The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual and Reform Literature.

EMMA HARDINGE'S CONFESSION.

To the Editor of the Spiritual Age:—

Dear Sir:—Since confessions are the fashion of the day, and a confiding public has been voted into the office of Father Confessor, I solicit the mediumship of your columns to tender my confession in addition to the general sum of spiritual light, which conscience, or a panic in the market of anti-spiritual jugglery is diffusing over the universe. I have no very startling disclosures to make, but as I understand Modern Spiritualism is summoned to the bar of public inquisition to be tried for life and death, so I, as one of the accessories after the fact of its wilful murder upon the body of infidelity, beg to yield myself up for cross-examination.

Our friend, the *Banner of Light*, has recently undertaken to enlighten the world upon some of my antecedents, and as that sketch was as ample as the occasion demanded, I need not inflict any of its details upon your readers. Suffice it to say that my career in America, running over a period of three years, has been mainly enacted in some public capacity. In one way or the other the entire of my time has been passed in a crowd; and with so many eager witch-finders on all hands, and so many qualified witnesses of my general behavior, the world need have no fear but that I shall soon be detected, if in this my confession I am caught fibbing.

The first point upon which I desire to be heard, and in turn demand the pastors of the nineteenth century to enlighten my darkened understanding (with a view of snatching my oscillating soul from the precipice of ruin), is the dealing I had in the very outset of my career with the unmitigated imposture called physical force mediumship. To show you (Judge World) that I had all the pious proclivities that were necessary to defend me from infidelic tendencies—when I first went to a medium (Mr. Conklin of New York), in company with a *producible witness*, I refused to sit at his table, because I heard a sentence spelt out which did not seem to me to be in exact conformity with the Bible. I left the room in disgust, and for many weeks heard of spiritual rappings with a horror so pious that nothing but the hope that my excessive shrewdness would enable me to serve the cause of truth by detecting the wicked imposture, induced me to inquire further. With this view chiefly, I accompanied another *producible witness* to Mrs. Coan's. The first act of the farce consisted of loud raps on the table—a phenomenon which I presume could not have been performed by ankle-joints which were quietly reposing three feet below the table. My part was to turn the table up, and impertinently to examine Mrs. Coan's hands, during which process the raps, vibrating immediately beneath my own feet, dissipated the idea of thumb or finger-joints. Whilst engaged in a rigid scrutiny of Mrs. Coan's floor, the pertinacious raps startled me out of all idea of floor-machinery by drumming on the wall; and when at last fairly frightened, I resumed my seat, they nearly shot me, by tapping my very shoulders at the back of my chair. All this while Mrs. Coan and my producible witness amused themselves with talking to each other across the table, without betraying the least desire to aid in or disturb my investigations. Being informed that at my mental request the raps (being that day remarkably free) might sound anywhere I wished, I mentally requested that they might be produced in a distant corner of the room. The instant compliance with my thought finished my queries upon the possibility of ankles, fingers, or machinery fixed to the table or medium.

Now for the intelligence. In reply to a query from my friend, the invisibles informed us, to my horror and disgust, that I was a fine medium; whereupon Mrs. Coan handed the alphabet to me and bade me spell for myself the name of the rapper. Being instructed in the usual formula of how to seek for tests, I inquired for every spirit friend whom I thought likely to respond to me, and yet each name was answered with a pertinacious "*No!*" Being advised to point to the letters whilst the imposture rapped, to my utter amazement the Christian and surname of an acquaintance was spelt out, whom I had neither asked for nor even thought of. Whose mind was read in this instance I am unable to say. In the absence of any visible agent, I was fain to conclude that the atmosphere was the delinquent; and it is in the earnest hope that some of the learned professors, recanters or expositors of fraud who are now so busy on this subject, will kindly enlighten me, that I have ventured thus to detail what would appear else too common and puerile to deserve notice. Ankles, fingers, machines, nor mind-reading will meet this very trivial case.

I could detail thousands of more elaborate manifestations, and thousands of investigators are familiar with similar experiences; but for the sake of these thousands, I have confined myself to very simple facts, because they do not come within the scope of any explanation offered to me. And yet I have a soul to be saved. Will no kind recanter show me how to account for *exactly* such a case as this? I pass over some weeks of similar experience and investigations closely followed up, and beg to select out of hundreds of more startling occurrences, the least of my experiences with Mr. Redman. At a circle with sixteen producible witnesses—all, including Mr. Redman, entire strangers to me, except the lady of the house (herself a stranger to Redman)—I, with the others, wrote names on some dozen pieces of paper, made piles of them, screwed up so tightly that if my soul's salvation depended on my telling one of my own pellets from another, I could not have done it. The number of pellets thus tightly screwed up must have exceeded one hundred. Mr. Redman, scrambling these together in his hand, rolled them upon my hand. The pellets between the two hands were thus rolled away until only one remained. This he desired me to open. I did so, and discovered my own hand-writing; nor did I proclaim the name until some knocking imposture had spelt it out by the raps. No reading through pellets here,—no mind-reading,—while alas! poor machinery, ankles and fingers, how could they have availed to read *through* the back of Mr. Redman's or my hand, since the pellet reserved was between our two otherwise closed palms.

Passing over many weeks during which similar difficulties pressed upon my harrassed mind, I proceed to notice some of the very least of the tricks practised upon me by Mrs. Brown of the Fox family, hoping that a clue once afforded to the small impositions, the large ones—like the large impostors of the day—will close their own career in spontaneous combustion. For many Sunday evenings I was in the habit of forming one of a friendly circle at Mrs. Brown's rooms. We had tea-table raps and nothing to pay; and as the ordinary motive to spiritual imposition—*material reward*—was out of the question, and as pastime rather than business was the order of the day, I presume Mrs. Brown's trickery on such occasions was of so gratuitous a nature that it really amounts to a mania with her. On one of these same evenings at home, we all sat after tea singing, whilst the imposture rapped, sometimes in one place, sometimes in another; sometimes five or six ankle-joints going at once, all in tones so various that Mrs. Brown's ankles must be a perfect orchestra in themselves. Suddenly the variety ceased, and one joint alone, in a stern and thundering bass, very like a mason's ram, knocked five, the signal for the alphabet. On calling it, we were required to put out the light and join hands. We obeyed, but the fire still showed sufficient light dimly to illuminate the room. Then it was that I first felt a heavy hand upon my shoulder, evidently placed there from some one behind me. The room was small, the doors locked, or at least fast—Mrs. Brown's hands held by myself and a neighbor who was, like myself, not a full believer. The light of the fire showed me every human hand, clasped and on the table. The same light showed me empty space behind my chair. The light of my mind made me mentally request, first, that the hand should stroke my head, and then my face. Both requests being duly complied with, I demanded (Gideon like), as a farther test, that the said hand should go and touch mamma, then sitting at the far end of the long table.

"Good heaven! there is a hand on my head!" uttered by my mother, the very next moment after framing the request, convinced me that Mrs. Brown's ankle-joints were locomotive, and had the clairvoyant faculty of reading my mind.

I should be almost ashamed to mention the familiar manifestation of Mrs. Brown's leaving her table in the presence of a large circle, opening her door, causing an inexperienced inquirer to apply his ear to the said door open, in order to show both sides fairly, and on the mere application of one of the mediumistic fingers, raps so loud following that very few faces thus applied to the door returned to their seat without a considerable diminution of color. I would not even allude to this oft-repeated act, were it not in earnest appeal to the trick-finders for enlightenment. I am not going to weary you with details which every visitor to this medium must be familiar with. I have merely alluded to the very simplest evidences of some wondrous trickery as yet undetected; but I give fair notice before I am prepared to sign a full recantation of my spiritual faith, there are a very large number of still more cunning Brown tricks yet to be accounted for, and all enacted in the presence of a large number of producible witnesses.

With another hiatus in my spiritual investigations, filled up with tremendous hard nuts for science to crack, I beg leave to say one word on the subject of the chief of sinners—at least in the writing department. Perhaps in the above unenviable capacity as a public deluder of masses, instead of individuals, I may one day find myself denounced. Will the Cotton Mathers of to-day be pleased to explain to me how Mr. Mansfield committed so egregious a blunder as to answer a letter which I addressed to my brother in the spirit-world, in the name of a sister whom I did not address. Mr. Mansfield was a stranger to me when I took him my letter; and though he recognized me at once as a notorious spiritual coadjutor of the impostor school, yet, as I had never informed any one in this country that I had a sister in the spirit-world, and a name was signed which certainly was not mentioned in my letter, it was either a remarkable guess or a remarkable coincidence which caused him to hit upon that name, especially when it would have been so easy after reading through my *treble* and firmly guarded envelope, to have answered in the name of the party addressed. A particular characteristic, too, in this sister's answer, known to none but myself, was so startlingly manifested in the answer, that if the "great postmaster" has deceived upon every other occasion of his life, this one case was genuine Spiritualism, or the man is a better magician than any of the trick-finders of this age.

As my inquiry from the beginning to the end of my career has been after the truth, the whole truth, and nothing but the truth, I have spelt out my lesson with almost every medium of the day, and could enumerate problems enough for the expositors to work upon had I time and space. These being limited, however, I must confine myself to one more case, which common justice demands should receive its share of investigation with the rest,—and that, Mr. Editor, is my unworthy self.

Mr. Coles, of the *Spiritual Telegraph*, is represented as saying, in a report of the New York Conference, that every trance medium is an impostor. Mr. Coles is a gentleman with whom I enjoyed a very agreeable acquaintance; but if by trance mediumship he means to say that all persons who give tests of an intelligence beyond their own minds are impostors, I, as one of this class, say Mr. Coles tells an untruth; and I hereby offer *proof* of my asseveration. At the very earliest stage of my career as a medium, my spirit-friends (or the imposture that called itself spirits,) required that I should sit and give tests to the public without any fee, *because*, said the imposture, the conditions of spirit mediumship are very uncertain. "You may give excellent tests one day, and none the next. Now if your bread or your reputation depended on your performance of an unvarying round of tests—a thing which the conditions of the communion does not admit of—you might be tempted to resort to imposture to supply an inevitable deficiency; and as you have a means of earning your bread, independent of this uncertain mode, you shall exercise it both for the benefit of the cause and your own future development, without the temptation consequent upon its being a profession."

With this understanding I set to work, and managed to deceive myself at least, so effectually, that out of hundreds of tests which I gave to innumerable persons I select the following, first, because they were given to entire strangers, and secondly, because those strangers are both *producible witnesses now*, and persons whose veracity stands about as high as any of the fallible children of earth that I know of.

To a well-known gentleman of Philadelphia, I gave a full description by pantomime and writing, of his father (habits, manners and name), in the spirit world. To a well-known tradesman of New York, I gave an equally full description in pantomime, of his spirit wife, both these the same night, and both entire strangers to me; now no more so,—friends, and I know *producible witnesses*. On the same night, and in the very midst of enacting another person's spirit friend, a stranger entered the room, upon whose appearance every manifestation instantly ceased. To two ladies, now in New York, I gave at their first sitting (*entire strangers to me*), accurate descriptions of a child, with the remarkable name of Angelica or Angelina, and of a little boy, who described minutely various articles of jewelry which his mother had, especially a picture of himself in a remarkable pearl and gold setting.

To another lady (then an investigator, but since a believer—like all the cases I am quoting—in consequence of my remarkable tricks) I described a grandfather, whom the lady had forgotton, and even when he insisted on giving his name, "George," she was unable for some time to identify, never having, she said, "known a George," until he made me perform an elaborate pantomime descriptive of his death in the streets of Boston, his head being crushed and divided in a markedly singular manner, by the wheel of a coach.

An old sea Captain, entirely ignorant of Spiritualism, was brought to my room one day, and had not entered it a minute before in the trance or *imposing* state, I fully enacted in pantomime the fall of a sailor boy, one of his crew, from a mast—his, the captain's, mode of treatment of him, his care and kindness; the poor lad's hurts being accurately described, together with his subsequent death and burial on a distant island, the number of feet the grave was dug; and at a later sitting, the latitude and longitude of the island, the nature of the soil, a very singular name of the ship, &c. &c. The said sea captain being an entire stranger to me, and being moreover so astonished, that he could not interrupt the performance by a single word, rendering the whole trick one of the most successful, that the nameless magician somewhere resident in the immediate vicinity of my person, ever performed.

If any given number of such tests *all* appealing to *producible witnesses*, veracious witnesses (and exercised at the first sittings with me, as entire strangers), will redeem my character as a medium from Mr. Coles's sweeping charge of imposture, then I think, up to about the number of an hundred, I can accommodate the public. For tests given since I gave up sitting as a public medium, I surely think I could furnish about one on an average for every day of my life. Some are very simple, but come so far out of the reach of ankle joints machinery and mind reading, that I do anxiously wish the kind soul-saviors of this age, would take my case into consideration. Psycometrical readings, clairvoyant view of diseases, and a number of mental telegraphs carried on with my friend, Mrs. E. J. French, in New York, by way of experiment, and witnessed by a great many persons, all these require explanation. Two cases more only will I cite as especially out of the range of mind reading, &c. &c.

In New York, to this day, lives a lady well known for her truthful and honorable character; she keeps a first class hotel, and on one occasion, when for the first time I visited her house, upon a very slight and casual acquaintance, I was requested to sit as a medium. I did so; and spent quite half an hour in accurate delineations of the name, appearance, character and history of a certain absent nephew,—the whole wound up with a graphic but lamentable account of his untimely death by poison, accidentally imbibed while gratifying what his deeply-moved relative owned, and what the spirit pathetically accused himself of, an irresistible propensity to taste every bottle of unknown or known liquid within his reach. After harrowing up my own and his friends feelings, with an account of his dying agonies, in which many of his old familiar expressions were given as great tests, I departed, only to be informed a few weeks later, that the said nephew was alive, well, and on his way home from a distant country. Now admitting the mind-reading in the first part of the case, although the aunt never thought of the nephew in connection with a spiritual manifestation, its presentation therefore was most unlooked for, admitting a reflex somewhere in this part of the story, *who* and *what* gave birth to the monstrous invention that terminated the scene? Dear Mr. Coles, I think you are a good tempered man, at least a good hearted one,—do relieve me on this point at least, and in return I will assist your decision by producing all the witnesses (and they were many) who were present at this scene.

My second case is this: During my last visit to Boston, some kind friends intuitively recognizing my passionate love of flowers, frequently adorned the platform at the Melodeon with sweet floral gifts; and these I regularly transferred to the dear friend I was visiting, in order that she might carry them to the grave of a sweet little girl who had passed away in the spring, and after whose earthly form the poor mother's earthly eyes still yearned. One night I returned from a lecture at the Melodeon, with a lovely wreath and bouquet. The arrangement of the flowers was somewhat injured in the carriage, and when two days after the delighted mother was about to carry the prize to the little grave, she sent her maid into the garden to gather what flowers she could, to supply the place of those that had fallen,—thus I saw two large dahlia's placed in the wreath, and one small one in the bouquet. The next evening I was to lecture at the Music Hall, and just as I was leaving my room, the bright spirit of the child flashed on my eyes, and requested me in the voice with which my ears are usually greeted by spirits, to give a certain message to her mother. This I declined, unless the little apparition would give me some test equally convincing to myself and her mother. "You shall have another bouquet given you to-night, Emma, and you will give it with my message to mother." "Not enough, M——," I replied; "many bouquets are brought me; it is not unlikely I may have one to-night, even without your prophecy." "Tell mother the two large flowers she put in are gone from the wreath on my grave, but the small one remains untouched in the nosegay," was the additional test I received. To my repeated inquiries who had taken the flowers, and why these two alone had been removed, I could obtain no further answer. That night I waited ere speaking of this interview, the result of the lecture—on the table lay a splendid bouquet. The reporter of the *Boston Courier*, in a critique on my lecture, more honorable to his character as a gentleman writing of a woman, than judgmatical as an investigator of a philosophy *claiming* at least to be of Divine origin, remarked with some humor, that I "looked lovingly upon the beautiful flowers." Well I might! Ah, Monsieur Boston Courier! could you have known the bright and happy thought that those flowers called forth, you would not have grudged me the loving look. *I thought* of the poor mother whose heart might be strengthened in the glorious belief that her darling was not lost to her, nor yet sleeping in the cold ground, to which those flowers were instantly dedicated. I go to my lectures with an almost painful sense of the responsibility I am undertaking; no light or vain thoughts therefore can ever find a place in my mind at such moments; and yet on that occasion—no effort on my part could shut out a memory of my old calling, the stage, and the oft quoted phrase of the Danish Hamlet, "My life upon the ghost." Next day, when my friend was about to start to the cemetery with her floral gift, I rather hesitatingly communicated to her the vision, and the possible disturbance she would find amongst the flowers. To my surprise she heard me calmly, only exhibiting deep interest in the spiritual part. "As for the flowers," she said, "I took the two large ones away MYSELF, and now I *know* that my living child saw me do it." Words something to this effect she said; and now my o'er long detail is ended.

If I may seem puerile in placing my belief in immortality upon the casual arrangement of a bouquet, why I may be very childish it is true; but as I know bouquets do not arrange themselves, or come and tell me when they are disarranged, I conclude I am no wiser than Newton was, when he made an insignificant apple the corner stone of the world's grandest science, nor yet much more foolish. At least, I am not afraid nor ashamed to inquire into what I don't know; and as I do *not* know what has worked all the insignificant absurdities which I have been narrating, and hosts of others which I am ready to narrate, when I can be as sure of producing my witnesses as I am in all the above cases, I do inquire in the candid spirit of a truth-seeker, who can afford me any solution of a mystery quite as profound, if not quite so large, as the earth's machiney before gravitation was discovered.

If any investigating committee should ask whether I would be willing to sit now upon trial, as to whether I could obtain a repetition of any of the above tests, I would reply that if I were a trickster with machinery *always ready for use*, I would do so undoubtedly; but as I *do not know* the conditions of spirit mediumship, and do know that they are very uncertain or at least not yet defined to the knowledge, and therefore not within the control of the medium, and above all that anxiety on my part, or determined antagonism on theirs, would, I know by experience, prove injurious, I should be compelled to say I am just in the condition of the man who once perceiving the atmosphere cloudy, and thunder and lightning following, was reproached by his neighbors who had neither seen nor heard the same, when he made his report, because thunder and lightning did not always follow cloudy weather.

The Foxes, Redman, and others had manifested spiritual thunder and lightning when they sat for manifestations; they knew the atmosphere and the magnetism of others' minds and bodies, which make up that atmosphere, had something to do with the result,—how much, they, ignorant of the spiritual electrical law, could not say. Had they not presented themselves in perfect good faith to the Harvard Professors, surely some of the tricks, schemes, and machinery, which had imposed upon some one or two millions of their fellow creatures, might have been resorted to; some attempt to show artificial thunder and lightning would at least have been attempted. They would not have been such sorry knaves as to have come totally unprovided; but they, dependant on the *real* thunder and lightning, yet ignorant of the law of its absence or presence, came to testify in the very silence and mystery of their failure, like my own involuntary deception in acting as a spirit, the living nephew, that a power stronger than medium or investigator was dealing alike with the wise and the foolish.

One word more, and with it my final apologies for this long detail. The world's wisdom is usually deemed manifest in some special motive for action. I have said nothing of my public lectures, principally because I do not know how to define the condition in which they are given. I have never avowed myself a trance speaker, because I am *not* unconscious; and yet when questioned upon what definition should be given to my speaking, I have found I should be *absolutely dishonest* if I did not declare my efforts are entirely unprepared, and entirely dependent on the assistance at least of a strong magnetic power, which seems to fill up a condition of mind apparently quite blank until the subject is given me, either by the audience, or a voice which is ever present with me, cheering me on long and weary journeys, advising me in my engagements, giving me what I almost every day, by test facts know to be warning of danger and forthcoming events, often bringing me news of absent friends, and never failing to rebuke me when I deserve it,—manifestations of the latter nature being amongst the most frequent of my "Demon's" performances. Whatever this is, I have *tested it*, and so have others, beyond all question, and let it come from whence it may, I own with grateful and humble thanks to God for its manifestation, that it has made me a better and a happier woman than I have ever been before.

If money or public applause were my object, I have two professions, the stage and music, in which I am fully accomplished, either of which would treble my present earnings; besides exchanging celebrity for notoriety, and ease for fatigue. As neither of these, however, nor any other that I know of has, or could bring me that peace of mind which the world cannot take away, the FULL cup of which has been presented to me in Spiritualism, I must await personal conviction, before I recant that as error which I have received as truth upon personal experience.

I am, dear sir, yours very truly, a soul waiting to be saved,

EMMA HARDINGE.

CAUSES OF DEGENERACY.—Dr. Dixon, in the *Scalpel* for January, says that, "The four great evils of incompatibility of the temperaments in the marriage relation, the lowering of the organic force of offspring by the use of tobacco, the horrible results of the American school system of precocious education, and syphilis, are destroying the manhood of this nation.

Habits are to the soul what veins and arteries are to the blood, the course in which it moves.

The Spiritual Age.

Progress is the Common Law of the Universe.

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SATURDAY, JANUARY 29, 1859.

THE PHILOSOPHY OF TRANCE.

In order to properly appreciate the abuses and dangers of the trance, it is first necessary to have some correct ideas of its philosophy—of how it is produced, and what it indicates. It has recently been discussed at considerable length in both the Boston and New York conferences, and some light has been thrown upon it. No statement that we have seen, however, is quite satisfactory to us, and we will therefore indicate as briefly as possible our own ideas upon the subject.

Man, we conceive, is a natural, spiritual and celestial being. —existing, whether conscious of it or not, upon or in these three planes of existence. He has senses adapted to perception upon all these planes or degrees of being, and he is capable of consciousness upon each. Each plane, moreover, has numerous departments or sub-divisions. Consciousness, and the use of the senses, in either degree, depends on the degree of unfoldment attained on that plane. The unborn embryo has neither consciousness nor perception on the natural plane; and the undeveloped or embryotic spiritual nature has little or no spiritual consciousness or perception.

Most people, during the earth-life, attain to consciousness only upon the natural plane. Some, and in proportion as they are spiritually unfolded, have greater or less degrees of spiritual consciousness. A few have the opening of the spiritual senses, in one or another department, so that they can see, hear and feel the beings and objects of the spiritual realm. That all do not, is not because they do not exist in the midst of these objects, but simply because these acuter senses are not opened. A change of *state*, with the opening of the inner senses, is all that is needed to make us sensible of spiritual and celestial realities which are ever around us.

Trance (from the Latin *transitus*, a *passing over*) is merely the passing from activity on the ordinary external or natural plane of existence, to activity on an internal plane. If the subject has attained a sufficient degree of general spiritual development, the *consciousness* will accompany this transition; if not, the actions performed in it will fail to be recognized by the ordinary consciousness. If, again, the subject has but little individuality of character, the consciousness may be overborne and obliterated for the time by a positive tide of influences brought to bear upon him or her.

The process of the trance or transition, if we understand it, is this: The current of the life-forces ceases, either partially or wholly, to circulate through the external nerves of sense; hence these become more or less paralyzed, sometimes totally insensible—that is, they cease to carry impressions to the brain. The life-currents, thus arrested, are turned inward, and concentrated in one or another department of the inner nature. In one person, the perceptive faculties will be quickened, and the phenomena of mundane clairvoyance will be manifested; in another, spiritual clairvoyance, and perhaps clairaudience; in another, the reasoning powers will be aroused; in another, the intuitive perceptions; in another, the moral and emotional faculties; and so on. In some, the whole spiritual nature will be at once illuminated and elevated.

The particular department which will be brought into activity seems to be determined, first and mostly, by constitutional adaptation; and secondly, to some extent, by the will and the constitutional qualities of the operator; and again by the desire of the subject.

The common state of meditation, or mental abstraction—in some persons merging into what is termed absence of mind—is legitimately akin to trance—in fact one of its stages. In it, consciousness of external things is more or less lost. Natural sleep is but another kind or degree of trance. When perfect, consciousness is wholly lost,—the plane of activity being deeply internal. Trance is as natural a state to some as ordinary sleep is to all.

Our common life is a continual alternation of positive and negative states, between the external and internal departments of our being. In ordinary waking hours, the life-forces flow outward, quickening the external nerves of sense, and rendering the external positive to the internal. In sleep of any kind, common or mesmeric, also in fits of mental abstraction, the flow is obstructed or changed—the life-forces are gathered up within—the internal, on one or another plane, becomes positive to the external, and measurably independent of it.

This change in the flow or direction of the life-forces may be produced by different means. 1st, Fatigue and exhaustion render both body and mind negative, and that kind of trance called natural sleep ensues. 2d, Mesmeric passes or manipulations, made by passing the ends of the fingers from the brain towards the extremities of the subject, check the brain-ward flow of the nervous fluid, and hence suspend the nervous circulation, and deaden the external senses. 3d, The mere *will* of the operator, silently exerted, under some circumstances, may produce the same result. 4th, The will or desire of the subject, without external aid, may perhaps induce the same effect. The latter, however, it is impossible to prove, for the reason that we can never be positively sure that *no* invisible mind is exerting its influence.

While, then, it is on the one hand impossible to *disprove* spirit-agency in the trance, yet on the other such agency is not to be taken for granted, without positive proof. Our belief in the participancy of spirits in any given case should depend upon the evidences afforded in such case. In our judgment, positive proofs of spirit agency are sometimes, though seldom, afforded; and these furnish *presumptive* evidence of similar agency in all like cases, unless there is clear proof to the contrary.

The trance subject may be controlled by some mind in the body, or some individual disembodied spirit, or some society of spirits; or may be merely in rapport with that general sphere of mental or spiritual life to which his or her state most nearly corresponds. The thoughts and perceptions of such spirit or spirits, or those common to that sphere, will of course flow into the mind and be spoken from the lips. The same is more or less true of every person in the normal condition—the trance-subject being only more interiorly receptive, and more impressible to the action of surrounding minds than when in the natural state. The utterances when in that state, therefore, are no more likely to be absolute truth than are those of the normal condition.

These observations do not cover the whole ground, yet are sufficient to furnish a basis for the remarks we have to offer on the abuses and dangers of the trance. These will be found in another article.

THE GOOD WORK BEGUN.

We are happy to learn that Spiritualists in various localities have taken hold in earnest of the work of organizing Sunday Schools and other methods of benevolent action. With special pleasure we invite the attention of readers to the communication in this paper headed "Spiritualism in Utica." The information therein contained has gladdened our hearts more than would the reported conversion of a thousand skeptics, or a narration of the most astounding phenomena. The Uticans have certainly hit upon a most excellent plan—that of first attending to the bodily needs of pupils, and then the mental, moral and spiritual. Shall not their noble example be followed by our friends everywhere? We are confident that the introduction of this kind of *spirit-manifestations* will prove of more real benefit to the "cause" than would the institution of the most successful "miracle circle" or "spirit room" ever established. Indeed, such "miracles" of angelic ministration to the poor and the degraded are among the most convincing ever wrought on our earth, and they are just what the world now stands greatly in need of. Jesus of Nazareth mentioned the fact that "the poor had the gospel preached unto them," in the catalogue of the "mighty works" which proved his own divine mission.

We are sorry to say that Boston Spritualists are yet in the background in the matter of Sunday Schools, though they have done much that is praiseworthy in other directions. The "Ladies' Harmonial Band" are doing a good work in providing clothing, etc., for the needy. The "Unitary Bread League" is furnishing flour at about $1.00 per barrel less than ordinary prices, and intends soon to enter upon the distribution of bread through the city at a large reduction upon the prevailing rates. It also furnishes coal at $1.00 to $1.50 per ton less, and various other articles at equally reduced rates. The "Dual Commerce" stores—we believe seven in number—supply groceries and provisions at a considerably lower figure than does the common trade—the proprietors being enabled to do this by limiting themselves to small salaries. All these enterprises have originated among Spiritualists, and may be justly considered in some degree outgrowths of Spiritualism.

Probably, through the agency of the various and well organised benevolent institutions of Boston, physical suffering among its poor is better provided against than in any other city in the Union. Nevertheless it has thousands who are perishing in ignorance and vice, for the lack of those kindly and elevating influences which Spiritualists, of all others, should be able to throw around them. Who will take the lead in opening a school for the neglected, the vicious and the outcast in Boston? [See call for a meeting for this purpose, under the head of Boston and vicinity.]

CLAIRVOYANCE.—CONTRADICTIONS.

The following letter of inquiry was received by us some time since, but was unintentionally overlooked:

"HAVING EYES YE SEE NOT, NEITHER DO YE UNDERSTAND."

On pages 165–6 of the first volume of the Harmonia, Mr. Davis—after informing the reader that he has entered the Superior Condition, and relating much he saw—says:

"Now I saw, in the mellow, spiritual atmosphere, which emanated from and encircled her head, the indistinct outlines of the formation of another head! The reader should remember that *these super-sensuous processes are not visible to any one except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.* This is a law of Nature."

Again, on pages 118–19, third volume of Harmonia, Mr. Davis—being in the "high magnetic condition"—says:

"I soon saw innumerable beds of *zinc*, *copper*, *silver*, *limestone* and *gold*. * * * I now looked abroad upon the fields of dry land, and *saw* the various species of animals which tread the earth. The external anatomy, and the internal physiology of the animal kingdom were alike open to my inspection. * * * In the foregoing vision I saw everything just as *you* all will perceive forms and objects, with the penetrating eyes or senses of the spirit, after you have passed away from the body at the event of physical death."

Eyes I have, and never have seen many sights which Mr. D. has seen; nor do I understand how he reconciles the above statements. I suppose, Mr. Editor, you do not think yourself accountable for what Mr. D. has said, or may say; nevertheless, if you can explain this seeming contradiction of his, you will much oblige a seeker after truth. AIKEN.

We do not hold ourselves at all accountable for what Mr. Davis has written, or may write; nevertheless it seems to us that the difficulty of our correspondent may be easily solved. The faculty of clairvoyant perception, or of perception beyond the scope of the external vision, has evidently several distinct *degrees* or *planes*. Some clairvoyants see, or at least appear to see and accurately describe, physical forms and objects, often at great distances, while they have no perception of spiritual beings or objects. Others see and describe spiritual beings, aromas and essences, without being able to see external forms. Some can perceive the *moral* qualities and interior characters of spirits, both in and out of the physical body, while others see spirits, with no power to penetrate any disguises they may have assumed. Besides these, the faculty of *pre*-voyance, or fore-seeing, has been manifested by some.

These are different planes or degrees of vision, one more interior and penetrating than another. Some persons, we have found, have the power of seeing on different planes, at different times, by passing into states more or less interior; others can see on two or more planes at the same time. Thus they can perceive the external forms, and at the same instant the spiritual substance or essence, of objects to which their attention may be directed.

It should be remembered that every atom of the external world,—whether of stone, earth or metal, or whether incorporated into a vegetable or animal organism,—has its aroma, or spirit-substance, which may be seen by the corresponding internal faculty of sight. Whether Mr. Davis means that he saw the *grosser* particles, as they are seen by the natural eye, and at the same time the aromal substance, as perceived by the internal eye, or simply the latter, does not appear. If the former, then he exercised *natural* clairvoyance *with* one degree of spiritual; if the latter, then simply one degree of spiritual clairvoyance was in exercise.

Those are the best instructors whose lives speak for them.

ABUSES AND DANGERS OF THE TRANCE.

It is a decided and deplorable abuse of the trance-condition to attach any value or importance to moral, philosophical, or religious teachings, uttered in it, above the *intrinsic* worth of such utterances; or above what would be accorded to the same ideas were they spoken in the normal condition. The trance subject, whether controlled by an individual spirit, or only generally impressed, is merely giving expression to the ideas prevalent in that grade or plane of mental and spiritual exaltation to which he or she is at the time able to rise. It may be greatly higher than his or her ordinary plane of thought, and yet very far from absolute truth. When the subject has passed a deeper spiritual experience, he or she may be capable of rising to a much loftier condition and speaking profounder truths, yet retaining full consciousness the while. But even if the most exalted spirits speak to us directly through the organs of the entranced person, they cannot utter that which is above the capacity of the instrument to transmit. If the medium lacks development in any one department—either the perceptive, the reasoning, the affectional or the religious—or lacks culture for the orderly arrangement and clear expression of ideas—the utterance will be so far obstructed, distorted and imperfect. Besides, even if the inspiring spirits are able to express themselves fully, yet they are but finite beings, and no more authorized to enslave and dictate to us in matters of faith and duty than are spirits in the body.

Growing out of this abuse, are those of excessive flattery and medium-worship. These must be disgusting to every true man and woman among this class; yet unfortunately all have not been able to withstand their power. Some have suffered themselves to become inflated, haughty, indignant at criticism, extortionate in charges for their services, and prone to assume the airs of oracles of wisdom. These, with a modest and just self-appreciation, might have become laborers of growing usefulness in the spiritual field.

Another abuse is that of entirely abdicating one's own selfhood,—surrendering one's opinions, personal judgment and sense of responsibility entirely into the keeping of spirits. No greater crime against one's self is possible than this. It is the worst form of suicide. It leads to imbecility, loss of individuality, and opens the door for folly and fanaticism in every shape. There is a vast difference between being instructed and illuminated, so as to *see for ourselves and to act from our own enlightened convictions*, and blindly accepting the opinions of another and being guided by his will. The latter is slavery, and can but lead to self-loathing and wretchedness; the former is freedom, and leads to growth, manhood and the elevation of the whole being.

This last is not only an abuse, but a danger. It was the evil into which Mr. Randolph fell, (according to his own account copied into our columns some time since) and one cause of his terrible sufferings and his so-called "recantation" of Spiritualism.

Another danger arises from the fact that the trance state is one of great *receptivity* to surrounding influences. It is much more dangerous to *sleep* in a foul, miasmatic atmosphere than to be actively awake in the same. The trance-medium is surrounded by the atmospheres or emanations of the visible circle or audience, as well by those of the invisible. In all mixed companies there are likely to be more or less persons of a gross and sensual character, whose personal emanations, partaking of their mental and moral states, are liable to be inhaled, and not only contribute to give tone to the sentiments expressed, but may also affect even the opinions and gradually the character of the medium. The masterly essay of Dr. Buchanan on "Inspiration," recently published in our columns, makes this clear.

This shows why trance-mediums often feel uncomfortable, nervous and feverish after being entranced in the presence of others. They have taken upon themselves the emanations, often diseased and impure, of those around. This is also one reason why trance-speaking often rises so little above the general tone of the audience where it is given. Another is that like attracts like, and the spiritual company attracted around cannot be expected to be far in advance of the earthly. Were all circles and audiences composed only of pure-minded and earnest seekers for truth, hungering and thirsting after purity and righteousness, the case would be different. And, again, were all trance-subjects themselves so purified from internal evils, and so earnest in their aspirations for truth and purity, as to become positively repellant to evil, and in rapport only with good, the case would be vastly otherwise. In this condition only are any of us free from danger.

These are mere hints on a subject of vast importance, and which every Spiritualist should understand. But a word to the wise is sufficient, and we leave the topic for the present.

Result of Nine Years' Incubation.

B. F. Hatch has chosen the columns of the immaculate New York *Herald* as the channel for his virtuous "exposures," the result of nine years' experience. His first letter has appeared. Spiritualism, as he now sees it, is an "infernal error," "a pestilential miasma," etc. He says he has overlooked till within a few months past (since his separation with Cora!) the moral and religious bearings of the subject; but now discovers its theories to be the wildest delusions—the results most direful. Of course he will withdraw from circulation the moral and religious volumes of which he holds the copyright, and which he himself prepared for publication, now he has had time to examine what by his own confession he "overlooked" before. *When* he does this, we will let our readers know.

The Doctor expects to bring down upon himself "a torrent of vituperation and slander." He need not be alarmed. No one will be at the trouble of performing for him the service of Dogberry's scribe, when he has written himself down so faithfully.

CONVENTION IN VERMONT.—Reformers, Spiritualists and Friends are invited to meet at Bridgewater, Vt., Jan. 29th and 30th, "for the purpose of consulting together for the furtherance of truth and human happiness, and the suppression of error and human misery." The question of Organization is expected to come up for consideration. The call is signed by NATHAN LAMB, Dr. HOLT, and CHAS. WALKER, citizens of Bridgewater.

REVIVAL IN OHIO.—A correspondent of the *Advent Review*, writing from Ohio, says, with some alarm:—"I learn that Spiritualism is breaking out anew in this State. At Sandusky city, I am told the clergy have all they can do to keep their members. The spirits give such proofs of their presence that great excitement prevails."

CORRECTION.—In printing a letter from Dr. Wheelock, in No. 52 of our last volume, both the name of our correspondent and his post-office address were wrongly given. These should be Dr. E. B. Wheelock, Rome, Jefferson Co., Wisconsin.

TOTAL DEPRAVITY TOTALLY REPUDIATED.

Henry Ward Beecher, being taken to task by some of the "religious" press for speaking disrespectfully of Total Depravity, uses the following language in the *Independent*:

"But although we did not employ the phrase *Total Depravity* in any opprobrious sense at the time mentioned, we do not hesitate to say now, that we regard it as one of the most unfortunate and misleading terms that ever afflicted theology.

"It answers no purpose of definition or of description. It does not convey the sense in which the great majority of churches hold the doctrine of man's sinfulness. Instead of explaining anything, it needs explanation itself. Every minister who employs the term usually begins his sermon by saying that he does *not* mean the very thing which the words *do* mean. For, *Total* signifies a degree beyond which there can be no more. A total loss is one which cannot be increased; a total bankruptcy is one which could not be more complete; a total destruction is one which leaves nothing to be destroyed. Men have a right to suppose that Total Depravity signifies a depravity beyond which there could be no more—nothing worse. This is the popular understanding of the term. The people go with the language, and not with theologians. But this is not the theological meaning of the word. No man who uses the phrase believes men to be totally wicked, i. e., so wicked that they cannot be more wicked. If they can be more wicked, then they were not totally wicked before. And just as the *Examiner* does, so do all sensible men. They do not use the term. They regard it as infelicitous. And yet when any one handles it roughly they are full of anxiety for the truth.

"This word is an interloper. It is not to be found in the Scriptures. We do not believe that it is even to be found in the Catechism and Confessions of Faith of Protestant or Catholic Christendom.

"We do not feel called upon to give the mischievous phrase any respect. We do not believe in it, nor in the thing which it obviously signifies. It is an unscriptural, monstrous, and unredeemable lie." * * * * * *

"We heartily hate the phrase Total Depravity, and never feel inclined to use it except when reading the ethics of the New York *Observer*, or the religious editorials of the *Puritan Recorder*."

On the other hand, Mr. Beecher professes his belief in the "deep sinfulness of universal man," and the "exceeding sinfulness of sin" in terms which ought to satisfy any but the most virulent theologian—though perhaps none too strong. And he takes occasion in the same article to make a home-thrust at that merely speculative and book-worshipping theology, which, overlooking the authority of present and palpable FACTS, expends itself in idolizing and quarelling over the uncertain records and theories of the past. Hear him:

"But our belief of this sad truth is purely practical. We have no sympathy with those theologians who use time as a grand alley and roll their speculations six thousand years, knocking down and setting up the race, in the various chances of this gigantic theologic game,—what is the origin and nature of sin? Poor Adam! To have lost Paradise was enough. But to be a shadow endlessly pursued through all time by furious and fighting theologies—this is a punishment neve threatened. Or was the flaming sword of the angel a mere type and symbol of theological zeal, standing between men and Paradise for evermore! We take men as we find them. We do not go back to Adam or the fall to find materials for theories and philosophies. There is the human heart right before my eyes, every day throbbing, throbbing, throbbing! Sin is not a speculation, but a reality. It is not an idea, a speculative truth, but an awful fact, that darkens life and weighs down the human heart with continual mischiefs. Its nature will never be found in the Past. It must be sought in the Present."

Verily, Bro. Beecher, you are not far from the Kingdom of Spiritual Truth!

NEW PUBLICATIONS.

SCRIPTURE ILLUSTRATED by moral and religious Stories for Little Children. By Mrs. L. M. Willis. New York: Published by Joel Tiffany, Fourth Avenue, for the use of Sabbath Schools.

This little book of 64 pages forms the first volume of a Children's Library, and seems to be the initial of an effort to supply a want which is beginning to be extensively felt among Spiritualists—namely, that of suitable books for the use of children in Sunday schools. Mrs. Willis (formerly known as Miss L. M. Whitcomb, now the companion and co-laborer of Mr. F. L. H. Willis, of Harvard College memory, at present teacher of a Spiritualist society in Coldwater, Mich.) has peculiar qualifications for engaging in such a work, and we trust she will be encouraged to go forward. The moral and religious tone of these stories is unexceptionable, at least to such Spiritualists as desire religious culture at all. We might take exception to the first word of the title, as tending to foster the exclusive and absurd use of the word "Scripture" which obtains among narrow religionists. We could wish that Spiritualists would adopt a more catholic and proper phraseology.

FIRST BOOK OF THE CHRISTIAN RELIGION. By T. L. Harris. New York: New Church Publishing Association, No. 447 Broome St.

This is a small work of 175 pages, and seems to be intended specially for the use of Sunday Schools. Its contents are arranged in the form of questions and answers, under the following heads: The Faith of the New Church; The Lesser Catechism; The Apostle's Creed Unfolded; to which are appended an Order of Service and Hymns for Sunday Schools. The doctrines taught, of course, are those peculiar to that branch of the Spiritualistic body represented by Mr. Harris—the same being more fully set forth in his "Arcana of Christianity." Some effort has been made to simplify these doctrines to the comprehension of children, but there is much that is too recondite and abstruse for the understanding of most children even of a larger growth. It contains many excellent statements of what we can accept as spiritual and celestial truth, with others that we are unable yet to receive.

HESPER, THE HOME SPIRIT. A simple Story of Household Labor and Love. By Elizabeth Doten. Boston, Abel Tompkins, and Brown, Taggard & Chase,

In her admirable preface, Miss Doten informs us that this little work was written for the purpose of giving true merit its due—of celebrating "the patient, persevering heroism of those in humble life who struggle hard and suffer long." She truly says, that mankind are "continually gazing upward for some more glorious manifestation of the Holy Spirit, but not till the 'Angels in the House' and 'The Home Spirits' are fully known and appreciated, will the celestial beings unveil their lovely countenances and walk with man as of old." It is no small praise to say that the authoress has executed well her purpose. The tale, though simple and unpretending, is natural and affecting. It will encourage many a toiling sufferer in the path of humble duty, and we trust aid to make many a household more inviting to celestial visitants. Miss Doten is already known to our readers as an acceptable trance speaker and a public advocate of Spiritualism. We are glad to know that she has capabilities also in the use of the pen, and a disposition to employ them for so worthy an end.

PRESENTATION.—During the recent visit of Mr. F. L. Wadsworth to Delphi, Ind., he was presented with a valuable watch, gold pen and holder, by the Spiritualists of that place, as a token of their appreciation of his gifts as a lecturer and his worth as a man. The affair reflects honor on donors and recipient.

What Shall be Taught?

As the institution of Sunday schools is being agitated among Spiritualists, the question arises, What shall be taught in them? A friend who has had much experience in sectarian schools, suggests that Physiology and the Laws of Health be a prominent branch of instruction; urging as one reason in its favor, that this branch is so generally neglected and ignored in ordinary schools, both Sunday and common. The suggestion certainly has great weight. If our bodies are the caskets of immortal jewels—if they are the divinely-instituted means for the development of the spirit—if they are the "temples of the Holy Ghost"—surely nothing can be more "sacred" than the knowledge of their structure, and nothing more "religious" than the duty of taking proper care of them. Cutter's "Physiology for Schools," in the hands of a spiritually enlightened teacher, would make a very useful text-book—though there is need of one which will bring out more fully the spiritual relations and correspondences of all physiological laws.

This suggestion is perhaps the more worthy of attention from the fact that some indications appear of an effort to exclude Physiology from the limited attention it already receives in our public schools. A prominent friend of education, so-called, in Boston—a gentleman who has recently furnished a popular series of school-books—being no other than Hon. Geo. S. Hillard, (one of the editors of the Boston *Courier*),—in a late educational meeting pronounced against the study of Physiology as being of no practical value to the ordinary pupil! Does the honorable gentleman desire that all knowledge be monopolized by "professional" men, and made use of for their especial advantage? This tendency of an aristocratic conservatism should be counteracted in every possible way.

WAITING TO SEE WHAT WILL COME OF IT.—A correspondent, remarking on the hesitating policy of some persons in regard to avowing their convictions of the truth of Spiritualism, gives the following anecdote:

"A physician, who had formerly expressed a disrespect for the 'foolish delusion' remarked (rather against his former position) to me the other day that his first wife (who passed away some twenty years ago) came to him one night in all the glory and beauty of her spirit-surroundings, and conversed sweetly with him, and left a happy impression on his mind which lasted for weeks.

This, said I, was a dream.

'No, it was real. I was awake. But,' said he, 'I tell it as a dream.'

Why not tell it as it is, for real? asked I.

'Oh,' said he, 'I am waiting to see what will come of it.'

So a good many minds are waiting to see what will come of it."

Correspondence.

Spiritualism in Utica.—Practical Labors.

MESSRS. EDITORS:—From the fact of hearing so seldom from the friends of the "goodly cause" in our quiet city, you and the readers of your (to us) very valuable journal may be led to infer that the Spiritualists of Utica are either dead or censurably inactive, and that the cause of Spiritualism—which is but another term for the cause of Humanity—is waning in our midst or being allowed to suffer because of our supineness.

You could not fall into a greater error nor go farther astray of the truth than in arriving at either of the above conclusions. My good pleasure it is to be able to confidently assure you that we still live,—that we are "up and doing," and that the humanitarian cause of Spiritualism—God's best cause—has never been more prosperously progressing among us than at the present time. The beneficent results of the much abused and grossly maligned so-called "Utica Convention" are apparent upon every hand. Much good seed was sown through that instrumentality which has since taken root and is daily bringing forth rich and encouraging fruits. Since that time the cause has received an additional and ever-enduring impetus through the labors of one of its most able and effective expounders; and from no other source have we derived so much of vital strength nor a larger augmentation of our numbers, as through the abortive efforts of a self-styled "converted medium" to crush out and annihilate us.

The most cheering and encouraging feature, however, of our present progressive condition as a society, is the awakening of a consciousness among us, that, in order to more certainly effect the great good contemplated by our efforts we must make our actions conform to our precepts so far as possible in each and every particular,—that our duty is not merely to *talk*, and thus disseminate truth, but to *act*, and by our actions show to those who listen to our teachings that those teachings are capable of practical illustration,—that it is necessary not only to plead the cause of humanity, but that it is quite as essential to act humanely and by our actions to elevate and improve humanity—the final glorious aim, as we conceive it, of "Modern Spiritualism."

In your issue of the 18th ult. you gave many timely and practical suggestions as to the true offices to be performed by professed Spiritualists. I would that every Spiritualist in our land could read the article headed with the significant words, "Let us go forward;" and that the plain, practical, yet impressive and eloquent truths therein embodied would make as deep and salutary an impress upon the minds and hearts of all societies of Spiritualists—banded together for the accomplishment of good works—as they did upon our own. Acting upon the suggestions before alluded to, we have earnestly set ourselves about accomplishing more *material* good. We talk none the less, but we work more. None the less do we teach by precept, but more do we teach by example.

Three weeks since we conceived the idea of establishing a Sabbath School, for the purpose of administering not only to the spiritual, but also to the physical needs of destitute and neglected children. The idea, put in the form of a suggestion, was favorably received; and to carry the suggestion into practical effect, we next set ourselves at work. The most neglected—not least deserving, however—and too much shunned precincts of our city were visited; the worthy and destitute were sought out, and at our first Sabbath meeting we had a no mean array of interesting yet sadly uncultured and criminally neglected innocent children. First fed, they were each taught suitable and important moral lessons; and I venture the assertion, that on that occasion more true and lasting Christianity was infused into the souls of those little ones, and through them into their parents and associates, through the simple instrumentalities of bread and butter and apple-pie, than the sermons delivered from our score of pulpits on that day could have done, and far more than the example of most of our orthodox teachers and their followers would teach in a life-time.

In our investigations we found numberless cases of the most dire destitution and suffering. Whole families were found without either fuel, food or clothing, and that in the face of the declaration of the agent of our city benevolent society, that the poor of our city were all well provided for. Persons were found with their limbs frozen because of the want of fuel and clothing—many on the point of actual starvation, without food to relieve them, and several widowed women with children to support; but who, being sick, were unable to help themselves or others; all without sufficient clothing to cover their nakedness, shivering with cold, and utterly destitute of means to warm them or to prevent starvation. We found our field a large one, and our duties many and arduous; but resolutely and diligently we applied ourselves to the work before us. Our sisters, ever ready and willing to respond to the call of duty—noble women and true—organized themselves into a sewing society, and we all contributed whatever of material we had, which they readily remodelled into suitable clothing for the needy. Our store exhausted, we set out on a begging expedition, visiting those who we thought would give, and by dint of our efforts we succeeded, in a few days, in collecting in and fitting up sufficient clothing to supply the immediate wants of some twenty different destitute families.

Our Sabbath School is increasing rapidly in numbers, and we continue to find daily (as our work is continued through every day in the week,) some new cases of want, which we at once administer to. Our enterprise is as yet in its infancy—our labors just begun—yet we feel

more than rewarded for our exertions thus far, and for all we can expend for months to come. Great good has already been done, and we hope, by Divine aid, to accomplish far more.

Not the least noticeable fact in the history of our enterprise is, that we have taken measures to reclaim some of those poor unblamable unfortunates who were born and have been nurtured in crime. But I do not wish to weary you with details. The purpose of my present writing is not so much to show what *we* have done, as to show to kindred societies of Spiritualists what *can* be done in the way in which we are directing our comparatively feeble energies.

To Spiritualists everywhere I say—"Let us go forward!" By good works, as well as by truthful utterances, let us unitedly enter the "great field," and devote ourselves to the elevation of our race. In that way can Spiritualism be best promoted and Spiritualists best fulfil their sacred mission. Fraternally, L. L. CURTISS.

UTICA, N. Y., Jan. 15, 1859.

Letter from G. B. Stebbins.—Spirit-Portraits.

DUBLIN, IND., JAN. 5TH, 1859.

A. E. NEWTON:—My friend. A promise to write you is almost laid aside by the many changes and vocations of travel. On Monday, the 27th, I parted with A. J. Davis and wife, at Terre Haute—a beautiful city on the banks of the Wabash.

They go west to St. Louis, and thence to Illinois, Chicago and Michigan. We have had a most pleasant tour in company, and part, as it seems more can thus be accomplished. I shall stay in this region some three weeks longer, visiting Richmond, Anderson, and some places near, and going back to Indianapolis for a Sunday meeting. Our visit there a few weeks since, so far moved the stately dignity of the capitol city, that a return is deemed advisable. I shall find my way east, either through Michigan, or, more probably, by Cleveland, and be at my home in Rochester early in Feb., to spend the rest of the winter in Western New York, at places I have long wished to visit again.

I have just come from Greensboro—a village of some three hundred people, a few miles from the railroad, unique in its aspect. It is settled by North Carolinians, who brought, and yet retain, the habits and customs, the style of building and living, of their native State. Plain, simple, unpretending and hospitable, you would deem yourself in some interior village of the "Old North State," away from the slave plantations.

I stopped at the home of Seth Hinshaw, who came from Carolina twenty-five years since, and yet occupies the plain house, then built after the simple model of his dwelling at the South. He has been a merchant, a man of high repute for character; was an Orthodox Friend, then an Anti-Slavery Friend when the Society divided on that question, then graduated out of all sects into spiritual freedom and a more genial and broader humanity. He has, I think, ever sought to be true to his own convictions; was an Anti-Slavery man at an early day, amidst abuse and persecution; and is now a Spiritualist.

Past seventy years, yet healthy in body and serene in soul. On the walls of his sitting room hang some pencil drawings of departed kindred, drawn by G. E. Walcutt, of Columbus, O., so beautiful and life-like as to be worthy of notice. Mr. Walcutt has never seen him or any of his family; their acquaintance being merely that of correspondence. The drawings were taken blindfolded, in from five to twelve minutes, in response to letters simply giving name, age, and time of leaving the world, of those whose likenesses were wished.

Several were sent without any such request or description. So accurate are they, that friends often select them readily and easily.

1st. His former wife, Hannah, gone thirty-five years, beautiful, and readily recognized!

2d. Her two children, in giving birth to whom she died, and who showed no signs of life, named by her, through Mr. Walcutt, Prudence and Huldah. The last much resembles her mother and sister.

3d. First wife's daughter, Armelle Elliott—called good, and known by friends,—gone thirteen years.

4th. A hand—life-like and natural—pointing to a beautiful candlestick, in which are three burning candles. Written beneath, "In the same hour came forth fingers of a man's hand." He asked for a portrait of his son Jabez, and thinks this was sent, unexpectedly, to show it was no clairvoyant *rapport* between him and Mr. Walcutt. The hand, he says, is like his son's, and the writing a good *facsimile*—partly back-hand, partly common—of his writing, in both styles, as shown by comparing with books kept by him.

5th. Ruth, present wife's daughter; gone sixteen years; fourteen years old; good likeness, and hair short as she wore it.

6th. His sister, Susannah Swain; gone six years, sixty years old; called good by her children; drawn with her handkerchief thrown over her head, as she usually wore it.

7th. Three sons of present wife; one still-born, two died in a few hours. At foot of pictures a broken chain and slave-whip, with lash coiled and tied up. A letter came from each by Walcutt, signed by their spirit-names, and with sentiments in favor of Freedom. These were not called for or expected.

8th. Louisa E. Small, grandchild; gone eight and a half years; one and a half years old, called good by her mother and friends. Not sent for, but the child came before the medium's sight, he made the picture and sent it, obedient to impression.

9th. Same child, and another grandchild, Edgar Bronson; nine months old—good.

10th, 11th, 12th. Not known; thought by some, like friends.

13th. S. Hinshaw, *in his coffin*,—good likeness. Group of spirits around the coffin, smiling and pointing up to others in the distance above; among whom is seen the form, like one in the coffin, but smaller. The whole design curious and highly artistic.

14th. A child—beautiful, but not known surely. Like a nephew's daughter. Drawn by Rogers, and note sent, signed B. West.

The whole are so remarkable, they seem worthy a place in the list of facts. They were taken from June, 1857, to Jan., 1858; mostly in the summer of 1857. The coffin picture, last August.

Searching out of fraud and error, as connected whith phenomena, seems the order of the day. It is well, and truth shall thus prevail. These facts are, I think, beautiful and well-proved.

Not only in examining phenomena, but in the broader work of searching for principles, let us have Reason, Conscience and Intuition, free to gain Wisdom, and all will be well.

Your friend, G. B. STEBBINS.

Good News from Chicago.

CHICAGO, Jan. 20th, 1859.

MESSRS. EDITORS:—Since writing you last we have had much to interest us. The Rev. Dr. Rice, according to announcement, has had his say about Spiritualism. He stated to his congregation, that this "warm-hearted atheism" must be met; that never before had the devil appeared in such a dangerous and seductive form. He called their attention to the alarming and unprecedented fact that woman has boldly enlisted in this fearful delusion, and is now working with might and power both in public and in private; furthermore, said he, I have always noticed, that when God was about to do a great work here on earth, the devil invariably stepped in ahead of him with a counterfeit. Such remarks, although emanating from so distinguished a divine as Dr. Rice, need no comment.

We just had a series of exceedingly interesting and profitable lectures from Mrs. Amanda M. Spence, formerly Mrs. Britt. They have attracted much attention not only from the Spiritualists but also from the outside public. Last Sunday Mrs. Spence was assisted in her labors by her husband, Prof. Payton Spence, who took the stand in the morning, and delivered one of the most profound and logical discourses that I have listened to for a long time; and as far as I have been able to learn, every one who heard it was as favorably impressed with the Professor's matter, style and manner as myself.

Mrs. Spence spoke in the evening for a full hour and closed her series of seven lectures with a discourse over two hours in length. She is already so favorably known to the public that it is hardly necessary for me to say anything complimentary of her great labors and her peculiarly successful style of oratory. Suffice it for me to remark, that from the outset the interest which she awakened increased with every discourse, and that her closing one on Sunday night has been pronounced by those who have heard her oftenest, to have been one of her grandest efforts.

Next Sunday we are to have two more discourses from the Professor, and we anticipate a very large audience, judging from the interest evinced by the audience last Sunday morning.

We are to have S. J. Finney here to lecture for us the last Sunday in this month.

The audiences at the Metropolitan Hall are increasing every Sunday, and much interest and inquiry prevails throughout the city.

A. J. H.

Boston and Vicinity.

N. White's Lectures.

"Thou art weighed in the balance and found wanting." On this text Mr. White gave a discourse on Sunday afternoon last. He reviewed the religions of the past and present and testing them in the scales of reason and humanitary use, showed wherein they were wanting. The religion of to-day when put to the test was found lacking in the three essential elements of faith, hope and charity. Its total want of faith is shown in the treatment of those who really exercise that virtue. If a man dare in these days to profess a faith whose fruit is works, such as were witnessed among the early Christian disciples, he is condemned and rejected—he is a crazed fool or an artful impostor. The promise to the faithful, of the works that should follow genuine belief, is for gotten by the creed-worshippers. Hope is to them, also, a meaningless word; as witness their trembling, fear, and despair at the approach of death. Charity, too, is wanting; and in its place we find harsh condemnation of the erring.

The evening lecture considered the opposition to Spiritualism from various sources;—from the student of Divinity who we should least expect would reject the Heaven-ordained ministry of angels; from the monied man who fails in turning it to his purpose of adding to his hoarded treasures; the proud man who cannot make it pamper his vanity; and the curiosity-seeker who shortly becomes satiated and joins in the cry, "What good?" The good to result from it was then shown some vivid word pictures revealing the victim of crime and society's intolerance raised by spirit ministrations to purity and usefulness of life; the despairing mourner renewed with hope and faith, reunited in affection to the one given up as lost, and joining hearts on earth with those in spirit life to work for human good.

The style of both discourses was that of poetic rhapsody, abounding in beautiful figures and facile word-painting; sometimes striking into regular metre and rhyme, of which we give the following fragmentary specimen, though not as brilliant as some other passages which we were unable to catch in complete form:—

The creeds of the past, with its myths must dwell
In its musty cavern's mould;
For the shades they cast, and the tales they tell,
Make the leaping blood run cold;
And the whispering sound of a seraph's breath,
Has gilded the scattering clouds of death
With an edge of burnished gold.

And the fears that dwell in the creeping shade,
With the sweeping mist must go;
And despondence's tide, that so long delayed
With its sobbing waves of woe;
For angel hands have opened the spring,
And the waters of inspiration sing
In a never-ceasing flow.

Boston Conference.

The question, "Is Spiritualism a matter of faith or of knowledge?" gave rise to an animated conference on Monday evening.

Mr. WHEATON said that a belief in immortality lies at the basis of all religions. Accepting this, it is easy to believe in spirit-manifestations and communications. But he knew of not one solitary fact going to prove immortality, and therefore he considered it and Spiritualism mere matters of faith.

Mr. WILSON had seen a pencil rise before him and write a communication without being touched by visible hand or other instrumentality. The writing embraced facts unknown to any person present, and was signed by a name unexpected by any—thus showing that the pencil was not moved by emanations from the persons visibly present. It was, then, written by an invisible mind or spirit. This and other facts of his own observation and experience rendered Spiritualism a matter of *knowledge* to him, and it was the same to most others who avow it.

The discussion was continued by Messrs. Seaver (editor of the *Investigator*), Trask and Coleman on one side, who affirmed that their own observations and experience had furnished no proof of spirit-communication, hence they could not accept the testimony of others; and on the other side by Messrs. Buntin, Pike, Wetherbee, and Adamson, all of whom testified that spirit-communication is to them a matter of *knowledge* from personal observation.

The same topic was continued for further consideration, on Monday evening next.

MISS LIZZIE DOTEN, of Plymouth, Mass., is announced to speak at the Melodeon next Sunday. She will be remembered by our readers as the young lady so rejoiced over by the Boston *Courier* some months since as having renounced Spiritualism. To Prof. Grimes was assigned the honor of converting her from the error of her ways. Since the boasted conversion, however, she has devoted herself more earnestly than ever to the promotion of rational Spiritualism, being constantly engaged in lecturing upon the subject. Previous to becoming a medium, if we mistake not, Miss Doten was identified with the Universalists, to the literature of which sect she made several valuable contributions.

SUNDAY SCHOOL MEETING.—The Spiritualists of Boston, favorable to the institution of a Sunday School, more especially for the benefit of the neglected and degraded classes,—a school in which the pure and saving lessons of spiritual truth may be inculcated,—are invited to meet for consultation, and, if deemed expedient, for organization, at the Hall No. 14 Bromfield street, on Sunday morning next, Jan. 30th, at 9 o'clock.

Various Items.

At Poestenkill, N. Y., on Sunday week, a man was baptized in the creek, while the thermometer stood at 11° below zero, and remained wet in the open air afterwards till a prayer and hymn had been performed. The local paper speaks of it as equally a test of the man's faith and his constitution.

In Canada, recently, a man and his wife were fined for profane swearing. A similar penal law is in existence in Massachusetts, and somebody thinks it would be an interesting calculation to ascertain how long it would take to pay off the State debt if the law were enforced.

A REMARKABLE TRANCE.—A young female residing at Somersell, near Uttoxter, lately fell into a trance and remained in it twelve days. During the whole time she did not, of course, take any food, nor once speak, and the only evidence of vitality was a slight warmth of body, and a feeble pulsation. A reaction, however, at length took place, when she turned over on her bed, and in her rambling talk was heard to say, "How hard it is to love and not be loved!"

JAMESTOWN (N. Y.) INSTITUTE.—The following extracts from a Circular received from Dr. Wellington, will inform our readers of the present condition of this enterprise:

"In May last we opened our school with only one pupil as a boarder, and no prospect of a second; with no expression of confidence in our peculiar method from any one, and without counsel or aid. We have now twenty-eight pupils in the family, four assistant teachers, a matron, and a lady to superintend the wardrobe of the children. We daily receive letters of inquiry from all parts of the country—more than we can properly answer. Each month our family has been larger than the preceding, and as happy a family as we ever saw together. Each week we have promise of more, and a *greater work opens before us than we can possibly perform alone.*"

"A few weeks ago a stranger whom we have never before seen, called on us and carefully inquired into our method, and we have just received his 'Christmas Gift' of $100, as an expression of his 'appreciation of our plan and method.' This led us to publish this circular, believing our movement to be demanded by human progress and that others desire to aid such an institution.

"With the donation received we shall found a juvenile library, and we invite donations of juvenile and scientific books and periodicals, and especially of tools and specimens for a geological cabinet. We shall welcome pecuniary aid in any form. If ten persons would take scholarships for one year it might double the practical value of the labors of five teachers.

"More than all we need an energetic and loving man to unite with us in this work—a manly man, who can relieve us of all duties except the school and general care. We need a matron who *knows* she has love enough to soothe the troubled spirits of children, and strengthen their good resolutions."

J. R. O

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Jan. 21st.

Question: The Spiritual Circle, what are its scientific elements and its uses and abuses?

Dr. ORTON said: He would leave the philosophy involved in the circle, together with its uses, to be elucidated by others, and apply himself in his remarks mainly to its abuses; inasmuch as this last point, in the enthusiasm of investigation, was apt to be altogether overlooked, or quite underrated. The value of a pure, orderly circle, he fully appreciated. It brought us acquainted with certain hidden dynamic forces important to be known, and was a means of demonstrating the existence of spirits, and of a spirit-world. But it was not free from danger, and was liable to great abuse. And first, in an indiscriminate and mixed circle, the physical diseases and moral pollutions of any of its members, are disseminated by influx into all the rest; and it was not possible that this should occur without a deterioration of vital energy, and a moral contamination. Bodily sickness was sometimes the result; and the sudden discovery of new affinities, the indulgence of licentious passion, and the sundering of sacred ties, which have marked the progress of Spiritualism in certain cases, are to be referred to this cause. Again, in the intimate interblending of soul which occurs at the circle, it is quite possible for a strong mind to acquire a control over a weaker one, without either being fully aware of it; which—especially if the master mind be not pure and elevated, may lead to disastrous consequences in a variety of ways; and these electro-magnetic connections are not always easily to be broken. And hence we would add, that the mesmerist who undertakes to subject the will—the soul of another to his power, is treading on dangerous ground, and is perpetrating an act as unjustifiable, and far more cruel, than though he were for the time to strive to reduce the individual to physical slavery.

Dr. HALLOCK: Use is the first thing to be noted in the examination of any subject. What is its use? Spiritualism is a primary need with every human being, but it is not to all a present want. We usually have ten wants to one need, but this has not yet risen high enough to be recognized as a need by all. The man who has not got so far as to doubt, has not yet grown out of his childhood. The children of the Church trust—the full-grown man doubts; and as everything exists only because it is a use, then good will be the result to every man and woman who obeys the law of its appearing. Thus we have the law of the circle; and we are not to look to heaven to study it, but to earth among its manifestations. But we must have the true circle state, and unless we do have it, we shall get nothing but wind. There are two conditions necessary, as represented by the magnet—the positive, and negative. In the church, the minister is the positive, and his audience the negative. This is the law; and as there is no end to a law, so it is the same on all planes. The father and the child illustrate it; and if the father would receive anything from the child, he must change his state to the negative, and become, as Christ said, a little child himself. Hence the danger; and except for purposes of use, the Spiritual Circle, this holy of holies, is not to be approached. But if the proper laws are observed, it is impossible for a devil to poke his nose into it. Before approaching the circle, we should put the shoes of selfishness from off our feet. We should subject our hearts to a process of preparation, and make the inquiry, Am I fit? This course of proceeding will empty earth of all its errors, and hell of all its devils. In a circle, wherever the positive pole is, that becomes the communicating power. It may be in the heavens, or with a strong mind in the circle, even without his knowing it, or in a church, or a book.

Dr. GOULD: We hear beautiful theories of the circle, but in examining its details as carried out, we find many evils. Bread is needful, but it may be so used as to destroy life. The sword is valuable for defence, but it is often made an instrument of destruction. Thus is it with the circle. It is just as possible for us to abuse the circle, as it is for the churches to abuse Christianity. In any event, it was but a rudiment of Spiritualism; and he would advise all, as fast as possible, to pass on to something higher, and not be content to remain forever in their A B C's.

Dr. GRAY: By the Spiritual Circle, he understood the arrangement of conditions for communicating with the world of spirits. The law by which this is governed is the same by which we communicate with one another here. To receive, we must place ourselves in a negative condition. One danger is, that a mind in the circle may remain positive, and a communication be received from him. This is not a Spiritual Circle, but is supposed to be. Church building, fanciful reforms, free-loveism, etc., come in this way. The churches are afflicted with the same abuse and misuse of these influences. Dogmatism is the earmark of this mistake. An abuse of the mesmeric relations between us here in the body, is another danger of the circle. It is also incidental to prayer-meetings, revivals, political meetings, and all places where men become elevated a little above the business plane. No circle should ever be kept in more than from one hour to an hour and a half. No prayer-meeting, no fervent courtship, no poetic fervor, should be allowed to continue longer than that period. The reaction will assuredly be injurious. In relation to what friend Orton has said about dissolute influences in a circle, he thought it a mistake. A man could not be tempted from a plane lower than himself. In a circle, if there be but one pure man and woman, they consecrate it.

Dr. ORTON: How, then, are we ever tempted? and why do we pray daily that we may not be left, or led into temptation?

Dr. GRAY: He did not pray after that wise. The circle taught him habits of meditation, how to resist temptation, and receive positive spiritual strength. It also taught him how to act. If, when approached for charity, he was in a negative state, he was instructed, not directly by spirits, but by his own higher nature, how to respond. The pseudo-spiritual circle, where persons jump about and have fits, is short-lived. It soon explodes of itself, and the parties separate. The lesson it teaches is valuable. He had seen some who had been made hysterical and insane by it, but they all got well. It is not a permanent form of mania. It gets up Mountain Cove and Kiantone movements, but they soon die out. All parasitical plants die.

Dr. GOULD expressed the opinion that the Lord's Prayer teaches an universal truth—that we are all subject to temptation.

Dr. ORTON: The question whether an intimate association, such as obtains in a circle, with the gross and immoral, is injurious to the pure man or woman, is of great importance. Can it be rationally maintained that there is no danger in vile associations, even where soul and animal life, with all their appetites and passions, flow together and embrace each other, as in the circle? And is there no such thing as temptation? In order to know that there is, we have only to know ourselves. We are made up of various faculties and appetites, all of them good in themselves, but needing to be carefully preserved in balance. Our constant danger is that the equilibrium be lost, and that we give way too much to our avarice, our ambition, our appetite for eating or drinking, or the calls of our passions; and we all do know that this danger may be greatly heightened by temptations which circumstances may place before us. Ask the man of a noble spirit within, who is struggling against an appetite for drink, if the sight of a bottle, or the invitation of a friend, is no temptation; or the best man among us, if the offer of gold and houses and lands might not inflame his avarice; or the arts and magnetism and endearments of a corrupt but fascinating woman, his lusts.

Dr. HALLOCK: If a circle is properly formed, there is no danger. The difficulty of our friend seems serious, but it is only on the surface. It is impossible for a man who acts on the God-plane, to be in danger from anything below him; else God himself would be in danger, and Christ would have fallen. We have always been in the habit of laying our own faults to something else—the bottle or the serpent. He believed in individual responsibility. The whiskey-bottle was no temptation to him,—it was only a temptation to one who was on the plane of the bottle.

Dr. ORTON: There are cases enough where very noble men, after a long life of usefulness, have become dissipated and dissolute, and died in the gutter.

Dr. HALLOCK: The gutter, then, was always their proper plane.

Mr. PARTRIDGE: The difficulty is to determine where the pseudo-circle ends, and the real circle begins. The influences in a circle may be mixed—part human and part spiritual. Hot-house developments of mediums generally end in free-love. The circle sits, and wills, and magnetizes some poor individual, until he or she becomes sick or insane. Perhaps they are determined to have physical manifestations, until the medium, under the operation of their wills, siezes and lifts the table himself. Then perhaps they accuse him of fraud, when he is wholly innocent, and knew nothing what he was doing. Mr. P. was of the opinion that all circles of contact are injurious.

J. R. O

Compend of Facts.

A Collection of Facts in Spiritualism.

A correspondent of the *British Spiritual Telegraph* says:—I have, during the past month, amused myself by writing down some of the more interesting facts, which have come to my notice, and already they form a goodly number. Many persons think that the evidences of spirit acting are few and far between, but it is not so. Almost every one you meet could give you some remarkable experience, if you would only draw it out of him. The following instances are given in proof of this, and I am prepared to authenticate every one of them:—

A lady walking in the country, suddenly saw a pond and two little children playing by the side of it. Whilst she was looking at them, they fell into the water and she saw them drowning. The next day she got a letter from where her two children were at school, telling her of their deaths in the way she had seen in her spirit vision.

A lady, whose husband's conduct to her had been the cause of their separation, and of his going abroad, saw one night, the vision of an angel, standing by her bed. The idea of her husband was at once impressed upon her mind, and she said aloud, "Oh, forgive him!" The angel answered her,—"He is forgiven. He is now immortal." The next day she wrote down the particulars without saying anything to any one, and sealed it up, waiting for what she might hear. In due time she received a letter that he had died that very day under circumstances that gave her good hope that the angel's beautiful words were true.

My wife called at Brighton upon a lady, an old friend, whom she had last seen at our house in perfect health, and found her suffering from severe illness, though cheerful and happy beyond description. She had found comfort in the soul-speaking truths of spiritual intercourse for some two years past, having had frequent communications through her own hand; but on this occasion she could not conceal the deep happiness she felt from a heavenly vision which had been vouchsafed to her—the first opening of her spirit sight. This is a copy, taken from the paper which she wrote down, describing what she saw.

"During the most severe stage of my illness, and when Dr. H—— had but little expectation that it would terminate, what is generally called favorably, whilst I was wide awake, and more calm and collected than I am at this moment, in recalling the blessed scene, the Sun appeared to grow very large, and to descend like a shaft from heaven, filled with myriads of angels. Four or five of the angels grouped themselves together in such a manner as to form a cradle with their wings, into which my soul, as a new born infant, was most gently laid. They then most soothingly wafted me up this long, long vista, the multitudes of angels making way, and looking lovingly on, as if rejoicing in the work of love. High, high up, and in dazzling light and glory—such as Isaiah describes in his vision, was our adorable Lord and Saviour.

"I dare not gaze, but seemed to bury myself in my winged cradle. My loving bearers then offered me to the Lord, as one who had been made willing either to remain in the body, or to leave it, as might best harmonize with His Divine Will. O, never! never! can I forget the thrilling look of love when He smiled upon me and said, 'Be content, she is accepted.'

"I was returned in the same tender manner to my poor suffering body, but so penetrated with holy joy, that I was unconscious of any other sensation, and made to feel so trustingly sure I was in the Lord's hands, that nothing like anxiety could find entrance. I longed to communicate this at once to those around me, but I was told to let my soul feed upon the glorious sight, and not to weaken its effects by talking of it. It was truly a rich and inexhaustible feast.

"November 2d, 1858."

She said what agony it was to find that she was come back to the flesh from the glories of this ineffable opening of the soul, and how she longed and yearned to embrace once more, and for ever, the mercies of her Father's love.

Now, on the 9th of November, her yearnings have been satisfied, and she has been taken from us in peaceful slumber, *in the spirit cradle of the angels' wings.*

A gentleman, for several years a resident at Naples, in the highest diplomatic office, informs me that Spiritualism had long excited much attention there in the highest circles. Prince Luigi, the brother of the king of Naples, is himself a medium for writing, and constantly hears a voice speaking to him, from which he derives instruction. He has volumes of Mss., written under impression, and a large library of works on the subject of Spiritualism. I wish his brother, the king, could hear what some of these "voices" would say to him.

He also told me that at parties, he has seen hand moving and table-turning, and mentioned the case of the wife of one of the foreign ministers whose hand moved on her first trial, and gave in writing answers to questions which she could not have known in a natural way. One was to the question of who had given some jewelry to another lady present, and her hand at once wrote *backwards* the words, "The same person who recommended——to you," and which was declared to be true.

This gentleman also mentioned that he had long known Baron Guldenstubbe, of Paris, and that he had just come from him, having seen the "*direct writing*" obtained upon his own paper. The fact of direct writing cannot be more satisfactorily established than by the testimony of so acute and excellent a man.

I called on Dr. ——, and there met another physician, who was introduced to me as having had no sleep the previous night from a cause which he would explain to me. On my asking the reason, he told me that he was an entire disbeliever in spiritual agency, and that on going the previous evening to the house of a patient, he found there Mrs. Col. ——, who was sitting at a table on which rapping noises were produced, and pretended communications being received by the use of the alphabet. He said that the whole was so ridiculous to him that he could not help joking about it and making fun of "the spirits." Whilst he was in the height of his glee, suddenly, there was a thundering knock on the table, which electrified him, and made him think that possibly he had not quite come to the end of all that might be said on both sides of the question. He told me that he then prayed earnestly, that if what was said as to spirit-influence were true, a sign might be given to him, and the table raised twelve inches from the floor. At this time, his hand only was on the top of it, and he said that he had hardly formed the idea in his mind, than the table pressed against his hand, and was raised a foot from the floor, staying there several seconds. No one else in the room knew what he had asked.

I called on Dr. —— who informed me that two evenings before, he was sitting by himself in his room writing, with the door shut, when suddenly it opened full back. Knowing that the door would not open of itself, nor if unfastened, open more than a few inches, he was surprized, but shortly his hand moved in writing—"It is only your spirit friends come to sympathize with you." Presently, he got up and shut the door, and in a little time it again opened in the same way. I myself examined the door, and found that it would not open of itself more than three or four inches.

My nephew has just returned from staying with some old friends of mine, near Sheffield, who have been living for some years in what is called a haunted house. Whilst he was there, he several times heard strange noises, and which have been familiar to the members of the family since they have resided there. A day or two before he left, my friend's mother died, at an advanced age, and after a long illness, and either the morning of her death or of the day preceding, when one of the family entered her room, a robin was seen sitting on the pillow, close to her face. On being asked if she had recognized her visitor, the mother said that it had been sitting there and singing to her for an hour. It flew out of the window on being disturbed.

The brother of an intimate friend died suddenly a few weeks ago. My friend was staying with me last week, and told me, as a circumstance, that on the day of his death, his uncle and aunt, in a distant part of the country, were surprised by the determined ingress of a robin into the room, in which they were sitting. After being several times driven out, it repeatedly returned.

PASSED TO A HIGHER LIFE.—Jan. 8th, Mr. REUBEN WASON, of Springfield, Mass., aged 89 years.

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, JANUARY 29, 1859.

LETTERS RECEIVED.—L L Curtiss, T J Wheeler, L J Fuller, T H Conkey, G Barnard, J Wood, M Mudge, T L Smith, E Johnson, A Allen, W Peckham, J W Scudder, P Ashley, H F M Brown, F Goodrich, C W Cathcart, J W Ott, F L Wadsworth, E Lewis, H H Paine, A O Pike, J Jennings J McNaughton, W Gelb, Prof. Stearns, G A Baker, S Albro, S G Mason, J M Thatcher, B H Crandon, A Munroe, E Buck, F Joselyn, J R Buckingham, P B Randolph, J D Burns, Higgins Bros., H Snow, M A Townsend, O T Hotchkiss, M Harris, M T Conant, B F Hutchinson, J Eldridge, L Lyman, L M Snow, H S Williams, E C Wyman, W L Smith. M M Gardner, H A Green, J Jackson, L Kirtland, J H Mott.

SPECIAL AND PERSONAL.

E. S. WHEELER will speak at Waltham, Mass., Sunday, February 6th. Will be happy to answer calls from Norwich, Conn., where he may be addressed.

REV. JOHN PIERPONT will speak at the Town Hall in Milford, N. H., on the first Sunday in February at 11 and 1 o'clock. Per order of Committee.

N. FRANK WHITE may be addressed at Troy, N. Y., till further notice. He will answer calls to lecture on the route between that place and Chicago, Ill.

H. P. FAIRFIELD, having regained his health, will re-enter the lecturing field immediately. He will speak in Oswego, N. Y., the first Sunday in February. Friends West and South desiring his services will please address him early—till February 13th at Oswego, N. Y., care of J. Wood, Esq.

MRS. C. M. TUTTLE will speak at Putnam, Ct., in Quinnebaug Hall, at the usual hours of religious service, on Sunday, 30th inst.; at Willimantic the first two Sabbaths in February.

MRS. M S. TOWNSEND will speak at Quincy, 30th, Cambridgeport, Feb. 6th and 20th; Waltham, 13th; Clinton, 27th.

The Boston Editors of the AGE, A. E. NEWTON and LEWIS B. MONROE, will answer calls to lecture in the vicinity of the city.

MRS. J. W. CURRIER, trance speaker and test medium, continues to answer calls for lectures. Address, Lowell, Mass. 2—tf

Dr. H. F. GARDNER will answer calls to lecture in the vicinity of Boston on week evenings. Address at the Fountain House.

JAMES H. HARRIS, impressional speaker, will answer calls to lecture on Sundays. Address Box 99, Abington, Mass. 1tf

MRS. MARY M. MACOMBER, trance speaking medium, will answer calls to lecture in any direction the friends of Progress may desire. Address Olneyville, R. I. 2—4t

MISS A. W. SPRAGUE'S engagements are—Jan. 23d and 30th, Willimantic, Conn.; Feb. 6th, Marlboro, Mass.; Feb. 13th, Worcester, Mass.; Feb. 20th and 27th, Quincy, Mass.; Providence, R. I., March 6th, 13th, 20th and 27th.

MRS. FANNIE DURBANK FELTON will lecture in Lamartine Hall, New York, Jan. 30th, and in Binghamton the month of February.

Address, until Jan. 28th, "Willard Barnes Felton, Norwich, Conn;"—from Jan 28th to Feb. 4th, No. 12 Lamartine Place, 29th street, New York.

LORING MOODY will lecture on Spiritualism and its relations in W. Bridgewater, on Tuesday and Wednesday, Feb. 8th and 9th; Raynham, Thursday and Friday, 10th and 11th; E. Taunton, Sunday 12th; Brittanniaville, Monday and Tuesday, 13th and 14th; Weir Village, Wednesday and Thursday, 15th and 16th; New Bedford, Sunday 20th; Wareham, Sunday 27th.

Will some friend in each place, who may see these notices, make all needful arrangements, without further request?

MISS EMMA HARDINGE will lecture during the month of February at Boston, Lynn, Lowell and Groveland, Mass.—[In this month Miss Hardinge is fully engaged.] In March, at Philadelphia; in April, at New York. For the week days of these months she will receive applications to lecture. In May at Providence, R. I., and Worcester, Mass., Nashua, N. H., and other places week day evenings where her services may be needed; in June at Portland, Me. and Oswego, N.Y. Next Fall and Winter Miss Hardinge designs to labor exclusively in the West and South, as far as New Orleans, and requests applications for those districts to be addressed during the Spring and Summer to her residence, 194 Grand street, New York.

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. 1—4t Address, office of *Spiritual Age*, JOHN HOBART.

MEETINGS IN BOSTON.

MISS LIZZIE DOTEN, of Plymouth, 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 ST.—A Spiritualist meeting is held every Sunday morning, at 10 1-2 o'clock.

A Conference Meeting is held every Monday evening at 7 1-2 o'clock.

MEDIUMS IN BOSTON.

Dr. G. A. REDMAN has arrived in the city, and will receive visitors at his former residence, 45 Carver street. Hours—9 to 12 A. M., 2 to 5 and 7 to 10 P M. A Public Circle will be held every Thursday evening, from 7 1-2 to 9 1-2. 1—tf

In consequence of domestic affliction Dr R. will be absent from the city for the present.

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

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

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

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

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 3tf

Miss M. MUNSON No. 13 Lagrange Place, Boston. 3*

Mrs. WATERMAN, Healing Medium by laying on of hands, and Miss WATERMAN, Trance and Test Medium, 12 Eliot street. Hours, 9 A. M. to 9 P. M. Terms 50 cents per sitting.

Mrs. DICKINSON, No 23 Eliot street, Seer, Healing and Trance Medium, give communications concerning the Past, Present and Future.

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

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room 13 Hours from 10 to 1, and from 2 to 7. 2—3m

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

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M or Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street.

Mrs S. S. RUSSELL, Inspirational Medium, B St., So. Boston, next door to Universalist Church, cor. Broadway. Hours 9 to 12 and 2 to 5. Terms reasonable.

Mrs. SMITH, No. 43 Eliot street, a successful Healing Medium; also, Writing, Developing and Test Medium and Spirit-Seer. Circles, Sunday, Tuesday and Friday evenings. 4

MRS. HAYDEN AT MUNSON'S.

The subscriber is happy to announce that he has engaged the services of Mrs. W. R. Hayden, of Boston, the celebrated clairvoyant and test-medium. Her "seances" will commence on Wednesday, the 19th inst., at the rooms for spiritual investigation, Nos. 5 and 7 Great Jones street, and will continue until further notice. Mrs. Hayden is widely and favorably known for her medium powers. It was through the instrumentality of this lady, while in England, that Robert Owen, and other distinguished men, became convinced of the truth of spiritual intercourse. Mrs. H. is also clairvoyant for the examination of disease, in the exercise of which gift she has been eminently successful. Hours, from 9 A M to 6 P M, every day (Sundays excepted),

4—tf S. T. MUNSON, 5 Jones street, New York.

PHILADELPHIA BOARDING.

M. A HENCE has opened a fine large house for permanent and transient boarders, at No. 202 Franklin street, opposite Franklin Square—a beautiful central location, with the comforts of home. 2—tf

NEW BOOKS!

Twelve Messages from the Spirit John Quincy Adams: through Joseph D. Stiles, Medium. To Josiah Brigham. Price $1.50.

The Philosophy of Life: By E. W. Loveland. Price $1.25.

The above books are just published and for sale by BELA MARSH, No. 14 Bromfield street, Boston. Orders are solicited. 52—tf

THE PROVIDENCES OF GOD IN HISTORY.

By L. Judd Pardee. Price 10 cents. Just published and for sale by BELA MARSH, No 14 Bromfield street. 52—tf

Interesting Miscellany.

THE WIVENHOE WIDOW.

The incident I here relate occurred at Wivenhoe, near Colchester, in the cottage of a poor widow, who added to a very small annuity by letting two rooms, whilst her sons earned their subsistence by fishing. At the time of which I write, the widow's rooms were inhabited by Captain and Mrs. B——, a family connexion of mine, and from whom I heard the tale. One morning the two young fishermen went out, telling their mother that they should not be home all night as the tide would not serve them. Their mother gave them their provisions accordingly, telling them if they did get home, to knock very gently at the window, so as not to disturb the sick lady (meaning Mrs. B——.) At night she went to bed as usual and as the weather was calm, felt no uneasiness about her sons. She slept till about three o'clock when she was roused by the usual signal at her window; jumping out of bed and quietly throwing open the sash, she looked into the darkness and saw the form of her eldest child.

"Be still," she said, "and I will light the candle and let you in."

On opening the door she found no one there, nor could she obtain any answer to her calls though often repeated, and thinking she had been dreaming she re-entered her room to return to bed. But she again heard the knocking at the window and a second time she put her head out the window and called her sons by name. No answer was given, and feeling something drop on her forehead, which she supposed to be rain, she, almost angry at what she called a trick, put out the light and got into bed. Though not alarmed she could not sleep and at daybreak rose to dress herself. The first thing she saw was a slight stain of blood on her fingers and on going to the little glass hanging on the wall, she was frightened at seeing blood on her temple, and on the border of her night cap. There was no scratch in either temple or finger, no clue to guide her as to the cause of the blood stains. In a moment the truth flashed upon her mind, and she felt sure her sons were dead. She went to the kitchen and there, sitting in a state of desolation, Capt. B—— found her, when, wondering at her non-appearance, he went to enquire about his wife's breakfast. The tale was told, and the blood stains displayed upon the night cap. Capt. B. was startled, for he had heard (or fancied he had heard) the knocking, but he endeavored to persuade the poor woman she had hit her head against the window. No, she was sure she had not, and what she supposed to be rain was, in reality blood. She bade Captain B—— examine the window, and to satisfy her he did so, but he could discover no projecting nail or anything by which his landlady could have hurt either head or finger, but on the small sill he saw drops of blood similar to those on the night cap.

Nothing could be otherwise than conjecture, and taking the afflicted woman to his wife, Captain B—— set out to obtain tidings of the young men, but it was late in the day ere their suspense was ended, and then the widow's presentiment was confirmed. Her son's boat had been swamped and both had perished. The body of one, the younger, was soon found and on his temple was a deep wound as if he had been struck by the mast of the boat as it turned over. The body of the other was never brought on shore.

Thus ends the tale of the Wivenhoe widow. I have seen her many times, but I never heard her mention the subject, for she never quite recovered her senses. To my sister, who married Captain B——'s son, she has frequently told her tale, and shown the cap with the blood stains on it."—*Cor. British Spiritual Telegraph.*

ENDLESS PUNISHMENT.

The Boston *Recorder* is publishing a series of articles to show that the belief in endless punishment is dying out of the orthodox churches, and laments with anxiety the fact. The doctrine, Dr. Cooke says, is very little preached now-a-days, and in a very mild and mitigated form. In Germany it is still worse, many of the best evangelical Christians there openly denying the doctrine. The remedy proposed for this declension is the strong and frequent preaching of the doctrine by those who believe it. We suppose Dr. Cooke would like to have the doctrine presented from all orthodox pulpits after the vivid and impressive manner of Jonathan Edwards, as follows:—

"How dismal will it be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when you would rejoice if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it; when after you have worn out the ages of the sun, moon and stars in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever; and that your souls which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies, which will have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which will not have been at all shortened by what shall have been past. The sight of hell-torments will exalt the happiness of the saints forever. It will not only make them more sensible of the freeness and greatness of the grace of God in their happiness; but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it more. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished, O it will make them sensible how happy they are. A sense of the opposite misery in all cases, greatly increases the relish of any joy or pleasure."

Idleness is the hot-bed of temptation, the cradle of disease, the master of time, the canker-worm of felicity. To him that has no employment, life in a little while will have no novelty. And when novelty is laid in the grave, the funeral of comfort will soon follow.

The fate of the poor shepherd who, blinded and lost in the snow storm, perishes in a drift within a few feet of his cottage door, is an emblem of the state of man. On the brink of the waters of life and truth we are miserably dying.

BOOTH, THE TRAGEDIAN.

In the early and palmy days of his theatrical career, Booth, and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished urbanity, kindness and piety. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man had overcome all scruples and prejudices. After the entertainment was over, lamps lighted, and the company reseated in the drawing-room, some one requested Booth, as a particular favor, and one which all present would, doubtless, appreciate, to read aloud the Lord's Prayer.

Booth expressed his willingness, and all eyes were turned expectantly upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the emotions that convulsed his countenance. He became deadly pale, and his eyes turning tremblingly upwards, were wet with tears. As yet he had not spoken. The silence could be felt. It had become absolutely painful, until at last the spell was broken, as if by an electric shock. To his rich-toned voice, from white lips, he syllabled forth, "Our Father, which art in heaven," etc., with a pathos and solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard or muscle moved in this rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman (their host) stepped foward, with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," said he in broken accents, "you afford me a pleasure for which my whole future will feel grateful. I am an old man, and every day from my boyhood to the present time, I thought I had repeated the Lord's Prayer, but I have never heard it before, *never*."

"You are right," replied Booth. "To read that prayer as it *should* be read, has caused me the severest study and labor for thirty years, and I am yet far from being satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness and grandeur can be condensed in a space so small, and in words so simple. That prayer itself illustrates the truth of the Bible, and stamps upon it the seal of divinity."

So great was the effect produced," says our informant who was present, "that conversation was sustained but a short time longer in subdued monosyllables, and almost ceased; and soon after, at an early hour, the company broke up and returned to their several homes, with thoughtful faces and full hearts."

Lending to the Lord.

A poor man, some of whose family were sick, lived near Deacon Murray, referred to in the tract, "Worth of a Dollar," and occasionally called at his house for a supply of milk. One morning he came while the family were at breakfast. Mrs. Murray rose to wait upon him, but the deacon said to her, "Wait till after breakfast." She did so, and meanwhile the deacon made some inquiries of the man about his family and circumstances.

After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon pointing to one of the cows, exclaimed, "There take that cow, and drive her home."

The man thanked him heartily for the cow and started for home; but the deacon was observed to stand in the attitude of deep thought until the man had gone some rods. He then looked up, and called out "Hey, bring that cow back."

The man looked around, and the deacon added, "Let that cow come back, and you come back too."

He did so; and when he came back into the yard again, the deacon said, "There, now take your pick out of the cows, I a'n't agoing to lend to the Lord the poorest cow I've got."

Heart Hunger.

The heart hath hunger, as the body hath. Where one person dies of physical want, a dozen perish from starvation of the affections. Man cannot live by bread alone; but the soul must likewise be fed. A pig can subsist on corn, and a horse on hay and oats; but men and women have spiritual food. He who attempts to live without sympathy, makes a beast of himself. To a fine, sensitive, genial nature, love is both meat and fuel. We have seen a poor puny child, to which neither nutriment nor medicine could give warmth and strength, suddenly rouse and grow healthy and ruddy, when some large-hearted elderly, unmarried aunt, with no husband or child of her own to bestow the rich stores of her affection upon, came to feed the little thing with her heart's blood and a tea-spoon.

This hunger for love is a divine appetite, and it is folly to attempt to starve it out. Oh, ye yearning, starved, unhappy souls! do not think you are doing God service by crucifying the holy sympathies. He has given you; but go and find the kindred spirit that is even now reaching out its aching, eager arms for you, and learn how sweet and divine a thining it is to sit at the feast of love!"

Anecdote of Webster.

Mr. Webster married the woman he loved, and the twenty years he lived with her brought him to the meridian of his greatness. An anecdote is current on this subject, which is not recorded in the books. Mr. Webster was becoming intimate with Miss Grace Fletcher, when the skein of silk getting in a knot Mr. Webster assisted in unravelling the snarl—then looking up to Miss Grace, he said, "We have untied a knot; don't you think we could tie one?"

Grace was a little embarrassed, and said not a word; but in the course of a few minutes she tied a knot in a piece of tape and handed it to Mr. Webster. This piece of tape, the thread of his domestic joys, was found after the death of Mr. Webster preserved as one of his most precious relics."

CHINAMAN'S OATH.—Great trouble has been experienced in California to make Chinamen understand the solemnity of an oath. They will take it readily, but they are not afraid of breaking it—at least when prescribed in the ordinary way. Knowing the horror the Chinese have of dying or of being buried any where except in their own dear native land, a shrewd California justice of the peace has hit on the following oath to bring John Chinaman up to "taw."

"You do solemnly swear that you will tell the truth in the case now on hearing, and if you don't you hope to be drowned on your way to Canton, and go to hell afterwards."

There is more meaning and philosophy than at first sight appears in Coleridge's answer to a lady when she asked him whether he believed in ghosts. "Oh, no, madam, I have seen too many to believe in them."

Thought makes anything fit for use. The vocabulary of an omniscient man would embrace words and images excluded from polite conversation.

Poetry and Sentiment.

For the Spiritual Age.

SLEEP AND DEATH.

BY ANNETTE BISHOP.

Oh gentle sleep! 'tis sweet to rest
In thy soft lap at eventide;
But when at morn the birds are singing,
And flowers in sun and breeze are swinging,
I would not call thee to my side.

And Death I'll rest me in thy arms
When weary age shall call for thee,
But now life's music higher swells,
It's flowers ring o'er me perfumed bells—
Not yet reach out thy hand to me.

And yet if I must sleep ere noon,
Must take thy icy hand, Oh Death!
Sleep bring to me a pleasant dreaming
And death put off thy mournful seeming
And I will meekly yield my breath!

For the Spiritual Age.

GOING HOME.

"I sometimes feel as if I had not long to stay in this world." *Sister.*

The spirits are wooing thee, sister Dear,
Away from thy home on earth,
And angels are weaving rich garlands there
For brows of immortal birth!

They're tuning anew their golden lyres
To play thee a sweet refrain,
And centering all the heavenly choirs,
To welcome thee home again!

O spirits of freed ones! O, land of the blest!
How long must I wander alone?
I long for your sympathy, purity, rest,
Say, will ye not carry me home?

TOPAZ.

A sound head, an honest heart, and an humble spirit, are the three best guides through time and to eternity.

When prejudice and strong aversions work,
All whose opinions we dislike are atheists.
Now 'tis a term of art, a bugbear word,
The villain's engine, and the vulgar's terror.
The man who thinks and judges for himself,
Unswayed by aged follies, reverend errors,
Grows holy by traditional dulness
Of school authority—he is an atheist.
The man who, hating idle noise, preserves
A pure religion seated in his soul,
He is a silent, dumb, dissembling atheist.

SEWELL.

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous.—*Pope.*

Are ye forever to your skies departed?
Oh! will ye visit this dim world no more?
Ye whose bright wings a solemn splendor darted
Through Eden's fresh and flowery shades of yore!

MRS. HEMANS.

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man, I will oblige a great many that are not so.—*Seneca.*

In this wild world the fondest and the best,
Are the most tried, most troubled and distressed.

CRABBE.

Conscience is a great ledger book in which all our offences are written and registered, and which time reveals to the sense and feeling of the offender.—*Burton.*

Who has not known ill fortune, never knew
Himself, or his own virtue.

It is safer to affront some people than to oblige them; for the better a man deserves, the worse they will speak of him; as if the professing of open hatred to their benefactors were an argument that they lie under no obligation.—*Seneca.*

If a soul thou would'st redeem,
And lead a lost one back to God;—
Woulds thou a guardian-angel seem
To one who long in guilt hath trod,—
Go kindly to him—take his hand
With gentlest words within own,
And by his side a brother stand,
Till all the demons thou dethrone.

MRS. SAWYER.

There is no use of money equal to that of beneficence; here the enjoyments grow on reflection, as our money is most truly ours, when it ceases to be in our possession.—*Mackenzie.*

Nature does
Never wrong; 'tis society that sins.

BAILEY.

Since everything in nature answers the moral power, if any phenomenon remains waste and dark, it is because the corresponding faculty in the observer is not yet active.

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"Nothing extenuate, nor set down aught in malice."

THE PROCEEDINGS OF THE RUTLAND CONVENTION,

Phonographically reported by Mr. J. M. W. Yerrinton, is just published. This is a very full report, in the reading of which the public will be able to gather how much of falsehood and misrepresentation has been promulgated and sent broadcast through out the land by the secular press, claiming to have a tender regard for, and to be in some sort the guardian of the public morals. This book contains about 200 pages, large octavo, and will be furnished at the very low price of 50 cents in paper, or 67 cents bound. The object not being to speculate, but to get the facts before the people, it has been concluded to make the price at the lowest possible figure. Orders sent to the undersigned will meet with prompt attention. Address S. T. MUNSON,

33tf 5 Great Jones St., New York

CIRCLES AT MUNSON'S ROOMS, DAY AND EVENING.

The subscriber has engaged the services of the celebrated Test Medium, Mr. C. H FOSTER, of Salem, Mass. In place of the large public circles recently held on Tuesday and Thursday evenings, it is thought best to limit the number to about eight persons, at $1 each, as conditions are not apt to be as favorable in large promiscuous circles. The circles will be formed at 7 1-2 P. M. on the above evenings. For the day and evening circles for private investigation, besides Mr. Foster, other mediums of varied gifts are employed. Mediums will be in attendance from 9 A M to 1 P M and from 2 to 6 P M; also, on Monday, Wednesday, Friday and Saturday evenings from 7 1-2 to 10. 37—tf S. T. MUNSON, 5 Great Jones St., New York.

Medical Cards.

MRS. R. S. GREENLAW,

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HEALING by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted at No. 7 *Davis street*, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

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