any one of the men as long as he lived. I told him not to think anything about it, as such things were only imaginations, and were caused by the stomach being a little out of order. I did not think it at the time, although I thought it would quiet him by telling him so. We lay to all that day; the captain came on deck once, but spoke to no one. In the afternoon I went down to ask him about getting a little sail on again; I found him reading his Bible, a thing I had never heard of his doing before. He put it down and came on deck; ordered me to get up the foretopsail; I went forward to see about it, and the skipper walked to the poop; the helm was still lashed, and no one there but him.

I was giving the men orders to go aloft, when I heard a crack astern and felt a jar through the whole ship. I turned round and found the pitching had caused the heavy boom of the try-sail to break the guy that fastened it, and it was swinging from side to side with every lurch of the ship. I ran aft with all the men, and with great difficulty made it fast again; it took us some time to settle, and I then went down to tell the captain. His cabin was just as I left it before, and no one in it; came out and asked for him on deck, but no one had seen him there. The men said that he was on the poop when the guy gave way; there was a general call throughout the ship, but the captain was not found. The first mate and I went on the poop, and looked well round. On the bulwarks near the stern there was a slight dent, and close beside it a streak of blood; there was no doubt that the boom in its first swing had knocked the skipper clean overboard, and the chances were had smashed some of his limbs too.

We never saw him more. The first mate took the command, and I told him about the captain's vision; he laughed at me, and told me I was a fool to believe in such rubbish, and recommended me me not to talk about it. I quietly tore the leaf out of the log-book, and have got it now. I will show it to you. (Saying this he went down to his cabin and brought me up the sheet of paper, which I read and found it as he had described.) We went on to the Mauritius, loaded and returned to England. I had no opportunity of fulfilling my promise of writing to the captain's wife; so immediately I could leave the ship, I started for Gosport to tell her about his loss. I found her house from the address she had given me, and walked once or twice up and down to consider all I should say to her. It was any way a difficult thing and one I did not much like doing, having to relate the death of her husband; and, beside, women are inclined to think there is always some neglect in others if an accident happens to those they love.

At last I plucked up courage and knocked at the door. A decent-looking servant came, and upon my asking if Mrs. Wharton was at home, she replied: "Mrs. Wharton don't live here, Mrs. Somebody or other lives here, and she ain't at home." I asked if she could tell me where to find Mrs. Wharton—and was informed by the maid that she was a stranger, and knew nothing; but the baker over the way, she thought, could tell me. I went over and asked the baker's wife, and she informed me that Mrs. Wharton had been dead nearly five months, and her aunt had moved away. I was thunderstruck at this intelligence, and immediately inquired the date of her death. She looked over a day-book in the drawer, and told me. I put it down in my memorandum book, and when I got back to the ship I found the date the same as that noted on the leaf of the log-book as the one the captain had seen her off the Cape. Now, I never was superstitious before this, nor am I alarmed now at the idea of seeing ghosts; but still there is a queer sort of a feeling comes over me when I think of that night.

LIGHTNING.

Voltaire once said, "there are great dignitaries whom it is only safe to approach with great care;" and lightning would seem to belong to that class. Prof. Lovering of Harvard University, gives some interesting particulars concerning the practices in the different ages of the world, resorted to by people to protect themselves against the fatal effects of being struck by electric fluid. The Emperors of Japan not only took refuge in a cave, but placed a reservoir about the cave; thinking the lightning would be extinguished by its passage through the water. If this were the case, fishes, it would seem, must be safe. But it is not so, for, in 1670, the lightning struck the lake of Lisknitz, in Switzerland, and killed twenty-eight wagon-loads of fish, which were gathered after the storm and used for manure. Some stress is laid upon the quality of the clothing on the body. For, it is said that of three priests walking in company, one was clad in silk, and was saved, and the other two instantly killed. Cages of glass have been made for the timid, and some have been advised to sit upon a decanter turned bottom upwards, the feet resting upon two tumblers. A building of glass will not exclude the lightning; for a conservatory in Milan was struck, and eight hundred panes of glass destroyed, and the sash not injured. In 1819, twenty prisoners were together in a group, and one, with a chain round his waist, was struck and killed dead—the others were not injured. Steel corsets, ear-rings, finger-rings, bracelets, knives, forks, gold or silver pencils are alike, it is thought, more or less hazardous. The iron frame of a lady's bonnet was struck and destroyed and she escaped. A pin in the hair has been melted when the hair was not singed, and it may well be said, that the wearer escaped by the hair of her head.

TRUSTING IN PROVIDENCE.

One of those stiff-necked, puritanical missionaries, who sometimes wander away "down South" and take sly chances of endeavoring to enlighten the benighted darkies of that region, was riding along one Sunday morning in the neighborhood of a wealthy planter's negro quarters, when to his horror, he spied Cudjo hoeing a small potato patch. Stopping his horse at the fence, he addressed him thus:

"My poor unfortunate colored brother, is it possible your cruel master compels you to labor on the Lord's holy day?"

"Oh, no, massa stranger; my massa's good man; he gib nigger far chance; he gib him garden fur hisself. Dis all mine!" looking around with importance upon his little property.

"Worse and worse!" exclaimed the other rolling up his eyes. "The ignorance of Egyptian bondage! Has he never taught you the sinfulness of working on the Sabbath?"

"Well, you see, massa stranger, I nebber know 'fore 'twas sin fur nigger to hoe his own 'taters Sunday," said Cudjo scratching his head.

"A great sin, my colored brother; how can you expect God to bless you, if you break his commandments?"

"What nigger gwine to do fur 'taters den?" asked Cudjo, somewhat puzzled.

"Trust to Providence, my unfortunate friend."

"Dar! dar! you done made mistake dat time, massa stranger. Dat Providence is de laziest nigger on dis plantation; he don't nebber hoe his own 'tater patch. Yah! yah! yah! Providence, eh?"

The missionary rode off in disgust, the more promptly, perhaps, that just then he spied some gentlemen coming down the road.

Southey's Opinion of Woman and Marriage.

Robert Southey, in a chapter on "Marriage," delivers himself as follows:

"A man may be cheerful and contented in celibacy, but I do not think he can ever be happy. It is an unnatural state, and the best feelings of his nature are never called into action. The risks of marriage are far greater on the woman's side. Women have so little of the power of choice that it is not perhaps fair to say they are less likely to choose than we are; but I am persuaded that they are more frequently deceived in the attachments they form, and their opinions concerning men are much less accurate than men's opinions of their own sex. Now, if a lady were to reproach me for having said this, I should reply that it was only another mode of saying there are more good wives than there are good husbands, which I verily believe. I know nothing which a good and sensible man is so certain to find, if he looks for it, as a good wife.

A Remarkable Occurrence.

In Smith's "History of Cork," there is the following paragraph: "Mr. John Goodman, of Cork, died in January 1747, aged about four-score; but what is remarkable of him, his mother was interred while she lay in a trance; having been buried in a vault, which she found means to open, she walked home; and this Mr. Goodman was born some time after."

Some people consider themselves impartial, because, instead of adopting any new errors, they adhere to their old ones; as old men think they avoid all fashions in dress, by always sticking to one.

A minister who had received a number of calls, and could scarcely decide which was best, asked the advice of a faithful old African servant. "Massa go where there is the most devil," was the reply.

THE SHADOW ON THE STAIRS.

BY HELEN M. KNOWLTON.

As I sat, one eve at twilight,
Backward looking o'er the past,
Just beside me, in the entry,
Flitted something—flitted fast.

Parted lips had nearly spoken
When the thought came unawares,—
"I'm alone! 'Twas surely nothing
Save a shadow on the stairs."

Save a shadow! ah! to many,
Shadows forms angelic wear;
Flitting ever softly round us,
Sisterhood, surpassing fair!

At the window, in the garden,
In our walks, and in our sleep;
Shadows always are about us
Do we smile or do we weep.

Some are gay, yet others mournful,
As hath been the life we've led.
Shadows some of those yet living,
Some of those whom we call dead.

Mirth and sorrow, light and darkness,
Meet us, greet us, e'er in pairs;
Ev'ry house, however lonely,
Hath its Shadow on the Stairs.

MY DARLING.

BY J. ROSS DIX.

In her earthly bed beneath the flowers,
My little darling lies;
But from heaven's blue I hear a voice—
'Tis hers! It sweetly says, "Rejoice,
I am beyond the skies."

Beside her grave among the flowers,
I walk with thoughtful tread;
And midst the buds beneath my feet,
I hear a whisper fairy sweet,
"Your darling is *not* dead."

LIFE.

We have two lives about us,
Two worlds in which we dwell;
Within us and without us,
Alternate Heaven and Hell;
Without the sombre Real;
Within our heart of hearts, the beautiful Ideal!

SELF-REPROACH.

"Reproach not thine own soul, but know thyself;
Nor hate another's crime, nor loathe thine own,
It is the dark idolatry of self,
Which, when our thought and actions once are gone,
Demands that man should weep, and bleed, and groan;
O vacant expatiation! be at rest.—
The past is Death's, the future is thine own;
And love and joy can make the foulest breath
A paradise of flowers, where Peace might build her nest."

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