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. XII.

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.

Moses says that the "Lord came from Sinai, and from Seir he rose up to us; he hath appeared from Mount Pharan, and with him thousands of saints. In his right hand a fiery law." These words are in the very fullness of pregnancy, but surpass the obstetrical surgery of our dead churches to deliver. Seen in the series of the modern unfolding, the birth is easy from the ancient womb. Mount Sinai was the supposed habitation of Jehovah, as Jupiter of Olympus, and as of other Gods of Hills, Mountains and Groves. Jehovah was seen as a spirit through the mediumistic seership or opening of Moses. "From Seir he rose up to us," as a ghost or apparition, as Samuel to the medium of Endor.

The note writer of the *Vulgate* admits the apparition of Jehovah as he "appeared from Mount Pharan," and cites Habakkuk as referring to this "apparition" when he said that "God came from Teman," &c., and also cites the highly poetic passage from the psalm—"The earth was moved, and the heavens dropped at the presence of the God of Sinai, at the presence of the God of Israel." How the manifestations were engineered, we have seen in previous articles. The "thousands of saints" were probably the many other spirits whom Moses saw witnessing the performance as manifested by the chief of the spiritual host.

"God was accompanied by legions of angels," says the annotator of the *Vulgate*. Our angels of to-day have their governors and engineers as necessary to meet the exigences and conditions of orderly spirit intercourse. Our own circle is thus regulated from above. Whether "a fiery law in his right hand" has reference to the lightning from the Sinai clouds where God dwelt, or whether the law was presented in fiery letters or words, as seen by our seeing mediums of to-day, may not be decided; but in either case, the new day is equal to the old. We have known mediums to give tests by reading "fiery" letters projected from the spiritual world to the medium's vision—words in golden hues, and relating events of the spirit's earth life; and it is only the tutelary familiar spirit of Moses and his camp that our dead churches set up above all other Gods, old or new, in or out of the flesh.

The *Westminster Review*, which denies the communication between this and the other world, is yet powerfully combating the old theologies by showing, "as all ancient records and traditions prove, the earliest rulers are regarded as divine personages. The maxims and commands they uttered during their lives are held sacred after their deaths, and are enforced by their divinely descended successors, who, in their turns, are promoted to the Pantheon of the race, there to be worshipped and propitiated along with their predecessors, the most ancient of whom is the Supreme God." And this same *Review* (April 1857) further says: "We feel ever more and more certain that fearless inquiry tends continually to give a firmer basis to all true Religion. The timid sectarian, alarmed at the progress of knowledge, obliged to abandon one by one the superstitions of his ancestors, and daily finding sundry of his cherished beliefs more and more shaken, secretly fears that all things may some day be explained; and has a corresponding dread of Science; thus evincing the profoundest of all infidelity—the fear lest the truth be bad."

In a notice of "cotemporary literature," Dr. Bunsen is cited as illustrating "the mental state of a Hebrew Seer by that of one under the influence of mesmeric sleep." This is yielding the old ground and coming to the new land which modern Spiritualism has in possession. The difference of Mesmerism and Spiritualism being of spirits in and spirits out of the flesh, we may term it all mesmeric or all spiritualistic without being rid of the consecutive oneness of the phenomena. Our one-idea churches, who would destroy Spiritualism by Mesmerism, are rending the very holy of holies of the old temple; for what is Mesmerism in the new is Mesmerism in the old as well.

Upon whatever horn of the dilemma the church may choose to fasten, it cannot clear its own house from the battering rams they would use for the demolishing of other temples. Their Devil will as surely manifest in their own house as in the house of their neighbors; for the parallel phenomena of all spiritual manifestations or religions can only show modified phases from the universal law or fount of being. All apparent specialities can only have their relation to the great whole; and they only find the most of the kingdom of heaven who live it most.

We learn by the *Westminster* that the Rev. Rowland Williams, in an "extremely able work on Christianity and Hindooism," has "become aware that the critical weapons which suffice to lay in ruins the structure of Vedic and Pauranic traditions, may be turned against biblical history." The same thing may be seen in Mrs. Childs' "Progress of Religious Ideas." Indeed, the demented worship of the Bible as an infallible Word, is one of the most revolting of the dark clouds of ignorance upon the 19th century Sun. In what does the "Mesmeric Rod" differ from the Mosaic Rod, called the Rod of God? The note writer to the *Vulgate* admits that Moses "worked his miracles in the name of the Lord with a rod;" and we also see that in laying his hands upon Joshua, he mesmerized him for the work he was to do, and may be with the assistance of attendant spirits in rapport.

We agree with Moses, that "there is no other God like the God of the rightest," whether in the Hebrew old clothes or in the shining garments of the modern light; but we should like to know what Lord it was who buried Moses so that "no man hath known of his sepulchre unto this day;" and how he could write this account while yet in the flesh? True, the modern critics deny the antiquity of the Pentateuch, and suppose it to be a comparatively recent production. It is a difficult matter to settle the question of its time, though for its supposed authority in fixing the time of other events it becomes a stumbling-block of weighty dimensions.

We learn from the *Review* that Chevalier Bunsen, in his great work upon Egypt, traces "the human race upon our planet upwards of twenty thousand years," which makes a rent in the Mosaic coat of creation. Nor does the *Westminster*, in other articles, fail to probe the assumptions of our old church theologies. In a review of Æschylus, it says: "It may be safely averred that there is not a single moral doctrine of all those thought distinctly Christian, that may not be clearly traced in the writings of the Greeks." This matter is very fully elucidated in the work of Mrs. Child.

The pretensions of our so-called scientific men are set forth by the *Westminster* on the following wise:

"Our *savans* are forever giving opinions on subjects which they cannot understand; promulgating hypotheses founded on imagined facts; drawing ideal pictures of nature, and reasoning on them as truths; throwing aside realities for fictions, and hermetically sealing their eyes and closing their ears against the entrance of information, because information itself is supposed to clash with preconceived opinions, to interfere with hypotheses to which they are pledged, and, in fine, to damage their claim to the exclusive disposal of scientific knowledge; their object is to represent all matters as *they would have them*, without any reference to what *they are*."

This is a true picture. It is lamentable so often to see great learning and scientific formulas bounded by the narrowest vision. "For the observation of Nature," says Goethe, "a certain simplicity and tranquility of mind is desirable. As soon as we have joined any narrow scientific sect, all true and simple observation is over for us." Yet the planes of the old theologies are narrower and more stupid still. We open our mouths and shut our eyes and swallow as manna from heaven whatever the Jewish priesthood have told us is such, while we deny that the modern heavens can dispense it at all. Says Frederick Von Raumer, "In the traditions of no people do we find such frequent mention of the rewards and punishments of the present life, and so little satisfactory or animating allusion to a future state, as among the Jews. * * * Among no other people, again, is there so much said of a future worldly dominion, and with no one have such expectations been so little fulfilled."

"* * * * The priests fashioned the conception of God, and attributed to him judgments, commands and actions at pleasure. The god in the burning bush, who commands Abraham to sacrifice his son, who wrestles with and lames Jacob, who orders the Israelites to rob the Egyptians of their gold and silver, who will exterminate every uncircumcised child, and every eater of leavened bread; who requires to be instructed by men, and brought to reflection, repentance and the renunciation of fierce wrath; who will slay fifty thousand men for having accidentally seen the ark of the covenant, and destroyed forty-two children for having called Elisha what he was, a 'bald-head,' &c., &c. Such a god as this is far more an idol than the Olympian Zeus and his companions."

Of the Phœnicians or heathen neighbors whom Moses and his God would exterminate, though they have left us no holy record of themselves, but are judged in the holy record of their deadliest enemies—though they permitted human sacrifices, as Abraham and Jepthawise, yet, says Von Raumer, "in many valuable qualities they appear to have been greatly superior to the Jews."

"Three important inventions," says the *Westminster*, "are on good grounds attributed to the Phœnicians; that of a stamped metal coinage, of the art of arithmetic, and of that which includes potentially almost all others—the wonder-working alphabet. How mighty, compared with the extent of the few barren miles of sea-coast that formed their territory, was the influence of this astonishing people on the ancient world; how brightly do the beams from this little radiant spot pierce through the 'blanket of the dark,' in which its history is enveloped, and how gladly would the eye rest longer than the few scanty traces left of its existence will admit of, on a people which, even in that rude period, built its greatness, not on force and bloodshed, but on the beneficial triumphs of industry and genius."—[*Review, Jan.* 1849.

In the Oct. No. of the *Review*, 1850, is an article on "Septenary Institutions," very broad and deep in the sweep of the old theologies. Speaking of the Star-Seer, or priest of the heavens, the writer says, "He taught the people the necessity of propitiating unknown deities; and he taught them the way, which was always by bringing lambs and rams, and he-goats, and heifers, pigeons, corn, wine and oil, and at last, tithes of all good things to the temple, or residence of the Star-Seer."

In the same article, tracing the parallel of Egyptian and early Hebrew worship, the writer says, "*Image* emblems of deity grew out of the sacrifice of living emblems, and became idolatry. Moses sought to put down image-worship, but failed. The Israelites were content to worship God under the name of Jehovah; but they said, "Show us the symbol of God to which we have been accustomed:" and then Aaron made for them a "golden calf." Moses dashed it to pieces, but was himself subsequently—on the outbreak of pestilence, when (as is usual in times of epidemics) the people imagined themselves bitten by something venomous—compelled, in order to check a morbid tendency to despondency, to set up *a brazen serpent*—the Triphon of the Egyptians, or religious emblem of the season, *when the sun was in Scorpio*. Had the sun been in Aries, he would doubtless have set up a ram, the *Ammon-Re* of Egypt, and subsequently the symbol of Jupiter Ammon in Crete."

The article in the *Review* was called forth to meet the assumptions of those who would make the Sabbath a superstitious day of observance; and he shows, as many others have shown, that the claims set up by priestcraft and credulity are utterly worthless. The *Westminster* is exceedingly able and learned in its articles against the old theologies which are so persistently canonized in our dead churches. Whoever reads it for the last ten years will have many cobwebs swept out of his mind.

In the Jan. No., 1851, is an article on the "Progress of the Intellect, as exemplified in the Religious Development of the Greeks and Hebrews. By Robert William Mackay." From this article we learn that Mr. Mackay holds that the original God of the Israelites was no other than the nature-God, El or Ilus, worshipped in Arabia, Palestine and Phœnicia, with licentious and sanguinary rites, under the double aspect of Baal and Moloch; and that the purer worship of Jehovah, inculcated by the prophets, and established by Josiah, was a religious reformation among the Hebrews, generated by the growth of civilization consequent on a large commercial intercourse with foreign nations, and contemporaneous with a movement of religious reform which took place throughout Asia, about 700 B. C. In Mr. Mackay's opinion, the account of the Passover as it now stands, is the veil which the purer conceptions of later Hebrews cast over the ancient custom of sacrificing first-born children to the blood-thirsty El; the massacre of three thousand Israelites, represented in Exodus as retributive, was probably sacrificial—a huge offering to the same demon, the rather that Aaron, the leader in the calf-worship, was not involved in the same destruction; the command by which God is said to have tempted Abraham; the vow of Jeptha; the slaughter of the seven descendants of Saul, whereby David sought to propitiate his God and avert a famine, are indications that human sacrifices were familiar to the Hebrews; above all, that "passing of children through the fire," recorded of so many kings, and indignantly denounced by the prophets as a practice habitual to the nation, is most probably to be interpreted as an actual immolation."

A living church must have something better for its basis than this old savageism; nor is the immolation of the seven sons by David of a higher plane than the homicide sacrifices to Moloch. Our consecrated popular theology is of so damnable a nature that even Dr. Chalmers, in the "*North British Review*," Feb. 1847, cited by the *Westminster*, has to say, "as things stand at present, *our creeds and confessions have become effete, and the Bible a dead letter.*"

Upon this and the confession of the Bishop of Oxford of the complete death of the churches, the Oct. No. of the *Westminster*, 1851, says: "When such is the confessed condition of the modern churches, dissenting and orthodox, it is not surprising that the minds of all earnest men are beginning to look forward to great and vital changes in the existing organizations of all Christian churches, and that a new literature is gradually growing up to represent a new religious philosophy."

* * * "The popular creed of Christendom is credible only to an ignorant and degraded population; and this is, of course, the reason why the clergy in all countries are striving as if in their death-struggle, to maintain their control over the education of the people. In England one half of the people can neither read nor write; and in many of our agricultural districts, studded with churches, the peasantry are as savage, superstitious and illiterate as those of the Campagna or the Basque provinces of Spain. * * The only true remedy for the dark infidelity and cold materialism that threaten the utter destruction of the religious life in a large portion of the people, is to give them a *living faith—true* to the conscience, *true* to the intellect, *true* to the realized science of the age. The Spiritualist is professedly struggling for the realization of this object, amidst the taunts of orthodoxy, and the execrations of fanaticism. The work of reformation has actually commenced, and its first fruits are a bold, a teeming and significant literature."

In the July No. of the *Westminster*, 1851, is a review of "The Creed of Christendom; its Foundations and Superstructure. By William Rathbone Greg." It appears that Mr. Greg is one of the many thousands in search of the resurrection out of the old theologies. How full and gushing opens the fount of the new unfolding to all these parched and dying souls of the past! Thanks to the Most High, and the good angels, for this living fountain, and "ho! every one that thirsts, come ye to the waters!"

We have now sketched twelve numbers, which the lovers of mystery may find to correspond to the twelve tribes of Israel, to the twelve signs of the Zodiac, or any other correspondence they please in the mystery of the Word. Before we pass over the Jordan with the fillibuster Joshua, we may farther bridge our way by extracts from that rapidly increasing class of thinkers who are sick unto death in the confinement of the ancient tombs, and are making great efforts to come out of their graves and to appear unto many in whiter raiment than the dead past can furnish. Says Chevalier Bunsen in the *Westminster*, "Where is the power able to reclaim a world, which, if it be faithless, is become so under untenable and ineffective ordinances?—which, if it is in a state of confusion, has become confused by those who have spiritually guided it? Armies may subdue liberty, but armies cannot conquer ideas; much less can Jesuits and Jesuitical principles restore religion, or superstition revive faith. I deny the prevalence of a destructive and irreligious spirit in the hearts of the immense majority of the people. I believe that the world wants, not less, but more religion. But however this be, I am firmly convinced that God governs the world, and that he governs it by the eternal ideas of truth and justice engraved on our conscience and reason. * * Let us, then, give up all notions of finding any other basis—all attempts to prop up faith by effete forms and outward things; let us cease to combat reason, whenever it contradicts conventional forms and formularies." He would have a Christianity based upon Reason and Conscience, by proving all things and holding fast what is good—a common-sense religion, efficient for the elevation of humanity, and not the soul-destroying theologies of a worthless hireling priesthood—a religion that shall *do* the word in the love of the neighbor, by breaking every yoke. C. B. P.

For the Spiritual Age.

TO A SISTER IN AFFLICTION.

No genius can paint, no judgment measure
The worth of souls
Who have left all for that immortal treasure
Which never moulds.
What though they do endure some lengthened trials
While here below?—
Affliction can but pour her seven phials
Of bitter woe.
What though they're tempest-tossed and sorely troubled
On Life's cold sea?—
For all their *pains* will not their *joys* be doubled,
When they are free?
What though, through care and anxious prayer and fasting,
They gain short rest?—
There's one in prospect which is everlasting,
Among the blest.
Take courage, then, my sister, for thy mission
Is full of hope,
Thee to inspire, if thou wilt give thy vision
A wider scope.
Then, thou may'st hear their music softly humming,
Ere thou canst see
The shining angels of thy Father, coming
To comfort thee.

LITTLE-VERD ST., 1858. CALVERT.

Boundlessness of Existence.

We have all felt, when looking above us into the atmosphere, that there was an infinity of space which we could not explore. When I look into man's spirit, and see there the germs of an immortal life, I feel more deeply that an infinity lies hid beyond what I see. In the idea of duty, which springs up in every human heart, I discern a law more sacred and boundless than gravitation, which binds the soul to a more glorious universe than that to which attraction binds the body, and which is to endure though the laws of physical nature pass away. Every moral sentiment, every intellectual action, is to me a hint, a prophetic sign, of a spiritual power to be expanded forever; just a faint ray from a distant star is significant of unimaginable splendor.—*Channing.*

Our Lord God doth as a printer who setteth the type backwards. We shall see the print yonder in the life to come. In the meantime we must have patience.—*Martin Luther.*

For the Spiritual Age.

THE CHARACTER OF SPIRITS.

EDITORS OF THE AGE:—As your valuable and much read paper seems to be a medium for thought, from many grades of mind, I beg the favor of expressing a few ideas, and of answering and asking a few questions through its mediumship, upon Spiritualism. Anti-Spiritualism says many hard things concering it. One charges it with a tendency to destroy the "integrity of man and the purity of woman;" another regards it "as a system of faith, an awful blunder and delusion,"—"The spasmodic grasping of drowning men at straws"—"The anxious chasing of will-o-the-wisps for light and guidance by minds self-exiled from the light of heaven and lost in darkness and doubt." Another acknowledges the phenomena, but says they are from spirits damned, wicked demons, lying and unclean spirits, etc.

Now I would like to ask, in the name of inquiring humanity, if those very assertions do not imply there is and ever has been a lack of sufficient knowledge concerning the human soul's immortal destiny? To some the Bible may be absolute truth and a revelation containing all that is sufficient or needed for *their* faith and practice; while to others it is nothing more, nor ever can be, than an imperfect history of ancient times, laws, customs, mediums, and communications. We do not differ thus widely in our beliefs from choice; nor have we been self-creative, assuming organisms so varying, but are rather the natural result of a great Positive Mind, whose complex embodiment has produced beauty in variety, order in changes, use in opposites, and harmony through seeming in inharmonies, evincing a wisdom beyond man's present defined understanding.

As to a person's identity, character, condition, and happiness, it appears to me his or her own story, appearance, and disposition should be the best accepted evidence. Now if all the spirits manifesting themselves, who have proved their identity, are so sadly, lamentably, and awfully situated, as to be "self-exiled from the light of heaven," "spirits damned," "wicked demons," "lying and unclean spirits," who shall be able to determine what portion of professing Christendom have been or will be saved from a like condition?

From the investigations and experience of the last six years, I am led to the incontrovertible conclusion that professing Christians stand no better chance escaping those conditions than outsiders, from the fact that equal numbers have manifested themselves, proved their identity, showing no higher attainments, greater wisdom, or happier condition than those who were their equals here in point of intellectual and moral development; who had never made Christianity or the church a stand-point from which to guide their acts. I will give one case as proof to be added to the thousands which have already been given, and close.

My grandfather on my father's side passed to the spirit-world some thirty years ago. While in the earth-form, he was ever considered, as I understand, a man of superior mental acquirements, a physician of much skill, moral and respected. He was a soldier in the revolutionary struggles of our country, and also one in the cause of Christ, being a member of the Methodist Episcopal church. A few weeks since he proved to our family his presence beyond a doubt, through a healing medium, who was a stranger to us until a few months ago, and knew nothing of our predecessors. His spirit controlled the medium (Isaac Vaughn) in such a way as to assume his form, which was very stooping, and shook his whole system as with a shaking palsy, a disease he had a few years before he left the old form.

Though seeming inconsistencies do sometimes loom up and obscure for awhile our spiritual horizon, and fierce and sickly simoons sweep by our souls' moorings, yet can we say of a truth our faith is firmly anchored in those truths which come wafted back from the spirit-world on the wings of angel friends;—truths because we have proved them experimentally,—truths because they bring a calm, holy, reciprocal correspondence to the interiors of all those who accept them—truths because they accord with the principles laid down in the great Book of Nature. An advocate of progress,

LEONIDAS, Mich., Oct. 1858. MARY M. BISHOP.

TROUBLE.—As the sun converts clouds into a glorious drapery, firing them with gorgeous hues, and draping the whole horizon with its glorious costume, and writing victory in fiery colors along the vanquished front of every cloud, so sometimes a radiant heart lets forth its hope upon his sorrow, and all the blackness flies: and troubles trooped to appal seem to crowd around as a triumphal procession, following in the steps of a victor.—*Henry Ward Beecher.*

There is one consolation attending persecution. It often exalts the spirit of the sufferer, and often covers with honor those whom it had destined to shame. Providence teaches us the doctrine of retribution very touchingly in the fact, that future ages guard with peculiar reverence the memories of men, who, in their own times, were contemned, abhorred, hunted like wild beasts, and destroyed by fire or sword, for their fidelity to truth.—*Channing.*

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, DECEMBER 18, 1858.

LET US GO FORWARD!

It must be obvious to the most superficial observer, that the modern spiritual movement, as a whole, is now passing the ordeal of an unusually severe criticism. A "crisis"—a veritable "day of judgment"—has come upon it, and upon all its professed adherents. It is arraigned before the tribunal of public opinion, and a verdict on its merits and demerits is urgently pressed. All the accusations that ignorance, prejudice, bigotry and malice can invent are preferred against it. Frail Peters and perfidious Judases among its professed friends are swearing that they know nothing in its favor, or are betraying it to its enemies, sometimes for even less than thirty pieces of silver—committing moral suicide at the same time, and rushing headlong each "to his own place." Besides these, its real friends are submitting all pretensions in its name to a specially rigid scrutiny.

This is well. Within the past eight years, there has been a wide sowing of seed, both good and bad. Now a harvest time has come, and we are called upon to discriminate between wheat and tares—between nutritious grain and noxious weeds, chaff and stubble. The former must be garnered for the soul's growth and progress—the latter burned in the unquenchable fire of truth. This is the true "judgment," or discrimination.

Every earnest soul—earnest for the right and the good—welcomes such a day. It fearlessly brings forth all its opinions, all its acts, all its most secret desires, even, and submits them to the fire which is to try every man's work. It desires to cherish nothing that "can't stand the fire." True Spiritualism has nothing to fear from such an ordeal. Its positive facts, its eternal principles, its pure and elevating practical tendencies, will only shine out the more conspicuously in the end; while the rubbish of error, folly, fanaticism, sensualism, and all forms of pseudo-Spiritualism will be distinguished and in time consumed.

We have often, in past years, felt and expressed apprehensions that the external or phenomenal phase of Spiritualism was extending too rapidly—more rapidly than the internal, or true *spirituality*. Where this is the case, and people throw off the mental and normal restraints which popular opinion has imposed upon them, before they have attained a sufficient degree of intellectual and spiritual development to guide themselves in the paths of wisdom, they will naturally run into mistakes, delusions, fanaticisms and disorders. A powerful reaction against Spiritualism is the consequence. It would be far more agreeable to our human predilections, were all to continue under healthful external restraints until they have become capable of being a law of wisdom unto themselves. But such is not universally the case. This, however, is an evil which will correct itself in the long run; and it is doubtless a lesser evil than the ignorance, slavery and imbecility which, with the masses, are its almost necessary alternative. While it is true that none are *fit* for freedom, either civil, mental, spiritual or affectional, till they have wisdom to use it; yet *it is also true that numbers will never learn how to use freedom until they* HAVE *it—many, even, not until they have* ABUSED *it.*

Progress, then, must have its stages of re-action. These are inevitable, human nature being as it is. "Offences must come," and those by whom they come must and do bear the "woes" which are consequent upon them. In our late extended tour, we visited places, and learned of others, where, a few years since, phenomenal Spiritualism, and a sort of superficial philosophy called spiritual, were exceedingly popular—they ran over the community like a prairie fire, sweeping almost everything before them. Various follies and excesses followed;—the opposition, of course, had not the candor to distinguish between Spiritualism and its unwise professors;—a disastrous re-action was the consequence;—and now, in some quarters, it is almost impossible to obtain a hearing on the subject, and the very term Spiritualist is a term of reproach.

Shall this state of things continue?

It is for Spiritualists themselves to decide.

They have it in their power to redeem the noble and heaven-originated cause with which they are identified from all obloquy, and to make it command the respect and admiration of the world. They have it in their power to rescue those pure and fitting terms, SPIRITUALIST and SPIRITUALISM, from association with doctrines and practices that are pernicious and damnable.

How shall this be done? Let them earnestly improve the present "crisis." Let them personally and seriously enter upon a work of judgment and discrimination, not alone of their neighbors, but of themselves, their own theories and principles of action. Let them carefully distinguish between principles which allow one to live on in selfish ease and sensual indulgence, and those which lead to earnest efforts for higher purity and spirituality, and a noble devotion to the welfare of others. The former are earthly, sensualistic, devilish; the latter only are worthy to be called spiritual.

The time has fully come for a step in advance—for putting Spiritualism to some practical account, both personally and socially. The raps, tippings, testings of spirit-presence, etc., have had their day and their use for the great body of Spiritualists. They will still have their day and their use for others; but those who have once learned their A B C need not be forever conning over the alphabet. Satisfied that we are immortal beings, and that our condition in the next stage of existence will be advantaged by the noblest use of the present, let us set about that use in manly earnest.

What shall be done? The first thing is to set ourselves resolutely to the practical regeneration or harmonization of our own natures, by cultivating and exalting the spiritual till it shall subdue and overcome the animal, and extirpate all gross and disorderly desires—in other words, till the love of right, of use and of good shall be supreme in us. This is not to be attained wholly by internal mental and spiritual exercises. Growth does not come by merely willing it. The most efficient way to elevate ourselves is to labor earnestly for the elevation of others. To this our spirit-friends are continually urging and exhorting. Too much precept, without corresponding action, is as disastrous to spiritual health, as is too much food without exercise to bodily welfare. It results in spiritual dyspepsia—a most miserable complaint.

There are many forms of useful activity in which Spiritualists may engage, individually and associatively.

There are in most communities, and in all cities, numbers of neglected children, who need instruction and care. Why cannot Spiritualists, either as individuals or associatively, establish Sunday schools, evening schools and "ragged schools," gather in some of these outcasts, and bring the sublime and restraining lessons of a pure Spiritualism to bear in rescuing them from vice and crime? The children of Spiritualists, even, withdrawn as they often are from sectarian schools, might be greatly benefitted by a proper system of Sunday school instruction.

There are miserable victims of intemperance and kindred vices, some of whom, by well-directed personal effort, might be sought out and brought under kindly and saving influences. There are those who are struggling with poverty and misfortune, to whom an encouraging word, a trifle of aid, or a little judicious advice, would be of priceless value. There are the sick and suffering, some of whom may be relieved by the laying on of hands, and other simple means, and all of whom can be blessed by the sunshine of a benevolent face and a loving heart.

Why should not Spiritualists enlist in these and other forms of self-denying effort, as well as the adherents of a darker faith? Does not consistency demand it of them, that they thus become practical co-workers with the angels, whose unselfish labors for human good they professedly so much esteem and admire?

The only way to make Spiritualism truly respectable in the eyes of the common-sense world, is to apply it to practically beneficent ends; and the surest way for Spiritualists to save themselves from the common vices of society, such as frivolity, pleasure-seeking, ennui, scandal-mongering and scandal-making, is to engage in some worthy effort which shall earnestly enlist their minds and *hearts*, and unite their sympathies. This need not be, sending a gospel of Divine wrath to the heathen of some distant Borrioboola Gha; but, instead, it may be carrying the gospel of Divine love and angelic ministration to the Borrioboola Ghas all around us.

In associating for such purposes, Spiritualists need put no trammels on each others' minds, nor set limits to each others' faiths; but the sole aim should be to strengthen one another's hands and hearts in practical good doing. Union is strength.

True, intelligent men and women could not long devote themselves to such efforts as have been indicated without becoming sensible that these are mere palliatives, and utterly inadequate to stay the tide of poverty, vice and misery which is flooding the land. Their attention would necessarily be directed to the *causes* of all this, and the means of its prevention. They would soon discover the rottenness of the whole existing social fabric, and thus come to realize the necessity of something better. They would see that Spiritualism must eventuate in the construction of a new social state, or it will prove of very little use to the world.

The queries recently put forth by our cotemporary of the *Telegraph* are pregnant with significance on this point. It says:

"It is manifest that the present social order is approaching its culminating point, and a mighty revolution is soon to occur, perhaps gradually, but nevertheless surely; and to what source shall we look for counsel and guidance in this important reform? Can we expect the old order will abrogate itself and introduce another? Can we expect those whose heart-integrity is on a level with the present social order, will introduce more just methods and laws? Or must we look to new developments for new orders of things? Does spiritual reform spend itself in *facts*, or does it demand a corresponding social order?

"To us, the time has come to step beyond its facts, and demand that their significance be ingrafted in the laws which are to regulate the lives, conduct and social and commercial intercourse of the present and coming generations. In a word, it demands that society and its laws be *spiritualized*. Shall we rest where we are or go forward to the completion of the work so well begun?"

Shall this appeal meet a general response from Spiritualists as a body? We know that there are thousands among them who are yearning for a higher and truer life, both internally and externally,—who have become satiated with marvel-seeking, and sentimental communications, and even with simply "beautiful" discourses from favorite trance and other speakers,—who would gladly engage in something more actively useful and soul-satisfying than these various modes of mere pleasure-seeking,—provided somebody would take the lead and plan out a feasible work. One is waiting for another.

Thus far, indeed, Spiritualists have been disinclined to leadership—and this has been well. Individuality should be first established, and then association may follow. But has not the time come for the latter? It should never be forced; and yet it must and will come. *True* leadership is *voluntarily* assumed, and as voluntarily acknowledged. *Let him or her who feels stirred within by the impulse of a noble purpose, set resolutely to the work;* and in so far as it is really good and noble, it will command the aid of the good and the noble—yea, the prospering smiles of angels, and the blessing of the Father. Such an one is a God-ordained leader—though he or she will lead in modesty and deference.

In our late address at the Utica Convention, we outlined what we conceive to be the foundation principles of a truly spiritual and thorough Reform, or "Cure of Evil." In doing this we were compelled to differ radically from the general sentiment of that meeting, and from the philosophy held and put forth by some as Spiritualism. To us that philosophy is anti-spiritual. It is superficial, ignoring the most palpable moral distinctions,—if not positively pernicious and non-progressive in its tendencies. True progress does not consist alone in making man a *well-developed animal* (though that would be confessedly a great advancement for some), nor yet in the ceaseless expansion of his intellectual nature; but it requires also his elevation from the animal and the intellectual, or the "natural," to the spiritual, and from the spiritual to the celestial. No philosophy which stops short of this can with propriety be called Spiritual Philosophy. A clear line of distinction must be drawn between it and the mere naturalism, the superficial rationalism, and the self-deifying egotism, leading to sensuality and impiety, which so many have mistaken for Spiritualism.

For our own part, we intend to devote our energies, even more distinctively than heretofore, to the development of a rational, earnest, practical, constructive, religious and *spiritual* Spiritualism.

Who will stand with and sustain us in this position?

Reader, we await your answer, and we ask it in *deeds*, not *words* alone.

A. E. N.

"THE BASIC WORD."

The series of papers under this head finishes the review of the Pentateuch with the present number. Though the writer does not in all respects represent our own views, yet we have considered his contributions valuable in that they clearly show the vulnerability of the "inspired records" of the Jews, when tested by the same style of criticism that is brought by religionists and scientists to bear upon the "sacred writings" of other nations and the productions of modern inspiration. They show, too, that all the earlier revelations of the world had much in common, and much on which the modern unfoldings throw a clear light. Different minds will estimate differently the value of these ancient records, according to the quality of the light which has come to each. Let it be remembered that "C. B. P." is merely describing how the matter appears *to him*—not teaching absolute truth for anybody else—and then these differences can be partially tolerated.

Another correspondent expresses displeasure with "the course of the AGE" in admitting these articles, regarding them as an "attempt to make the Old Testament appear ridiculous." We should say rather that the ridiculousness attaches to those who claim that book to be a perfect and infallible revelation from God. This correspondent suggests a different view of the subject, which has also some truth in it, as follows:

"The writer of that caustic series of articles has some good ideas, but he is evidently ignorant of the true philosophy of the Divine administration. Free agents cannot always be governed by an absolute rule of right, but they must be led by motives, and God always employs the highest motive which can be brought to bear on the case. The Old Testament abounds in the highest moral precepts, but these were far in advance of the times, and could not be duly appreciated in a barbarous age of the world, when "gross darkness covered the people," and the precepts were consequently disregarded; therefore the Lord "gave them also statutes that were not good, and statutes by which they should not live;" that is, not good in themselves as rules of life, but the best that man in his degenerate state would be likely to appreciate and obey. Here is a point where most of the divines and and moral writers stumble. They fail to "vindicate the ways of God to man." Just take the ground that God's sovereignty does not extend to human actions—that He adapts His requirements to man's moral perceptions—and that He does the best that can be done for man under the circumstances, and the whole difficulty vanishes. If God commanded the Jews to destroy the heathen nations with an indiscriminate slaughter, it was because these nations were past recovery, on the one hand, and the Jews, on the other, had not sufficient moral sense to discover the turpitude of their conduct. It served also as a make-weight in keeping the Jews from mixing with and being contaminated by the surrounding nations."

There is obvious force in the suggestion that Deity can govern men *only through motives adapted to their moral conditions*, though that does not quite dispose of the difficulty. We do not doubt that the Jews had as high a conception of God as their mental and moral condition allowed—or, if you please, that their Jehovah was all of the Infinite Deity they could conceive of. But there is strong reason to doubt that the loving and impartial Father of all men, whom Jesus revealed, ever considered a part, and vastly the larger part too, of his children as "beyond recovery," with whom to have anything to do, other than to kill them indiscriminately, was "contamination."

A. E. N.

A Pungent Rebuke.

The Boston *Courier* publishes the following pointed rebuke, from one of its own patrons, of its late scandalous diatribe against Spiritualism. It is a sufficient refutation of its braggart claims to having driven "the imposture" from respectable society.

To the Editor of the Boston Courier:

I am a subscriber to your paper and have read your article of this morning on Spiritualism, and am sorry for your own credit that you should have deemed yourselves at liberty to send forth to the world an article of such a character.

I am myself a Spiritualist, and have become so since your pretended expose of its imposture, and must be classed amongst "the lowest, the meanest, the most miserable of the human race," as none others would join the ranks.

Now I can assure you, gentlemen, that I do not belong to this class, and I have a friend also who is entitled to this exception—a recent convert to the truth, and I would recommend that if you again make dunces of yourselves, that as a matter of prudence you add "with a few exceptions," in its proper place, so that there may be a loop-hole for some of your friends to escape from another sweeping denunciation. There are more that have corns on their toes than you dream of, and they may not like to have them trod upon—although done "from the best of motives" and for their own highest good.

It is lamentable that men of your sense, education and position, should be such dupes to your vanity and self-conceit. You think that a tissue of vulgar abuse, if uttered by yourselves, will pass current for sound sense and logical argument. You are mistaken; and most probably you will ere long be made sensible that you are so. You are vain enough to suppose that you have dealt a death-blow to this "amazing imposture;" here again you are mistaken.

Mediumship is not a moral, but a physical state, and it is not strange that when corrupt and unprincipled men find themselves possessing this power, they should make it a means to administer to their passions or to lay contributions upon those honestly seeking a truth; but we are assured, from a reliable source, that these abuses will be looked into and corrected.

But even now all mediums are not corrupt—there are those that are religious and truthful. I have had and witnessed more than a hundred manifestations within a few months past, and not a lie among them all, nor have I been advised to forsake my wife and family and to take unto myself another affinity. Indeed I may say that I have never heard a word that might not have come from one, whose memory most of us delight to revere.

It is to be hoped that ere long you will see the error of your ways, and that you will not so lustily "kick against the pricks,"—and after you have rested from your recent effort, and have become sufficiently composed to be honest seekers after the truth, let me know, and I will put you in the way to obtain it, and if I cannot obtain for you any verses from the spirit of Menander, I may safely promise you something better—something that will give you greater joy and gladness.

Nov. 6. PAUL PRY.

WHERE TO BORROW THE AGE.—We have thousands of readers who depend for the weekly spiritual food we provide, on *borrowing* of their neighbors—some of whom, too polite to refuse the loan, think it is not quite a fair proceeding on the part of those who are as well able to pay for it as themselves. Now there should be no differences between neighbors, you know; and we shall be most happy to lend the AGE to any one who wishes to borrow, for the simple equivalent of four cents per week, which surely is but a trifle. And if, besides the valuable contents of the paper, you do not gain more than four cents' worth of self-respect, we will cheerfully refund the "tin" on demand. Borrower, now is your chance. We'll send it every week, if you say so.

EXCERPTS.—It is a sign of extraordinary merit, when those who most envy it are forced to praise it.

Self-love makes men idolize themselves and tyrannize over others when fortune gives the means.

It is impossible to love those a second time, whom we have ceased to love.

NEW PUBLICATIONS.

THE NEW TESTAMENT, translated from the original Greek, with Chronological arrangement of the Sacred Books, and improved divisions of Chapters and Verses. By Leicester Ambrose Sawyer. Boston: John P. Jewett & Co.

This claims to be a new translation of the New Testament into modern English. The translator affirms that it is a strictly literal rendering, aiming to express the original with the utmost clearness, force and precision. Of Mr. Sawyer's qualifications for such a work we know nothing by previous reputation; nor are we qualified to express a critical opinion on the manner in which he has accomplished the task. But, with most candid readers of that book, we have long felt the need of an improved version for the use of common readers. When people are accustomed from childhood to certain forms of phraseology, before they are able to understand the real meaning, they naturally associate some crude and usually erroneous idea with the words, which ever after is a bar to the perception of its true significance. We judge that a large portion of the avowed dislike and rejection of the New Testament arises from these crude and mistaken conceptions of its meaning, formed in the mind's childhood. Let the same ideas be presented in a different garb, and often their truth is at once perceived and accepted. We have, for this reason, ever been in the habit of consulting all the different translations we could find or make; and hence have been able to discover a vast deal more of rational, vital, eternal truth expressed in that book than less candid and more superficial readers give it credit for. In this view, we regard Mr. Sawyer's new version as extremely valuable, independently of the question whether he has in all cases exactly and most fitly rendered the original. To see familiar truths in a new dress gives them a new interest; and especially is the rejection of the old absurd and mechanical divsions into chapters and verses, and the introduction of such as the sense demands, to be commended.

We observe that old-fogydom, generally, whose salvation depends on keeping "all things as they were from the beginning," is much disturbed at this innovation, as might have been expected. The "Observers," "Recorders," etc., of the religious world, have opened their batteries upon it. The argus-eyed Boston *Courier's* pronounces it, in its favorite and choice language, "a ridiculous imposture," "the most preposterous humbug which has been engeadered by the latter days,"—not excepting even Spiritualism. Judging from the fact that the *Courier* estimate of new things is usually in inverse proportion to their merits, our readers may safely conclude that this new translation is a very valuable work. We shall hereafter present some passages from it as samples of its style.

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SKETCHES FROM NATURE, FOR MY JUVENILE FRIENDS. By Frances Brown. Published by Mrs. H. F. M. Brown, Cleveland, O; Bela Marsh, Boston, Mass.

A neat little volume of 150 pages, containing some forty sketches of every-day life, inculcating the truths of Spiritualism in attractive lessons. The author has succeeded in producing, what she designed—"a book that would make this beautiful earth brighter, heaven nearer, the child-heart happier and wiser."

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"THE AUTOCRAT OF THE BREAKFAST TABLE. Boston: Philips, Sampson & Co."—Now is the season of gifts. Books are the most appropriate presents to friends; and we venture to say that not a more excellent one has been published this year than the "Autocrat." It is compiled from some papers under the same title in the *Atlantic Monthly*, and contains some of the finest touches of humor, pathos and sentiment to be found in literature. There is something in it to delight every one; for like a skillful anatomist, as he is, the writer has laid open to view some of the very veins of feeling which run with a common throb through us all. He is a *live* man. We are much obliged to him for this giving of us to ourselves.

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A KISS FOR A BLOW. Boston: Published by Bela Marsh. This is a little volume by H. C. Wright, the character of which is plainly indicated by its title. The book contains a series of sketches from real life, inculcating a precept which cannot be too dear to the young. Bear this work in mind in selecting gifts for the little ones.

Some of the Uses.

In estimating the merits and demerits of the modern Spiritual unfolding, people are apt to be very narrow and superficial in their views. Some item of personal and temporary advantage, on the one hand, or some case of individual delusion, loss, or suffering, on the other, is magnified into a crucial fact and a final demonstration of the good or evil tendencies of the whole movement.

For example, Mr. Randolph alleges that, consequent upon his interest in Spiritualism, he has been led into all sorts of wild disorders, made the sport of demons, and subjected to terrible sufferings, even to the brink of suicide. Hence it is argued that Spiritualism must be of the Devil, and wholly evil in its inception, its design and its consequences.

We would suggest a broader view. Suppose the theory of diabolism be true—that remorseless fiends, or at best, wily demons, are ever about us, ready to throw their seductive influence over all impressibles, and lead them on to crime and ruin. It is plain that the world at large does not believe this momentous fact, if it be a fact. Up to the advent of Spiritualism, there was very little practical faith in spirit-presence, or existence, good or bad. The old experience and testimony of the world had lost its power to convince the masses. How, then, should they become convinced, *but by a new experience?* How know satisfactorily that either good or evil spirits can communicate with or have power over us, but by having it demonstrated in actual cases under our own observation? The ancient records, however true in fact or philosophy, needed the confirmation of a fresh experience; and this is what the world is getting in modern Spiritualism. Is not this a most important use?

To certain individuals, by virtue of their peculiar susceptibilities, it falls incidentally to be pioneer explorers in this new region. Their experiences, whether agreeable or painful, whether rightly estimated by themselves or not, become highly instructive to others. They are beacon-lights to voyagers who come after, perhaps for many generations. Are not these most valuable uses also?

The safety of the world does not lie in ignoring spirit-presences and denying spirit-influences; but in discriminating between the elevating and the debasing.

A. E. N.

TO THE PRESS.—Those of our cotemporaries that notice the forthcoming volume of the AGE, will be entitled to an exchange for the year 1859.

God reaches us good things by our hands.

Correspondence.

A Physiological Problem.

"THE WOMAN WHO LIVES WITHOUT EATING."

SARATOGA WATER CURE, N. Y., Nov., 1858.

MESSRS. EDITORS:—Having heard much and read more concerning "The woman who lives without eating," Dr. Benton, an associate physician in this establishment, and myself, resolved to pay this "remarkable woman" a visit, and for this purpose we procured a carriage and rode to Chestertown, a small village in Warren Co., a distance of forty-six miles. Thus far we found the roads good, but as the rest of the way was bad, we tarried all night. Until a few days previous to our visit, this woman had been kept for nearly a year in this village, and as she had been an object of much interest there, we availed ourselves of the opportunity of learning the opinions and views of the people on her case. We found but one opinion, and that was in accordance with the facts I am about to state, so far as regards her life, character, and the circumstance of her living without food.

There were various opinions as to what sustained life, &c., but only one as to the fact about eating. A lawyer believed that she was destitute of a mind, this having been annihilated; but there was a life-principle left, &c., &c.; and many other theories as vague or simple were prevalent. It was evident that materialism had a strong foothold.

From Chestertown we went about eight miles and found the "woman" at the residence of her husband, at a considerable elevation on the side of a mountain. There are but few residents in this region, owing to the scarcity of arable land, it being very mountainous. The dwelling was log, with a small frame addition for the benefit of this woman. When we entered the room, we found her in her usual position, i. e., lying upon her back, with her shoulders elevated so as to allow of her head being bent so far back that the forehead rested upon the pillow. She was not breathing. The mouth was wide open, and there was no motion except such as seemed to be necessary to sustain life.

The first motion I observed was a peculiar one of the left arm and shoulder. This could not be produced by one's own will, but was more like an effect of magnetic power; and on further investigation, I found that the fingers and thumb of this hand were concentrated, as a medium would do in magnetizing water; and they placed upon the pit of the stomach. I learned, on inquiry, that this hand had been firmly held there, and in that manner, ever since the woman was first taken "sick." One physician undertook to straighten this arm and keep it away from this point, but the attempt caused such a desperate struggle that the design was abandoned. Whenever she would commence breathing, the left arm would cease to act, and the right one would commence its labors. The hand of the right arm would strike the abdomen several times in quick succession, and rub the stomach a little, and then come to a rest. The bowels and stomach would become apparently filled, and act as naturally as if she had eaten, and food was undergoing the natural preparation for nourishing the system. This process would be repeated every few minutes. My next discovery was that the toes of the right foot were fastened upon the top of the left foot with great firmness.

After observing these peculiarities of the case, we examined the physical system generally, and found that the circulation was good, strong and regular, flesh natural, warmth general and about the right temperature. There appeared to be no emaciation, yet her husband thought she was not quite as fleshy as she was at first.

I tried some magnetic experiments upon her to aid in arriving at a better knowledge of her case. I found that perspiration would start easily; hence there was a waste of matter. When I placed my fingers so as to interfere with the labors of her own hand, her right hand would strike my hand away.

Another remarkable feature of the case was, that as soon as we would go near her, she would manifest sickness at the stomach, go into spasms, and make great effort to vomit. These spasms would increase, until it was thought best to retire for a few minutes. She would rise up in bed, turn her head back until it rested on her spine, and then spring up, throw herself backwards and fall her full weight on her face, with her head so far back as to allow her to strike in this manner. These spasmodic motions were performed very rapidly.

Thus far I noticed that all the manifestations (except the spasms) were in accordance with spirit-power and influence, that the external applications made by the hands and feet were such as spirits generally require in sustaining life when a patient cannot eat.

I now made an interior view; but as I found some new principles involved, I could not arrive at the facts so as to give a scientific solution; hence will only attempt to give some general statements. It seemed that there was but little or no waste of carbon in the system, for all the carbonic acid gas was dissolved and purified so as to send it into the system again; and this was accomplished by a natural process; yet I never before saw it accomplished in the animal system. A current of magnetism would pass from the vital organs to the left shoulder, through the arm, and thence upon the vital organs at the pit of the stomach. At the shoulder an external current of similar magnetism would meet the current from the body, and accompany it into the system. In this manner part of the vital elements were supplied, being those that caused vital action; and the fingers were placed so as to give the current a right direction and convey it to its proper points, chiefly the stomach, spleen and solar plexus. When the right arm was exercised, the stomach became filled with gases, and would act; the gases would pass into the intestines, and were taken up by the lacteals and conveyed through the thoracic duct to the blood. The principal part of this gas (or food) was hydrogen and oxygen, which accounted for the manner in which the waste in perspiration was supplied. The liver seemed to be dormant, and very healthy, yet presented a peculiar appearance. Every appearance indicated that there had been no food taken into the system for a long time.

Next my attention was directed to the brain, and I found that disease had destroyed a part of it. On one side the alimentive organ was destroyed, and the nerve much diseased; the other side was also much diseased. There was a formation on both sides, and this is sustained by the fact that, during August and September, 1857, much bad matter escaped through the left ear, and from this matter thirteen small bones, varying from one-fourth of an inch to an inch in length, were taken—being pieces of the inner skull which were crowded and broken off by the internal formation. I judged that this disease in the brain was the original source of the difficulty.

It appeared to me that her case was of such a peculiar character that spirits thought it proper to take the matter in hand, and that she (her mind) is so far removed from the body as to allow another spirit to take part possession, and that the associates of this spirit assist in feeding and sustaining life. The proofs I have to offer on this point, are, *first*, that there is a scientific intelligence manifested, of which she is totally ignorant; *second*, my interior senses, or vision; *third*, all the impressions I had at the time and since.

I. G. ATWOOD.

(TO BE CONTINUED.)

Mrs. Hyzer in Plymouth.

Mrs. F. O. Hyzer gave her second lecture in Plymouth on Tuesday evening, Nov. 30th., to a highly appreciative audience. In a brief notice it is wholly impossible to do her justice; but those who had before heard her, testified that it was unsurpassed by any previous manifestation of her mediumship, and none but the veriest skeptic could doubt that she was under the highest inspirational influences. For a clear, logical sequence of ideas, sound reasoning and an eloquent and persuasive style, she has never been equalled by any medium who has addressed us. Her subject was Spiritualism in its various phases—presenting both the dark and the bright side. The divine idea embodied in the mission of this new revelation to mankind, was set forth in a clear and forcible manner, and the conclusion of her discourse, wherein so many varied and brilliant changes were rung upon the question—"Adam, where art thou?"—which Deity has been asking through all past ages to man, as the highest representative of matter, fell with a masterly effect upon the audience. We do not desire to over-estimate Mrs. Hyzer's powers as a medium, but we feel that she must be thoroughly known and studied to be appreciated. Others may be more brilliant and attractive in address, but in metaphysical reasoning and amplitude of thought, she compares favorably with the foremost minds in the country. May God speed her in her mission, and preserve her for much future usefulness.

A HEARER.

PLYMOUTH, Dec. 8, 1858.

A correspondent in Castleton, Vt., says: "Mrs. Coan gave a public seance in our Town Hall last week which was very successful, and has awakened inquiry."

A "Magnetic School."

FORT WAYNE, Ind., Nov. 4th, 1858.

BROTHER NEWTON:—The citizens of this place have never had a good opportunity, or at least but few opportunities, to witness spiritual manifestations, on account of the opposition met with from bigots and skeptics; but we have recently had a visit from Prof. I. G. Stearns, a well-known psychologist and spiritual medium, brother of C. S. Stearns, the publisher, in New York. He has been lecturing here to crowded houses, convincing the most skeptical of the reality of psychology, and many of the reality of Spiritualism, as he permits himself and subjects to be placed under a spiritual influence before his audience, performing some of the most surprising experiments and demonstrations that we ever witnessed.

Since his lectures he has been teaching a magnetic school, as he terms it,—that is, giving instruction in psychology, mesmerism, and investigating Spiritualism, developing mediums, &c., &c. He has by this means developed some good mediums for us.

On last Friday evening, being the last night of his school, the scholars were permitted to invite their friends, and quite a large number were present to witness the operations of the scholars. They formed themselves into an association, to be called the "Fort Wayne Magnetic Association," and elected their officers, consisting of ladies and gentlemen. James Howe, Esq., Hiram Welis, Sen., Charles Marshall, and a number of other Spiritualists, were elected honorary members, together with several ladies. In the course of the evening Prof. Stearns developed two good writing mediums, and tests were given that astonished every one present; and we think we may be assured of a good time coming.

On Monday evening next, we meet again for the purpose of practice and making arrangements to rent a hall, engage lecturers. &c. This magnetic school is an original idea with Prof. Stearns, for developing mediums, and I think it an excellent one. He has done a great deal of good here at all events. Lecturers going west would be well received here; there are many inquirers after truth. You shall hear from us again. Yours in the spirit, JAMES HOWE.

HIRAM WELLS, Sen.

[REMARKS.—We confess to some serious misgivings in regard to any such process of "developing mediums" in a body or by the class. It looks too much like a hot-house system of forcing growth, which may prove not only detrimental, but in the end actually disastrous to health and true progress. The finer susceptibilities of the human organism should not be tampered with for frivolous ends—as is very likely to be the case in a promiscuous school of young people—though they may be cultivated for elevated and worthy purposes, under proper conditions, with the best results. But there is much to be learned by experience in relation to these matters, and we shall hope that the results of this "original idea" will be carefully observed and reported for the benefit of the world. A. E. N.]

Chicago Items.

MESSRS. EDITORS:—The cause in Chicago is prospering finely. We have had a very interesting visit from Dr. JAMES COOPER, of Bellfontaine, Ohio, who lectured last Sunday at Metropolitan Hall, with good acceptance. We regard Dr. Cooper a good medium for speaking, seeing and drawing. While here he has drawn several portraits of absent friends, which have been recognized. On the whole, we are much pleased with his visit, and think the result will be good.

Dr. T. L. Nichols, the man who joined the Roman Catholic Church by the advice of spirits, has been lecturing to crowded houses of Catholics on the Superiority of the Catholic Church and Religion over all others. He holds that the Catholic Church is the only true church, and as infallible; that the Pope is a medium, and receives communications direct from Jesus Christ; while he believes that the bishops and priests receive spiritual communications from their patron saints. He was asked several questions, among which was this: "Do you not regard Reason as man's highest guide?" His reply was, that Luther said, "Reason was an ass." A voice from the audience replied to him: "Verily, then, thou art an ass, for thou has been reasoning to-night!" The Dr. thinks that the Spiritualists will all finally join the Roman Catholic Church.

Wella Anderson, from La Salle, Ill., has been with us several weeks, and has succeeded in getting (with the aid of the spirits) some of the finest portraits of deceased friends, in pencil-sketch, I have ever had the good fortune to set eyes upon. He informs me that they are drawn only when he is in a semi-unconscious state, or psychologized. He has taken eight or ten, six of which have been recognized.

We are to have Mr. Collins, the tying medium, here next week, when we expect to give the skeptical world further proofs of the powers of disembodied spirits.

Rev. Dr. Rice has announced a discourse against Spiritualism next Sunday evening, when we expect our cause to receive the threshing it of course deserves, and which will do it a vast amount of good.

Should such items as these please you, I may from time to time send more. Yours fraternally, A. J. H.

CHICAGO, Dec. 2, 1858.

Question Answered.

MESSRS. NEWTON AND BRITTAN:—Please answer me the following question: In all the manifestations of spirit-power that you are acquainted with, do you know that the spirits have ever conveyed material things through solid matter without an opening—such as transferring articles from one room to another, into or out of a tight box, or glass, or in any way whatever?

Respectfully yours, E. TALLMADGE.

ANS.—The undersigned has never witnessed any such phenomenon as above described. He has heard professed spirits affirm that it is possible under certain conditions, by resolving a substance into its impalpable elements and re-composing them afterward. "Solid matter," or that which appears to be such, is often very porous. The fact, however, of such a transfer, has never transpired under our notice, and hence the theory wants confirmation to us. And probably it is of no great importance whether it be true or not. If it were, doubtless the proof would be abundantly given. A. E. N.

Boston and Vicinity.

The Melodeon Meetings.

The Melodeon was well filled on Sunday afternoon last, to listen to a promised address from the eccentric preacher, Lorenzo Dow, through the organism of H. P. Fairfield. In submitting himself to "the influence," Mr. F. underwent a striking transformation. He took the stand in the character of a decrepit and palsied old man, bowed under the weight of infirmities. This appearance was maintained constantly throughout an address of nearly an hour and a half. The style of address was equally peculiar. Persons acquainted with Mr. Dow in his earth-life state that the impersonation was singularly life-like and characteristic. Mr. Fairfield affirms that he never saw Mr. D., and the fact that he could have been but a few years of age at the time of the latter's decease, renders it improbable that he should have seen him.

The speaker commenced by repeating a text from 1 Cor. 8: 5, 6: "Though there be that are called gods, whether in heaven or in earth, (as there are gods many, and lords many,) but to us there is but one God, the Father." Turning instantly to the audience, on the recital of these words, he suddenly demanded, with electric effect, "*Do you believe it?*" Of the discourse which followed, we can give but a meagre outline.

The speaker said that he came as a representative of both the earthly and the spiritual worlds, having resided in both. He found everywhere a yearning on the part of human beings to understand the Primal Cause—to know of God. All nations have had their peculiar ideas of God, or peculiar Gods. The God of orthodox Christendom is a very material being; he is represented as appearing in a personal visible form; as "walking in the garden in the cool of the day;" as limited in knowledge and judgment; as needing to travel from place to place in order to acquaint himself with the doings of people; as in one instance a very careful tailor, directing minutely about the dress of Aaron and the priests; as again a good carpenter, planning the construction of buildings, etc.; moreover he is a "God of armies," a "jealous God," a God delighting in warfare and carnage. Hence those who believe in this God are the slaves of fear. Their heaven is also a material place,—a city glittering all over with the glory of the God most worshipped on earth, namely, *Gold*. Their hell is also a material place and location—though it must be said that the clergy had so repaired up their hell of late, that it had got to be a tolerably comfortable place. This hell was always for somebody else—never for themselves. Nobody has a hell for himself, except the Spiritualist.

The popular devil was also a material being—a personage going about seeking whom he may devour. Jesus, however, made him out to be a human being, inasmuch as he once called Peter *Satan*, meaning an adversary. All adversaries or enemies are Satans to us. How many have you in Boston?—Fashion, pride, evil habits, etc., all are devils.

But what and where is God? This is an abstruse subject, in which the inquirer becomes lost. I will speak of the God of spirits, or the spiritual God. We do not see Him as a personal Being; by searching we cannot fully find Him out. But we find a Principle of Goodness, of which man is ever obtaining higher and higher ideas as he himself progresses. This God is everywhere present, and in all things,—as really in the ant as in the highest archangel, according to the wants and capacities of each.

Spirits have never seen a limited personal God, with "back-sides," as Moses said he did. [A grotesque and not very reverent illustration was here given of the mode in which the speaker supposed this took place.] How is it possible to be banished from the presence of God, when the Psalmist says, and says truly, "If I make my bed in hell, thou art there;" and when Nature says, and Reason repeats, that God is everywhere present?

Heaven to the spirit is not a locality or a place. It is a *state*. If pure and just, you are in heaven, here or hereafter. The same of hell: it is a *state*, not a place. If you are jealous, selfish, envious, unjust, etc., you are in hell, here and hereafter; and "the smoke of your torment ascendeth up forever," so long as you are so.

The discourse continued with further observations on the ominipresence of Deity, the nature of "the devil," etc., strongly spiced with eccentricities, some of which, from any other source than "Lorenzo Dow," would have been considered in bad taste. We presume they were not more offensive than those he was frequently guilty of when on earth.

He concluded with some pungent sallies at "Scientific Investigators," including several stanzas of what the *Courier* would term "frightful doggerel," aimed at "the Feltonians." After leaving the stand, he came hastily back, and said, "Friends, I want to pray," and repeated a sort of jubilant extravaganza over the "death of the devil," which has already been published, and will hardly bear repetition.

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The evening discourse through Mr. Fairfield was on Ancient and Modern Spiritualism. It was evidently from a different source from that of the afternoon, exhibiting perhaps less of intellectual vigor and consecutiveness of thought, yet not wanting in oddities of expression and pungent sallies against popular superstitions—sometimes rather shocking to sensitive hearers. We have no room for a report.

Boston Reform Conference.

The difficult question of Fate and Free Agency was the subject of another animated debate at Bromfield Street Hall, on Monday evening last. The Free Agency side was forcibly and ably represented by Messrs. Pike, Buntin, and Trask; and the Fatalistic by Dr. Child, Messrs. Wetherbee, Edson, Burke and Bradbury. The arguments were substantially such as have been used from time immemorial in canvassing this vexed question, and our limits will not allow of their repetition *in extenso*.

Mr. NEWTON read a brief paper, in which he endeavored to show that the apparently antagonistic truths involved in the subject are really harmonious parts of a perfect circle, or counterpart pillars of the same arch. This may be published in our next issue.

The question proposed for the next meeting is one of interest to all Spiritualists, as follows:

"Is it susceptible of *demonstration* that the trance, in the case of mediums, is not self-induced, or induced by a human spirit in the body? Can it be demonstrated that any medium is ever entranced by a *departed spirit?*"

Dr. P. B. RANDOLPH is announced to speak at the Melodeon on Sunday next. We commend the liberality of Dr. Gardner in offering the platform to professed opponents as well as advocates of Spiritualism. We trust Dr. R. will have full audiences and a respectful hearing. We hope also that he will find out, before he leaves Boston, that he has not renounced Spiritualism at all—only what he mistakenly supposed to be such.

LOST.—A gold breast-pin in the form of a cross with a wreath, was lost last Sunday, either at the Melodeon, or between that place and Chelsea. The finder is requested to leave it at this office. A suitable reward is offered, with the thanks of the owner.

THE FOURTH EVENING PARTY of the Ladies' Harmonial Band, takes place at Union Hall, on Thursday evening of this week.

Compend of Facts.

Hume, the Spiritual Medium—His Nightly Visitors.

The following appears in the N. Y. *Evening Post*:

As since Hume's accession to rank and fortune, anecdotes respecting him seem to be apropos, I herewith send you an experience of my own with that gentleman that occurred Nov. 25, 1854. On the evening of the day I had attended a spiritual circle held at the house of a friend, at Ravenswood, L. I., at which Mr. Hume was the medium, and during which all the well-known phenomena which occur in his presence had been witnessed and felt by us.

In the breaking up of the meeting, finding that Hume and myself were billeted upon the same gentleman, (a musical friend) I proposed to Hume to allow me to lie down with him when he went to bed, for an hour or two, as I was told that some curious manifestations might be expected. Accordingly, taking off only my coat and boots, I ensconced myself alongside of him under the bed-clothes, first locking the door and fastening the window-shutters, and ascertaining that we were the sole occupants of the room. Neither Hume nor myself had ever slept in the house before.

Almost immediately after the light was extinguished I heard raps all around me—on the floor, on the walls, on the head-board, on my pillow, in fact everywhere. The sounds varied in intensity from light taps on the pillow to loud, resounding blows upon the floor and walls. I asked many questions, and received intelligent answers by means of these raps. I saw, also, in various parts of the room, nebulous-looking and wandering lights, now and then crossed by dark irregular shadows. Soon I felt soft and gentle touches, as if by a human hand, upon the top and back of my head, followed quickly by the placing of a cool, moist hand upon my forehead, which I was told by means of the raps was the hand of Hume's deceased mother. In a few moments another spirit came, and after touching me from my feet upwards, also placed a hand upon my forehead, gently pulling and smoothing my beard, and closing up my eyes, and then rapping out answers to many questions upon the closed lid. His hand felt soft and warm. Still another spirit now came, and stepped upon the bed and begah walking over it, feeling to me as if a child had climbed up and was walking over us, stepping carefully over us, and between us, but not upon us, the bed-clothes being indented at each footfall. In a few moments, however, the spirit lay down on the outside of the bed, and on us both, pressing with all the weight, and precisely in the same manner that a living child might have done.

The spirit then wished me good night by the raps, and apparently departed.

The whole occupied about half an hour, and during the whole time Hume and I lay upon our backs covered to the chin by the bed-clothes, and touching each other the entire length of our persons, from shoulders to heel, and during it all Hume did not stir in the least, and made no muscular movement, other than that caused by his breathing.

I. L. WORTH.

Spirits Identified.

The Auburn *Clarion* of last week gives these facts:

"A. M. Convis, the medium residing at Bridgewater, N. Y., held a circle at the house of F. Goodrich, in this city, on the evening of the 3d inst. About fifteen reliable friends were present, several of whom were inquirers. He described the spirit of an old man near Mr. Searls; said the man died suddenly; was riding on a load of hay; fell off on his head, and was killed instantaneously. Mr. S. recognized it as his father, who died in the manner designated. Mr. Convis was an entire stranger to all the parties, and had no possible external means of knowing in regard to the spirit he enabled Mr. S. to identify.

"At Macedon, a few evenings since, Mr. Convis enabled Mr. Harrington, of that place, to identify a spirit brother, who he said died with a disease that spotted the body all over. The man died with leprosy! He likewise described the spirit of a neighbor, saying he fell from a building and was suddenly killed. It was correct; and the spirit likewise wrote his name through Mr. Convis."

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Dec. 10th.

The discussion on the "Sources of Fallacy" was continued.

Dr. GOULD: It is evident that there are sources of fallacy which lie outside of ourselves; still, while the nature of the mind is so little understood, it is difficult to establish a position by indubitable proof. The sources lying next ourselves we can best comprehend. If we are untruthful ourselves, we may expect untruthful answers from the spirit-world—untruthful sounds and inharmonious music. If we are to have truth from above, we must live truthful lives; live in such a manner that truthful spirits will not be ashamed to associate with us. We must devote ourselves to lives of substantial uses.

Dr. GRAY read a letter from L Hakes, of Cicero, N. Y., published in the *Telegraph*, in which Mr. H. complains of the sentiments which have gone out from the Conference—from Dr. Gray, J. F. Coles and others—which would lead one to suppose that there is, after all, no real tangible evidence of spirit-communion. Mr. H. thought otherwise, that the proofs are good and conclusive.

Dr. GRAY said: There was not a word he had ever said or written that would bear this construction. He had abundant evidence His position and that of Mr. Coles were entirely diverse. He had maintained that Mr. Coles should enjoy perfect liberty in thought and speech, but he had no doubt himself. Five years ago he read a paper to the Conference on the subject of fallacies, and it was because he was a real Spiritualist, that he wished to clear the subject from fallacies. Your Mountain Cove and Kiantone Movement, and Free Loveism have had their origin in spurious communications, and it is important that they be exposed and understood.

Mr. COLES: Mr. Hakes himself illustrates one source of fallacy. He speaks of Spiritualism as "our cause." Now it was not his cause, nor was any other *ism*. His object was truth; and Spiritualists were over credulous. Some time since he had announced to the Conference that he had seen a table move without contact, through the mediumship of Mr. Paine, of Worcester. He was asked then what made it move, and declined to answer. It was a stand weighing about ten pounds. Raps were also made, and questions answered, most of them wrongly, however. Still this was excused, and everything looked pretty fair. After going away, however, he doubted. He and Smith (the razor-strop man,) tried some experiments, and came to the conclusion that the thing could be done without the aid of spirits. Last Saturday evening they had another sitting with Mr. Paine. There were present Mr. Smith, Mr. Waters, a physician, and himself. On this occasion the stand was replaced by a heavy table, weighing fifty pounds. Raps were made, communications given, and the table moved, no one touching it at the time. He concluded that the key to the machinery, if there was any, must be near where Mr. Paine sat. He proposed that the spirits should lift one end of the table while he lifted the other, but to this they demurred. It was finally decided that Smith should try the experiment. He accordingly walked up to the table, and the first thing he did was to move it about three inches from its position on the floor. That ended the performance. The spirits after that were dumb. Not a motion of the table, or rap, or anything else could be got. Mr. Paine gave a long explanation about electricity, disturbed currents, etc., but he noticed also that Mr. P. dropped his handkerchief and picked it up again. He examined the spot where it fell, and detected a little fissure in the carpet and a little orifice like a nail-hole in the floor. They proposed that the carpet should be taken up. Mr. P. would not consent. They proposed he should turn his pockets wrong side out. To this he would not agree. They then formed themselves into a committee, and resolved not to leave the room until their doubts were cleared up. This brought Mr. Paine to terms; and he acknowledged that the table was moved and raps made by machinery concealed under the floor. An iron pin, three or four inches long, which he carried in his pocket, on being inserted in the hole they had discovered in the floor, and played on by his heel, operated levers or treadles which forced other pins up against the foot of two of the legs of the table; and in this manner the table was moved, and the raps were made. He could even play a tune with them. In this way, he said, all his physical manifestations at Worcester and elsewhere had been made, and that no one—not even his wife or children—was privy to the deception; but that his object had been to become fully acquainted with the tricks of mediums, and then expose them to the world. But Mr. Paine was present and would make his explanation and defence for himself. There was one other point, and a painful one, of which he must speak. The physician who was present took the opportunity to consult Hahnemann, through Mr. Paine, on a case of disease. Now if Hahnemann was to prescribe for him, he would like to know it, but was unwilling to take medicine by the direction of wires under a rogue's heel.

Mr. PAINE: He deeply felt the unpleasantness of his position, but under like circumstances he would do the same thing again. His object had been to expose humbug. He was a Spiritualist and a medium, but not a physical one. Still there were true physical mediums. Hume was one, and there were two or three in New York, and some in Worcester. He held up the iron pin, and said he had passed for a powerful physical medium, all through the agency of that little wire. But he had never taken a cent for his mediumship. [This point was largely investigated. Several gentlemen said they had been repeatedly to Mr. Paine's house at Worcester, and called on him here, and offered him money, which he had uniformly refused. It appeared, however, that some slight contributions to pay for gas and trouble, had on a few occasions been made.] Mr. Paine continued: The propriety of his course might admit of question. He had paid his money to mediums and been tricked. He thought it right to meet them in their own way. His object had been to gain the confidence of the most eminent ones, and then expose them. There were ten bogus mediums to one true one. He had made no confidant in his deceptions, and therefore had no one to appeal to in proof of the purity of his motives. His machinery would raise only two of the legs of his table, and yet witnesses had declared that they had put their hands under all four of the legs at once. The spirits directing other mediums had recognized his manifestations as genuine; and even Mr. Weston and Ruggles—Dr. Hare's late medium—had been sent to him by their spirit guides.

Mr. WESTON objected to this statement, and said that on the night of this expose, Ruggles' spirits notified him that there was a muss with Paine—that some parties were showing him up, etc.

Dr. GRAY: It is not necessary for one who understands the laws of physical trance, to hunt for machinery. Always when physical manifestations are had, the medium is in one degree of trance. The external senses will detect it. Have the eyes undergone dilatation? Are the extremities cold? These signs cannot be counterfeited. He could detect the spurious from the true as fast as he could count his fingers. An impressible, by a mesmerizer, can be made to see anything. Did not Judge Edmonds suppose he saw the man in California, who was no man, but a fiction? And did he not get communications from a person lost on the Arctic, who proved not to have been lost, but made his escape on a raft? The ability to transfer a visible image is one of the *wonders*. There is a circle in this city—a book will be published about it, and a wonderful book it will be—which will illustrate this point. Mr. Paine, therefore, should not charge fraud on those mediums who profess to have seen spirits about him performing his feats of legerdemain.

Dr. HALLOCK: Heaven does not touch the earth to blast it, and unless good comes out of a manifestation at the time, or leads to good by its suggestions, we may safely conclude it is fallacious. [Dr. H. continued at length.]

Mr. COLES proposed that such individuals as might choose, should meet him at the close of the Conference, when they would devise ways and means to pursue the investigation, with Conklin, Redman, and other mediums, in the expectation of finding some *bona fide* physical manifestations, somewhere.

Mr. BENNING said these would probably not be procured, in the manner proposed. The raising of purses, and committees, and the determination of seekers, had seemed rather to prove obstacles than aids to success.

Mr. Benning continued his remarks at length, and was followed by Mr. Coles, Mr. Loveland, Mr. Samuel Fowler and a gentleman from the Bermudas, all of whose remarks were of interest, but we have not room to report them. J. R. O.

TELEGRAPH PRINTING OFFICE BURNED.—The office at which the *Spiritual Telegraph* is printed was destroyed by fire on Friday of last week. The furniture, type and other appurtenances of the establishment were a total loss. This unfortunate occurrence will not however interfere with the regular issue of the paper; though, as we are requested by Mr. Partridge to say, a delay of a day or two this week may be inevitable.

Various Items.

CLERICAL PUNNING.—Parson Twiss of New Hampshire had just married a lady whose Christian name was Desire, and it being in his course of remark on a certain Sabbath to illustrate the difference between the renewed and unrenewed man in the exercise of love, he delivered himself to the amusement of his audience, in this way—"Formerly I had no Desire to love, but now I have a Desire to love and I love freely."

A SINGULAR REVELATION AND PROPHECY.—Quite a sensation has been recently created in Paris, by a mysterious declaration of the Archbishop of that city. It appears that at the termination of a solemn meeting of the Parisian clergy, in the church of St. Sulpice, the Prelate, in dismissing the members of the convocation, pronounced an address full of eloquence, piety and feeling, during which he said:

"A frightful danger threatens the country; a danger which our order will be the first to share. Time is not accorded to us to avert it—for it is here—even while I speak it is here and knocking at the gate. I am not permitted to add more in the way of warning, neither must I reveal the nature of the danger with which we are threatened; but rest assured it is imminent and deadly."

More remarks of the same nature were added, and the words of warning produced deep excitement among all orders of priests who were present, the more especially as both clergy and people were of opinion that the Archbishop uttered sentences of inspiration. A superstitious alarm was gradually stealing over the popular mind at the last dates, from a belief that something mystic and tremendous threatened France in the near future, and the celebrated prophecy of Orval, a monk who lived centuries ago, is also quoted to show that the mission of Napoleon III is near its close, and that all the institutions he has reared will be overthrown.

DEATH FROM WANT OF SLEEP.—The question how long can a person exist without sleep is often asked than answerd, and the difficulties and inhumanity of answering the question by experiment would seem to leave it ever unsolved. A recent communication to a British Society whose fields of operation are in Asia, would seem to answer the inquiry, is a description of a cruel mode of punishment peculiar to, and we believe, original with the Chinese. It appears that a Chinese merchant had been convicted of murdering his wife, and was sentenced to die by being totally deprived of the privilege of going to sleep. This painful and singular mode of quitting an earthly existence was carried into execution at Amoy under the following circumstances:

"The condemned was placed in prison under the care of three of the police guard, who relieved each other every alternate hour, and who prevented the prisoner from falling asleep night or day. He thus lived for nineteen days without enjoying any sleep. At the commencement of the eighth day, his sufferings were so intense that he implored the authorities to grant him the blessed opportunity of being strangulated, garroted, guillotined, burned to death, drowned, shot, quartered, blown up with gunpowder, or put to death in any conceivable way which their humanity or ferocity could invent. This will give a slight idea of the horrors of death from want of sleep."

PERSONAL AND SPECIAL.

H. P. FAIRFIELD will speak in Putnam, Ct., 19th; in Taunton 26th; He will receive calls to lecture in the vicinity on intermediate week evenings. Address at the Fountain House, Boston.

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.

F. L. WADSWORTH speaks in Sturgis, Mich., Dec. 18th and 19th; in Middlebury, Ind., 20th, 21st, 22d; in Goshen, 23d and 24th; in Elkhart, 26th. Address at Elkhart, till the 26th. After that he passes to the Wacash Valley for a short time, and thence through Ohio eastward.

E. S. WHEELER, inspirational speaker and improvisator, will speak at Providence, R. I., Sundays, Dec. 19th and 26th, and during the week at the adjoining towns. Address Providence, until Jan. 1st, 1859, care R. A. Potter.

A STATEMENT OF FACTS.—*To the Public.*—For many years I had been feeble and subject to frequent severe bilious attacks, besides being afflicted with a bad scrofulous humor. From the year of our Lord 1850, and onward, I found my troubles increasing upon me and my strength failing. I took on the dyspepsia in its most virulent form, and could not eat enough to sustain nature. I tried the remedies prescribed by allopathy, hydropathy, homœopethy and eclecticism, but still I failed. In the autumn of 1856 I was obliged to close my professional labors, when all my friends thought I was gone past recovery; and I really thought myself that my work for this world was done. But my wife could not give me up, and earnestly desired me to consult a clairvoyant. Without a particle of faith in the project, I submitted, purely to gratify her. I was directed to WM. E. RICE, Boston, Mass. I called upon him, and, without giving him any clue to name, profession or case, submitted to his examination. He gave a masterly analysis of the physiological and pathological conditions of my entire system, and told me that by a proper course of regimen, which he prescribed, and some simple remedies, compounded of roots and herbs, he thought that I could be restored to comfortable health, though I should never perhaps be a robust man. I came home and followed his directions to the letter, and in twenty-six weeks I had gained twenty-six pounds by Fairbanks' scales, and have been laboring in my professional duties with unwearying assiduity since the spring of 1857, with a prospect before me of years of comparative comfort and usefulness. I have since recommended others to Mr. Rice. For instance, Mr. Stedman and Mrs. Bowman, of Sidney, and Mrs. Burgess, of Augusta, all of whom have received benefit from his treatment; and it is my honest opinion that his treatment of disease is safe and effective.

AMOS HITCHINGS,
Nov. 4, 1858. Pastor of 2d Universalist Church, Waterville, Me.

Obituary Notices.

"BRIGHT SPIRITS—BEAUTIFUL SPIRITS!"*

CORNELIA NEWTON, of Kingsbury, N. Y., in the sixteenth year of her age, passed from earth to the higher life, on the first of December, after a lingering illness of twelve months.

In her last hours, two little spirits that had been for some time in the spirit-world, appeared, and held sweet communion with her. Three other "bright spirits—beautiful spirits" drew near to strengthen and accompany her to their celestial home. Cornelia turned to her sister (a medium) and asked, "Will they wait for me?" She was assured that they had come to conduct her new-born spirit to the blissful realms where pain and sickness are never known. Then with child-like simplicity and innocence, Cornelia, with joy almost unutterable, exclaimed, "Oh happy, happy spirits, they will wait for me!"

For some hours before her spirit left, even down almost to her last moments, her whole countenance was lit up with a serene smile and heavenly joy that cannot be described. All persons present seemed to drink deeply of the same calm and heavenly influence.

Cornelia was a member of a Methodist class, also a medium, and a believer in Spiritualism. Church members forsook her. During her last illness not one visited her, not one! Angels were there;—she was poor and needy and weak—bright angels from the church above came and strengthened her. Jesus was poor, and almost alone in the garden—the church persecuted and forsook him. "Now there appeared an angel unto him from heaven strengthening him." "I was sick and ye visited me not." "When saw we thee an hungered, or athirst, or a stranger, or naked, or in prison, and did not minister unto thee?" "As ye did it not unto one of the least of these, ye did it not unto me." Mathew 26: 43, 45, 44.

*"Bright spirits—beautiful spirits!" Thus exclaimed Cornelia when the heavenly messengers appeared.

IN HANOVER, Nov. 22d, exchanged the earthly for higher life, REBECCA A., wife of RUFUS M. STURTEVANT, aged 28 years. She leaves a pledge of her love in the tender care of her bereaved partner; and may he, as he clasps the babe in his arms and presses it to his bosom, have the consolation of believing and knowing that its angel mother is at his side, to dry the silent tear and soothe the infant breast.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, DECEMBER 18, 1858.

LETTERS RECEIVED.—H Pool, J R Orton, J N Blanchard, D Blanchard, C P Waitt, G Filer, E B Alden, C E Nye, H M Twining 2, S Fowler, Higgins Bros., L Doney 2, F L Wadsworth, J. Cooper, M Mannering, W H Frost, O Petry, M E Cole, H Clarkson, J Hopper, G Bunday, B Peck, G Nesbitt, H Allen, R B Barker, A White, C Brigham, J W Clark, E S Wheeler, J A Hecox, J Woodard, F L Fairfield, "Calvert," B C Fitzhugh, O Baker, R L Royes, J Bieg, J Piper, E W Knight, J L Pasco, I Jackson, W B Smith, C W Cathcart, S G Perkins, J & A Landon.

Announcements.

Lectures on Spiritualism.

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

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

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

44—3m JOHN HOBART.

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

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

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.

WARREN CHASE will speak as follows:—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 Marshfield, Mass., Sunday, Dec. 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?

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.

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.

MEETINGS IN BOSTON.

P. B. RANDOLPH 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.

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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 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. 33 tf

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ANOTHER IMPORTANT BOOK BY A. J. DAVIS!

The subscriber has just issued a new work, written a few weeks since by Mr. Davis. In preparing his matter for the Philanthropic Convention at Utica, he wrote out several suggestive ideas respecting the Cause and Cure of Evil, or how to "overcome evil with good," which was the great question before that memorable gathering of thinkers and philanthropists. This new production is entitled

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1. The unity of truth.
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3. The inter-human theory of evil.
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5. The spiritual theory of evil.
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Address the Publisher, BELA MARSH, No. 14 Bromfield street, Boston. 41—tf

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.

UGLY DUCKS.

Who has not read Hans Anderson's touching little story of "The Ugly Duck"?—the poor duck that was hatched at last out of the great egg, only to mortify its mother and to be persecuted by its brothers and sisters because it was bigger and grayer than they, and that at length in desperation pushed its way under farm-yard fence and escaped to the moor. How humble and wretched the poor thing was because it thought itself so ugly, and how it turned on all sides and bowed low when the wild ducks flew by, till at last in fear and hunger it stole into a hut where lived an old woman with her cat and hen. "Could the stranger purr or lay eggs?" they asked, and when they found it could do neither, and only talked of the joy of swimming, they were filled with contempt.

"But you don't understand me," said the little duck.

"Understand you, indeed!" answered they. "Who in the world should understand you if we do not—we who are so clever?"

So the duck was obliged to go forth again, and after many misfortunes it sought the marsh where it lay among the reeds, miserable, and half frozen, all winter long. But when the lovely spring came, it felt one morning a strange impulse to rise, and it spread its wings and flew away till it alighted on a stream in a beautiful garden where stately swans were sailing. "Ah!" it exclaimed, "the royal birds will kill me, but it is better to die so than to be pecked to death in the farm-yard, or to be devoured by the cat," and bending its head with shame it was moving toward them when it saw its own reflection in the water, and lo! it, too, was a swan! And the other swans came to welcome it, and the children who were feeding them cried out, "There is another!"—Who has not read the charming story?

If "Ugly Ducks" were confined to the farm-yard, we might drop a passing tear upon the page and forget it, but they may be found everywhere among men and women. We are too apt to think that that is only right, and desirable which conforms to the standard we have created from our own peculiar character and circumstances; in other words, virtually to say, What is like me and mine is good and true; what is unlike is poor and false. And if, like the duck in the story, the one who is thus judged ventures to say, "But you do not understand me," we are ready to answer with the cat and hen, "Understand you, indeed! Who in the world should understand you if we do not—we who are so clever!"

There is nothing which reveals our finite, imperfect nature more plainly, than this inability to look at others except through the medium of our own experience and surroundings. Such an eternal *I* as some of us see in all books and people! There must of necessity be criterions and standards of judgment, but they are not worthy of the name unless they are deep enough and broad enough to apply to every form of life. That is the noblest soul, which, without losing its balance and integrity, can take in the personality of others so as to judge them from their centre point of view, as well as from its own.

If all the Ugly Ducks that have ever lived could tell their story, what revelations we should have. How many of the truest and best have had to endure a long persecution and neglect till at last the spring morning came when they gained their swan-wings, (perhaps it was only in dying) and flew to some realm of delight! How many children there are whose parents do not in the least understand them; (it is strange how swan's eggs get into duck's nests and, what is oftener the case, it is almost as strange, (though this second wonder is hardly relevant) how duck's eggs get into swan's nests—but these are questions for philosophers) who are tormented by their brothers and sisters and called "odd" and "queer" by their aunts and uncles, until in an over-burdened day they escape out of the parental yard, and find in another sphere the sympathy which they have always lacked at home. And in the larger family of the neighborhood and community, how many men and women there are who suffer from a like injustice!

What an absurdity it would be thought if we treated things, in this respect, as we treat people. Imagine a naturalist making such an entry as this in his journal:

"This morning in my rambles I found a curious flower. It had, I believe, beauty of form and color, and possessed a certain odor which was not disagreeable; but inasmuch as none of my books have mentioned it, and it was conformed to no known species; as it had neither the fragrance of the lily, nor the hue of the rose; as it did not droop like the violet nor open wide like the daisy, I thought it not worth my while to to preserve and describe it." Or,

"In the depths of the forest I saw a new and singular bird. It was of graceful proportions and pleasant song; but as no ornithologist has spoken of it, and as in voice and plumage it was wholly unlike the nightingale, the thrush or the oriole, or any of the birds with which we are familiar, I did not take the trouble to make a drawing of it, or to trace it to its nest and learn its habits."

No. We never shall read such notes as these. A new variety in plants or animals makes a naturalist half wild with joy, and every peculiarity is studied and portrayed with the utmost care. It is only when in human society an individual appears whose faculties are in unusual combinations, and who lives in some sense a new and original life, that we look on with indifferent wonder, or grow antagonistic and blame and despise. We are Christian to nature, but heathen to man.

This is not a plea for singularity in itself—much less for the affectation of it; it is only a desire that all may be left unmolested, nay, may be assisted to become what God in their creation intended they should be. The era through which the world has been and is still passing, is the Era of National and Political Liberty. The nobler era which is dawning, and for which the first was but a preparation, is the Era of the Liberty of the Individual. And when that day appears,—as in summer, under the common conditions of growth—light and heat and moisture, all the plants of the earth spring into life—tall trees and lowly shrubs and gay flowers and twining vines and clinging mosses—each drawing its own nourishment from the soil, undisturbed by others—so, then, under the common conditions of spiritual growth—love and truth and joy, the race shall come to a loftier living, each helping rather than hindering the other, and the very air they breathe shall be that Christian charity which "thinketh no evil," and "Righteousness and Peace shall kiss each other" in the summer of God!

To all Ugly Ducks, everywhere,—Greeting! and a word of cheer by the way. Do not be saddened or annoyed by the slights and misconceptions of society. Society's measurements are for ducks alone, and are quite too narrow for swans. Remember, also, that is only ducks who criticize and sneer. When you reach the stream where swans are sailing, they will recognize you, and welcome you, and give you joy. The heart then, for what of winter yet remains; and ere long there will come that spring morning when you shall spread your wings and fly to a realm where you shall find both love and appreciation.—*Independent.*

For the Spiritual Age.

A VISION.

As I was seated by myself, meditating upon the different phases in which human nature presented itself to me, I lost, in a measure, the consciousness of externals, became entranced, and wandered amid the avenues of my inner being, and through them to the interior world. Here I was met by a beautiful female; she was of medium stature; her hair was brown; her eyes, dark, with a most intense expression, yet altogether mild, beaming forth love and purity. She was clothed in white, her dress, loose and flowing, confined at the waist by a silken sash. Upon her head she wore a wreath of delicate white flowers, artistically arranged with fine sprigs of green, from under which her hair hung in wavy ringlets, even down to her drooping shoulders,—she was graceful and winning in her movements; and, for a time I was overpowered by her superior beauty.

After gazing at her for a moment, I became conscious of my awkwardness in thus meeting her, and was about to stammer out some excuse for my seeming ignorance, when she, (evidently seeing the state of my mind) gently offered me her hand, which an irresistible impulse led me to take; then looking kindly upon me she said, "Daughter of earth, I see your longings to understand human nature in its reality; to behold it stripped of its seeming, its false expressions; and I was drawn to you at this time to give you a lesson—you may not understand all of its significance, but I will make it as clear to you as your inner sight will permit."

I immediately obeyed, my unknown teacher keeping a short distance in advance of me, for I did not feel pure enough to come within the atmosphere which surrounded her. She led me on through fields, luxuriant in their growth, brilliant in their native green; now and then, a garden, planted with the most lovely flowers I ever beheld, met my view. I would have stopped to admire them and pluck a few as a remembrance of their home; but this I was not permitted to do, as my teacher and guide moved on.

At last we came to a vast plain; although flat in appearance, it did not weary the eye, but seemed to possess a beauty peculiar to itself. Upon this plain there stood a temple; it was massive and grand; its architecture was of a new order, combining strength and artistic design. After pausing a while, we asceneded the steps leading to the entrance of it; as we entered the vestibule, I perceived a bright light streaming from the interior of the temple. I started back, but my guide beckoned me on. Entering a vast room, so vast that I was bewildered, I saw upon the walls thereof, what appeared to be diagrams with figures of human forms upon them. They did not seem mtoionless, however, for whenever my guide turned her eyes towards any particular one, it became animamated and seemed to act out its representation.

I beheld the smooth-tongued hypocrite, stripped of his fine exterior and glossy words; they were of no effect. The sacerdotal robes of priest no longer hid his manifold sins. The polish of the libertine became dim, and the darkness of his nature was as black vapor about him. Envy, jealousy and deception were apparent to the view; no matter how pure the exterior seemed, how ardent the profession of truth and goodness. Also, the down-trodden and despised threw off their chains and their garments of poverty and many a pure form arose above them as the butterfly emerges from the ungainly chrysalis. I saw many a one, whom, the inhabitants of earth pass by as unworthy of notice, or of little account, transfigured into the likeness of an angelic nature; and so every phase of life as represented in human nature was given to me.

It became a source of wonder to me, that when my guide looked at a diagram, it moved and showed its true form beneath the representative one. Reading my mind, and my desire to understand this mystery, she said: "I have shown you many things which you already know and which have puzzled your mind. I will now tell you how to detect the true from the false, the genuine from the counterfeit. Within your own nature, you have a power which needs only cultivation to enable you to possess an insight into the characters of all persons whom you may meet in your daily walk. It is by the development of that power that I cause all on whom I fix my attention, to present to me their undisguised characters, their real selves. This power is the birthright of each human soul, and it remains with each soul to take possession of it. Then, child of earth, delay no longer to make that power yours, which you so earnestly desire; and, in the cultivation of it, do not forget to harmonize your own being, so that it may become transparent to the view of all."

I bowed my head in acknowledgement of her kindness, for I felt deeply and sincerely the truth thus delivered to me, and I made a solemn vow in the presence of this superior being, to perfect myself and become a possessor of this magical yet natural power. ABBY.

A clergyman of a country village desired his clerk to give notice that there would be no services in the afternoon, as he was going to officiate with another clergyman. The clerk as soon as the services were ended, called out, "I am desired to give notice that there will be no services this afternoon, as Mr. L—— is going a fishing with another clergyman."

Nothing is more amiable than true modesty, and nothing more contemptible than that which is false; the one guards virtue, the other betrays it. True modesty is ashamed to do anything that is repugnant to right reason; false modesty is ashamed to do anything that is opposite to the humor of those with whom the party converses.

Chevreau, in his history of the world, informs us that it was created on the sixth of September, on a Friday, a little after four o'clock in the afternoon.

This accounts for the earth's being such an unhappy little planet—doomed to destruction from its birth. It was made on an unlucky day.

The evening before Crabbe died, his physician, feeling his pulse with much gravity, and observing that it beat more evenly than upon his last visit, "My dear friend," said the patient, "If you don't know, or have not a technical expression for it, I will tell you what it beats; it beats the dead march."

For the Spiritual Age.

MY BIRDS.

My bird has flown; the prison bar
No longer could confine;
He seeks in some sweet spot afar,
A dearer home than mine;
The song he oft poured forth to me
He sings with gladdened tone,
His mates are round him, bright and free
He sings no more alone.

His little cage looks dark and dim,
I miss his merry voice;
But I will grieve no more for him,
But in his joy rejoice.
Altho' his form I cannot see,
He will not be forgot,
He's happier than he was with me,
And so I mourn him not.

Long years ago I had a bird,
Of all my life the pride,
I sought by every gentle word
To keep her by my side.
Her voice rose up at morn and eve
Melodious and clear;
My lonely heart these mem'ries grieve,
But make *her* doubly dear.

For one bright, sunny, summer day
The door was left ajar,
My bird forsook her house of clay
For brighter realms afar.
Her spirit spread its shining wings
And upward soared away,
And on the eternal mountain sings,
Thro' one bright, endless day.

But oft when I am sad and lone,
Oppressed with doubt and fear,
I hear again her sweetest tone
Breathed in my listening ear.
No careless eye my grief shall see,
I'll bravely bear my lot;
She's happier than she was with me,
I *strive* to mourn her not. VIRGINIA.

TIOGA Co., Pa.

HYMN FROM THE GERMAN.

On we haste, to home invited,
There with friends to be united
In a surer band than here;
Meeting soon—and meet forever!
Glorious hope! forsake us never,
For thy glimmering light is dear.

Ah! the way is shining clearer,
As we journey ever-nearer
To the everlasting home;
Comrades! who await our landing,
Friends! who round the throne are standing,
We salute you, and we come!

Our beloved have departed,
While we tarry broken-hearted,
In the dreary empty house.
They have ended life's brief story,
They have reached the home of glory,
Over death victorious.

Hush that sobbing, weep more lightly,
On we travel, daily, nightly,
To the rest that they have found.
Are we not upon the river,
Sailing fast to meet forever
On more holy, happy ground?

THE PASSIONS.

Alas! our young affections run to waste,
Or water but the desert; whence arise
But weeds of dark luxuriance, tares of haste,
Rank at the core, though tempting to the eyes,
Flowers whose wild odors breathe but agonies,
And trees whose gums are poison; such the plants
Which springs beneath her steps as passion flies
O'er the world's wilderness, and vainly pants
For some celestial fruit, forbidden to our wants. BYRON.

PROSPECTUS.

THE SPIRITUAL AGE:

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

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

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Those wishing to consult me personally, may do so on Saturday of each week, a 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.

"WHENCE THIS SPIRITUALISM?"

The *New Englander*, the most conservative and able of the American literary standards, in the course of a protracted article on Spiritualism, puts the above inquiry, The obvious implication is, that spiritual phenomena evince an intelligence not visible and yet reliable. For a perfectly candid and reliable exhibit of these phenomena, visit 5 Great Jones street, New York. You will ascertain that the so-called "dead" and "departed" still interest themselves in the welfare of their friends, and still can make themselves intelligible to you. Hours, 9 to 6 private, and from 7 1-2 to 10 P M Tuesday and Thursday, public. CHAS. H. FOSTER, Medium, "Central Spiritual Publishing Establishment." 42—tf

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