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. XI.

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.

DEUTERONOMY.

One of the apparent mysteries of the ancient Hebrew Godliness was the godless character of this chosen people towards their tutelary God; but it must be recollected there was involved the conversion of a people from the Egyptian to the Hebrew phase of mysteries. How difficult it is to change from an old to a new religion, we may see at this very day. With what pertinacity do our old churches lust for the flesh-pots and old clothes of ancient Israel, *via* Egypt and Hindostan. Behold them seeking from the living to the dead, judging themselves to be the elect of Israel's God, while the immediate people of this same God would not receive him, but looked to the older and more orthodox Gods, in whose ways they had been schooled in Egypt. Hence, Moses, in attempting to inaugurate an exclusive way to the God that dwelt between the cherubim, and was consulted by Urim and Thummim, and by the spiral Delphian table, found Jordan a hard road to travel. The Hebrews were a stiff-necked people, and loved the garlics of Egypt better than the manna of the holy land. So too the elect of our dead churches love the leeks of old Jewry better than the living bread that cometh down from heaven to-day.

Moses appears to have been desirous of doing for the best under the circumstances of his time and position. He was doubtless a good engineer as a revivalist, and, let us hope, made some progress from the status of Egypt. As a medium of the inner life, he had continually to rebuke his people for their unbelief, so doggedly had they been schooled in the orthodox theology of their earlier days. Says Moses, "You slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice; but were always rebellious, from the day that I began to know you." Thus we see that the familiar God or spirit of Moses could not govern his own elect; and Moses had to lay prostrate before him forty days and nights, without eating or drinking, to appease his wrath; and Dryden had to sing—

> "The Jews, a headstrong, moody, murmuring race,
> As ever tried the extent and stretch of grace;
> God's pampered people, whom, debauched with ease,
> No king could govern, nor no God could please;
> Gods they had tried, of every shape and size
> That Godsmiths could produce, or priests devise."

—yet it was much in vain that Moses assured them "the Lord your God is the God of Gods and the Lord of Lords—a great God, and mighty and terrible; and to him thou shalt adhere and swear by his name."

In rehearsing what his "mighty and terrible God" had done, and what he would continue to do,

> "Where Sanhedrim and priest enslaved the nation
> And justified their spoils by inspiration,"

Moses threatened any departure from the Lord to serve strange Gods, with the anger of the Lord, who would "shut up heaven that the rain come not down, nor the earth yield her fruit." This is not quite up to that scripture that would send the rain upon the unjust as upon the just; but if the Jews would serve only the Lord, then, "If thou desirest to eat, and the eating of flesh delight thee, kill and eat according to the blessing of the Lord thy God, whether it be clean or unclean; only thou must not eat the soul with the flesh."

Moses now gives instructions as to what dreams shall be orthodox, and what not. Such prophet or dreamer of dreams as should dream contrary to the Hebrew church, were to be slain. Whoever should propose to worship in another church, "consent not to him; hear him not; neither let thy eye spare him to pity and conceal him, but thou shalt presently put him to death. Let thy hand be first upon him, and afterwards the hands of all the people. With stones shall he be stoned to death, that the Lord may turn from the wrath of his fury."

For this severe orthodoxy of the Jews in stoning heretics to death, they were to be rewarded with "whatever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God."

This kingdom of heaven of Moses must be pronounced "earthly, sensual, devilish." There is not even a gleam of spirituality to redeem any of its grosser features; now do we see how such examples can be fitting and proper for our Sunday schools in the 19th century of Jesus. The stoning of people then, or the hanging of them now, is not to be rid of them; but their revengeful spirits are about the earth seeking fit media to avenge themselves upon society in the flesh. Of this Moses seems to have had no knowledge—nor did his Lord inform him of the trans-mundane existence of the soul or human spirit in character the same as it would leave the earth, and as capable then of influencing human organization, as before the change from one to the other mode of being, and making our perpetual Satans, not understood, of our old theologies. We protest that the yoke of Moses in the name of the Lord is not fitted for our neck of to-day. We protest against his slaveries, his merciless wars, and his kingdom of heaven made up of money, strong drink, and "whatsoever the soul lusteth after." We protest against our dead churches who claim their authority of augury in these ancient landmarks, and shape their course most damnably to the fashionable idolatries of this lower world—

> "And never break the Sabbath, but for gain."

The destruction of churches and people in the neighborhood of Jewry, was because—

> "Their busy teachers mingled with the Jews,
> And raked for converts even the court and stews;
> Which Hebrew priests the more unkindly took
> Because the fleece accompanies the flock."

It was a contest of rival sects and churches of the olden time, from which only the Jewish account has reached us, and our churches still espouse and perpetuate the Jewish quarrel in their fillibusterism against their peaceful neighbors, who,

> "Impoverished and deprived of all command,
> Their taxes doubled as they lost their land,
> From a successive title, long and dark,
> Drawn from the mouldy rolls of Noah's ark;
> And what was harder yet to flesh and blood,
> Their Gods disgraced and burned like common wood.
> This set the heathen priesthood in a flame;
> For priests of all religions are the same,
> Of whatsoe'er descent their Godhead be."

Moses was not unmindful of the poor of his people, though he may not have allotted them the inheritance of an equal Father's love. Mammon was a God of powerful potency in the Hebrew heart, and in his supremacy there must ever be oppression and wrong; and modern self-love finds the broader way of the Jew more congenial than the self-denying way of the Christian. Our wailing poverty amidst riotous wealth is the damning shame of Christendom. The denial of equal rights and equal compensation to woman, is a dark and mournful page in the record of our religious civilization. It is not in the cry of Lord! Lord! but in the raising of the humanitary status that religion is of worth unto salvation. Moses told his people to "follow justly after that which is just;" but his standard of doing justly was not above war, slavery and spoliation, characteristic of the dark and undeveloped ages; and making him and his familiar spirit our standard bearers now, we follow in their footsteps to do evil, and war against the advent of the living God at hand.

It was an abomination to the Hebrew God that sheep or oxen sacrificed to him should have the least fault,—the come-outers of his church were to be stoned, and a doubtful matter was to be decided by the Judge who was the high priest, and had the appellation or name of God. When a king was to be chosen, this same God or high priest was to choose him. "Thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. He shall not have many wives that may allure his mind." "The Jewish lawyers allow the king only eighteen," as per note in the *Vulgate*.

Judge, high priest and God are convertible terms in old Jewry, as may be seen in Philo. So when Moses says, "Thou shalt not revile the Gods," he has reference to these as well as to the more mystical "thrones, dominations, princedoms, powers," which the besotted people were prone to worship as one or many Gods, whether between the cherubim, with the high priest as mediator, or medium, or whether in the church of Belphegor. Josephus says that Moses directed that "no one blaspheme those Gods which other cities esteem such; nor may any one steal what belongs to strange temples, nor take away the gifts that are dedicated to any God." But this differs from the biblical text where the God of Moses declares exterminating war against all other Gods, their altars, and their worshippers.

The Jewish church was an exclusive sect, intolerant, vindictive, remorseless, even as our sects are now to the extent of their power. No truth, no good can be seen outside of themselves through their jaundiced vision, and esteem their own piety in the proportion that they are choleric or bilious. They fear that truth may be put to the worse in a free and open encounter with error. It is because of this circumscribed vision of the majesty of truth that the old theologies are surely to pass away, and to give place to the new birth, even now emerging from the heavens. The modern unfolding, or Spiritualism, will yet show itself as the American democratic religion, shattering old dynasties of church and state, by proving all things and holding fast to the good in the old and the living Christ, and by casting the time-worn and useless integuments away. We hail the new day, and work for its ushering in with what of talent the living God has entrusted to our care, doing with all our might whatever our hand findeth to do—not with carnal weapons, as Jewrywise of old time, but with spiritual, to the pulling down of strong holds and putting better in their stead.

Modern unfolding comes in no narrowness of sect and creed with dead-lock of conscience and of soul, forbidding growth.

> "No pent up Palestine contracts our powers,
> But the whole boundless universe is ours,"

to live the highest life in the greatest expanse of soul.

The January number of the *Westminster Review*, 1857, in its article on the "Revision of the English Bible," says: "The deformities of the present Version are so glaring, the errors of its text, the accumulation on its margin, react so banefully on the superstitions to which they owe their existence, that we should be willing to waive objections which we feel to the State intervention, for the sake of reaping at once so great a good as the purification, for the use of the people, of the English biblical text."

To purify the Bible and the church, are herculean labors; but there is a better day coming in the way of the new advent that will do the work.

According to this same article in the *Review* there was a Bishop's Lloyd's Bible, printed in 1701, which made Moses the author of the book of Job; if so, the passage in Job, asking if the Ethiopian could change its skin, might have reference to the Ethiopian Tharbis whom Moses married when she made love to him from the battlemented wall of her father's city. Miriam did not like this marriage of her brother Moses to the Ethiopian woman, and if Moses wrote the book of Job, the question as to change of skin may have been suggested by the complaint of Miriam.

The Lord now institutes tests by which to prove the true from the false prophet, on this wise: "The prophet which shall presume to speak a word in my name which I have not commanded him to speak, or shall speak in the name of other Gods, shall be slain. And if thou say, 'How shall we know the word which the Lord hath not spoken?' thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass, that thing the Lord hath not spoken." The converse of this would appear to be that when a prophet did speak in the name of the Lord, and the thing spoken did come to pass, the thing so spoken and come to pass was surely from the Lord. Not at all; for we read that "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder, and *the sign or wonder come to pass*, whereof he spake unto thee, saying, 'Let us go after other Gods, and let us serve them,' thou shalt not hearken unto that prophet, or that dreamer of dreams, but he shall be put to death."

The Hebrew children must be careful how they have visions or dreams, or woe betide them. Such prophecies or dreams must come by orthodox will, or not at all. This was rather close guaging for those who did not believe exclusively in Moses or his Lord, but thought there might be articles of faith equally credible in the church of Belphegor; and supposed every event above the plane of their natural darkness was of some Lord; and that their own was as good authority as Moses and his Lord. To them it was, Who is Moses, and who is the Lord? Hath not the Lord also spoken by us?

For the purposes of power and command, it was necessary for Moses and his priesthood to centralize their mediumship. Hence, no church freedom or democratic usages were permitted; for their Lord abhorred all those outsiders who were not "instructed by the Lord thy God." They were denounced and condemned to death as false prophets, observers of dreams, soothsayers, belly-talkers and wizards, while the Hebrew Lord was the Simon-pure, dwelling between the cherubim, and was consulted by Urim and Thummim through the high priest; though Jehovah did speak through the soothsayer Balaam to the edification of Balak, and did also engineer the laryngial machinery of Balaam's ass to speak for the angel of the Lord, or as the spirit gave him utterance, as a wizard or a "belly-talker."

Our churches and priesthoods are of the same type and character as the Jewish. They do not willingly permit a free and open vision for spiritual manifestations, but would confine us to those of old Jewry, from the oracle-room between the cherubim, as better than the living manifestations of to-day, which are offered to every one to profit withal. We submit that when a church, Christian in name, adopts Jewish augury for the measure of the outpouring of the spirit, it is the fullness of time for the heavens to be open, that the light may shine into the darkness and roll it away forever, and that those still shrouded in the ancient graves may come forth and appear unto many, that they may lay aside the Hebrew old clothes, as *for* the Hebrews, and venerable relics not wholly without worth, but not to be so closely worn as to stifle ventilation. Let us rather put on the pure linen, clean and white, of the exquisite aroma of the New Jerusalem, and we shall find this shining apparel of love and wisdom more beautifully fitting than the close measure of the ancient tombs.

We now have directions of what is to be done "when the Lord thy God hath destroyed the nations, whose land he will deliver to thee, as he swore to thy fathers;" and when they went forth to war, the priest was to stand before the army and promise victory, because, "the Lord your God is in the midst of you. But of those cities that shall be given thee, thou shalt suffer none at all to live excepting women and children, cattle and other things," which were to be divided as a prey to the army, as "the Lord thy God shall give thee."

The way of treating the "beautiful woman" captive which "the Lord thy God shall give thee," causes even the note writer of the *Vulgate* to protest against the infallible word of God. Of the treatment of the captive women, he says: "The Jewish doctors explain this of an action which modesty disallows, and which they tolerate nevertheless in the first transports of victory, though the Pagans condemned it as unjust and contrary to reason. All know with what reserve Alexander treated the captive women, and the Romans banished one Torquatus for having violated a prisoner of war. Yet the Jews blush not to assert that such liberties might be taken even with married women." But was not this according to the Lord thy God of old Jewry, and of the infallible word of our grafted churches? The captive maiden, delivered into thy hand by the Lord thy God, was without voice, and only a little above the condition of the Christian slaves of the 19th century of Jesus. The disobedient son was to be stoned to death. The gallows were to be consecrated in the "land which the Lord thy God shall give thee in possession," even as it is in our so-called Christian land, as per orthodoxy in the present day, ignoring that the undeveloped spirits sent hence before their time are in close proximity to the earth, to react upon mortals the violence done upon themselves. When we shall have learnt love and wisdom above the plane of old time, we shall see that the gallows and other ways of violence do not kill the soul, nor rid us of its power of evil as an undeveloped spirit. So long as the church sanctions blood for blood, instead of overcoming evil with good, it will not be free of the Legion or collective Satan in its train.

Moses invokes the most terrible curses from his Lord upon all disobedience to his laws, good, bad and indifferent. Any one at fault in these respects, "the Lord should not forgive him, but his wrath and jealousy enkindled against that man should blot out his name from under heaven."

That poesy and prophecy, or seership, are often near of kin, may be seen again in the song which Moses now composes and sings to the glory of the tutelary God of the Jewish camp—the Jehovah of Israel—the "jealous" of all other Gods. This song is in character with the Mosaic plane of government—severe, revengeful, bloody—the sword being the way for the Father to hew his children into adjustable proportions. He would "whet his sword as lightning," make his "arrows drunk with blood," and would "kindle a fire in his wrath that should burn to lowest hell." This is poetic, but the fire is kindled from below, and the flame is of the lurid glare of the most savage military life.

Most unsaintly are our church saints, when they seek, in the camp life of Moses, for their inspiration to prolong the wrath of Israel's God against the "accursed children of Ham." The "Star Spangled Banner" looks unseemly when interpreted in the exclusive character of the Hebrew Theocracy for the destruction of neighbors and the recovery of fugitive slaves. The true flag should antetype the coming day, not symbolize the ancient night.

C. B. P.

Inspiration Universal.

I turn to the lofty souls who, through breathing numbers, or melodies, colors, marble, or words, have entranced the world, and I hear them declaring that in their higher creations they are overmastered by a power beyond their will. I turn to the reformers and the martyrs, and I hear them proclaim that the word they speak is not their own. I turn to the private experience of us all, and ask if we have not felt, whenever in our highest moments of thought, of duty, or of prayer, some great truth or principle, or energy, or peace has flashed into our reason, quickened our conscience, moved our will, filled our hearts—whether we have not always felt that it was no creation of our own, but rather something that has entered us—within us, and yet from above us?—*Rev. S. Longfellow.*

If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse.

As there is much beast and some devil in man, so is there some angel and some God in him. The beast and the devil may be conquered, but, in this life, never wholly destroyed.—*Coleridge.*

God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race.—*Channing.*

It is thy intention to try my soul, good Destiny, and therefore dost thou put it into every position, as a man does his watch, into a perpeadicular and a horizontal position, easy and uneasy ones, in order to see whether it goes well, and shows the time correctly. Verily it shall!—*Richter.*

Great ideas, once brought to light, do not die.

For the Spiritual Age.

RELIGION OF SPIRITUALISM.

The question whether modern Spiritualism does or does not constitute a religious system is beginning to be agitated, and though we may differ in regard to it, still the agitation cannot fail to be productive of much good. Spiritualism as a mere theory is simply a belief in the truth that *spirits in the body can hold understanding converse with spirits from without the body.* This theory of itself does not insure piety to its believers. Still there clusters about that single truth, or is contained in it, many other truths that will necessarily be brought to bear upon the lives of Spiritualists. It will not be denied that the general course of spiritual instruction is as elevated and pure as any system of religion extant.

A mere assent to cardinal truths never makes a man religious. The belief in a God does not make us Christians, and a belief in the theory of the Cross does not renew our natures. The vilest men on earth may fully believe [intellectually] in all the great doctrines of the Gospel; yet on these doctrines is based the religion of the Bible.

Were these and their associate doctrines appreciated, experienced, and lived, it would constitute the person religious and pious. So with Spiritualism; it embraces in its details the idea of the soul's immortality and of a future retribution based on principles so natural and necessary that rational men cannot fail to see and feel the force of the sentiment; and all that is necessary to constitute Spiritualism a religion is to accept, experience, and live its teachings.

The objector may urge against this that the doctrine of the soul's immortality, and of a righteous retribution after death, are not peculiarly the doctrines of modern Spiritualism. True; and it is equally true that they are not peculiarly nor originally the doctrines of the Bible. *The idea is latent in the nature of man.* Where men know nothing of our Bible or of Christianity, they still have the idea of these great truths, and though their ideas may be dark, still they can scarce be said to be more so than those which pass for orthodoxy among the churches of our day.

True, the Bible teaches the immortality of the soul, and also the presence and influence of spirits; but these ideas obtained before the Bible was ever thought of. Confucius exclaims, "How vast is the power of spirits! An ocean of invisible intelligences surrounds us everywhere." He speaks also of a "garden where grew a tree bearing apples of IMMORTALITY." The Chinese, with their Taoli, or Buddha as primal or First of all things, recognize these cardinal truths.

The Persians in the days of Zoroaster, with their Ormuzd or Honover as the primal spirit, were full in the belief of the soul's immortality. Plato taught the doctrine of the past and future eternity both of matter and spirit.

Now if the fact that these ideas having been previously taught deprives us of the right of claiming them as our own, and building a religious system on them, then the Bible has no such right, *for it did not originate these ideas.* And if the Bible writers had a right to claim ideas that did not originate with themselves, and base a religion upon them, then we have the same right. It may be claimed that God having spoken through the Bible gives that the right which is claimed as belonging to it. Allowing this to be correct, the argument is strong in our favor, for God has spoken to us in these last days more clearly than heretofore and through agencies as reliable as at any former period.

Although I would not repudiate any system of religion further than its errors are clearly seen, yet it does appear to me that we have a right, and that it is our duty, to claim Spiritualism as a religion; endorsing all that is true in the Taoli of the Chinese, the Honover of the Persians, the God of Jews or Christians, and adding to all former light that which is now given through spirit-agency; and thus comprise the sum of all truth, from the Chaldean Ormuzd to the great Jehovah, and claim it as the RELIGION OF SPIRITUALISM. The term "religion" need not startle us. Spiritualism will not be a blind adherence to mere party, but it must and will be broad and philanthropic. As Spiritualists we need to become more truly spiritually minded and more like the Jesus we so much admire, and WE MUST BE SO.

MENDON, St. Joseph Co., Mich. H. FOSTER.

AN IMPORTANT TRUTH.—The misery of human life is made up of large masses, each separated from the other by certain intervals. One year, the death of a child; years after, a failure in trade; after another longer or shorter interval, a daughter may have married unhappily; in all but the singularly fortunate, the integral parts that compose the sum total of the unhappiness of a man's life, are counted and distinctly remembered. The happiness of life, on the contrary, is made up of minute fractions—the little, soon forgotten charities of a kiss, a smile, a kind look, a heartfelt compliment in the disguise of a playful raillery, and the countless other infinitesimals of pleasurable thought and genial feeling.—*Coleridge.*

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, DECEMBER 11, 1858.

MR. RANDOLPH'S "RECANTATION," AGAIN.

In an article written some weeks since, while the writer was in Western Pennsylvania, a paragraph was copied from the N. Y. *Tribune*, stating that "Dr. Randolph, a celebrated Spiritualist, had openly recanted," etc., and professing to give some of his declarations in a recent lecture at Utica. Some doubts were then expressed as to the reliability of the *Tribune's* statement, for the reason that we did not believe it possible for Mr. R., if he had a particle of sanity left, to deny the fact that spirits had manifested themselves and communicated, both to and through himself; and it was intimated, moreover, that probably the recantation had reference only to some theological or religious ideas which were erroneously supposed to be Spiritualism.

At New York we had the pleasure of meeting Mr. Randolph, and learning from his own lips that our doubts and surmises were correct. His renunciation was not of Spiritualism proper, as we have ever defined and advocated it, but only of some of its incidentals, and of doctrines which he had mistakenly associated with it. During our stay in New York, Mr. R. gave a public lecture in definition of his views on the subject, which lecture was reported at length in the *Tribune* of Nov. 25th. As the opposition has seen fit to magnify this matter into a good deal of importance, and as it affords a favorable opportunity of showing clearly the distinction between *real* Spiritualism and what is often falsely called such, we make the following copious extracts from this report:

"Spiritualism is all eye and head; no soul and heart; all intellect, no emotions; all philosophy, no religion; all spirit, no God! And even the social reformatory movement has dwindled down into prostitutional nurseries!

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth—the most seductive, hence most dangerous form of sensualism that ever cursed a nation, age or people.

"I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new Gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium! For years I lived alone for Spiritualism and its cognates. Henceforth I live to combat many of the identical doctrines that I once accepted as heavenly truths, among which are Pantheism, the non-immortal theory, ultra-radical individual sovereignty, Atheism, and several other pernicious doctrines."

"On the advent of the 'New Philosophy,' I hailed it with thousands of others, not only as the harbinger true and God-sent of the good time coming, but also as a religion, pure, true, sweet and elevating; and it was only because I thought it would satisfy the religious needs of my soul, that I accepted it as the guide of my life. What was the result? I will tell you After embracing the Harmonial Philosophy (and my experience is that of thousands,) I sought to be a medium—made experiments, and obtained my wish. Better had I found my grave! The rapping and other phenomena followed me, produced, as I then thought, by good human spirits. These were soon succeeded by the trance condition, to which I became subject; and the moment I yielded to that seductive influence, I ceased to be a man, and became a mere automaton, at the mercy of a power I believed to be demoniac, but which others accept as Progressive-Spiritual, but which they cannot prove to be such, try as they may. Mind, I do not say it is not so, but aver that not the faintest proof can be adduced *that it is so!* As a trance speaker I became widely known; and now aver, that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one-twentieth of the time; and before man and high Heaven I most solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto. I would have lucid intervals, an hour or two at a time, until the next circle. During these rational periods, I would, in words, assert myself, my manhood, and not unfrequently denounce the spirits, and then, in the very next circle, in the trance, retract it all; and for this I obtained the reputation of inconsistency, and having no 'balance-wheel.' I frequently resolved to break my fetters, but some good-natured miracle-seeker would persuade me to sit in a circle just once more, in order that some great defunct Napoleon, Cæsar, Franklin, or Mohammed, might, through my lips, give *his* opinion on the subject, and edify some dozen or so with metaphysical moonshine and transcendental twaddle. I would consent, 'just to oblige,' and then, good bye reason, sanity adieu, common sense farewell! Like the reformed inebriate, who, so long as he tastes not, is safe from the destroyer, but who is plunged into a deeper misery the instant he yields to the tempting 'one glass more,' so the medium. Nothing can rescue him or her but the hand of God, who is 'mighty to save.' It pleased Him to reduce me to the zero of human woe, that I might be snatched as a brand from the burning. Had He not vouchsafed this great mercy, the probability is, that instead of trying to serve Him, and atone for the mistake of a lifetime, I should still be wandering up and down the capitols of Europe and Asia in the accomplishment of my 'Spiritual Destiny and Mission,' desperately intent on converting Ferdinand, Louis Napoleon, the King of Delhi, Nasr-oo-deen, and the Grand Turk; for I believed that I was Heaven-sent to save humanity in general, and crowned heads in particular. Disease cut short my labors in that line; I was kindly cared for. This demoniacal phase of Spiritualism deprived me of reason, led me from my home and duties, caused me to squander in world-roving a sum more than sufficient to have rendered my family comfortable for life. Now, all my efforts can scarcely furnish the homeliest fare, and the second act of the drama concluded with a fearful crime. In a moment of despair, during that terrible madness, with dreadful intent, I severed the blood vessels of both arms in four places. Chance led a man to approach me ere the lamp of life had quite gone out, and by superhuman exertions I was saved. All this I charge to Demonism and the infernal doctrines taught by many invisibles, be they spirits or devils. During my greatest illness I was attended by a physician who understood my case, who forbade me to think or act of or in Spiritualism, but to look to God for that aid and comfort which He alone can give, and to attend the preaching of His Gospel by God's preacher in the woods and fields. I followed his advice, gradually regained my health of mind and body, for which His name be praised. The result of my illness was, that I became convinced that however scientific Spiritualism, as operative on my own soul, might do to live by, it would never do to die by. The anti-Bible, anti-God, anti-Christian Spiritualism, I had perfectly demonstrated to be subversive, unrighteous, destructive, disorderly and irreligious; consequently to be shunned by every true follower of God and Holiness. I had not for ten years seen a happy day prior to my conversion. In the extremity of my woe, I called on spirits for aid, but no spirits came to my assistance. Reduced to the verge of horror and despair, I called on that God whom I had, in the insolent pride of intellect, so often derided. I believe my prayer was answered, my understanding opened, my body healed, reason restored, mind comforted, and my trembling feet set, as I believe, on the Eternal Rock of Ages."

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, and infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demonic possession as well as of normal spiritual action. Both facts exist probably to-day; I am positive the former does. As an offset to the foregoing list of good (?) things coming out of this medium school, a formidable list of evils can be presented. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it by direct spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings! Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evil, I suppose! I charge all these to this scientific Spiritualism, and not to Religious. This scientific Spiritualism has healed the sick, comforted the mourner, converted a few. It has educated the ignorant; it is a royal road to knowledge, yet I prefer a different school. It has also broken up families, squandered fortunes, tempted and destroyed the weak; it has banished peace from happy families, separated husbands and wives, and shattered the intellects of thousands. We hear much of its good, but little is said concerning the black catalogue on the other side, or of mediums driven to premature hell. True, there may be and doubtless are good spirits, who are Christians and God-fearing, but to one such there are millions of black and vicious fiends who delight in ruin, sin and desolation. This is my firm belief before man and God. What follows? Why, that I enter my solemn protest against all trance mediumship (as the most dangerous form); for while no harm may come of its practice, yet the chances are fearfully against all who yield to its seductive influences, vacate their own personal reason and judgment, and open the door of their souls for the admission of what may be a good spirit, and may be a destroying demon. An eight years' experience has convinced me that the possession and profession of the faculty is fraught with frightful dangers. I now speak of the genuine spiritual trance—for there are two kinds. I have been in trance about 2500 times. Of these about 150 were involuntary on my part, the balance resulted from self-volition—was spiritual in its nature and results—but spiritual personages had nothing to do with it. I formerly thought they had, but subsequent self-examination and study has corrected that notion entirely."

After expressing his opinion of "clairvoyant doctors," (of whom himself was one)—that "65 per cent. are arrant knaves, humbugs and catch-penny impostors," the remainder, by implication, being honest—and of spiritual circles, that a large percentage of the marvels performed in them are attributable to jugglery—he adds:

"And yet it is settled beyond dispute that marvels, not performed by the mediums, do occasionally occur in circles, light and dark."

The following is Mr. Randolph's analysis of speaking mediums:

"We now pass to speaking mediums—25 per cent. of whom are, in my opinion, victims of demonic influences; 25 per cent. are deliberate impostors, and who can easily be detected by testing; 8 per cent. may be under healthful, spiritual influences, such as are to be found in all church history; 25 per cent. are honest-hearted men and women laboring under the world-saving fever, who delude themselves and others by imagining they are under the special spiritual influence of some defunct philosopher, Zeno, Plato, Aristotle, &c., when the fact is there is no trance in the case, and no influence save that of the aforesaid philanthropic mania, and spirits in the body. Thus I account for 83 per cent. of all that class of phenomena. The remaining 17 per cent. consists of persons who have the power in themselves (although they assign it to the spirits) of inducing at will a dreamy sort of ecstasy or conscious trance, during which they are frequently insensible to physical pain, and possess the extraordinary power of mental concentration, being able to pursue the thread of an argument, trace a principle, and follow an idea almost infinitely beyond their waking capacity. It is this kind of trance that educates the person, and makes philosophers and orators, and not the ghost-induced state. This trance can easily be induced. I can enter it at any time in five minutes, when I choose to do so. It can also be brought on by the use of lozenges, made of sugar and the juice of a plant that grows wild by the acre in Central New York. Generally five of these lozenges will produce a kind of waking clairvoyance and mental intensity, fully equal to the solution of any problem that can engage the attention. A preparation of the common straw and blackberry will do the same. It is, in short, the highest state of mesmerism, reached by a shorter, safer and quicker road."

Mr. R. thus indicates the *sort* of Spiritualism which he renounces:

"Spiritualism, Davisism, Harmonialism, or the godless system of protean names so rampant in the world, is inconsistent with itself—consequently unreliable; for, while it hurls its potent thunder against 'Authority,' degrades the Scriptures, calls our Holy Bible 'Excellent Soft Bark' (?), and blazes away at 'theologic bonds,' it actually forges chains still stronger for the human mind, comes to us as the 'Divine Revelations of Nature' by and through her self-dubbed 'mouthpiece,' Andrew Jackson Davis, private and confidential secretary to the 'Great Positive Mind,' companion to Swedenborg, Galen, 'Tom, Harry, Joe, Dick,' and the devil, for aught I know to the contrary. It substitutes 'Thus say the spirits, Galen, Davis,' &c., for 'Thus saith the Lord.' I, for one, have got tired of the former, and, after mature deliberation, prefer the latter. Harmonialism robs God of personality, converts him into a rarified gas 'many million times finer than electricity' (!!), according to Davis, and elevates Reason to the throne of the universe, by deifying the human intellect. God, Nature, Love, Panthen, rarified gas, sublimated oxygen and ether, are by this lexicon convertible terms—and essences!"

These extracts are amply sufficient to show *what* it is that Mr. Randolph has "openly recanted." It will be seen that, notwithstanding the proportion of imposture and delusion alleged to exist (which may be true, and may not), yet *the reality of spirit-agency and communication*, either for good or evil, in all the principal modes of manifestation, *is distinctly and fully affirmed*. This constitutes the basis of the spiritual theory—it embraces all that is essential or peculiar to modern Spiritualism, as the term is used. Spiritualism, then, in its phenomenal department, is not recanted, but in fact openly re-affirmed.

To be sure, Mr. R. exhibits the erratic tendencies of his mind, (not yet quite corrected by his "conversion,") by declaring at the outset—

"Nor can you prove that a single spirit ever manifested, simply because you cannot clearly establish one single case of identity!"

—but the whole tenor of his subsequent statement shows that he *felt*, if he did not *see*, the sheer absurdity of this reasoning. Suppose you cannot establish the identity of a *man;* does it follow that you or he cannot prove he *is* a man?

These quotations also show that Mr. Randolph, like a great many others, confounds Spiritualism with the "Harmonial Philosophy," Pantheism, Atheism, "and several other pernicious doctrines." This is a grand mistake. We have ever regarded them as distinct. Whatever merits or demerits Harmonialism, as expounded by Mr. Davis, may have, Spiritualism has no responsibility for it, nor for any other "pernicious doctrines" of whatever name or origin. A true Spiritualism, when the term is applied to a system of Spiritual Philosophy and Human Duty, embraces ALL TRUTH relative to man's spiritual nature, relations and welfare, here and hereafter. It is religious as well as philosophical; it has a heart as well as a head. No definite and authorized systematic statement of it has as yet been given to the world; it is still in process of evolvement. Individuals have given their individual conceptions; and these have corresponded with their own internal states and personal attainments. If any have embraced godless, heartless, irreligious, irrational, atheistic, pantheistic or anti-Christian systems, it was simply because they were unable or indisposed to receive anything better. The fault, if such it be, lay solely with themselves; and it is very puerile, as well as very ridiculous, for them, when their eyes become opened to their ignorance and folly, to "waste excellent breath" in throwing the blame upon either these systems or their teachers.

Should a perfect system of Spiritual Philosophy ever be delineated, it will be found to include whatever of truth there is in Harmonialism, in Pantheism, in Judaism, in Christianism, and every other ism ever taught. And it will *reject the errors of all*. There is no propriety in naming any of the crude, meagre and fragmentary systems, or attempts at systems, yet put forth, SPIRITUALISM. Most obviously is it a misnomer thus to term any theory which leads to materialism and sensuality, which are the opposites of Spiritualism.

Another grand mistake of Mr. Randolph, (and he was not alone in it) was the supposition that Spiritualism, or mediumship, required the surrendry of one's own individuality, and the becoming an abject slave to invisible intelligences, whether identified or not. We have always protested and given warning against this. It violates the first principles of individual spiritual growth. It may be that there are persons so constituted that they cannot become mediums without delivering themselves to such slavery; if so, they should never consent to it. There are those, however, who can yield an arm, or their vocal organs, or their brains, temporarily to spirit-control or spirit-impression, and yet preserve their individuality and consciousness intact, and remain fully their own masters. Mr. Randolph's case is peculiar, though there may be others somewhat like it. He admits that there are good spirits as well as evil, who may exercise this control to no bad result. We should say that no *wise* spirit will ever seek to dominate and destroy the manhood of any person. They will rather seek to cultivate and develope it. Spirit-influence which does not tend to this latter result should always be avoided.

We are confident, moreover,—and we trust Mr. Randolph will allow us to make this suggestion in all kindness, since he has seemingly quite overlooked it,—that the mental and moral states of the medium have much if not everything to do with determining the character of the intelligences who surround and influence him or her. According to Mr. R.'s own showing, he had embraced an irreligious, disorderly, unrighteous, subversive, seductive and sensualistic philosophy. Nay, worse; he had indulged in an "insolent pride of intellect," had "derided God," and become puffed up with an enormous egotism. What wonder, then, that he should draw around him spirits of the class he describes—fiends who would make him their sport and derision? How can he say but all his terrible experience has been the means necessary, in the ordering of a wise and loving Providence, to cure him of that false philosophy, that "pride of intellect" and impiety of heart, which first led him astray? The primal and the responsible *cause* of the evil, then, is to be found, not in Spiritualism, not in this false philosophy alone, not in the machinations of evil spirits even, but in the sufferer's own wrong mental and moral state at the outset. And the great lesson taught is that the only safe path for a human being—whether mediumistic or not—lies in suppressing pride and egotism, and reverently but earnestly seeking the true, the right and the good for their own sake. This is truly "looking to God."

As to trance-mediumship, which is so solemnly protested against, we have ever held and advocated (contrary to a notion too prevalent among Spiritualists) that the trance condition, even when induced by elevated and well-intentioned spirits, is comparatively a *lower* condition. It is one to be *grown out of*, as rapidly as possible. The state of conscious, active inspiration, in which all the powers of the speaker are in full exercise, co-acting with the inspiring influence, is vastly higher. Trance-speaking has its place and its uses; but when its novelty is worn off, it will doubtless fall into general disuse. Mr. Randolph, however, partly undervalues his own services in that department, when he characterizes the results as merely "metaphysical moonshine and transcendental twaddle." We have heard addresses through his organism while entranced, evincing a profundity and grasp of thought unsurpassed by any speaker or writer with whom we are acquainted; and yet, unfortunately, for reasons already made plain, the next discourse perhaps would be the veriest "twaddle" imaginable. On one occasion, while lecturing in this city, he declared at the start his intention to speak of himself, repelling in no very complimentary terms, any interference from the invisibles. He commenced and proceeded through a few bungling and incoherent sentences, when suddenly he was stopped and controlled by a superior intelligence, which, taking up his unfinished sentence, announced, "And we have come to finish what he has so badly begun!" It *was* finished, in a style that left no doubt but the controlling spirit was master of his subject. We, nevertheless, doubt the wisdom and propriety of such control when the subject is unwilling, however brilliant and marvellous the results. Yet the dangers involved in trance-mediumship, come chiefly if not wholly, in our opinion, from "vacating one's personal reason and judgment," which is never justifiable, and from cherishing evil moral states, which are always and to everybody unsafe.

The fact that the trance-condition may be induced by, or rather follow, the use of some drug or narcotic, as hasheesh, etc., is no proof of the absence of spirit-agency. It is well-known that the ability of spirits to act upon the organism depends on its *conditions*. It is quite possible that when the action of the narcotic drugs, philters, potions, incense, etc., which have been used in all ages to induce trance and spiritual ecstasy, shall come to be understood, it will be found that their peculiar virtues depend on their power to render the organism susceptible to surrounding spirit-influence.

But our space forbids further comments. Suffice it to add that friend Randolph's much bruited "recantation" only places him substantially on the same platform of Rational and Religious Spiritualism which we have ever occupied. Though he naturally verges a little to the opposite extreme, and indulges in some of the cant phrases of popular religionists, and somewhat under-rates the genuineness and value of the spiritual movement as a whole, yet we see no occasion for disfellowshiping or anathematizing him. Nor do we see any reason for his doing the same to us. On the contrary, we congratulate him on his deliverance from the slavery, the unrest, and the torture he so graphically describes—from the fogs and illusions of a "godless" philosophy, [which, we opine, had its base chiefly in his own misconceptions,]—and his restoration to comparative rationality, piety and peace. We welcome him as a co-laborer in the spiritual field of no mean capabilities for usefulness—provided he holds a firm hand on the "balance-wheel" and keeps clear of that subtle demon, self-conceit.

May there be more of such "recantations," until folly, fanaticism and impiety shall have wholly disappeared from among Spiritualists!

A. E. N.

MORE DISTINGUISHED CONVERTS.

Rev. Dr. BUSHNELL, of Hartford, Ct., well known as a Divine of progressive and spiritual tendencies, so much so that it has long been a difficult matter to keep him within the traces of even liberal orthodoxy, has recently issued a book entitled "Nature and the Supernatural," in which he fully commits himself to the fundamental doctrine of Modern Spiritualism, besides making a decided advance upon the current orthodoxy in several particulars. Dr. Bushnell believes that the miraculous gifts of the early ages of Christianity have never wholly ceased in the church, and that we may reasonably expect a new and more general exhibition of them than has been common in the recent epoch of saduceeism; but he does not believe that the modern spirits, as interpreted by Andrew Jackson Davis and his followers, are good spirits, or have power to instruct and benefit men, but quite otherwise. In this latter opinion he will find many among professed Spiritualists who will agree with him. We shall endeavor to give our readers some further analysis of this remarkable book hereafter.

Dr. EDWARD BEECHER, oldest brother of Henry Ward and Charles Beecher, and author of the "Conflict of Ages," lately preached to his people at Galesburg, Ill., a sermon on spirits, the substance of which is reported to the Springfield *Republican*. He says:

"Undoubtedly, spirits are witnesses of our affairs, and are more interested in this world than their own, because, while all is safe and quiet there, here is the danger and the conflict between good and evil. Spirits not only have intercourse with men, but sometimes materially assist them in their extremity; besides the examples recorded in the Bible, instances of such aid have occurred in modern times, as in the wars between Protestantism and Papacy, and particularly in the sieges of places in Holland. But, he said, men have communication with good spirits only when they have become holy enough to be admitted to such society; and the man of God, living above his fellows and rebuking their wickedness, though he seem to be alone, may have such sympathy and companionship from the other world that he can say, as did the prophet, 'They that are for me are more than they that are against me.'

"He declared the present system of Spiritualism, with its mediums, table-tippings, etc., a satanic counterfeit, observing that often when God is about to put in operation some new agency for good, the devil, perceiving it, manages to get in ahead a miserable counterfeit, as in this case, so that the genuine may be discredited."

This is substantially the position of the Rev. Charles, though a step in advance; inasmuch as it leads us to expect that "God" is soon to have a hand in this modern movement, while Charles gave it over to the "devil" entirely. What a pity that His Satanic Majesty should have been allowed to get the start of "God" in this instance! But the Satan of Orthodoxy has somehow always been the smarter of the two!

The Rev. Edward has long claimed, as those who have sat under his ministry are aware, to be well versed in the tactics of the Prince of Darkness. We will not venture to dispute his authority in such matters, but would only remark that if he as yet finds none but diabolic spirits in this movement, his own theory gives us a clue to *the reason why*. We trust he will yet "become holy enough" to have communication with good spirits, and thus find that "the devil" has not got sole possession of the wires!

A. E. N.

THE BOSTON COURIER, of Monday last, vents a column or two of Feltonian thunder on "the imposture of Spiritualism," the staple of which is furnished by Dr. Randolph's marvellous "conversion" and "recantation," noticed elsewhere. This will prove as slender a reliance as was the single *hair* on which the *Courier* suspended its cause a year ago. The Professor of Greek amuses his readers with a richly Falstaffian story of his valorous achievements against those "arch-impostors," the mediums. The vaporing Knight of the sack-flask deported himself not more valiantly in his encounter with the "twelve men in buckram," than has the doughty Professor in this onslaught on the "miserable cheats," if we may believe his own report.

The *Courier* alludes to the famous Albion "Investigation," originated by itself; but throws no light upon the question as to when the Professors' long-promised Report is to be forthcoming. Like the "kings and prophets" of old, we have "waited long;" and fear we shall also like them "die without the sight." Dr. Gardner, we opine would be specially pleased to see the production, that he may present his bill to the proprietors of the *Courier* for their share of the expenses.

DR. AND MRS. HATCH.—Dr. Hatch seems to be unreconciled to the late award of the referees in the case between himself and Mrs. H.,—though we are informed it was proposed by him and he had bound himself to abide by it. We learn that he has continued his annoyances to such an extent that Mrs. H. has felt compelled to seek legal protection. In the Supreme Court of New York, she, through Judge Edmonds, her counsel, has obtained a preliminary injunction from Judge Sutherland, restraining and enjoining Mr. Hatch from "entering any house or place where she, the plaintiff, may reside or be, either in person or by his agents or attorneys, from directly or indirectly interfering with the plaintiff or her action, and from exercising any force or violence toward her, or exercising any force or violence or fraud against her will to obtain possession of her person or control or direct her action."

Next to contracting the mis-alliance in the outset, this conduct on the part of the Dr. seems most reprehensible.

MRS. HYZER'S MINISTRATIONS.—Bro. Albro, our Buffalo Agent, asks leave to say through the AGE—

I am truly sorry to see that our friends in Boston place so low an estimate upon the spiritual ministrations through the mediumship of Mrs. F. O. HYZER. In sublimity of conception and beauty of expression—if not in rousing declamation—we hold her inferior no one through whom we have ever received the gospel of the angels in this city.

S. A.

The condition and quality of an audience often have as much to do with the performances of speakers, especially impressible ones, as have their own capacities. It is therefore no disparagement to a lecturer that all audiences are not equally interested and gratified.

RELIGION OF SPIRITUALISM.—Our correspondent, H. Foster, urges that Spiritualism is, or should be, a religion. We prefer to say that religion should be *spiritualized*—that is, purged from all grossness, error and formalism. There is but one religion, namely, to be good and to do good. A true Spiritualism will enable us to see more clearly what this is, and how to attain it.

MOURNING CUSTOMS.—The article on our last page, from the *London Inquirer*, is valuable not only for its exhibition of the heathenish absurdity of the prevalent mourning customs of Christendom, but also for its clear testimony to the living and cheerful Spiritualism of the primitive Christians. It will amply repay perusal, notwithstanding its length.

☞ A new volume of the SPIRITUAL AGE commences with January, 1859.

DEPARTURE OF ROBERT OWEN.

Recent arrivals from Europe bring intelligence of the exit from earth-life of that world-renowned and venerable philanthropist, ROBERT OWEN. His mortal career was closed on the morning of Nov. 17th, we presume at his residence at Seven Oaks, Kent, England. He was in the 88th year of his age. His remarkable life, and his connection of late with the Spiritualistic movement, render it proper that more than a passing notice should be taken of this event. The following brief newspaper sketch gives but a meagre idea of his long and active career:

"Mr. Owen's name was identified with sundry reformatory movements. He proposed to reconstruct society, projected a variety of measures for the elevation of mankind, and labored dilligently in his vocation of philanthropist. He was born in Wales, in 1771; made his mark as a bright scholar, in his native town, at the early age of nine years; went from school into a grocery shop; and at the age of fourteen, went to London. When eighteen years old, he became partner in a cotton factory, into which Arkwright's machinery had just been introduced; afterwards established the Charlton Mills near Manchester, and after conducting that concern for some years, undertook the famous speculation at New Lanark, in Scotland, where he and his partners had the management of mills and a farm of one hundred and fifty acres and a population of two thousand persons. Mr. Owen was at the head of this enterprise for a quarter of a century, expended great sums of money, was visited by princes, clergy, and the curious from all countries, wrote elaborate treatises on the benefits of a government like that of New Lanark, which did away with punishment and the terrors of the penal law, and dilligently disseminated his peculiar doctrines. In 1828, he essayed to introduce his theory of government in Mexico, but was unsuccessful. He afterwards attempted to establish a 'New Moral Community,' which failed; started a 'Labor Exchange Bazaar,' which also met a sudden end; and in 1857 urged his claims to a seat in Parliament, in which effort he likewise failed. Mr. Owen made several visits to the United States, the last of them having occurred some ten years ago."

That Mr. Owen was a sincere, earnest and unselfish lover of his kind, few will venture to dispute. Amiable, genial and polite, as well as scrupulously upright and pure in all his intercourse with his fellows, he secured the respect and affection of troops of friends wherever he was personally known. That his theories of Human Elevation and Social Reconstruction were in some way defective, will be generally conceded; though men will differ as to the precise nature and extent of the defect. His indefatigable labors, however,—even his numerous failures or but partial successes,—have probably done more towards amelioration of the condition of the working classes in England, and the final solution of the social problem—which is the grand problem of the Nineteenth Century—than the efforts of any other single individual. Our estimate of his general scheme of social reform we reserve to a future article.

Mr. OWEN, in 1853, through the instrumentality of Mrs. Hayden of this city, then in London, became convinced of the reality of spirit-existence and manifestations. Up to that time he had been an unwilling doubter of immortality—not because he did not wish it, or yearn for it, but because the common evidences offered by religionists failed to satisfy his understanding. The proofs presented through Mrs. Hayden's mediumship, however, were irresistible, as they have been to hundreds of others; and the venerable octogenarian became an enthusiastic—perhaps, as old men are wont, an over-credulous, believer. This was a great scandal to his infidel followers, who thus far had regarded him as almost an oracle of wisdom. He was now in their estimation a weak and deluded old man. His new faith gave a new impulse to his philanthropic zeal; and he has labored most assiduously from that time to the end, to disseminate his reformatory views. He has printed and scattered broad-cast, at his own expense, innumerable copies of the *Millennial Gazette*, and other pamphlets, containing the productions of his tireless pen. These writings, however, demand the apology usually accorded to productions of extreme age; they are little more than diluted repetitions of the thoughts of better days; illuminated now and then by a gush of fresh sunlight from the immortal world. Whatever else may be said of this indefatigable worker, it must be confessed that he was "faithful unto death" to the mission he conceived devolved upon him.

His son, Hon. Robert Dale Owen, formerly member of the U. S. Congress from Indiana, and recently minister from this government to Naples, was with him in his closing hours. He thus describes the last scene in the life of his father:

"It is all over. My dear father passed away this morning at a quarter before seven, and passed away as gently and quietly as if he had been falling asleep. There was not the least struggle—not a contraction of a limb or muscle—not an expression of pain on his face. His breathing gradually became slower and slower, until at last it ceased so imperceptibly that even as I held his hand, I could scarcely tell the moment when he no longer breathed. His last words distinctly pronounced about twenty minutes before his death, were 'Relief has come.'"

Mr. Owen ever lived under the ban of the church as an "Infidel," and such he was to the barren dogmas and unfruitful ceremonials of the church. But he believed and practiced a religion of far higher value than all the lifeless dogmas and and ceremonials ever invented. This was it, in his own words:

"There is but one true, useful, good, and practical religion for all men—a religion not derived from any human name, but direct from the source of all truth and of the unchanging nature of man. This one true universal religion for all humanity is the practice of unceasing love and charity, of each for all, and of all for each, to the end of time."

When all churches practice this religion, the millennium for which they *pray*, and Owen *labored*, will not be far off. Doubtless, in his new home he will prove a more clear-sighted and efficient co-worker for its inauguration.

A. E. N.

Better Proof Needed.

The editor of the *Sunbeam* says—

"We have no doubt but that the Editor of the SPIRITUAL AGE will some day agree with us concerning the communications from ELIJAH."

Not unless the venerable old prophet shall succeed in giving us some better evidence than is contained in the bad grammar and worse sense of the communications purporting to come from him. The following paragraph clipped from the same paper in which we find the above, is a specimen. It is clear as mud and luminous as an eclipse. How it could find place in a *Sunbeam* is a marvel to us:

"From God comes the Truth, the light, and life. He giveth thee the knowledge whereby thou canst know that it is He that speaks. From us His word cometh—from us that the world call evil—we that tell thee of the living and true God, not bound down by man as through him all inspiration must come. Wouldst thou ask for man to convince thee of the reality of the future? Of that which thou must live by, to give thee a place in this future life? 'Tis from him who knowest *God* as the *Father*—he that would guide all aright—into the fold he would lead thee as children. Follow thou me and I will direct thee as thou wouldst go. From him who doeth his master's work with humbleness and hope.

ELIJAH."

☞ We have received from Dr. I. G. Atwood, of the Saratoga Water Cure, an exceedingly interesting account of a visit to, and clairvoyant examination of, "the woman who lives without eating," near Chestertown, N. Y., which will appear next week.

Boston and Vicinity.

The Melodeon Meetings.

A freezing rain, which made pedestrianism a difficult and dangerous undertaking, prevailed on Thursday evening of last week; consequently a meagre audience assembled to greet Mr. T. G. FORSTER on his return from his long southern tour.

On taking the platform, however, the controlling spirit remarked that the spareness of visible auditors should be no cause of anxiety, for there were numbers present not seen by the external eye. He added that some one had facetiously suggested, since the medium had entered the hall, the following text as suitable for the occasion: "Let him that thinketh he standeth take heed lest he fall." He considered it peculiarly appropriate, in both its material and spiritual applications, to the present time, when many, who had been seeking for evidences of spiritual existence on the phenomenal plane, without being firmly grounded in principles, are falling into the fanaticism of incredulity on the one hand, and of credulity on the other.

Never was anything more grossly misunderstood, and more foully misrepresented, than modern Spiritualism; yet never was anything in itself more true or sublime. It included the philosophy of clothing spirit with matter, the growth and development of the mind, and the evolution of finer conditions of matter in which to clothe the spirit.

The speaker then proceeded to an elaborate argument with the materialist, in behalf of the spiritual and immortal nature of man. Man was was defined as consisting of a trinity—physical, mental and spiritual—the mental being as distinct from the spiritual as from the physical, and intermediate between the two. The whole metaphysics of the schools, from Aristotle to Emanuel Kant, were pronounced at fault, inasmuch as they represent the mind as deriving its pabulum, the food on which it grows, from the external world, and do not account for man's intuition, or his power to reason *a priori*. The materialistic theory, on the other hand, which makes mind a product of the material organization, does not account for man's continued consciousness of identity, nor for his power of memory.

A true Spiritual Philosophy only meets the demand. It affims that mind is not a product of the brain solely, but the product of a marriage of something higher, a spiritual essence, with the brain. The brain furnishes the highest or most refined ultimate of matter. This combining with spirit, the two produce mind, which is hence a materio-spiritual product. In it the Infinite Spirit, or Absolute Being, becomes individualized in connection with a human organization. Thus it is that the mind has intuition, or is able to reason to some extent *a priori*, as well as *a posteriori*;—this is solely by virtue of aid, influx or inspiration from the spiritual side.

So memory, and the consciousness of identity, are conclusive proofs of a spiritual nature in man. The physical is constantly changing—its particles are wholly dissipated and renewed every few years. If memory inhered in these material particles, that would be dissipated also. It is therefore an unchanging spiritual entity behind the material that recollects for long periods.

Such is but a meagre outline of the speaker's vigorous argument. The important practical deduction was drawn, that the grand mistake in human culture is that men are educated too much from *without* and not enough from *within*. The cold external intellect is cultivated to the neglect of the interior—the affections and the spiritual intuitions. The intellect should not be neglected, that it may be made a capable instrument of the spirit; but the expansion of the spirit, the Divinity within, that it may become positive to the external, is of vastly higher consequence.

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Sunday brought another severe storm of snow and sleet, and consequently small audiences were in attendance on the lectures through Mr. FAIRFIELD. Those who were present, however, were entertained with some of the most original, quaint, and sometimes mirth-provoking observations on philosophical and theological topics, and criticisms on the popular theology, ever listened to by a Boston audience. Mr. Fairfield's style of speaking is fluent, energetic, and difficult to report; but our limits will not allow even of an abstract.

It was announced that Mr. F. will occupy the platform on Sunday next; and that in the afternoon spirit of Lorenzo Dow will speak on the questions—What and where is God?—What and where is Heaven?—What and where is Hell?—What and where is the Devil? A rare treat may be anticipated.

Boston Reform Conference.

The session of Monday evening last was occupied by a tolerably able and interesting debate on the long-mooted question of Fate and Free Agency. It was participated in by Messrs. Chapman, Bradbury, Kaulback, Wetherbee, on the side of Fatalism; and Messrs. Trask, Colman, Pike, Cushman, Buntin and others on behalf of Free Agency. Our space will not allow more than a brief statement of the arguments on both sides.

Fate was defined by its advocates as equivalent to law, or an eternal series of causes and effects, originating in one Prime Cause, and tending to wise and harmonious ends; while Free Agency on the part of man, was considered as equivalent to absence of law, or the surrendry of the Universe to chance. Man's existence, and all his faculties and opinions are the results of causes behind him; he cannot act or *will* to act without a motive or cause; and all causes were involved in and flow from the First Cause. Fatalism is, therefore, but the doctrine of a wise and loving Providence, which has not abandoned the world to contingencies, but lives in, guides and governs all to the best results. There is no real evil, but all seeming discord is harmony not understood.

On the other side it was urged that this doctrine makes a man a machine, deprives him of responsibility for his actions, contravenes his consciousness, and makes God the author of all evil. Man claims no exemption from the consequences of his actions on the score of "fate;" and this was held to be an intuitive repudiation of the doctrine.

The subject was continued for another evening's consideration, when we trust the middle ground which includes and harmonizes the truth in both these views, will be clearly brought to light.

NEW BOOK FORTHCOMING.—We learn that a work entitled "Twelve Messages from the Spirit JOHN QUINCY ADAMS, through J. D. Stiles, medium, to Josiah Brigham," is now in the hands of the printers, and will be issued by Bela Marsh before the holidays. It will be a volume of near 500 pages octavo. We are unable to speak of its character, but from the distinguished authorship it claims, it will be likely to attract some attention. The manuscripts have passed under the revision of ALLEN PUTNAM, Esq.

DR. G. A. REDMAN, of New York, well known in this city as a test-medium, contemplates visiting Boston sometime during the present month, to remain for a season.

Western New York.

A correspondent writing from Ward, Alleghany Co., N. Y., Nov. 4th, 1858, says:

"Your excellent paper finds its way among the good inhabitants of this vicinity, being handed from one family to another, (who are very anxious for its light) till worn beyond use. Occasionally I carefully peruse its able columns, and would gladly get it circulated more extensively were it in my power. "More light" is needed here as well as in other places around. As we are some eight miles from the (York and Erie) R. R., and being, in fact, but few in number, it is very seldom that travelling lecturers visit us, consequently the Spiritual papers must be depended upon somewhat at present for light.

"The cause is (imperceptibly perhaps to many) spreading very rapidly in this region. Notwithstanding the great prejudice against Spiritualism, and the superstitious bigotry and ignorance which have so long held sway over the minds of the inhabitants of this sphere; from every quarter we hear our fellow creatures sincerely inquiring after these wholesome truths. But our candid inquirers are not moved in this matter by physical excitement; calmly and coolly are they investigating.

"A year ago or more, young Jackson, from Prattsburg, an able speaking medium, came here and lectured to a large audience, who seemed very much interested in his speaking.

"Last Sabbath evening we were highly entertained by Mr. H. M. Miller and his wife, formerly from Chicago, Ill. * * Mrs. M. spoke in trance, and to the astonishment of our old and wise citizens, who said at the close, 'It can't be beat. It surpasses everything we ever had in these parts.'

"Mrs. M. is not as radical as many, but her truths are deep and mighty,—wedge-like and suitable to cleave the knots of ignorance, sectarianism, bigotry and superstition."

Several acceptable favors of correspondents are necessarily deferred.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Dec. 3d.

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

DR. ORTON: The speakers who maintain that the sources of fallacy are altogether with us, and not in any case to be referred to deception on the part of spirits, have arranged these sources under three general heads, viz.—as expressed by Dr. Gray—Fraud on the part of mediums; Hallucination, and Interpolation. He had already expressed the opinion that there were other sources besides these, existing on the other side of the line, and had adduced facts in support of the position. His object now was, to consider that class of fallacies ranged under the head of hallucinations. Dr. Gray defines hallucination to be, the deceiving of our external senses by our mental processes. One of the many cases he cited will illustrate his meaning: A gentleman in France declared that invisible beings were about him, tormenting him. He would describe them particularly, even to their dress. They usually came out from under his bed, made grimaces at him, and departed through the stove-pipe. Now it is assumed that there could be nothing spiritual about cases of this kind—they are referred to disease, to mesmerism, or the action of drugs, and there dropped. This treatment disposes of them, it is true, but it does not explain them. On the other hand, it is difficult to deny but that our wildest imaginations may have a basis of reality. The reasons are these: The spirit, housed within the body, as to processes of thought, at the beginning, is believed to be a blank. There are two recognized ways by which impressions may be made on it—one through the external senses, and the other by influx or rapport. In the case of this Frenchman, the forms impressed on his consciousness were also objective to his sight. Whence did they come? We turn over our stores of thought in our minds, but they do not become thus objective. In order to explain phenomena of this class, we must extend our field of observation. To explain spiritual phenomena, we must look for spiritual causes. Spirit is different from unyielding matter, more flexible than air. The minds of all present in this assembly flow more or less together, and in like manner flow into and receive influxes from the great Spiritual Universe, each individual, specially giving and taking from that part, good or bad, with which he is most intimately connected. Here we have the key to the philosophy of inspiration; and a due application of its principles, he thought, would explain rationally the phenomena of hallucination. From this it will be seen that inspiration may be good or bad. It may also be general or special—the efflux of a society, or societies, with which a person is in rapport, or the inflow of a particular spirit. It may also consist of general ideas, of special impressions, or symbolical representations. In the case of the Frenchman, the apparitions he saw might have been deceptions projected objectively before him, or real spiritual appearances. Disease, drugs, or any cause capable of disturbing the harmonious conjunction of body and spirit to a sufficient degree, would have enabled him to see them.

In reply to a question, the Doctor said, that his theory was, that all disease is of spiritual origin, for this reason: Mere earth cannot feel pain; and while the spirit remains in full vigor in the body, it is obvious that it must be able to keep subject, and in harmony with itself, every particle of which its body is composed.

DR. GOULD: He accepted in the main the theory of Dr. Orton. He used to think that spirits would not condescend to give us fanciful and ridiculous dreams, but he had altered his opinion. On awaking after dreams, he now always found that spirits were present; and on asking them to enlighten him as to the origin of his dreams, they had always been able to satisfy him that the most *outre* figures and representations presented in sleep, have their meaning. He was also of the opinion that imaginations, so called, have a basis of reality.

Rev. Mr. BENNING: He had some interesting facts to present. Some six months ago he was requested by an old clerical friend of his, Rev. Mr. Collingsworth, an eminent and excellent Methodist divine, now dead many years, to address any questions he might choose to him, through Mr. Mansfield, of Boston, and he would answer them *seriatim*. He accordingly prepared his questions, and they were sealed in double envelopes, first by one gentleman, a skeptic, and then by another, both of whom made all fast, and affixed their private marks, each to his separate wrapper. He mailed the letter on the 18th of June. Months passed and he received no reply from Mr. Mansfield. He asked an explanation of his spirit-friend, who replied that Mr. M., or rather the spirits about him, would not let him control him; and bade him call Mr. M.'s attention to the subject by another note. This time Mr. Mansfield replied promptly, with an apology. The answer from his friend, Collingsworth, also came, together with the sealed letter containing the questions, which he took to the gentlemen who had sealed it; and on their declaring that it had not been opened, or in any manner disturbed, he opened it and compared the questions with the answers. The package was received on the 29th of November. Mr. B. had it present and exhibited it to the Conference. The questions and answers were in substance as follows:

1. Is it true, as you have promised me, that you will yet sit with me visibly by my own fireside, and talk with me as of old? Ans.—It is true. The promise will be fulfilled.

2. Is it true that you stood visibly before me in Ludlow Place, and took me by the hand? Ans.—It was truly myself, and I took you by the hand.

3. Is there anything I can do to develop myself to a higher mediumship and life? Ans.—The influences about you are doing for you all that can be done.

4. Am I right in lecturing from the Bible, and in believing that the new and the old are governed by the same law? Ans.—You are; the same laws govern both.

5. Can I become a writing medium? Ans.—You can now write well by impression, if you will only have sufficient confidence. You never will be completely subject to trance.

6. Shall I seek to preach in any of the pulpits of New York? Ans.—This shall be answered at another time.

7. Shall I get the picture that has been promised me? Ans.—You may get the picture and you may not. It will depend on conditions.

8. Is eternal punishment true? Ans.—No; and on getting to the spirit-world and ascertaining this fact, my first impulse was to fall on my face and adore my Maker.

9. Will you watch over, and guard, and enlighten me? Ans.—I will. Oh, that I could live my own life over again, how I would preach to the people to live lives of purity and holiness!

These answers were signed "John Collingsworth," in full, and the speaker said he could swear to the signature as a *fac simile* of the reverend gentleman's proper hand-writing. The letter also contained several other tests, which the speaker pointed out.

JOHN MCCHESNEY: His experiences in Spiritualism had not been satisfactory. Thirteen years ago, when sitting in his father's parlor, a power came over him, forced him to the centre-table, and put a Bible in his hand. He went to reading it and became a believer. He was enabled to understand the spiritual part, and he knew that book to be true. He had been to mediums once or twice, and got some truth. He begged the audience to excuse the expression, but his conclusion was, that Spiritualism is the devil making a fool of himself, and that its followers should be divided into two parts—the deceivers and the deceived.

Dr. MASSEY: We need not go far to find the source of fallacies. Everything is under the operation of law. We are all, at times, more prone to evil influences than to good, and the greatest medium is no exception. We ought to let this truth go out to the world. [Dr. M. made some explanations, and called the reporter of the *Telegraph* sharply to task for mis-stating him and turning his positions into ridicule.]

Mr. ——— stated some facts, and repeated a beautiful eulogy on Charity, given some years ago through Mr. J. F. Coles. He asked Mr. Coles what he thought of that production now?

Mr. COLES said he had never denied the reality of spirit-communications. His war had been on physical manifestations; but he thought we often mistook the source of our influences. For about six weeks, once, he was in possession of a remarkable gift. He could take a man by the hand and read off his character. He could do this without seeing him—merely by having his name on a piece of paper, or even a number by which to designate him. He could also tell the character of a book without touching it, whether it was in prose or poetry, whether it was grave or gay, a story, or a work on morals. One day he was asked to give the character of a book, and replied that he could make nothing out of it; it was all broken up, and he guessed his faculty had left him. The book was broken up indeed; it was a dictionary. How much of this was spiritual he did not know; but he did know that there are many communications which are calculated to lead us on with honeyed words to our own damage. These he wished to avoid.

Dr. GRAY: The improper relation of positive to negative is a common source of fallacy. When communication is sought, the seeker must be a real inquirer—in the negative or receptive condition. If he goes with his mind made up, positive to the medium, he will get an answer from himself—he will be the communicator. If he goes to utter a thought, instead of to receive one, his answer will be but the echo of his own mind. How may we know that St. Paul was not hallucinated? He believed in the New Testament, and believed that Jesus Christ did actually appear to Paul; and all the circumstances go to show that Paul was in a negative condition at the time. Mr. Coles, he considered well fitted to be a medium. He could render himself simple and passive as a child. The piece on Charity was not necessarily a spirit communication, though Mr. C. might have been aided at the time, by the society with which he is connected in the spirit-world. He was then in his highest condition. He was a spirit himself."

Mrs. FARNHAM stated a recent fact in her experience, going to show that spirits sometimes make communications in direct opposition to the wishes and will of the inquirer. J. R. O.

JUDGE EDMONDS delivered two able lectures on Spiritualism, at Dodworth's, on Sunday, the 28th ult. Our space forbids a synopsis of them this week.

Compend of Facts.

Facts from Dr. Kerner.

Dr. Kerner of Wittemburg gives the following facts in connection with his history of the Seeress of Prevorst:

In August there came to me a woman from Lenach, by name L—— S——, desiring to speak to Mrs. H——, on the subject of some extraordinary annoyances with which she had been troubled for several years. She had been told that Mrs. H—— saw apparitions, but had heard no particulars whatever.

She said, "In the house I lived in, I heard sounds by night like rolling of balls, groaning, and weeping; and sometimes a weight seemed to fall upon me and something unseen would approach me, so near that I actually felt its breath. All this made me so ill that I left the house."

I asked her in what house this had happened; and great was my surprise, to hear it was Bellon's.

"When I went home to Lenach," she said, "I heard nothing; but afterwards going to service at Neustadt, I found myself tormented as before; and, in addition, I often saw a white apparition standing by my bedside. I fell ill, and returned home again; and there I was persecuted by a frequent sound of moaning, which my mother heard as well as I, and which troubled us for two years. I often heard things thrown after me, but could never find anything; and also a sort of imperfect speaking, as if people were trying to speak and could not. On waking suddenly, I sometimes saw the white apparition standing by my bed."

The mother of this woman (who was married, and had children,) confirmed all she said; adding, that the sounds were heard by her husband, who had also seen a dark figure.

I arranged that this woman—the daughter—should sleep a night in Mrs. H——'s room, in order to ascertain if she saw the apparitions that came to Mrs. H——. She did not, but she heard them; and the consequence to us was, that the dark spirit, who had not lately been seen, returned and troubled us for some time.

Some time afterwards, I saw this woman on her death-bed, when she assured me that all she had told us was true; and added, that the dark spirit had, seven days before, informed her and her husband of their approaching death by a sign, which, as she was then dying, she could not explain to me. She and her husband died within a few days of each other.

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The Rev. Mr. H—— had frequently mentioned to me, the inexplicable noises heard in his house at night, as of knocking, rolling of a ball, breathing close to his bed, &c; and especially the footsteps of a man, and the simultaneous opening of the door of his chamber. These steps he had frequently followed but without ever discovering their cause; and he, moreover, remarked, that these noises were more perceptible immediately before the death of any of his children, of whom he lost many.

Being appointed to another cure, he quitted the place without having communicated these circumstances to Mr. R——, the gentleman appointed to succeed him. But no sooner had the latter established himself in the house, than he found himself disturbed in the same manner, whilst his endeavors to discover the cause of them were equally unsuccessful. A female member of the family, however, declared that she had been met by a dark form, and had been awakened by such an one appearing to her in the night. It is a very remarkable circumstance, that the sister of Mrs. H—— (whom we have mentioned as possessing the faculty of ghost-seeing) having once slept in this house, dreamed that a tall dark form stood before her, and that she had felt herself impelled to cry, "R——sch! away from me!" whereupon she awoke, but saw nothing. On relating this to the Reverend Mr. R—— in the morning, he referred to the church-register, where he found that a person of that name had actually inhabited the house about sixty years before—a circumstance quite unknown, both to him and Mrs. H——'s sister.

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Mrs. W—— von H——, a lady of education, and remarkable presence of mind, had been eight days in the house with the Seherin, whilst the latter was visited by spectres, without either seeing or feeling anything of them, although she frequently heard them. On the ninth morning, however, she related to me what follows:

"It was eleven o'clock at night, and I was sitting by Mrs. H——'s bedside, who was lying quite still, when I was suddenly seized by a most unaccountable feeling of anxiety and oppression; insomuch that without saying word, I hastily undressed myself, and leaving my clothes on the floor, I jumped into bed and covered my head with the counterpane. Presently collecting myself, however, although the oppression still continued, I sat up and looked round the room. There was nothing to be seen, but as I lay down again, something invisible drew the pillow from under my head, and laid it on my face. I replaced it, and the same thing occurred; and there was afterwards a continual pulling at the bed-covering. As I saw Mrs. H—— lying quietly the whole time, and apparently asleep, I said nothing to her on the subject; but when, in the morning, I saw my clothes on a chair by my bedside, I could not help expressing my surprise, certain as I was that I had left them on the floor—that Mrs. H—— was not able to put her foot out of bed—and that no person whatever had been in the room. But Mrs. H—— answered me, 'When you left your clothes on the floor, there was a dark spirit in the room and I saw him lift them and lay them on the chair. He took no notice of me, but occupied himself wholly with you; but I said nothing, lest I should alarm you.'"

The Dead Alive.

The Birmingham (Eng.) *Post* relates a remarkable case of restoration to animation, after apparent death. The subject was a young girl twelve or thirteen years of age, who dwindled away under some unaccountable complaint, and, as her friends imagined, died. Her body was rigid and icy cold, and was laid out in the usual manner, penny pieces being placed over the eyes. For more than two days the supposed corpse lay beneath the winding sheet, when the grandfather of the girl, on going to see the corpse, removed one of the copper coins, and, although the eyes remained closed, he fancied he saw a movement beneath the lid. Another person, on looking closely, also observed a movement. The medical attendant was then apprised of the circumstance; and, although he at first treated the matter as a delusion, the application of an instrument to the region of the heart soon convinced him that there was life within the apparent corpse. The body was then removed to a warmer room, and by degrees animation was restored, a loud sneeze placing the fact of her being a living subject beyond all doubt. When speech was restored the girl described everything that had taken place from the time of her supposed death. She knew who had closed her eyes and placed the coppers thereon. She also heard the order given for her coffin, and could describe the various remarks made over her as she lay in her death-clothes. At first on her restoration she refused all sustenance, and on some ailment being forced upon her she became greatly excited, so that it required much force to hold her. Afterwards she manifested a wish to destroy her father and mother. She now lies in such a state that she can neither be called alive nor dead, the former state being only ascertained by a careful examination of her pulse.

Various Items.

THE LONDON ILLUSTRATED ALMANAC is a splendidly executed annual. Its colored plates of the British Birds are very fine. For sale by A. Williams & Co.

HARPER'S MONTHLY for December is a very entertaining number, both in reading matter and illustrations. Our eye has been specially taken with a view of "Pittsburgh on a clear morning," strikingly corroborative of our late word-picture of the same. A. Williams & Co., 100 Washington street, have it.

"Universalism is the religion for prisoners," says the *Trumpet*. "Perhaps it is; but religion that prevents men from becoming prisoners, is better," retorts an exchange.

SATAN NOT A PERSON.—Rev. Dr. Bushnell, (orthodox) in his recent remarkable book on "Nature and the Supernatural," says:

"Satan, or the devil taken in the singular, is not the name of any particular person, neither is it a personation merely of temptation, or impersonal evil, but the name is one taken up by the imagination to designate or embody, in a conception the mind can most easily wield, the all or total of bad minds and powers."

QUAINT TITLE.—A good many curious titles of old books have been published from time to time, but we have seen none of late more odd than the title of a sermon preached by Rev. W. Secher, in 1750, and published in Boston, which ran as follows:

"A Wedding Ring, Fit for the finger; or, The Salve of Divinity on the Sore of Humanity, with directions to those Men who want Wives, how to choose them; and to those women who have Husbands, how to use them. Laid open in a Sermon at a Wedding in Edmonton."

HOW FRANKLIN WAS TREATED. In speaking of the first publication of his papers on Electricity, Franklin himself says:

"Obliged, as we were to Mr. Collinson, for the present of the tube, &c., I thought it right he should be informed of our success in using it, and wrote him several letters containing accounts of our experiments. He got them read in the Royal Society, where they were not at first thought worth so much notice as to be printed in their transactions. One paper which I wrote to Mr. Kennersley, on the sameness of lightning with electricity, I sent to Mr. Mitchell, an acquaintance of mine, and one of the members of the Society, who wrote that it had been read, *but was laughed at* by the connoisseurs."—*Works of Benjamin Franklin, vol. v, p 178.*

A SINGULAR CASE OF TRANCE.—The Boston *Journal* says:

"On Monday morning last as the train from Fall River reached Bridgewater, a young lady apparently seventeen or eighteen years old, and well-dressed, who was on board, complained of sudden illness and requested to be left at that station. Her wish was complied with, and she called for a hackman and requested to be taken to the best hotel in the place. She was taken to the Bridgewater Hotel and shown to a room, when she immediately retired. As she did not appear the next morning the landlord went to her room and knocked, but received no answer. He then had the door opened and found the young lady in bed and apparently in a sound sleep. Efforts were made to awaken her but they were unsuccessful, and physicians were called in. Their efforts to restore her to consciousness up to Wednesday morning were ineffectual, and she remained in the same condition as she was found on Tuesday morning. The physicians say that there are no evidences of poison about her, and they do not know what to make of the case."

"HASHEESH EATING" AND ITS CONSEQUENCES.—A member of the Senior Class in Princeton College, N. J., made an attempt to hang himself a few days since. He had perused the famous work of Ludlow, entitled "The Hasheesh Eater," and, notwithstanding the persuasion of his friends to the contrary, determined to experiment with this dangerous drug. Of a delicate constitution, the quantity he swallowed, although within that prescribed by the author of the work, was productive of the most injurious results. Escaping from two of his classmates while under its influence, and imagining, as he himself states since his recovery, that he had been sentenced to be hung and appointed his own executioner, he endeavored with his neckerchief to carry out this insane project, and would probably have accomplished his purpose, had not his friends, who were searching for him, discovered the body before respiration had entirely ceased.

It is to be hoped that this will be a warning to all readers of the work, and that they will believe that Mr. Ludlow's advice is far better in theory than in practice.

PERSONAL AND SPECIAL.

THE PARTY given by the Ladies' Harmonial Band, on Wednesday evening of last week, was numerously attended, and a very pleasant occasion. The next takes place at Union Hall, on Thursday evening, the 16th. Hall's Quadrille Band will be present without fail. Several prominent mediums are also expected to be there.

The Spiritualists of Waltham hold a Levee at Concert Hall, on Wednesday evening, Dec. 15th, with a view of replenishing the fund to defray the expense of a hall to meet in. With speaking, singing, dancing, &c., it is expected there will be a pleasant time of it.

H. P. FAIRFIELD will speak in Boston, Sunday, Dec. 12th; in South Dedham 15th; in Putnam, Ct., 19th; in Taunton 26th; in Lowell the first Sunday in January, and in Boston the remainder of January. He will receive calls to lecture in the vicinity on intermediate week evenings. Address at the Fountain House, Boston.

Dr. C. C. YORK will speak in trance at Salem, on Sunday next, afternoon and evening.

Mrs. FANNIE BURBANK FELTON will lecture in Norwich, Ct., Sundays, Dec. 12th, 19th and 26th, and in Somerville, Ct., Jan. 2d and 9th. Address until Jan. 1st, Willard Barnes Felton, Norwich, Ct.

Mrs. C. M. TUTTLE will lecture in Willimantic, Ct., Dec. 12th; Somerville the 19th; Bristol the 26th; Winsted the first Sabbath in January, and Willimantic again the 9th and 16th of January.

Mrs. M. S. TOWNSEND, of Vt., will speak in the Universalist Church, Marlborough, Mass., on Sunday, the 12th inst., at 11 A. M. and 1 P. M.

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.

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.

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

WARREN CHASE will speak as follows:—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.

LORING MOODY will lecture on Spiritualism and its relations, in 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?

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, DECEMBER 11, 1858.

LETTERS RECEIVED.—M Robinson, J L Beardsley, F G Pratt. L Hamilton, G D Lothrop, J L Fuller, M S Stimpson, E Samson, H Foster, J F Hartwell, S Albro 2, S Moyer, Calvert, D Field, B C Harris, S Chamberlin, O Perry, B F Rowe, H G Thompson, C Brigham, J L Souther, S B Nichols, N Tucker, S Cutter, J T Hayt, G L Allen, S Bugby, D T Hildebrand, A C Giltner, J B Dixon, F Goodrich, M D Peeler, G Barnsley, R S Holding, I G Atwood, D Jeffords, M H Tuttle, W B Felton, G A Redman, M A Townsend, H Chase, Higgins Bros., H Booth, T A Garey, A Porter, T Marshall.

Announcements.

Spiritualists' Fair and Levee.

The Ladies of the CAMBRIDGE SPIRITUAL ASSOCIATION, and their friends, propose holding a Fair and Levee at the City Hall, Cambridgeport, on Wednesday and Thursday, Dec. 15th and 16th, for the purpose of raising funds to build a Chapel, to hold Spiritual Meetings in.

It is expected that this will be the largest gathering of Spiritualists that have ever convened for a similar purpose in the State. The Spiritualists of Boston, and of all the cities and towns in the State are most respectfully invited to be present, and also to contribute such articles as they may see fit, and leave them at Mrs. Cade's store, 378 Main, near the corner of Columbia street, previous to Tuesday, the 14th inst.

A large number of Trance Speakers and Lecturers have notified the committee that they will be present and give their services for the noble object in view. Among them are—Prof. J. L. D. Otis, Mrs. M. S. Townsend, Miss R. T. Amedey, Miss S. A. Magoun, Miss Emma Houston, Mrs. Young and Mrs. Foster.

It is also quite certain that other speakers whose names are not here mentioned, will be present and add their mite and blessings to the entertainment of those present.

The price of admission will be 25 cents. Season tickets 50 cents. Children under 12 years of age, 10 cents. This will not include the price of admission to the large hall on the last evening, after 9 o'clock, when a good band of music will be present to enliven the occasion, that those who may wish can enjoy themselves by dancing or other innocent recreations or amusements as they may see fit. The tickets then will be 75 for gentlemen; ladies free.

CAMBRIDGEPORT, Dec. 3, 1858. Per order of the Committee.

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 LEROY SUNDERLAND, Boston, Mass.

Miss EMMA HARDINGE will lecture at St. Louis, Mo., and the adjacent cities during Dec. and Jan.; 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.

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

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.

Mrs. DICKINSON, No. 13 Lagrange Place, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

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

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 13 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. 20 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.

A Psychometric and Vocal Trance Medium will be at No. 7 Eliot street, Wednesday and Thursday, from 10 A. M. to 4 P. M. Circles Thursday evenings, at 6 o'clock Terms reasonable. 49—2t

HOPEDALE HOME SCHOOL.

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.

OUR MOURNING CUSTOMS.

The customs of society, in their origin at least, are but the embodiments of the beliefs of society. The modes of mourning for the dead afford a striking illustration. Taking their rise in the infancy of the world, before the hope of immortality had grown strong, or visions of the future life had become clear, they embodied the conviction that all the relations between the living and departed were dissolved; that if the latter survived the dissolution of their mortal frames, they had lost all the personal peculiarities that endeared them to the living, by re-absorption into the power that created them; or they were alienated from God by the frailties of their nature, and banished to the voiceless gloom and dismal slumber of Sheol, the subterranean empire of all departed souls; or, in the light of a more philosophic but inhuman, and equally false theology, they were numbered among the favored few to whom alone the elysian fields were open. In either, and in every case, all spiritual relations with them were dissolved forever. The goodness, the moral worth, the spiritual loveliness that had endeared them to the living, would be recognized as *theirs* no more. Their expressions of unutterable love had gone out in an eternal darkness; and their voices, instead of being yet vocal with a celestial music, were hushed in the silence of dark, inexorable death. What wonder that their survivors rent their garments, sprinkled dust upon their heads, bottled the tears they shed, wounded their faces with their nails, beat their breasts, and ate their food seated upon the ground! What wonder that they sent forth their wild keens, their broken lamentations in mournfully accordant sounds, hired "Mulieres Præficæ" to shed tears and sing the praises of the deceased, employed ministrels to mourn and lament for the dead! What wonder that they clothed themselves with sackcloth, in black, or white, or purple, or yellow, or blue, as the stringent laws of imperious fashion dictated, that they might thus indicate, by every external sign of woe, the bitter grief that had overwhelmed their souls! These were natural, they were inevitable results of the belief that filled their souls.

Eighteen hundred years ago the germs of singular phenomena were becoming apparent in society, standing out in direct contrast to these customs. Side by side with the old Persian and Hebrew eschatology, that, at death, the good and bad alike were consigned to Sheol—an eschatology which was adopted and dwelt upon by the Christian Fathers, with the addition, on the part of some, that at the second coming of Christ, and at the day of judgment, which they expected immediately, the souls of all men would be liberated from thence; with the addition on the part of others, that all Christians, in virtue of their baptism and their faith, were exempt from passing to the under world, and were at once translated to the "Kingdom of God," or to "Life"—side by side with this singular doctrine of last things, there gradually grew up in the primitive Christian community a more spiritual faith. They became conscious, even in their darkest hours, of the presence of a loving Providence, which permits not a sparrow to fall to the ground unnoticed, which, as it determines the period of our birth and the bounds of our habitations, so also, never permits us to pass away from this natural world, until the best possible time has come for our entering upon the spiritual world. To them, consequently, death never was a premature event. Nor only so. To them there were spiritual truths, affections, joys, and states of soul that were realities, over which death and the grave had no power; and those who were taken hence in the Lord were taken only to be restored under more glorious forms—were separated for the moment, in God's and man's immortal life, only in order to be united again with those they had left, in a glorified state for all eternity. Nay, the great experience of death, which the heathen had designated as the "black-veiled king of the dead," was hailed by them as an "angel of light," that led the departing to new conditions of existence, in which they would attain to a more complete participation in Christ's divine and blessed life.

To them, heaven was alive with the spirits of their loved ones; their spiritual eye beheld them there, with every vestige of weariness and pain removed, and animated by all holy influences, feelings, and impressions—clothed not in their funeral garments, but "clothed upon" with robes of light, and that "house which is from heaven." They felt that they were still bound to them by indissoluble bonds—that they were with them—that their intercourse was continued, only under new conditions. Life-giving influences, convictions of duty, immortal aspirations, came from them with inspiring power. And so it came to pass that on the anniversary of their departure, at least, often on each Lord's day, or every returning month, their memory was celebrated by participation in the Supper of the Lord, in the consciousness of an inseparable communion with them; and a gift was laid upon the altar in their name, and in the quenchless faith that they were still living members of the Church! In the words of the most spiritual of all church historians, "Communion with the living and the dead was a communion for eternity, the bond of which, resting in the eternal, could be sundered by no power of death or hell. The Christians had a consciousness of constant, invisible communion with those from whom they were outwardly separated. Before this living faith the old mourning customs fell into desuetude; the dead were clothed in new white garments, to signify "the new clothing of incorruption;" lights were carried before their mortal remains as symbols of the glory upon which they had entered; and their survivors, while they wept the tears that flowed from lacerated affections, refused to clothe themselves in weeds of woe, when their friends were putting on the garments of salvation. There were some fashionists then, indeed, who complied with the common mode; but mark what Cyprian said to them—"We ought not to mourn for those who, by the summons of the Lord, are delivered from the world, since we know they are not lost, but sent before us; that they have only taken their leave of us, in order to precede us. We may long for *them*, as we do for those who are on a distant voyage, but not lament them. We must not put on *dark* robes of mourning here below; while, above, *they* have already put on the *white* robes of glory; we must not give the heathens just cause to accuse us both of weeping for them as lost and extinct, of whom, nevertheless, we say that *they are alive with* God, and of failing to prove, by the witness of our hearts, the faith we confess with our lips."

Before the coming of that heathen pestilence which subsequently fell upon the Church, this vigorous faith in the immortal life grew faint, its eye was dimmed, that it could not see the multitude of dear ones that await us in the spirit-land; its ear was rendered dull of hearing, that it could not recognize their celestial voices beseeching us to "come up hither." In fact, that which had been a living faith, a trust of the heart, lapsed into a theoretical belief of the head. The subtile reasonings and definitions of the scholastics, gave a sharpness of outline to one theory after another, that left men no option but to sit in judgment upon the whole, till doubt after doubt arose, and the physical facts, and the terrible bereavements attendant upon the departure of their loved ones became the predominant ideas in their minds. The result was that the earthly side of death was brought prominently into view again. "The Dance of Death," which, notwithstanding, its coarse, revolting, materialistic tone and character, became everywhere so popular subsequently to the fourteenth century, and the sensuous tone concerning death which found its culminating point in the monumental inscriptions of the seventeenth century, are at once illustrations of our position and evidences of its truth. Instead of an angel of mercy, who takes all the children of our race in his arms and bears them to the Father's throne, death came to be viewed again as an angel of destruction—as a "king of terrors." He was depicted with javelin in hand, or with scythe clutched in his bony fist, and just so far as these ideas of this mysterious agency of God became prevalent, the old customs of mourning for those whom it swept away, returned upon society, and the beautiful symbols that had spoken at the interment of their mortal remains, of their peace, their glory, and their exaltation, were laid aside. The identical usages that heathenism had consecrated were resuscitated. The Irish keen is but a revivification of the "Conclamatio" of the Romans—the "Irish band" of their "Mulieres præficæ"—our undertakers, clothed in black, of their "Designatores"—the widow's hidden or plainly dressed hair, of the shorn head of antiquity—and the mourning trappings of the horses in our hearses are but substitutes for "their waving manes cut close" of classic days.

A wider induction of facts connected with this subject would only confirm our position. In view of those already adduced, we are inclined to believe that these mourning customs afford us a tolerably exact measure of the amount of Christian faith in the world—that, just so far as the former are heartily adopted, the latter is wanting. We say this with a full consciousness that the strongest Christian faith cannot, and was not destined, to staunch the sorrow of our hearts, nor dry the fountain of our tears as we contemplate our own immediate loss in the departure, and it may be in the brighter fate, of those who have gone before us. We have witnessed sufficient scenes of apparent gloom, enough days of grief and bitterness, abundance of all that is sad in experience, to be aware that tears, bitter tears may often fall in the present life, even though a firm Christian faith should never falter in the soul. Nay, we are willing to admit that there may be relief to the mourner, as he thinks of broken ties, every one of which was a heart-string; as he dwells on the loss of a being who was nearer to him, and of more value than any save God—there may be relief to the mourner in casting off from him the shows of life—in attiring himself in something whose dim hue assimilates with "the shadow on the heart;" but we protest against the whole system as unchristian, as indicative of distrust in God and his good providence, which necessitates an entire change in our adornments, and a surrounding ourselves with every external sign of woe when the loved ones are withdrawn. It does but interfere with our serenity and musing whilst we are preparing it, it cultivates our sorrow when we have it, and the dark gloom it spreads around us is pre-eminently calculated to obscure our spiritual vision of that unseen world which becomes more and more distinct to the eye of Christian faith, as one after another of the cherished and the loved ones pass into its mansions.—*London Inquirer.*

AN INGENUOUS PRAYER.

The following very singular prayer, says an exchange, was made by John Ward, of Hackney, England. The document was found in Ward's own handwriting:

"Oh, Lord, thou knowest that I have nine estates in the city of London, and likewise that I have lately purchased an estate in fee-simple in the county of Essex; I beseech to preserve the counties of Essex and Middlesex from fire and earthquakes; and as I have a mortgage in Hertfordshire, I beg of thee to have an eye of compassion on that county, and for the rest of the counties thou mayest deal with them as thou art pleased. Oh, Lord, enable the banks to answer all their bills, and make my debts on good men. Give a prosperous voyage and return to the *Mermaid* sloop, because I have insured it; and as thou hast said that the days of the wicked are but short, I trust in thee that thou wilt not forget thy promise, as I have purchased an estate in reversion, which will be mine upon the death of that profligate young man, Sir I. L. Keep my friends from sinking, and preserve me from thieves and house-breakers, and make all my servants so honest and faithful that they may attend to my interests, and never cheat me out of my property night or day."

Human nature seems not to have changed much since his day.

Misery and Indigestion.

The longer I live the more I am convinced that half the unhappiness in the world proceeds from little stoppages, from a duct choked up, from food pressing in the wrong place, from a vexed duodenum or an agitated pylorus. The deception as practiced upon human creatures is curious and entertaining. My friend sups late; he eats some strong soup, then a lobster, then some tart, and he dilutes those excellent varieties with wine. The next day I call upon him. He is going to sell his house in London and retire into the country. He is alarmed for his eldest daughter's health. His expenses are hourly increasing, and nothing but a timely retreat can save him from ruin. All this is the lobster; and when over excited nature has had time to manage this testaceous encumbrance, the daughter recovers, the finances are in good order, and every rural idea effectually excluded from the mind. In the same manner, old friendships are destroyed by toasted cheese; and hard salted meat has led to suicide. Unpleasant feelings of the body produce correspondent sensations of the mind, and a great scene of wretchedness is sketched out by a morsel of indigestible and misguided food. Of such infinite consequences to happiness is it to study the body.—*Sydney Smith.*

INCONSISTENCIES.—There are some human inconsistencies and foibles so very terrible and degrading that we greet them with a laughter that is akin to tears. The wisely foolish skepticism of a young man is ludicrous in its vanity; yet terrible when viewed in another and clearer light. It seems so unnatural that we can claim no kindred with him, and his doubts repel the better nature and love which are the prerogative of youth, the divinity of which is harnessed in a dark and heavy burden, under which it cannot rise nor be got rid of except by earnest and terrible struggles.

The thoughtless and impatient shut their eyes to danger, rather than labor to avert it.

For the Spiritual Age.

"GO, AND SIN NO MORE."

Woman, why weepest thou? The tear
Which drops on earth is drawn to heaven.
Fear not; the crime which brands thee here,
In Mercy's court may be forgiven.

Maiden, bereft of every stay,
Does Vice triumphant smile to see
The flaming sword obstruct thy way—
The gates of mercy closed on thee?

Poor penitent! that sword must wave,
Those gates must close, thy heart must bleed—
So may thy word some wanderer save
Who errs in thought as thou in deed.

To such—to misery's daughter—tell
The tale thy kindling cheeks attest;
Say: Free to stand, thy spirit fell,
And impious sought forbidden rest.

And when they spurn thee, frail one, go—
There's One who reads thy heart of hearts;—
Repentant to thy Maker bow,
He'll shield thee from their cruel darts.

'Tis woman's friend who stooping writes
Thy guilt in characters on earth;
But woman's friend with smiles invites
The efforts of returning worth.

Arise! He calleth thee. The tear
Which drops on earth ascends to heaven;
'Tis man, 'tis woman, brands thee here;
But He most injured has forgiven.

OUR IDOL.

Close the door lightly,
Bridle the breath,
Our little earth-angel
Is talking with death;
Gently he woos her,
She wishes to stay,
His arms about her—
He bears her away.

Music comes floating
Down from the dome;
Angels are chanting
The sweet welcome home.
Come, stricken weeper,
Come to the bed,
Gaze on the sleeper—
Our idol is dead!

Smooth out the ringlets,
Close the blue eye—
No wonder such beauty
Was claimed in the sky;
Cross the hands gently
O'er the white breast,
So like a wild spirit
Strayed from the blest;
Bear her out softly,
This idol of ours,
Let her grave slumbers
Be 'mid the sweet flowers.

SPIRIT LIFE.

The clay falls from us, but the spirit still
Is all unchanged, save in its destined rise
To higher beauty, which upon its will
Depends, as here; not instantly allwise
And good we grow, nor gifted with the skill
Wrong to discern from right with undazed eyes;
Still round us, only wider, the stern ring
Of darkness gathers, never vanishing.

There is nothing so great that I fear to do for my friend, nor nothing so small that I will disdain to do for him.—*Sir Philip Sydney.*

Be FREE—not chiefly from the iron chain,
But from the one which passion forges; be
The master of thyself! If lost, regain
The rule o'er chance, sense, circumstance. Be free
Trample thy proud lusts proudly 'neath thy feet,
And stand erect, as for a heaven-born one is meet.

"Taking them one with another," said the Rev. Sydney Smith, "I believe my congregation to be most exemplary observers of the religious ordinances; for the poor keep all the fasts, and the rich all the feasts."

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.

The *Spiritual Age* will be published every Saturday, in a large and elegant folio sheet, at $2 per annum, *invariably in advance*. One Dollar will be received for six months. To clubs, five copies for $8; ten copies for $15; to Boston subscribers, when served by carrier, $2.25. Specimen numbers forwarded *free* to any part of the world.

The *Spiritual Age* will be, as heretofore, mainly devoted to the elucidation of the nature, laws, relations and functions of MAN; the mysterious capabilities of departed human spirits; together with a rational philosophy of Spiritualism, both with respect to its essential principles and phenomenal illustrations; and it will be one of its cardinal objects to reduce the accumulated spiritual elements to a more scientific and demonstrative form.

It is believed that the combination of talent and concentration of patronage secured by this union will enable the publishers to present a paper which will at once take a leading position in the ranks of progressive journalism, and which, as an exponent of the Philosophy and Practical Uses of the Grand Spiritual Reformation now in progress, will be second to no other publication in the world.

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NEW DEVELOPMENTS.

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.

Terms, for a full reading in all points, $3; for a reading on each separate point and matters in general, $1; postage prepaid, All letters should be addressed to H. L. BOWKER, Natick, Mass.

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.

FOUNTAIN HOUSE.

A home for Spiritualists, Temperance men and women, and for all others who wish for quiet, order and comfort. This house is now under the management of the subscriber, who will always be at his post ready to attend to the wants of those who may favor him with a call, at the corner of Harrison Avenue and Beach street.

39—tf E. V. WILSON, Manager for the Proprietors.

I. G. ATWOOD,

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.

Correct Clairvoyant Examinations, with directions for home treatment, $5.

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Call and see them at his office in Wood's Block, nearly opposite the Irving House, Cambridgeport, from 10 o'clock, A. M., till 4, and from 6 till 9 P. M.

N. B. The Dr. has now but one office, where he may be found, as above. 45—tf

WM. E. RICE, CLAIRVOYANT MEDIUM AND PHYSICIAN,

TERMS REDUCED!

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W. E. R. will answer calls to lecture on Sundays. 41—tf

BOARD IN THE CITY

At 18 and 20 Lagrange Place. It is the aim of the proprietor to combine the comforts of a home with the independence enjoyed at a hotel, avoiding the annoyances complained of in private houses—poor bread, bad butter, &c. Persons of sedentary habits will here always find the varieties of bread which they require. Baths, with a constant supply of warm water on each floor, for the use of guests. Terms $3.50 and upwards per week. Transient board $1 per day. 42—tf

MAIN STREET HOUSE, MONTPELIER, VT.

Has just been opened by JOHN NESBITT. The public will be entertained at as reasonable rates as any in the neighborhood. 44

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Just published. An Oral Discussion on Spiritualism between S. B. Brittan and Dr. D. D. Hanson. 8vo. 145 pp. Price, bound, 63 cts, paper, 38 cts. For sale by S. T. MUNSON, 5 Great Jones street, New York. 20

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