The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

THE BASIC WORD OF THE OLD CHURCH.

No. X.

Beforetime in Israel, when a man went to inquire of God, thus he spake: "Come, let us go to the Seer; for he that is now called a Prophet, was beforetime called a Seer."—1st SAMUEL, 9: 9.

NUMBERS.

Although Balaam had assured Balak that there was "no enchantment or divination against Israel," it appears that the women of Moab did enchant the Jewish church by a peculiar mode of engineering which proved them rather efficient sappers and miners by enchantment. They were very adroit in making converts to the church of Belphegor, the tutelary God of the opposite camp. "Upon which the Lord, being angry, said to Moses, 'Take all the princes of the people and hang them up on gibbets against the sun, that my fury may be turned away from Israel.' And Moses said to the judges of Israel, 'Let every man kill his neighbors that have been initiated to Belphegor.'"

Then follows the massacre, led on by the chief priest Phineas, till 24,000 are slain by Lynch law, and without trial by jury. The Lord of the Jewish camp was well pleased with this off-hand slaughter of his derelict children, and gave Phineas the covenant of the priesthood forever for his very pious and bloody zeal in hewing his brethren to pieces before the Lord, and in hanging them up on gibbets against the sun. After this bloody purification of the Hebrew camp, "the Lord spake unto Moses saying, 'Vex the Midianites and smite them for their enchantments and divinations against the God of Israel and in favor of the God of Moab.'"

Philo and Josephus charge Balaam, when the Lord had not possession of him in the trance state, with instituting the novel tactics of setting a squadron of women in the field against the Lords of creation, and thus producing the *scan. mag.* in the Jewish camp. As the church of Moab has left us no record of itself, it would appear unjust to condemn it wholly without a hearing; though we confess to rather a puritanic inclining to the superior purity of the Jewish camp, and of the great necessity of its maintainance, without joining in approval of the frequent slaughters of men, women and children, as a necessary remission of sin, or as the better mode of reform. These things having been done in the name of the Lord, still cast their shadows along the ages even to our day, and our dark, grim theologies still sanctify the gallows in the pious contemplation of the old Jewry "gibbets," on which her straying children were "hung up against the sun."

The Jews are now numbered, and the lands, taken and to be possessed, were divided by lot among the successful fillibusters. Some cases of inheritance Moses refers "to the judgment of the Lord," who, after the decision, sends Moses upon a mountain to die; "Because you offended me in the desert of Sin in the contradiction of the multitude, neither would you sanctify me at the waters." Methinks this Jewish Lord is rather revengeful and unrelenting against his prime fugler, Moses, who appears to have bowed readily enough to the oracle, by Urim and Thummim between the cherubim, and to the oracles through the spiral table, as fashioned on that at Delphi, as per Josephus.

Aaron had already been sent upon a mountain to die, according to the decision of the Lord, "because he was incredulous to my words;" or, as he would be termed by our dead churches, an infidel or unbeliever; and now Moses has to die, on this side Jordan, for his infidelity to the Lord. Probably they were sometimes disposed to try the spirits who spoke by Urim and Thummim, by dreams, and by the Delphian table in the ark of the covenant. However, the spirit is taken from Moses, and given to Joshua by the laying on of hands; and thus the new savior is regularly ordained to save his people Israel.

Howbeit, Moses is not yet dead, for the Lord speaks to Moses as already oft he has, of the offerings of "flour tempered with oil, libations also of wine, with rams and buck-goats for sin, for a most sweet odor to the Lord."

The Lord now tells Moses to "revenge the children of Israel on the Midianites." These merciless revengers of the Jewish Lord, show but too clearly that like Lord like people, and our merciless theologies still glory in the same Lord. The ripened fruits are war, slavery and the gallows, to say nothing of multifold minor revenges and oppressions.

After the victory over the Midianites, the chief officers of the Hebrew army were disposed to be merciful to the vanquished. This kindled the wrath of Moses, the meekest of men, who directs that men, women and children of the captives be killed. "But the girls, and all the women that are virgins, save for yourselves." The Lord then tells Moses how to divide the spoil, and Moses, and Eleazer, the priest, did as the Lord commanded. The spoils were 72,000 oxen, 61,000 asses, and 32,000 virgins—"Out of which, for the portion of the Lord, were reckoned 675 sheep." It would seem from this that the Lord got none of the oxen, asses or virgins for his portion. But these were doubtless received through the priest, for "Moses delivered the number of the first fruits of the Lord to Eleazer the priest."

In this battle and destruction of a nation, the Jews lost not a man. Such a result must be considered the Lord's doing and marvelous in our eyes.

"The sons of Reuben and Gad had many flocks of cattle, and their substance in beasts was infinite;" and they wished to pasture them on their conquered neighbors' lands this side Jordan. Moses would agree to no half terms in fillibustering in the name of the Lord. "What!" exclaims he, "shall your brethren go fight, and will you sit here?" He then reminds them how the Lord had hitherto "sworn in his anger" for previous short comings, and how "the Lord had led them about the desert forty years" for the same, and now you are "the offspring of sinful men to augment the fury of the Lord against Israel." These sons of Reuben and Gad did not dare to encounter further the hard swearing and fury of the Lord; for they reply to Moses, "We are thy servants; we will do what my Lord commandeth."

The very dimmest vision cannot fail to see all along the very close connection between Moses and the Lord who dwelt between the cherubim, and was consulted by Urim and Thummim, and by the divining table in the ark of the covenant, and who decreed death upon such as should presume to look into the holy of holies to learn whence proceeded so much hard swearing and fury of the Lord. So "the children of Gad and of Reuben answered as the Lord hath spoken to his servants, so will we do. We will go armed before the Lord into the land of Canaan, and we confess we have already received our possession beyond the Jordan;" that is, loving their neighbors as themselves, by dispossessing them of their lands on the other side Jordan in the name of the Lord. Our border ruffians and fillibusters do the same, and holy men give scripture for the deed. So does this tutelary, undeveloped spirit or Lord of old Jewry rest as a nightmare on the upheaving humanity of to-day, and our churches dwell in the same cloud of ancient darkness, doing their utmost to shut out the modern sun. But their temples are unroofed and broken at their foundations, and even now we are at work to remove the ruins. Here, we exclaim, were the mansions of the children of Israel. Here was the divining table, as per Josephus. Here were the oracles by Urim and Thummim from between the cherubim; and here too was the ark of the covenant, with offerings to the Lord of "flour tempered with oil, libations also of wine, and buck-goats for sin." Of all this lingering death which still strives to enfold the living in its embrace, soon but little will remain save a doubtful and empty remembrance.

The Lord now tells Moses to "destroy all the inhabitants of that land, and if you will not kill the inhabitants of the land, whatsoever I had thought to do to them, I will do to you."

NO QUARTER was inscribed on the frontlet of the Hebrew Lord.

"The Lord hath commanded thee, my Lord, that thou should'st divide the land by lot to the children of Israel." Here we again see the term Lord applied to the power behind the throne, as well as to the throne, or Moses himself. It requires but a small degree of open vision to see the authoritative basis of the Hebrew theocracy. So the Lord now gives directions "touching the daughters of Salphad," and how they should marry. The ignorance of the Jewish Lord is here manifest again in confining marriages to tribes, nor forbidding intermarriage of close relations; for these very daughters of Salphad "married the sons of their uncle," thus violating physiological law to the terrible results of physical and mental death—foul disease of flesh and blood, and idiocy from "breeding in and in."

We have seen that the patriarchs, though taught of the Lord, married their near of kin, thus showing that their Lord was no wiser than themselves, for incest against the law or God of Nature is severely avenged in the fruits. The modern sciences are continually proving that the Jewish Lord who still dominates our dead churches, was not above the plane of his times, and must yield his place to the advanced and more unfolded God of to-day.

We are now at the end of the fourth book, or Numbers, with its superstitious rites and vain formulas, instituted for the government of savage tribes in the infantile darkness of the early ages, by a governing priesthood; and to this very day does a domineering priesthood strive to keep the same old yoke upon our necks, and an undeveloped people love to have it so. We now pass to

DEUTERONOMY.

In these days of "go ahead," there is no time for long sojourning in the past, and the "touch and go" is all that is meet for the ancient house of Israel. In this fifth department, we have reiteration of what has gone before, with such additional outgrowths as were apt to the occasions. Moses reminds the Hebrew children how "the Lord swore to your fathers"—how "they were incredulous to the word of the Lord"—how "you did not believe the Lord your God, and when the Lord had heard the voice of your words he was angry, and swore that not one of the men of this wicked generation shall see the good land which I promised with an oath to your fathers." "And when you returned and wept before the Lord, he heard you not, neither would he yield to your voice."

Moses continues the relation of events to "sons and grandsons," showing how "the Lord thy God hardened the spirit of the king of Hesbon, [redacted] his land might be delivered into thy hands." "And the Lord our God delivered him to us, and we slew him, with his sons and all his people, men, women and children. We left nothing of them." And so too as "the Lord said to me"—"we utterly destroyed the king of Bashan and all his people, wasting sixty cities at one time; and we utterly destroyed them, men, women and children. But the cattle and the spoils of the cities we took for our prey." "So will he do to all the kingdoms, to which thou shalt pass. Fear them not, for the Lord thy God will fight for you."

Moses then besought the Lord and praised him for his "most mighty hand; for there is no other God, either in heaven or in earth, that is able to do thy works, or to be compared to thy strength," which in another passage had been exalted to the "strength of a rhinoceros." However, this fulsome flattery failed in its effect upon the Lord who "was angry with me on your account, and heard me not, but said to me, 'It is enough. Speak no more to me of this matter.'"

Surely these writings ought to be sufficiently suggestive to all minds not utterly buried in the tombs of old Jewry. No commentary can make clearer to open vision what is so plainly indicated by the very essence of the narrative; and no light can shine into that darkness which refuses to see naked truth of the old in the sunlight of to-day. It is shameful, that our churches still shroud us in these dark habiliments of old time. It is blasphemy the most damnable to make the savage ignorance of a barbarous people the measure of the living God of the present time. The imbecile idolatry of the old stumbling-block, perpetuated by our dead churches, must be removed ere the new advent can be fully arrayed in white garments, and its children of the sun walk with upright step and pure the more excellent way, and above the old dark valley and shadow of death.

That the ancient, like the modern savage nations, had their Great Spirit, medicine-men or God men, by whom, and in awe-stricken names, undeveloped minds were led sometimes to good, sometimes to evil, is so manifest to open vision that the attempt to maintain the ancient cloud as sacred beyond its time, is utterly oppressive and revolting to the progressive mind, and cannot be endured. Only as a memorial of the past, with kindred gleamings through its mist, blending with to-day, is the old cloud of any worth. Let us rejoice, then, that the modern unfolding leave it to its own time and place in the ages, and that the old familiar spirits, whether in or out of the flesh, with names of Lord and Gods, are not the most apt for present needs.

The system of Moses, though apparently democratic for its time, was centralized in its authority in the tutelary Lord or God, with the priesthood as interpreters. Moses reminds his people how his Lord had prevailed against Belphegor, and "destroyed all his worshippers;" thus proving his own Lord orthodox, by success in killing his neighbors, who were not permitted freedom of worship, because, "there is no other nation so great that hath Gods so nigh them, as our God is present to all our petitions."

Moses also reminds his people how his God took them "out of the midst of nations, by temptations, signs and wonders, by fight and a strong hand and stretched-out arm, and horrible visions." All which, even the simple credulity of the Jews, could not take down in full doses, but exclaimed, "Is the Lord among us, or not?" Even Moses and Aaron had to die on this side Jordan, because of unbelief. We have the counterpart to-day in some mediums who disbelieve that the phenomena through them is of transmundane origin.

Moses rehearses how "The Lord our God made a covenant with us in Horeb," where Moses held *seances*, as on Sinai. The Lord "spoke to us face to face in the mount, out of the midst of the fire. I was the mediator, and stood between the Lord and you at that time, to show you his words."

Here we see how pat the term mediator corresponds with our term medium, as the way for the manifestation of the spirit; and it was evidently the wish of the familiar spirit of Moses to raise the status of the Hebrew children, as the ten commandments bear record. True, the tutelary God of Israel was a jealous God; but it often appears to have been a jealousy that strove to make the people better, however dark some of the instructions may appear at this day. We certainly rejoice with an exceeding joy wherever simple truth and love are in the place of external flummery and vengeance; and wherever the beautiful, the true and the good can be found to appertain to the Jewish God, we are more than ready to respond, amen! But "when the Lord thy God shall have brought thee into the land, for which he swore to thy fathers, and shall have given thee great and goodly cities which thou didst not build, houses full of riches which thou didst not set up, cisterns which thou didst not dig, vineyards and olive yard which thou didst not plant," it seems a very peculiar way of loving one's neighbors, or of doing to them what we would they should *not* do unto us. It is to be recollected, too, that the people thus spoiled leave no witnesses or record, to testify in their own behalf; so that it would seem but fair to suspend judgment ere we decide that it was just to reap fillibusterwise, where the reapers had not sown. Such Jewish samples of morals do not appear the best for Christian Sunday schools; for of the nations round about, when "the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. Thou shalt make no league with them, nor show mercy to them; repaying forthwith them that hate the Lord, so as to destroy them, without further delay, immediately rendering to them what they deserve."

This is somewhat different from the spirit that would overcome evil with good, and forgive seventy times seven. The reward for keeping the covenant which "the Lord thy God swore to thy fathers," was that "no one shall be barren among you of either sex, neither of men or of cattle;" and our dead churches still blow their trumpets in Zion for us to keep step to this music of old time—so that "the Lord will take away from thee all sickness. Thou shalt consume all the people which the Lord thy God will deliver to thee. Thy eye shall not spare them"—all which is considered very good milk for babes for our Sunday schools.

"Moreover, the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and shall slay them till they be utterly destroyed."

Truly the Gods of any people have their measurement in the people themselves; and the Jewish God is no exception. For whatever of reform Moses may have instituted in the name of his Lord, let us be thankful; but do not let us take the surroundings of his time as apt garniture for the present age. There was a contest of rival Gods in and out of the flesh, and their sects and churches do not present themselves to us in white apparel. On the contrary, it is very much soiled in the merciless struggles for supremacy. There was constant resort to the sword and perishing by the sword—a pandemonic, seething cauldron of the blood of men, women and children, mingled with consecrated rams, flour tempered with oil, libations also of wine, and buck-goats for sin. C. B. P.

For the Spiritual Age.

ZOE TO PSYCHE.

In a deep, inviolate garden,
Quaintly shapen, closed in aspen—
As thy hand is closed in mine—
Ope our beautiful exotics,
As the messages of angels
In a wilderness divine.
(Made divine by their white-winged
And kind-hearted ministration;
By their wonderful devotion,
By their tenderness ecstatic,
By the purity of their passion—
As my life is made by thine!)
And in tumult, and in quiet,
In the earthly sound and silence,
In the twilight and the night-light,
In the daylight and the darkness,
All the bushes bloom forever—
As thy spirit blooms in mine,—
Bloom forever, without failing,
Without fainting, without fading,
And forever without falling—
As thy spirit blooms in mine—
Bloom in blossoms quick and curious
As the phantoms of a poem
Whose true feet, unlatched by language,
Rise and fall along the charmed
Chambers of a deathless spirit,—
Blossoms marvellously carven,
Mystically tinged and tinted,
Wonderfully touched and finished
As the faries' lightest fancies,
As the faries' very faces—
As thy images are in mine!
As thy beauty is curved and carven,
As thy spirit is touched and tinted,
As thy grace is consummated
In the sunshine and the shadow,
In the garden and the desert,
In the rapture and the anguish
Of my destiny sombrific,
By the Spirit of Design. P. W.

TRUTH-TELLING.—How often have I heard it said, and in my youth, too, when my mind was most alive to impressions, that the truth is not to be told at all times. Doubtless lest it should prejudice the interest of him who should utter it. But what interests? What one adopts as his interest, another rejects as tending to his injury. It were much to be wished that we could all agree as to the nature of this interest that is opposed to the truth, and as to how far truth should be constrained to skulk behind expediency.—*Bovee.*

There really exists beneath the fair appearances of our social life an immense amount of what we should call intellectual and moral pauperism.

UNHAPPY MARRIAGES.

The one great cause of unhappy marriages, and their consequent untold miseries, is the undeveloped state of the female mind. Women are taught that they must look to the other sex for support; that they must have some stronger arm to lean on; they lack self-reliance and personal independence—two of the foundation principles of self-hood, without which none may hope to rise to distinction. We teach our sons to take care of themselves; to look out for number one; but our daughters must be taken care of; they must have a masculine friend to watch over and protect them.

Girls are taught at a very early age that they must look for a husband to protect and support them, instead of relying on SELF for protection, and seeking to earn a competence for their support by their own exertions. Marriage is the one idea, which takes possession of their souls, crowding down everything else in their yet undeveloped minds. Naturally full of romance, no wonder they "fall in love," as it is called, with the first pair of bright eyes that deigns to look approvingly on them, or that they believe the first man is in love with them who tickles their childish fancy by praising their slender forms or neatly-fitted dresses. When I hear remarks like the following addressed to young girls just merging into womanhood, I shudder for their future: "Jane's sleepy to-day; she had a beau last night." "Oh, I guess Jane will do well enough; she's engaged already." "Martha, don't go out in the sun without your bonnet, you will be tanned up so.' "There! you've soiled your hands again with those nasty hazlenuts; what will Mr. —— think of such a romp!" "I do wish Martha was married; I'm afraid she never will be, though."

Thus they are petted, flattered and played with, like doll-babies, while they are single; and then crowded into the full current of care, toil and responsibility of a married life, which consists on the one hand of an unceasing round of fashionable folly and dissipation, followed by weak nerves and consequently low spirits and high temper, often becoming confirmed invalids and mothers of poor, weakly children at the same time.

On the other hand, the young and ignorant wife of the laboring man becomes a household drudge, a vassal, a slave. Yes, her very soul and body are "rendered unto him a willing sacrifice," in return for an imaginary support and protection. Passing on through life's journey, toiling, fretting and stewing from morning till night, with one child tugging at her breast and half a dozen more under her feet, demanding her unceasing care. Is it any wonder that there should be unwelcomed and even unloved and unloving children, when children become mothers? Is it not plain that the majority of the mothers of the present day are nothing but grown-up children? They are mentally, morally, and physically dwarfed; the higher faculties of mind lie dormant for the want of time and opportunity to cultivate them, while the lower, or animal propensities are kept in a feverish excitement by constant irritation. Their countenance becomes furrowed with care at an early age. And the disappointed husband failing to see the cause or apply the remedy, goes out in search of other child women to satisfy his depraved and vitiated nature; while jealousy tugs at the heart-strings of the deserted wife. Thus marriage and maternity have become a blighting and withering curse to many, while they were destined by nature for the greatest of earthly pleasures.

To remedy these evils, let our girls be taught the art of living; infuse into their young minds a spirit of self-reliance; teach them that man is their brother, and not their superior; teach them to know the difference between lust and love. The one though seemingly bright at first, leads down the dark valley of disappointment, while true heart love will lead them through heavenly places to the throne of God, a fully matured soul, blended with the congenial spirit of its other self.—*Vanguard.*

Our Most Difficult Duty.

Our great and most difficult duty, as social beings, is, to derive constant aid from society without taking its yoke; to open our minds to the thoughts, reasonings and persuasions of others, and yet to hold fast the sacred right of private judgment; to receive impulses from our fellow-beings, and yet to act from our own souls; to sympathize with others, and yet to determine our own feelings; to act with others, and yet to follow our own consciences; to unite social deference and self-dominion; to join moral self-subsistence with social dependence; to respect others without losing self-respect; to love our friends, and to reverence our superiors, whilst our supreme homage is given to that moral perfection which no friend and no superior has realized, and which, if faithfully pursued, will often demand separation from all around us.—*Channing.*

All truth is of a prolific nature, and has connections not immediately perceived; and it may be that what we call vain speculations may, at no distant period, link themselves with some new facts or theories, and guide a profound thinker to the most important results.—*Ib.*

All men think all men mortal but themselves.

The Spiritual Age.

Progress is the Common Law of the Universe.

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HUNTING THE MYSTERIOUS.

The opposers of Spiritualism seem to have exhausted the resources of their vocabulary, as well as their capacity for invention, so that nothing remains for them but to repeat their absurd assumptions and witless jokes without so much as a plausible sophism or original forms of expression. A fresh illustration of sophistry in logic or vulgarity in speech might even afford some relief from the present cheerless monotony. The truth is, Dr. B. W. Richmond, in his protracted discussion with the writer, and the author of "Mysterious Agents," some years since furnished all the means and implements that have been used by their successors in the war against the truth, except the scientific lofty tumbling of the President of defunct universities, and such vulgar caricatures as have been supplied by such authors as Rev. Professor Hiram Mattison and J. W. Daniels, who have each displayed those lines of individuality which most clearly distinguish the abortive and monstrous productions of Nature from her normal creations.

The opposers of Spiritualism frequently set up an unfounded claim to unusual scientific attainments, while ignorance takes an airing almost as frequently as they attempt to display their erudition. It is not long since we had a grand *steeple-chase* after the omnipresent "mysterious agent" who had, on that occasion, been politely invited to take a ride in the rural districts with a distinguished clergyman. Some invisible visitor had long been rapping at the doors of the great and the humble, and even when it was refused admission it deliberately entered, often without moving a bolt or bar, and took a seat at the table. It assumed so many and such impenetrable disguises that it readily passed for almost anybody's absent friend. Its personations were striking and inimitable. In the exercise of its facile and versatile powers, it conversed in Hebrew, Greek and Latin, quoted Scripture in Arabic, and wrote criticisms in Chinese; it became eminent as an author and an artist, was ordained to preach the gospel to the neglected churches, while—under ecclesiastical direction—it was made to serve Satan in the capacity of a common pack-horse in bearing the iniquities of mankind in general.

The foregoing and many other strange things were alleged to be but the natural and appropriate functions of a certain ubiquitous agent whose "proper name" was said to be Electricity. Being acquainted with the electrical family (including the *eels*,) the attempt to pass off "the mysterious" for one of the number did not succeed. Moreover, they all, with one accord, obstinately refused to engage in any similar performance. When Electricity the elder (whose laws in the main regulated the whole household,) escaped by gradual dissipation, the movement was noiseless as light in its rapid diffusion; when it traveled in a prescribed channel it never had aught to say, nor did it otherwise break the silence or disturb the objects that chanced to stand in its path. It was only when it moved in a *disruptive* manner that it produced any visible effects on the bodies with which it came in contact. When by this method it moved ponderable objects, it was accustomed to discharge the whole accumulated force at once. A single rap was quite sufficient to demolish the church steeple, to shiver the largest oak or to knock the whole alphabet into *pie*, had it attempted to spell its name, which it never did.

As the mysterious agent *properly named and known as Electricity*, with the addition of its "vital" qualification, would not so much as attempt the achievement of such honors as were ready to be conferred, we were next introduced to the same invisible agent with *Mesmerism*, or Animal Magnetism, as a *nom de guerre*. That agent was said to have power to make a table stand firmly on two legs, at an angle of 45°, and also to arrest and hold a large solar lamp with a tall shaft and glass shade, pencil, etc., on the very edge of the table to which they had moved by a sliding and rolling motion respectively. The brass and the gold remained in fixed positions, on the polished surface of the marble, but not by the power of animal magnetism. On questioning that agent, it was ascertained that *it would only consent to perform on living animal and human bodies*—that neither the metals nor mahogany, white pine or bass wood, are media for its manifestation—in short, that *it will not move the smallest inanimate object*. Animal Magnetism having resisted any such complication with, or responsibility for, the phenomena, as had been assumed to exist, and it having been shown that by the limitation of its inherent powers its province could never extend to vegetable and mineral forms and substances, the aforesaid agent was honorably discharged, and suspicion was left to fall and fasten elsewhere.

Charges of disorderly conduct were next preferred against a certain wedded pair known as Attraction and Repulsion. The specifications set forth among other things, that the old heir-looms were upset and the household gods irreverently demolished or disturbed. It was a suspicious circumstance in the private history of the parties implicated, that, notwithstanding their intimate relations, they had always opposed each other in everything. Attraction and Repulsion were boldly charged with instigating the most disorderly and mischievous proceedings in the dwelling places of the most respectable families. Illustrations were given. Attraction—so it was said, or plainly implied—took possession of Angelique Cottin while she was sitting on a chest, and at the same time Repulsion got into the floor under the chest, when up went Angelique, followed by her seat, which preserved the most intimate relations with and the closest proximity to her person. Then it was made to appear—as clearly as the case permitted—that Repulsion took place between Miss Angelique and the aforesaid chest, which enabled the former to remove from the latter without any apparent effort. Two men then sat on the chest, when up they went, the chest following suit, as if some powerful magnet had been let down perpendicularly from the heavens. Why they did not all move in a horizontal direction toward Angelique, in whom the attractive power was presumed to reside, did not appear. Moreover, how the girl—herself the centre of the attractive force—should be raised—how the magnet could lift itself—was admitted to be a small problem for which science had furnished no solution, simply because sufficient time had not been allowed for that purpose. *That* was confidently promised to all who wait patiently until it comes! When the discovery *is* made, some one wiser than Archimedes may move the world without a place to stand on; after which the visitors at the White Mountains may be expected to ascend from the base to the loftiest summit by merely pulling at the straps of their boots!

The next thing in the programme of the "mysterious agent" was the exhibition of a remarkable specimen of animated nature, (*non descriptus*) imperfectly known as the *Psychological Scapegoat*. The fine points of the creature were pointed at, but he was chiefly recommended for his capacity to swallow miracles and to digest the greatest mysteries. For the fortieth time we were graciously invited to take the animal by the horns, notwithstanding we presented the *skin* of the beast to the museum of spiritual literature some years since.

Presto! the mysterious agent took a short turn, disappeared, and then turned up under the name of *Biology*. This word was coined at Bremen—from the Greek—by Treviranus, as a substitute for *physiology;* and according to Webster, it means "the science of life." All the mischief heretofore ascribed to Spiritualism was thus charged to the account of Science. Perhaps this may account for the fierce indignation of the Harvard Professor of Greek. Be it known, that it was *physiology* that rapped so loud as to wake the babies and to disturb the old folks at unseasonable hours; it was this disorderly "*science of life*" that turned the tables and with them the heads of the people. This mysterious "life" assumed innumerable ghostly shapes, and, in the opinion of many pious people—this peculiar science raised the devil. * * * Having let the Biological "cat out of the bag," we waited to witness an illustration of his gastronomic capabilities. But the fare at the spiritual table was quite too *substantial* [matter-of-fact] to agree with his constitution; and, accordingly, the animal, with his spinal column slightly elevated, retired with precipitation.

The "mysterious agent" next appeared disguised as President Mahan's *odd* force. (That force never sustained the most remote relation to the Odyle of the German Baron.) It was said that this odd agent performs all the modern miracles, the *Spirit* having long ago retired from the business. We were impressively assured that when Od goes into a table or a man, so that their internal parts—drawer, stomach, etc.—are filled, and the woody and muscular fibers are completely permeated thereby, the subject—whether animate or inanimate—"rises just as naturally as a balloon ascends when it is inflated with hydrogen gas." Now it does not appear that the actual dimensions of tables and men are enlarged by the introduction of any imponderable agent into the grosser elements which compose their forms; nor does the presence of any such ethereal substance displace those elements or diminish their specific gravity in the smallest possible degree. Since, therefore, neither men nor tables occupy any more space when their surfaces and their substance are pervaded and permeated by the more subtle elements in Nature, it follows that the weight of the one can neither be absolutely diminished by the presence of the other, nor relatively with respect to the atmosphere. The notion that certain ponderable bodies rise and fall through the influence of an imponderable essence, not yet demonstrated to exist, and which—whether real or hypothetical—as a mechanical agent has no more force than the cool incandescence of rotten wood or the phosphorescent illumination of a dead mackerel—evinces such an easy credulity, and, withal, such a feeble exercise of the rational faculties, as should greatly mitigate the severity of our judgment, if it does not excite our compassion, for those who are haunted by such vagaries. As the weight of responsibility must, in every case, be determined by the measure of individual capacity, it is not without potent reasons that we venture to apologize for the errors and follies of our opposers. Nevertheless, the assumption that some men *go up* on a principle not unlike that which determines the ascension of a balloon, suggests the idea that such men must be very *hollow*. and that their souls may be resolved into something not unlike *gas;* at the same time one is at a loss to know how so many of the enemies of Spiritualism manage to preserve their relations to *terra firma*.

Rev. Charles Beecher, in his Report concerning the Spiritual Manifestations, very truly says:

"If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention . . . . and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspiration will be annihilated."

President Mahan also insists that, "it is absurd to refer any phenomenon to an *ab extra* or spirit cause which can be satisfactorily accounted for on natural principles." Moreover, *he* claims to have accounted for all modern spiritual phenomena on such principles. *Thus* the so-called miracles of the Scriptures are explained, on the authority of grave divines. The solution of the ancient mysteries is wonderful, but the whole matter is now made plain. Enoch was translated by the Od Force. Elijah's fiery horses and chariot were composed of Odyle—nothing more—and the account of his passage "by a whirlwind into heaven," is a slightly figurative representation of the action of Od on his ponderable constitution, and especially on his nerves of sensation. Philip was not spirited away at all; he was only inflated with Od, and hence rose "as naturally as a balloon ascends when it is filled with hydrogen." When the Od was out—had spent its peculiar force—he descended near Azatus, some thirty-eight miles from the starting point. Peter, too, had the Od in him when he walked on the water; but his cowardly apprehensions increased his ballast, at the same time his valves were opened, so that the Od escaped, and down he went. Adam's transgression may have consisted in losing his Od (odd) in consequence of associating with a curious woman; and it is probable that there was nothing the matter with "the angels which kept not their first estate," except that Michael, or somebody else, raised their valves and they experienced a sudden *collapse!*

* * * * * *

We looked for the "mysterious agent," and lo! a dim, shadowy specter, with neither precise form, visible outlines nor acknowledged parts, like the obscure images that people the atmosphere of benighted souls, stood amidst the murky shadows that covered a rayless abyss. *That*—we were reminded—was, and is, the identical "Mysterious Agent" that now fills the world with wonders. It is that shapeless embodiment of clouds and darkness that moves ponderable bodies; that raps at men's doors and hearts; that instructs the ignorant; that plays on musical instruments; that improvises poetry and music; that dictated "The Golden Age" and wrote "The Healing of the Nations;" that develops the gift of the Seer; that heals the sick; that edits newspapers; that speaks and writes in ancient and modern languages; that acts as an interpreter of unknown tongues; that qualifies the foolish to confound the wise; that preaches religion and vindicates the claims of humanity; that lets the devil into people (?) and turns him out again; that assumes innumerable human forms, that look, speak and act like all our departed friends. Mysterious Power!

While we yet gazed at the image it disappeared, and the teacher of divine things—inviting us to follow him—took "a leap in the dark," leaving the impression that he went after "SOME UNDISCOVERED PRINCIPLE OR UNKNOWN LAW OF NATURE."

S. B. B.

SPIRITUALISM IN BALTIMORE.

In our last Editorial Correspondence, a brief mention was made our late visit to Baltimore. The occasion, and the state of the cause in the Monumental City, deserve a more extended notice. Nowhere, in our prolonged itinerations, did we meet with warmer hearts, or more earnest and intelligent advocates of spiritual truth, than in Baltimore; and from no place did we depart with greater reluctance.

The Spiritualists there, under the leadership of our excellent and courageous friend Danskin, had recently entered upon a new course of public efforts. The hall formerly occupied by them having been destroyed by fire, they had secured and fitted up another, in which Sunday meetings were held for the first time during our visit. The venerable Pierpont had preceded us a few days, giving two lectures on week evenings. It was the intention to hold a session each Sunday morning, for the relation of facts proving spirit-existence and manifestation; and another in the evening for a public lecture. They are favored by having among their own number several gentlemen capable of instructing public audiences, when no speaker from abroad is present. We were promised a report of the more important facts which should be brought out at the morning conferences.

Spiritualism in Baltimore has made a lodgment among thinking and influential minds, though as yet the number who are willing to be actively identified with it is not large. Among others, we made the acquaintance of a clergyman of one of the leading orthodox denom[illegible] who acknowledged himself a convert to the essential principles of the Spiritual Philosophy; and who, on the Sabbath we were there, preached to his people the momentous truth that the "gifts of the spirit" were not confined to the apostolic age, but were the heritage of the true church in all ages, and that the only reason why they had ceased in any portion of the so-called churches, was to be found in the prevalence of materialism and non-spirituality. If he continues faithfully to proclaim such wholesome but distasteful truths—distasteful to modern ecclesiasticism—as we trust he will, our readers can readily infer the consequences.

Baltimore has had comparatively few advantages in the way of public test mediumship, but we should judge it a promising field for those whose mission lies in that department. A single fact in point may be mentioned. We found a Boston friend sojourning for a few days in the city, and, calling incidentally at his boarding-house, were invited to take dinner at the common table. The circumstance of our presence led to a conversation among the inmates of the house, (who consisted mainly of intelligent merchants and business-men, with their families,) on the topic of the alleged spiritual manifestations, in regard to which all were utterly ignorant and of course skeptical. In the evening, a number of them, all unbelievers, sportively proposed invoking "the spirits." They placed themselves around a small table, when, lo! to their great astonishment, it began to exhibit signs of life and intelligence! The next evening the experiment was repeated, the parties asking instruction from our friend (who is a Spiritualist) how to proceed so as to obtain intelligible communications. The results were still more surprising. This was repeated, we learn, several evenings subsequent to our departure, during which proofs of invisible power and intelligence, of the most convincing nature, were evolved. Thus the light is breaking in, even where least expected.

Baltimore has a beautiful climate, a genial atmosphere, and many attractions both external and internal. It will yet rejoice in the clear beams of the Spiritual Sun.

A. E. N.

MR. BRITTAN'S MOVEMENTS.

Our associate lectured in Oswego, N. Y., on Sunday the 21st ult., and on the evening of Tuesday, Wednesday and Thursday following. As might be expected, his advent in that region caused some little agitation in the elements of the theological world. We observe in the Oswego *Commercial Times* a letter addressed to the clergy of that city, and signed by ten of the most influential citizens, respectfully urging upon their reverences the duty of combatting and exposing the alleged errors of Spiritualism, suggesting the occasion of Mr. Brittan's lectures as affording a suitable opportunity for this service, and offering them the use of the platform on the above-named evenings, one half of the time, for that purpose.

We learn that the clergy did not see fit to make their appearance, but held consultations among themselves and concluded it was best to send for some champion who might be able to demolish the claims of Spiritualism. Our information indicates that the honor of a selection for this difficult task was likely to fall upon a whilom trance-medium, who has recently been announced as having "recanted Spiritualism" and received a "call to the Christian ministry." We hope this may be the case, as the opposition could hardly do worse for themselves, or better for our cause.

Mr. Brittan was to lecture at Sandusky, Ohio, on Sunday last, and thence will visit various places in Michigan, Illinois, and Indiana, and expects to be in Louisville, Ky., about the the holidays. Thence he will proceed directly to Memphis, Tenn., and after delivering his message there, will go to Mobile and New Orleans, and may possibly go as far as Galveston, Texas. Returning, he will stop and give a course of lectures at Macon, Ga., at the invitation of Rev. L. F. W. Andrews editor of the Georgia *Citizen*, published at that place; and then he will proceed by the southern route back again to New York, stopping and lecturing at intermediate places at which the friends may arrange with him for his services, and arriving in that city some time in March. Until December 15, Mr. B. may be addressed care of Higgins Brothers, Chicago, Ill.

THE ULTIMATE OF SPIRITUALISM.—We are glad to observe that our cotemporary, the *Spiritual Telegraph*, is about to turn its attention more distinctly to the practical and constructive uses of Spiritualism, in the spiritualization of society and its laws, and the introduction of a new order of things. This is a department which has long possessed a paramount interest with us. We have yet many things to say on this topic, which we hope to be able to present as fast as the people are "able to bear" them.

A. E. N.

MISS EMMA HARDINGE IN MONTREAL.

Miss Hardinge lectured in Bonaventure Hall, Montreal, on the 17th, 18th, 19th, 20th and 21st insts. At this time, in this place, as a lecturer on the subject of Spiritualism, Miss Hardinge met serious obstacles; for, but a few weeks previous, a trance speaker of good repute, in lecturing here, met anything but success and kind treatment. The lecturer was hooted, hissed and insulted. The opposition to Spiritualism was so general, and the desire to crush it so powerful, that the scene at one of the lectures became almost a riot; and the attendance on the last lecture dwindled down to about forty persons. Thus Spiritualism, in this place, was held in perfect abhorrence—was exploded and dead.

In this unfavorable aspect of things, was Miss Hardinge presented to the people of Montreal, an advocate of the New Gospel. The heavy snows, too, had just set in; a Brass Band was there from Boston giving Promenade Concerts; vigorous prayer-meetings were being held; and, as her time was short, the Committee were obliged to crowd up her five lectures one night after another. All these things being considered, the first three nights were but thinly attended; but the last two were fine houses. The audiences were the most intellectual persons in the place; and the same persons who came the first, were present every succeeding night. She was always vociferously cheered. There was not the least sound of disapprobation. She was each night on the stand over two hours and a half. One might have heard a pin drop during the addresses and the questions and answers. The audience by her utterance seemed swayed like reeds in the wind. No questions were rejected nor parried; and so delighted were her auditors with her wonderful achievements of intellect, that I fear it would have been dangerous for any one to have breathed a sound against her.

They chose the subjects two nights, and her committees included Mr. Hunt, the celebrated chemist of the Royal Society; Mr. Day, a Queen's Counsel, lawyers, doctors and professors. The number of the Committee was generally six or seven, and they confessed the subjects were chosen in the hope of seeing her "break down." The first night, the subject chosen was, "The Geological Formation of the Earth, and its Ultimate Destiny." The Committee confessed themselves fairly amazed at the treatment of the subject, and helped the people, at the end of the exercises, in as hearty cheers as were ever heard. The second subject chosen was, "The Multiplicity of Worlds—the Systems of Stars, Planets and Comets."

These two lectures were the great triumphs of the course, and her Committees were exceedingly anxious that she should stay if only a few more nights, to see if there was any scientific subject upon which they could "bother her."

On Sunday afternoon, 21st inst., she gave her last lecture in this place—which, in her characteristic kindness, was free to all. Through her willing organism seeds of truth have been sown in a rough place; but they have been well planted, we doubt not, in good ground, where they will spring up, blossom, and bear flowers of beauty, whose fragrance shall purify the moral atmosphere of man, through all coming time; so, in a retrospective view, the lecturer shall see in the foot-prints of her noble efforts,

"One long track and trail of splendor!"

From the press of Montreal we make the following extracts:

The *Advertiser* says—

"Her audience was large, and the most respectable of our citizens. She is in many respects an extraordinary woman, and her oratorical powers are of the highest order. To-night her powers as a "Trance Speaking Medium" will be brought out, the audience having the choice of the subject on which she is to speak—several scientific, classical, literary and other gentleman have been invited for that purpose."

The *Pilot* says—

"Miss Hardinge's lecture last night was a complete success, her powers of oratory are of the first class. Invitations have been extended to several clerical, scientific, literary and other gentlemen of the city to attend and choose her subject for to-night, and test her powers as a *trance speaking medium*."

"Miss Hardinge gave her second lecture yesterday evening. The subject was chosen by a committee of the audience, and approved: '*The Geological Formation of the Earth and its Ultimate Destiny*,' and was treated with marked ability. The company was highly respectable. After the lecture, questions were proposed, and answered satisfactorily. She lectures again to-night."

The following appears in the *Pilot* signed—"NO SPIRITUALIST":

"DEAR SIR—Will you permit me to say in your columns that in company with a friend, I dropped into Bonaventure Hall last evening to hear Miss Emma Hardinge. I had heard her before, and was therefore prepared for the treat that awaited me; but my friend, who had never heard her, was completely taken by surprise, so much so that he said—'I am baffled! I don't know what to think; whether it is Spiritualism or not. I never heard anything like it before. I could have had no conception of the beauty and power of her language, did I not have the opportunity of actually hearing for myself. I would not miss hearing another lecture on any account, and I will bring some of my friends with me, who I know would regret losing the opportunity of hearing her when it will be too late.' And thus my friend continued. And my object in writing to you is simply this, that no person who reads your columns may plead ignorance, if they lose the only opportunity left them of enjoying a rich intellectual treat. I am not selfish, and in common with my friend, would like others to enjoy it as well as myself."

The *Herald* says:

"We have now to add that if any desire to study a perfect specimen of elocution, they will do well to attend a lecture of Miss Hardinge. We have rarely heard our language pronounced with greater purity, or with more of that appropriateness and decorum of gesture, which the great orator regarded as the first, second, and third step in the art of oratory. There is, too, not a moment's hesitation as to the fitting word to be used, and, when any intelligent sense is to be conveyed, the words are very fitting. Some of the illustrations were of a high style of eloquence, and the whole exhibition showed that a vast deal of labor must have been gone through to complete so skillful a public speaker."

"Miss Hardinge, we have no hesitation in saying—perfect mistress as she is of the art of oratory—brings to the consideration of every subject treated by her, a memory richly endowed with the records of history and a highly cultivated and a most poetic imagination. Her philosophy, in our humble opinion, is naught; but the poetry of her conceptions, the force and felicity of her language, the aptitude of her metaphors, and the graphic power of her illustrations, are beautiful exceedingly."

Miss H. was told by some very earnest person, if she would accept the doctrine of the atonement, and stay in Montreal, the people would follow her, and empty all the churches.

A. B. C.

☞ The public have not been favored with any report of the late Discussion at LeRoy, Genesee County, N. Y.; but the course of the opposition—in this last effort to dispose of the facts of Spiritualism—may perhaps be inferred from Mr. Brittan's contribution to this number.

P. B. RANDOLPH'S ALLEGED "RECANTATION."—An article correcting the *Tribune's* statement respecting Mr. Randolph, and giving his real position on Spiritualism, is crowded out this week.

Correspondence.

Proof of Spirit Identity through Mr. J. V. Mansfield.

THE SPIRITUAL CAUSE IN GERMANY.

PITTSBURGH, Nov. 16, 1858.

MESSRS. EDITORS OF THE SPIRITUAL AGE:—For the benefit of your readers I will give you the account of the best test I ever had of spirit-identity, which you may please to publish, if you consider it of value.

On the 18th of September, I enclosed a peculiarly folded and well-sealed letter, written in the German language, and addressed: "To my dear ones in the spirit-world," in a note to Mr. Mansfield, asking him simply to give the letter a trial, and send me the result, and return the enclosed letter unopened. I was an entire stranger to Mr. Mansfield, and I knew him only by the reports of Spiritual papers, and his advertisement. Nor did I mention anything about this letter to anybody. After having waited impatiently for an answer, I at length wrote to him, enquiringly (28th October) concerning my letter, and received the following reply:

"BOSTON, Oct. 31, 1858.

MY DEAR KUNZ:—I have given your letter many trials, but never having received only now and then a word which I could not read, have come to the conclusion the letter must have been written in a foreign language, and they cannot control sufficiently to communicate it through my hand. I will send you two words which I cut from the jumbled mess I received. In fact it is all that looks like anything that could ever be read. Should the letter have been written in any language but the English, you had better re-write it in English and send it me; I will try it again free of charge. Let me hear from you per early mail, and much oblige your unknown friend.

J. V. MANSFIELD."

Beside the above letter, there was a slip of paper, on which the following was written in pencil mark:

"My dear young friend, the letter before you appears to be a letter to German spirits who have often tried to answer the note, but have not been able to control through you. The name of the spirit, as near as I can learn, was given you in its last attempt to control you.

Your guardian, SETH.

"The above purports to come from one of the guardians of the medium. I will send you what the spirit has reference to.

"Respectfully, J. V. MANSFIELD."

There was a small slip apparently cut from a larger piece of paper, on which was written the following in pencil mark:

Theure Charlotte

which I would write: ——— ——— * (*Theure Charlotte*, or, English, *Dear Charlotte;* perhaps signing herself, *Your dear Charlotte.*) Although my questions addressed to the spirits in German were not answered, I was most joyfully surprised by the German signature of my wife, whose name had been written plainly in German through the hand of Mr. Mansfield, so that any German could read it, and as near as I can judge, in her own handwriting. I was very sorry that Mr. M. did not preserve the whole of her writing, which he called a "jumbled mess," for if it was written as well as the above two words, I could certainly have read it. Moreover, in the letter directed to "my dear ones in the spirit-world," I had particularly addressed my wife, whose name was Charlotte, besides my mother and two of my children, all inhabitants of the spirit-world. I venture to say that it was a sheer impossibility for any one else to write the name of my wife, and that in German, too, but my wife herself, without opening the letter, which is as yet in the same condition as when I sent it to Mr. Mansfield. This seems to me a clear proof of my wife having herself written her name through the hand of Mr. Mansfield.

Being once at it, I cannot forbear to translate a portion from the letter of a German correspondent of mine in Berlin, Prussia, who, old as he is (68 years), is a most ardent Spiritualist and experimenter. I do this in order to show what is done in Germany, though the cause is not progressing there, generally, as in the United States.

Stating the intercourse which he had with the spirits through a certain medium, K., he goes on with his questions:

Mental Question. Are the mental questions which I have written down, answered by the spirit of the medium, or by my own, or by means of the two united?

Answer (written). None of your own spirits give the answers, but by your firm will to know something unknown, you summon the spirit of a departed, who makes use of your carnal form to give you obvious answers. Unbelieving writer, it will appear laughable to you. How long will you yet grope in the dark? Do you know who speaks to you? It is your brother Richard.

When the medium had ceased to write, I [i. e. my correspondent] took the paper, and read for him what had been written through him. The medium discolored in his face, sitting there for several minutes without a word to say—puzzled in the highest degree. He then suddenly seized the paper to destroy it, but I prevented it. This answer written by himself contrasted totally with his views concerning the future life of the spirit after the death of the body, which he, shortly before, had zealously denied toward me, in such a manner, that he, even now, still insisted that the writing did not come from Richard, who had died 13 years ago as a child of eleven months. The medium did not, however, deny that the answer had been written through himself without his own or my help, but he repeatedly declared that he could not believe in the influence of a spirit from the other world, because he did not feel able to comprehend such a chimera.

MAY 26. I again had a debate with the same medium concerning the existence of God as being in and above His creation—as being the Creator of Nature and her laws; which was obstinately opposed by him, for he asserted that Nature was eternal, with all her laws, and the notion of a God was but a phantom which every one was construing according to his own fancy, etc., etc.

I then asked the *mental question*: Who will now answer why the medium can or will not believe?

His hand wrote: The external pride of reason often conceals what the soul in its interior thinks. The germs are not yet dead, but will awake to a wonderful clearness.—*Richard.*

Question. How does man attain a belief in God, that he may pray to Him?

Answer. (The eyes of the medium were bandaged, and yet he wrote most rapidly and correctly the following poetic effusion, [which I will verbally translate. O. K.])

"If never thou obtainedst by toil to pray,
Seek to approach a death bed,
And observe the last flame of life,
As it, consuming the drop of oil,
And nourishing the last hope,
Extinguishes in the congealed blood.
Then thou wilt stammer with tears;
Thou wilt collect the grief in one word—
A great word and a PRAYER:
GOD! Thou wilt weep, thou wilt implore;
And, standing by the death bed,
A dying one that rises from the dead."

Mental Question. Who gave this answer?

Answer. Heaven gains—Hell is demolished.—*Richard.*

The medium was perplexed by this answer and promised to reflect.

MAY 29. I put the mental question: May the questions be now answered which I have prepared?

Answer. No—my brother feels a deep revolution within his breast in consequence of my last instruction. Reason and faith are in a dreadful conflict, which lays claim to the whole capacity of his mind. Yet soon the conflict will be ended.—*Richard.*

JUNE 9. *Mental Question* Dear Richard, is the conflict of your brother between reason and faith now ended, and which is his decision?

Answer. A man who carries in his breast a chaos of conflicting sentiments, and who has been accustomed to master himself, lives in a continual excitement—he fights a combat for which he is to be envied. Such a man, and, above all, one with an iron will, is our K. [the medium] who has been God-denying. Nobody has guided him—he has struggled extremely; his mind that desired to fathom all has taken hold with energy to walk the right course. He has found the way, and will yet confess one day that he has found it.—*Richard.*

This may do for the present. If you think the above worth publishing you are at liberty to do so, with my signature, if you like.

Hoping Mr. Newton has returned home from his western tour, and is as well as ever,

Yours truly, OTTO KUNZ.

[The writer of the foregoing is a German Chemist, residing at Pittsburgh, Pa., whose acquaintance we had the pleasure of making while in that city. He is an enthusiastic Spiritualist, and exhibited to us the

* We have not been furnished with a *fac simile* of these characters, but they do not differ from those given above more than good English chirography differs from that which is loosely written.—ED.

letter and test described above, then just received by him. While the writing obtained through Mr. Mansfield does not furnish to us a conclusive proof of the spirit's identity (for we presume spirits may be quite as skillful at imitation out of the body as in it), yet the whole facts seem to indicate the action of an intelligence beyond and distinct from the medium. The extracts from his German correspondence are highly interesting, and we hope to receive further items from the same source.

In response to the hope expressed in the closing paragraph, the undersigned is happy to say to friend Kunz and all others who have been so kind as to inquire after his welfare, that he arrived safely at home on the evening of Nov. 25th—Thanksgiving Day in New England—unfortunately (in consequence of an untoward mischance) too late to participate in the customary festivities of that day, but yet not too late to enjoy a *real* Thanksgiving, such as a weary wanderer, welcomed once more to the paradise of home, alone can experience.—A. E. N.]

The Mission of Spiritualism.

HENRY C. WRIGHT IN MADISON, N. Y.

EDITORS SPIRITUAL AGE:—On Wednesday and Thursday evenings, Nov. 10th and 11th, Henry C. Wright lectured in our village. His theme on Wednesday evening was "Man, and his Relations;" on Thursday evening, "The Existence, Location and Occupation of the Soul after its Separation from the Body."

The view of Spiritualism taken by Mr. Wright is certainly worthy of attention. He considers it a most powerful instrumentality for the elevation of the human race from sensualism to a higher, purer, more spiritual plane,—in a word, a mighty power working out the regeneration of the race. In this view, nothing in Spiritualism is valuable or profitable, except so far as it tends, directly or indirectly, to the elevation of humanity.

No man's religious faith is at all valuable to him—at all to be cherished or respected—unless it goes to make him better fitted to perform the duties and fulfill the relations of life, in the body or out of it. And particularly in the domestic and family relations, it ought to lift him above selfishness, to make him pure, and kind, and what he ought to be in all respects.

Mr. Wright denounced the theology of modern Christendom—the slaveholding, war-making, cruel theology of the churches—with unsparing vigor. And the two wings of orthodoxy here—the bar-room wing, that (practically) adores what Theodore Parker calls the "Fourth Person in the Trinity," and the church wing, that adores the other three—have been greatly scandalized. Their united sense of propriety has been severely shocked, and with some reason; but meanwhile, the good cause prospers. Agitation stimulates inquiry, and inquiry can have but one result, where it is candid and honest. We have listened, this time, to truths that few men are bold enough to utter; and we hope to profit by them in our daily lives, and in our added zeal for the truth.

Miss A. W. Sprague has visited us once, and is to come again. Her lectures have been acceptable and well received. Yours, A. S.

MADISON, N. Y. Nov. 12, 1858.

Boston and Vicinity.

The Melodeon Meetings.

The inclement storm of last Sunday was unfavorable to a large attendance on the ministrations of Mrs. Hyzer, though we believe those who braved the elements considered themselves well repaid. We heard but a part of the afternoon's discourse, the subject of which was, "Music in God's Universe."

The evening lecture had reference to the Uses of Revelation. The following were the leading thoughts.

However rich and divine any revelation which has come or may come to man, yet, to obtain the highest benefit therefrom, the mind must freely question its uses, and to apply it to practical ends. A stream of water flows down from the mountains; its capabilities of use may be various and limitless; man freely inquires into and develops its powers, applying it to multiform purposes according to his genius and skill. Our forefathers made such applications of water-power as their knowledge and conceptions enabled them to do. They have done the same with revelation—the down-flowing streams of divine life and light which have been poured upon the world. Shall we be limited in our conceptions and applications of these, by *their* crude and narrow ideas? It were as absurd as to be confined to their rude and meagre uses of the powers of our mighty mountain streams.

"Let there be light!" is the sublime announcement made in the first chapter of the ancient Scriptures. Some have confined the meaning of this merely to the illumination of the material world; but it applies equally on every plane of being, mental, moral, spiritual. Increasing light, through all the past, has been received and welcomed in every department of science and of human achievement. Yet men have feared to look for further light in relation to religious duties, theological philosophy, or the interpretation of past revelations.

"Let there be light," and light is dawing upon us. Spiritualists should welcome it to the illumination of every part of their being, and let it shine in their lives to the glory of the Father. The kingdom of God cometh not with observation; and a true Spiritualism will come not with noise and display, but silently and quietly will it manifest itself in the heart and life. When the light comes to us, our business is not to be looking over into our neighbor's garden to see what use he is making of it, but to address ourselves to uprooting the weeds in our own gardens.

We can cultivate ourselves or unfold our own individuality best, not by neglecting and ignoring the welfare of others, but by doing the best we can in their behalf. The former course, which many are inclined to pursue, is selfish and degrading; the latter is angelic and noble, opening the soul to all that is elevating and redeeming. This only will save the erring and the sinful. The father of the prodigal son did not wrap himself in cold indifference and say, "He had a chance to be respectable and worthy; he has chosen his own course and may take the consequences;" but he yearned after him and longed to bring him back and to feed him with living bread. So will it be with us if we have the spirit of the Father.

Mrs. Hyzer's inspirations are addressed more to the heart than the head; her illustrations of truth are simple but apt and forcible; while the goodness and purity so plainly enstamped on every thought win the affections and quicken the better nature of the hearer. May her gentle ministrations be widely enjoyed.

THE SPEAKER NEXT SUNDAY.—H. P. Fairfield, trance speaker, is announced to occupy the desk at the Melodeon next Sunday. Could that position be contrasted with the one he occupied a dozen years since, the picture would indeed be striking. Little thought the greasy whaleman, as he climbed the swaying mast, tossed in the jolly-boat, or lay in the forecastle bunk, that he would one day be speaking to wondering multitudes in great cities. Little did the sailor-boy, as he sat upon the deck on a summer's day tattooing his hands with india-ink, dream that he was yet to stand as an eloquent orator in the pulpit. But thus it is. From the deck of the whale-ship, his only school, he has graduated to become a most successful public speaker.

Without implying a personal comparison, we doubt not that, by a similar influence to that which transformed the fishermen into teachers of spiritual truth, has this man been controlled to speak, taking no thought what he should say. We do not suppose that the teachers of old conformed to the set rules of rhetoric or grammar; it is certain Mr. Fairfield does not; nevertheless his eloquence is quaint, stirring, and cannot fail to interest his hearers.

BOSTON REFORM CONFERENCE.—Under this designation an organization was effected on Monday evening last, at the Hall No. 14 Bromfield street, for the purpose of maintaining meetings for the consideration of various reform topics. Mr. JACOB EDSON was chosen President, and Mr. WETHERBEE Secretary. A spicy discussion ensued on the subject of "Individual Sovereignty," which will be continued at the same place on Monday evening next. The public are invited to attend.

THOS. GALES FORSTER, ON THURSDAY EVENING.—Our Boston readers will be pleased to learn that this eloquent trance speaker, who is now sojourning for a few days in this city previous to another tour to the South, has consented to give one public discourse. He will speak in the Melodeon, on Thursday evening, Dec. 2d, at 7 1-2 o'clock. The usual admission fee will be charged.

THE LADIES' HARMONIAL BAND give another of their Social Levees at Union Hall, on *Wednesday* evening of this week (Dec. 1), on which occasion the exercises will be opened by an address from THOS. GALES FORSTER. Prof. J. B. Packard, the popular singer will also be present.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Nov. 26th.

Question: "What are the sources of fallacy in spiritual communications?"

Dr. GOULD: In order to come at the causes which distract spiritual communications, we must appeal to facts. When a watch is out of order, no amount of speculation will determine the seat of the difficulty; it must be taken apart and examined. So in the present distress; and, if properly examined, the great cause would be found to be the want of a sound faith, which is necessary to surround us with the power and efficiency of God. This kind of faith will not only move chairs and tables, but mountains; it is the kind that was delivered to the saints, and which we want. Moral purity will alone secure our happiness and strength, and the Bible scheme is the only one by which we can be saved. All systems are wrong which do not acknowledge Christ and his apostles as true prophets; and the light shed by Spiritualism now enables us rationally to comprehend them, as well as Old Testament prophecy.

Dr. HALLOCK: Honest mediums are often deceived. The seer faculty is common to all ages and nations; and many seers have supposed that they communed with God. In this class of persons the spiritual faculty is active; in us who are not mediums, it remains latent. How, then, shall we question the seer from our darkness? No prophet ever pardons a denial of his revelations. Still, from the fact that they disagree among themselves, we know that they are subject to fallacy. It is a curious fact that all claimants to personal intercourse with the Lord—meaning Jesus of Nazareth—communicate with the scholastic Jesus, and not with Jesus of Nazareth, or the one that Paul saw. Bacon and Swedenborg talk like asses, through two volumes; Jesus like the King of the Cannibal Islands, and Napoleon like a Hicksite Quaker. Now there are serious objections to imputing these fallacies to spirits either of heaven or hell; because we have means enough nearer at hand by which to solve the mystery. Every witness who has testified to deception on the part of spirits, can get testimony to that effect from an imaginary Pickwick, just as readily as from Paul. No seer less than 1800 years old can identify Paul. No. The source of fallacy is with us; and the laws which govern the matter are open to our inspection. Between two or more persons getting communications, where one of them supposes evil communications are to come, they will come. It is a psychical law that wherever the positive mind is, there is the communicating power; and this may be without the individual's knowing it himself.

Dr. MASSEY: Dr. Hallock has given us some gems of thought, but if his arguments are sound, where is the proof that we have ever had any spiritual communications at all? Another speaker tells us that deception is proper; that Nature lies to us. He was sorry that any intelligent mind should entertain or utter a proposition so monstrous. Nature never lies. She has her laws; and the sun, to our oblique and contracted vision, may seem to rise in the east and set in the west; and a stick, when thrust in the water, may seem to us to be crooked, but the fault is with our ignorance. When we come to understand her, we learn to appreciate her truth and the wisdom of her provisions.

J. H. HUNT: [This was a paper sent in by Mr. Hunt, and read by Dr. Gray. Only the more prominent points are given.] All conveyance of intelligence between mind and mind is spiritual. The great source of fallacy in these communications is, a want of adaptation between speaker and hearer; as for instance, Newton attempting to teach fluxions to a sucking child. No perfect communications are ever made between soul and soul. Even Jesus of Nazareth gave his disciples to understand, that in three days he would undo what had taken King Solomon's workmen thirty years to build. He was thinking of one thing, and they of another; and for some wise reason he did not care to explain to them the real import of his words. Diseased nerves and abnormal states are another source of fallacy; and again the road from the cradle to *all* knowledge, was always a long one; and he did not believe any of us would reach the end of it very soon.

OLIVER BYRNE: No fallacy can ever intervene when the inquirer is in the right road. The full fruition of knowledge, it was true, could not be reached at once. Chemistry did not spring into being full fledged, but had its beginnings in astrology and alchemy; but every advance made was a true one. He had given much attention to Spiritualism—had visited most of the mediums in the United States—and two-thirds of the spirits with whom he communicated would lie. He was once in communication with a spirit purporting to be La Place. One question he answered correctly, but backed down on the second, and then said he was not La Place—that he had lied, and that he was a spirit who lived 40,000 years ago. The question now is, what can we prove up to this time? For his part he had found no positive proof yet that anything—the smallest bit, pinch, taste, sound or smell—had ever come from the spirit-world at all. If government or some wealthy individual or body would offer a suitable premium to have the matter thoroughly investigated, by competent persons, it would be probed to the bottom; but single individuals, for their own gratification, and at their own cost, will not do it. The question he gave La Place (as understood), was this: Find me a triangle whose three sides are equal, and one of them perpendicular? The speaker said he knew this could not be done, but the spirit gave him the next thing to it. He gave him 241 for two of the sides, and 240 for the third, with a perpendicular of 209. Afterwards, he seemed to remember that he had had those numbers in his head before—that he had dreamed of them, perhaps—and had thought that they might have been taken from his own head.

Mr. COLES: Wherever there is wheat there is chaff; and wherever there is chaff there is wheat. He was in favor of a separation of the two and giving the chaff to the swine. The farmer has not alone to raise his grain and eat it. Between comes the harvesting, the threshing and the winnowing. Spiritualists should find no fault at having the manifestations subjected to this same cleansing process. He thought the sources of fallacy were principally with ourselves. He had known a medium whose communicating spirit was Charles O'Malley. Now this had happened in consequence of some preconceived notion of the medium, who did not know that Charles O'Malley was a fictitious character. So in his own case. A medium announced to him that his influence was that of an Indian, when forthwith he went to acting and talking Indian, which neither he nor anybody else could understand. If the medium had told him an Irishman, he had no doubt he would have talked *paddy* with equal glibness.

Dr. GRAY: That an individual can communicate his thoughts to another without the intervention of physical signs, is an admitted fact. Psychomancy, or communication between the living and the dead, is also well established. That the mesmerist can transfer his thoughts to his subject, is proved by ample experiment. This explains one source of fallacy. Hallucination is another; and illusion another. For instance; he is walking in the woods and sees a white stump, which forthwith stretches up to double its real height, and assumes in his eyes the appearance of a ghost. This is illusion. Again, when communications are being received, it is quite possible for the circle to become positive, and take control, while the communication, raps, etc., still go on. The thoughts of the medium are also liable to become mixed with the communication. This is interpolation. The religious opinions of those present usually control the doctrines set forth. There have been tides of inspiration in the different ages of the world. First were the old myths, then the oracular, and then the Swedenborgian. The present he considered the beginning of a fourth era; and each new one preserved all that was valuable in its predecessors. The sources of fallacy then, are, 1st, Premeditated fraud. This is not difficult to be detected, where one understands the philosophy of trance; and the whole world will soon understand it. 2d, Hallucination. 3d, Interpolation. To this we may add, with Mr. Hunt, the want of adaptation between speaker and hearer and the necessary ambiguity of language. With the Jewish prophets and Swedenborg, there were no recorders of their visions at the time. They were obliged to record them afterwards themselves according to their best recollection. A medium may get impressions, have visions, hear words, from his own opened spiritual degree. To his sensuous degree, this appears as though coming from a third person. Mesmerized subjects uniformly speak of themselves in the third person.

Mr. NUTTING, of Maine: The main sources of fallacy are our own ignorance. If he asked a proper question in a proper manner, he usually got a correct answer. He had seen a piano weighing seven hundred pounds, with four persons on it, rise up from the floor when a lady was playing on it, and beat time to the music. This was in Portland. Several gentlemen were investigating the matter, and among other things, they put the piano out of tune; when the spirits tuned it again, and tuned it well. They could hear, as seemed, the wrench applied, and everything sounded as natural as though a mortal hand had had hold of the instrument.

Mr. Nutting continued his remarks at some length, and was followed by Mr. Hundson, when the meeting adjourned. J. R. O.

Rev. Henry Ward Beecher still adheres to his free form of invitation to the communion. A correspondent of the Boston *Journal* states that on the 7th of November, Mr. Beecher invited communicants in precisely these words:—"I invite all to sit with us who feel that they have the true love of Jesus within them, whether they are members of any church or not, they being the judges themselves."

Compend of Facts.

Incident in the Life of a Sailor.

An old ship-master, formerly resident of Thomaston, Me., and who sailed from that and other ports for forty years, relates the annexed facts to a correspondent:

"I am not a believer in Spiritualism, but still there may be something that is true in it; for I know that I have had warnings by dreams and when awake, which I can in no way account for. But for a warning of this kind, when at sea, I probably should have gone ashore on Abaco and lost my vessel if not all on board. I was bound to New Orleans, and had run down my latitude—that is to say, I was in the latitude of Abaco and the Hole in the Wall,—for this is the ocean route to New Orleans,—and by my longitude, if it was correct, I had, as seamen term it, sea room enough, so we might haul up and bear away for the Island. It was a very clear night, and a whole-sail breeze, wind abeam. It was my watch below after twelve. I told the first officer to keep a good look out; went below with as little anxiety as I ever had, for the night was more than commonly beautiful, and I thought we could in safety run the course we were then steering until daylight,—so, to use a sailor's phrase, I turned in. But the moment I shut my eyes, the island of Abaco and the rock-bound shores, with the breakers foaming white, appeared before my eyes. I would open my eyes and I could see nothing. I would shut them again, and just the same—there was Abaco and the breakers just as before. I started up, thought I would go upon deck; then I thought what need of that. And so on until I could not lie any longer. I went on deck, looked all around, saw everything as well as when I left the deck; I returned to my cabin and turned in again; but the moment I shut my eyes there was the same panorama before me. Three times I arose and went upon deck. The third and last time I spoke to the mate and said, 'Call all hands and shorten sail, and about ship!'

"'Why, why?' said the mate, 'everything is right, sir; we cannot have a finer night nor a fairer wind.'

"But my orders must be obeyed.

"The men were called, and sails taken in and wore ship, and stood off on the other tack, until daylight, and when daylight appeared, there to my astonishment was Abaco, just as I saw it when I closed my eyes; and if I had not tacked ship when I did, in all probability we should have gone ashore in less than an hour."

Masonic Secrets Communicated.

A correspondent, C. W. B., of West Killingly, Conn., records a test given through the mediumship of Mrs. Mary M. Macomber, trance-speaking and writing medium, of Providence, R. I. It was on the evening of Nov. 3d, and was as follows:

"The company was composed of Mr. Wm. A. Spooner and wife, Mr. Wm. Burgess and wife, myself and the medium. Mr. Spooner is a Free Mason. The medium was entranced by a spirit giving his name as Mr. Bloomfield. She walked directly to Mr. Spooner, and commenced whispering to him. No one in the room could tell what it meant. Soon Mr. Spooner said 'the spirit was a Mason; he has given me the pass-word and other signs, whereby I know there is no humbug about the matter.' She then sung a Masonic song or hymn, and Mr. Spooner said it was correct. The medium being a female, could have known nothing about the secrets and signs of the Free Mason lodge, and what else can we make of it than a test of spirit-communication? The medium was unconscious of what she said or did."

Our correspondent adds:—"Mrs. Macomber has been at our house much of the time the past season, and although she never went to school over one year in all her lifetime, yet it is the common verdict of the people who have heard her speak, that she is the best speaker they have ever heard, either in the trance or normal condition."

Are there Evil Spirits?

Gregory in his dialogues says there was one in his time, named Chrysorius, a man of quality, and very rich; yet as full of vices, as he was wealthy in riches; but above all, extremely addicted to carnal pleasures. God willed to put a period to the sins of this man, which he daily heaped one upon another, and sent him a very severe sickness, of which he died, but in a very extraordinary manner. Approaching to his last moments, he suddenly perceived a multitude of evil spirits, who presented themselves to him in hideous forms, and made a show as if they would carry him into hell. He began to tremble, look aghast, and mournfully cry out for help; he turns himself on every side to avoid the sight of those horrid shapes; but which way soever he moves, they are continually before his eyes. After many a struggle, feeling himself surrounded and violently siezed by those wicked spirits, he began horribly to cry out, *Truce till morning; Truce till morning*; and shrieking thus, his soul was torn from his body, and he made a fatal end without obtaining the truce he required.

Food for the Hungry.

Krummacher relates the following:

"A poor man had at one time the grief to see his little child crying for hunger, and there was not a morsel of bread in the house, nor a penny in his pocket, and his heart was bursting with sorrow. He crept away into a solitary corner, and prayed with many tears, to that God who feedeth the young ravens and clothes the lilies of the field; he prayed, 'Give us this day our daily bread,' with an earnestness which, perhaps, he had never felt before. And in rising up from prayer in a comfortable state of mind, and going to his house-door, a dog came running along with a piece of meat in his mouth, and on arriving at the poor man's threshold, he let it drop and ran off. "The Lord has sent us this,' said the man, as he took it up from the ground. 'A gracious God!' ejaculated he, as he brought it into the room; and when it was cooked and laid upon the dish, and the hungry people sat round it, and a blessing had been asked, it was to them all as a memorable an occasion, as if they had been partaking of the paschal lamb."

A Curious Case.

Mr. S., of Windham, Ct., related to a writer in the *Telegraph* the following incident: His wife is a medium; a few evenings since they were both sitting for communications; presently the hand of his wife was drawn up and out of shape. The manifestation was first upon the foot, then upon the hand. They inquired the meaning of it; the answer was, "It will be explained to you to-morrow." The day following this, a brother of the medium was at the house of Mr. S., when he fell and injured his foot—the foot having the same appearance as indicated by the hand of the medium the evening previous. The significance of the manifestation the evening previous was then fully understood.

Physical Manifestations.

A correspondent of the *Telegraph* says: There is in the town of Lebanon, Conn., a little girl who is a medium for physical manifestations. The people have a stove in the house which she is able to raise from the floor, on account of its weight being too great for her strength; but by placing her hands on the top of this stove and requesting the spirit of a departed friend to raise it for her, it is raised several inches clear from the floor. This has been witnessed by an intelligent gentleman of Willimantic, who has the blessing of good eye-sight. It has been done repeatedly. The child cannot lift the stove; hence there is no deception on the part of the medium.

"Spinning Jenny."

There is a Scotch family of distinction, who—says Mrs. Crowe—are accompanied by an unseen attendant, whom they call "Spinning Jenny." She is heard spinning in their house in the country, and when they come into town she spins there; servants and all hear the sound of her wheel. I believe she accompanies them no further than to their own residences—not to those of other people. Jenny is supposed to be a former housemaid of the family, who was a great spinner, and they are so accustomed to her presence as to feel it no annoyance.

Various Items.

A collier's wife recently applied to the sexton of a Ruabon church for ever so small a piece of "human skull," for the purpose of grating it similar to ginger, to be afterwards added to some mixture, which she intended giving her daughter, as a remedy against fits, to which she was subject.

There was once a clergyman in New Hampshire noted for his long sermons and indolent habits. "How is it," said a man to his neighbor, "Parson ——, the laziest man living, writes these interminable sermons?"

"Why," said the other, "he probably gets to writing and is too lazy to stop."

THANKSGIVING DEFINED.—Here is a dialogue which we overheard the other day between a *Pater-familias* and two of his children, which illustrates the difficulty of creating a sound and salutary impression in the youthful mind on this subject:—

DRAMATIS PERSONÆ. *Pater-Familias; No.* 1; *No.* 2.

No. 1—Papa, what *is* Thanksgiving?

Pater-familias—Thanksgiving? Why—Thanksgiving—you know; Thanks; giving; giving; thanks. When the hay is all cut, and the and the corn and potatoes and apples are gathered into the barns, and all is ready for winter, then a day is appointed to thank God for all his goodness during the year. That is Thanksgiving.

No. 1—Liz: stop your jabbering; you can't hear a word.

No. 2—Can too.

No. 1—Well, you can't understand what Thanksgiving is.

No. 2—Can too.

No. 1—What is it?

No. 2—*Eat a turkey!*

Probably the popular understanding is that to "eat a turkey" is the great business of the day.

PERSONAL AND SPECIAL.

Miss EMMA HARDINGE will lecture at Columbus, Ohio, on Sunday, Dec. the 5th; at St. Louis, Mo., and the adjacent cities during December and January, 1859; in Feb., at Boston; in March, at Philadelphia; in April, at New York; in May and June, at Worcester, Mass., Providence, R. I., Portland, Me., and Troy, N. Y., together with such adjacent places, on week day evenings, as her time and strength will allow. Those who do not know how to address her at the various cities she visits, should send letters to her residence 194 Grand street, New York, from whence they will be punctually forwarded.

Mr. and Mrs. TUTTLE return to Connecticut and commence engagements at Willimantic, on Sunday, Dec. 5th; will be there 12th and 19th, and the 26th at Somersville, and can supply one other place once a month that may apply soon. Address M. H. TUTTLE, Willimantic, Ct.

H. W. BALLARD notifies his friends and patrons that he has removed to Claremont, N. H., to which place they will please address letters of business or friendship, and forward all *dues*.

W. W. PERRY, trance-speaker, will answer calls to lecture in any direction that the friends of Progress may desire. Address box 92 North Bridgewater, Mass.

F. L. WADSWORTH will speak in Battle Creek, Mich, the 1st, 2d, 3d and 5th of Dec; in Adrian the 12th.

LECTURES IN TAUNTON.—Lectures will be delivered in Taunton—Dec. 5th and 12th, by Mrs. H. F. Huntley; Dec. 19th, George Atkins; Dec. 26th, H. P. Fairfield.

Mrs. V. J. BURRELL, trance speaking medium, will answer calls for public speaking upon the Sabbath, or at any time desired. Please address, Randolph, Mass. 36—3m

H. B. STORER IN VERMONT.—H. B. Storer will spend the month of December in Vermont, commencing his lectures at Burlington, on Sundays, Dec. 5th and 12th. He will lecture on four evenings of the week, besides Sunday, if the friends will make arrangements with him for meetings in their various localities. Address him at Lowell, Mass. until the last week in November, after which at Burlington, Vt., care of S. B. Nichols.

WARREN CHASE will speak as follows:—Dec. 5th and 12th, in Portland, Me.; Dec. 7th and 8th, in Kennebunk, Me.; Dec. 14th, 15th and 16th in Portsmouth, N. H.; Dec. 19th, in Newburyport, Mass.; Dec. 21st, 22d and 23d, in Salem, Mass.; Dec. 26th, in Worcester, Mass.; Dec. 29th and 30th, in Mercantile Hall, Boston, Jan. 2d and 9th in Providence, R. I.; Jan. 16th, in Hartford, Ct.; Jan. 23d and 30th in New York City; Feb. 6th and 13th, in Philadelphia; Feb. 20th and 27th, in Baltimore.

Rev. JOHN PIERPONT will lecture on Spiritualism, at Burlington, Vt., on Tuesday, Wednesday, Thursday and Friday evenings, Dec. 14th, 15th, 16th and 17th, at 7 P. M.

LORING MOODY will lecture on Spiritualism and its relations, in Saugus Centre, Thursday and Friday evenings, Dec. 2d and 3d; Salem, on Sunday, Dec. 5th; North Hanson, Sunday, Dec. 12th; South Hanson, Tuesday and Wednesday, 14th and 15th; Pembroke, Thursday and Friday, 16th and 17th; Marshfield, Sunday, 19th; North Marshfield, Monday and Tuesday, 20th and 21st; Duxbury, Wednesday, Thursday and Friday, 22d, 23d and 24th; West Duxbury, Sunday, 26th; Kingston, Monday and Tuesday, 27th and 28th; Plympton, Wednesday and Thursday, 29th and 30th; Middleboro, Sunday, Jan. 2.; and on intervening evenings in neighboring towns or villages. ☞ Will friends of truth see that all needful arrangements are made?

Obituary Notices.

ANOTHER LITTLE ANGEL.—EMMA SPENSER, aged 13 years, went to join her father and mother, on the 15th of November, leaving her little worn-out frame in the care of a widowed aunt, (whose all she was) residing at Marlboro'. In company with the Unitarian minister, I attended the funeral on the 17th. Mr. Alger, with his noble, manly heart aided me to *his* desk, and like a *brother* opened the services by reading some very appropriate passages from the Bible, then making some remarks concerning the little girl and her friends, followed by a fervent prayer. The services were continued by the invisibles through your humble servant, who took for a text a passage of Scripture, just read by Mr. A., "It was sown a natural body; it is raised a spiritual body."

I can but express my gratification in seeing and meeting with *one* who professes to be a Christian minister, who has a heart big enough to treat a Spiritualist with common humanity. May he be a light to all others of his kind is the wish of M. S. TOWNSEND.

ENTERED UPON SPIRIT-LIFE, Nov. 1st, LAURA, daughter of JOHN J. and CHARITY KELSEY, of Salisbury, Vt., whose earth-life was sixteen years. We venture to say that not a sweeter flower could have been culled from the great garden of earth to bloom in the Spirit-home, than is here selected. She was universally beloved for her kind and amiable disposition; and her unsurpassed sweetness rendered her not only a favorite in the home circle, but to her acquaintance she seemed too pure for earth. Her father (who is one of the pillars in the temple of Spiritualism,) having conversed freely upon the coming change, found her possessing the same meek and submissive spirit that had characterized her entire life; and a few moments before she left the form, she looked upon her friends and smilingly said, "I am going—good bye."

Thus pass the loved away; yet how consoling the thought to the dear parents, brothers and sisters, and the aged grand-mother (who watched over her with assiduous care), that she is not lost to them, but shall from time to time remingle in the family circle, bringing to them intelligence from that better land. With hopes like these, we are prepared to say, Roll on, thou bright orb of spiritual truth, till every mourner shall be comforted, and tears shall be wiped from off all faces.

SUDBURY, Vt., Nov. 8th. S. A. HORTON.

BORN IN THE SPIRIT-WORLD.—In Berkshire, Delaware Co., Ohio, Oct. 27th, JOHN, son of ALMON and DEBORAH STARK, passed from the material to the spirit-world, in the nineteenth year of his age. He left many friends to mourn his early departure.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, DECEMBER 4, 1858.

LETTERS RECEIVED.—F W, A Stone 2, W Finn, P M Burbank, H Warner, G Stearns, C H Latham, J R Buchanan, G S Norcross, S S Thompson, J Bean, A Hogg, M Bundy S Albro, D Tougey, G W Samson, N Ford, A Stoddard, G Bundy, W L Gay, E Sanborn, H W Ballard, A Collins, T S Robinson, L Jay, E S Wheeler, M S Townsend, A A Davis, R Hunt, R Munson, W W Bowen, J Smith, I G Atwood, L H Hathaway, S D Scott, J M Peebles, J Webster, J B Lewis, K M Stowe, H H Hasford, A Dowding.

Announcements.

Four Days Spiritual Mass Meeting.

AT CONVENTION HALL, SYRACUSE, N. Y., DEC. 9th, 10th, 11th and 12th.

A four days Spiritual Mass Meeting will commence in Convention Hall, Syracuse, at 2 o'clock on Thursday afternoon, Dec. 9th, 1858, and continue morning, afternoon and evening, on Friday, Saturday and Sunday, the 10th, 11th and 12th.

An invitation is extended to all normal lecturers and trance speakers throughout the country, and many have already engaged to attend. The order of the meeting will be such as to afford a hearing to *all* who may feel moved to speak in harmony with the great idea of Spiritual Intercourse. Sessions will be held for the narration of facts and personal experiences by the people; discussions on the various phases of mediumship and manifestations; the formation of circles; uses and abuses; public meetings; the best methods of disseminating Spiritualism; its application to the individual life and soul; its relation to Christianity, the creeds, churches, sciences, philosophies, literature, reforms and institutions of the age. Arrangements will be made to accommodate as many as possible, free of expense, speakers being first provided; and boarding houses and hotels will furnish a list of their lowest prices. To meet expenses and protect the assembly from a disorderly crowd, a trifling door fee will be taken during part of the meeting. Let Spiritualists in the Empire State, and every section of the country, rally with "one accord" at this great modern Pentecost. Speakers who can attend from a distance, will communicate as early as possible. Address, in behalf of the Management, J. R. Robertson, 56 East Railroad street, Syracuse, N. Y.

Lectures on Spiritualism.

The following are among the topics for the discussion of which the subscriber offers his services to the public:

1. Objections against Spiritualism by believers in the Bible.
2. Spiritualism defined and proved from the Bible to have existed during the first 4000 years of the world's history.
3. Modern Spiritualism a revival of Primitive Christianity.
4. The Philosophy of communion with disembodied spirits.
5. The Uses of Spiritualism.
6. The Abuses of Spiritualism.
7. False and injurious views of the Bible.
8. Inspiration, general.
9. Human reason the ultimate authority in matters of faith and practice.
10. God, Man, and the Devil.
11. Philosophy of Religious Revivals.
12. Spiritual growth.
13. Our enemies our advocates.

Lectures on the above topics will be furnished singly or in courses of five and six lectures each. Address, office of *Spiritual Age*,

44—3m JOHN HOBART.

MENTAL EPIDEMICS.—The subscriber will lecture (by invitation) on the PHILOSOPHY OF SPIRITUAL CONTAGION, those *invisible causes* by which multitudes of people become suddenly, similarly and strangely affected, as in *Witchcraft, panics*, and *sectarian "revivals."* From observations continuing now for more than forty years, he will explain how "revivals" are "got up," showing that MODERN SPIRITUALISM has all the elements of a *Genuine Revival*, and that it is, indeed, by far the Greatest Revival that has ever occurred, surpassing all others in the *mysteriousness of its origin* the *power of its demonstrations*, the work it has done, and the rapidity of its influence now spreading over the world.

47—6t Address LAROY SUNDERLAND, Boston, Mass.

MEETINGS IN BOSTON.

H. P. FAIRFIELD will speak at the Melodeon, on Sunday next, at 2 1-2 and 7 1-2 o'clock, P. M.

MEETINGS AT No. 14 BROMFIELD STREET.—A CIRCLE for trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'clock. Admission 5 cents.

A CONFERENCE MEETING is held every Monday evening at 7 o'clock. Admission free.

MEDIUMS IN BOSTON.

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

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

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

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

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

Miss M. MUNSON No. 13 Lagrange Place, Boston. 34

Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 32 Carver street. Hours, 9 to 12 and 3 to 9. Terms 50 cents per sitting. 150

Mrs. L. B. SMITH, No. 43 Eliot street, a successful Healing Medium, prepares medicines adapted to every case. Also, Writing Medium, and Spirit-Seer. Physiognomical and Phrenological examinations by spirit-impression. Circles, Tuesday and Friday evenings.

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Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 12 Hours from 10 to 1, and from 2 to 7. 2—3m

Mrs. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of air 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 or Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street.

CIRCLES AT No. 7 ELIOT ST.—Sunday evening, at 6 1-2 o'clock; Tuesday evening at 7 o'clock; Tuesday and Friday afternoons, at 2 P. M. Test, writing, rapping, tipping and trance mediums present.

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MENTAL AND MAGNETIC PHYSICIAN, (LATE OF LOCKPORT, N. Y.),

Has taken rooms in the Saratoga Water-Cure, where patients desiring treatment by a well-developed Healing Medium of long experience, may expect to receive the kindest attention and best treatment from him.

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By the aid of a new perceptive power, I continue to give from the handwriting descriptions of persons. First—their general appearance, parentage, the condition of their birth, and a general review of their past life. Second—their present condition, both mental and physical, with directions for living to secure health and harmony. Third—their character and qualifications, with directions for proper pursuits and locations. Fourth—Miscellaneous matters relating to business, friends, marriage, losses, and all matters not clear to outside perception.

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Those wishing to consult me personally, may do so on Saturday of each week, at Dr. Charles Main's, No. 7 Davis street, Boston.

Persons sending written matter must avoid quotations and the dictation of other minds, to secure a correct reading.

NATICK, Mass., Nov. 13th, 1858. 48 H. L. BOWKER.

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The next (Winter) Term of this Institution, thoroughly Reformatory and Progressive in its spirit and tendency, will commence on WEDNESDAY, JAN. 5th, 1858, and continue fifteen weeks. For Circulars containing full particulars, please address

HOPEDALE, MILFORD, Mass., Nov. 15, 1858. } 48—4t { WM. S. HAYWOOD, ABBIE S. HAYWOOD, } Principals.

THE MISTAKE OF CHRISTENDOM;

Or, Jesus and his Gospel before Paul and Christianity. By George Stearns. Price $1. For sale by BELA MARSH, No. 14 Bromfield St. 47—4t

SKETCHES FROM NATURE,

FOR MY JUVENILE FRIENDS.

BY FRANCES BROWN.

Price in muslin, 38 cents; do. gilt, 50 cents. This is an excellent work, just published by BELA MARSH, No. 14 Bromfield street. For sale at wholesale or retail.

Interesting Miscellany.

ROMANTIC HISTORY OF A GIRL.

C. L. Brace, Secretary of the New York Children's Aid Society, writes this touching account of the struggles of a young girl with want and misery in the great wilderness New York.

Some two years ago a young English girl, of perhaps fifteen years, with refined manners, and a pretty, though pale face, presented herself at our office, and nervously asked for some place in a family, in the country. She told the usual story of poverty, and we only observed that her hands were thin and bony, and her cheeks hollow, and that on being assigned to an excellent home by Mr. Macy, her eyes filled with sudden tears of thankfulness. Something was given her to eat, which she received quietly, and on the next day went to the place.

Lately, on a revisit to the city, we learned the particulars of her history. She had been in England in good circumstances, as her manner and language showed, had come over after the death of her father and on the wasting of his property, to seek her fortune, as do so many others, in America. She sought at once to enter some trade, and to earn a living for herself; but without friends and with the crowded competition of the city, she could find no opening. In the same way at the intelligence offices, after waiting for many days, she discovered no chance for herself. Each day her means were being exhausted, and she was, at length, forced to pawn all the ornaments and relics of better times. She was reduced finally to living in a small attic room of a tenement house, sleeping on some straw in one corner. Hour after hour through the weary day her little feet were traversing the streets, as she followed advertisements and looked for a chance to work.

At last she reached the point in which every available means had been sacrificed, every penny spent and hunger stared her in the face. She described her feelings then most touchingly. One day she could get through quite comfortably without anything to eat, the second, she says, she crouched herself in bed—and do you know, sir, what I found the best to stop the hunger? "Why I *drank water*, and then I prayed, and somehow I always felt better and stronger after it."

The third day, when it seemed as if she could not hold out much longer, she would go faintly down stairs to a woman she knew in one of the lower rooms, and this woman would offer her something to eat, which she would take carelessly, no one ever suspecting that the poor creature was being saved from starvation.

In this mode of life she grew so weak she could scarcely walk, and as thin, she says, as any skeleton. She was attacked, too, by terrible headaches, and some days, she is sure, she was delirious, for she now remembers how she seemed sometimes to see angels and spirits in the little room, bringing her food!

Once or twice she determined to beg, though she felt as if she would rather die; and she went into a store, and said gaspingly, "she was hungry." The people were very kind, and sat her in a chair, and gave her food, and once she recollects, they gave her a cup of tea.

Then as she lay on her heap of straw, thinking of the dear old English home, and the comfort there, the mother and the days that were gone, she would sometimes say, "What have I done to deserve this? Why should God pick me out to make me suffer so? Why should I be so deserted?

One day she had gone down into the lower room, and sat there weak and despairing, when a gentleman entered, whom she describes as very grand and wealthy in his appearance. He spoke to her kindly; said he had watched her go in and out, and said she must be in misfortune; that he had so much admired her—yes, and loved her! She answered, gasping with weakness, "Why do you come here to insult me because I am poor?"

Then as she describes it, he replied that he did not mean to insult her, that he truly loved her—and in various phrases he offered her to live in a splendid home with him, but not as his wife.

The poor girl crouched down with her head in her hands, confesses that for a moment the thought crossed her mind—What if she should do this? No one will know it. Here is comfort and a home—an escape at length; and on the other side, a long, weary struggle and starvation. But in the midst of this—she almost believes it was real—there came up before her a figure of her mother—she saw the face and the warning gesture almost as distinctly as she ever saw any one. She seemed to call her away—and then she thought of all she had ever told her of Heaven and of God, and started up and said, with sobs and gasps—one may be sure eloquently, for she tells the story now with eyes flowing with tears and with tones that thrill the heart:

"I know I am poor—I have nothing—I have no home and no friends—I am starving; but if you should give me all the money of New York, heaped ten times over, I would not do this thing! Why do you come here to tempt me and insult me because I am poor?" and she almost fell down gasping, but she says she saw the man start back with a face ghastly pale, saying, "My God! What a sin you have saved me from!"

That day she heard accidentally of the society to help children, and resolved to go there for a last chance. If she failed there the only thing left for her seemed to be self-destruction or death. We know the happy results.

The simple truth and pathos of this girl's story cannot in any way be represented. Of all the heroic scenes which the upper Powers ever look upon in this world, which can surpass that where this poor, weak, starving girl, deserted of men, and seemingly almost abandoned by God, spurns from her the greatest of all temptations, and deliberately chooses starvation rather than dishonor or wrong! Perchance among those in this day who sneer at or bargain for woman's virtue, this little story out of the real life of New York may show what a priceless pearl this virtue is, that the lonely, famished child could choose the slow pangs of famine rather than lose it.

In the "Talmud" there is a forcible figure descriptive of the depth of the sea. "Step not in there," runs the passage, "for seven years ago, a carpenter dropped his axe, and it hath not yet reached the bottom."

That man who waits for an opportunity to do much at once may breathe out his life in idle wishes, and finally regret his useless intentions and barren zeal.

Idolatry in all its forms, is but the abuse of a truth so deeply lodged in the soul of a man that it cannot be eradicated.

"WITCHCRAFT" AND AGRICULTURE.

Pliny has recorded the story of an industrious and ingenious husbandman, who, being in advance of the knowledge of his time, cultivated a small piece of ground upon an improved method, by which he gathered much more fruits, and reaped larger profits than the neighbors about him, though their possessions were more ample. His uncommon success excited their envy, insomuch that they brought this accusation against him:

"That, by sorcery, charms, and witchcraft, he had transported his neighbor's fruits, fertility, and increase to his own fields."

For this he was ordered peremptorily by Albinus, a Roman general skilled in agriculture, to answer the charge before him. Cresinus, fearing the issue, resolved upon his best defence, brought his plow and other rural implements, and displaying them openly, he set there also his daughter, a lusty, strong lass, big of bone; then turning to the citizens—"My masters," quoth he, "these are the sorceries, charms, and all the enchantments that I use. I might also allege my own travel and labor, my early rising and late sitting up, and the painful sweat that I daily endure; but I am not able to present these to your view, nor to bring them with me to this assembly."

This bold and open defence captivated the people; it proved the *coup de main* which turned a doubtful result to his entire favor; he was pronounced "not guilty" and those present took note of his inventions.

This story is derived from those who are said to have first taught the Britons the art of husbandry. It may, therefore, be fairly employed to show that the first improvers of agriculture had their days of trial; that in all ages and countries, and every path of inquiry and invention—in the discovery of rotation of crops, as in that of the rotary motion of the earth a Galileo has had to answer for his daring, before some embodiment of ignorance constituting an inquisition.—*Philip's History of Progress.*

SUPERSTITIONS OF "YE OLDEN TIME."

1. Whoever reads epitaphs, loses his memory.
2. Yarn, spun by a girl under the age of seven years, possesses extraordinary virtues. Linen made of it, furnishes the best bandages for gouty patients, and when wrought into garments, forms a complete coat of mail—not only against the bullet and dagger, but even against the more formidable operations of witchcraft. Nay, the very yarn itself can be wound into unerring musket balls.
3. When a mouse gnaws a gown some misfortune may be apprehended.
4. When a stranger enters a room, he should be obliged to seat himself, were it only for a moment, as he otherwise takes away the children's sleep with him.
5. The crowing of a hen indicates some approaching disaster.
6. Whoever sneezes at an early hour, either hears some news, or receives some present the same day.
7. Women who sow flax-seed should, during the process, tell some confounded lies; ortherwise the yarn will never bleach white. (Q). Is this the origin of the phrase *white lies*?)
8. Beggar's bread should be given to children who are slow in learning to speak.
9. When women are stuffing beds, the men should not remain in the house; otherwise the feathers will come through the ticks.
10. To rock a cradle when empty is injurious to the child.
11. If a child less than a twelvemonth old be brought into a cellar, he becomes fearful.
12. The first tooth cast by the child should be swallowed by the mother to insure a new growth of beautiful teeth.
13. A child grows up proud, if suffered to look into a mirror, while less than a twelvemonth old.
14. To eat while the bell is tolling for a funeral causes tooth-ache.
15. The following are omens of death—a dog's scratching on the floor, or howling in a particular manner, and an owl's hooting in the neighborhood of the house.
16. Buttoning a coat awry, or drawing on a stocking with the inside out, causes matters to go wrong during the day.
17. White specks on the nails are lucky.
18. He who has teeth wide asunder must seek his fortune in a distant land.
19. He who proposes removing to a new house must send in before hand bread, salt, and a new broom.
20. Domestic harmony must be preserved when washing day comes, in order to insure fine weather; which is indispensable, as that ceremony is generally performed out of doors.
21. When children play soldiers on the road-side, it forebodes the approach of war.
22. Whoever finds a four-leaf trefoil (shamrock) should wear it for good luck.
23. By bending the hand to the hollow of the arm, the initial letter of the name of one's future spouse is represented.

Curious Case.

A young man, says Dr. Comstock, in his "Tongue of Time," member of college, received an impression, or as he fancied, heard a voice, which told him he should die in three days. It was as he was passing the stairs of the college building. Toward the approaching end of the period, he fancied himself so ill that a physician was called, and made acquainted with the particulars. He bled and blistered him, which did no good. He grew worse, and the medical gentleman thought he should lose his patient. He changed his practice and gave a full dose of opium. This had the desired effect of putting him into a sound sleep, from which he did not awake till the three days had expired. Immediately upon waking he inquired the time of day. He found that the limited period had passed and that he was still alive. The hallucination vanished from that moment, and no more was heard of his illness or dying. As imagination can kill as well as cure, little doubt was entertained that he would have died, had not this mode of treatment been adopted.

Going to Church.—"Mary, my love, do you remember the text this morning?"

"No, papa, I can never remember the text, I've such a bad memory."

"Mary," said her mother, "did you notice Susan Brown?"

"Oh! yes. What a fright! She had on her last year's bonnet, done up in a pea-green silk, a black lace mantilla, brown gaiters, an imitation Honiton collar, a lava bracelet, her old ear-drops, and such a fan! Oh! my!"

Mother—"Well, my dear, your memory is improving!"

For the Spiritual Age.

TWO PATHS.

Two paths before thy eager gaze,
Are opening and spreading,—
On *one* of these far different ways
Thy footsteps must be treading.
One path is gay, and bright with flowers,
But serpents lurk behind them;
Oh! crushed are e'en the noblest powers,
If selfishness doth bind them.

Choose, bravely choose the harder path,
Heed not its thorns and briars,
For lasting peace the spirit hath
That conquers wrong desires.
Turn resolute from every sin,
Shrink not from bitter trial,
And thou the starry crown shalt win
That waits on self-denial.

That crown will with each noble deed
Be ever growing brighter,
The comfort given to human need
Will make thine own heart lighter.
Dim not, by one poor thought of *self*
Thy diadem of beauty,
Let neither fame, nor power, nor pelf,
Turn thee aside from duty.

Not many tread this thorny way,
The crowd pass on the other,
Be thine to aid, as best thou may
Thy weak and sinful brother.
And if thou canst *one* erring heart
Redeem from selfish blindness,
Or soothe one sorrowing soul, thou art
Repaid for love and kindness.

And when upon the dazzled sight,
Burst forth in all their glory
The beauties of that world of light,
Of which we read the story,
Oh! fears and trials all forgot,
Departed all temptation,
Pure souls *are* blest, for have they not
"Worked out their own salvation"?

Virginia.

Tioga Co., Pa.

THE FAMILY MEETING.

We are all here!
Father, mother,
Sister, brother—
All who hold each other dear.
Each chair is filled, we're all *at home;*
To-night let no cold stranger come.
It is not often thus around
Our old familiar hearth we're found.
Bless then the meeting and the spot,
For once be every care forgot;
Let gentle peace assert her power,
And kind affection rule the hour—
We are all here.

We're *not* all here!
Some are away—the dead ones dear,
Who thronged with us this ancient hearth,
And gave the hour of guiltless mirth.
Fate, with a stern, relentless hand,
Looked in and thinned our little band.
Some like a night-flash passed away,
And some sank lingering day by day.
The quiet graveyard—some lie there,
And cruel ocean has his share—
We're *not* all here,

We *are* all here!
Even they—the dead—though dead, so dear,
Fond memory, to her duty true,
Brings back their faded forms to view.
How lifelike through the mist of years,
Each well-remembered face appears;
We see them as in times long past,
From each to each kind looks are cast.
We hear their words, their smiles behold,
They're round us as they were of old—
We *are* all here.

PROSPECTUS.

THE SPIRITUAL AGE:

Devoted to Rational Spiritualism and Practical Reform.

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

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

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