

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

VOL. II, No. 21.

BUFFALO, SATURDAY, MARCH 1, 1856.

WHOLE No. 73.

Spiritualism and Christianity.

It is charged against Spiritualists, that they repudiate Christianity, and condemn the Bible as fabulous in its totality. To prove these allegations, those who make them, point to persons who have been what they term infidels, who did really condemn the whole bible as fiction, and all christianity as fanaticism. These, say they, are samples of the spiritual fraternity. They are those who never believed the word of God, as recorded in His book—the bible. They are the ones who have ever denied the divinity of Jesus Christ, and affirm that he was no more the Son of God than any other man. They are the ones who have ever doubted the spiritual state of existence, and mocked at the resurrection of the physical body. And many of them have even denied the existence of a God.

There is, in this, a semblance of truth. The men to whom they thus point, branding them as infidel to the christian faith, and doubters of a spiritual existence, were really such, till they were convinced of the future life, by the advent of spiritualism, and of the genuineness of the Christian religion, by the teachings of the spirits. Those who did not believe in any of the dogmas of sectarian theology, were ready to receive the truth. They had nothing to unlearn—no deep-rooted prejudices in favor of antiquated systems, to get clear of—no signature affixed to a church-manufactured creed, to hold them, or to be repudiated—no fraternity of religionists, to hold on to their skirts and cry: Shame on you for your apostacy to your first love! Originally possessing independent minds—minds which could not be dragooned nor frightened into the folly of accepting palpable absurdities as religious truths, these men rejected false systems, in which there were gems of truth that would have been worth saving, had they not been so mixed up and befouled with God-defaming theisms and stultifying doctrines, that their qualities were effectually concealed from observation. With open hearts and ready minds, these honest and fearless "Infidels" receive the evidences of immortality which the angels bring, because they are un-mixed with the absurdities of human invention, and present themselves, naked and pure, to the acceptance of their reasoning faculties.

Why is it that there are so many of that class of persons whom the clergy and their adherents denominate and denounce as Infidels? Why is it that, even in Christendom, five-sixths of those who are not compelled to assume the position of church-membership, stay outside of church organizations, and profess no religious faith? Why is it that, in all protestant christian communities, there are not one-fourth of those whose names are enrolled in church organizations, that do not doubt the immortality of the human soul? There is but one true answer to all these interrogatories. It is this: Immediately after the apostolic age, and, indeed, before all the apostles had followed their leader into the second state of existence, the professing followers of Jesus commenced disputing and wrangling among themselves about unimportant tenets of faith, which soon resulted in their separation into sects. Then commenced the struggle for ascendancy—then commenced the work of proselyting among Jews and Gentiles—then commenced the adulteration of christianity, or the reception into christian organizations, of those religious formulas and modifications which rendered them more acceptable to their Jewish and Pagan proselytes—then commenced that Christian Idolatry, which has spread with the propagation of adulterated christianity; which has grown with its growth, strengthened with its strength, and become its prominent characteristic and impel-

ling spirit, till it has sunk christianity, at the present age, as far beneath eastern Paganism, as the Judaism of Christ's time was beneath the religion which he taught.

Is this not true? Go among the Pagan nations and see what they worship. See them prostrate themselves in adoration, to the glorious orb of day, as he emerges from the eastern horizon and ascends the azure dome, to bless the earth with his fructifying beams, and make all nature rejoice in the smiles of his countenance. Surely, nothing that the human vision ever rested upon—nothing that the human mind is capable of appreciating, can be a better representative of a God, whose attributes are love, kindness and munificence, than that great source of light and life, which is the vitality of all creatures and things that live and move upon the surface, and grow in the soil, of this earth. And shall we say that the sun is nothing more than a representative of the Infinite God, to the sentient races of earth? Or may we not more rationally say, that the great solar orb is really a part of that Great Centre Sun, whose body is the entire physical universe, and whose spirit is the all-pervading intelligence which governs all things throughout the realm of infinitude? And do not the Heathen nations do honor to the true God, by thus adoring His most perfect representative to the children of earth? In thus worshipping God through his most perfect resemblance, they how, not to an ideal, but a real and palpable divinity—the most perfect that they are capable of appreciating or comprehending.

On the other hand, see what Christians worship. They profess to worship an unseen spirit, which they call God, and which they find described in the Pentateuch. A few of the prominent characteristics of this divinity, will be sufficient to prove that Christians worship a deity vastly inferior, in all God-like attributes, to the luminary which is the object of oriental devotion. In the first place, he is represented as the Creator of this earth, the labor of which occupied him six days, which so wearied him that he found it necessary to rest on the seventh day.

In the course of these six days, he created the sun, moon and stars, as mere appendages and garniture to the earth. The sun was made to give light to the earth, by day, and the moon and stars to afford light to the people of earth, when they found it necessary to walk out at night. So, according to this showing, the God of the Christians created a world of light, to illuminate the earth, whose magnitude is more than a million times the magnitude of the earth that was to be lighted. And he created stars so numerous that it is beyond the power of figures to express their number, and placed them at such distances from the earth, that their light could not reach the object which they were designed to illumine at night, by travelling a million of centuries, at the rate of a million miles per second. And so vast is the magnitude of some of those apparently little gems, that the space which one of them occupies would swallow up a million of such suns as that around which our earth performs its annual revolutions. This would exhibit an immense amount of labor, to little purpose. It would manifest the coupling of infinite power with worse than finite folly. It proves conclusively that there could not have been any such God; and the atheist, whose lessons of divinity all come from the bible, stands justified in his conclusion, that *there is no God*.

Again, this divinity of Christian adoration, self-moved, created a being called Devil, Beelzebub and Satan, and set him up in opposition to himself, with power nearly equal to his own, and with cunning superior to his own sagacity. The purpose of his creation was to labor

continually to lure human souls from the service of the God who created them, and lead them into a lake of fire and brimstone, which the same Creator had provided for their reception, where they were destined to burn eternally, for doing what they were fore-doomed to do. And when this God of the Christians found that his human creatures listened to the blandishments of the tempter, as he knew they would, he suffered himself to fall into a towering passion, in which he determined to destroy all his human creatures, and all other creatures, by a great flood; reserving, for seed, a few of every species, to re-people the earth. In this manifestation, the God of the Christians proved himself to be vindictive, tyrannical, cruel, changeable, passionate and unwise. How much more rational is the worship of that blessed representative of the true God—the solar orb—than the worship of such a deity!

According to the history which the Jews have given of the doings of the God whom they have handed down for the Christians of the nineteenth century to worship, he personally governed the Jewish nation, who were his chosen people, in all their internal and external relations. As such governor, he commanded them to wage wars of conquest against the neighboring nations, to put them all to the sword, and to possess their countries and substances. Thus the deity of Christian adoration, commanded his people to murder whole tribes and nations, for the sake of plunder. Oh! how un God-like the character of such a deity! How little like a loving Father of the whole human race! Indeed how little like an infinite God is that expression, by which the sexes are distinguished, (1 Sam. xxv. 22; 1 Kings xiv. 10, and xvi. 11,) indicating that females were to be saved for a worse fate than death.

Again, in the twenty-second chapter of Exodus, from the first to the fourth verse, inclusive, we have another exemplification of the pygmean character of the Jewish God. Moses having gone up into the mount to consult God, the Children of Israel became impatient, and would have a God to go before them. They caused their craftsmen to take the Jewery which God had commanded them to obtain from the Egyptian women, by false pretences, and make it into a molten calf. This was done; and they fell down before the image and worshipped it. God saw this idolatry, and was angry; and he spoke to Moses and said: Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. Then Moses expostulated with God, asking him why he let his wrath wax so hot against his people. "Wherefore"—said Moses—"should the Egyptians say, For mischief did he bring them out, to slay them in the mountains—and to consume them from the face of the earth. Turn from thy fierce wrath, and repent of this evil against thy people." Hereupon God became convinced that he had been too hasty and rash, and that Moses was more reflective, circumspect, even-tempered, cool-minded and wise, than he was. Hence "God repented of the evil which he thought to do unto his people." This is the God which the Heathens and the Jews manufactured, worshipped and handed down, through many intervening centuries, to the Christian worshippers of the nineteenth century, in free and enlightened America.

Another evidence that the Jewish God was of human manufacture, is found in the history of the long sojourn of the Children of Israel in Egypt, and the manner of their release from bondage. God made use of Moses as his Minister Plenipotentiary to the Court of Pharaoh. Moses was directed to demand the release of God's people, saying, thus saith the Lord: Let my people Israel go, &c., with a threat annexed, that disobedience would bring down God's wrath upon the king, in the shape of plagues which were most terrible. And as often as God thus sent Moses, with a command and a threat, he hardened the heart of Pharaoh, that he might not obey the mandate. And then he would inflict the terrible punishment threatened. This strange deific amusement was kept up till the country was filled with living plagues of all descriptions. We need pursue the history no farther, to prove that the worship of an ideal God of such a character, is the most stultifying species of idolatry, compared to which the worship of the Sun is the climax of ratiounlity.

One more evidence of the ungodlike character of the Jewish deity, shall suffice for the present: Moses, after holding a great many interviews with God, insisted on seeing his face. God replied to him, that no man could see his face and live; but he told him that there was a rock near by, upon which he might stand, and that he, God, would place him in a nook of the rock, and pass by him, and would put his hand over him while passing; and, when he had passed, he would take his hand away, and Moses might see his back parts. This most ridiculous story of the God which Christians of the present age are required to worship, and to love with all their mind, might and strength, is still required to be regarded as veritable history, to doubt which is infidelity.

In view of all these circumstances, how could it otherwise have been, but that men and women who possessed minds capable of distinguishing between rational and irrational doctrines—between the eternal truths of nature and God, and the gross errors, follies, falsehoods and fanaticisms, propagated by a salaried and corrupt priesthood, should, before the advent of modern spiritualism, repudiate the Christian faith, as it is now presented for their acceptance, and deny the existence of a God. How could rational minds believe in the existence of a God, when he was presented to them with all the characteristics which we have called the reader's attention to?

It was the acceptance of these characteristics of the Jewish God, by the early christian sects, for the purpose of proselyting among the Jews and Gentiles, that converted christianiey into idolatry, and sent it down to the present hour, continually becoming more and more grossly idolatrous, till it has embraced the worship of every thing which is material, and nothing which is truly spiritual.

The doctrines taught by Jesus of Nazareth, were truly spiritual; and the doctrines taught by elevated spirits of the present day are truly Christian. The religion of Jesus and the religion of true spiritualists of the present day, are the same. The first was adulterated, corrupted, prostituted, debased and totally heathenized, by sectarianism, proselytism and mammonism, till it is, at the present day, the most gross and ungodly idolatry on earth. The latter must share the same fate, if it shall be similarly adulterated, corrupted and prostituted, by that species of proselytism which will introduce into it the worse than pagan idolatry of orthodox christianity, as it now exists.

Now, in all we have said on this subject, we have not intended to be understood that there are not many—very many, honest, pure-minded and pious men and women, in all our church organizations, who have received the teachings of the clergy, the books and the sectarian press, without investigation; taking for granted the proposition, that the laity have no right to use their reasoning faculties, as regards the truth or falsity of the dogmas which are handed them for deglutition. This comes of merging individualities in church organizations, and employing one man to do the thinking, reasoning and devotional duties, for the whole.

In a material point of view, there seems to be a conveniency in the adoption of this method of serving God by proxy, and giving all our individual attention and energies to matters exclusively mundane. But, at the end of this very short journey, every individual will find, that he or she, alone, has to suffer or enjoy, the fruits of their own individual labors, whilst in the physical form. And although there is no such thing in the spirit life, as punishment, *for* punishment, the natural consequence of neglecting the duty of self-cultivation and resulting spiritual unfoldment, will be experienced eternally. God himself cannot redeem delinquents from the penalty. They must take position and condition, on leaving the shores of mortality, according to their spiritual elevation or depression, at the transition. From this condition they will eternally rise and progress. But never will they see the moment when they would not have been farther progressed, more elevated, and happier, if their earth-life had been such as to have placed them in more elevated conditions, on their entrance into spirit life. Hence, it will be seen that the consequences of mis-spent lives in the physical form, are eternal, and cannot be prevented or turned aside, even by Omnipotent Power; for God cannot violate or suspend His own laws.

Lecture No. 11, by Edgar C. Dayton.

MISS BROOKS MEDIUM—REPUBLICATED.

THE FACULTIES AND ATTRIBUTES OF SPIRITS, COMPARED WITH THE FACULTIES AND ATTRIBUTES OF THE MEDIUM'S MIND THROUGH WHOM THEY OPERATE.

In organic creations, there are essences and spiritual properties, which, from the laws of existence live *somewhere* when the primitive organization shall have returned to the elements of matter out of which life first sprang. Mind is as rational to the outer senses as is its positive existence; and the constituents out of which it derives its being, are becoming so analyzed by mind that the minutest atom is as readily analyzed as the whole construction of different and unbounded creations can be.

In the human as well as the spiritual organization, there is an exact harmonic relation with all the constituents composing the outward and inward constructions; and although mind cannot penetrate the mysteries of spirit and matter, yet material connections and harmonies, which creations advance, prove the positive existence of the properties of life somewhere in the realms of creation. Matter is in and of every thing; and if finite or infinite mind cannot understand the point at which life must arrive, at which it is disintegrated from the parent or original source, it is not useless, perhaps, for mind to study these vast subjects, to glean more enlightened ideas of their actual and real truth. The crudest work of creation expresses the simple analogy of the love and power of some great and mighty source. The constituents out of which sprang the atomic particles of creation, from their refinement and condensation, come under the different operative laws of those eternal principles which animate the mental and physical organization with the absolute knowledge of the eternal demands of the inner and outer nature.

Life commences at one point in nature, continuing in a direct harmonic connection with the principles of life, still progressing in refinement and knowledge. Thus the properties of organic and mental life must, if absorbed by the elements of nature, exist with these elements, forming a part of the powerful creations brought into existence by some unseen agency. This is the point: If the properties of the external man are absorbed by the harmonious elements of nature, the intelligent faculties of man must be absorbed into the corresponding elements of nature, and be operated upon by the same law of progress. Then these two outward and inner elements of the nature of man, must be separate and distinct elements, when gone from the material universe, to unite with its like. The outer man is the covering of the inner man, and is not intelligence. Hence it is not the spirit, but matter. The inner man is the source of all knowledge and wisdom. Hence it must be spirit. Both spirit and matter may compose the elements of the interior being. Hence we are led to conclude that spirit seeks spirit, and inanimate matter seeks inanimate matter, becoming animate gradually through the various processes of development. Then one we may call the spirit element, and the other the out-creative element; meaning the elements of the functions of animal life.

The spirit element must exist somewhere in nature or creation, alone and distinct from the out-creative elements. Hence, one we may say occupies a spirit universe, the other the out-creative world, meaning nature; the spirit universe being the concentrated point of all spirit emanation, or the positive source of all intelligent life. One is the positive element, the other the negative element. The intelligent part of man is the positive; the animal life the negative, being controlled by the positive element in its development. The positive mind or element, returns to God. The animal element is absorbed by nature, as God is positive and nature is negative to the will of God. Hence it will be useless to strive to prove the existence of a spirit element, when the elucidate reasoner must, from his calm and logical deductions, see that life and intelligence exist eternally *SOMEWHERE*, though the finite mind may not have appreciative conception of its real existence.

The spirit element is a spontaneous emanation from the Great Spirit Source, and possesses the power of generating thought, and out of thought to bring forth the evidences of its power. The spirit element is constituted of the distinct faculties that characterize the human mind. Hence, when they are brought in conjunction with the spirit universe, and unite with spirit matter, out of which are evolved still higher refined attributes of mind, the spirit must necessarily be governed by the progressive law. When the spirit elements of the human soul unite with the properties of matter in the spirit universe, it has progressed from the out-creative elements of the physical construction, and remains free from the grosser elements of nature. Hence it is pure and more refined, and continues thus for ages and ages. Then we have the elements of spirit in the rudimental existence and in the spirit universe.

By the laws of creation, there is a connection between the spirits of the interior world and the spirit of man; and, consequently, the less developed spirit must attract the higher one. There must be from the various principles of nature a natural adaption of faculty with faculty. Therefore, there must be a spirit adaption of the spirit element with the spiritual or intelligent manifestations or evidences of the power of the human mind. If this is true, then the element through which spirits operate upon the human mind, must have an attractive element in the mental and motive temperament through which they bring forth to the world the identity of spirit existence. When a spirit manifests its knowledge through an existing mind of the material world, that mind must possess corresponding attributes, adapted to the qualities the spirit possesses. Though those attributes in the human mind may be crude and uncultivated, yet if a spirit finds its prototype there, it will manifest through that mind, what it may desire, thereby bringing forth and cultivating the real native talent of that crude mind.

It is the truth that the capacities of the spirits for advancement, when inhabiting the spirit universe, are greater than the capacities for advancement of the human spirit elements. Yet the refined mind, operating upon the less refined mind, will develop and unfold the interior properties of mind to a greater extent than would the application of a whole life-time to material study. If a philosophic mind communicates, that mind must find a corresponding element of philosophic desires, before it can perfectly communicate its real and actual knowledge. If a human mind is highly developed spiritually and morally, then the message received from a higher source will be characteristic of their own inner and native talent. If a mind is unwise and the latent properties of mind are not yet evolved, then the spirit operating upon that mind will be its prototype, and the communications given will bear a sameness with the sentiments of the mind operated upon. The human mind used as an instrument of spiritual intercourse, may not be conscious of its actual genius or native virtues: but when it has become developed up to the point of refinement and elevation which the spirit operating upon it has attained, then it will realize its equality of power and wisdom.

Now this is the difference between the spirit operating and the mind operated upon. The spirit is farther advanced, and its capacities to progress are not obstructed by the out-creative elements of a physical nature; while the human mind has material obstructions to contend with in its progressive development. Yet, with all this, the actual faculties and properties are there, which only require development to unfold their natural beauty and power. Now, if a spirit communicating does not stand on an equality of development with the mind it speaks through, the mind will develop the spirit, because its development spiritually, religiously and morally, exceeds that of the spirit.

You often meet with conflicting messages; and why is this? because there are brought into contact two elements of spirit not naturally adapted to one another. Perhaps a spirit undertakes to operate upon a mind where there is no spiritual attraction. If this be so, the communication received will blend with the two spirit elements, not conveying the real evidence of the truth of either mind. It is the same as in nature where the principles of heat and cold come in contact and produce conflicting

sounds or emotions. Yet these principles are necessary to the completion of universal nature, and, by laws of construction, are brought together to produce the necessary atmospheric elements conducive to the development of the physical and spiritual nature. If these unattracted elements never came in contact, then the changes of development would be more limited, and human nature might not realize its own actual qualities of mind, as it would blend more harmoniously with every mind. Thus it is in the spirit universe. If conflicting minds come together, the emotions produced are inharmonious to both minds; and this same principle will act in spiritual intercourse; for if two minds come in contact, one immortal and the other yet material, the result will be the same.

There is much of God and nature yet to be learned in spiritual intercourse. There is much to be made known to human minds which they are not yet prepared to receive. The minutest atom of matter out of which your being was evolved, is but a step; and the development of nature into which you will be evolved, is constantly within your grasp. And as the ocean lines its boundaries with grains of sand, so will the limits of your material progression be known by the particles of matter thrown off in your progression, to assist in the combinations and completeness of new creations, constantly being developed by the important laws of nature.

Ask yourselves if you are prepared to grasp the out-stretched hand of nature to assist you in your knowledge? Or are you so wedded to your out-creative nature, that the influence of infinite power and glory falls silently upon your soul, while its echo is heard in heaven?

Now and forever, Yours,
EDGAR C. DAYTON.

From the Boston Post.

A Night with the Spirits.

Since President Mahan demolished the spiritual theory of the manifestations, the 'od' force in certain quarters is acting more rampantly and intelligently than ever, as if from a new and conscious importance. 'W.', in the Post of Dec. 14, described some astonishing phenomena that occurred at the house of one of our most respectable merchants at the western part of the city, and the writer hereof, availing himself of an invitation, attended, on Monday evening last, at the same place to investigate the od performances. At a little after 7 o'clock, the party assembled in the same room described by 'W.', with the same medium. Among the party was one who was confessedly a disbeliever in all matters super-mundane, and he was requested to examine the table in order to convince himself that there was no machinery about it. The idea of trickery could not for a moment be entertained, but yet the table was turned bottom up by the medium, and it was seen that there were no springs nor wires that could be pressed in to produce effects. The medium was a young man of 17, with an honest, pleasing face, and a physical force that scarcely could perform the superhuman things said to be done through his agency.

The table about which the party seated themselves was between three and four feet in diameter, without castors, and weighing, perhaps, fifty pounds. The first act that was performed was the watch experiment described by 'W.' A gold watch was hung by the chain upon the medium's right hand, his hand clenched and tied close by a handkerchief. This hand was placed beneath the table, and the left hand upon the table. The lights were burning in the room. A request was made that the watch might be opened. Immediately it was heard to swing violently, and the peculiar sounds of opening a watch were heard. The request was made that the watch should be closed on counting three, in order to show that there was an intelligence in the experiment. This was done repeatedly, when, at a signal rap upon the table, the hand was withdrawn, the watch found open, and the cap found thrust tightly between the handkerchief and the medium's hand. The watch was again hung beneath the table, without being tied, when it was wrenched from the medium's hand, and placed in that of the friend alluded to in the outset, for whose especial conviction the od spirits

seemed disposed to work. He was much startled at the act. The watch was afterwards set at a given hour by the invisibles, and the crystal taken out and placed in the medium's hand.

A large card was then taken, about ten by six inches square, upon which was laid a sheet of paper and a pencil, and held by the medium by one end, beneath the table, the end by which it was held being marked in order to show that its position did not change, when it was apparently seized by some power beneath the table with an evident intention of taking it out of his hand. The motion of the card was seen by one who sat opposite, and it touched several of the party. The pencil was heard to write, and taking up the card, a 'good evening to all the friends' was found written upon the paper, to have written which the medium must have held the card and written with the same hand, with an entire reversion of the order of writing, for it was to him upside down. This was repeated several times.

The room was then darkened, even to the shutting out of the fire-light—a course that is unsatisfactory to those who are skeptical. But all the trust that was required in a case like the present was merely that in the darkness none in the circle changed their places to perform the wonders experienced, and probabilities were against this, for it was preposterous to suppose that any one, unless endowed with cat-like vision, could traverse that crowded chamber and pass among those assembled there in the dark without jostling against or overthrowing some one of them, and the performances evinced a clear perception of everything.

Many of the experiments described by 'W.' were performed. The table was lifted repeatedly, placed upon the heads of the party, and allowed to remain there until the lights were brought. The circle then withdrew from around the table, and our infidel friend and the medium seated themselves beside it, when, placing their hands together upon the same side of it, the table was lifted directly over their heads and thrown upon the bed in the room. This was done several times. The medium then seated himself alone by the table, and immediately thereafter it was heard moving. A few moments transpired, when a loud crash proclaimed that something had been done, and on bringing the light the bed was found to have been lifted, and two of its legs were resting upon the table. Four of the party then attempted to hold the table against the strength of the ods, but the ods were too much for them, for, after a desperate struggle, three of the four were landed with the table, upon the bed, the fourth having given up.

The party then assembled about the table, when after a few moments' conversation with the invisibles, one said to his neighbor, 'Did you touch me?' a question that several about the board asked. A hand, delicate, soft and warm, apparently a child's, was placed upon the back of the writer's hand and allowed to remain there several seconds, drumming gently all the while. No hand in the circle corresponded to it in form or character. Of this he was positive. The touch was several times repeated. All at the table felt the touch of the hands. One of the party, who wore a wig, had a grasp at that article, and came nigh being scalped. One gentleman, whose hand was resting upon the medium's, was taken by the wrist and his hand thrown aside. Several were violently seized. The writer hereof had a grasp like a vice upon his knee, and came nigh being drawn from his chair by a sturdy pull at his foot. There was an unmistakable feel of fingers about it all—a spiritual palpability never dreamed of in ghostology, where form without substance was the most that was ever claimed. These performances became, to a degree, terrifying, and one nervous individual left the room, afraid to think that spiritual eyes were looking into his, and that spiritual fingers were picking at his toes.

The room was dark as Erebus, but yet the od fellows knew just where to grab. There was not a mistake made—no pawing about in the absence of light—but they took hold as if they saw what they were about. Pillows, besides, were thrown with unerring precision, without injury to gas shades or any of the pictures or ornaments, of which many were in the room. The top of one of the bed posts was then taken off, struck violently upon the table, and thrown around in a manner so gently as to touch all the party. Our infidel friend seized it and secre-

ted it beneath the table, unknown to the rest, where, as he afterwards said, it was clutched at by the invisible fingers several times. The medium then, in a hoarse unnatural voice, asked the question, 'How long do you expect to try before you can catch that hand?' Our friend confessed to having tried to catch the hand, but that it had constantly eluded him. There was an evidence in it that, whatever the power was, it could see in the dark.

The last experiment was that of overcoming the law of gravitation. The party formed a circle, the writer hercof, and the individual alluded to in the above paragraph, holding each a hand of the medium, when he was lifted up as far as the arms of those holding him could reach, lifting their arms with him, seemingly as buoyant as the air on which he floated. He lay upon the air horizontally, and his feet touched the heads of those composing the circle. This experiment was several times repeated, others of the party taking him by the hands, with the same result, and even our infidel friend, whose belief in miracles was not, as may be supposed, very acute, confessed it possible, after seeing a man rest upon air, that one might also walk upon the water.

The party broke up well satisfied with what they had experienced. The theorists of various kinds must find a hard problem to work out in these manifestations. Many of the most stubborn opponents of the spiritual theory have witnessed them and have gone to study other reasons for them than those they advanced. One somewhat eminent, who contended that it was the will of a circle that produced the phenomena, and among other things the table was placed upon his friend's head but not upon his, and no persuasion could change this. After they were done, the question was asked of the invisibles, why they would not do it to convince him. They replied that they wished to show him that his will could not control their will. But he was not convinced.

Passing Away.

Every thing terrestrial, passes away, to make room for its successor, in the never-ceasing changes of progression. Man's physical form passes away, making room for those physical structures which are to succeed it, to occupy its position, whilst its component particles go, to become constituents in other productions of nature. The human spirit passes away from its aurelean state, to take a higher step in the scale of being; and it will continue to pass away forever, leaving its lower positions to be occupied by those spirits who are ascending from the next lower planes.

There is ever a feeling of melancholy, or sadness, in seeing familiar objects pass away from our every-day recognition, though we know they must so pass away, in obedience to nature's unevadable and unrepalable law. We are pained to see an old tree, with which we have had long acquaintance, pass away; though we know that the place which it occupies is required for the production of things more valuable.

We are led to these reflections by the receipt of the last number of the "*Public Circle*," which has been published in the city of New York, through the whole of last year, and which, during that period, has been the organ and circulating vehicle of the many good things which the spirits have communicated to mortals, through the mediumship of Mr. J. B. CONKLIN.

This publication seems to have fulfilled its mission, and is passing away. The editor is, doubtless, destined for some more important post of usefulness; and the necessity for the mediumship of Mr. CONKLIN, in other fields, is an additional reason why this periodical should be discontinued. A feeling of sadness is evident in this last article of the editor; and no feeling mind can help, or wish to help, sympathising with him. But, as the time is ripe for its dissolution, it should cause him no regret. We shall expect to hear from him in some more profitable field of labor—profitable, we mean, to the cause of truth. And we hope his labors will procure him all the good things of this life, which are necessary to his happiness.

A PARTING WORD.

The word "Farewell" can seldom be pronounced without some feeling

of sadness; and the occasion which now calls for its use, is no exception to the rule

With this—the concluding number for the year—the issue of this paper will cease.

The causes which have rendered this decision unavoidable are various; and to some of them it would be unprofitable to refer: others may be dismissed with a brief notice.

The PUBLIC CIRCLE from the outset has been unfortunate in the arrangements for its sale; having found no publisher, possessing at once the ability and good will to put it fairly before the public. The gentleman whose name has of late appeared as publisher, has indeed performed his gratuitous services with unquestionable zeal and judgment; but the time he could spare from the duties of a laborious profession has not sufficed for an effectual control of the business of the office in Canal street, which has proportionately suffered in the hands of incompetent persons.

Yet the paper has been widely read and welcomed as a fireside friend; and the encouragement derived from the reception it has met with, would justify a further outlay as likely, under conditions prescribed by acquired experience, to result in complete success. The Editor, however, on whom has devolved not only the literary labor, but also the duty of providing the necessary funds,—and whose unrepaid disbursements exceed five hundred dollars,—is no longer able, in consequence of serious pecuniary losses, to incur any additional expenditure;—and it would not accord with the original design, or the spirit in which the paper has been conducted, to invite the co-operation of other persons whose aid would almost necessarily be associated in their minds with some right of control.

Has the enterprize then failed? By no means. It was not started as a mercantile speculation; and in determining, therefore, the question of success or failure, a rational estimate of the amount of good done must be set against the money expended.

During the twelve months past, the Free Circles (an important part of the project) have been attended by at least five thousand persons, who, "without money and without price," have been enabled to investigate the phenomena of spiritualism at Mr. Conklin's table: to these the enterprize has been entirely gainful.

The readers of the paper, who will have formed their own opinion of its merits and short comings, can determine for themselves how far its influence is likely to have induced more respectful views of spiritualism and its teachings,—and to have prompted fair inquiry.

Every true work carries its reward for the worker; and the Editor is gratefully conscious that in laboring to fulfil the task entrusted to him, he has been drawn into closer ties of friendly communion with earnest and enlightened minds, in and out of the body,—in association with whom he has acquired a more extended knowledge and a firmer faith in the great realities of the Spiritual Life.

Regret and Hope have contended on this occasion for the mastery;—and Hope prevails. The form, indeed, perishes; but the life remains, to be born again, with God's blessing, into new forms of use.

And in view of what has been achieved, the time, thought, and money, bestowed on the undertaking, dwindle into comparative insignificance; and even rebuke the sorrow which seeks to associate itself with the parting word—Farewell.

B. F. Barrett's Investigations.

B. F. Barrett is a New Churchman, or Swedenborgian. He came to Buffalo, whether for the purpose of investigating or not, we are not informed; but, when here, he did investigate. He went to Davenport's spirit room, where he witnessed various spiritual manifestations, such as were convincing to all his senses that could be affected. He intended, it appears, to make it sure that what he witnessed could not be illusion; so he brought with him a bottle which he describes, for the spirits to break, under circumstances which would leave no peradventure that it was otherwise broken. He was alone in the room with the two mediums, and holding both their hands, when the spirit broke the bottle; and he gathered up the pieces; to prove, at least, to himself, that the breaking was not a biological illusion; for, in such case, he would not have the pieces which, when put together, would make the same bottle.

After having satisfied himself that spirits did really move ponderous

substances and perform physical feats, he wrote a history of all the facts and circumstances, and sent it to the *New Church Herald*, published in Philadelphia, and edited by Rev. SABIN HOUGH. Mr. HOUGH, being a Swedenborgian, admits the fact that spirits do revisit earth, but denies that they can make their presence known by physical manifestations. And it seems that Mr. HOUGH, like all others who are wedded to creeds and theories, is bigoted in his opinions, and refuses to give credit to the testimony of the human senses, if it conflict with what he has been taught to regard as sacred writ. Hence he prefers the opinions of Swedenborg, as to what spirits can do, for all time to come, to the positive testimony of all living witnesses.

He hesitated long, after receiving Mr. Barrett's account of facts, before he would consent to publish it. And when, at length, he did consent, after the exchange of several notes on the subject, he accompanied it with four columns of his own explanations, going to show that what Mr. B. said he saw, heard and felt, he did not see, hear and feel, but was biologized, deceived and cheated. To this, Mr. B. replied; but his article was rejected by the editor. After its rejection, the writer sent it to the *Spiritual Telegraph*, with a second letter, which he did not send to the *Herald*. We copy them from the columns of the *Telegraph*:

First Letter to the New Church Herald.

Mr. Editor:—Your comments upon my communication concerning the Spirits, published in the *Herald* of December 29th, are of such a nature as to demand a word in reply.

It is not particularly pleasant for any one to be held up in a public journal as an object of *pity*—as one who has been strangely wrought upon, deluded, and misled by Spirits—as one who, poor fellow! “has permitted himself to come under the influence of those [wicked] Spirits”—“permitted himself to indorse and advocate a doctrine,” which “can not be regarded as true,” &c. And it is the more unpleasant for a man to be thus pilloried in the columns of a paper which he had endeavored to aid, and had supposed that he had aided somewhat, with his pen. Still, I am not particularly disturbed by this. I have become somewhat accustomed to treatment of this sort, and when a horse has once become accustomed to the curry-comb, he does not wince under it like a young colt. I have nothing, therefore, to say to your *mourning apparel*. I concede your perfect right to be just as lachrymose over my poor, deluded self as you please, and to cover yourself all over with black crape if you choose. But I *have* something to say of the manner in which you have used Swedenborg, and the heavenly doctrines revealed through him, in your comments upon my communication about the “Spirit manifestations.”

Let me state in the outset, that, in my communication upon which you have commented to the tune of four full columns, I have not appeared as the “advocate” of any “doctrine,” or the defender of any particular theory touching the modern “manifestations.” I have presented myself before your readers simply as a *chronicler of facts*—nothing more nor less. I did not attempt to speculate or philosophize upon those facts, and I was entirely willing that you and your readers should draw from them whatever inferences you thought proper—explain them in any way most agreeable to yourselves. That they were *strange* facts, a very curious class of phenomena which I witnessed, and a record of which I sent you, is not denied. But am I to be blamed for that? Am I to blame for recording the facts as an honest and faithful witness, and giving them to the public, allowing every one to draw his own conclusions? If not, then why were you made so very sad by that communication? Why were you so reluctant to let your readers see my statement of facts? Was it really because you were unwilling to have them see how so respectable an individual as Mr. B. had been deceived and befooled by spirits? I half suspect it was because my *facts*—particularly that most stubborn one of all about the broken bottle—conflicted with your darling and long-cherished theory, and indeed upset it completely. I know that those facts disclosed the fallacy of your theory; but I supposed that you would feel about the matter just as I did—that you would prefer to have your readers know the *truth*, rather than rest in a false theory, however dear that theory might be to yourself. It was this consideration alone—the simple desire to have your readers know the *truth*—that induced me to record and send you the facts I did. And I now repeat, that I not only *think* those facts, as *objective realities*, occurred in every essential

particular as I related, but I *know* it, just as I know any other facts which I have learned through the sentient faculties. There were a hundred little things which occurred in that “Spirit Hall” at Buffalo, which could not well be put on paper, but which, when *witnessed* by a cool and careful observer, and when taken all together, were of such a character as to enable me to say with our high authority, “I am able to testify with the most solemn oath that can be offered,” that these things occurred as *outward objective realities*, substantially as I have related.

Suppose Swedenborg had taught (as you would have your readers believe) that such things as those related in my communication could not take place under any circumstances whatever. What then? Am I to assume his infallibility, and then, after this unwarrantable assumption of my own, refuse to look at facts, or to credit the report of my senses, when such report or facts seem to be in conflict with his teachings? Much as I honor Swedenborg—and I yield to no one in my respect for him and his teachings—I feel that I should be paying him but a sorry compliment indeed, were I to allow anything he has taught to make me deny or reject demonstrated facts, or the combined testimony of three of my senses. Suppose he had declared that in elligence could not be communicated by means of electricity, nor ships propelled by means of steam; must I then refuse to believe in Morse's telegraph, or the power of the steam-engine? Though receiving intelligence every week by the telegraph, and hearing the click of the machines, and though often a traveler on the steamboat and rail-car, must I believe that this is all a delusion—that words are not really spelt out by lightning, nor boats moved by steam? Swedenborg is the very last man to require or command any such abject surrender of our understanding and common sense, to his dictum. And he is the last man who would feel honored by such ignoble surrender. Therefore I can not help feeling that you have—unintentionally, no doubt—done him very great injustice in the manner in which you have presented him to your readers in your comments upon my communication.

But, as a matter of fact, Swedenborg has not taught (as you would have your readers believe) that Spirits can not, under any circumstances, operate directly upon material objects, or do such things as those related in my communication. That they can not, and do not ordinarily, is conceded. But if he has so taught, will you be kind enough to refer me to the passage—to one solitary passage? In your comments, you have quoted not less than nineteen extracts from his writings, by way of showing that, according to the teaching of this high authority, I must have been biologized when in “Davenport's Hall,” or that the things I there witnessed did not occur as ultimate facts, but that they were mere illusions produced by spirits. Now, I affirm that no one of the extracts you have cited has any bearing whatever upon the phenomena which I witnessed. Not one of them goes to prove that I must have been biologized, or in any peculiar psychological condition, or that the things I witnessed did not actually occur as they seemed to occur, or that E. S. pronounces such things impossible under any circumstances. You may think this a bold and sweeping declaration, but I am willing to stake what little reputation I may have for common sense, logical acumen, and a knowledge of the heavenly doctrines, on the truth of it. I appeal to all your readers and ask them to read with care my communication, and then your nineteen extracts from Swedenborg in the connection in which they stand in his writings, and say whether my assertion be not strictly true. The extract which comes nearest to serving your purpose, or to being applicable in the way of showing that the things I witnessed in Buffalo were, as you believe, “simply phantasies induced upon my mind,” is the one quoted near the bottom of your second column of comments from A. C., No. 1967. (In citing this passage, you have referred thus: “No. —,” the particular work and number being omitted, doubtless by mistake.) In this passage Swedenborg says:

“There are spirits who induce such appearances by phantasies, that they seem as if they were real. For example: if anything is seen in the shade, or by moonlight, or even in open day, if the object be in a dark place, those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing; and so long as the mind is kept in this thought, the phantasy is increased, and that to such a degree, that the person is persuaded, and sees, just as if the things were really there; when, nevertheless, they are nothing but illusions.”

And here you have stopped quoting, without informing your readers where they can find this passage—stopped in the middle of a paragraph, as it stands in the Arcana. The balance of the paragraph doubtless

seemed to you not worth citing, but to me it seems rather important.—Here it is:

"Such occurrences take place with those who indulge much in phantasies, and are of weak minds, and hence are rendered credulous. Such are visionaries."

Surely, Mr. Editor, you would not cast me into such a category as this, would you? If any one else were to charge me with being a 'visionary,' excessively 'credulous,' inclined to 'indulge much in phantasies,' I should certainly expect that you would take up the cudgel in my defense. I know you would, though you might not be willing to go quite so far as to defend me against the charge of being one 'of weak mind.' Whatever other sins have been laid to my charge, I am not aware that even my worst enemies have charged me with belonging to the class of individuals with whom E. S. says 'such occurrences take place.' If, then, you do *not* consider me one of that class, don't you see that this No. 1967 A. C. is inapplicable to the case in hand—don't apply to the phenomena I mentioned at all? Or if, perchance, I *should* be set down as 'visionary,' 'credulous,' 'of weak mind,' given to 'indulging much in phantasies,' etc., I will then bring you the testimony of others who witnessed precisely the same things that I did, *some* of whom I am certain you would not think of classing with the individuals here referred to by our author.

Besides, it is here said that 'those spirits keep the mind of the beholder fixedly and unceasingly in the thought of some particular thing, either of an animal, or a monster, or a forest, or some such thing,' just as *biologists* treat their subjects. But this was not the case with me. In the large majority of instances, my mind was not previously fixed at all upon what the spirit did—often upon something very different. When I requested him to take off my hat, I had no thought, whatever, of his passing the trumpet over my shoulder and knocking it off with that in the manner he did. When he lifted me clear from the floor, in my chair, and let me down again, not over gently, I was expecting and thinking of nothing of the sort. When the bottle was placed in a remote corner of the room, and the spirit was requested to break it, I did think from what I had witnessed, that he would break it there. But, contrary to my expectation, he said he could not—had no influence enough—it was too far from the mediums. And when he did break the bottle, I was thinking and expecting that he would take it up and strike it against the table—a method entirely different from the one he did pursue. And so in a hundred other instances—showing that the phenomena I witnessed had no relation whatever to the 'phantasies' of which E. S. is speaking in A. C. 1967.

Then I had the evidence not only of sight—for some of the phenomena transpired in the light—but of hearing and feeling also. And when bright daylight was admitted, after certain experiments which were performed in the dark, the sense of sight then, in every instance, confirmed the report of the other senses, showing that there was no illusion—no 'phantasy,' such as E. S. is here speaking of.

Then what have your first six extracts from E. S. to do with this question? How do they show that the things I witnessed were not really done, or that they were 'not objective realities, but phantasies induced upon the minds' of the witnesses? Pray, Mr. Editor, will you tell us how, or will any of your readers tell us? Here are the references: (A. C. 994, 4,622, 5,119, 5,779, 6,181. And here are two of the shortest of the extracts, which we give as specimens:

"It is not the body which sees, hears, smells, and feels, but the spirit." "External sight exists from interior sight, and this from a sight still more interior, and so forth; the case is similar with every other sense."

Ergo, what I saw, heard, and felt in 'Davenport's Hall' were not objective realities, but mere phantasia! This is a kind of New Church logic which is ahead of me, I confess. I do not suppose you mean to advocate Bishop Berkeley's theory; if you do, pray tell us of it, that we may understand precisely what the issue is. But if you admit the existence of an outward world of matter, then pray tell me why the first six extracts you have quoted from Swedenborg, do not prove just as conclusively that the table I sit at, the pen I hold, the paper I see, or the music I hear in my parlor, are mere 'phantasies,' as that those things were phantasies which I heard, felt and saw, when in Buffalo. I am really so dull that I can not see why your extracts do not teach that our senses are never worthy of any reliance, just as much as they teach that 'no reliance whatever could be placed upon the testimony of my natural senses,' when I was in 'Davenport's hall.' And so with every one of

your extracts. I declare before all the readers of the Herald, that not one of them affords even a shadow of support to your theory in the face of my facts. Not one of them furnishes the slightest evidence that the things I witnessed must have been phantasies, and could not have been facts. If any of your readers doubt my assertion, let them carefully read for themselves all the passages cited. Here are the references in addition to those already given: A. C. 6,205, 4,263, 5,084, 1,880, 4,632, 5,849, 1,635, 1,637, 1,703.

Then, after having marshalled this array of totally irrelevant extracts, you very coolly proceed: "If the voices, the musical sounds, the ringing of bells, and the various other impressions were made upon Mr. Barrett's mind by the spirits—if these impressions, we say, were made directly upon his spiritual senses, and not upon his ultimate and natural senses, as we think we have clearly shown from the testimony of Swedenborg must have been the case, [!—a whole platoon of exclamation marks ought to be put here.] then this conclusion is a fair and irresistible one: He was, while in that hall, and while associated with those mediums, in such a state that no reliance whatever could be placed upon the testimony of his natural senses." I declare I can not fathom such logic as this. I give it up—simply remarking, Mr. Editor, that if you will allow me to reason in the same way that you have, and use quotations from Swedenborg in the same way. I will undertake to demonstrate that you can ride to the moon on the tip-ends of the plumes of a bird of Paradise in forty minutes, or that you have actually ridden there and back again already a hundred times in that way; and your readers shall decide whether my demonstration be not as complete as yours in the case before us.

But I have written enough for one sitting. You shall have the balance of what I wish to say next week—when I promise to show that the possibility of the occurrence, as objective realities, of phenomena like those described in my communication of December 6, is clearly recognized by Scripture, by Swedenborg, and by intelligent receivers of the heavenly doctrines in this country and in England; and not only so, but to show that there is not one line anywhere in Swedenborg to sustain your biological theory in the face of the statements, in my communication of the 6th ult., admitting, as I understand you to admit, that those statements were sincerely and honestly made.

Yours, very truly,

B. F. BARRETT.

Brooklyn, Jan'y 8, 1856.

Second letter written for the New Church Herald, but not sent.

Mr. Editor:—Having shown, to the satisfaction I trust of all your readers, the utter irrelevancy of your quotations from Swedenborg to prove that the phenomena I witnessed in Buffalo must have been illusions or mere phantasies, I proceed next to show that the possibility of such phenomena as objective realities, is distinctly recognized by the Bible, by Swedenborg, and by intelligent receivers of the heavenly doctrines in this country and in England. I shall be very brief in my citations.

First, let me notice briefly a criticism of yours, which should have been noticed in my last, but was overlooked. You represent me as stating that the spirit, on one occasion "took up the trumpet and blew a whistle as loud and as shrill as that of a steam-engine;" over this you make merry, and invite your readers to laugh with you, wondering whether the people outside that Hall "looked up and asked, What now? Whence come the cars? Is that the air-line railroad," etc.? Now all this merriment would be well enough, if there were any good grounds for it. But if your readers will look at my communication, they will see that what you ask them to laugh at, unfortunately, is not what I wrote, but your own exaggerated statement of it, amounting in fact to a mis-statement. So much for your twelve lines of attempted fun at my expense. There is no difficulty in making fun at another's expense any time, when the fun-maker is not over-scrupulous as to the language or statements which he attributes to that other.

Now to the task of showing what, in my last communication, I promised to show.

It is recorded in the gospel of Matthew (28: 2) that "the angel of the Lord descended from heaven, and came and rolled back the stone from the door [of the sepulcher] and sat upon it." And then follows an account of the conversation between the women and the angel. Now we are not aware that this account of the rolling away of the stone from the door of the sepulcher, has ever been denied or doubted by Christians as

an historical fact. In Mark's gospel it is said that this stone "was very great;" and good scholars have concluded its weight to be not less than two tons. If, then, you admit the historical truth and accuracy of this account, I am unable to see how you can deny that the Bible teaches that Spirits—even angels—can, under certain circumstances, or by Divine permission, act directly upon dead matter. Did the angel actually roll away from the Lord's sepulcher that "very great" stone, or was that mere phantasy?

Then in the Acts of the Apostles, we read, that, on a certain occasion, "the high priest rose up, and all they that were with him, and laid their hands on the Apostles, and put them in the common prison. But the angel of the Lord, by night, opened the prison doors, and brought them forth." (v. 18, 19.) Now did this actually take place according to the record? If so, then an angelic spirit not only may, by Divine authority or permission, but actually has operated directly upon matter, in such a way as to open the doors of a prison. And on another occasion when Paul and Silas were "thrust into the inner prison, and their feet made fast in the stocks," we are told that "suddenly there was a great earthquake, and immediately all the doors were opened, and every one's hands were loosed," and feet too, as would appear from the account that follows (ib. 26: 26.)

Now although it is not said in the last instance that an angel did this, yet we may infer as much from the other cases cited, and also from what Swedenborg says of the power that is sometimes given them over things in the natural world. Thus, speaking of "the power which the angels exercise in the spiritual world," he says: "I have seen mountains, which were occupied by the wicked, cast down and overthrown, and sometimes made to shake from one end to the other, as though by an earthquake. I have beheld rocks cleft in sunder down to the deep," etc.; and immediately after adds; "That they have a similar power in the natural world, when it is granted them to exercise it, is manifest from the Word," etc.; showing that it may sometimes be granted to the angels to operate upon matter in a very powerful and striking manner—even to the overturning of mountains, and the cleaving asunder of rocks; otherwise it could not be said that "a similar power in the natural world," is sometimes granted them (H. H., 229.)

As to the philosophy or rationale of all this, or the precise *modus operandi* of these angelic achievements in the sphere of nature, I confess myself as completely in the dark as any one can be. But this is not now under discussion. The only question in issue, is, Whether such things have been or may be done by beings out of the flesh, under any circumstances? And I say that the Bible and Swedenborg agree in answering this question in the affirmative. If you ask me to give you a rational explanation of the process—to tell you how they can do such things, I must refer you to those who are wiser than I. On this point I confess my utter ignorance.

Again: Swedenborg says, "that spirits have come to me, both now and very frequently before, with wind, which I felt in the face; yea, it also moved the flame of the candle, and likewise papers"—(S. D. 479.) Here it seems that the spirits did produce some effect upon natural objects, through Swedenborg as a medium, and yet without using his natural organs. However meager this testimony may be considered, it is certainly a clear recognition of the possibility of spirits operating directly upon material things in the presence or sphere of a suitable medium, and without availing themselves of the natural organs of such medium; and this is all which it is necessary for me to establish. That precisely such phenomena as I witnessed in Buffalo did not transpire in Swedenborg's time, and that he was not made acquainted with them, I am obliged to believe; for otherwise he would, I think, have written a chapter upon them. Nor does my belief of this interfere with my belief in our author's divine illumination, any more than does my belief that he was unacquainted with some facts that have been learned, and some discoveries that have been made in the natural sphere since his time.

That the Rev. Mr. Smithson, of London, the translator of the volume of the Spiritual Diary from which I have just quoted, entertained a view similar to my own, is evident from his note to this passage, which I here transcribe:

"The reader," says Mr. S., "may probably ask, how could the wind thus felt by the author from spirits move the flame of a candle, etc. The solution is probably this: that, as the author was in full communication with spirits, their influx and operation would not only be vividly felt by him, in his bodily sensations (which is impossible with others who hav-

not open communication with spirits,) but that external objects immediately within the sphere of the author's senses, would also be affected by the operation of spirits; since the medium was there by which this effect could take place. Thus as spirits could see and hear, through the author's senses, the objects in the world, it is probable that their influx might also, on some occasions, affect objects which, as just stated, were within the sphere of the author's sensations."

This shows us that so intelligent a New Churchman as Mr. Smithson, thought it not contrary to, but in accordance with, Swedenborg's own experience and teaching, to believe that, when there is a suitable medium spirits may, on some occasions affect material objects that are within the sphere of said medium.

Similar views have been held and expressed by intelligent New Churchmen in our country. Thus in the New Jerusalem Magazine for November 1850, we find an article entitled "The power of spirits exerted in the natural world." In this article, the writer, after alluding to the inability of spirits ordinarily to "produce effects which are perceptible to any of the natural senses," remarks:

"From this it might seem, at first thought, that the production of such effects by spirits is impossible through any medium. But does this inference necessarily follow? We think not. It seems to us to be also an inference inconsistent with facts recorded in the Sacred Scriptures, with the doctrine of the New Church, and with the true philosophy of the subject."

And, after referring to some cases recorded in Scripture, similar to those I have cited, he continues:

"Now, if we explain these and other similar facts recorded in the Scriptures, in such a manner as to deny that natural phenomena were effected by the power of angels, we deny also what is taught in the New Church doctrine—that the Scripture history, from the time of Abraham onward, is to be received as literally true." (p. 450.)

And this view of the subject appears to be indorsed also by the editor of the magazine, as appears from a note with which the article is prefaced. I say nothing here of the logic or the philosophy of that article, as I should be sorry to be held in any way responsible for either. I have simply referred to it, to show that I am by no means a solitary instance of a New Churchman's believing that spirits may, under certain circumstances, or when there is a suitable medium, operate directly upon matter.

And not only does your explanation of the phenomena alleged find not a shadow of support from any of the passages you have adduced from E. S., but it stands, I think, in the plainest and most direct antagonism to the whole current of his teachings. For see what absurdities you ask your readers to accept, and to believe the great and ever-reasonable Swedenborg the indorser of! You have admitted my truthfulness and sincerity, and the substantial correctness, therefore, of the main facts alleged; or that such impressions as I have recorded were actually made upon my senses. This being admitted, then, we are required to believe, according to your theory, that two little boys, and a certain room that they are in the habit of visiting, have become so infested or possessed by a certain class of spirits, that any man, woman, or child, or any number of men, women, and children, the moment they enter said room, in company with said little boys, and the door is closed, and windows partially, are all at once bewitched or biologized. They all see the same sights, and all hear the same sounds, as truly as they would if they were all together in the same theatre or concert-room; yet they are all deceived. The sights and sounds are all illusions. The spirits by which the room or the boys are possessed, enter in a moment into the whole company, and render them victims to the strangest phantasies. Their senses, which, five minutes before, were worthy of entire confidence, begin now to play the strangest pranks ever conceived, and report nothing correctly. The whole company hear loud rappings upon the table, and the music of bell, guitar, and accordeon, under the table, but there are no such sounds in the natural sphere as they all hear. They see the table raised repeatedly from the floor while the hands of all the company are upon it—they see a trumpet, guitar and accordeon thrust out from under the table, and finally thrown upon it, but these things are mere illusions; their sense of seeing, which was excellent a moment before, is completely disordered now—the spirits have bewitched their eyesight. They feel the table rise when they see it do so, they also feel the instruments that are thrown upon it, and these feel precisely as they look; but their sense of touch also has been strangely wrought upon by the spirits and reports as falsely now as that of sight and of hearing. The room is made still darker and straightway—as it were in the twinkling of an eye—the whole company fall more fully under the dominion of these fantastic spirits, and the delusion is rendered still more complete. One of them, whom no

mesmerizer in the flesh has ever yet been able to affect, grasps firmly the hands of the two little boys, and requests all the others to leave the room. They do so, and then he is lifted in his chair, and on the table; he hears the trumpet rattle upon the table, and when elevated apparently to the level of his ears, a voice speak audibly through it; he feels it move slowly across his arm and up the back of his head, and feels his hat knocked off, and hears both trumpet and hat fall upon the floor; he hears loud blows upon the table, and at last hears the rattling of glass from a broken bottle which he had brought along with him for that express purpose. Yet this man's senses, which had never been known to deceive him before, are now under the complete control of the spirits, and report nothing correctly—nothing but the breaking of that bottle; and this, singular enough—for it was a part of the same performance—the spirits managed to make his senses report correctly, because they knew that the pieces were to be saved and carried home as a test! The bottle was actually broken, yet not in the manner that he supposed—it is not known exactly how; but being, both as to mind and body—soul and sense—completely under the control of the spirits, he might have been lifted by them (ah! no: that won't do) might have jumped upon that table, and broken the bottle with the heel of his boot, the spirits making him believe all the while that he was sitting still in his chair, holding fast the hands of those little boys!! And not only the senses of everybody become totally deranged and unreliable as soon as they were closeted with those boys, but they became all right again the instant they left that hall; and this, too, without the slightest consciousness on the part of any one that he had been thrown into any unusual state, or wrought upon in any unusual way.

Such are some of the things, Mr. Editor, which we are required to believe, according to your explanation of the phenomena in question. And now I ask if there is a single page in all of Swedenborg's writings to justify any such absurd conclusion? Is there one solitary paragraph in all his works to favor the idea, that one or two individuals may come into such a peculiar connection with spirits, that everybody else, the moment they are brought into the same room with such individuals, are bereft of their senses to all practical purposes, and made the victims of whatever phantastes the spirits choose to induce? Show me a single passage, Mr. Editor, that even looks in such a direction, and I will acknowledge my obligations to you; for I confess that I know of not one. The whole current of our author's teachings seems to me utterly opposed to anything so absurd. You think the theory which maintains the objective reality of the phenomena alleged, unreasonable, and opposed to the teaching of the heavenly doctrines; but candor requires me to say, that I think your own theory far more unreasonable, and more opposed to the current teachings of E. S. But let your readers decide that point.

One word, however, in respect to the position you occupy on this question, for it seems to me an unfortunate position—alike unphilosophical and unfavorable to progress. For, suppose you are in error, you can never get out of it. In the position you now hold, it is impossible for you ever to be convinced that you are wrong. Proof, of whatever nature, is only thrown away upon you. No kind and no amount of evidence can be of the least avail in convincing you of your error. Suppose Johnny had actually taken the verdent gentleman I speak of, "right up to the ceiling," as he threatened to do, and had held him there from that time to the present; and suppose all the people in Buffalo, and New York, and your own city, had been there and seen Mr. Emerald stuck fast to the ceiling, would their combined testimony have weighed any thing against your theory, or led you to doubt about it? Not a whit; for you would only have to say that everybody "came under the influence of those spirits," or were bi-ologized, the instant they came within "that magic hall," and saw therefore just what the spirits wished them to see, what in reality did not exist. Therefore I think your mental position on this question an unfortunate one, inasmuch as it is one which defies or sets aside all the known laws of evidence. If you were to plant yourself on the same ground in relation to other questions involving certain facts made known through the senses, I see not how it would be possible for you ever to advance a single step beyond where you now are. And in a position which ignores and defies all the ordinary laws of evidence to the contrary, to be regarded as a sound or safe one? And what is to be thought of a theory which skulks behind such a barricade as this which yours is now compelled to seek? Please consider this, Mr. Editor, and oblige, Yours truly,

BROOKLYN, January 23, 1856.

B. F. BARRETT.

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

OFFICE OVER STEPHENSON'S JEWELRY STORE, 200 MAIN ST. SECOND STORY.

TERMS.—Two Dollars per annum, payable invariably in advance. Single copies, five cents.

TERMS OF ADVERTISING.—For one square of ten lines, one insertion, \$1 For each additional insertion, 25 cents. For one year, \$10.

THE AGE OF PROGRESS IS

Printed every Saturday, by Murray & Baker, No. 200 Main St., Buffalo

Spiritual Lectures for next Sabbath.

On Thursday morning, brother FORSTER being in our office, the spirit of Prof. DAYTON took control of him, and spoke to us as follows:

"You will please to announce, that the subject of my lecture, on Sabbath afternoon, will be the 26th and 27th verses of the 26th chapter of Matthew:—'And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.' Brother SMITH has decided not to select his subject, till he sees his audience."

—Mr. J. B. CONKLIN left this city on Monday last, *en route* for Cleveland, Ohio, where he may be addressed for the present.

Thomas Gales Forster.

This extraordinary speaking medium, having settled himself permanently, as a citizen of Buffalo, holds himself ready, under the guidance of his controlling spirits, to respond to the calls of those who require his services in other localities, within a day's railroad-travel. Letters for him may be addressed to the care of S. ALBRO, *Age of Progress* office.

Tillers of the Soil.

FROM OUR OLD ELBOW CHAIR.

TEXT. In ancient times, the sacred plough employed
The kings, and awful fathers of mankind:
And some, with whom compared, your insect-tribes
Are but the beings of a summer's day,
Have held the scale of empire, ruled the storm
Of mighty war, then, with unwearied hand,
Disdaining little delicacies, seized
The plough, and greatly independent lived.

Amidst the toils of the field, beneath the azure canopy of Heaven, have grown and matured some of the greatest minds that ever dwelt in tentments of clay. The schools are necessary to instruct the youthful mind in the arts and sciences of men, and the theory of thinking. After this, the field of agriculture has no rival as a nursery of intellectual powers. To the philosophic mind, therefore, it is most astonishing to see so many of the sons of agriculture, leaving the fields and occupations of their fathers, and hurrying to the crowded cities, to join in the life-long scramble for sixpences, shillings and dollars, amidst traffic and trick, sharpers and shavers, smithies and smoke, fires and fracas, cabs and cut-throats, pride and pestilence, with all and singular, the mischiefs and abominations that lurk by day and prowling by night, where thousands and tens of thousands sustain themselves, and feed their vices with the hire of sin and the fruits of iniquity.

There is but one object which can induce a young man who has been brought up to agriculture, to leave the country and take up his residence in a city. This object is accumulation of great wealth. Of every hundred that make this change, there are probably fifty who are lured into the snares of vice which are spread on the right hand and on the left, before and behind, in every path trod by their unpractised feet, and are lost. Forty are unsuccessful, and live in poverty, bringing up children to pursue the lowest callings, and acquire the worst of habits. Seven take the sober second thought, and wisely return to

rural life. The remaining three succeed and become wealthy. How do they do it? If they are naturally sharpers, they commence with small speculations, in which they soon acquire proficiency in the arts of dissimulation, become familiarized to deception, falsehood and fraud, and by the time they enable themselves to branch out into business, conscience is perfectly silenced, and nothing but expediency and the fear of detection, open shame and punishment, prevents them from the perpetration of any act of villany whereby they can make money. This course of conduct takes two of the three successful ones. The remaining one serves an apprenticeship to some mercantile business, as clerk; is honest and vigilant in the discharge of his duties, acquires a good character, and in due time gets assistance to embark in business on his own account.

We need not inquire what kind of minds the two first named of the three successful ones possess, when they are masters of ample fortunes, or how they enjoy their acquisitions. Where there is no principle, there can be no attributes of mind, but sly cunning, insatiable avarice, and deep-rooted corruption, notwithstanding that pride of station in life and fear of the laws, may prevent them from overt acts of villany. They never had either time or disposition to acquire general knowledge, and therefore can take no pleasure in anything but the continuation, till death, of the operations of scraping and hoarding. How grievous it will be to such ones to die and leave their treasure, and how glad will their heirs be to follow them to the cemetery.

When we analyze the mind of the hundredth one, we shall probably find him amiable in his disposition, and free from the taint of positive vices. He cannot possibly be liberal in the bestowment of charities, for the penny-saving fragality which he has so long practised in his course of business, has narrowed his soul down almost to the point of parsimony. His better feelings plead for the distresses of his fellow creatures; his conscience whispers him that he ought to give; his pride points to the munificence of his neighbors who are no more wealthy than he is, asking him how it will look for him to hold back; his purse-strings yield unwillingly, and he writes down his contribution mechanically. Converse with him on any subject relating to his business, and he is perfectly at home. He is familiar with day-books, ledgers and cash accounts, can give you any information about doing business with banks, is a capital judge of bank bills, well advised of the standing of all the moneyed institutions of the country, and can read you the prices current in all the great marts of christendom.

About State affairs he knows just what he casually reads in party political papers. He has full faith in all the statesmen and newspapers of his own party, and does not like to hear them contradicted. He knows that there is such a place as Mexico, but whether it is in North or South America, he cannot tell. He can tell you who was the first man, the first woman, the first murderer, the first christian martyr, who slew Goliath, and who was the father of Zebadee's children, for these items of knowledge were the acquisitions of his childhood; but whether Ben Johnson was or was not the author of Shakspeare, for his life he cannot tell. He has heard of Bacon and Locke, but what countrymen they were, what ages they lived in, or whether they were authors, artists, or astrologers, he neither knows nor cares. Attempt to introduce a conversation with him on metaphysics, physiology or any of the sciences, and he immediately recollects that he has an engagement which your very agreeable company had well-nigh made him forget entirely. Finally, his whole mind has been continually and exclusively exercised by the one idea, and his soul knows no other enjoyment than what it finds in the contemplation of all-absorbing *Mammon*. Oh! America! land of Liberty, Plenty and Patent Rights! how hast thou been, and how art thou still, cursed with the mania, MORE!

Now let us return and contemplate how truly Pope says:

"Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose fields with bread, whose herds with milk,
Whose flocks supply him with attire;
Whose trees in summer yield him shade,
In winter fire."

The man who is thus situated, and who is farther blest with intelligence, virtue and industry, possesses all the elements of human happiness that can be enjoyed on this earth. What he has, together with what it will enable his industry to procure, will supply every want, every luxury that prudence will allow him to indulge in, and afford him sufficient leisure to attend to all conventional duties, and to improve his mind continually with the treasures of knowledge contained in his small but well selected library. All additional wealth brings additional care; and in the ratio in which wealth increases, rational enjoyment and peace of mind give place to anxiety and restlessness. A haughty spirit will inevitably grow with the increase of wealth; and although it increases the means, it never fails to diminish the disposition to do good. If you are in need of a friend or a favor, go not to a rich man. He will immediately begin to tell you how many poor relations he has who need all the aid he can possibly render; how such an one applied to him, and what good advice he gave him. He will show you how easy it would have been for you to have so conducted, or so arranged matters, that you would have escaped the dilemma from which you solicit his aid to extricate yourself. On the contrary, the man of moderate means, will not hesitate a moment, after he is convinced that his aid is necessary and is warranted by your worthiness. What he can do, without injury to himself, he will do cheerfully, and without casting reflections.

No other situation in life is so favorable to the purification and growth of the human mind, as that of the husbandman. As he follows the plough and "sidelong lays the glebe," his mind is at liberty to busy itself in profitable reflections, because it has not to be exercised one minute in sixty on the business which he is doing. Every object around him is tranquilizing, and if his mind is not perfectly at ease, it is not well constituted or has been badly cultivated.

Isaac, the patriarch, "went out to meditate in the field, at even-tide." He knew that there was no other place so appropriate for holy meditation. The beautiful carpet of green which covered the earth; the glad carol of feathered choristers which echoed from grove to grove; the sweet perfume which exhaled from the tribes of Flora's kingdom, loading every breeze with rich aroma; and the entire absence of every sight and sound which could arouse unpleasant sensations, all conspired to fit the soul of the patriarch for a happy encounter. There it was that he met Rebekah, and mutual love, ardent and abiding, instantly fixed its empire in their hearts. She was then young, innocent and pure in heart—so, at least, we have a right to believe—and it is now too late to call her to an account for the part she took in the gross fraud whereby her son Jacob cheated his brother Esau out of their father's blessing. This seems to have been ill-conceived and very naughty in her, when she was the mother of them both.

Does the husbandman aspire to what the world calls greatness?—Surely no greater name graces the annals of ancient history, than that of Cincinnatus, who was three times taken from his little farm and clothed with the powers of Consul and Dictator, and as often returned to his delightful vocation, as soon as he had driven out the invading enemy and restored tranquility to Rome, by his bravery and wisdom. Cæsar was a brave and powerful warrior; but he could see no happiness in humble life. He delighted in fields crimsoned with the blood of his fellow men, but verdure, flowers and growing corn were charmless in his eyes. He sought no other glory than that which was derived from human slaughter; and he would be crowned that he might exercise regal power over the people. His ambition worked his destruction, and his own blood atoned, as far as it might, for the rivers of blood which he had shed. Cincinnatus would shed no more blood than was necessary to the defence of Rome. He would not wear the imperial robe any longer than the immediate exigencies of his country required it of him. He closed his life where he most delighted to pass it, amidst the surrounding beauties of nature, in his happy rural abode,

loving his countrymen as his children, and beloved by them as a general parent. His name and fame will live and he be hallowed forever.

The schools can make respectable scholars of minds which are otherwise weak, so that they are endowed with the faculty of retention. But it is the capable, active and tranquil mind which makes the man. Such a mind can accomplish any object, within the human limit, which it is set about. No situation in life is so favorable to the progress of mind as that enjoyed by the tillers of the soil. The express purpose for which man was created, if we do not discredit Bible history, was "to till the ground." Must it not, then, be honorable, as well as pleasing, healthful and profitable? What can be more so? An intelligent farmer will be found, in most cases, to possess more general information than men of the same grade of intellect of any other class. The reasons are, that he is not required to bestow all the energies of his mind upon a single science, upon which he has to depend for a subsistence. The whole field of knowledge is open before him, and so little intellectual exertion is necessary to guide his hands in the skillful execution of the duties which they have to perform, and so happily are his necessary physical labors calculated to impart strength and energy to his mental faculties, that he is much better fitted to acquire knowledge than he would be if it were not necessary for him to employ his time in any bodily exercise whatever. The three, four or six hours which he can devote to book study, is sufficient to furnish matter for intellectual digestion for the whole remainder of the day. This process of thinking through the day, suggests subjects of inquiry for his book hours; and his progress will be as rapid as his desire is pressing for the acquisition of knowledge.

The farmer is the most independent man in the world. His living does not depend upon the state of the market abroad, nor upon the prices of his own produce at home, nor upon the elevation or depression of the stock market. As long as the Heavens continue to let fall the early and the latter rains, and health is spared him, his means of subsistence are sure. His fields will yield him bread; his herds will yield him all the luxuries of the dairy; his flocks will supply him, if need be, with warm clothing; the stock of his farm is ever ready to supply animal food; his orchards will yield him abundance of all the cultivated fruits; wild fruits are to be found in their season, in his woodlands, his fields and his hill sides; and his gardens are fruitful of health promoting esculents. What if he do not accumulate wealth as fast as some others? Are not his labors much better paid than the average of those of any other class? They certainly are; and the want of superabundant wealth is the greatest blessing of all.

From the Spiritual Telegraph.

The Koons in New York.

For some three weeks Mr. Jonathan Koons, his son and daughter, have been in New York, holding nightly circles for spiritual manifestations, at Jackson's Hotel, in Spring street, opposite Clinton Market.— Their advent in this city has not been trumpeted to any great extent, and their circles have been rather of a private and select than a public and promiscuous character. We believe all who have come in contact with Mr. Koons during his sojourn among us, have been impressed with his simplicity of character and honesty of purpose; and the manifest unseplastication and artlessness of his son and daughter are such that no one would be inclined to attribute to them the disposition, or to any extent even the capacity, to deceive; and notwithstanding the disadvantage of an existing prejudice arising from untoward developments in the presence of certain mediums who had just previously holden circles in our city, we believe that most persons who have visited the Koons have been satisfied both of their honesty and of the spiritual reality of the phenomena which occur in their presence.

Mr. Partridge, Mr. Brittan, and the different *attaches* of this office, have repeatedly been present at the *seances* of the Koons since their arrival here, and the developments observed by them have been uni-

formly confirmatory of the above representations. The present writer will now submit his personal testimony, which is as follows:

On Tuesday evening, February 19th, we had the pleasure of meeting with some twenty-five or thirty intelligent ladies and gentlemen at the rooms of the Koons. At the appointed our the company seated themselves in the form of a semi-circle, with a table, surmounted by a somewhat fantastically constructed apparatus, occupying the vacant segment. The apparatus was examined, as it had been in an hundred instances before, but revealed nothing which could possibly account on mechanical or electric principles for the phenomena which occurred during the evening. Mr. Koons and his son Nahum, sat at one end of the semi-circle, and his daughter and Mrs. Jackson, the hostess, (who is a medium,) sat at the other end, with the table and apparatus between. Attached to the apparatus were two drums, and on the table were two tamborines, two tin horns, a harmonicon, and a bottle of water, corked, and a stick of phosphorus in it.

All things being arranged, the light was extinguished; a spiritual song was sung, to which an accompaniment was played by Mr. Koons, on the violin. Soon afterward the bottle containing the phosphorus became illuminated, and anon a small globular light was seen to move rapidly to and fro, and up and down, in the room. At times there were two of these; and we observed that they would frequently and suddenly disappear, and as suddenly re-appear, without gradually growing dim, and then invisible, as phosphoric lights generally do. Mr. K. now played a lively tune, and this light performed the movement of waltzing, keeping perfect time to the music, and sometimes moving with great rapidity. During these and subsequent performances the mediums frequently spoke to locate their position; and we observed that the planes of the circles described by the waltzing lights were now horizontal, now vertical, and now inclined at various angles, (and all evidently unstudied,) as they would not and indeed could not have been if they had been mechanically produced by the movement of a luminous end of a rod, even if there had been any such rod in the room, and there was none discoverable.

A tamborine was then taken from the table and moved up and down, hither and thither, through the room, and beaten with unsurpassed skill to the music of the violin. It was heard to whirl with whistling velocity through the air, seeming at each revolution to approach within a few inches of the noses of persons in front of the circle, and causing the agitation of the air to be strongly felt by those farthest off. The mediums were positively in their seats during these movements, as indicated by their voices and the sound of the violin.— While they were talking and playing, the horn was also taken from the table; several tremendous blasts were blown through it, and a voice was several times heard to speak through it in a harsh, whistling tone, addressing intelligible sentences to the circle and to particular persons in it. A harmonicon, such as are played by blowing with the mouth, was then taken from the table, with a tamborine and bell, and a lively tune was played on the harmonicon while the tamborine was beaten and the bell jingled to the music. It must have required at least *two* persons to do this; and we observed that the music of the harmonicon was at times in a position, over the center of the circle, which would have been considerably above the head of the tallest man in the room. The phosphorus bottle was several times illuminated, carried round the room, and held before the eyes of different persons in the circle; and those who were nearest declared that they distinctly saw the forms of the Spirits' fingers grasping the bottle.

After repeating and diversifying performances such as the foregoing, for about an hour, the Spirit announced through the horn, that he must depart, and the *seance* closed. The unstudied air of perfect fairness observable on the part of the mediums, and the indescribable *tout ensemble* of the proceedings, beside the absence of any easily conceivable possibility of the things done being performed by merely human power, impressed us deeply with the conviction that the phenomena originated in spiritual agency; and so far as we heard the subsequent expressions of the audience, all were convinced of that fact. F.

For the Age of Progress.

NEAR CINCINNATI, February, 1856.

FRIEND ALBRO:—I have a friend who thanks God, in his prayers, for rainy days; they being, to him, the quiet his soul needs. Upon this principle I may give thanks for the Greenland which I am quite sure Dr. Kane brought with him from the north. The past month I have been shut out, by colds and storms, from the great world, enjoying the rest I had so much desired. There are times when the soul should turn from the din and turmoil of the world, to gather strength and courage to meet the phantoms that stalk abroad in the path of life.

You will not be disappointed if you expect an exceedingly dull letter, for a recluse has little to communicate. Could the portraits speak from the wall, or inspire me with the spirit that has made deathless their own great names, I might hope to give you something of interest; but, alas! the speechless canvas only suggests the fact that the battle was fought, the victory won, and the laurels laid off at Death's portal, for the wreath of immortal bloom.

I've been looking at CLAY, CALHOUN and WEBSTER, and wondering if the glory and fame of earth avails them ought in the new country. A poor peasant, dying, said: "Write upon my tombstone these words: 'To a human soul, he never added a single pang.'" Blessed be the memory of the old man! His name should be written upon the heavens, and in the souls of men, when the "Lion of the North" and the "Eagles of the South" are forgotten.

There are, in Cincinnati, several thousands of *living, acting* Spiritualists; but I have listened to only a single lecture since I've been here.

I was amused, a few night's since, to see how much interest is manifested in the reforms of the day. Mrs. G. gave a party. Young and old, friends and strangers, were there. I looked upon the little multitude, and wondered how we should manage to pass the time. But the mystery was soon solved. The music, the song and the dance brought us all upon speaking terms. Next, a Socialist, from the "Land of Promise,"—Texas—was called upon for a speech. The call was answered, and in fifteen minutes the speaker presented to us a poetical, beautiful, picture of the "Good Time Coming," when brethren will dwell together in *unity*; when *mine* and *thine* will be *ours*. We tho't, while listening, that Eden was awaiting admittance at our gates; but a less poetical, less ethereal speech, brought us back to earth, to labor and to pray for the life of the heavens upon the earth.

I have seldom passed an evening so pleasantly—so profitably; and I think every soul returned home better and happier than they went.—Pity it is that the example of the Cincinnatians is not followed everywhere. *Such* gatherings tend to elevate and harmonize the soul.

The fugitives in the city prison, are calling out the warmest sympathies of the freedom-loving hearts.

The Hutchinsons have been singing to the people in the halls; and LUCY STONE BLACKWELL has been talking in the Court House, to lawyers and judges, for and in behalf of the bound. The slave-owner is cursing the meddling Northerner; and the slaves are clanking their chains upon the soil consecrated to Freedom.

In the deep heart-sorrowings of the bond-women, we hear the glad voice of prophecy, proclaiming to the world the dawn of Liberty's day. The poor fugitive may weary in the wilderness, or through the *Red Sea* he may enter the Promised Land; but upon our own Sodom the glorious Sun of Freedom will yet shine. The great soul, whose crime is his color, will yet write his name among the *men* of the Nation.

Margaret Gardner is one of the noble women of the nineteenth century. With the blood of her own dear child, she has written her name "*Immortal!*" She loved purity and freedom; and, rather than see her darling daughter sold, like herself, into infamy, she put forth her own hand and loosed life's tendrils, and sent her child, in its sinless years, into the land of freedom. It was a noble deed, well done. She will be tried and condemned in these lower courts; but where Justice presides, in Heaven's Courts, she will be acquitted.

The great orchestra is sending forth discordant sounds; wailings for the dead, clamorings for the living—for the bones and sinews of God's children. Prayers, songs, and the clanking of chains, do not give forth sounds of sweet accord. But the Master Hand that holds the great instrument, will yet send forth harmonious notes. Every heart in unison will beat; every voice will yet join in the glad anthem, "Peace on earth and good will to men." For this glorious advent let us work and wait.

Thine,

H. F. M. BROWN.

For the Age of Progress.

SYRACUSE, Feb. 25, 1856.

FRIEND ALBRO:—The following communication is from the spirit of FRANCIS WRIGHT, late of Utica:

In vain will the voices of men be raised, to sound the cry of heresy in the ears of the assembled multitude, who come to seek knowledge. Vainly will their tongues be moved, to proclaim opposition to the doctrines of Spiritualism and its thousands of advocates. Vainly will teachers and divines open their lips and pour forth denunciations against that inward, vital principle, which comes from God, and from him alone; that principle of life within, which no one human being can impart to another, and which can never be severed by one human being, from the place assigned it by the great Father—namely, "the light within, which lighteth every one that cometh into the earth." Vainly will the so-called spiritual teachers and divines go forth, preaching for money and for hire, and offering stones for bread, while the true bread of life is already within, and purchased without money and without price.—"Quench not the spirit," is the call that should be sent forth; and let men search themselves; try the spirits, whether they be good, or whether they be evil; harbor not within your bosoms, such as would lead ye astray, but bid them depart, and say to them, "we are none of you." Thus will power be given ye to obey the one great Master, and to him alone will ye confide all your wants; and through him will ye obtain spiritual sustenance. He will give ear to your supplications; for it is He alone who can bestow the power of trying, proving, and judging by what manner of spirits men are moved, when, as ministers and mouth pieces, they can pass judgment on their fellow beings. The time is approaching, yea verily, when no man shall lean on his brother for spiritual knowledge or counsel; for lo! is not the spirit already within him? The eye of man is being turned inward, and seeking therein knowledge from God. It is looking to him alone, for guidance and heavenly instruction, and invoking assistance in behalf of his spiritual endeavors for rescue and for light. The time is approaching when human pride, now so lofty, may be brought low; when self-conceit and towering ambition may bend low, and condescend to give the meed of praise, where it becomes due, and concede to the humblest of the sons of men, the common right to think, to judge, and to act alike with the prelate in his robes, or the king on his throne. And O! may the man, exalted in his high-mindedness, fear not to come forth and be baptized anew, and partake of the waters of the everlasting fountain, which extends its invitations to the very ends of the earth, to come and be healed. It may be, in cot and palace, alike in its soothings; for no massive piles of granite are required by the great Architect, wherein to administer his laws. No stately churches, with spires penetrating the skies; no costly pulpits, with decorations of gold and velvet, are wanting by our great Teacher; for his worshippers should show, alike, their devotion, their humility and their simplicity. May the teachers and preachers of earth, look within their own bosoms, and, relying on God, seek to know the truth, as it is found in Him; and, having found it, they may appear before Him, and in his presence bow in humble submission to his divine commands. May you approach *all* in kindness; and may not a brother be cast off, because he sees not with your eyes, neither hears he with your ears; for, can ye say to yourselves, we are void of guile? Greet, then, your brother, kindly. Extend to him the right hand of fellowship. Give him words of encouragement.—Deal gently with your fellow being, and say to him, follow God rather

than man; for we are mortal—approach and, kneeling at thy heavenly Father's footstool, ask strength and forgiveness of Him alone.

May no useless forms nor gorgeous ceremonies attract your fancy, or dazzle your vision; for these are vain and meaningless. True religion hath no fancy for outward adornments. She would come in humble guise, and, in the pure robe of simplicity, she would take you by the hand, and gently lead you on, to happiness and heaven. One more request—never, we ask of you, confide your own soul's best interests to another's keeping, save to the keeping of your God alone.

Harmonial Conference.

We had, at our Hall, on Sabbath last, such a day and evening as, we fear, few communities of people enjoyed, in this country, or any other.

The morning meeting was devoted, as usual, and as a majority of the Association choose to have it, to the holding of circles. As an individual, we do not approve of this. But, as a member of the Association, we have withdrawn our opposition to it, because the voice of the majority is in favor of it; and there is no principle involved which should warrant individual repudiation.

Induced by the circle meeting, there was an Indian scene, which was calculated to elicit the censure and ridicule of those who go to our Hall for the purpose of finding something to cavil at. Hence it is that we deem it more proper that developing circles should be held in private houses, where none are expected to be present but those who understand enough of the philosophy to know that there is nothing unnatural, unphilosophical, unnecessary to development, or really ridiculous, in any spiritual manifestations, be they what they may.

The media who were influenced to act out the Indian character, and who did act it to the life, were, in due time, arrested by spirits having control of more developed media; and the spirit of A. A. BALLOU, through the organism of Miss SCOTT, gave a most beautiful and satisfactory explanation of the whole thing. From his remarks, it was evident that he had seen inharmony and oppugnation, in the minds of some of the members who were present, induced by the fear of ridicule, from outsiders, who seek occasions to indulge that propensity.—Against this shrinking from the expressions of popular prejudice, he remonstrated with much earnestness, though with his usual mildness and urbanity.

In the afternoon and in the evening, the organs of Mr. FORSTER were used by Prof. DAYTON and Rev. S. R. SMITH, as announced in our last week's issue. It will be remembered that each of these lecturing spirits spoke from a text of scripture, by special request. Mr. DAYTON spoke in the afternoon, from the previously published text, and spoke with such power that we feared there would be nothing left of the physical energies of the medium, for the evening lecture, by Mr. SMITH, who was to speak from a text proposed by ourself. Mr. DAYTON was thorough and profound in his explanations of, and philosophical deductions from, the text. And if the person who proposed it had doubts in relation to its meaning and the weight of importance which should attach to it, he must have had them fully satisfied.

In the evening, Mr. SMITH took control of the medium's organs, and they really seemed to be as good as new. He took up the text, which was the first three verses of the fourth chapter of Paul's first epistle to Timothy, and commenced a discourse which occupied an hour and a half; but which seemed to us less than half that time. He commenced with the earliest history of the Christian church, and traced it down, in all its features and characteristics, giving names of persons and places, and the dates of events and circumstances, which no mortal could have done without much time for investigation and study. And when he came to the text, by way of gradual approach, he took up all the points in it, *seriatim*, and so disposed of each and every one, that there was not an idea, or a fraction of an idea, left for a mind to hang a question upon. Then, in his applications and deductions and moralizings, from each conclusion arrived at, he was most felicitously enter-

taining and instructive. It has been remarked that, with speakers of much talent and instructive capacities, the last effort is always the best; whilst, with those of opposite qualities, the last is always worst. These two lectures, however, were, without doubt, equal to any which those two powerful minds have given through Mr. F.; and, it is our opinion that the one delivered by Mr. SMITH was the most profoundly philosophical, and the most powerful, of any that we have received from him, since he has used Mr. F. as his medium.

When Mr. SMITH concluded, the spirit of GEORGE FOX controlled Mr. CONKLIN, the test medium, and delivered a brief address, which was characterized by good sense and sound philosophy. When he was about closing, it was perceived that Miss SCOTT was entranced; and the evening's entertainment was finished with a brief, but very acceptable, address, from A. A. BALLOU. This was spoken of in high terms of commendation, by many who listened to it.

THE "KING OF THE CANIBAL ISLANDS" IN A TIGHT PLACE.—THE MISSIONARIES.—We give below some extracts from the letter of Mr. Hill, descriptive of the recent visit of the United States ship John Adams to the Feejee Islands, and the overhauling which His Serene Highness the, "King of the Canibal Islands," received. The writer also severely censures the English Missionaries. As the same charges have been before made, there is too much reason to believe that they are not without foundation in fact: While we were at Oralan a message was sent to Shakambau that he was wanted on board, but he refused to come, saying that he was king, and if our commander wished to see him, he must come where he was. The commander did wish to see him, and furthermore, resolved to see him at Oralan; and accordingly our Launch and 2d cutter, with 40 men, were sent to Bau to bring his kingship on board. The officer in command of the party at first gave him permission to come on in one of his own war canoes, attended by several others, containing about four hundred men, but on the passage from Bau to Oralan, the weather getting rough, he thought the chief would be safer in one of our own boats, and accordingly the Launch was run along side the canoe which he was in, and the chief taken on board. He did not like the change and would have resisted, but the interpreter told him if he did not come quietly a few discharges of the howitzer in the boat would soon destroy his whole fleet. He came then quietly enough. Upon his examination he said that he had been urged on in his *inhuman* course against the Americans who were living at the islands, by the English Missionaries, one of whom was living with him; and who advocated his cause before our military tribunal. It is hard to believe that a missionary of the Gospel would seek to uphold a man like him in the course of oppression, cannibalism and murder; but what we see we must believe. The reason for such a course is obvious, when we take into consideration the fact that these men, professing to be Missionaries, are largely engaged in the trade of the Islands, in *Bech de Mer*, tortoise shell, cocoa nut oil, &c., and are always anxious to supply ships coming here to trade, with such cargoes as they require, and themselves pocketing a large share of the profits. While we were at Oralan this same man, the Rev. Mr. Carver, was obliged to leave the islands to save his life, he having been caught in an intrigue with one of the wives of Shakambau.

A SOURCE OF SMILES.

Dr. Franklin having noticed that a certain mechanic, who worked near his office, was always happy and smiling, ventured to ask him for the secret of his constant cheerfulness. "No secret, Doctor," he replied. "I have got one of the best wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile and a kiss, and the tea is sure to be ready,—and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to anybody."

—The most solemn duties are generally the most readily undertaken. How many a man would, with pleasure, be your second in a duel, or stand godfather to your child, yet would strongly object to the loan of a five-pound note!

—First thoughts are the best decidedly, inasmuch as it is not every one whose powers of thinking will go so far even as that.

New Spiritual Publications.

We have received a very well printed and neatly bound volume, 16 mo, pp. 175, entitled "NATTY, A SPIRIT," by ALLEN PUTNAM. As far as we have found time to peruse its pages, we find it highly interesting. It is to be had at the establishment of PARTRIDGE & BRITAN, 345 Broadway, New York, and of BELA MARSH, 15 Franklin street, Boston, Mass.

THE MINISTRY OF ANGELS REALIZED.—A letter to the Edwards Congregational Church, Boston. By Mr. and Mrs. A. E. NEWTON, members of the Church. This is a pamphlet of 72 pages. Mr. NEWTON is the present editor of the *New England Spiritualist*. He possesses a well cultivated and philosophical mind, as is apparent from its emanations, in the columns of his paper. Those who have heard of the persecutions of Mr. and Mrs. N., by the Church, will be well entertained by reading this pamphlet.

THE BOQUET OF SPIRIT FLOWERS: Received chiefly through the mediumship of Mrs. J. S. ADAMS. By A. B. CHILD, M. D. This is a beautiful 12 mo. volume, published by BELA MARSH, Boston, Mass. The paper and typography are good, and the binding superior. From what we have read of it, we should judge it worthy of the name it bears. It seems to be well adapted to the young of the Spiritual fraternity.

From the North Western Orient.

A Spiritual Communication.

C. M. H., MEDIUM.

SEPTEMBER 20, 1852.

For many centuries, Spirits have been striving to open up and perfect a way of communication with the children of men (who are the children of God) upon this planet. It is impossible for you to comprehend the interest that has been, is now and ever will be taken by spirits of the exalted and celestial spheres, to attain this great and important end. The success that has attended their labors has been a source of joy and rejoicing, awakening deeper strains of melody and of praise to God—our Father and your Father—from the lowest to the highest circle of all the spheres and altitudes that created intelligence has yet attained.

Presiding over and superintending this infinite enterprise, we recognize that wisdom, that power, that love which is eternally infinite. Our breath, our life, our wisdom, our power, and our love, are but the feeble representatives of the will of God. Our every motion and thought are supremely inspired. We move from circle to circle, and from sphere to sphere by the power of that benevolence and affection which brings us down so that we may commune with our brothers.

We are now encountering the hot and fearful strife that has so long afflicted mortals in the flesh. This work dates back to the date of our commissions which were issued when the first immortal spirit came forth from the infinite unfolding of nature, and has been carried forward through ages and epochs to the present moment, and will never be given up till the work is completed. Every onward step in all stages of the world's history has been attended with fearful agitations. Clouds black and portentous have seemed to arise and overspread the spiritual horizon, which have dropped here and there their bolts of fire—persecutions thrilling many hearts with fear, and inspiring others with renewed zeal and energy; thus establishing them more firmly upon the rock of truth. And thus what seemed to mortals as a direct calamity, the overwhelming of truth, was but the struggle of nature and humanity, under the influence which spirits brought to bear from the exhaustless source and fountain in order to facilitate the birth of spirit and genius into higher spheres. Similar agitations, but more general in their extent, are pervading all nations and classes of men. Deeper and stronger pains are being felt throughout the world. These pains are yet to increase. The world has but commenced her travail. As she presses onward and upward in her troubles, the more fearful will be the contest which must and will be met. Many will faint and fall by the way;

but their places will be filled by tens and hundreds and thousands who will bring new strength, more affection and wisdom to the rescue of a world struggling in her last dying throes to give spiritual birth and life to man.

Thus another new world shall appear—for the old has passed away, through the refining process of nature; and spirits—aye, from all spheres, shall exclaim, Behold! all things are new. O, what a triumph of truth! Then Heaven shall be commenced, even upon earth. No ladders shall be reaching up from earth to heaven. And all mankind will see that they are encircled in the arms of infinite love, wisdom and power. As they recline upon these attributes, they shall feel the throbbing heart of God's sympathy and love forever, while they inhale the breath of his life. We have said these things unto you for your encouragement, and that you may know that God, as well as cherubim, seraphim and angels, is engaged in this work. Let not your faith falter. Trials will yet be in your pathway. Doubts will yet creep over you. But faint not—fall not. Give not your place to others. He that labors most, suffers longest, shall secure the purest, brightest robe—the most sparkling crown, that is in reserve for mortals.

A Spiritual Communication.

MRS. GAY, MEDIUM.

Man needs to be changed—he must be changed—God has stamped His image upon his moral being; but sin and the elements of the world have defaced that image. It must be restored. It was for the purpose, that we might have a perfect moral likeness of God, as a pattern for our imitation, that Christ came into the world. It was necessary that the divine character should be revealed to the world, before men could be imitators of God. It was revealed in one who was the brightness of his Father's glory, and the express image of His countenance. God commanded the light to shine out of darkness; even the light of the knowledge of the glory of God, in the face of Jesus Christ. Here, then, we are presented with a complete transcript of the divine character and attributes, so that we all, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

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A new supply just received at the Literary Depot, Post Office.

Nov. 9 1855. T. S. HAKWS. 6tf