The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual and Reform Literature.

SPIRITUALISM.

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BY REV. A. B. MUZZEY.

"*And they supposed they had seen a spirit.*"—Luke 24: 37.

The belief in the existence of spirits distinct from the body, has been in all ages general, indeed almost universal. The departed were supposed by the ancient Greeks to occupy a world underneath the earth, wandering in darkness, and themselves shades, waiting to be brought up again to light, and to be reunited by transmigration to other fleshly abodes. Among the Jews the Pharisees believed that departed souls would be raised up for judgment, the bad to be remanded to a deeper under world, the good to be lifted into paradise.

Throughout the Scriptures we find a recognition of the reappearance of the dead, either in a bodily or spiritual form. At the bidding of Saul the prophet Samuel is brought up from his grave by the incantations of a woman of Endor. In dreams and visions, and especially through the power of the Hebrew seers, the dead were thought to reappear. By means of enchantment, and more particularly by the use of the harp and song, it was believed that spirits could be called back to earth. True, this belief was by no means universal at all periods of Jewish history. In the book of Job the sad question is raised—"If a man die, shall he live again?" And more than that, in Ecclesiastes it is positively affirmed "man hath no pre-eminence above the beast; all go unto one place; all are of the dust, and all turn to dust again." But among the Jews these cases were clearly exceptional; the usual faith certainly in the later ages, was that the soul is immortal, and that the departed too may reappear. In the New Testament we find frequent references to this impression. When the disciples saw Jesus walking on the sea, they said, "it is a spirit." Peter, James and John did not doubt, it would seem, that Moses and Elias actually stood before them on the mount of transfiguration. In the book of Acts the Pharisees, disposed at one time to vindicate Paul, said—"We find no fault in this man; if a spirit or an angel hath spoken to him, let us not fight against God." The same apostle himself enters minutely into the distinction between "the natural body" and "the spiritual body;" and he speaks of himself as once caught up to the third heavens, and doubts whether at that time he was "in the body or out of the body," implying a conception that the soul can pass and repass between this and the spirit world.

There is manifestly the same belief in the world now. Whatever may be the amount of skepticism on a future life, the mass of men unquestionably believe in a spirit, that is self-conscious and separable from the body. Dr. Johnson went so far as to affirm that three-fourths of the race believe in ghosts and apparitions, deny it as they may when challenged on that point.

In our own age a school has been established, who maintain that not only have departed spirits the power to return to this world, but that in uncounted instances they are now in actual communication with our race. It is estimated that some two millions in all parts of the globe, and no less than one and a quarter millions in our own country, entertain this belief. Public speakers in large numbers advocate the doctrine, and there are now hundreds of professional mediums. They embrace both sexes, and come from every creed, and are of all shades of culture and intelligence. Able men and good men—none will deny this—are included in their ranks.

What shall we say of this extraordinary event? Are we to pass it by with ridicule and contempt? or shall we leave it to itself in simple silence? What is the part of wisdom in this exigency? Is there any special duty now incumbent upon us—upon the Christian, or upon the pulpit?

"Your duty," say its advocates, "is to examine at once and thoroughly, and from examination you will pass to belief. Why, do but see its progress and diffusion! Many who at first stubbornly rejected it, have been compelled to abandon their opposition and embrace it. Infidels have been converted by it; the indifferent have been awakened to an interest in religion. It is to be with you only a question of time. If preachers intend to hold their pulpits, this is the faith they must teach; and if religious societies would not waste utterly away, they must adopt and sustain Spiritualism."

"No, no," says the opponent, "there is nothing in it. It is the grossest delusion, and it is abetted only by impostors. See its works: they are evil, and that only continually. Here it produces insanity, sometimes suicide; there it culminates in sensualism; it separates husband and wife, and joins together its miserable votaries. They deride the authority of the Scriptures, and claim to be miracle-workers themselves." "Yes," say a large class, "it is the work of spirits, but they come up from the pit; Satan and his emissaries are at the bottom of it all."

Still another section are perplexed by its disclosures and facts, and think it is our bounden duty to investigate the subject, and give ourselves no peace until we decide peremptorily either for or against it.

I have not come here to-night, my friends, to dogmatize on the subject, to set up one theory or overthrow another; but this I do feel, that it is hardly just to the pure-hearted and intelligent portion of its advocates, be they few or many, to pass it by in utter silence, or to treat it with derision and contempt. It is hardly just to deal thus with any portion of our fellow-citizens, not to say fellow Christians, constituted in point of numbers, as this class are. I know there are those who think it enough that one bears an odious name in some sect or party—enough to brand him and his associates with disrespect, if not infamy. But I have not so learned Christ. Let us be candid with all persons, and let us not doubt that, without believing, or disbelieving, the professed phenomena of Spiritualism, we may learn something from it. Roger Bacon, while searching into the pretensions of the "philosopher's stone," discovered two of the mightiest agencies that ever acted on the destinies of civilization and science—gunpowder and the telescope. Even so may we, from these strange developments, call them folly, delusion, or imposture, if you will, gather wisdom and truth as disciples of Christ.

First, then, it is no small service, in any way, or by any means and methods, to call the attention of two millions of human beings to the spirit world. The minister of the gospel mourns the indifference of the community to the great subject of religion. He is amazed that a living soul can ever become so absorbed in business, pleasure, fame, or sense, as to lose sight of the solemn verities of the unknown future. If people take no heed of his words, let him preach what he may, and however scriptural and rational his doctrine—if many will say, "What is all this to me? I never thought of calling myself a Christian; I know very little about what you preach; in truth, I care but little for religion, beyond going to church on the Sabbath." When the minister, I say, sees all this, he is ready to welcome anything which will do what he cannot do—rouse men from this torpor and unconcern about heaven and the soul. I had rather a person would come to me—sad as is the alternative—and ask why I believe in any future state at all, than to see him lost in utter indifference to God and eternity.

And this good result has come from the developments of Spiritualism, that true or false,—and its advocates do not deny that it has sometimes been maintained by the selfish or insincere,—they have created an interest in the human soul. Better that, and no more, than to be dead to divine things—dead perhaps in trespasses and sins.

But this is not all. The facts in question have a positive aspect. They disclose the craving there is in the human heart for light on a future state. They exhibit the deep interest with which multitudes are propounding the fearful interrogatory—"If a man die, shall he live again?"

Yet more; these phenomena are invaluable as testimonials to man's anxiety to believe in a spirit world. Who can regard them with indifference in this relation, if he go no further? To see thousands upon thousands drawing so near, as they believe, to the veil of unseen things, straining their vision, if haply some dream may break upon them from the effulgence of the celestial realms. Multitudes bending the ear in breathless silence for a whisper from the departed; travelling hither and thither, watching at the gates, and waiting, as they think, at the door-posts of heaven itself, for a low sound—the faintest movements, the slightest token,—for a particle of proof that the lost do indeed live, and that some dear parent or some loved child can break this awful stillness, and being dead, yet speak to the surviving ones.

Ah, we cannot stand cold spectators of all this; it has a meaning even for the stoutest unbeliever in its pretensions. It shows that faith in a future life is not a forced, exotic, unnatural thing, but the most natural of all human experiences. He who receives it as a fundamental part of his being is in his normal state; he who rejects it has done violence to a part—and that the highest and noblest part—of his indefeasible nature.

Especially, let me now say, is the belief in man's immortality strengthened under those circumstances in which we most need its support. Not only do the inequalities of human life, and the imperfect retributions of this world lead us naturally to anticipate a life where these inequalities will be adjusted, and this apparent injustice rectified; but above all, in the day of bereavement, the heart pleads for a reunion with the dear departed. We cannot persuade ourselves that all we so loved and honored has gone down with that cold form, to perish in the dust. I am not surprised that the mother listens eagerly to professed communications from the unseen land, and yearns for assurances that her dear child is not dead, but is living, a sweet bud unfolding with perennial beauty and fragrance in the garden of God.

This faith in a future world, let it be awakened and strengthened by whatever experiences, I now present as an evidence of a corresponding reality. We can find no power or faculty in the wide universe that was made without some purpose and some use. In the material world every animal is adapted to a certain climate and condition, and in that climate and condition it is always placed. The bird of the tropic is never called into life in the Arctic regions; the fur of the polar bear is never bestowed on the quadruped of the equator. The human eye was fashioned to enjoy light and beauty, and God has flooded the universe with its appropriate element, robing heaven and earth, for its sake, with a peerless glory.

So it must be in the spiritual world; having created in man powers, capacities and tendencies adapted to a future unlimited expansion and growth, it cannot be that there is no world in which they will find their element and home. Assuredly, He

> "Who formed our nature prone to crave,
> Those cravings will supply."

Wherever, therefore, I see a human being looking earnestly in that direction, desiring to believe in a heaven to come, and for any reason actually believing in it, I see a new token of man's immortality. No amount of delusion on this subject affects the validity of this inference; let one's conceptions of that state be erroneous as they may, I find an argument in the mere fact that he has any conceptions at all of this kind. Human nature thirsts for disclosures on the future. "The faculty of hope, "as one well says," is ever conjuring into being some bright estate, far surpassing present possession. The soul of man is restless and unbound; it revolveth around the holy sphere; it compasseth round the seraph-guarded verge of Eden, and would fain enter in." I can never scorn a fellow being who sincerely pants for more knowledge of that world, and knocks reverently at its everlasting gates. I may think him deluded, entertaining perhaps low and unworthy ideas of heaven, and sometimes brushing the bloom from its golden fruits. But, after all if he is an earnest inquirer, or an honest believer, I cannot regard him with contempt. I may indeed pity what seem to me errors in his faith, but I have a touch of sympathy for every child of God, and every brother of mine who truly believes or wishes to believe in a world to come, and in its connections with this world.

Be his views true or false, they bear in them a solemn testimony to man's indestructible nature. The baldest superstition shows a grasping—it may be but a blind grasp—at what must be eternal verities. Lord Bacon says of atheism, "I had rather believe all the fables in the legend, and the Talmud, and the Koran, than that this universal frame is without a mind." So may we say of Modern Spiritualism; better believe in its weakest demonstrations, than run so counter to all history, and to the deductions of philosophy, as to believe that man lies down in the grave at last body and soul to moulder in oblivion.

Let then the spirit-preacher preach on; to us who meet in the house of God, no less than to those who listen to his voice, he preaches a sermon momentous in its bearing and its true "influence." Not from the pulpit alone should we look for all possible instruction or edification. Society every day preaches to us; and not sober truth alone, but sad error and mournful superstition preach to us. If these thousands and millions of our fellow beings are deluded, a day will come to reveal that delusion; but this page of history and its inferences can never prove worthless.

One thing is manifest; let the doctrine be from heaven above or earth below, its broad movement is progressive; it is enlarging, and theologically speaking, liberal. It opposes the dogmas of Agustine and Calvin, and is opposed by their adherents, and set down as the work of the great Evil Spirit. Thanks—and I believe, in this view if no other, the liberal Orthodox will join with me—thanks for that one bright aspect of this strange, fire-kindling movement. For the rest, believers or disbelievers, we may well wait for new light, accepting whatever shall seem to us undeniable facts, but not feeling constrained to-day or to-morrow to settle this and all kindred agitated and agitating topics, that throng round the purlieus of the mysterious future.

If any man say, he has been converted by these manifestations from unbelief to belief, let him enjoy that faith unmolested. If any one has been turned by this agency from sin to holiness, or become a better husband or wife, father or mother, son or daughter, more truly Christain in any respect, as a neighbor, citizen, friend and helper of his race, God forbid that I seek to undermine his professed corner stone. Let the lone widow believe, if she can, that her dear, departed companion still looks down upon her, and sends to her messages of love and peace.

But for us, we have for the present what we think a more sure word of prophecy. In the gospel of Jesus Christ we find "life and immortality brought to light." His incorruptible spirit is in all things; down the broad current of the unresting ages, as once on the soil of Palestine, we hear that sacred voice—"I am the resurrection and the life; whosoever liveth and believeth in me shall never die." That strain is caught up and borne forth by his noblest apostle, who after the revelations he received of the Lord Jesus, was possessed by a faith in immortality, "so vivid," as one truly says, "that it made all things in his perspective to stand out and come near to him and appear on one ground in the picture, as the distant landscape is brought near by the lens, and makes its objects almost touch the glass." O for a faith like this! a faith that shall bind in our hearts the future to the present; make us believe in, and make us live to heaven; looking for deliverence in temptation, and for support in sorrow, not at the things that are seen but at the things that are not seen, cherishing everywhere and always the sacred and joyful persuasion through Christ, that while the things that are seen are temporal, the things which are not seen are eternal.—*Newburyport Herald.*

For the Spiritual Age.

KEPLER'S VISION.

BY LIZZIE DOTEN.

"How grand the spectacle of a mind thus restless—thirsting with unquenchable appetite after beauty and harmony! Never was there a finer example of a spirit too vast to be satiated with the few truths around it, or one which more emphatically foreboded a necessary immortality."—*Prof. R. P. Nichol.*

Upon the clear, bright northern sky,
Aurora's rainbow arches gleamed,
While from their radiant source on high
The countless host of evening beamed;
Each moving in its path of light—
Those paths by science then untrod—
The silent guardians of the night,
The watchers by the throne of God.

Far up above the gloomy wood,
The wavy, murmuring wood of pine,
Upon the mountain side there stood
A worshipper at Nature's shrine.
His spirit, like a breathing lyre,
At each celestial touch awoke,
And, burning with a sacred fire,
His voice the solemn stillness broke.

"O glittering host! O golden line!
I would I had an angel's ken,
Your deepest secrets to divine,
And read your mysteries to men.
The glorious truth is in my soul,
The silent witness in my heart—
Although ye move in one great whole,
Each bears its own appointed part.

* * * * *

He slept. No; in a blissful trance
The feebler powers of Nature lay,
While upward, o'er the vast expanse,
His eager spirit swept away;
Away into those fields of light,
By human footsteps unexplored;
Order and beauty met his sight,—
He saw, he wondered, and adored.

And o'er the vast area of space,
And through the height and depth profound,
Each starless void, each shining place,
Was filled with harmony of sound;
Now swelling like the voice of seas,
With the full rushing tide of years,
Then sighing like an evening breeze,
It died among the distant spheres.

Rich goblets filled with "Samian wine,"
Or "Life's elixir sparkling high,"
Could not impart such joy divine
As that full chorus of the sky.
He might have heard the Orphean lute,
Or caught the sound of Memnon's lyre,
And yet his lips could still be mute,
Nor feel one spark of kindred fire.

But now, o'er ravished soul and sense
Such floods of living music broke,
That, filled with rapture too intense,
His disenchanted spirit woke,—
Awoke! but not to lose the sound—
The echo of that holy song;
He breathed it to the world around,
And others bore the strain along.

O, unto few the power is given
To pass beyond the bounds of Time,
And lift the radiant veil of Heaven,
To view its mysteries sublime;
Yet Thou, in whose majestic light
The Source of Knowledge lies concealed,
Prepare us to receive aright
The truths that yet shall be revealed.

TOUCHING.—It is said of one of the earls of Roden, that there stood in his stately hall a strong box, on which were painted the words, "To be saved first in case of fire." After the earl's death, it was opened in expectation of finding some rich treasure; but nothing was found save the toys of an only and departed child, whose memory by these simple relics he sought fondly to cherish.

SINGULAR CUSTOM.—It was not allowed in Egypt indiscriminately to praise the dead. This honor could only be conferred by a public decree. The moment the man died he was brought into judgment. The public accuser was heard. If he proved that the conduct of the deceased had been bad his memory was condemned and his body was deprived of burial.

Nothing contributes so much to tranquilize the mind as a steady purpose; a point on which the soul may fix its intellectual eye.—*Mrs. Shelly.*

Act always in the same manner to your friends, both in prosperity and adversity.

HUMANITY BEFORE CREEDS.

I cannot help saying that, in spite of the divisions of sect and creed, if we could but read each other's hearts as God reads them, I doubt if we should find we are so widely separated as we appear to be. Some think discussions and intellectual research will bring about agreement in religious differences. I, for my part, do not think so. A comparison of sharp arguments an either side generally results in keeping men wider apart: whereas when they are drawn together by a common passion, a common want or sorrow, there is a chord struck in the heart of every man to which the heart of his fellow man responds.—This is the secret of our common religious beliefs. The ministers of many churches are bound together by trammels of the past; they cannot give free scope to their own inquiries and thoughts, but are obliged to work up the opinions handed down to them from the past. The ministers of such churches are not allowed to form their own minds, but have to start from a programme; they take their creed as an advocate does his brief. Your young minister is bound by no such restriction. He is not confined by any dogmas, but is allowed to speak out as he believes. If such were but the case with other churches, I feel covinced that the sharp lines of demarcations would soon be melted down. I do no hesitate to say that, so wide is the application I would give to this principle, that I would own as a brother every man in whom I found the image of humanity. Even if I came face to face with an Atheist I could not act towards him otherwise than as a brother, for I never can believe that God retires from a man who is perplexed and unable to discover him. Is a man deserted by his God because he cannot fiud him? For my own part I believe there is a secret grace of God in the heart of every man, and that God is there, whether he sees Him or not. The difference between a Christain and an unbeliever is not that the one has God and the other has Him not, but that the one sees Him and the other sees Him not. I do not believe in the "Godless," as the phrase goes; God is here and the task of a Christian minister is not of so dark and discouraging a nature as is sometimes asserted. If God is here, it must be possible to reveal Him. I will not say that the truth we now possess is all we ever shall have. I believe that no man or class of men can shut the volume of truth and say, "It is done with; we know all; truth's account is closed." Each generation has its own portion of light gained from its own point of view; and as each age adds its touch, the picture of divine truth appears more full and free, and more self-consistent than that posessed by a former age.—*James Martineau.*

LAW IN AMERICAN COURTS.

There was in the old country a day that, to be a witness in favor of one who was accused, was in a subsidiary way to incur the belief of being also a criminal, and witnesses were treated like brutes. To-day the lawyers of our country, trained in that old school, never making themselves acquainted with the civilization of this American people, were also brutes to witnesses. Not one of us but would rather give a hundred dollars than see a sister or a wife or a female relative placed on the stand to be outraged by a bar of gentlemen, in the presence of a bench calling themselves gentlemen.

Once, in Boston, a young servant-girl, gentle and honest, saw a transfer of money and some fraudulent affair occurring in connection with it. She was summoned, in her timidity and innocence, into a Boston court of gentlemen. She gave her testimony truthfully and well. Then there arose to cross-question her, one born of one of the best families, a lawyer, possessing all scholarly acquirments, a graduate of Harvard and a pink of fashion. He knew of no rebuke from any bench. So he proceeded to insinuate the vilest insults that ever man uttered to a woman, and asked such questions till the poor girl almost fainted. Yet that court of gentlemen never said a word of rebuke. The poor girl went home almost heart-broken, to hold down her head for years at the remembrance of that injustice and insult. The lawyer went to a larger city to obtain a wider field for his talents, and he sleeps to-night in a drunkard's grave—too good for such a brute as he was.

And to-day the bar knows not why it should not, by insinuation and question, put upon the brightest character a foul blot, and often witnesses are treated as badly as in the days of Jeffries and of Ellenborough.—*Wendell Phillips.*

The Mind's Garden.

Too many plants of sombre aspect are cultivated in the Mind's Garden. The epochs of a worthy life should be marked by a succession of festivals, and the best time kept at the last of the feast. A man of fifty can love more ardently, more truly than a boy of fifteen. The woman who has kept the good plants in the heart's conservatory, unwithered, may gather blossoms there in mature age as fragrant as those that first appeared amidst the budding affections of the teens. Love, if real, is rooted in the extremities. There is no reason why a woman of forty should not be loveable and loved; so long as heart-bloom exists she cannot fail to be attractive. If the disk of human nature is but turned to the sun of the divine love, winter will never desolate its surface. If we cherish beautiful souls, the very senses will bask in the ripeness and mature to healthful and long continued perfection.

The Spiritual Age.

Progress is the Common Law of the Universe.

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THE CHRISTIAN RESURRECTION.

Why did the New Testament writers, and the early Christians, attach such central importance to the resurrection of Jesus? is a query which cannot have failed to engage the attention of every thoughtful mind, especially among modern Spiritualists. That it was regarded as the fundamental doctrine of the Christian system, of the utmost moment in its *moral* bearings and its relation to the personal spiritual life of the believer, as well as its matter-of-fact significance, is apparent on almost every page of the New Testament.

Now if this resurrection was merely *spiritual* in its nature, (as generally understood by Spiritualists, and, if we mistake not, by Swedenborgians)—that is, if it meant simply the manifest continued existence of Jesus as a spiritual being, after the violent death of his physical body—the latter being left to moulder and decay as do other bodies—why was it of any more importance to the world than the continued spiritual existence of Samuel, of Moses and Elijah, of Abraham, Isaac and Jacob (whom Jesus declared to be living), or of any other person who has appeared as a spirit after physical dissolution? The post mortem or spirit existence and manifestation of any other individual of the human race is surely just as good an evidence of immortality, if that were all, as was that of the Nazarene.

Again, if this resurrection meant merely the *re-animation of the physical corpse*, after having been once quitted by the spirit, (as held by naturalistic religionists generally,) how was it of any more consequence to the world than the raising to life of the Shunammite's child, in the Old Testament, or of Jairus' daughter, or the widow's son, or of Lazarus, or of the "many saints" who are said to have come out of the tombs opened by the earthquake at the crucifixion? And, if this was its meaning, how did the re-animation of a body yet undecomposed afford any proof of or analogy for the re-organization and resuscitation of bodies which have been for centuries resolved into their original elements, and whose material particles have unquestionably entered into other bodies many times over? And even if so monstrous an absurdity had been conceived by the early Christian teachers, what necessary relation could sane men imagine to exist between a belief in it and the internal spiritual life and growth of every individual of mankind?

Our investigations in Spiritual Philosophy, under the light of modern revelations, led us some time since to the conviction, that the resurrection taught and experienced by Jesus, and aspired after so earnestly by Paul, was something quite different from and vastly more important than either of these theories would indicate. But the idea seems to have been almost wholly lost sight of, or sadly mystified and distorted, by universal Christendom.

The true Christian resurrection we have conceived to be substantially this:—*a gradual rising above the animal, fleshly, or "natural" plane of existence, into a higher grade of life*, in which the spiritual and celestial departments of man's being come into ascendancy; as a consequence of which he comes to realize the companionship of angels and beatified spirits, and dwells consciously in the Father, and the Father in him.

The orderly process by which this is attained, instead of requiring a sudden disruption of the spirit from the body, as in physical death, we apprehend, is a gradual putting off of the earthly and putting on of the heavenly or spiritual. It requires a "death," indeed, but that death consists in voluntarily renouncing the world and self, in the sense of ceasing to live for external, sensual and selfish ends—a crucifixion of all disorderly and base inclinations. Coincident with this process of dying to the flesh, there is a quickening and progressive development of the inner or spiritual organism—the new man. But this resurrection is in a sense *physical* as well as *moral*; that is, as a person advances in true spirituality, the grosser particles of the physical body give place to finer; the whole organism becomes more and more sublimated, gradually ascending in the scale of being. And, we have thought, were not the process retarded, interrupted and disordered by violation of law, both physical and moral, no reason appears why the form should not, as Milton has suggested,

"..... at last turn all to spirit,"

by gradual transformation, and thus at length cease to be anchored to earth, ascending to the higher life without violence or pain, and leaving behind no loathsome, putrefying corpse.

Such, at least, is the representation given by seers* of the process of resurrection, or transition from the rudimental to the spiritual stage of existence, in worlds where Divine order reigns more fully than on this planet; and it seems at least rational and worthy to be true. We have believed that if any reliance can be placed on the historic statements of the physical resurrection and subsequent ascension of Jesus, these facts must have occurred in accordance with such a law. This, some of our readers will recollect, was the position once advocated by spirits through Mrs. Hatch, in a public discourse at the Melodeon, some months since.

It has much gratified us to find that Mr. Seers, in his "Athanasia," noticed at length last week, puts forth substantially the same idea. We quote a few passages:

"Perhaps it was not in accordance with essential Divine laws, that from such a soul as his the natural should be put off by a disorderly and violent death. Perhaps it illustrates to us what death must ever be to a sinless nature; what it will be to man if ever he becomes purged of all spiritual and moral evil. The actual death of Christ was not on the cross, but on the ascension mount; that putting off mortality which typifies the transition of renovated humanity from the natural degree to the spiritual; such a death as Adam would have had if he had never sinned; not a violent rending away of the body, but its gradual extrusion, more slow or more rapid, according to the degree in which the heavens are englobed within us; the spiritual waxing, the natural waning, till our last earthly integument breaks away from us, softly as a summer's cloud, which conceals from those that gaze after us the sunlit side where the eternities shed their 'unfluctuating peace.'

* * * * * *

"Long before his crucifixion his real death began; for that was the decease of the natural before the incoming fullness of the Divine Man. The crucifixion did not even interrupt the process, but it went on to its completion, till on ascension mount the last of the earthly broke away, and the Glorified Form stood in the unclouded effulgence of God. Thus, and not on Calvary, was that death of the Saviour which exemplifies the transition of redeemed and renovated man."—pp. 234, 235.

Under the lucid expositions of this writer, it is made clear that Paul and other Christian teachers set forth the same glorious doctrine, and that this constitutes the genuine Christian idea of "resurrection."

"By receiving his [Christ's] life, and following in his steps, the natural man is put off, as the heavenly man is put on; so that when death cleaves away our fleshly envelopments, the body celestial is full formed, and emerges free and glorious, and the disciple, in his humble measure, attains to his Master's resurrection from the dead."—p. 241.

"This, and not the re-animation of the corpse in the tomb, was the resurrection of the Lord Jesus, which is made the great fact of the Gospel; corresponding precisely with that excarnation of man which abolishes his relations to material things, and makes him eternally the denizen of a spiritual world. Buried in the likeness of his death, we rise in the likeness of his emergence out of it, and breathe our farewells over the grave. Death is not the mere expiration of the last breath, but the waning and final extinction of the natural functions; sometimes sudden and violent but always progressive if orderly; and resurrection is the ascension out of them of the substantial and immortal man. So it was with the Divine Exemplar, and his is the splendid type of what all resurrection is."—p. 251.

Surely, if such a doctrine be true, it is of momentous interest and importance to every human being. There was good reason, both in its phenomenal import and its moral bearings, why it should be exalted to such prominence in the Christian scheme. It affords a ready key to many otherwise enigmatical sayings of the Man of Nazareth, and pours a flood of light upon the whole pneumatology of the New Testament. But if true, it must be confessed that its culminating fact—i. e., translation without corporeal death—has greatly lacked the confirmation of examples among professed followers of Jesus down to this day. It remains for the present and coming generations, by lives of Christ-like conformity to law, to demonstrate its verity.

* Swedenborg, Davis and Harris all agree in this.

A Ghostly Accuser.

The "*World's Paper*," whose sudden demise, under peculiar circumstances, we chronicled some weeks since, has as suddenly "revisited the glimpses of the moon." Its resurrection-body is some improvement on the old "form," but the *spirit* is unmistakably identical. The cause of its unrest and return to this sublunary sphere seems to be the same which disquieted the last hours of its mundane existence—namely, dissatisfaction with *our* imperfect advocacy of Spiritualism. The burden of its ghostly message from the supernal world is, the errors and short-comings of "the leading editor of the AGE." Surely, the friends of "the cause" everywhere have great reason to rejoice that its interests are thus carefully watched over by the wise departed, so that all mistakes of incompetent editors like ourself are certain to be corrected.

The chief faults on our part seem to be that we are "altogether too small for our position" (a fact of which we have been painfully aware from the first)—that we do not sufficiently reverence trance-speaking (which we are unable to do, any further than it is such as to command our respect)—that we write "grammer and science," (which, to the said ghost, has "no sense")—and that we print our paper well.

We, of course, stand "dumbfounded" before such unanswerable charges! But we may be allowed to congratulate the "World" that there was *one* "Paper" against which, during its brief earthly career, neither of these grave faults could be alleged. And no doubt, if the right sort of *material* encouragement is offered, its once emancipated *spirit* may be induced to permanently re-embody itself, and carry forward to completion the great work for which we have proved so sadly incompetent. "Sample numbers free to all. Address D. Tarbell, Jr., Sandusky, Vt."

Ought "Faith" to be without Evidence?

The sermon of Rev. Mr. Muzzey, on our first page, will be found worthy of perusal by all persons interested in the various phases of the great theological revolution of the times. The final paragraph, intended doubtless as a *salvo* for the conservative portion of his hearers, will excite a smile on the countenance of the intelligent Spiritualist Does the preacher really think that *testimony* to immortality, which has come down through eighteen centuries of ignorance and superstition, is "more sure" than *proofs* addressed to our own senses to-day? And can he expect any one to obtain a "faith" like that of Paul without similarly conclusive *evidences* on which to base it?

Paul was first converted by a spirit-manifestation to himself, and he afterwards saw and talked with spirits, was entranced and "caught up into the third heaven," and was, in fact, what is now called a "medium." This accounts for the vividness of his confidence in spiritual realities. And he was not so unreasonable as to expect other people to believe without equivalent evidences. Hence he urged his brethren not to be "ignorant concerning spiritual gifts," but to "desire" and cultivate them. (1 Cor. xii.–xiv.) Is not faith that is without evidence irrational and worthless?

Utica, N. Y.

The following item from the Utica *Observer*, of Feb. 17th, indicates that the good work undertaken by the Spiritualists in that city is prospering:

"BENEVOLENT OPERATIONS.—The Ladies of the Ragged School Enterprise, to which we recently called public attention, received, a day or two since, several pieces of calico and shirting from an unknown friend. By accident it becomes known that this unknown friend was that big-hearted man, Calvin Hall. Such acts are worthy of imitation.

"We are informed that, through the operations of the ladies having charge of the enterprise, some seventy different destitute families have been supplied with sufficient food and clothing to make them comfortable, and over one hundred children have been fed and clothed since the first of January. The school is in active operation, and now numbers over sixty children. Its meetings are held every Sunday morning at half past ten o'clock, corner of Genesee and Devereux streets."

NEW MUSIC.—Higgins Bros. of Chicago have made more additions to the musical department of spiritual literature than any other publishers in the country. They have just issued two sweet songs: "The Spirits' Call," and "Here is Joy for the Mourner."

Consistency with what we already know is an essential law of belief.

"LITTLE SUNBEAM"—HOW SHE WAS HEALED.

It was a dreary winter night. The biting winds raged furiously around the cottage on the hill. The frost-spirits crept noiselessly through every chink and crevice, and were busily tracing with icy fingers fantastic shapes upon the window-panes. Within that cottage sat a father and a mother, watching anxiously over the sick and suffering form of their youngest, their darling child. A virulent and usually fatal disease had seized upon the little one—no human power or skill had availed to stay its rapid progress—the citadel of life was in momentary danger of assault—the kind physician had given his orders with a doubtful tone—and the parents were carefully noting every varying symptom with alternating hope and fear.

Now the precious one sleeps quietly for a time in her mother's arms. Ready to seize upon the faintest hopeful sign, the mother says, "I hope the crisis has past, she sleeps so sweetly." But soon the little sufferer moves, and essays to speak. Extending her tiny hand, and beckoning toward the empty air above, she whispers, softly but earnestly, as if to some viewless messenger there, "*Yes! I am coming! I am coming! Sit down here beside mother and wait for me!*"—and again she relapses into unconsciousness.

Ah! words cannot tell how the hearts of those parents sink within them at this. They have been no strangers to the fact of spirit-communion. For years the spirit-world has been to them a present reality, and one member of their little family group is already a dweller therein, yet often visiting the earthly fireside, and now and then manifesting himself to the open vision of the mother. Yet the heart longs to have the objects of its affection visible and tangible to the external senses. Through six eventful years the "Little Sunbeam" (for such they were wont to call her who is now suffering,) has been lent them to gladden their earthly pathway; and now she seems about to be suddenly withdrawn from their outward vision. Indeed, have not the angels come for her, and is she not hastening to go? Who wonders that their hearts are torn with anguish?

The dreary hours of night wear on. Delirium seizes upon the little sufferer, seeming a sure token of approaching dissolution. All hope of recovery expires! * * * The first wild outburst of the mother's grief has passed, and she sits alone in silence, endeavoring to school her riven heart into resignation. "This little one," she says, "is but a treasure lent—why should I rebel now that the Lender comes and calls for it?"

Suddenly to her opened inner sight appears the resplendent form of ONE so benign and majestic that he seems like the Man of Nazareth, who when on earth had power to heal all manner of diseases. It is no illusion; he speaks, and she hears his kindly words: "Daughter! the life of thy little one is in thy own hands. I have been waiting to impart, through thyself, the healing energy which shall stay the virulence of disease, and restore to health. The efforts of thy own finite will, prompted by a mother's tenderest affection, have exhausted themselves and proved unavailing. But these efforts, so lovingly and strongly put forth, have rendered you positive against aid from higher sources—have closed up the avenues through which might otherwise flow the stream of Divine all-healing power. Be calm; be passive; cheerfully resign your darling into the hands of Him who doeth all things wisely and well, so that you can say from the heart, 'Father, thy will, not mine be done.' Thus may you become receptive and transmissive; and through you can be poured that saving power from the exhaustless Source of life and health, which is mightier than even a mother's love. The Father is ever at hand, and ready to bless His children *as their receptivity will permit*."

This said, the heavenly messenger withdraws from view. The anguished mother feels the gentle rebuke, and sees the momentous import of the lesson he has taught—the law of mediatorial healing. Alone, at the midnight hour, she struggles with her heart to banish every selfish desire, and to subdue every heaving emotion. "Peace! be still!" was the command once uttered by the voice of a Strong One above the troubled billows of Galilee's sea, and "the winds and the sea obeyed." So now, at the voice of One no less benignant, the heart's tumultuous waves subside, and a heavenly calm spreads over all the inner world. Now the chastened mother can say, "Come life or death, either will be well;—let Him do as seemeth Him good."

Anon she feels an inward impulse to lay her hands upon the suffering child. With an entire absence of selfish will, and a perfect trust in the All-Merciful, she obeys the monition. Lo! a baptism of power from on high seems poured upon her, and a tide of electric life is sensibly streaming from her fingers, ends. Soon a wonderful change is evident in every symptom of the child. A gentle perspiration appears; peaceful and refreshing slumber ensues; the crisis is past; the disease is stayed! From this very hour the sufferer begins to amend.

Morning comes, and the beams of the radiant king of day spread joy and gladness once more in the outer world. But a far deeper joy comes to the inmates of that cottage as it is announced that "Lizzie is better,"—that the "Little Sunbeam" is spared to gladden yet longer the blest household! Inquiring friends wonder at the sudden change;—the anxious physician, not knowing that "a greater than he" has been there, expresses his great surprise at the result. The parents, alone aware of the true source of the cure, silently offer upon their hearts' inmost altars, the incense of gratitude to Him "who hath given such power unto men."

Reader, this is no fancy sketch. "We speak that we do know, and testify of that we have seen." Come to the cottage on the hill, where these lines are written, and you shall see the sweet face of "Little Sunbeam," still bearing the scars inflicted by that ruthless disease, but yet radiant with an innocent joy which seems borrowed from the smiles of the angels.

The Editor's Table.

WHAT IS TRUTH? By Judge Edmonds. SPIRITUALISM AND FORMER SUPERSTITION; by Prof. Monti, of Harvard College. A REVIEW of the Treatment Spiritualism has received from the hands of its Opponents; by Joel Tiffany, Esq. New York: S. T. Munson, 5 Great Jones street. (Sold also by Bela Marsh, Boston.)

The three productions here named are embraced in one elegant pamphlet of 44 pages. The first is a discourse given by Judge Edmonds in Dodworth's Hall, N. Y., on Sunday Feb. 6th. It is an able presentation of evidence gathered from Sacred and Profane History, from the universal belief of mankind in all ages, and from personal observation, to the truth that the spirits of the departed do commune with us. Prof. Monti's lecture is but briefly abstracted, he being unwilling the whole should be published. Mr. Tiffany's reply is in his best vein. The whole forms an excellent work for general circulation.

[Several books and pamphlets on our table will receive attention as soon as may be.]

The Editor's Drawer.

A New "Explanation," by "a Medium."

We presume our readers will be glad to be made acquainted with what comes to us as the very latest

"EXPLANATION" OF THE SO-CALLED SPIRITUAL MANIFES ON.

These manifestations, to me, are no mystery, because easily accounted for, simply in this way: The brain, you will understand, is divided into two parts, called the cerebrum and cerebellum. The cerebellum is the lowest or little brain, located in the back part of the head, which I claim belongs to the physical or animal part of man, and the cerebrum is the front or larger brain, which belongs to the mental or spiritual part of man. They are both connected together, yet one can be active while the other is inactive, or to speak more plainly, one can be asleep while the other is awake. If the spiritual be awake or active while the other remains inactive, it then takes cognizance of all around us.

Now I think you cannot fail to perceive the point which I wish to arrive at, and reasoning from analogy, I cannot see why all these manifestations, whether physical or spiritual, cannot be accounted for in this self-same way.

Now let us suppose, for instance, that we have before us a clairvoyant medium, or one that can be entranced; and that medium while entranced readily and accurately relates to us all that is transpiring at a certain place in some distant city. Now how does that medium gain his information? I account for it in this way: With all mediums the spiritual brain is capable of connecting or disconnecting itself from the physical, and the physical brain is then, as it were, asleep, while the spiritual is active, and can then behold objects with the spiritual or inner sight, and easily trace out any location that we desire. For we are all aware of the fact that electricity permeates everything, and that is the agent through or by which the medium traces out locations, and answers all questions to the satisfaction of those who have the curiosity to investigate.

Now I honestly think that there are laws governing these things, which, if rightly understood, would appear as simple and plain to us as it does that two and two make four, and it is our ignorance of these laws, that leads many (Spiritualists not excepted) into the unmistakeable error of attributing the most if not all the present manifestations to spirits, when in fact I think they are a part of and within us, which our dim and misty sight has thus far been unable to discover.

If disembodied spirits are capable of reading our thoughts, and of knowing all that is daily and hourly transpiring around us, why are not embodied spirits, or those that occupy the form, just as capable of performing the same thing, as those that have lately, or long since, departed from earth? If they are not as capable of doing it, it is only because the gross or animal matter that here surrounds the spiritual sight prevents it from seeing as clearly as it does when this is thrown off or left behind. I believe that any person who is entranced, or whose physical brain is at the time asleep, and the spiritual is awake and active, is just as capable of seeing and performing all these now called wonderful and mysterious manifestations, while here in the body, as well as out of the body.

I presume no one will agree with me upon this subject, but I care not for that; these are my honest, candid opinions, and I fear not to make them known. I have investigated this subject and these manifestations for a long time, for the sole purpose of finding out the causes and truthfulness of all these things. I have been what many term a good medium for two or three years, and the more I investigate, the deeper I dive into these mysteries (as many choose to call them, though not mysteries to me,) the more I am convinced that it is the action of a certain principle or principles in nature, that govern or control us while in a passive state. And I think the day is not far distant when it will be as plain and as well understood as the magnetic telegraph is at the present time. That is what I long to see, what I most desire. Then I think Spiritualism will be understood as it should be and looked upon in its proper light; now it is not.

I do not deny the existence of spirits, or the idea that they are seen by many mediums, neither am I willing to admit that mediums are always influenced by them, while in a trance state; on the contrary I think they are seldom if ever influenced by them. * * * Some may say that if departed spirits do not influence us, there is nothing spiritual about it. Do we not, I ask, possess the same identical spirit now that alone remains with us after death? Most certainly we do. Then are the emanations that come from that spirit while here in the form any the less spiritual than they would be coming from the same spirit in another sphere? Who can deny it? No one. Then I say, let us reason together upon this subject, and discover, if possible, many new truths that now lie hidden from our mortal sight. I now leave this subject for others to investigate, who are perhaps more capable of discovering the germ that lies hidden far below the surface of that which I have but sightly agitated. Yours truly,

SPRINGFIELD, Jan. 1859. T. S. FRISBIE.

We omit, for the sake of brevity, a large portion of our correspondent's article, which is irrelevant to the "explanation." The reader will doubtless ask what all this has to do with "the so-called spiritual manifestations"? This is what we are unable to see. If we admit our philosophical friend to be right in his theory of clairvoyance (as we do not), it embraces none of the phenomena which intelligent Spiritualists regard as proofs of disembodied spirit agency. If our correspondent knows nothing of facts beyond such as he mentions, he has yet hardly crossed the threshold of Spiritualism; and if his own experience gives no better proofs of spirit-interference, we see no reason why he should be called a medium at all. The mere fact of perceiving and telling what transpires at a distance is no proof of mediumship, or of spirit-agency. Will his *disconnected cerebrum* take up a pencil and write without a visible hand?—or will it move a table or chair so as to communicate intelligence without contact?—or will it make raps on—tables, floors, partitions, etc., with no perceptible means, and thus carry on long and intelligent conversations with himself? or will it play tunes on musical instruments without visible instrumentality?—or will his brain falsely claim to be a disembodied spirit, and labor to produce evidences to substantiate that claim?—or will it pretend to see and converse with disembodied spirits, when it does not—inventing most curious and conclusive proofs of the presence of such intelligences?

Our correspondent must show that his *detached cerebrum* is capable of doing all these extraordinary things, and more, before his theory will make any approach to a solution of the so-called spiritual phenomena. And if he succeeds in showing all this, the curious inquiry will then remain, how his superior brain learned to practice such arts and deceptions? Did he teach it himself? Or is it a personality distinct from himself and *totally depraved* in its nature?

Mr. Frisbie claims to be a fearless and candid investigator. We trust he will extend his acquaintance both with the facts of Spiritualism and with the physiology of the human brains. He will learn not only that the former are quite too varied and significant to be covered by his meagre "explanation," but that he is amazingly mistaken as to the functions and capabilities of the latter. The *brain* cannot travel to distant locations and *see* what is going on outside of the skull. It is *mind*, in all cases, that sees; and no *honest* mind will claim to be a disembodied spirit when it isn't.

A Great Secret Disclosed!

The following extraordinary announcement cannot fail to interest all our readers:

"MESSRS. EDITORS OF THE SPIRITUAL AGE:—I am now about to disclose to you a secret which has long been kept from the world. I am the most singular medium the world ever saw. Shall I set up my claim? If I did you would call me conceited. In the first place, I was controlled by spirits of the 3d sphere, and I continued to get higher intelligence until the 7th sphere controlled me. Then came the inhabitants of the the 4th, 6th and 8th Battery planets (spirits that never inhabited a body). After I had been controlled by them a while, then came the inhabitants of the 30th, 60th and 100th Battery planets. After they had run me through *their* mill, then came the inhabitants of the 300th, 400th and 500th Battery planets. Let me here say one word—the 500th Battery is located in the centre of all planets; it is the great pivot around which all magnetic as well as all soil planets revolve. The male inhabitant of that planet is called God. The meaning of the word God is, the greatest of organized beings, and *that* is *all* that it means. For the last two months I have been controlled by what claims to be the Great Positive Mind. You may think that I am a good subject for the insane asylum; but just come and talk with me, and I will convince you to the contrary. I have two seeing mediums that I test all my investigations with. My sight is not opened yet, nor my hearing. I talk with the higher intelligences by mental telegraphing, which I think I can explain to any honest investigator. It appears that I am kept blind for the purpose of making me look in to principles. * * * I shall not attempt to make my theory plain, for it would take six volumes as large as the Bible to explain it on paper. * * * The time is not yet for me to be brought before the world; if it was, my bonds would be burst asunder."

We agree with our friend that it is well for him to keep quiet a while longer. We fear that the concentrated power of the "500th battery planets," and the "Great Positive Mind" has given an unhealthful activity to his organs of credulity and self-esteem. Probably when *his eyes come to be opened* he will be a wiser man.

Correspondence.

A Congratulatory Letter.

[We do not often publish letters of a personal character like the following; but the source from which this comes renders it a matter of interest to our readers equally with ourselves. The writer is a clergyman highly respected in the denomination to which he belongs; and his case is one of many which indicate that *not all* members of the clerical profession are insensible to the force of modern evidence.]

FRIEND NEWTON.—The pleasure of forming a personal acquaintance with you, has not, as yet, been mine, still I feel almost, if not quite, as if I were personally acquainted. The SPIRITUAL AGE is a weekly visitant in my family, and very gladly do we hail its weekly visitations as a harbinger of light and truth. And in writing, I wish especially to congratulate yourself on the able and efficient manner in which your department of the editorials is conducted.

When so much bigotry and exclusiveness are observable on either hand it is refreshing to read a journal devoted to the elucidation of subjects connected with religion, in the treatment of which a generous and catholic spirit is displayed. While you have faithfully vindicated the claims of Spiritualism, as being what it purports to be, you have also exhibited uncommon fairness in making all reasonable concessions to the opposition. You have not exhibited a disposition to claim more for Spiritualism than what facts will warrant you in claiming. Would the opponents of Spiritualism thus treat it, a conviction of the reality of spiritual communion between the living and departed, would at once establish itself in all candid and ingenuous minds. Not the least harm is being done the cause of Spiritualism in the attempted exposure of the same, by Randolph, Bly, and those of their kith and kin. Spiritualism proper will shine all the more brightly for passing through the ordeal to which the enemies would subject it. It is a "fixed fact," and cannot be overthrown. Imposture may be detected, but well authenticated facts cannot be demolished. The world may be challenged to prove the oft alleged falsity of Spiritualism, if its opponents will abide by the common rules of human evidence. And nothing is more certain than that the well instructed Spiritualist, by the well attested rules of human evidence, can prove the existence of the mind after the dissolution of the body, or nothing can be known which must be proved by the testimony of others. It must be confessed some of the wisest and most intelligent among us are fools and incompetent as witnesses, or else enough has been seen to put Spiritualism upon an incontrovertible basis. If the opponents of Spiritualism were permitted to treat unimpeached witnesses in our courts of justice as many of the most reliable witnesses of the phenomena of Spiritualism are treated by the opposition, no criminal could be convicted, nor could any occurrence be proved of which our laws take cognizance. To adopt the rules used by the opposition in opposing the genuineness of the facts, which go the strongest to prove spirit existence, would exclude all history, destroying its reliability further than the observation of each assured him of what is proposed for his assent. And one of two things I would bind myself to do, by the strongest obligations, either to prove that we have had and are having occular demonstrations of the super-mundane existence of our departed friends, or else we can know nothing, which another alleges he has seen. When the Editor of the Boston *Investigator* asserts he will not believe phenomena occurred which another saw, quite his equal in intellect, and of unimpeachable integrity, his position becomes absurd in the extreme. Does he or any other man of his way of thinking, presume there have been no phenomenal occurrences in the world, but what he has witnessed something parallel to? Common sense will never force such a conclusion upon a mind, competent to judge correctly.

To see clergymen whose business it is to prove to us that we have souls, and are to live forever in a world of spirits, ignoring the present manifestations altogether, or pronouncing them all the fruit of the most arrant imposture, really shows a lack of common sense or common honesty, or both. To threaten a man with an eternity of woe, if he denies ancient Spiritualism, repeating the same threat if modern Spiritualism is believed, exhibits an ignorance and perversity far from creditable to one competent to be a teacher of the people. Admit Spiritualism both ancient and modern to be a veritable fact in God's universe, then a Spiritualistic chain is seen to run through all history which makes plain many an enigma that would otherwise be inexplicable. I, myself, by profession am a clergyman; and in the light of modern as well as ancient Spiritualism, when called to argue man's future immortality, feel so armed with facts that I fear not the result of an argumentative process with a candid disbeliever of a future existence. Before the advent of what is styled modern Spiritualism, often did I ask myself the question "Is man to exist when what is mortal of him is consigned to earth? Why may we not have proof in kind like that which is alleged to have occurred?" That proof I have had, and in the mouths of more than two or three witnesses, which enables me to know whereof I affirm. When there has been and is so much skepticism touching the doctrine of the future immortal life, preachers do themselves and the cause of truth a great disservice in ignoring altogether the facts and arguments the Spiritualist has at hand to prove what all wish to be true, a future indissoluble life when there shall be a re-union of all who have lived and mingled in the scenes of our earthly existence.

Everything is working well for the establishment and perpetuation of a living Spiritualism that will meet the wants of the people. The social vagaries of many erring theorists who have accepted the facts of Spiritualism may be swept away in the tests which this utilitarian age will employ by which to try them, while much will be gained for religion, for truth and humanity. So far as I understand your position, friend Newton, I can bid you "God speed," because I believe that religion and true spiritual philosophy are receiving essential aid from your labors. If this communication is worthy a place in your columns, please give it to your readers, if not, consign it to oblivion.

VERITAS

From Philadelphia.

[Extracts from a letter:] "I am proud to say, Spiritualism here does progress in itself, and is the means of advancing many minds. Sansom Street Hall is usually filled with eager listeners, and the public interest is growing and widening. Old Authority may ride in splendor, and her visitors sit on downy cushions of pride, and think and act towards the lowly toilers as if 'I am better than thou;' but the knot has been loosened and all are free to act out their highest impressions.

"'The Friends of Progress' have organized, and have laid out the platform broad as the universe, and as free as as the air. They meet every Sunday afternoon at 2 1-2 o'clock, and are sure to succeed, for their motto is 'Truth and Use,' their watchword is 'Onward,' and their war-cry is 'Down with all bondage, whether theological, political or social.' Fraternally, J. E. CHURCHILL."

INQUIRY.—A correspondent desires to know the present address of Miss SARAH J. IRISH. Will any one inform him?

Boston and Vicinity.

Emma Hardinge at the Melodeon.

The topic of Miss Hardinge's lecture on Sunday afternoon was

SPIRIT-MEDIUMSHIP.

She commenced by reading from 1 Cor. xii. an account of the diversity of "spiritual gifts" which were enjoyed in apostolic times, and proceeded to inquire, What are spirit mediums?

All revelations claiming to be the word of God, or the word of angels or spirits, have been communicated to the world through the instrumentality of certain persons. These were once termed seers, afterwards prophets, now mediums. We take exception to the assertion that God in person has ever communicated to man: for this assertion is never made except under such circumstances as render it doubtful. Angels or spirits may have spoken the word or truth of the Lord, and thus have been, for the time and purpose, embodiments of God.

Are particular individuals raised up and specially commissioned by Deity to act miraculously in this capacity, or is it a result of some peculiarity of organization and dependent upon conditions? The latter is held to be the fact. As the magnetisms, or life-principles, of all different minerals and plants differ, so do those of persons. In some persons it is of such a quality that spirits can readily mingle their magnetism with the human, and thus act upon and through them. Such persons have sprung up in all ages, and in some countries they have been especially numerous. Spiritual mediumship has stood upon the apex of human thought in every age, but it has stood there as a solemn mystery. It is for the present age to give it a scientific definition.

Mediumship is of three kinds—1st, Physical; 2d, Moral; 3d, Spiritual.

Ancient Bible seers and prophets were such by virtue of peculiar *physical* organizations—not because of superior moral or physical attainments. It is claimed that the Bible is a product of *inspiration*. But it needed no *inspiration* in the true sense of the term, to write either its histories or its revelations. If the account of the creation of the world was a *revelation* to Moses, he simply wrote down what was communicated to him by another mind. This is not inspiration. It is evident, however, that this account was gathered from writings before extant.

If Abraham saw spirits and conversed with them, this was not inspiration. It indicates simply the opening of spiritual senses, the result of a physical condition. No high moral qualities are necessary for the exercise of these senses. For example, Jacob was a mercenary, cheating spirit; yet he had visions, saw and conversed with spirits and even with God, as he supposed. The good and beautiful Joseph appears to have had no such power, though he could "divine with the cup," and thus learn other people's thoughts, according to the magic arts of the Egyptians. Balaam was a seer and mouthpiece for the Lord, yet he was a deciever, avaricious, and guilty of moral turpitude of the blackest dye. He was compelled to speak contrary to his own wishes, and was thus a mere machine—not an inspired man. Other instances of a similar character from the Old Testament were mentioned.

In the New Testament it is evident that the exercise of spiritual gifts and powers depended upon conditions. Even Jesus, the greatest and best of all, retired first into the wilderness according to the formula of oriental prophets and seers, as a preparation for his work. In his miracles he was subject to conditions—could not do many mighty works where there was lack of faith. Faith is the outreaching of the spirit for help—hence its necessity to the receiving of help. His disciples were to possess equal or greater powers; and they were equally subject to conditions. Peter, through whose instrumentality wonderful works could be wrought sometimes, at others was unable to save himself. He was, moreover, a coward, a liar, and ambitious for the mastery.

Thus all through the ages we find persons who, though fallible and sinful like others, were instruments for the exertion of spiritual powers, and mediums for communication with spirits—they knew not why nor wherefore.

Mediumship then results from the possession of a peculiar magnetism, similar to that of the loadstone among minerals. The degree of mentality varies the quality of the magnetism, and thus determines the grade of mediumship.

In some persons, spirits are able, by an infusion of their own magnetism, to drug the system and produce a state of intoxication; the subject goes to sleep, or the spirit is liberated, and other intelligences can then act upon and through the organism. This is is the trance, and the same state has been exhibited by the Dervishes, Llamas, Pythonesses and Sibyls of the East. In other persons the magnetic fluid can be drawn from the body and used to make sounds, and movements of objects. Another form of mediumship is that of prophecy or augury. The ancients did this by consulting the flight of birds, entrails of beasts, etc. In modern times, a crystal or some other object has been used, merely to fix the attention of the medium so that suggestions may be made to the mind.

Clairvoyance, Healing by laying on of hands, and Psychometry, or reading of the heart, are powers belonging more or less to every person, and do not necessarily require the agency of disembodied spirits—though spirits sometimes exercise these powers through mediums.

Mediumship, to those who grow naturally into it, is a normal state. It is healthful when properly employed. Children are usually averse to its exercise, and they should never be urged to sit as mediums, for it exhausts the vital forces necessary for growth. It can be forced,—produced by artificial means, as the use of drugs, narcotic stimulants, etc. Ancient magic involved a knowledge of these forcing processes. But all this is injurious; it is beginning at the wrong end; a gross magnetism is generated, and distorted visions, falsehood and folly are the results.

In conclusion, mediums were earnestly cautioned against selfish and mercenary motives. Mediumship is for the good of all humanity, not for the aggrandizement of its possessors. If perverted to selfish and mercenary ends, a fearful retribution may be expected to follow.

The evening discourse was on INSPIRATION, and was one of Miss Hardinge's most successful and instructive efforts. We defer an abstract till another week.

Dr. Gardner going to Europe.

We learn that Dr. H. F. Gardner of this city intends visiting Europe again this season, being called thither by important business which requires his personal attention. He sails in the Cunard steamer on Wednesday next. The best wishes of a host of friends will attend him. May he enjoy a safe and prosperous journey, and a happy return to his native land.

Apropos to this: during Dr. G's absence the conduct of the Melodeon meetings must necessarily pass into other hands. Let us suggest that now is an exceedingly favorable time for those who favor free meetings to step forward and show themselves in earnest, by furnishing the means for so desirable a purpose. The attendance of all interested in free meetings is invited at the Melodeon on Sunday afternoon next, when it is proposed to bring the matter up for consideration. A united effort could not be otherwise than successful.

BOSTON CONFERENCE.—The question of the consistency of punishment with the laws of God and the principles of natural justice, was further discussed on Monday evening, before a large audience. The principal difference between speakers appeared to be in regard to the meaning of terms. All agreed that suffering is sure to follow wrong doing; but some would limit the term *punishment* solely to pain inflicted vindictively for wrong done, while others contended that it applies equally to *all* suffering, whether corrective or preservative in its design. The debate was spirited, but developed little beyond what was expressed on the previous occasion.

Question for next Monday evening—Are the laws of Nature inherent, or within matter, or are they outside and independent of it?

"SENSATION" MEETINGS.—The religious people of this city, following the fashion of the times, are holding meetings on the "sensation" plan. For several Sundays some of our most "powerful" preachers have appeared on the boards of the notorious National Theatre, and a "distinguished revivalist from Connecticut," heralded by flaming posters about the streets, proposes to hold forth at the Music Hall on Sunday afternoons and evenings for the year to come.

LEVEE IN CHELSEA.—The complimentary levee given to Rev. D. F. Goddard, of Chelsea, on Tuesday evening of last week, passed off in a most agreeable manner. Some four hundred persons joined in the social reunion.

Emerson at the Music Hall.

We need offer no apology for presenting to our readers a synopsis of R. W. Emerson's discourse at the Music Hall last Sunday. It may as justly be classed under the head of Inspiration, as the writings of Paul, or the utterances of trance speakers. Emerson is a Spiritualist without acknowledging the fact,—without himself being aware of it. Although he ignores the portal by which the vast assembly of modern Spiritualists enter the Temple of Truth, he has entered the same Temple by another gate, and there we find him, one of its high priests. The great truths of spiritual perception, magnetic influences, intuition, and the immediate inspiration of every soul that rightly aspires to communion with higher spheres, are as emphatically and distinctly announced by him as by any of the leaders in the popular spiritual movement.

Yet we must ask indulgence for the very meagre report we have been able to bring away with us from the lecture. We could not cork up the sunshine in our little vial. Emerson is himself an *immediate inspiration*, that cannot be reported. His subject was the "Permanent Traits of Aristocracy"—not the Aristocracy of carriages and broadcloth, of Fifth Avenue or Beacon street; but the universal, inevitable, and sacred law of the social relations, which we encounter in every country and company of men. It seemed almost cruel, he said, to introduce that high theme to a large, miscellaneous audience; but Boston is an exceptional city; there is a universal nobility here; we may say of it, as one said of Florence, that here the desire for glory and honor is generated by the air we breathe.

The true aristocrat is simply the true man. Noble qualities are commanding, because they have the right to command. A fine temperament is in itself a fortune. Of many cups, one alone has the right mixture. On him no gifts need be bestowed; he possesses the secret of all gifts; and the world, nature, and men, delight to heap bounties upon him. His character is like a magnetic battery, drawing to him all needful power, and dispelling all difficulties from his way. In this description, of which we give but a vague outline, the lecturer drew what the reader will acknowledge to be a picture of the perfect "medium."

The laws of aristocracy are inherent in our nature. The old French Revolution, which was a war for equality, drew at first all lovers of heroism, freedom and beauty to its cause. But after all the convulsion and bloodshed, poverty, riches, inequality, remained the same as ever. The innate differences of character, which constitute external social differences, nothing can destroy. Yet we all have our consolations for what seem the bitter chances of life. Our superiors are a blessing to us by their inspiration. To our inferiors we owe no less a debt, the privilege of impartation. If we were all equals, thought would not move. Water will not flow on a level; and it requires a descent from higher to lower to make a Niagara or a poem.

Power belongs to faculty. He who desires more than his faculty brings him, must trick and steal. For simple and sincere men, nature and ethics are strong enough. Every man has his part to perform—a part that he can perform better than anybody else. What we want is performance and not pretension. Ask the Professor of Botany in the university, the cause and cure of the potato rot, or of the decay of the buttonwoods in New England; and if he cannot tell you, let him come down from his chair. He occupies another man's place. So of all positions; let them be held by performers, not by pretenders. And let the man of the world be a man of world-wide sympathies and politics—not a mere man of money and horses, of roast joints and porter bottles.

In the age of barbarism, warlike power made the aristocrat; in the next age, wealth; in the next, learning; and now dawns the era when the gentleman appears the man of high sentiment. Fine manners have even a greater power than genius; but they must be the natural expression of a fine character, and have a depth of tone to attest their centrality in the nature of man. Loyalty to sentiment is the test of the aristocrat. This will breathe through all his actions; as Alexander was said to emit a sweet odor from his skin. He goes surrounded by an atmosphere of his own; all must feel it, and so penetrating and magnetic is its influence, that his mere presence is a power, and words are not needed to express his character.

His lecture closed with a glowing description of the ideal society, in which all are true to the laws of their own natures, and the greatest diversity of character exists with the most perfect harmony, because nature has a work for every one do, a use for every faculty, in the infinite and beautiful order of her designs.

Various Items.

..... A little one, after undergoing the disagreeable operation of vaccination, exclaimed: "Now I won't have to be baptised, will I?"

..... A sable preacher-man in the South recently offered an earnest prayer for de "white element in our population."

..... A certain man had himself called professor. When asked what he was professor of, he said he was professor of religion.

..... Two male members of the second Congregational church at Winstead, Ct., have been suspended for "spiritual heresies." So says the Springfield *Republican*.

..... A sensation preacher recently informed his congregation that Heaven was but fifteen hundred miles square. He appealed for proof to the twenty-first of Revelations.

..... A member of one of the New Bedford churches tendered his resignation (which was accepted) a short time since, because his pastor disagreed with him concerning the meaning of a Greek word.

..... A girl at Whittenham, lost her speech eighteen years ago by an attack of fever. A short time since a heavy storm of thunder and lightning passed over the village, which gave the system of the young woman such a shock that her speech was restored to her.

..... Rev. Mr. Kenrick, a southern minister, who went over from the Baptists to the Universalists, describes the difference by saying that "he tried nine years to keep the people out of hell, and has now preached fifteen years trying to keep hell out of the people."

..... Here is an illustration of the equity and humanity of some of our laws: a father is imprisoned in Washington *for harboring his own child!* The father is a free negro, the mother a slave, and the child came home from a distant part of the city to see his father, remaining two or three days. For the shelter and food given, the father now lies in jail.

..... Rev. Charles M. Drake is under examination at Janesville, Wis., for alleged cruelty to a young girl of fourteen, whom he had taken from the Home of the Friendless in New York. He whipped her so savagely that scars were visible on her person more than a year after the whipping, and permanent injury is believed to have been done to her person and health.

..... "You have lost your baby, I hear," said one gentleman to another. "Yes, poor little thing! it was only five months old. We did all we could for it. We had four doctors, and they blistered its head and feet, put mustard poultices all over it, gave it nine calomel powders, leeched its temples, had it bled, and gave it all kinds of medicines, and yet after a week's illness he died." Strange.

..... The absurdity of congressional praying was well illustrated one day last week, as we learn from the following item of news:

Senate.—Washington, Feb. 15, 1859.—The Vice President took the chair precisely at eleven o'clock, when Father Boyle of the Roman Catholic Church pronounced the opening prayer. Not a Senator occupied a seat at the time, save one, who, during the prayer, retired into the lobby.

..... The last *Westminster Review* gives the following anecdote: "A clergyman not long ago was earnestly pressing on the attention of a dying Lincolnshire boor certain doctrines which have presented difficulties to clearer heads under more favorable circumstances. 'Wut wi' faath,' was the faint response, given in the sick man's native Doric, 'wut wi' faath, and wut wi' the earth a turning round the sun, and wut wi' the railroads a fuzzin' and a buzzin', I'm clean muddled, stonied and bet;' and so saying he turned to the wall and expired."

..... A fashionable city physician is thus described by the N. Y. *Herald*:

It is his theory to keep delicate patients in such a condition that the yearly bill will be plethoric. He does not rudely tell Madame that nothing really ails her except laziness, but gives her a good deal of the latest gossip and a little harmless medicament. He is a nice doctor—affable with the ladies, not unpopular with the men, and so kind to the children. He lives in a good quarter of the city, has a fine equipage, e is an amiable man, takes things as they are, and when his patients die he lets them down easy. His funeral manner is superb.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, Feb. 25th.

Question: Influence of Spiritualism on civilization continued.

Dr. GRAY announced that nearly one hundred dollars had been raised for a destitute brother who had removed to Nebraska.

Proceeding to the question, Dr. Gray said: It being conceded that all law and civilization, as is evident on referring to the ante-historic period, came from the spirit-world, the inquiry now is, What next? What form is our future civilization to take? He would illustrate. What is the foundation of that feeling of loyalty to a king which sustains a monarchy? Is it not the idea of his divine right—that God has sanctified him as a ruler? Suppose that this feeling, which is the life of monarchial institutions, should melt away and be lost. Spiritualism will bring about this result, by informing mankind of the true nature of the spirit-world, and their relation to it. The same in part is true of a republic. Here our rulers swear by the Bible. We all kiss its cover, and are bound by it. This feeling also will be dissolved. Not that the truths of the Bible will ever be less, but its forms and their tyranny over us will perish. We emancipate ourselves from the thraldom of traditionary forms and beliefs, or the world goes over to Kant, and becomes infidel. A revolution must come, and it is the part of the Spiritualist to survey the future, and prepare the way, so that it may be a bloodless one. When loyalty has lost its life, and old beliefs their force, we can only look forward to a new religion and a new state.

Dr. GOULD: A higher civilization is at hand which will require a higher form of religion. The Christianity of the day does not harmonize with a sound philosophy. It hampers us in action and thought. It teaches that we are saved by faith, that a large part of the human family are to be lost, etc. Truth is seeing things as they are, but this does not change moral character. Knowledge as at present used, tends to vice. Sin is a departure from natural law, and holiness a return to it. So all have sinned. Suasion and force are nature's ways of governing, and those who condemn these, condemn nature. And for an illustration of total depravity [laughing] he begged to refer to Dr. Hallock's reports in the *Telegraph*.

Dr. HALLOCK: It must be conceded that to tie the hands, or to bow the neck of the nineteenth century to the first, is impossible. A nation like ours, so full of activity, determination and expansion, will never consent to abide by a religion imported from Asia. Not that it will throw away the past, but it will contrive a way to harmonize the two, so that the old and the new will walk hand in hand together. We require of our multiplication table that it should demonstrate itself; why not the same of our morals and religion? The ability to do this is now within our reach. It is the business of Spiritualism to do it. We are to sift old faiths and establish the positive and true one of the future. The question is now how to get out of bibles and creeds without having to pass the Red Sea, or being fed with manna,—without such a revolution as flooded France with blood. He would answer the question, and illustrate it by the case of himself and his two sons. He and they, as he believed, by a conformity to law, had risen independent of law, and were now free in thought and act. Now what had freed them was capable of freeing the world. Right education, true habits and free thought would set all free, and inaugurate the day when each could sit under his own vine and fig-tree, in peace.

Dr. ORTON: The mastery of ourselves, the conformity of our lives to the requirements of our nature, the subduing of selfishness and the correction and cultivation of our affections, it is true, must be our dependence in the work of remodelling the world, and establishing the reign of justice and love, which we believe to be near at hand. But he proposed to say a few words on another subject. He had on several occasions alluded to the great work which Spiritualism is accomplishing in China. That country occupies the same position on the eastern continent that the United States do on the western; and in climate, soil and vegetation, they are more nearly alike than any other two distant spots on the face of the globe. Animals, trees and plants, not found in other parts of Asia or in Europe, but common to the United States, are found in China. It is another remarkable coincidence that Spiritualism took its rise in the country of the Celestials, at the same time that it had its beginning here. The whole of that great revolution, which has nearly upset the Tartar dynasty, and is working changes more radical than have ever occurred in any country on the face of the earth, had its origin in spirit counsel, and has been guided and directed by the wisdom of the higher spheres. The insurgent Emperor, who now, it would seem, more than divides the power of the kingdom with the old Emperor, was originally a poor school-teacher. As early as 1843, he had a vision—was taken up to heaven in spirit, as he believed—and was instructed as to his mission. This was to declare the one God, overthrow idolatry, subdue wrong and establish right, and free his country from the dominion of the Tartars. From this time he became a moral teacher, going from house to house, and a religious preacher. His life and instructions were equally lofty and pure. He taught that all mankind are brothers, and owe each other nothing so much as love and good will. A large number of his disciples—some two or three thousand—resided together at Thistle-mount. Here, in 1849, when Spiritualism was just beginning to attract general attention in the United States, the phenomena of mediumship became so common, and run into so much disorder, and set up such extravagant claims—the mediums falling in fits in the midst of public worship, and one professing to be spoken through by Jesus, and another by God himself—that the prophet declared them possessed of evil spirits, and prohibited all communication with the spirit-world, on the part of the rank and file of his followers. The changes he has instituted as Emperor, are the worship of one God and redemption through Christ, in place of idolatry; the abolition of castes, and equality of all men; the equality of woman; community of property; purity of life, and abstinence from opium, and a very restricted use, if at all, of tobacco and wine—reforms, when the condition of China is considered, of the most sweeping and vital character; and indeed going with a leap far in advance of the most progressive nations of Christendom.

I. B. DAVIS: In moulding the future we must acquaint ourselves with our relations to other men. Do we live by fraud ourselves? Do we receive from community more than our services are worth, or less? Are our institutions the best possible? The man living in sunshine does not stop to think. Those who fill our prisons are often of the reflective class, who have seen the wrongs of our social order and rebelled against them. We rob, plunder and murder by law. The working masses are robbed of the fruits of their industry by law. These are the men to be dreaded. He had marched through this city at the head of ten thousand such men, who, at a word, would have deluged New York in blood, more frightfully than ever had been witnessed in Europe. It required superhuman efforts to prevent their doing it. He had begun to despair of humanity, but what Dr. Orton had related of China was calculated to revive his hopes.

J. F. COLES: Four or five years ago he had a vision—at least he then supposed it so. A mountain was before him. On the left were myriads of spirits; on the right, mortals, many of whom were digging at the foot of the hill. In fact these digging mortals had made the hill, which shut out the prospect before them, by throwing up dirt in their downward search after spiritual truth. Others had started up the hill, some with their spades and pickaxes still in their hands; and as they ascended, they rattled down the dirt into the eyes of those below, and by and by cast their picks behind them, which fell on the others' heads. As fast as the ascending ones reached the top, they would turn around and call out to the others, "Come up! Come up!" He was able to see that if this call had been obeyed, and all had started up, the entire hill would have soon been trampled down, and the two planes would have flowed together. One thing is common to all—*self-esteem*. Each thinks he is right. But opinions, individuals and nations, alike have their day, and perish. Mahomet and Joe Smith both acted under spirit influence. Where is true Spiritualism? Why was the French Revolution a failure? Because the leaders were selfish and corrupt. Future revolutions are to be of a different character. We have an example of this in the recent overturn in Hayti—in the dethronement of brother Faustin, and the elevation of President Jeffrard, without the shedding of a drop of blood—after which it would be well for white nations to pattern.

Dr. GRAY: In the re-organization of nations, Spiritualism is to play the chief part. Its mission will be to prevent bloodshed and suffering. The horrors of the French Revolution came from the dissolving of old beliefs. There is no religion in France now. The cement of the government is the red right arm of Mars. Spiritualism is stronger than 400,000 soldiers. It brings a nation in contact with the spirit-world. As old institutions fade, their place must be supplied with other and better, or disaster will follow. The safety of the world lies in these two points: Spiritualism is subject to interpolation, and is not to be taken as authority.

J. R. O.

Spiritual Manifestations.

Facts for Inquirers.

DEAR AGE:—Since my last letter relative to facts in Spiritualism, now nearly a year, we have continued our circle of investigation two evenings each week, scarcely missing a week in the time. Very many facts and evidences have accumulated, which to us are all-sufficient. We might secede from speculations, from certain faiths, but we cannot deny or secede from facts—*bona-fide* transactions—and be honest. For example: A few weeks since a very worthy and intelligent citizen, after a lingering illness, left the form. For some time ere his departure he had become very much interested, and indeed satisfied, in the truth of spirit-communion. He fixed upon a sentence of several words that he would give his wife, by which she should identify him in spirit the first opportunity possible after his demise. The wife concealed from every living being this sentence, until, one week after his death, this identical sentence,—this password of faith and promise,—was spelt out, letter by letter, by the table in my house—spelt out rapidly and not a letter of mistake—the sentence being the last line of a long communication, and referring to *the test* just prior to spelling it out.

Now here are facts; not one person alone, but several witnessed them; our senses clear, we could see, hear and realize every movement in their composition. To us they occurred, and are real; to us they are evidences from which we cannot secede. Even did we wish to recant, either for money or notoriety, we could not and be honest, at least until they are explained by other than the spiritual theory, when we are ready to assign the proper cause, but not deny their occurrence.

But further: One of our circle has been developed as a speaker. My wife, raised from infancy in this town, and without educational advantages—owing to the newness of the country—speaks far above her normal capacity; a matter easily determined, and, I believe, generally acknowledged by her many acquaintances. But this phase, so common now everywhere, I need not dwell upon, farther than to say that this power of speaking by the hour, and in other languages,—the very presumption; indeed, of her speaking at all in public,—is the greatest test of all others of spirit-power and presence to her immediate friends and relatives, But I must in this connection mention a few tests through her organism, and leave many more for a future article.

A gentleman came to my house to be pathetized for pain in his back. An Indian controlled, and rclief followed in a few minutes, after which in broken English, was said: "I see a woman by your side, one hand on your head, holding he other up for inspection."

The medium continued: "Ah, you her papoose;" pointing to her own fingers. "This finger off here (index-finger close to the hand). The other finger stiff and bent across the ring and little finger."

The gentleman was atonished and the influence overjoyed at the recognition. The gentleman's mother was dead twenty years when the medium was a child.

The same gentleman was favored with a second test. The medium was controlled by one purporting to be a lady acquaintance with him and his father's family when he was a boy. He asked for a test—something connected with their childhood memories. She referred to a time when she resided in their family, assisting them in domestic duties, while his mother was sick and not expected to live, giving the full name of an old lady who was with them, nursing his mother and superintending the work,—a name that had almost passed from his mind until mentioned at this time,—this occurring twenty-eight years ago.

A gentleman and his wife—both skeptics, neither having ever seen a manifestation of any kind—came recently to my house late in the evening. We were sitting for developement, not expecting them, and our medium was under influence and talking at the moment of their entrance. Our visitors listened attentively till the close, when a change occurred,—a strong strange influence and a death-scene ensued. The medium, aroused, beckoned to our lady visitor to sit close by, when by pantomime and broken utterances, the controlling spirit purported to be a sister recently gone to the spirit-world. By counting the fingers the number four was indicated. We asked: "Years?" "No." "Months?" "No." "Weeks?" "Yes, yes, yes!" crying and rejoicing alternately. The visitors quietly remarked they had no sister dead. The intelligence urged "Yes." They triumphantly said "No." The spirit left, the company departed, we feeling very sensibly the supposed cheat.

This was Wednesday evening. A week from the Monday following I met this gentleman and wife on their way from the post-office toward my house, she weeping and holding a letter in her hand. Her sister was really dead, then nearly six weeks. The letter, from Louisiana, had been accidently delayed. They concealed the contents of their letter and came again to our circle the following Wednesday evening. Our medium is controlled and describes spirits present. The deceased sister was reported as present; a complete description is given—size, apparent age, etc.—and the friends inquire: "What kind of hair?" "*Black, waving in front*—long ringlets down around the neck. O see!" says the medium, with seeming surprise, "she lifts it up off her head! O, that's a wig—yes, a wig." "True, true," said our visitors; and here was a test. We knew nothing of this family, they never having been in this State. "How many children had she?" is asked. "Three," is quickly replied. "Here is a mistake," says the gentleman, "It is not," said the spirit. "Of what disease did she die?" "Read your letter again," says the medium; "had she not one child living and one dead, and did she not die in childbed—the child unborn?" This was also true; and they had purposely and carefully concealed the facts from us.

Now these are stubborn facts. Names and parties can be given, if required. And how is it possible to *recant* from facts, and how account for these facts upon other than the spiritual theory?

We have been peculiarly favored in our circle, in receiving but few falsehoods—really but *two* through the trance in our two years' experience, and these were afterwards explained; and but few in proportion to the truths through the table; yet we may ever expect falsehoods so long as media are imperfect, and lying, disappointed, hope-lost spirits are sent from this to the spirit-land.

In conclusion I must add, I recently learned that a letter had been addressed to the Delphi postmaster, from some gentleman *East*, soon after the publication of my last letter relative to the miraculous cure of my child, inquiring of him, I suppose as to the truth or falsity of my statement. Upon hearing of the letter, I called immediately on our postmaster and requested to be allowed to see it. "Indeed, he had just mislaid it; couldn't think of the author's name or residence; took but little note of it; did answer, saying he knew nothing of the case; knew nothing of Spritualism; wouldn't know if he could; supposed the child not dangerous; disease just at the turning point as the medium came (yet was'nt there); sorry for the Doctor (meaning me); Spiritualists all fanatics, etc., etc."

This is our postmaster's argument. Yet he and his class of reasoners, will pronounce a manifestation—such as I related in reference to my child—a "humbug," a "deception," though he did not see it and knows nothing of the philosophy whatever. I will add that if the gentlemen who addressed this letter to our postmaster will come here and question under oath every witness present (and I include, if he can find him, Hon. Warren Chase), and thus finds I exaggerated one iota in my relation of facts or description of the features of the case, I will pay his travelling expenses both here and home again, and acknowledge that I made a false statement.

I have lengthened this already too much, and will defer until some future time the relation of more facts.

DELPHI, Ind., Jan., 1859. Your's truly, E. W. H. BECK, M. D.

PREMONITION.—A friend in a private note mentions a singular circumstance which transpired recently in Vincennes, Ind. He writes that there was in contemplation a horse race, and three successive nights before it came off, one of the riders dreamed that he fell from his horse, while riding, and broke his neck. The dream so impressed him, that for a long time he refused to ride, assigning his strange dream as a reason. At length, being over persuaded, he consented, and while riding fell from his horse and broke his neck.—*Agitator*.

Obituary Notices.

FLITTED TO A BRIGHTER SPHERE.—In Charlestown, Feb. 18th, BRADFORD S., youngest son of WARREN and JANE S. NEWCOMB, aged 6 years, 7 months and 2 days.

Unsoiled by earth, he leaves our shore
To join the loved ones gone before;
Where come no storms—a bless'd retreat,
Where joyful, happy spirits meet,
To smile amid fair Eden's bowers,
To hear her songs and see her flowers.

THE SPIRITUAL AGE.

BOSTON, NEW YORK AND CHICAGO, MARCH 5, 1859.

LETTERS RECEIVED.—O Perry, C E Fairfield, J V Jameson, S Edwards, J Burton, J Burton, E W Knight, D H Pallais, J York, S T Sherman, D Wingard, I Thompson, J N Dean, G Philbrick, J T Dow, C B P, H Squier, D E Blackburn, S Hamilton, H Atwood, D Gilchrist, M A Abbott, H M Higgins, McNalty & Co., J Harding, E Talmadge, L Woods, G Barnard, C Farnham, W Buck, B Lassell, D B Hale, C E Nye, J P Hayden, C P Hill, P J Connelly, M M Gardner, E Bateman, D Wallace, M H Tuttle, S Barry, L F, J Ball, "Calvert," J C Merriam, F H Smith, L P Reagan, A Swift, L E Sunderland, W T Lewis, L S Holden, M A Townsend, H Fleming, N E Thatcher, T S Merrill.

TO CORRESPONDENTS.—M. Wright—We can give you no information on the subject of your inquiry, Mr. B. being absent.

IMPORTANT ANNOUNCEMENT!!

The Publishers of the SPIRITUAL AGE have great pleasure in announcing that

MISS EMMA HARDINGE

is engaged in writing, from spirit-impression, A POWERFUL AND EFFECTIVE STORY, to be entitled

THE IMPROVISATORE;

—OR,—

TORN LEAVES FROM LIFE-HISTORIES!

The publication of which will be commenced in the AGE early in April.

The tens of thousands in all parts of the country who have listened with wonder, delight and instruction to Miss Hardinge's brilliant efforts as a public speaker, will find equal satisfaction in reading this production of her gifted pen.

SPECIAL AND PERSONAL.

MISS A. W. SPRAGUE speaks at Lowell, Mass., the first two Sundays in April; in Worcester, Mass., the last; in Portland, Me., the first four Sundays in May.

MISS EMMA HARDINGE will lecture in Philadelphia and Baltimore during March; in New York, Willimantic and Naugatuck during April; in Providence, Worcester, Lowell, &c., during May; in Portland and Oswego during June. Next Fall and Winter Miss Hardinge designs to labor exclusively in the West and South, and requests letters and applications for her services to be addressed to 194 Grand street, New York.

MRS. C. M. TUTTLE speaks at Worcester, Sunday, March 6th, and at Putnam 20th and 27th.

L. JUDD PARDEE speaks during the month of March before the Second Society of Spiritualists in Providence, R. I., at which place he may be addressed.

H. C. WRIGHT will lecture in Newburyport, at Essex Hall, Sunday, March 6th. The afternoon subject will be "The Christ of Calvary and the Christ of Christendom;" in the evening, "Woman; her Mission as a Wife and Mother." The subjects will be discussed from a spiritual stand-point.

F. L. WADSWORTH speaks in Oswego, N. Y., Sundays, March 6th and 13th; Utica, 20th. He can be addressed at Oswego, care of J. S. Pool, until March 15th. After this Mr. W. comes to New England to spend the Spring and Summer. Those wishing his services as a speaker are requested to address to this office until further notice.

MRS. FANNIE BURBANK FELTON will lecture in Oxford, N. Y., March 3d and 4th; in Binghamton, Sunday, 6th; in Owego, 10th, 11th and 13th; in Oswego, 20th and 27th. She will receive calls to lecture in the vicinity of Oswego on week evenings, between the 20th and 27th. Address Willard Barnes Felton, Binghamton, N.Y., until March 18th; from 18th to 27th, Oswego, N. Y.

PROF. J. E. CHURCHILL can be addressed at No. 202 Franklin street (above Race), Philadelphia, for lectures on Religion, Politics, and Society.

CHENANGO VALLEY.—Mrs. Fannie Burbank Felton has, by the earnest desire of the friends of Spiritualism in Greene, Oxford and Norwich, N. Y., decided to spend the month of April lecturing in such places on the stage route from Utica to Binghamton as the friends may desire. The friends in the several places desiring lectures will please communicate their wants to Willard Barnes Felton, Binghamton, N. Y., previous to March 18th.

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

Dr. C. C. YORK will answer calls to lecture in the trance state. Address, Boston, Mass.

N. FRANK WHITE will lecture in Geneva, Ohio, March 2d; Painesville, 3d and 4th; Cleveland, 6th; Chagrin Falls, 7th and 8th; Newburg, 9th and 10th; Clyde, 11th; Toledo, 13th; Burr Oak, Mich., 15th; Sturgis, 16th; Elkhart, Ind., 17th and 18th. All letters from north, west and south of Chicago, addressed to him at Chicago, care of Higgins Brothers, before the 20th of March will be considered.

A. B. WHITING is engaged to speak in Albion, Mich., every Sunday for three months. He may be addressed there till May 1st.

E. L. WHEELER, Inspirational speaker, will be happy to answer calls to lecture from No. 13 Lagrange Place, Boston, Mass., where he may be addressed.

Mrs. A. M. MIDDLEBROOK (formerly Mrs. Henderson,) will lecture in Oswego every Sunday in April, and in St. Louis during the month of May. Friends in the vicinity of Oswego wishing to engage her services for week evenings during her stay in that place, will address her at Box 422 Bridgeport, Ct.

B. P. AMBLER, having completed his course of lectures at New York and at Philadelphia, commences on Sunday next an engagement at Sandusky, O. He will receive calls to lecture on week evenings in that vicinity.

IN THE FIELD AGAIN.—J. S. Loveland, the first lecturer in behalf of Spiritualism in New England, proposes to enter the field and devote his energies anew to the defence and elucidation of Rational Spiritualism.

Address, care of Bela Marsh, Boston, Mass. N. B. A special lecture (where desired) upon the Exposers and Exposures of Spiritualism.

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. t14*

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

LORING MOODY will lecture on Spiritualism and its relations in So. Hanson, Saturday and Sunday, March 5th and 6th; East Bridgewater, Tuesday and Wednesday, 8th and 9th; Newburyport, Sunday, March 13th, Byfield, Tues. and Wed., 15th and 16th; Georgetown, Thurs. and Frid. 17th and 18th, Groveland, Sunday 20th.

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

MEETINGS IN BOSTON.

MISS ROSA T. AMEDY will speak at the Melodeon, on Sunday next, at 3 and 7 1-2 o'clock, P. M.

SUNDAY SCHOOL, at the Melodeon, on Sunday mornings, at 10 1-2 o'clock. All are invited.

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.

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 $3 and four postage stamps to pay return postage, for his efforts to obtain an answer, but does not guarantee an answer for this sum.

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

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

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

Mrs. A. W. DELAFOLIE, the Independent Clairvoyant and Medium, has rooms at 13 Lagrange Place, formerly the office of Miss Munson, where she will be happy to receive those desiring her services. 9

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M for Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 30 Eliot street. [Mrs. Bean has returned from New York.]

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.

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. 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

Interesting Miscellany.

ALEXANDER'S WARNINGS.

As Alexander was advancing towards Babylon, Nearchus who was returned from his expedition on the ocean, and come up the Euphrates, declared he had been applied to by some Chaldeans, who were strongly of opinion that Alexander should not enter Babylon. But he slighted the warning and continued his march. Upon his approach to the walls, he saw a great number of crows fighting, some of which fell down dead at his feet. Soon after this, being informed that Apollodorus, governor of Babylon, had sacrificed in order to consult the Gods concerning him, he sent for Pythagoras the diviner; and, as he did not deny the fact, asked him how the entrails of the victim appeared. Pythagoras answered, the liver was without a head. "A terrible presage, indeed!" said Alexander. He let Pythagoras go with impunity; but by this time he was sorry he had not listened to Nearchus. He lived mostly in his pavilion without the walls, and diverted himself with sailing up and down the Euphrates. For there had happened several other ill omens that much disturbed him. One of the largest and handsomest lions that were kept in Babylon, was attacked and kicked to death by an ass. One day he stripped for the refreshment of oil, and to play at ball; after the diversion was over, the young men who played with him, going to fetch his clothes, beheld a man sitting in profound silence on his throne, dressed in the royal robes, with the diadem upon his head. They demanded who he was, and it was a long time before he would answer. At last coming to himself, he said, "My name is Dionysius, and I am a native of Messene. Upon a criminal process against me, I left the place and embarked for Babylon. There I have been kept a long time in chains. But this day the god Serapis appeared to me and broke my chains; after which he conducted me hither, and ordered me to put on this robe and diadem, and sit here in silence."

After the man had thus explained himself, Alexander, by the advice of his soothsayers, put him to death. But the anguish of his mind increased; on one hand, he almost despaired of the succors of Heaven, and on the other distrusted his friends. He was most afraid of Antipater and his sons; one of which, named Iolaus, was his cupbearer; the other, named Cassander, was lately arrived from Macedonia; and happening to see some barbarians prostrate themselves before the king, like a man accustomed only to the Grecian manners, and a stranger to such a sight, he burst into a loud laugh. Alexander enraged at the affront, siezed him by the hair, and with both hands dashed his head against the wall. Cassander afterwards attempted to vindicate his father against his accusers; which greatly irritated the king.

When Alexander had once given himself up to superstition, his mind was so preyed upon by vain fears and anxieties that he turned the least incident, which was anything strange and out of the way, into a sign or a prodigy. However, upon the receipt of some oracles concerning Hephæstion, he gave a truce to his sorrows, and employed himself in festive sacrifices and entertainments.

One day after he had given Nearchus a sumptuous treat, he went, according to custom, to refresh himself in the bath, in order to retire to rest. But in the mean time Medius came and invited him to take part in a carousal, and he could not deny him. There he drank all that night and the next day, till at last he found a fever coming upon him.

In his journals the account of his sickness is as follows: "On the eighteenth of the month Dæsius, finding the fever on him, he lay in his bath-room. The next day, after he had bathed, he removed into his own chamber and played many hours with Medius at dice. In the evening he bathed again, and after sacrificing to the gods, he ate his supper. In the night the fever returned. The twentieth he also bathed, and, after the customary sacrifice, sat in the bath-room and diverted himself with hearing Nearchus give an account of his voyage, and all that was most observable with respect to the ocean. The twenty-first was spent in the same manner. The fever increased, and he had a very bad night. The twenty-second the fever was violent. He ordered his bed to be removed and placed by the great bath. There he talked to his generals about the vacancies in his army, and desired they might be filled up with experienced officers. The twenty-fourth he was much worse. He chose, however, to be carried to assist at the sacrifice. He likewise gave orders that the principal officers of the army should wait within the court, and the officers keep watch all night without. The twenty-fifth he was removed to his palace on the other side of the river, where he slept a little, but the fever did not abate; and when his generals entered the room he was speechless. He continued so the day following. The Macedonians, by this time, thinking he was dead, came to the gates with great clamour, and threatened the great officers in such a manner that they were forced to admit them, and suffer them all to pass unarmed by the bedside. The twenty-seventh, Python and Seleucus were sent to the temple of Serapis, to inquire whether they should send Alexander thither; and the deity ordered that they should not remove him. The twenty-eighth, in the evening, he died." The particulars are taken almost word for word from his diary.—*Plutarch's Lives.*

Sympathy of the Nerves.

When the nerves from long habit have been accustomed to transmit their messages from distinct parts, and are suddenly cut off from them, they still retain along their tracks the sympathetic or sensational actions. Thus, a man who has had a leg amputated will feel distinctly along the course of the trunk of the nerve, sensations which no longer exist. The mind also is influenced by this; and frequently this peculiar direct nervous action can only be alloyed by that which is negative and reflex. A curious incident occurred with my own experience. An old sailor suffered much from this; he retained his diseased foot too long, but at last consented to amputation. I knew him only with a wooden leg. When he had his nervous pains he always called for hot water, into which he put his wooden stump, If told of his folly in supposing that such a proceeding could do any good, he would become enraged, and his paroxysm of pain would increase; but if gratified, he took things easy, and the process actually appeared to do him good, though all must know there could be no real benefit. Still, here is the effect of mind over matter.—*Ridge on Health and Disease.*

Desire and regret are the two great disturbers of our repose; since the one carries us on to the future, and the other takes us back to the enjoyments which are past. It is in this manner that we are secluded from present happiness.

The most perfect happiness resides oftener with simplicity than with splendor.

JOTTINGS FROM MY NOTE-BOOK. NO. 2.

BY DR CHAS. ROBBINS.

"Trahit quod cunque potest et addit acervo."

The finest specimens of poetry, if not all true poetry, have birth in the *innermost*. The deep hallowed fountain of the soul, kindled by holy imaginings, lit up by beauty uncreate, swelling the tide of thought, there comes forth from the heart's most sacred shrine, "thoughts that breath and words that burn." There are many that are strangers to her charms, see no beauty, hear not her music; while others whose minds are stamped with her divine image, with the unwritten poetry of God, see it, feel it in its loveliness, but not deeply enough to light the soul to utterance.

Satire and ridicule, are the legitimate scourges of folly and impudence. In a world where Mammon is exalted above all gods, ignorance and laziness put on the livery of intelligence and purity, to victimize the superstitious and unsuspecting. Hence these pretenders are too low but for those fearful winged messengers; all but these facilitate their wicked designs, and further their selfish purposes.

We are said to have derived the custom of eating and drinking in honor of illustrious men from the Scandinavians.

Man, by virtue of his mental endowments, has intimations that he requires something besides *dinner;* that indeed he is not all *stomach.* Wit and humor, gayety and mirth are indispensably necessary to health and long life. The two first lighten the heart and sweeten melancholy, the two last promote digestion.

A distinguished orator in the French Chamber gave the following answer to the question "What is aristocracy?"

Aristocracy in the 19th century is the league, the condition of those who would consume without producing, live without working, know without learning, carry all honors without deserving them, and occupy all the places of trust without being able properly to fill any.

When people speak of a person sick with fever, "as having his fever turns?" the term or phrase implies not that the system has too much heat, but that the heat is not properly diffused. Friction, which good nurses, in such cases employ, shortens and mitigates those symptoms or manifestations. In the same manner, "healing mediums" do, to allay all inflamations, local and general. Thus a robust person full of animal magnetism, by friction, relieves pain by the diffusion of local heat, or concentrated magnetism, in a case of tumor often scatters it, and in case of debility he or she imparts strength.

A beautiful law of our being shines out from the universal discontent of man. It is this that stirs the soul of the Western emigrant. His aspirations are for more beautiful streams and richer vallies; he sees fairer skies and lovelier fields just beyond those mountain heights. But he finds ills there. So the mind amid all the conditions of life struggles on for higher beauty and more exquisite pleasure, true to the law of immortal progression.

It is a glorious law, that spirits from our own sphere, our own moral and intellectual plane, hover around us, and help make up our individuality. Intellectual minds here, attract the cultivated from the spirit-world;—the ignorant man and woman attract their like, have only the more gross and ignorant around them. All acknowledge this to be the case with poets, artists logicians—why not with doctors? Observe this when you apply to mediums for tests, and there would be fewer contradictions among spirits. If we want instruction on law, or any other point, we go to a scholar—if a watch regulated, we never carry it to a blacksmith.

Mothers! have you been conscious of a visit from that little bird which passed from your sight, that nestled so kindly in your bosom, whose warblings yet find an echo in your hearts! It sings a sweeter song now,—loves you better than before. "Commune with your own heart" in the stillness of the soul, and ere you think of that loved one, it smooths your brow and fills your ear with its song.

Curiosities of Natural History.

A few days ago, as two collier's were working coal in a pit in the neighborhood of Bathgate, Linlithgowshire, they were astonished, on breaking a large piece of coal, to see a living frog skip nimbly from it. The niche in which it had lived was perfectly smooth, and of the exact shape of the frog. The hind legs of the animal are at least twice as long as those of an ordinary frog, the fore legs are almost gone. It is of a beautiful bronze color. It leaped briskly about the moment it was liberated from its dark abode. How many generations it may have been shut up from light and air it is impossible to say; certain it is that although dimunitive in form, and with great brilliancy of eye, it is a very antediluvian-looking customer. It inspires us with a kind of fear to be brought into contact with a living being that has, in all probability, breathed the same air as Noah, or disported in the same limpid stream in which Adam bathed his sturdy limbs.

Nautical Piety.

A sailor having been, for his good behavior, promoted from a foremast man to a boatswain, was ordered on shore by his captain to receive his commission at the Admiralty office. Jack went accordingly on shore, and thus described his reception, afterwards to his companions:

"I bore away large," said he, "for the Admiralty office; and on entering the harbor espied a dozen or two quill drivers; I hailed 'em; not a word said they. 'Hallo" again said I. Not a word said they. 'Shiver my topsails, but what can this mean?' said I. Then I took a guinea from my pocket, and holding up to my peepers, 'Hallo,' again said I. 'Oh! hallo!' returned they. 'So, so, my boys,' cried I, 'you are like Balam's ass, are you? You could not speak until you saw the angel!'"

PEASE.—Dr. Pease, dean of Ely, was once at dinner, when just as the cloth was removed, the subject of discourse happened to be that of extraordinary mortality among lawyers. "We have lost," said a gentleman, "not less than six eminent barristers in as many months." The dean, who was quite deaf, rose, as his friend finished his remarks, and gave the company grace: "For this and every other mercy, make us truly thankful."

ANECDOTE.—"You labor overmuch on your composition, doctor," said a flippant clergyman to a venerable divine; "I write a sermon in three hours and make nothing of it?" "So your congregation says," quoth the doctor.

Poetry and Sentiment.

SONG FOR THE TIMES.

BY T. S. SCOVILLE.

How strangely the world's rolling on by the way,
How strange are the scenes that transpire in our day!
The wonder of wonders is in it;
The wicked are wilder and fiercer just now,
They are bolder and reckless, and careless of how
They accomplish, if so they begin it.

The doctor draws blood and money together,
(The more of the one makes the more of the other,
Make money, though't may be a sin;
He never will take the best way for a cure,
But let the unfortunate patient endure,—
'Tis in this way that we doctors win.

See, too, the sleek priest who watches with care
The fleece of the flock and the mutton that's rare,
While the lame and the poor are forgotten;
Who preaches a gospel for policy's sake,
Or preaches because of the gold he can make,
While at heart he is bony and rotten.

The business man says the lot is all prime,
While he knows there is ruin within all the time,
'Tis cheaper for others to lose;
The farmer says good, and the dealer says good—
More deception and cheating than since the world stood,
Only catch, by whatever noose.

The lawyers are watching their clients to get,
Like spiders for flies, in a fine silken net,
And grab when a chance comes around;
And the way they seek blood is a shame and a sin,
They glue to their man till they get all his tin,
Then let him go—into the ground.

The great college D. D.'s have wonderful schools;
For doctors and lawyers and priests, the more fools,
They bind up the souls of their "catch;"
Tie him to books, forbid freedom of thought,
His forefathers' straight jacket wear, he is taught,
He's turned out a skeleton wretch.

All lands are held fast for the price to enchance,
While the poor for a stay, have not even a chance
To get them a nice little home.
Soon the grasp of the rich will 'een loose from the lands,
And the poor will rise up, and the world will change hands,
For Jesus our Master will come.

But few there are watching the signs and the news
For the coming of Christ and return of the Jews,
And the good time so often we sing.
These, Brother Grant, are the signs, though in rhymes,
For Jesus comes soon, he will come in our times,
Then the world with Hosannahs will ring.

LITTLE NELL.

She was not wise, but she was fair,
Bright as the rose-buds in her hair.
I never saw her soft eyes look
Upon the pages of a book;—
Oh, no, bright little Nellie, no,
'Twould make them dull; I told her so.

She was not learned, but she to me
Was Nature's sweetest poetry.
Those golden curls, I see them now
Sweep like a sunbeam on her brow,
No great thoughts puzzled that bright head:
They made it ache, so Nellie said.

She was not wise, but oh! her eye
Melted with gentlest sympathy;
When clouds lay heavy on my way,
Bright Nellie chased them all away.
Sweet, simple child! she did not know
What in her heart made sunshine so.

She was not learned, but oh! her face
Has such a pure, a loving grace,
The angels loved it, and they bore
Our Nellie to a brighter shore.
I saw the laughing lips grow still;
Her love our hearts will ever thrill.

Money may be paid, but kindness never.—*John Leyden.*

There is some soul of goodness in things evil,
Would men, observingly, distil it out. SHAKSPEARE.

Trifles assume an importance not their own, when connected with the loved and lost.—*Walter Scott.*

Gird your hearts with silent fortitude,
Suffering yet hoping all things, MRS. HEMANS.

It is not by attacks on the false, but by the calm exposition of the true, that good is to be done.—*Goethe.*

Let not the poor
Be forced to grind the bones out of their arms
For bread, but have some space to think and feel
Like moral and immortal creatures. BAILEY.

Old men's lives are lengthened shadows; their evening sun falls coldly on the earth, but the shadows all point to the morning.—*Jean Paul.*

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Day and evening, at MUNSON'S ROOMS. S. T. M. has the pleasure of announcing that he has engaged the services of some of the best mediums in the country; the hours will be from 10 o'clock, A. M. till 2, and from 3 till 5 P. M. Evening circles from 8 till 10. On Tuesday and Thursday evenings the circles will be public, at an admission fee of 50 cents 33tf S. T. MUNSON, 5 Great Jones St., New York

Medical Cards.

THE PREMATURE DECAY OF YOUTH

JUST PUBLISHED BY DR. STONE, Physician to the Troy Lung and Hygienic Institute, a Treatise on the Early Decay of American Youth; the vice of Self-Abuse and its direful consequences; Seminal Weakness, and other Diseases of the Sexual Organs in both Male and Female.

The above work, containing the most thrilling incidents in the practice of the author, has received the highest commendation from the leading papers of the Union, as one of the most able ever puflished on the subject of such vital interest. It will be sent by mail in a sealed envelope to any part of the country, free of charge, on receipt of two stamps for postage.

Address DR. ANDREW STONE,

Physician to the Troy Lung and Hygienic Institute, and Physician for Diseases the Heart, Throat and Lungs, 96 Fifth street, Troy, N. Y.

MRS. R. S. GREENLAW,

A Successful Independent Clairvoyant, from Maine, has taken rooms at No. 5 Hayward Place. She will examine and give medical remedies for chronic and all diseases arising from weakness, however complicated they may be. In 1843 Mrs. G. discovered that she was a clairvoyant, and could see to locate disease; and from that time she has employed clairvoyance and other kindred means for the relief of the sick with wonderful success. Prior to 1843, Mrs. G. administered vegetable remedies. We feel assured that, by the use of these various means, coupled with our many years' experience, and the blessing of God, we can effect a cure if a cure can be effected. 52

AN ASYLUM FOR THE AFFLICTED.

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.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage. Also, state leading symptoms, age and sex.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE HARMONIAL MAGNETS;

For the cure of disease of the Throat, Lungs and visceral organs, upon new and scientific principles; by HUMPHREY T. PACKER, M. D., Harmonial Physician of fifteen years' practice.

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

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

I. G. ATWOOD,

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

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

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

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A. C. STILES, M. D., INDEPENDENT CLAIRVOYANT,

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WM. E. RICE, CLAIRVOYANT MEDIUM AND PHYSICIAN,

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

THE SICK ARE HEALED

WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing and Developing Medium, Rooms No. 15 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

Investigators will find a Test, Rapping, Writing and Trance Medium at the above rooms.

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Has fully tested her powers, and will sit for the cure of diseases of a chronic nature, by the laying on of hands. Acute pains instantly relieved. Chronic Rheumatism, Neuralgia, Chronic Spinal Diseases, Pains in the Side, Disease of the Liver, Nervous Prostration, Headache, &c. Terms for each sitting, $1.00. Will visit families if required. No. 26 West Dedham street two doors from Washington street, Boston. 6—tf

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Has taken the mansion No. 41 Tremont street, where he will examine and prescribe for the afflicted, under the direction of an Indian Spirit of the olden time. Office hours 9 A M to 5 P M.

N. B. Letters must be addressed to Dr. *N. C.* LEWIS, as above. 15

DR. JOHN SCOTT, MAGNETIC PHYSICIAN,

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

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