



DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

"I heard a great Voice from Heaven, saying, Come up hither."

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## Principles of Nature.

Original.

### PROTESTANTISM—THE RIGHTS OF REASON.

BY E. K. B.

If we regard the Protestant Reformation as the insurrection of the *reason* against the exclusive pretensions of the authority of ecclesiasticism—as we do in affirming that the former is committed to the rights of reason and free inquiry, we are in error; for in fact, although the events of the Reformation were caused by the reaction of the human faculties in opposition to the exclusive claims of authority, and thus *reasonable*, the claims of reason were not in the least argued. The Reformation comprised a revolution or insurrection of popular sentiment and a development of doctrine, the former being the chief of the two. The church, delivered over to the impulse of fanaticism, had caused the slaughter of upwards of 30,000,000 of our race in Germany. The formal position of the Reformation is often stated by Protestants to have been the insurrection of the human reason against the yoke of authority. The movement was doubtless quite conformable to reason, but it was *not* this either consciously or avowedly.

Its formal and avowed basis was but an appeal from the church to the Bible. The reformers rejected the beliefs, traditions and *precepts* of the church—the institution in favor of the *document*. If they proposed to substitute as an authority for this the church. The force and success of their appeal lay in its presenting itself as an appeal from the human to the divine; from the church, now discovered to be a society of erring, fallible men, to the document thought to be the book of God. Even had they meant reason, (which does not appear,) it would have been of small avail to say so, for that would have been for the human to appeal to the human, and would have been a weak engine against the stronghold of "Babylon." We can now see that they could only have triumphed by being able to produce an admitted infallible on their own side, against a fallible on the other. For while the Romanist admitted the authority of scripture subject to the enforcement of the church—the Protestant did not admit the authority of the church. The claims of reason and the rights of free inquiry were not argued—the question lay for the sixteenth century between rival authorities—between the hypothesis of the book and the rival hypothesis of the transmission of an incorporated society. The movement, so far as it was a *protest* against the claims of the church, was of course *reasonable*, and its success quite in the direct path of progress; but it was not, therefore, nor in fact, a movement which maintained the right-eousness of free inquiry. The human mind had turned round on its religious system and found that it had come to rest its whole weight upon the prop of church authority; and having divided the church (edifice) Protestantism transferred so much of the super-structure as it had retained to the foundation of scripture; it built on the "pure word of God," and having done so much it *stopped*.

But the human mind again turned upon its inherited religious system, and finds that it rests its whole weight upon a book. Inevitably the claims of the book, and its connate dogmatism, the "exclusive sufficiency of scripture," is subjected to tests—the test of the authority of Protestantism—as that was the test of the authority of the church. And to this Protestantism is found to be counter—its attitude being precisely and exactly that of the church to itself. It has betaken itself to anathemas, entrenching itself behind the authority of the Reformers, in the very spirit in which they were resisted. It asserted, and now asserts, only its own claims and not those of reason. The inquiry may be the duty of Protestantism, but it is not its *purpose*. It is but an extended *section* of humanity, which is vastly more extensive. For, in a philosophical estimate, here is the difference, as it bears upon the rights of reason between Catholicism and Protestantism; that the former insists that it is indispensable to the happiness of the race, that it should be subject to the created traditions and associations of those who have gone before, and which *should* be enforced as laws; and the latter insists upon assigning to dogmas the place and authority of first and final truths. They both agreed in the formula, "out of the church is no salvation," they only differ as to their definition of the church. In principle, so far as relates to inquiry, they are identical; both take their stand upon the scriptures, which they pronounce the sole authentic depository of the Divine will. A claim, which *let it ever be reiterated*, is not merely counter to the exercise of reason, but which, in fact, potentially ignores the right of the very existence of reason as a God-given organon for the discernment of truth. For this

"Truth can never be confirmed enough.

Though doubts did ever sleep."—Shakspeare.

"Wahrheits liebe zeigt sich darin dass man neberall das Gute zu finden und zu schätzen weiss."—Goethe.

Thoughtful men everywhere are feeling ever more and

more certain that fearless inquiry tends to give a firmer basis, not to Romanism or Protestantism, but to all true religion. The timid sectarian, alarmed at the progress of knowledge, and obliged to abandon one by one the superstitions of his ancestors, and daily finding his dry bones—beliefs—more and more shaken, secretly fears that all things may be some day explained, thus evincing the profoundest of all infidelity—the dread lest the truth be bad—for confidence in a divine government he has none. Yet, let even him take courage, for he may reflect that amid all the activity of human researches, the principles of the divine government are unalterable, and that *facts* of transcendent importance, so far as they have been incorporated into the world's history, so far as they have become *events*, will not have been in vain.

Original.

### SOCIAL SCIENCE.

BY J. K. INGALLS.

WITHIN a few generations past physical science has achieved all its triumphs. There were previously known fragmentary facts, and some admitted laws of matter, but no system or philosophy of Nature. Alchemy had attained some results, but more hypotheses; astrology some facts, but more fables; theology some truths, but more vagaries; while naught but doubt and darkness rested upon all elements of social and political philosophy. Now the various changes and combinations of matter are so analyzed, and classified, that the *whole process* is laid open to the comprehension of the most ordinary mind. Astronomy has been reduced to what is called an exact science, and the changes of the heavenly bodies, which once induced the utmost awe and superstitious emotions, are now seen to occur with mathematical precision, and in harmony with the laws of motion, which govern alike the minutest particle of matter and the mightiest world.

The science of society is now in that chaotic state from which the physical sciences have just emerged. Some facts are known; some heterogeneous principles are received; some terms are in use to signify social laws and individual rights; but the fact that they are capable of being applied to directly opposite and antagonistic principles, shows that there is by no means an *exact science* of human government.

If parties, speaking the same general language, were to use the terms air and water, acid and alkali, multiple and divisor, radius and tangent, or center and circumference, as synonymous and convertible terms, it would faintly shadow forth the confusion which reigns in the domain of political and legal phraseology.

But it is because wrong rules in the places of power, that right and justice come to signify things so opposite. There can be no consistent system of society or government, while tyranny and freedom are in conflict, or while we endeavor to harmonize truth with error, justice with despotism, or liberty with hoary-headed wrong.

It will naturally be readily apprehended, in view of the beautiful adaptations in Nature, that society should conform to as perfect and harmonious system, as that which governs the revolutions of the heavenly bodies, the production of a crystal, or the solution of a mathematical problem. That the combination of individuals we call society, makes a gem of questionable brilliancy, and furnishes a solution anything but satisfactory to the great mass of mankind, can only happen through the presence of improper or incompatible elements or conditions. We may take the results attained as a finality of human effort, or we may seek in the elements and conditions themselves for the causes which produce the unsatisfactory effects. In either case there needs no morbid excitement, or feverish apprehension, more than in the determining of the class to which a pebble, a flower or an insect belong. A cool determined head is most likely to give the true answer to a mathematical problem, and he who can not deliberately reason on social questions is in no favorable condition to obtain a just solution.

In order to reduce the existing chaos to anything like order, we must take our position above forms and laws, and cases and interests, in the pure atmosphere of reason, unclouded by passion, or party, or personal interest, or prejudice, and assume that there is a solution to the problem, however difficult, a harmony attainable, however discordant the elements. We must carefully embrace all the phases of human life and development, or we shall leave out some quantity necessary to complete the "sum of the series;" and we must remember that what we call wrong and despotism and crime are only legitimate power and action inverted; perhaps requiring only a correction of the *plus* or *minus* signs by which social ignorance has placed them on the wrong side of the *equation*. As moralists and religionists we may justly distinguish between the actions of men and communities as righteous or sinful; but as social philosophers we can draw no such distinctions, but must refer all evils to a misapprehension or misapplication of the laws of

order and harmony. Ignoring any of the relations which we find embodied in existing institutions, whether through intolerance or partiality, will inevitably lead us to erroneous conclusions. To assume that any of them are perfect, and beyond improvement, is to prejudice the whole question, and to abandon all pretension to unbiased judgment, or candid investigation.

The starting point then, or base of investigation, must be some generally conceded axiom, or well-established principle of positive science; nor must we allow ourselves in any speculation or theory, which does not have its appropriate analogies in the domain of Nature. We must begin by denying all assumed rights or prerogatives, except such as have existence in Nature, whether claimed by the individual or society, by the laboring or the governing class. There is a positive principle, which will be called in question by none, and which will enable us to determine almost every question of human rights. All rights are self-determining and self-limiting. If a man claim the *right of life*, it must not conflict with another man's right of life; otherwise it were self-contradictory and self-destructive. If a man have the right of locomotion, it must not take from the same right of another, otherwise concussion and destruction follow. To harmonize, not to supersede or compromise, this right, society steps in with a rule that each shall bear the responsibility of its exercise, and avoid collision by turning to the right. Understand now that this rule is intended for the better security, not for the restriction of this right, and is instituted for the benefit of the weaker, and for those least able to maintain their position or endure the consequences of collision.

Ordinarily the physically powerful, who move with a proportionate momentum, have the advantage; lighter and more agile bodies will give place; it does not need, therefore, that laws and regulations should be enacted to that effect, and they should rest content with their natural advantages, without asking society to grant them others, conflicting still more with the rights of the less powerful. We have here in this simile the whole secret of human misgovernment. Conventional laws are mostly enacted and enforced for the subjection of the individually weak to those already possessed of power. No form of wrong or oppression could exist for any length of time, otherwise. And this supremacy of class corresponds to the degree of development which the race has attained at any time and place. In the earliest stages of history, distinctions arose in reference to the employments of mankind. The shepherd who tended his flocks, was more useful though less robust and adventurous, than the hunter who followed the chase. The former was isolated from his brethren, while the latter was enabled to act more in concert with his fellows. Whenever collision occurred between the two, the former must yield, and by combination with others of his class, every such oppression was held by the latter a precedent of law. It was not until a high degree of intellectual development had been attained, that any comprehensive system of laws was promulgated, and never, then, established without successful revolutions on the part of the oppressed classes. Thus proving not only the inconsistency of asking governments to "re-enact" and intensify "the laws of Nature," but that the assumed superiority itself had no existence but in tradition and in retention of previously accumulated power.

The man who places his right to rule and govern another upon the ground of his physical superiority, but stultifies himself when he asks to be assisted by government, or, for laws to compel obedience. Not less do they who claim the right of race, or class, to rule, and yet seek laws to enable them. If your race or sex clothes you with power, in God's name exercise it. Rule all whom it will enable you to rule, but do not ask society for power you claim inherently to possess.

Wealth, the principle force and deity of this present generation, gives great power to its possessor. As you shall often hear it said, "money does give a man power, and it is no use to fight against it." True enough and orthodox enough, but if true and orthodox, it should prevent, instead of creating, the whole legislation of society conferring additional powers upon wealth, and enforcing its actions in every form, and without which indeed our statute books were almost a blank. But it is replied, "there must be law, and to secure order it must be enforced." True again; be it remembered, however, that law and order are not ends, but means. They can have justly no place or action where they do not subserve the greatest freedom and security of rights to the entire community. It does not need to affirm the divine right of government. Order may, or may not, be heaven's first law. If it is heaven's law at all, heaven will see it vindicated; we need not re-enact it; only see that we do not render it nugatory, by meddlesome interference. The opposite fallacy, that government is "a social contract," a compromise of interests, in which members yield up certain natural rights, to secure certain other privileges and advantages, is not worthy an intelligent consideration. In no age, but one of universal commerce, where not only rights but virtues and all manly sentiment are measured by the yard-

stick, and valued by the *per centage* they will yield on exchange, could any such proposition ever have been entertained. Contracts without the sanction of law or equity have no binding force, therefore we are inevitably brought back to first principles and questions of right.

In a previous article on "Freedom and Equality," it was shown that the subject of human rights did not, necessarily, involve the physical, mental or moral equality of men or women, of any race or color; but simply that there should be freedom proportioned to the capacity and aspiration of each. It only needs to add now, our principle of limitation, which requires that each right shall be exercised without infringing a corresponding right in another; and this, because otherwise it would become self-destructive. How long minors should be subject to the will of their parents and guardians, and to what extent, so far as society has control of the matter, may be easily defined. Government of law can never be justly invoked in aid of government of will. At most, it can only prescribe the limits to which the latter may extend. The law of right protects the child against abuse on the part of the parent, guardian or master; it is no law otherwise, but usurpation. So it protects the superior from assault and secures him in every right which does not infringe on others the primal right of life, and the normal exercise of every capacity with which they are endowed. It can not be deemed necessary to show that the simple relation of parent or husband, can give no man a right to treat with inhuman cruelty a weak or powerless child or woman. That this authority as well as that of every other relation is limited, is a fact which society is bound to fix, no one will question; but what limit or rule can be adopted with any pretense to the authority of natural law, except that already indicated, to-wit, that every person however humble and dependent shall be protected in the full exercise of what powers and capacities he does possess, and only limited by the corresponding security accorded to every other person. Whether society is at present sufficiently advanced, or informed with sufficient sentiment of justice to establish laws thus just and equal, it is not our purpose to inquire. If we shall succeed in calling a few minds to an earnest consideration of the great subject of social science, it will be the fruition of present hopes. To the thoughtless and inexperienced, the subject may prove dry and uninteresting; but upon its careful pursuit and practical solution, depends more than a nation's stability and prosperity. The permanence of what liberties we do enjoy of what good government is yet left to us, can only be maintained by a rational and manly investigation in this field, and a conscious assertion of first principles and truths as they are discovered in the unfolding of human reason, in the page of human experience, and in the fathomless depths of ever harmonious Nature.

### THE LOVED AND LOST STILL NEAR.

It has been truly said, that nothing ever touched the heart of the reader that did not come from the heart of the writer. No one can affect the heart of another by any tale of sorrow, bereavement or affliction, but by a tacit appeal to a like experience in his own heart-history. Only those who have tasted of sorrow know how to sympathize with the afflicted. They are secretly bound together by a common heart-band of sympathetic love which interiorly permeates their natures. In the death of an infant or child, the most abiding consolation is found in a belief in their yet imminent presence in the spiritual world, and a familiar knowledge of their condition there. This branch of spiritual knowledge we intend, ere long, to present to our readers, in a detailed statement of its philosophy and proofs. There are few of our readers who have experienced a like domestic bereavement, but will feel a chord of sympathy strongly touched in their own souls, by perusing the following from one of the editors of the New-York Musical Review, on the death of his little Kittie Lizzie, at the age of five years:

"GONE HOME.—Kitty is gone. Where? To Heaven. An Angel came and took her away. She was lovely child—gentle as a lamb; the pet of the family, the youngest of them all. But she could not stay with them any longer. She had an Angel-sister in heaven who was waiting for her. The Angel-sister was with us only a few months, but she has been in heaven many years, and she must have loved little Kitty, for every body loved her. The loveliest flowers are often soonest plucked. A little voice sweeter and more musical than others were heard, I knew Kitty was near. If my study door opened so gently and softly that no sound could be heard, I knew Kitty was coming. If, after an hour's quiet play, a little shadow passed me, and the door opened and shut as no one else could open and shut it, 'so as not to disturb papa,' I knew Kitty was going."

"When in the midst of my composing, I heard a gentle voice saying, 'papa, may I stay with you a little while? I will be very still.' I did not need to look off my work to assure me it was my little lamb. You staid with me too long, Kitty dear, to leave me so suddenly; and you are still now. You became my little assistant, my home-angel, my youngest and sweetest singing bird; and I miss the little voice that I had so often heard in an adjoining room, catching up and echoing little snatches of melody, as they were being composed. I miss those soft and sweet kisses. I miss the little hand that was always first to be placed upon my forehead, 'to drive away the pain.' I miss the sound of those little feet upon the stairs. I miss the little knock at my bedroom door in the morning, and the triple good-night kiss in the even. I miss the sweet smiles from the sunniest of faces."

"I miss—Oh! how I miss the foremost in the little group who came out to meet me at the gate for the first kiss. I do not stoop so low now, Kitty, to give the first kiss. I miss you in 'I want to be an Angel,' for nobody could sing it like you. I miss you in rides and walks. I miss you in the garden. I miss you everywhere; but I will try not to miss you in heaven. 'Papa, if we are good, will an Angel truly come and take us to heaven when we die?' When the question was asked how little did I think the Angel was so near! But he did 'truly' come, and the sweet flower is transplanted to a more genial home. 'I do wish papa would come home.' Wait a little while, Kitty, and papa will come. The journey is not long. He will soon be 'home.'"

### SPIRITUAL COMPENSATION.

AN important condition of man's existence in the Spirit-sphere is this; that no desire can be gratified at the cost of his fellow-spirits; no wish, however ardent, can be granted unless it harmonizes with the general good.

The selfish man who has formed on the earth-plane habits which gratified his sensuality or his pride at the expense of his neighbor's welfare, or the ignorant, who, thoughtless of future consequences, has enjoyed the present pleasure, burning with insatiable desires, and a slave to the tyrannical appetites which he has nursed into irresistible strength, suffers the torments of the fabled Tantalus, while contemplating from the Spirit-plane the only pleasures which his habits permit him to enjoy, yet from which he knows that he is forever cut off. So also, if his position on the earth-plane has been one of political, mental or pecuniary power, his Spirit happiness will be proportioned to his use or abuse of that power; his Spirit perceptions being *adjusted* to his deeds and his example have entailed upon his children and their fellow beings.

Unable in his Spirit-life to evade those laws of sympathy which he violated with apparent impunity while on the earth-plane, he is compelled to share with his victims the misery he has brought upon them. The irresistible power of his quickened reasoning faculties present to his unsleeping eyes in characters of fire, the chain of consequences connecting his present suffering and that of others with his past acts. But not always is this painful mental condition immediately realized by the hardened and willful, for a while they seem content in their old habitual recklessness or ignorance, but soon their Spirit conscience makes itself heard, and then adieu to peace and happiness; in time they learn from elevated Spirits of those bright spheres where every desire is gratified, and realizing their true condition, they are prepared to listen to the counsels of Spirits of higher development, and gradually make such progress as in time elevates them from their degraded position.

Such is the nature and object of that punishment which sins, of whatever nature, whether of omission or commission, whether of ignorance or willfulness, necessarily receive.

The inevitable effect of a cause, it is also the cause of an effect; its primary cause is ignorance and selfishness, the fruit of which is mental anguish, compelling the sufferer to seek that relief which can only be found in knowledge and love. Thus the dire consequences of evil spur man on to the attainment of good. As the pain of hunger stimulates to the acquisition of food and to the renovation of the body, so the stimulus of suffering impels man to learn and obey those inexorable laws which will govern his condition throughout eternal ages.

This is the true theory of punishment. Wise in its conception and benevolent in its purpose, this is indeed the glorious plan of salvation which saves man, not from the consequences of his sins, but from a continuance in them. What a contrast to the false and wicked doctrine of eternal vengeance, alike inconsistent with every attribute of Deity! Hells, indeed there are, conditions of intense suffering, where there is weeping and gnashing of teeth, and a Heaven of increasing knowledge, power and enjoyment, but it is the law alone which is eternal, the *law*, and not the individual suffering, is eternal and immutable. The immortal Spirit, whether it endures or enjoys, progresses onward and upward forever.

How could it be otherwise? Eternity is before it. Justice and wisdom unbounded is its legislator, and Almighty Love is its guardian and its guide.—*Principle*.

THE Divine love is Infinite Action, and its action Infinite Happiness; and man becomes more and more an image of it as he progresses or regenerates. Use is the very essence of the Divine Being, and God and the Universe is a magnificent utilitarianism! And shall man's use not become his delight? Shall it not be "his meat and his drink to do the will of the Father?" Shall he not become a law unto himself? Shall not his final beatitude and glory consist in the performance of his special use for its own sake? Shall it not be the only attraction and delight, dominated by no outward selfish ends or sense of duty, as the Divine love is dominated by no motive or selfishness? It is essentially esthetic. God's being is doing; his doing, supreme delight. Man, in his innermost life, or the celestial heavens or degree of his mind, is esthetic; and his (apparently) unconstrained and spontaneous action, the immediate inflow of the Divine action.

W. S. C.



# The Spiritual Age.

Progress is the Common Law of the Universe.

S. B. BRITTAN, EDITOR.  
W. S. COURTNEY, ASSOCIATE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

## TO ALL WHOM IT MAY CONCERN.

WE are constantly in receipt of letters requesting us to obtain and transmit to the writers information through mediums and clairvoyants relating to lost or secreted treasures, missing individuals, lost papers and documents, murders, arsons, etc., of which the following, extracted from a recent letter, may serve as a specimen.

"Will you call on some medium or clairvoyant and, should it be consistent for either to do so, to inform me through you how I may obtain a clue to the following: At an old Fort on the San Sala, Texas, there were killed some time ago by the Comanche Indians, some Mexican miners. One of them escaping, says that there were buried in the neighborhood previous to their being killed, several barrels of dollars. I wish to know, if possible, how to recover them. Again: A pirate on his last bed, recently stated in writing, that a large chest of money was buried on the coast in a certain neighborhood, but the exact spot he was unable to give or to find. Now, if it is in the order for mediums or clairvoyants to investigate it and give us specific directions where to find them, it would no doubt be a pleasure to them to do so, and I would be willing to remit their charges." &c.

Now, by way of general reply to all such requests, we have to say, that had we the time, and were we inclined to comply with them, there are, in our estimation, intrinsic difficulties in the thing, with which those who are conversant with the laws and conditions governing in such cases are familiar, that would materially interfere with our success. It seems to be a law that the medium or clairvoyant making the investigation, must come in rapport with the Spirits who have a knowledge of the facts, or be otherwise brought into sympathetic rapport with some person or circumstance, which would lead them to a clairvoyant knowledge of all the attendant facts and circumstance. This can be effected in various ways; such, for instance, as the presence or sphere of a person in some way, either nearly or remotely, connected with the affair, the clairvoyant's presence on or near the locale, some friend or relative associated internally in the sphere of the persons in question, some of the lost or buried treasure taken from its depository, and a variety of other ways and means, by which they may become interiorly involved in the sphere of the transaction, so as to enable them to trace it out accurately in the order of its occurrence, or run the chain of causes and effects, motives and actions, back to the time and place sought after.

Neither Spirits, clairvoyants or mediums are omniscient. Their powers depend upon certain laws and conditions, which must be scrupulously observed to insure success. There must be a means of rapport, a sympathetic connection formed at some point, by some instrumentality, in order that they may be able to penetrate the sphere of the mystery; otherwise they are cut off and shut out from all sources of information.

Put upon the scent or trail before they can follow it up to its final results. In ninety-nine out of one hundred of the cases thus submitted to us for information, we have no means of establishing a sympathetic relation between the facts and the clairvoyant making the investigation. We are entire strangers to the parties, the places, the facts, the objects and circumstances. We can not connect the poles of the battery so as to pass around the current. To suppose that we are in any way connected or in rapport with barrels or even wallets of buried or unburied treasure, in Texas or elsewhere, is utterly preposterous; and although murders, burglaries, larcenies and arsons are daily and nightly in our streets, yet to suppose that we are in sympathy with them, is a compliment, the applicability of which we trust none of our readers will be able to perceive.

So in communicating with Spirits through the intervention of a medium. In a majority of cases, the person must himself be present with the medium to form a rapport with the particular Spirit. Every one, while still in the body, is nevertheless internally connected and associated with those whom he loves in the Spirit-world. There is an internal merging of their spheres, and when he visits a medium for the purpose of communing, by external means, with the lost so-called and loved, these influences attend him. A medium is one who is sensitively susceptible to those spheres or influences, and when they are brought or come into his or her presence, the medium is forthwith merged in their united spheres, and accordingly external communication takes place. To suppose us in rapport with everybody's departed relatives, friends or associates, so as to enable us to communicate with all the world of Spirits and "the rest of mankind," is granting us a position and relation in the Universe which we by no means assume.

## "X. Y." AND "JUNIOR."

Quite a spirited discussion on the subject of Spiritualism and kindred topics, is now going on in the Buffalo Republic, between "X. Y." as the champion of the Spiritualists and "Junior" contra. Both writers are evidently men of ability, learning and research. Their discrimination is attested by both writers having a clear perception and understanding of the precise point made by his adversary and attempted to be supported by him. "Junior" essays to reduce all the phenomena claimed as evincing spiritual agency to clairvoyance, odic law and force and the secret influence of mind upon mind while still in the body. He exhibits quite an accurate and extensive knowledge of these agents and the conditions necessary for their successful action. But it seems to us that he is unfortunately not so familiar with the various and extraordinary manifestations attributed to Spirits. Had he a competent knowledge of these phenomena and a just appreciation of their inevitable bearing, he would see the utter futility of all attempts to explain them away by the mode he has adopted. He might as well undertake to explain away all human mundane transactions, the inter-communication of man with man, and the daily associative life of mortals, by the supposition that they were all carried on by od-force and clairvoyance. These now common occurrences of Spirit communication, under the most undoubted circumstances of presence and identity, are too palpably human, too obviously the result of independent human intelligences, to admit of a doubt, any more than we could doubt the bodily presence of a man with whom we converse. The very attempt to explain them away upon any other hypothesis seems a stultification of common sense.

## REV. B. S. HOBBS AND SPIRITUALISM.

THE following letter from Rev. B. S. Hobbs was brought out by our publication, with comments, of his letter to the Christian Ambassador. If we have at any time unwittingly fallen into error in regard to the influences and motives which determine the course of action of an individual, we are at all times ready to make the necessary acknowledgments and reparation. By the subjoined letter of Br. H. we are happy to find that we were under a mistake in conceiving him as standing in terror of the ecclesiastical power of the denomination to which he is attached. But we must, in turn, beg leave to disabuse the mind of Br. H. of several serious misrepresentations touching the doctrines, purposes and aims of Spiritualism.

It is true that Spiritualists have no creed, in the popular meaning of that term. We have no system of doctrines or confession of faith, by which our reason and consciences are bound, other than those facts and laws relating to man's destiny, his life here and hereafter, the nature of his soul, the future world, etc., which are indubitably attested by phenomenal demonstrations and irresistible deductions, and which are characterized by and dignified as assured knowledge in contradistinction to mere speculative dogma. In regard to all theoretical or speculative doctrines, each Spiritualist is, of course, allowed to entertain his own views. In this they not only profess but practice the fundamental axioms of the Reformation, namely, "Liberty of conscience and the Right of private judgment," recognizing the practical life of these axioms as profoundly sweeping away all intolerance, bigotry and exclusiveness or persecution for opinion's sake, and forever extinguishing the very spirit of sect or popery, which are really but different names for the same thing. This is the sole reason why we have "little affinity with the religious or church institutions" of modern Protestant Christendom. Such "institutions," which openly profess these cardinal axioms as the prime characteristic of their ecclesiastical policy, while they, at the same time, virtually repudiate them in practice, and really shackle the free thought of man by forms of speculative faith, outside of which he can not think or step, without drawing upon him the bigoted maledictions and vituperative denunciations of a rigidly papistic or sectarian priesthood, we do regard as "useless in the progressive work of the hour, and wish them to pass speedily away."

Neither, Brother Hobbs, do we "wage a warfare against the Sabbath." We endeavor to "keep it holy," as we do all other days in the week, and if any of our number conscientiously regard it as especially sacred, as many do, we are governed in our conduct toward them by the same great principle of true Protestant Liberty. It belongs to their "private conscience," and is a matter entirely relating to themselves, with which we have no business to inter-meddle, unless their practice of it impinges upon a like right in ourselves. We have no other authoritative creed upon the subject. Neither do we war against the "ministers," or the "church" while it confines itself to the letter and spirit of its confessedly Christian and Protestant Liberty. But when it abuses that liberty, and oversteps the boundaries of Christian charity and toleration as taught by Christ and reiterated in the formula of Freedom above mentioned, and attempts to suppress free thought and conscience by an arbitrary and tyrannical usurpation of authority over the individual, then, and then only, do we "wage a warfare against the liberty of conscience" as assailed, and accordingly wage persistent warfare against it. With these remarks we take pleasure in introducing the reader to Brother Hobbs' letter:

FRIEND BRITTAN—A friend recently handed me a copy of THE SPIRITUAL AGE, in which I see you have copied a portion of my hasty letter to the Ambassador, with some comments from your own pen. In your comments you convey the idea to your readers that I am in fear of decapitation by the ecclesiastical arm, and talk to my brethren in a beseeching manner to forbear the action of the ecclesiastical power. Perhaps my imperfect, hasty language might convey such an idea to you and others, but I think if you were as well acquainted with the writer as I am myself, you would very soon be convinced of your mistake. My past life, to those who know it, is confirmation of your entire misconception of my meaning, and your mistake concerning the writer of that epistle. Perhaps, without knowing it, I am timid, and am wont to tremble at even the possible action of ecclesiastical power; but, if you will allow me to be the judge in the matter, I am not in the least troubled on that account. If I know my own heart, and the teachings and instructions of my own spirit, truth, TRUTH is my object and aim, independent of the good or ill will of any party or sect, or the opinion of a darkened and misguided world. To accomplish as far as possible this desire of my heart, and work of my life, I have thus far been on the side of the despised and the humble few, discarding alike popular favor or places of power and trust in a popular church.

My object in writing this epistle is not controversy, but to promote justice and truth. I have, for more than six years, been acquainted personally, and by a most tried and thorough experience, with the Spiritualism of the present age. It has been to me more than a thousand-fold the greatest trial of my life. I have, to the best of my knowledge, sought to see this dark and complex matter as it is, so that I might act in accordance with justice and reason.

It is true I have, on account of what professes to be Spirit control, read but very little on the subject; yet I have experienced much, and read sufficient to satisfy me of the general terms and character of "Modern Spiritualism."

After this experience, then, allow me to say, that I see nothing in the Spiritualism of to-day, greater or better, theologically speaking, than the views I have long cherished of the Supreme Father, and the future and final destiny of man.

It is very true that to those who are troubled with dark and distressing doubts concerning a future existence, Spiritualism has been a benefactor, indeed. But such was not my experience. I am aware that believers in Modern Spiritualism, many of them at least, will differ with me in this opinion. Such is their privilege. I have long regarded it the God-given right of every man to believe and defend that faith which seemeth unto him best. I claim only the same right for myself which I claim for others. This condemnation for opinion's sake is worthy only of the savage, the nearest to the brute, and should be hissed to silence by every being calling himself a man.

It is true I wrote in that hasty epistle, already noticed, requesting my brethren with whom I am in fellowship in the ministry, to bear with me. I felt called upon to do this for the reason that I did not wish to withdraw from their ranks. The ordeal through which I was then passing was such as to demand, in my opinion, an explanation. That explanation was given, and with it the request that they would bear with me, still hoping that I might yet labor with them as before.

And why did I write thus? I will tell you. It is because, with the views I at present cherish, it would be to me a matter of sorrow to be deprived of the fraternal, Christian fellowship of the Universalist ministry.

If I am a proper judge of my own views and feelings, I believe still in the great essential doctrines of little known but much despised Universalism. I believe it is the best and purest form of faith that has yet been embodied into an imperfect formula of belief. It is very true, that my experience as a minister, yes, more, as a man, has been of a sorrowing character for more than six full years. On several occasions my speech has been profoundly controlled by Spirit-power in the pulpit, and in such a manner as to cause some to regard it spiritual, and others, as the production of some strange unknown nervous, if not mental derangement. I think it not too much to say that my trials, in this respect, have been greater than any other human being, so far as I have known, or been conversant with their history. But still, perhaps, strange to say, these dark and severe trials have not caused me to love the gospel ministry less than before. With me the evidence is yet abundant that man needeth help, and the Christian ministry is a help of no small importance to mankind.

I do not know as it will ever be possible for me to again live and

labor in this work. The strange control with which I have so long been conversant, may be of that character as to prevent the fulfillment of my object, wish and hope. Be it so. Then I will feel that I have done what I could, and with me lies not the negligence and the blame.

But if I can not do this, I see not how I can labor in harmony with the fraternity of Modern Spiritualists, unless my views of things change, or I greatly misunderstand your present position, and the work in which you are engaged.

It is very true, Spiritualism, as yet, has no creed, and perhaps very few of your number are agreed upon anything save the mere fact of Spirit intercourse, as manifested in the strange and diversified phenomena of the present. But allow me to say that, in my opinion, things can not long thus remain with you. As matters are with you now, all is confusion, antagonism, smother, and this is not merely an ultimate, and the vision must soon change. If I understand you rightly, you have little affinity with religious or church institutions. You regard them as useless in the progressive work of the hour, and wish them to pass speedily away. In this I think you are strangely and sadly mistaken.

It is true, rabid, virulent sectarianism is a hateful thing, and is doing a hateful work. It is a cloud of darkness still among the people that I would fain have quickly dispersed; but still sectarianism, in a certain or theological sense, I regard as still a necessity with mankind. It will yet be seen to be a necessity with you, yes, so far as you now cherish a unity of sentiment, you are, to all intents and purposes, a sect, as much so as the most popular sect of the present age.

If I understand matters with you as they are, you are now waging a warfare against the Sabbath, against the ministry, against the church. You seem to think that now man has no longer any need of these, what I most sincerely regard as helps and elevators of the Race. I see not, then, how I can yet preach, at least labor, in harmony with you.

True it is, and I have no wish to make it appear otherwise, that even Universalism is in the lowest sense a unit; but neither is it an antagonism in its great essential doctrines. We profess to be liberals in sentiment, and, in the best sense of the word, rationalists in doctrine and teaching. If we live up to this in spirit, others will have no good cause of complaint.

The age in which we live, if I am able to discern its essential characteristics, is one of a startling and rapidly important character. There is no meaning or great meaning in the wondrous phenomenon of this period, I most fully believe. I think all may believe, without fanaticism, that this is an age such as earth has never before witnessed. It is, indeed, a settled conviction of my own spirit, that great events are at the very door. Surely it needeth not prophetic vision to foresee great things soon in the future before us. The startling, strange, and multiplied phenomena of to-day; the present state of our own beloved country; in short, nearly all the aspects in the vision of to-day, tell us, in language we shall do well to heed, that stirring and eventful times are at the very door, and influence nor belief will prevent us from soon participating therein.

The present state of the professed Christian Church is of dark aspect, indeed. The theology, most of it, of the present century, is a theology that will not, much longer, satisfy the wants of mourning and suffering man. Despotisms, tyrannies, governments, can not long, much longer, remain unchanged. The fearful magnitude of giant wrongs must soon stir the world's heart very deep, and the wrong-doer and oppressor tremble and cease their hateful works forever.

Now, in my opinion, as never before, we should have reason to be calm. Now we should, to the fullest extent of human ability, "Prove all things," and be careful to "Hold fast that which is good."

I remain your friend, with a heart ready for truth, and a hand willing to labor in the moral workshop of the world. B. S. HOBBS.

WATERBURY, N. Y., July 23, 1857.

## FRENCH WORK ON SPIRITUALISM.

A recent mail from Europe brought us a new work on Spiritualism, just issued from the Paris Press, and bearing the following title. It was accompanied by a letter from the publisher, Monsieur Kardec.

"THE BOOK OF THE SPIRITS: Containing the Principles of the Spiritual Doctrine; on the Nature of Spirits; their Manifestation to and from the Material World; and the Laws which govern them. Written under the Dictation and published by the orders of Superior Spirits. By Allan Kardec. Paris, 1857."

In order to give our readers some idea of the work, a good friend in Philadelphia has favored us with a translation of a portion of the introduction and one of the leading chapters, as also the accompanying letter of the publisher. The introduction is clear, well written, and attests a mind accustomed to sharp, logical discrimination and accurate classification. The chapter entitled "God" will interest the reader. It seems to be a series of pertinent and definite answers by the Spirit to specific queries by the interrogator, with a running categorical commentary or impromptu utterances by a third party, we suppose an attendant Spirit.

## LETTER FROM THE PUBLISHER.

PARIS, June 4, 1856. Sir—I have the honor to address to you by the same dispatch, "The Book of the Spirits," which I have just published in France. I venture to hope that you will receive it with kindness, and favor it with a notice in your estimable journal.

This book, dictated by the Spirits, contains their instruction on all questions interesting to humanity, and forms a complete methodical work of moral and philosophical doctrine. It is regarded here, by all who have read it with attention, as the guide that is destined to conduct men in a better path, by destroying the abuses which have injured the purity of Christianity. I refer you to what a very learned man has written in reference to it:

"It is the most interesting and instructive book that I have ever read; it is impossible that it should not make a great impression; all the great questions of metaphysics and morality are elucidated in the most satisfactory manner; it solves all the great problems—even those in which the most distinguished philosophers have failed. It is the Book of Life; it is the Guide of Humanity."

It was, Monsieur, by the design of Providence that the United States should be the first of this new luminary. This, in the future, will be a glory for the country that, in so short a time, has placed itself in the rank with the first nations of the world.

The object of this manifestation of the Spirits, is the regeneration of Humanity. This manifestation has occurred at several epochs, but despotism, prejudice and ignorance stifled it. For a brilliant and successful manifestation the Spirits marked a country of freedom, and at the same time enlightened. They had no other choice than the American Union.

By the book they have written in France you will see, Sir, that if they have awarded you the privilege of initiation, they do not leave us without instruction. The spiritual doctrine is making rapid progress, and every day adds numerous proselytes to its ranks, who, devoted and enlightened, labor to propagate it; and who will be happy to be seconded by you; for Truth is cosmopolite—its country the entire world.

I beg you, Sir, to receive the assurance of my most distinguished consideration.

ALLAN KARDEC, Street of the Martyrs, No. 8.

MR. S. B. BRITTAN, Spiritual Age, New-York, United States.

INTRODUCTION TO THE STUDY OF THE SPIRITUAL DOCTRINE—REPLY TO MANY OBJECTIONS.

For new things new terms are necessary, demanded for the clearness of language, in order to avoid the inevitable confusion, incident to a multiplied sense of the same term. The words *Spiritual*, *Spiritualist*, *Spiritualism*, have always a very definite signification; to give them a new one, in order to apply them to the doctrine of the Spirits, would be adding to the causes of any philosophy, already too numerous. In fact, Spiritualism is opposed to materialism; any one who believes he has anything in him but matter, is a Spiritualist; but it does not follow that he believes in the existence of Spirits, in their communion with the visible world. In place of the words *Spiritual* and *Spiritualism*, we employ those of *Spirit* and *Spiritism*; the former of which refers to the original and radical sense, and for that reason, has the advantage of being perfectly intelligible. We will say, then, that the *Spirit* doctrine, or *Spiritism*, consists in believing the relations of the material world with the Spirits or beings of the invisible world.

There is another word which it is equally necessary to understand, because it is one of the keys of the depository of all moral doctrine and which, for want of a well defined acceptance, is the subject of numerous controversies. It is the word *soul*. The difference of opinion on the nature of the soul, comes from the particular application which each makes of this word. A perfect language, in which each idea could be

represented by an appropriate term, would prevent many discussions; with a word for everything, all the world could understand.

According to some, the soul is the principle of organic material life; it has no individual existence, and ceases with life, and this is pure materialism. In this sense, and by comparison, they say of a cracked musical instrument which ceases to give sound, that it has no more soul. Agreeably to this opinion, all that lives must have a soul, plants as well as animals and man.

Others think the soul is the principle of intelligence; the universal agent, of which each being absorbs a part. According to them, there would be but one soul for the whole universe; which distributes sparks among the various intelligent beings during life, each spark at death returning to the common source, where it is confounded, as rivers return to the ocean from whence they came. This opinion differs from the preceding in this, that there is something in us more than matter, and that something still remains after death; but it is almost the same as nothing, for, preserving no individuality, we should retain no consciousness of existence. In this opinion the universal soul would be God, each being a portion of the divinity; and this is the doctrine of Pantheism.

Finally, according to others, the soul is a distinct moral being, independent of matter, and preserves its individuality after death. This acceptance is without doubt the most general, because, under one name or another, the idea of an existence which survives the body, is of an nature to be believed, independent of all instruction, among every people, whatever may be the degree of their civilization. This doctrine is that of the Spiritualist.

Without discussing here the merit of these opinions, and placing ourselves for a moment on neutral ground, we will say that the three applications of this word soul constitute three distinct ideas, each of which would require a different term. This word, then, has a triple acceptance, each of which is rational in its point of view in the definition which it gives us. The fault lies in language having but one word for three ideas. To avoid all equivocation it would be necessary to confine the acceptance of the word soul to one of the three things which we have defined. The choice is indifferent. All depends on being understood, and it is a conventional affair. We think it most logical to adopt its most popular acceptance, and for this reason we call soul, the individual, immaterial being, which resides in us and survives the body.

For want of a special word for each of the other two points, we call: The vital principle the principle of material and organic life, whatever may be its source, and which is common to all living beings, from a plant up to man. Life being the faculty of thinking, the vital principle is able to exist as an abstraction made from a distinct and independent thing. The word *vitality* would not supply the same idea. For some thinkers the vital principle is the property of matter, an effect produced when matter happens to be under the influence of certain given circumstances. According to others, which is the most common idea, it resides in a special fluid that fills the universe, and of which each individual absorbs and assimilates a portion during life, as we see inert bodies absorb the light. This would be, then, the *vital fluid*, which, according to certain opinions, could be no other than the animalized electric fluid, designated also by the names *magnetic fluid*, *nervous fluid*, &c.

Be this as it may, it is a fact that can not be contested, for it is the result of observation, that organic beings have in them a manifest force which produces the phenomena of life as long as that force exists; that material life is common to all organic beings, and that it is independent of intelligence and thought; that intelligence and thought are faculties belonging to certain organic species. Finally, that among the organic species endowed with intelligence and thought there is one of them endowed with a special moral sense that gives an incontestable superiority over the others, and that is the human species.

## BOOK I.

### SPIRIT DOCTRINE. CHAPTER I.

#### GOD.

Proofs of the Existence of God—God is an Individual Being—Attributes of Divinity.

1. What is God?
1. God is the Supreme Intelligence; the First Cause of all things.
2. Where may we find proof of the existence of God?
- "In an action which you apply to your sciences—There is no effect without a cause. The cause of all that is not the work of man, and your Reason will reply."
2. To believe in God, it is only necessary to cast your eyes at the creation. The universe exists; it has, then, a cause. To doubt the existence of God, would be to deny that every effect has a cause, and to advance that nothing is able to create something.
3. What conclusion may we draw from the presentment that every man entertains of the existence of God?
- "That God exists."
- Might not our strong sentiment of the existence of God be the result of education and prejudice?
- "If this were so, how would savage nations entertain this sentiment?"
3. God has planted in us the proof of his existence, by the instinctive sentiment which is found with every people, in every age, and in every grade of society.
- If the sentiment of the existence of a Supreme Being was only the result of education, it would not be universal; and like the notions of science, would only exist in the minds of those who had the opportunity of instruction.
4. Can the innate properties of matter explain to us the first cause in the formation of things?
- "No, then, what would be the cause of these properties? A first cause is always needed."
4. To attribute the first formation of things to the innate properties of matter, would be to take the effect for the cause; for these properties themselves are an effect, which require a cause.
5. What shall we think of the opinion which attributes the first formation to a fortuitous combination of matter—in other words, to chance?
- "Another absurdity! What man of good sense can regard Chance as an intelligent being! And, besides, what is chance? Nothing."
5. The harmony which rules the movements of the universe, exhibits also these combinations and determined views, which alone reveal an intelligent power. To attribute the first formation to chance, would be simply nonsense; for chance is blind, and can not produce the results of intelligence.
6. Where do we see in the first cause a Supreme Intelligence, superior to all intelligence?
- "You have a proverb that says: In the workshop we recognize the workman. It is pride that begets incredulity. The proud man desires nothing above himself, and calls this strength of mind. Poor creature! whose a breath from his God can strike to the earth."
6. The power of any intelligence is judged by its works; no human creature being able to create what Nature produces, the first cause is therefore an intelligence superior to humanity. Whatever may be the prodigies accomplished by human intelligence, this intelligence has itself a cause; and the greater the object accomplished by it, the greater must be the producing cause. It is this intelligence which is the first cause of every thing, under whatever name it may be designated by man.
7. Philosophers have said that God is the infinite; Spirits also have designated him so. What are we to make of this explanation?
- "An incomplete definition. The poverty of man's language, which is insufficient to define things above his intelligence."
- What is to be understood by the Infinite?
- "He who has no beginning nor end."
7. God is infinite in his perfections; but the term infinite is only an abstraction; to say that God is the infinite, is to take the attribute for the thing itself, and to define a thing that is not known by something that is not more so. It is thus man would penetrate what is not given him to know; would enter ways that have no end, and open the door for fruitless discussion.
8. Is God a distinct being; or, according to some, the result of all the forces and intelligences of the universe united; which would make of each being a portion of the divinity?
- "Pride of the creature that would think himself God! Ungrateful son that would disown his father."
8. God is a being distinct from all other beings. To regard God as the united forces of the universe, would be to deny his existence; for thus he would be the Effect and not the Cause. The intelligence of God is revealed in his works, as that of a painter in his picture; but the works of God are no more God himself, than the picture is the painter who designed and executed it. It would be again, in this case, to take the effect for the cause.
9. Can man understand the particular nature of God?
- "No."
- Why is man not allowed to comprehend the Essence of Divinity?
- "The want of a sense which he possesses not."
- Will it be given to man some day to comprehend the mystery of the Divinity?
- "When his mind shall be no longer obscured by matter, and by those of his moral

perfection he shall have drawn near to him; then he will see God and comprehend him."

9. The inferiority of man's faculties does not allow him to know the specific nature of God. In the infancy of man he often confounded the Creator with the creature whose imperfections he attributed to him; but in proportion to the development of his moral sense, his thoughts penetrated the origin of things, and gave him ideas more in accordance with sound reason, though still and ever deficient.

10. If we are unable to have an intimate idea of God, may we comprehend some of his perfections?

"Yes, some of them. Man understands them better as he elevates himself above the influence of matter; he then perceives them by the faculty of thought."

—When we say God is eternal, infinite, immutable, immaterial, unitary, omnipotent, especially just and beneficent, have we not a full conception of his attributes?

"From your point of view, yes; because you mean to embrace all; but mark that there are things beyond the intelligence of the most intelligent man, and for which your language, bounded by your ideas and feelings, has no expression."

Reason tells you, in fact, that God must possess these perfections in a superior degree; for if he had less of them, or wanted one degree of infinity, he would not be superior to all, and therefore could not be God. In order to be above all things, God must be subject to no vicissitudes, nor have any of the imperfections which imagination can conceive."

10. Reason says to us that God is eternal, immutable, immaterial, unitary, all-powerful, benignly just and good, and infinite in all his perfections. God is eternal; if he had had a beginning he would have originated from nothing, or been himself created by a preexisting being. It is thus, step by step, we ascend to comprehend infinity and eternity. He is immutable; were he subject to change, the laws which govern the Universe would have no stability. He is immaterial; that is, his nature differs from all we call matter; otherwise he could not be immutable; for he would be subject to the changes incident to matter. He is unitary; if there was a plurality of Gods, there would be neither unity of purpose nor power in the government of the Universe. He is omnipotent; because he is alone. If he possessed not the sovereign power, there would be something more powerful, or as powerful as him; he could not then have made all things, and what he did not make would be the work of some other God. He is beneficently kind and just; the providential wisdom of the divine laws reveals itself in the smallest as in the largest thing; and this wisdom does not permit us to doubt either of his justice or goodness.

The second chapter, on "The Creation," treats of The Principle of things; the Investigations of Science; the Infinitude of Space; All the Worlds are Peopled with Living Beings; Formation of Living Beings on the Earth; Adam, &c. But our limits are too circumscribed to admit of further quotations or comments in this connection. We confidently expect that France—now that the subject has the Imperial sanction—will enrich spiritual literature by the addition of many valuable contributions.

## NEW-YORK CONFERENCE.

SESSION OF AUGUST 4.

The conference assembled at the usual hour and was opened by Mr. Monroe, who propounded for the consideration of the Conference the following questions? What is the difference, if any, between Intellectuality and Spirituality? Mr. Monroe was understood to say that there were a variety of opinions and theories on the subject. That he had no very clear and definite conceptions of the difference existing between them himself, and it was a subject of some interest and importance and that he would like the light of the Conference to be shed upon it.

"Phenix" said that he thought that intellect was but the external logical expression of Spirituality. He thought that intellect or thought was but the capacity to retain and reproduce or reflect past observations and experiences. That it was but the depository of our knowledge, either acquired by our own observation of facts or their observation communicated to us by others. That in the usual or popular acceptance of the term thought, man had it not, the process which we call thinking being but the reproduction of ideas acquired by observation and experience. He could not originate thought any more than he could create something out of nothing. We can not think out a law for instance, had we never observed it or anything analogous to it, we could never determine a series that the cause, which we call intellect, his hand would fall to the floor, go upward or shoot off laterally. We must have first observed the fact before we can know it or determine the law by which it falls. Before the induction and observation of the fact, we could never have known whether cold or hot water would dissolve the most salt. We must first have tried the experiment, or some one else for us, before we could have determined that cold water would dissolve the most salt and warm water the most sugar. By what independent process of thought could we have ascertained these facts? By what spontaneous or independent process of intellectuality could we know that the mean temperature of water was 40° and that it swelled below that temperature and not above it, until it reached a certain other temperature, when it was vaporized? Intellect was the mere inventory of facts and observations. The spirit was an aggregation of principles which built up our bodies from childhood, perpetually working new functions, until they produce the spiritual. Each fact observed daguerotypes itself upon the brain, leaving there its impression to be afterward reproduced in thought. The intellect of Newton was but a vast depository of facts differing from the child only in degree and not in kind. He doubted whether the spirit had the individualized ability to produce thought in and of itself.

Mr. Whitman said that, granting that "Phenix" is correct, the mind can not originate thought, but is only the aggregation of experiences and observations, he would, in view of it, ask what constitutes the difference between the brute and the human? He thought the brute exercised the same observation every day, and, if so, the human was but very little ahead of it.

This difference started a new element in the discussion, namely, the specific difference, if any, between the human and the animal, which was duly considered by the subsequent speakers.

"Phenix" replied that the difference was really in degree, and not in their specific nature. That there was the same difference between the brute and the human that there was between the rock and the soil, between the soil and the vegetable, and between the vegetable and the animal. That there was the same difference that there was between the spirit in the form and the spirit out of the form. We can trace the human faculties separately in the brute—the imitative faculty in the mocking-bird and the monkey, the cunning in the fox, the ingenuity in the beaver, the foresight in the ant and in the bee, music in the canary and the nightingale, &c. That the ingenuity and architectural skill of the beaver, discovered in the economy of its domestic arrangements, differed only from the builders of Solomon's temple in degree. In man all those faculties are collected and harmonized, and being duly equilibrated they outwork new functions, whereas in the brute creation they are all separated, scattered and diffused. Man is the epitome of all befalls and below him. In him new and exalted functions are outworked by the higher union and combination of functions and principles below him. Whether we recognize inherent law in the rock or in man, it is only a difference in degree of the advanced ultimates. There is a gradual progress, unfolding or outworking, from the lowest to the highest. There is no chasm or jumping-off place. All goes on harmoniously, slowly and surely outworking higher types and functions until the spirit of man is produced.

Mr. Andrews remarked, that the language of metaphysics was already sufficiently involved to defy a strict scrutiny into the specific difference between Intellectuality and Spirituality, unless we will agree to affix definite ideas to our use of terms. The word "spirit" had many definitions. So of intellect. The body was but the instrument of the mind, which had many separate faculties. Intellect was one, or one branch or specific series of faculties of the mind. Sensation was another series or branch. The etymological signification of the term intellect meant that faculty of the mind which divides, separates or analyzes, and again groups together or generalizes. Intellect, in this point of view, in its operation or exercise, concentrates itself at one point and upon one idea at a time, and can see but one. Intuition is another branch or class of faculties of mind, which is constituted or characterized by the grouping of all those faculties.

Dr. Gray remarked that by spirit he understood the inner man, and by the inner man he meant the spiritual body, the soul. Man was organized on two distinct planes, an external material plane, and an internal spiritual plane. Both these organisms were created or produced by natural



THE SPIRITUAL AGE.

PERSONAL AND LOCAL.

Dr. Dods lectured last Sunday in Southold, Long Island.



# The Spiritual Age.

Progress is the Common Law of the Universe.

S. B. BRITTAN, EDITOR.  
W. S. COURTNEY, ASSOCIATE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

## TO ALL WHOM IT MAY CONCERN.

We are constantly in receipt of letters requesting us to obtain and transmit to the writers information through mediums and clairvoyants relating to lost or secreted treasure, missing individuals, lost papers and documents, murders, arson, etc., of which the following, extracted from a recent letter, may serve as a specimen.

"Will you call on some medium or clairvoyant and, should it be consistent for either to do so, to inform me through you how I may obtain a clue to the following: At an old Fort on the San Sala, Texas, there were killed some time ago by the Comanche Indians, some Mexican miners. One of them escaping, says that there were buried in the neighborhood previous to their being killed, several barrels of dollars. I wish to know, if possible, how to recover them. Again: A pirate on his death bed, recently stated in writing, that a large chest of money was buried on the coast in a certain neighborhood, but the exact spot he was unable to give or we to find. Now, if it is in order for mediums or clairvoyants to investigate it and give us specific directions where to find them, it would be a pleasure to them to do so, and I would be willing to remit their charges." &c.

Now, by way of general reply to all such requests, we have to say, that had we the time, and were we inclined to comply with them, there are, in our estimation, intrinsic difficulties in the thing, with which those who are conversant with the laws and conditions governing in such cases are familiar, that would materially interfere with our success. It seems to be a law that the medium or clairvoyant making the investigation, must come in rapport with the Spirits who have a knowledge of the facts, or be otherwise brought into sympathetic rapport with some person or circumstance, which would lead them to a clairvoyant knowledge of all the attendant facts and circumstance. This can be effected in various ways; such, for instance, as the presence or sphere of a person in some way, either nearly or remotely, connected with the affair, the clairvoyant's presence on or near the locale, some friend or relative associated internally in the sphere of the persons in question, some of the lost or buried treasure taken from its depository, and a variety of other ways and means, by which they may become interiorly involved in the sphere of the transaction, so as to enable them to trace it out accurately in the order of its occurrence, or run the chain of causes and effects, motives and actions, back to the time and place sought after.

Neither Spirits, clairvoyants or mediums are omniscient. Their powers depend upon certain laws and conditions, which must be scrupulously observed to insure success. There must be a means of rapport, a sympathetic connection formed at some point, by some instrumentality, in order that they may be able to penetrate the sphere of the mystery; otherwise they are cut off and shut out from all sources of information.

Put upon the scent or trail before they can follow it up to its final results. In ninety-nine out of one hundred of the cases thus submitted to us for information, we have no means of establishing a sympathetic relation between the facts and the clairvoyant making the investigation. We are entire strangers to the parties, the places, the facts, the objects and circumstances. We can not connect the poles of the battery so as to pass around the current. To suppose that we are in any way connected or in rapport with barrels or even wallets of buried or unburied treasure, in Texas or elsewhere, is utterly preposterous; and although murders, burglaries, larcenies and arson are daily and nightly rife in our streets, yet to suppose that we are in sympathy with them, is a compliment, the applicability of which we trust none of our readers will be able to perceive.

So in communicating with Spirits through the intervention of a medium. In a majority of cases, the person must himself be present with the medium to form a rapport with the particular Spirit. Every one, while still in the body, is nevertheless internally connected and associated with those whom he loves in the Spirit-world. There is an internal merging of their spheres, and when he visits a medium for the purpose of communing, by external means, with the lost so-called and loved, these influences attend him. A medium is one who is sensitively susceptible to those spheres or influences, and when they are brought or come into his or her presence, the medium is forthwith merged in their united spheres, and accordingly external communication takes place. To suppose us in rapport with everybody's departed relatives, friends or associates, so as to enable us to communicate with all the world of Spirits and "the rest of mankind," is granting us a position and relation in the Universe which we by no means assume.

## "X. Y." AND "JUNIOR."

Quite a spirited discussion on the subject of Spiritualism and kindred topics, is now going on in the Buffalo Republic, between "X. Y." as the champion of the Spiritualists and "Junior" contra. Both writers are evidently men of ability, learning and research. Their discrimination is attested by both writers having a clear perception and understanding of the precise point made by his adversary and attempted to be supported by him. "Junior" essays to reduce all the phenomena claimed as evincing spiritual agency to clairvoyance, odyle law and force and the secret influence of mind upon mind while still in the body. He exhibits quite an accurate and extensive knowledge of these agents and the conditions necessary for their successful action. But it seems to us that he is unfortunately not so familiar with the various and extraordinary manifestations attributed to Spirits. Had he a competent knowledge of these phenomena and a just appreciation of their inevitable bearing, he would see the utter futility of all attempts to explain them away by the mode he has adopted. He might as well undertake to explain away all human mundane transactions, the inter-communication of man with man, and the daily associative life of mortals, by the supposition that they were all carried on by od-force and clairvoyance. These now common occurrences of Spirit communion, under the most undoubted circumstances of presence and identity, are too palpably human, too obviously the result of independent human intelligences, to admit of a doubt, any more than we could doubt the bodily presence of a man with whom we converse. The very attempt to explain them away upon any other hypothesis seems a stultification of common sense.

## REV. B. S. HOBBS AND SPIRITUALISM.

THE following letter from Rev. B. S. Hobbs was brought out by our publication, with comments, of his letter to the Christian Ambassador. If we have at any time unwittingly fallen into error in regard to the influences and motives which determine the course of action of an individual, we are at all times ready to make the necessary acknowledgments and reparation. By the subjoined letter of Br. H. we are happy to find that we were under a mistake in conceiving him as standing in terror of the ecclesiastical power of the denomination to which he is attached. But we must, in turn, beg leave to characterize the mind of Br. H. of several serious misrepresentations touching the doctrines, purposes and aims of Spiritualism.

It is true that Spiritualists have no creed, in the popular meaning of that term. We have no system of doctrines or confession of faith, by which our reason and consciences are bound, other than those facts and laws relating to man's destiny, his life here and hereafter, the nature of his soul, the future world, etc., which are indubitably attested by phenomenal demonstrations and irresistible deductions, and which are characterized by and dignified as assured knowledge in contradistinction to mere speculative dogma. In regard to all theoretical or speculative doctrines, each Spiritualist is, of course, allowed to entertain his own views. In this they not only profess but practice the fundamental axioms of the Reformation, namely, "Liberty of conscience and the Right of private judgment," recognizing the practical life of these axioms as profoundly sweeping away all intolerance, bigotry and exclusiveness or persecution for opinion's sake, and forever extinguishing the very spirit of sect or popery, which are really but different names for the same thing. This is the sole reason why we have "little affinity with the religious or church institutions" of modern Protestant Christendom. Such "institutions," which openly profess these cardinal axioms as the prime characteristic of their ecclesiastical policy, while they, at the same time, virtually repudiate them in practice, and really shackle the free thought of man by forms of speculative faith, outside of which he cannot think or step, without drawing upon him the bigoted maledictions and vituperative denunciations of a rigidly papistic or sectarian priesthood, we do regard as "useless in the progressive work of the hour, and wish them to pass speedily away."

Neither, Brother Hobbs, do we "wage a warfare against the Sabbath." We endeavor to "keep it holy," as we do all other days in the week, and if any of our number conscientiously regard it as especially sacred, as many do, we are governed in our conduct toward them by the same great principle of true Protestant Liberty. It belongs to their "private conscience," and is a matter entirely relating to themselves, with which we have no business to intermeddle, unless their practice of it impinges upon a like right in ourselves. We have no other authoritative creed upon the subject. Neither do we war against the "ministers," or the "church" while it confines itself to the letter and spirit of its confessedly Christian and Protestant Liberty. But when it abuses that liberty, and oversteps the boundaries of Christian charity and toleration as taught by Christ and reiterated in the formula of Freedom above mentioned, and attempts to suppress free thought and conscience by an arbitrary and tyrannical usurpation of authority over the individual, and the right of private judgment and liberty of conscience, as assailed, and accordingly wage persistent warfare against it. With these remarks we take pleasure in introducing the reader to Brother Hobbs' letter:

FRIEND BRITTAN—A friend recently handed me a copy of THE SPIRITUAL AGE, in which I see you have copied a portion of my hasty letter to the Ambassador, with some comments from your own pen. In your comments you convey the idea to your readers that I am in fear of decapitation by the ecclesiastical arm, and talk to my brethren in a beseeching manner to forbear the action of the ecclesiastical power.

Perhaps my imperfect, hasty language might convey such an idea to you and others, but I think if you were as well acquainted with the writer as I am myself, you would very soon be convinced of your mistake. My past life, to those who know it, is confirmation of your entire misconception of my meaning, and your mistake concerning the writer of that epistle. Perhaps, without knowing it, I am timid, and am wont to tremble at even the possible action of ecclesiastical power; but, if you will allow me to be the judge in the matter, I am not in the least troubled on that account. If I know my own heart, and the teachings and instructions of my own spirit, truth, truth is my object and aim, independent of the good or ill will of any party or sect, or the opinion of a darkened and misguided world. To accomplish as far as possible this desire of my heart, and work of my life, I have thus far been on the side of the despised and the humble low, discarding all popular favor or places of power and trust in a popular church.

My object in writing this epistle is not controversy, but to promote justice and truth. I have, for more than six years, been acquainted personally, and by a most tried and thorough experience, with the Spiritualism of the present age. It has been to me more than a thousand-fold the greatest trial of my life. I have, to the best of my knowledge, sought to see this dark and complex matter as it is, so that I might act in accordance with justice and reason.

It is true I have, on account of what professes to be Spirit control, read but very little on the subject; yet I have experienced much, and read sufficient to satisfy me of the general terms and character of "Modern Spiritualism."

After this experience, then, allow me to say, that I see nothing in the Spiritualism of to-day, greater or better, theologically speaking, than the views I have long cherished of the Supreme Father, and the future and final destiny of man.

It is very true that to those who are troubled with dark and distressing doubts concerning a future existence, Spiritualism has been a benefactor, indeed. But such was not my experience. I am aware that believers in Modern Spiritualism, many of them at least, will differ with me in this opinion. Such is their privilege. I have long regarded it the God-given right of every man to believe and defend that form of faith which seemeth unto him best. I claim only the same right for myself which I claim for others. This condemnation for opinion's sake is worthy only of the savage, the nearest to the brute, and should be heeded to silence by every being calling himself a man.

It is true I wrote in that hasty epistle, already noticed, requesting my brethren with whom I am in fellowship in the ministry, to bear with me. I felt called upon to do this for the reason that I did not wish to withdraw from their ranks. The ordeal through which I was then passing was such as to demand, in my opinion, an explanation. That explanation was given, and with it the request that they would bear with me, still hoping that I might yet labor with them as before.

And why did I write this? I will tell you. It is because, with the views I at present cherish, it would be to me a matter of sorrow to be deprived of the fraternal, Christian fellowship of the Universalist ministry.

If I am a proper judge of my own views and feelings, I believe still in the great essential doctrines of little known but much despised Universalism. I believe it is the best and purest form of faith that has yet been embodied into an imperfect formula of belief. It is very true, that my experience as a minister, *yea more*, as a man, has been of a sorrowing character for more than six full years. On several occasions my speech has been professedly controlled by Spirit-power in the pulpit, and in such a manner as to cause some to regard it spiritual, and others, as the production of some strange unknown nervous, if not mental derangement. I think it not too much to say that my trials, in this respect, have been greater than any other human being, so far as I have known, or been conversant with their history. But still, perhaps, strange to say, these dark and sorrowful trials have not caused me to leave the gospel ministry less than before. With me the evidence is yet abundant that man needeth help, and the Christian ministry is a help of no small importance to mankind.

I do not know as it will ever be possible for me to again live and

labor in this work. The strange control with which I have so long been conversant, may be of that character as to prevent the fulfillment of my object, wish and hope. Be it so. Then I will feel that I have done what I could, and with me lies not the negligence and the blame.

But if I can not do this, I see not how I can labor in harmony with the fraternity of Modern Spiritualists, unless my views of things change, or I greatly misunderstand your present position, and the work in which you are engaged.

It is very true, Spiritualism, as yet, has no creed, and perhaps very few of your number are agreed upon anything save the mere fact of Spirit intercourse, as manifested in the strange and diversified phenomena of the present. But allow me to say that, in my opinion, things can not long thus remain with you. As matters are with you now, all is confusion, antagonism, anarchy, and this is not merely an ultimate, and the vision must soon change. If I understand you rightly, you have little affinity with religious or church institutions. You regard them as useless in the progressive work of the hour, and wish them to pass speedily away. In this I think you are strangely and sadly mistaken.

It is true, rabid, virulent sectarianism is a hateful thing, and is doing a hateful work. It is a cloud of darkness still among the people that I would fain have quickly dispersed; but still sectarianism, in a certain theological sense, I regard as still a necessity with mankind. It will yet be seen to be a necessity with you, *yea*, so far as you now cherish a unity of sentiment, you *ay*, to all intents and purposes, a sect, as much so as the most popular sect of the present age.

If I understand matters with you as they are, you are now waging a warfare against the Sabbath, against the ministry, against the church. You seem to think that now man has no longer any need of these, what I most sincerely regard as helps and elevators of the Race. I see not, then, how I can yet preach, at least labor, in harmony with you.

True it is, and I have no wish to make it appear otherwise, that even Universalism is not in the fullest sense a unit; but neither is it an antagonism in its great essential doctrines. We profess to be liberals in sentiment, and, in the best sense of the word, rationalists in doctrine and teaching. If we live up to this in spirit, others will have no good cause of complaint.

The age in which we live, if I am able to discern its essential characteristics, is one of a startling and easily important character. That there is no meaning or great meaning in the wondrous phenomenon of this period, I most fully believe. I think all may believe, without fanaticism, that this is an age such as earth has never before witnessed. It is, indeed, a settled conviction of my own spirit, that great events are at the very door. Surely it needeth not prophetic vision to foresee great things soon in the future before us. The startling, strange, and multiplied phenomena of to-day; the present state of our own beloved country; in short, nearly all the aspects in the vision of to-day, tell us, in language we shall do well to heed, that stirring and eventful times are at the very door, and tolerance nor unbelief will prevent us from soon participating therein.

The present state of the professed Christian Church is of dark aspect, indeed. The theology, most of it, of the present century, is a theology that will not much longer, satisfy the wants of mourning and suffering man. Despotisms, tyrannies, governments, can not long, much longer, remain unchanged. The fearful magnitude of giant wrongs must soon stir the world's heart very deep, and the wrong-doer and oppressor tremble and cease their hateful works forever.

Now, in my opinion, as never before, we should have reason to be calm. Now we should, to the fullest extent of human ability, "Prove all things," and be careful to "Hold fast that which is good."

I remain your friend, with a heart ready for truth, and a hand willing to labor in the moral workshop of the world. B. S. HOBBS.  
WEBSTER, N. Y., July 25, 1857.

## FRENCH WORK ON SPIRITUALISM.

A recent mail from Europe brought us a new work on Spiritualism, just issued from the Paris Press, and bearing the following title. It was accompanied by a letter from the publisher, Monsieur Kardec.

"THE BOOK OF THE SPIRITS: Containing the Principles of the Spiritual Doctrine; on the Nature of Spirits; their Manifestation to and Communication with the Living; and the Laws which Govern them. Written under the Dictation and published by the orders of Superior Spirits. By Allan Kardec. Paris, 1857."

In order to give our readers some idea of the work, a good friend in Philadelphia has favored us with a translation of a portion of the introduction and one of the leading chapters, as also the accompanying letter of the publisher. The introduction is clear, well written, and attests a mind accustomed to sharp, logical discrimination and accurate classification. The chapter entitled "God" will interest the reader. It seems to be a series of pertinent and definite answers by the Spirit to specific queries by the interrogator, with a running categorical commentary or impromptu utterances by a third party, we suppose an attendant Spirit.

### LETTER FROM THE PUBLISHER.

PARIS, June 4, 1856.

Sir—I have the honor to address to you by the same dispatch, "The Book of the Spirits," which I have just published in France. I venture to hope that you will receive it with kindness, and favor it with a notice in your estimable journal.

This book, dictated by the Spirits, contains their instruction on all questions interesting to humanity, and forms a complete methodical work of moral and philosophical doctrine. It is regarded here, by all who have read it with attention, as the guide that is destined to conduct men in a better path, by destroying the abuses which have injured the purity of Christianity. I refer you to what a very learned man has written in reference to it:

"It is the most interesting and instructive book that I have ever read; it is impossible that it should not make a great impression; all the great questions of metaphysics and morality are elucidated in it in the most satisfactory manner; it solves all the great problems—even those to which the most illustrious philosophers have failed. It is the Book of Life; it is the Guide of Humanity."

It was, Monsieur, by the design of Providence that the United States should be the first rays of this new luminary. This, in the future, will be a glory for the country that, in so short a time, has placed itself in the rank with the first nations of the world.

The object of this manifestation of the Spirits, is the regeneration of Humanity. This manifestation has occurred at several epochs, but despotism, prejudice and ignorance stifled it. For a brilliant and successful manifestation the Spirits marked a country of freedom, and at the same time enlightened. They had no other choice than the American Union.

By the book they have written in France you will see, Sir, that if they have awarded you the privilege of initiation, they do not leave us without instruction. The spiritual doctrine is making rapid progress, and every day adds numerous proselytes to its ranks, who, devoted and enlightened, labor to propagate it; and who will be happy to be seconded by you: for Truth is cosmopolite—its country the entire world.

I beg you, Sir, to receive the assurance of my most distinguished consideration.

ALLAN KARDEC,  
Street of the Martyrs, No. 8.

INTRODUCTION TO THE STUDY OF THE SPIRITUAL DOCTRINE—REPLY TO MANY OBJECTIONS.

For new things new terms are necessary, demanded for the clearness of language, in order to avoid the inevitable confusion, incident to a multiplied sense of the same term. The words *Spiritual*, *Spiritualist*, *Spiritualism*, have always a very definite signification; to give them a new one, in order to apply them to the doctrine of the Spirits, would be adding to the causes of ambiguity, already too numerous. In fact, Spiritualism is opposed to materialism; any one who believes he has anything in him but matter, is a Spiritualist; but it does not follow that he believes in the existence of Spirits, in their communion with the visible world. In place of the words *Spiritual* and *Spiritualism*, we employ those of Spirit and Spiritism; the former of which refers to the original and radical sense, and, for that reason, has the advantage of being perfectly intelligible. We will say, then, that the Spirit doctrine, or Spiritism, consists in believing the relations of the material world with the Spirits or beings of the invisible world.

There is another word which it is equally necessary to understand, because it is one of the keys of the depository of all moral doctrine and which, for want of a well defined acceptance, is the subject of numerous controversies. It is the word *soul*. The difference of opinion on the nature of the soul, comes from the particular application which each makes of this word. A perfect language, in which each idea could be

represented by an appropriate term, would prevent many discussions; with a word for everything, all the world could understand.

According to some, the soul is the principle of organic material life; it has no individual existence, and ceases with life, and this is pure materialism. In this sense, and by comparison, they say of a cracked musical instrument which ceases to give sound, that it has no more soul. Agreeably to this opinion, all that lives must have a soul, plants as well as animals and man.

Others think the soul is the principle of intelligence; the universal agent, of which each being absorbs a part. According to them, there would be but one soul for the whole universe; which distributes sparks among the various intelligent beings during life, each spark at death returning to the common source, where it is confounded, as rivers return to the ocean from whence they came. This opinion differs from the preceding in this, that there is something in us more than matter, and that something still remains after death; but it is almost the same as nothing, for, preserving no individuality, we should retain no consciousness of existence. In this opinion the universal soul would be God, each being a portion of the divinity; and this is the doctrine of Pantheism.

Finally, according to others, the soul is a distinct moral being, independent of matter, and preserves its individuality after death. This acceptance is without doubt the most general, because, under one name or another, the idea of an existence which survives the body, is of an age to be believed, independent of all instruction, among every people, whatever may be the degree of their civilization. This doctrine is that of the Spiritualist.

Without discussing here the merit of these opinions, and placing ourselves for a moment on neutral ground, we will say that the three applications of this word *soul* constitute three distinct ideas, each of which would require a different term. This word, then, has a triple acceptance, each of which is rational in its point of view in the definition which it gives us. The fault lies in language having but one word for three ideas. To avoid all equivocation it would be necessary to confine the acceptance of the word *soul* to one of the three things which we have defined. The choice is indifferent. All depends on being understood, and it is a conventional affair. We think it most logical to adopt its most popular acceptance, and for this reason we call *SOUL* the individual, immaterial being, which resides in us and survives the body.

For want of a special word for each of the other two points, we call: *The vital principle* the principle of material and organic life, whatever may be its source, and which is common to all living beings, from a plant up to man. Life being the faculty of thinking, the vital principle is able to exist as an abstraction made from a distinct and independent thing. The word *vitality* would not supply the same idea. For some thinkers the vital principle is the property of matter, an effect produced when matter happens to be under the influence of certain given circumstances. According to others, which is the most common idea, it resides in a special fluid that fills the universe, and of which each individual absorbs and assimilates a portion during life, as we see inert bodies absorb the light. This would be, then, the *vital fluid*, which, according to certain opinions, could be no other than the animalized electric fluid, designated also by the names *magnetic fluid*, *nervous fluid*, &c.

Be this as it may, it is a fact that can not be contested, for it is the result of observation, that organic beings have in them a manifest force which produces the phenomena of life as long as that force exists; that material life is common to all organic beings, and that it is independent of intelligence and thought; that intelligence and thought are faculties belonging to certain organic species. Finally, that among the organic species endowed with intelligence and thought there is one of them endowed with a special moral sense that gives an incontestable superiority over the others, and that is the human species.

### BOOK I.

#### SPIRIT DOCTRINE.

#### CHAPTER I.

##### God.

Proofs of the Existence of God—God is an Individual Being—Attributes of Divinity.

1. What is God?
2. Where may we find proof of the existence of God?
3. To believe in God, it is only necessary to cast your eyes at the creation. The universe exists; it has, then, a cause. To doubt the existence of God, would be to deny that every effect has a cause, and to advance that nothing is able to create something.
3. What conclusion may we draw from the presentment that every man entertains of the existence of a God?
4. Can the innate properties of matter explain to us the first cause in the formation of things?
5. What shall we think of the opinion which attributes the first formation to a fortuitous combination of matter—in other words, to chance?
6. Where do we see in the first cause a Supreme Intelligence, superior to all intelligence?
7. To attribute the first formation of things to the innate properties of matter, would be to take the effect for the cause; for these properties themselves are an effect, which require a cause.
8. The harmony which rules the movements of the universe, exhibits also those combinations and determined views, which alone reveal an intelligent power. To attribute the first formation to chance, would be simply nonsense; for chance is blind, and can not produce the results of intelligence.
9. Can we see in the first cause a Supreme Intelligence, superior to all intelligence?
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perfection he shall have drawn near to him; then he will see God and comprehend him."

9. The inferiority of man's faculties does not allow him to know the specific nature of God. In the infancy of man he often confounded the Creator with the creature whose imperfections he attributed to him; but in proportion to the development of his moral sense, his thoughts penetrated the origin of things, and gave him ideas more in accordance with sound reason, though still and ever deficient.

10. If we are unable to have an intimate idea of God, may we comprehend some of his perfections?

"Yes, some of them. Man understands them better as he elevates himself above the influence of matter; he then perceives them by the faculty of thought."

—When we say God is eternal, infinite, immutable, immaterial, unitary, omnipotent, especially just and beneficent, have we not a full conception of his attributes?

"From your point of view, *yea*; because you mean to embrace all; but mark that there are things beyond the intelligence of the most intelligent man, and for which your language, bounded by your ideas and feelings, has no expression."

Reason tells you, in fact, that God must possess these perfections in a superior degree; for if he had one less of them, or wanted one degree of infinity, he would not be superior to all, and therefore could not be God. In order to be above all things, God must be subject to no vicissitudes, nor have any of the imperfections which imagination can conceive."

10. Reason says to us that God is eternal, immutable, immaterial, unitary, all-powerful, benignly just and good, and infinite in all his perfections. God is eternal; if he had had a beginning he would have originated from nothing, or been himself created by a preexisting being. It is thus, *step by step*, we succeed to comprehend infinity and eternity. He is *immutable*; were he subject to change, the laws which govern the Universe would have no stability. He is *immaterial*; that is, his nature differs from all we call matter; otherwise he could not be immutable; for he would be subject to the changes incident to matter. He is *unitary*; if there were a plurality of Gods, there would be neither unity of purpose nor power in the government of the Universe. He is *omnipotent*; because he is alone. If he possessed not the sovereign power, there would be something more powerful, or as powerful as him; he could not then have made all things, and what he did not make would be the work of some other God. He is *benignly kind and just*; the providential wisdom of the divine laws reveals itself in the smallest as in the largest thing; and this wisdom does not permit us to doubt either of his justice or goodness.

The second chapter, on "The Creation," treats of The Principle of things; the Investigations of Science; the Infinity of Space; All the Worlds are Peopled with Living Beings; Formation of Living Beings on the Earth; Adam, &c. But our limits are too circumscribed to admit of further quotations or comments in this connection. We confidently expect that France—now that the subject has the Imperial sanction—will enrich spiritual literature by the addition of many valuable contributions.

## NEW-YORK CONFERENCE.

SESSION OF AUGUST 4.

The conference assembled at the usual hour and was opened by Mr. Monroe, who propounded for the consideration of the Conference the following questions? What is the difference, if any, between Intellectualism and Spirituality? Mr. Monroe was understood to say that there were a variety of opinions and theories on the subject. That he had no very clear and definite conceptions of the difference existing between them himself, and it was a subject of some interest and importance and that he would like the light of the Conference to be shed upon it.

"Phenix" said that he thought that intellect was but the external logical expression of Spirituality. He thought that intellect or thought, was but the capacity to retain and reproduce or reflect past observations and experiences. That it was but the depository of our knowledge, either acquired by our own observation of facts or their observation or communication to us by others. That in the usual or popular acceptance of the term thought, man had it not, the process which we call thinking



thought, and bears the same relation to the external reason that the external reason bears to the senses. Man consists of these two structures, whereas the brute has no spiritual organization—no spiritual body. You can not find a somnambulist or clairvoyant brute. They do not go into the trance-state and discern an inner set of senses and faculties. It is one of the splendid achievements of Modern Spiritualism to demonstrate this difference. We know certainly that we have one plane of life within us distinct from the outer plane. Others there are holding the same relation to it that the internal does to the external.

Mr. Courtney remarked that he thought the statement and argument submitted by Dr. Gray undoubtedly valid and available. He thought it clearly demonstrated by the magnetic and clairvoyant phenomena, as well as the corroborative proofs of man's own internal processes of thought and affection, that he was completely organized on at least two planes, and in that respect he pre-eminently differed from the animal, which was evidently organized on only one plane. There is a plane of correspondent life for each organism, be there two or many, and when we are done with the lower or outer, we continue to subsist upon the inner or higher. Touching the distinction between the animal and the human, he would submit a further argument in support of Dr. Gray's view. It was this: A man can retire within himself, and from an inner standpoint criticize his own thoughts, motives, feelings, and sentiments, which the animal can not do. In his silent, retired and contemplative moments, he can internally elevate himself to a higher plane, and from there pass in panoramic view all his thoughts, purposes, states of affection and reflection, and can examine, compare, distinguish, and pass judgment upon them. He is not aware that the highest order of animals possess this power. He can project his landscape of thought and feeling, and view them as external to himself, just as in his outer plane or condition he can view a material landscape. To do this is one thing he must occupy a standpoint above or behind them, for no one could have the power of self-explanation and analysis. It must be done by some distinct power and from a point of view superior to it. Moreover, man possesses a consciousness—an "I am"—which spontaneously affirms his being. He was also of the opinion that man possessed a series of consciousnesses or "I am's," one for each plane upon which he is organized, for he can even retire beyond his consciousness or "I am," and submit it to criticism, thus testifying that there is a consciousness or "I am" still internal and superior to it. He is not advised that animals have this power. In regard to the distinctive difference between Intellectuality and Spirituality he observed, that the substance of man's spirit was composed of the love element within him. His affections were central and substantial in his nature. They were the real man, while the intellect was only their counselor, adviser and guide. The intellect was only the eyes by which the affections, loves or sentiments saw—the lamp by which they walked. He could see that man's love or love led their intellects; that every lust or love put forth its own thoughts and formed an intellect corresponding to it. That although there was an external light which shone upon the intellect, and was by it reflected back upon the state of the affections or lusts, yet in true order, every ruling state of the affections, either good or evil, flowered out its own legitimate intelligence.

Mr. Andrews said that in all discussions of metaphysical questions difficulties multiplied in the degree that we lost sight of the fundamental distinction between the absolute and the relative. That externally there may be a wide difference of opinion among us, when, if we would analyze them more deeply, we would find them disappearing under the analysis. All questions ran back to a few simple postulates. If from different stand-points we analyze to the same degree, we shall find ourselves tending to the same point, and if the analysis is pursued, we shall finally terminate at the same postulate. Things diverge outwardly and converge inwardly. For instance, the earth and the atmosphere appear to differ, but when we analyze them thoroughly we find they are composed of the same elements. In the absolute they are the same, but in the relative they are widely different. So of the different points from which men view the same subject. He thought the different views taken of this subject could be thus reconciled. In an absolute sense, all things resolve themselves into a few simple, but in the relative sense they appear vastly divergent. He thought that animals, though possessing many of the elements and faculties of man, yet they were not capable of equilibrium, balancing and harmonization of the faculties. At man had, so as to sustain the process of death and pass through a succession of lives.

"Phenix" said that animals were not sufficiently progressed to give them immortality. They had not outgrown the same functions that man had. The spirit of a progressed animal at death may enter a plant ready to enter and be appropriated by the human. The animal's spirit is not lost but annihilated at death; it is only diffused, and again, in the precise degree of the advanced condition of its particles, enters other organisms. It does not recede or go back, but still advances, though not as an organic individuality. There is a gradual progression all the way up. He could not see any chasm or jumping-off place.

Dr. Gray remarked that there was an influx from the intellectual spiritual into the natural intellectual, and that this influx required, of course, forms receptive of it. There was a general influx from the spiritual world into the animal organisms, but a specific and higher influx into the human soul. It was impossible for a human spirit to flow into the form of a dog, because it was on a lower plane. Hence there was a specific difference in the nature of their spiritual organisms.

Mr. Courtney said that to account for the intelligence displayed by animals, he had been accustomed to refer that phenomenon to an external influx of which their forms were receptive. That the external influx was impregnated into all natural organisms, as the electric or magnetic element penetrates and pervades all natural objects. All plants and animals imbibe this active intelligent property from this all-pervading sphere. In other words there was an influx from this external sphere of life and intelligence into all animal and vegetable forms. This sphere was the theater of all external intellectualization. Corresponding to this there was a sphere of intelligence, which impregnated and pervaded the spiritual universes and which was the realm of intuition. Man received influxes from both these spheres, because he had a two-fold organism fitted to receive them, but the animal received influx from only one, and hence could never be inspired as man can. Inspiration comes from within, but the animal and much human intelligence from without. Hence animals can never be inspired or receive impressions from the higher spheres, there being no plane within them receptive of that influx.

Mrs. Mettler's Diagnosis and Treatment.—In order properly to prescribe the appropriate remedy in cases of sickness, it is necessary that the physician should have a thorough knowledge of all the remote and proximate causes of the disease. The diagnosis should be complete and accurate. In a majority of cases, these causes are occult, often unsuspected, and escape the strictest observation of the most careful practitioner. But what is this beyond the ken of regular medical observation is palpably revealed by clairvoyant means. Hence its vast superiority over all other modes of diagnosing disease. The same remarks will also apply to the discovery and prescription of the appropriate remedy. The skill and success of Mrs. Mettler, in her beneficent vocation, entitle her to a high rank, not only as a clairvoyant but as a benefactress of the race. We insert the following testimonial of her powers, as an additional instance of the immense superiority of this mode of treating disease, over the old hap-hazard systems. It is taken from the Hartford Times:

"I wish through your columns to inform the sick and suffering of the benefits I have received from the clairvoyant system of medical treatment, as practiced by Mrs. Mettler, of Hartford.

"For a long term of years I had been suffering severely from an affection of the liver and kidneys; have employed a number of physicians, but without any permanent relief. About four years ago I had a very severe attack in consequence of a sudden cold; I employed an eminent physician of Hartford, (where I was then residing), who attended me for nearly three weeks without affording me any relief, and finding myself in a declining condition, I desisted him and concluded I must die. My friends also considered my case almost hopeless. At that time my wife became very anxious to have me consult Mrs. Mettler, to which I consented—she with very little confidence in her skill. And having ordered a carriage, I was removed, in a very feeble condition, to her house, and submitted myself to an examination, in the course of which I was astonished at the accuracy with which she described my disease and sufferings. She gave me a prescription, which I followed to the letter, and experienced immediate relief, so that in the course of twenty-four hours I felt like a new man. From that time I continued to improve under her treatment until winter, when I found my health confirmed; since which time I have been able to endure more labor and hardship than for years before; and although I feel the effects of age, and an advanced constitution—being now fifty—yet my general health is good; and so long as Mrs. Mettler is within reach of a telegraphic line, I shall endeavor, by a prudent course of life and her good advice, to keep it so.

"And notwithstanding the public mind may be prejudiced and skeptical upon the subject, yet I have no doubt that many who are now suffering from various diseases, may be—as thousands have been—benefited by applying to her for advice if they follow it faithfully.

"Hoping that this may be the case, I am very respectfully, your ob't serv't,  
"PLAINVILLE, July 13, 1857.  
JOHN BEAUMONT."

## Spiritual Phenomena.

INTERESTING TEST FACTS.—Friend Britton: My own observation has led me to believe, that although this beautiful philosophy of Spiritualism commends itself to many minds, through its intrinsically logical and truthful character, yet that most persons are attached to this philosophy by the nature of facts transpiring around them, or credibly substantiated by unimpeachable witnesses. Accordingly I propose, as time and opportunity will allow, to furnish you a statement of such facts, illustrative of modern spiritual intercourse, as may come under my own observation or be credibly certified to me. The difficulty lies not in obtaining facts, for every town I enter has been the scene of angelic ministrations. It is not in obtaining witnesses, for almost every family whose hospitality is extended to me, have also entertained angels at times, not unwares, but in a sensible and appreciable manner; but it is in selecting, from the multitude of facts, those best adapted to convince the mind, by presenting points which will not admit of any other than a spiritual solution.

On the last Sabbath (August 2) I lectured at SYRACUSE, N. Y., and between the morning and evening lecture I attended a circle, numbering about twenty persons, at the house of Mrs. Bears. Among those present were two ladies and two gentlemen, who had come in from a neighboring town to attend my lectures, and were unexpectedly at the circle by invitation. During the session a test medium of this city, Mrs. Corwin, was entranced by a spirit, and extended her hand to one of the gentlemen referred to. He rose from the opposite side of the room, passed over and took a seat by her side, holding her hand in his. The spirit then, for a short time seemed to be making great efforts to speak, apparently unable to control the vocal organs of the medium, and the sobs of all persons in the room, if, perhaps, we except the relatives of the spirit, were intensely sympathizing with the effort. It was noticed, however, that the left hand of the medium was occasionally raised and the fingers moved, and soon the gentleman announced that the spirit had identified itself to him, "and in the right way, too." All supposed this to have been by a private sign known only to the gentleman, and still continuing to expect remarks from the spirit, one after another would occasionally suggest conditions that might favor the spirit. At this point another spirit controlled the medium and calmly stated in a very easy manner, that if all would keep quiet the wife of the gentleman seated by the medium would again endeavor to communicate. That she was deaf and dumb when in the form, and would communicate through the deaf and dumb alphabet. Accordingly all became quiet, and soon the spirit wife again manifested her presence, and for the space of some fifteen or twenty minutes, conversed with her husband, the medium's fingers being controlled to spell out both answers and suggestions through those mechanical signs known as the mute alphabet.

It was indeed a deeply interesting sight to see the husband seated silently before the medium, her eyes tightly closed in the deep trance, spelling out with his fingers questions to his wife, and that spirit-wife responding to his thoughts through the form of another, and moving fingers which had never before been trained to such expression. The spirit also answered his mental questions by writing out the answers through the medium's hand, and in both forms of control was entirely successful in giving truthful responses to every question. It is proper here to state that the medium and the parties spoken of were entire strangers to each other; and further, that the medium has never seen the deaf and dumb alphabet employed. Tears freely fell when allusion was made by the spirit to her present state in the spirit-world—not deaf and dumb as upon the earth, but conscious of her husband's thoughts, and every sense quickened to perceive and express the beauties of the spirit's home.

Other facts I will furnish, if desired.  
Yours, fraternally,  
[Please do so—they are desired.—Ed.] H. B. STORER.

SPIRIT ART.—J. F. Cole, at the session of the New-York Conference of the 21st ult., related the following: A lady resident in Cleveland, Ohio, who was not a Spiritualist, was induced to visit the rooms of Mr. Rogers, the drawing medium of Columbus, Ohio, then on a visit to Cleveland. After inspecting some of the portraits of deceased persons, she asked the medium if he perceived any of the spirits of her deceased friends or relatives near her whom he could draw? He looked and presently replied that he saw a number of spirits around and near her, and one whom he saw at a distance, obscurely, who seemed to be her sister, and if she would draw near to her, so that he could get a distinct view of her features, the artist spirit who controlled him might draw her. After some little time, when the other spirits retired, she slowly approached and gave the medium a distinct and clear idea of her features and expression. He then retired into an adjoining room, and in just twenty minutes, returned with a most striking and exact likeness of the deceased sister, which was instantly recognized by the lady. The lady took the picture home and hung it in her parlor. The next day her brother, Judge B. of Wisconsin, happened to be passing through Cleveland, and stopped to visit his sister. The Judge was shown the portrait and asked if he recognized it, when, not suspecting its origin or knowing anything of the circumstances, replied that it looked exactly like their deceased sister Polly. The manner by which it was obtained was then related to him. The next day, he requested his sister to give him the picture, but she refused, unless she could first procure another equally as striking and faithful, or have it accurately copied. While they were standing at the door, he insisting and she still refusing, Rogers the medium, was seen coming hurriedly down the street in a trance, and coming up to the lady he said involuntarily, "tell brother that portrait was intended for him." The spirit then gave the Judge a message, signing herself "Polly." The medium stated that he had been a few minutes before taken from his business and by spirit influence was compelled to come forth and deliver that message. Subsequently the exact counterpart of the picture was produced, by the same means, for the lady.

SPIRIT DRAWING.—The following was also related by Mr. Cole to the Conference, at the same session.

Judge B. of Wisconsin, after becoming thoroughly advised of the circumstances of the production of the portrait of his deceased sister, as related in the preceding paragraph, visited the rooms of Mr. Rogers, and requested the Spirits to draw through him the representation of a circle of Spirits. The medium retired into the adjoining room and, in just 29 minutes, produced a group of nine figures, arranged in the following order: The principal figure, in a position somewhat elevated, was one of fine, symmetrical and exalted spiritual development, a full fair and expansive forehead, benignant countenance, and flowing hair and thick elegant beard. His hands were placed upon two others; one hand on the head of each. These again had their hands in like manner placed on four others, who in turn, had their hands placed upon an external medium seated at a table in the presence of another person who was receiving a communication from "the Spirits."

The principal figure in the group had a chain thrown around his neck, the end of which hung down over his breast. The group was admirably adjusted, and nothing could be discerned in their relative positions, outlines, features or expressions to offend the most chaste and artistic taste. After criticizing the production for some time and closely examining it in detail, the chain was examined with a lens, and each link of the chain was discovered to contain a word distinctly written, in very small letters, which together formed the sentence: "The ways of men are as links in a chain." The Judge took the picture and procured his brother, who was a draftsman, to copy it, and though a superior workman, it required him several days to draw the mere outline of that which the medium or Spirits produced in twenty-nine minutes.

LIKESNESS SUPPLIED.—Mr. Cole, at the session of the New-York Conference of July 21, related the following: A gentleman who was not a Spiritualist, had lost an only son, a beautiful and interesting child some six or eight years of age. Before his death the father had neglected providing himself with a correct and living likeness of his son, who died suddenly, in consequence of which he was exceedingly troubled and desolate. A friend advised him to go to Mr. Rogers, the Spirit-medium through whom the portraits of deceased persons were said to be drawn. Accordingly he waited upon Mr. R., who said he would see if the Spirits would draw the likeness of his deceased child, and for him to call again next day. They were both entire strangers to each other. Next day the gentleman called, and Mr. R. produced him an exact and faithful portrait of his son, which was instantly recognized by him as a most accurate and striking likeness in every particular. The gentleman was overjoyed, and exclaimed, "No man need tell me my child is dead—he still lives, and has returned and given me his portrait!"

The Spiritualists of Rockford, Ill., hold regular Sunday meetings at Warner's Hall, in that city.

## A SONG NOT SET TO MUSIC.

BY M. H. COBB.

Before me lie three spotless flowers,  
I mind me where they grew,  
I planted them in the early hours  
Ere night distill'd dew,  
Praying our Father for sun and showers,  
For summer smiles and blue;  
And our Father granted my feeble prayer  
For the sake of my loved and true.  
I planted these flowers in a sacred spot,  
I watered them with tears;  
'Twas a moment never to be forgot  
In the morn of a thousand years!  
I said, as I planted—"It is my lot  
To wrestle with doubts and fears;  
I will try to dream that Heaven is not  
So distant as it appears."  
Three pages in the Book of Life,  
Fresh-open'd before me lie;  
A record of sorrow, care and strife,  
In which is writ my cry,  
From an hour when Death should be life,  
Nor the stars desert my sky;  
For something of earth that could not come  
To bless for an hour, and die!  
O, Father of Wisdom, and Love and Light!  
My soul is a burdened reed;  
If there be no moving to crown this night,  
Then life is a curse indeed!  
The roses before me are pure and white—  
They sprang from a precious seed;  
But they droop'd and paled with an early blight,  
In the hour of my sorest need.

TO—

BY MADON CARROL.

Soul of my soul! my love would seek thee out,  
Over the waters of the deepest sea,  
Over the hill-tops, though they reached to heaven,  
Through fire and flood 'twould pass defiantly,  
And like the message-bird come home to thee.  
Light of my life! the ever-come Angel,  
Winging their way down the star-gemmed sky,  
Through glorious paths lit by the glowing anubys,  
Pause not, because earth's mountains are so high—  
Then, dearest love, life-taking, where I would!  
Near, dear delight! the light holds not a distance  
So wide, and wild, so desolate and lone,  
Through which my spirit could not find a pathway;  
And roses in the wilderness o'er blown  
Should make the way all brightness to my own.  
My own! my own! or earth as in the heavens,  
Whatever claim is laid upon thee now,  
Mine are the glories of the inner temple.  
I set my seal on Spirit-Love, and hew,  
And with eternal love I then endow.

## Editor's Department.

"WHAT'S O'CLOCK,"—This available little pamphlet of upward of fifty pages has been issued and is now on our counter. It is quite a coherent, sagacious and logical inquiry into the question whether the Modern Spiritual Manifestations are in accordance with reason and past revelation. The writer is a careful observer and shrewd analyzer of spiritual and psychical phenomena, and is evidently profoundly conversant with the spiritual philosophy. To explain the history of the work we extract the following from the Author's preface:

"The author of this little pamphlet claims for it no particular merit as regards literary ability or depth of thought. The articles which constitute it were contributed by the writer to the New-Orleans Standard, and the pressure of an active business life, then, prevented him from continuing the work. He is now, however, in the possession of the work, and has been able to revise and correct it, and to add such material as he deemed it necessary to include."

"The suggestion of some friends of the writer, the series is presented in this condensed form, with the sole desire that its influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared."

Published by S. T. Munson, No. 5 Great Jones street. For sale at this office. Price 15 cents.

A REVIEW OF REV. J. E. DWIGHT'S SERMON AGAINST SPIRITUALISM, by Rev. J. H. W. Tooley, has been placed upon our table. It is an octavo pamphlet of forty-eight pages. It is written in Mr. Tooley's best style, and is pungent, forcible and to the point. It combats the position of its antagonist mainly from the Bible standpoint, and produces an array of authorities and a coherency and pertinency of argument, which completely overthrow the groundless assertions and blind and inconclusive reasoning of the Rev. antagonist. Published by Bela Marsh, Boston.

"THE VOICE OF IOWA"—Is the title of a "new monthly Journal of Civilization," edited by James R. Yano, and published at Cedar Rapids, Iowa. It is devoted to Education, local History, Arts and Sciences. The typography is clear and accurate, and the leading article entitled "Relations of Mental Science to the Art of Teaching," by Frederick Humphrey of the Iowa State University—the only one we have had leisure to examine—is well written, able and to the point.

We judge that the conditors of this Journal are inspired by a liberal and catholic spirit, and are free from the dogmatism and intolerance which disfigure so many otherwise able periodicals.

"THE SOCIAL REVOLUTION"—Is the appropriate title of a monthly octavo of sixty odd pages, published by the Rising Star Association at Greenville, Darke County, Ohio. John Patterson is the master spirit engaged in the enterprise, assisted by a number of able contributors. It is an "extremist" of the most radically revolutionary stamp. If its premises are right its conclusions are very apt to be. Its position on central questions arrays it against the whole world. Terms one dollar per annum, in advance.

PORTRAIT OF MRS. FAIRFIELD.—A large lithographic portrait of Mrs. Jane Fairfield, widow of the poet, Sumner Lincoln Fairfield, has been placed on our table for examination and notice, and other copies have been left at this Office, for sale at \$1 each. Mrs. Fairfield is a lady of elegant manners and varied accomplishments, while the Artist has by no means idealized her person. The picture was executed by C. E. Lewis, of Buffalo, and will gratify those of her friends whose tastes have not been rendered critical and exacting by careful culture and observation. It will be sold for the exclusive benefit of this intelligent and noble woman, whose history, though full of tender feeling, of romantic incident, and earnest effort, though full of tender feeling, she lived—she loved—was wedded to genius—was early left alone. She struggled with the cold world, and has nobly triumphed by resist—its corrupting influence.

CLAUDE ARNOLD.—On the 24 of last July, while the schooner Delos DeWolf was proceeding up the river to Chicago, to prevent a collision with another vessel passing in the opposite direction, Captain Williams ordered her headway to be checked, and the second-mate, Mr. Claude Arnold, only son of Mr. E. Arnold of Toronto, in obeying orders, was caught between the hawser and the timber-heads of the vessel, and had his leg fractured, from the ankle to above the knee, in the most frightful manner. To save his life amputation was deemed necessary; but, notwithstanding, the brave young man stunk under the operation, and, on the Monday following, his gentle spirit left the body and entered upon the higher life. We were intimately acquainted with Claude, as well as with his noble and generous father, his meek-souled, virtuous and amiable mother, and his bereaved and only sister. We deeply sympathize with them in their affliction. But we have the satisfaction to announce that, in the midst of this theater of sadness and sorrow, they were consoled by a living and rational faith in the spiritual doctrine of immortality. The brave boy bore his suffering with unparalelled meekness and patience, declaring that he "was not afraid to die," and that he would "rather die than live." Since his departure, his parents have received incontestible evidence of his continued presence and influence. The Chicago Press concludes an honorable and feeling notice of his death as follows:

"No sculptured marble or monumental brass may rise to his memory, or graven tablet bear the record of his virtues, but his name will be embalmed in the hearts of the few who knew and loved him."

## Science, Literature and Art.

THE PROGRESSIVE AND CONSERVATIVE ELEMENTS.—Every age and community is characterized by two classes, the Conservatives and the Progressives. Both have their uses, which are indispensable to the healthy growth of the race. The one is the sail and the other the ballast. Too much of either will issue in disaster to the permanent advance and well-being of a community. An undue proportion of the conservative element will rough-lock the normal growth of the race and stereotype its errors, while an undue proportion of the progressive element will tend to fanaticism and revolution. History furnishes us with abundant examples of both kinds. Witness, on the one hand, the times that incarcerated Galileo and reprobated the genius of Copernicus, and on the other the Crusades and the Cromwell revolution of 1658. By the antagonism of these two principles the validity of new truths and discoveries are tried. Hence all new truths and discoveries have to fight their way in the world, and authenticate themselves in the midst of an opposition, fiery and persistent in proportion as they depart from the conservative routine. The ignorant and unreasoning are generally the most conservative, and not having the ability to comprehend anything beyond their accustomed range of thought, they stigmatize the innovator as an infidel, atheist, deist, magician, incendiary, revolutionary, &c. The following anecdote will illustrate this proclivity:

"The world first read upon the late Andrew Cross the pretension of having created insects by chemical combination; and all who did not laugh called him an infidel, and an atheist, and a deist, and an incendiary. The last he was, for he had been beating first to white heat at his very first process. One gentleman wrote him to inform him that he was a disturber of the peace of families, and a reviler of our holy religion; to which Mr. Cross replied, that he was sorry to see the faith of his neighbors could be upset by the blow of a mite. He was accused in the local papers of being the cause of a night which took place about the time. At an election a stranger noticed a knot of farmers hating the speaker furiously. On asking the reason, one of them said: 'That's Cross, of Bloomfield, the theater and lighting man; you can't go near his cursed house at night without danger of your life; then as he has been here seven days, all surrounded by lightning, dancing on the wires he has put up round his grounds.'"

EFFECTUAL CALLING.—Literary reviewers and essayists are not generally very conversant with the formula of religious faith they profess. Their "calling" does not often lead them to "review" their "Shorter Catechisms." It leads them to deal more with the "weightier matters of the law," and to criticize and review doctrinal sermons, theological essays and volumes of dogmatic religion, instead of to critically examine the practical details of religion and theology. Nevertheless, we think the answer of Lord Jeffrey, as related in the subjoined anecdote, which we extract from a late number of Fraser's Magazine, much more practical and pertinent than the orthodox one contained in the Shorter Catechism:

"It happened, one autumn, that the late Lord Jeffrey, after the rising of the Court of Sessions, came to spend the long vacation in the Parish of L—-. Soon after his arrival, the minister intimated from the pulpit that on a certain day he would 'hold a sort of catechism' in the district which included the dwelling of the minister. True to his time, he appeared at Lord Jeffrey's house, and requested that the entire establishment might be collected. This was readily done; for almost all Scotch clergymen, though the catechizing phase has become obsolete, still visit each house in the parish once a year, and collect the family to listen to a few words of exhortation. But what was Lord Jeffrey's consternation when, the entire household being assembled in the drawing room, the worthy minister said, in a solemn voice: 'My text, I always begin my examination with the head of the family. Will you tell me, then—What is effectual calling?' Never was an Edinburgh reviewer more thoroughly puzzled. After a pause, during which the servants looked on in horror at the thought that a judge should not know his catechism, his lordship reversed speech, and answered the question in terms which completely dumfounded the minister: 'Why, Mr. Smith, a man may be said to discharge the duties of his calling effectually when he performs them with ability and success.'"

STELLAR DISTANCES.—Nothing is so calculated to dilate our conceptions of the magnitude of the material creation, as a telescopic view of the incalculable millions of worlds that people the fields of immensity. The ingenuity of the astronomer has invented many modes by which he has essayed to make us comprehend the magnitudes and distances of the solar and stellar bodies, but they still transcend, and perhaps will ever transcend, our feeble conceptions. The bearing that this astronomical knowledge must have upon traditional theology and mythological cosmogony, with every thinking mind, is obvious. The subjoined extract will suggest to the reader, in a forcible manner, the futility of much current theology:

"For a long period astronomers unsuccessfully endeavored to determine the distance between the stars and the earth, and it is only within a comparatively short time that the interesting problem has been solved to some extent. The distance which separates us from the nearest stars is, according to M. Arago, about 200,000 times the distance of the sun from the earth—more than 200,000 times 93,000,000 of miles. Alpha, in the constellation of Centaur, is the star nearest to the earth; its light takes more than three years to reach us, so that, were the star annihilated, we should not see it for three years after its destruction. If the sun were transported to this, the nearest star, the vast desolate void, which in the morning rises majestically above the horizon, and in the evening occupies a considerable time in descending, entirely below the same line, would have dimensions almost imperceptible, even with the aid of the most powerful telescopes, and its brilliancy would range among the stars of the third magnitude only."

MAKING THE MOST OF A LITTLE.—Dr. Franklin was a man of good, healthy, hard, practical common sense. His extensive and familiar knowledge of human nature was not acquired in schools and colleges, or from books, but gathered in the workshop and the business-venues of life. His genius was constitutionally observant and penetrating, and the practical life he led furnishing abundant facilities for its exercise, few men have surpassed him in an accurate and profound knowledge of human character. Hence almost every thing he said or did had a practical point or bearing. The following letter, written by him while in Paris, to a young gentleman who applied to him for the means of returning home to America, shrewdly illustrates his character:

"I read you herewith a bill for two Louis d'ors. I do not pretend to give such a sum. I only lend it to you. When you shall return to your country, you can not fail of getting into some business that will, in time, enable you to pay all your debts. In that case, when you meet with another honest man in similar distress, you must pay me by lending this sum to him; explaining him to discharge his debt by a like operation when he shall be able, and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a knave to stop its progress. This is a kind of mine for doing a great deal of good with a little money. I am not rich enough to afford need in good works, and so am obliged to be cunning, and make the most of a little."

THE MAILSTONE.—The myths of ignorance and superstition are not confined alone to the old theologies and religions, and inculcated in our catechisms and confessions of faith. We sometimes find them in our geographies and school-books. The famous whirlpool said to have been on the coast of Norway, and put down on our school atlases and known to every school-boy as the greatest "snare" in the world, is ascertained to be—like the Mosaic cosmogony—a myth, and we are in no danger of being longer "taken in" by it. A writer in the Scientific American says:

"I have been informed by a European acquaintance that the mailstone has no existence. A nautical and scientific commission went out and sailed all around and all over where the mailstone was said to be, but could not find it! The sea was as smooth where the whirlpool ought to be as any other part of the German Ocean. The Gulf of Cretaceous, the Island of Java, in the Hebrides, used to be a terror to mariners, and bore a character second only to the mailstone, for danger. Here, however, as in Portland Pier, between Scotland and the Orkneys, a rapid tide running through narrow straits, over a rough and rocky bottom, would naturally cause, at certain seasons, terrific overfalls, very dangerous to pass in small, deeply-laden cargoes or open boats; while in the eddies, small whirlpools would be formed sufficient to swamp a boat of small size too heavily freighted. These places being daily passed by vessels, were soon shorn of their dangerous reputation, while the mailstone, being more distant and out of the usual track of traders, has only recently been deprived of its mysterious horror, and, like the Upea tree of Java, must now take its place as an 'explosion hazard.'"

DOUGLAS JEROLD'S WIT.—The vain and conceited man is just as chary and tenacious of his wit as he is of anything else commendable and meritorious that belongs to him. He will be perpetually insisting upon its superiority and brilliancy, and putting it forth on all occasions. In nine cases out of ten genuine and spontaneous wit, with such a person, is a rare commodity. The following anecdote of the late Douglas Jerold, who, though a genuine wit, was yet preeminently modest and diffident, exhibits his character in so conspicuous a light that we could almost draw his physiognomical portrait from it:

"Douglas Jerold's wit was so prodigal, and he prized it so little, save as a delight to others, that he threw it away like dust, never using for the bright children of his brain, and smiling with complacent kindness at people who repeated to him his jests as their own! At the least dinner, he would surrender his most happy allusions and his most trenchant hits. In one of his plays an old sailor, trying to snatch a kiss from a pretty girl—as old sailors will do a box on the ear. There, exclaimed Blue-jacket, 'like my lack! always wrecked on the coral reef!' The messenger, when the play was read in the green room, could not take the fun, and Jerold struck it out. A friend made a captious remark on a very characteristic touch in a manuscript comedy—and the touch went out—a cryed out in a wrangle with his mouth better-half said to him, 'My notion of a wife of wit is that a man should be able to change her, like a bank note, for two twentys.'"

LIGHT seems the natural enemy of evil deeds.

## THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

## PERSONAL AND LOCAL.

IMPERFECT ATTEMPTS AT VERIFICATION.—An esteemed friend at the West has had the kindness to send us a great number of verses purporting to have been inspired by MOZART, and which are not given to the public because they are so common-place and inaccurate as literary compositions to merit our endorsing process. It is not sufficient that the thoughts are true and the sentiments frequently unexceptionable; more than this is required to constitute a poem. There are laws of language and rules of versification which must be understood and regarded; and unless these are duly respected—unless fresh thoughts are clothed in appropriate words and imagery—there is no true poetry. If, therefore, we were to comply with our correspondent's request to publish these—claiming as they do to emanate from a Spirit who was rendered illustrious on earth by his inspired and sublime inspirations—we should rather damage the claims of Spiritism; not by any means in fact, but merely in the estimation of a critical and unobscuring world. The poem under review are probably first efforts; perhaps they were merely tossed, on the part of the Spirit, as simple exercises, for the benefit of the pupil or medium alone, and may yet be followed by something intrinsically meritorious, and eminently worthy of an inspired origin. We feel it to be our duty to express—with the utmost freedom and candor—our estimate of the specific value of such contributions as a reason for frequently declining to publish them. At the same time, we are should be discouraged by his or her efforts to discover and unfold the spiritual mysteries which he all around us, and which are near to every one as the life of his own soul.

"LIGHT IS DAWNING," by an unknown and inexperienced correspondent who writes from Lenox. The author evidently has poetic and spiritual aspirations after the daylight which remains to be realized hereafter. The light disclosed in this effort is diffused, pale and misty, like the nebulae. We wait while the condensing process goes on, and wait the light shall have taken some starry form. Try again.

## Private Correspondence.

The editor of this paper will frequently be absent for several days together, and the business correspondence with this office will consequently be opened by one of his Assistants. All communications, therefore, which may be designed for his eye alone should have the word PRIVATE conspicuously written on the envelope. All Communications, whether on business or intended for the columns of this paper, should, as heretofore, be addressed to B. B. BRITTON.

## Furnished Cottage Wanted.

The Proprietor of this paper desires to rent, from and after the first of September next, a neat and convenient Cottage House with nine or ten rooms, together with the principal articles of necessary Furniture, especially including carpets, chairs, tables, mirrors, &c. The underground has no objection to a situation out of the city, provided it be easy of access and within an hour's ride of his Office, by stages and cars. Any person having a plainly-furnished house—corresponding to the above general description—to rent, will please apply at the Office of THE SPIRITUAL AGE, 15 N. 3d St.

B. B. BRITTON.

Pianos and Melodians.—B. B. BRITTON is Agent for Henson Waters' and Lighter, Newton & Bradley's Pianos, and will furnish the best Instruments at the lowest prices, to all who may either call on him personally or forward their requests. Those who reside at a distance may send their orders with full confidence that the utmost care will be taken in selecting perfect Instruments. Every Piano that does not equal the recommendation given at the time of the purchase, will be taken back and another supplied in its place, the Agent paying the expense of transportation both ways.

We will also furnish, at the prices in the manufacturers' schedule, T. Gilbert's Pianos, S. D. & H. W. Smith's Melodians—tuned in the equal temperament. As Goodman & Baldwin's Melodians, on similar terms. Those who wish to peruse each anything in this line will be satisfied, by a single examination, that we can do as well or better for them than they can do for themselves elsewhere in the world. Orders solicited. Address B. B. BRITTON.

NEW-YORK CONFERENCE.—The reader will already have observed that we have undertaken to report the weekly proceedings of the Conference, which holds its sessions each Tuesday evening at the Mechanics' Institute. The leading minds of the New Dispensation in this locality are wont to assemble there for the purpose of discussing and elucidating questions relating to the Spiritual Philosophy. Without any conventional rules or regulations, without any President or Secretary to maintain order, the developed sense and urbane deportment of the members, spontaneously preserve and pursue a systematic and fraternal method of procedure. Whenever places propounds a subject for the consideration of the Conference, which is taken up, and each member who chooses delivers his views thereon, and comments, in a dignified and impartial manner, upon the views of others.—On all the great questions pertaining to the psychical and spiritual nature of man, the spiritualistic thinker is immensely in advance of all other minds. Their views on these subjects are characterized by great depth and comprehensiveness, extended research, astute observation and correct analysis. We have thought that we could not better subserve the great cause in which we are engaged, than by giving to the spiritual public a faithful rehearsal of the views there submitted on the various questions, which will be found intensely interesting to our readers.

THE WAY TO SETTLE THE QUESTION.—If any one is in doubt respecting the atmospheric pressure just now, he can settle the question, as we did, by applying to H. SHARBAUM, No. 209 Broadway, up stairs. Our German friend is supposed to rather excel his neighbors in the same line, except in his scale of prices, wherein he honestly admits that he falls below them. But those who wish to purchase a thermometer will doubtless excuse his "short comings" in this particular as freely as we do. Should the mercury rise above 134° this summer, H. Sharbaum will—without extra charge—lengthen his instruments accordingly, as he is determined to adapt his terms to the necessities of his friends and his thermometer scale to the sublimate heights of mercurial aspiration during the "heated term."

BITTEN BY A MAD DOG.—We see it stated in the Stamford (Conn.) Advocate of the 29th July last, that our valued friend, William Wood, of that place, was bitten a few days before by a rabid dog. The animal also attempted to bite Mrs. W. and the servant girl, but they fortunately escaped by flight into an adjoining room. Mr. W. has submitted himself to the clairvoyant treatment of Mrs. Mettler, and at the time we write is undergoing a course of dieting and medical treatment, which we fondly hope may prove successful. We shall await the result with much hopeful anxiety.

H. B. STORER, Esq.—A recent letter from this good Brother informs us that his present engagements are in central New York, but that he shall soon work his way east, probably









DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

"I heard a great Voice from Heaven, saying, Come up hither."

S. B. BRITTON, EDITOR AND PUBLISHER. OFFICE, NO. 333 BROADWAY, OVER HORACE WATERS' PIANO AND MUSIC EMPORIUM, NEW-YORK. TERMS, TWO DOLLARS, IN ADVANCE.

VOL. I.

NEW-YORK AND PHILADELPHIA, SATURDAY, AUGUST 15, 1857.

No. 16.

## Principles of Nature.

Original.

PROTESTANTISM—THE RIGHTS OF REASON.

BY H. K. B.

If we regard the Protestant Reformation as the insurrection of the reason against the exclusive pretensions of the authority of ecclesiasticism—as we do in affirming that the former is committed to the rights of reason and free inquiry, we are in error; for in fact, although the events of the Reformation were caused by the reaction of the human faculties in opposition to the exclusive claims of authority, and thus reasonable, the claims of reason were not in the least argued. The Reformation comprised a revolution or insurrection of popular sentiment and a development of doctrine, the former being the chief of the two. The church, delivered over to the impulse of fanaticism, had caused the slaughter of upwards of 30,000,000 of our race in Germany. The formal position of the Reformation is often stated by Protestants to have been the insurrection of the human reason against the yoke of authority. The movement was doubtless quite conformable to reason, but it was not this either consciously or avowedly.

Its formal and avowed basis was but an appeal from the church to the Bible. The reformers rejected the beliefs, traditions and *præcepts* of the church—the institution in favor of the *document*. If they proposed to substitute an authority for this—the church. The force and success of their appeal lay in its presenting itself as an appeal from the human to the divine; from the church, now discovered to be a society of erring, fallible men, to the document thought to be the book of God. Even had they meant reason, (which does not appear,) it would have been of small avail to say so, for that would have been for the human to appeal to the human, and would have been a weak engine against the stronghold of "Babylon." We can now see that they could only have triumphed by being able to produce an admitted infallible on their own side, against a fallible on the other. For while the Romanist admitted the authority of scripture subject to the enforcement of the church—the Protestant did not admit the authority of the church. The claims of reason and the rights of free inquiry were not argued—the question lay for the sixteenth century between rival authorities—between the hypothesis of the book and the rival hypothesis of the transmission of an incorporated society. The movement, so far as it was a protest against the claims of the church, was of course reasonable, and its success quite in the direct path of progress; but it was not, therefore, nor in fact, a movement which maintained the right-ousness of free inquiry. The human mind had turned round on its religious system and found that it had come to rest its whole weight upon the prop of church authority; and having divided the church (edifice) Protestantism transferred so much of the super-structure as it had retained to the foundation of scripture; it built on the "pure word of God," and having done so much it stopped.

But the human mind again turned upon its inherited religious system, and finds that it rests its whole weight upon a book. Inevitably the claims of the book, and its connate dogmatism, the "exclusive sufficiency of scripture," is subjected to tests—the test of the authority of Protestantism—as that was the test of the authority of the church. And to this Protestantism is found to be counter—its attitude being precisely and exactly that of the church to itself. It has betaken itself to anathemas, entrenching itself behind the authority of the Reformers, in the very spirit in which they were resisted. It asserted, and now asserts, only its own claims and not those of reason. The inquiry may be the duty of Protestantism, but it is not its purpose. It is but an extended *section* of humanity, which is vastly more extensive. For, in a philosophical estimate, here is the difference, as it bears upon the rights of reason between Catholicism and Protestantism; that the former insists that it is indispensable to the happiness of the race, that it should be subject to the created traditions and associations of those who have gone before, and which should be enforced as laws; and the latter insists upon assigning to dogmas the place and authority of first and final truths. They both agreed in the formula, "out of the church is no salvation," they only differ as to their definition of the church. In principle, so far as relates to inquiry, they are identical; both take their stand upon the scriptures, which they pronounce the sole authentic depository of the Divine will. A claim, which let it ever be reiterated, is not merely counter to the exercise of reason, but which, in fact, potentially ignores the right of the very existence of reason as a God-given organon for the discernment of truth. For this

"Truth can never be confirmed enough.

Though doubts did ever sleep."—Shakespeare.

"Wahrheits liebe zeigt sich darin dass man neberall das Gute zu finden und zu schätzen weiss."—Goethe.

Thoughtful men everywhere are feeling ever more and

more certain that fearless inquiry tends to give a firmer basis, not to Romanism or Protestantism, but to all true religion. The timid sectarian, alarmed at the progress of knowledge, and obliged to abandon one by one the superstitions of his ancestors, and daily finding his dry bones—beliefs—more and more shaken, secretly fears that all things may be some day explained, thus evincing the profoundest of all infidelity—the dread lest the truth be had—for confidence in a divine government he has none. Yet, let even him take courage, for he may reflect that amid all the activity of human researches, the principles of the divine government are unalterable, and that facts of transcendent importance, so far as they have been incorporated into the world's history, so far as they have become events, will not have been in vain.

Original.

SOCIAL SCIENCE.

BY J. K. INGALLS.

WITHIN a few generations past physical science has achieved all its triumphs. There were previously known fragmentary facts, and some admitted laws of matter, but no system or philosophy of Nature. Alchemy had attained some results, but more hypotheses; astrology some facts, but more fables; theology some truths, but more vagaries; while naught but doubt and darkness rested upon all elements of social and political philosophy. Now the various changes and combinations of matter are so analyzed, and classified, that they present a new and more certain, and the whole process is laid open to the comprehension of the most ordinary mind. Astronomy has been reduced to what is called an exact science, and the changes of the heavenly bodies, which once induced the utmost awe and superstitious emotions, are now seen to occur with mathematical precision, and in harmony with the laws of motion, which govern alike the minutest particle of matter and the mightiest world.

The science of society is now in that chaotic state from which the physical sciences have just emerged. Some facts are known; some heterogeneous principles are received; some terms are in use to signify social laws and individual rights; but the fact that they are capable of being applied to directly opposite and antagonistic principles, shows that there is by no means an exact science of human government.

If parties, speaking the same general language, were to use the terms air and water, acid and alkali, multiple and divisor, radius and tangent, or center and circumference, as synonymous and convertible terms, it would faintly shadow forth the confusion which reigns in the domain of political and legal phraseology.

But it is because wrong rules in the places of power, that right and justice come to signify things so opposite. There can be no consistent system of society or government, while tyranny and freedom are in conflict, or while we endeavor to harmonize truth with error, justice with despotism, or liberty with hoary-headed wrong.

It will naturally be readily apprehended, in view of the beautiful adaptations in Nature, that society should conform to as perfect and harmonious system, as that which governs the revolutions of the heavenly bodies, the production of a crystal, or the solution of a mathematical problem. That the combination of individuals we call society, makes a gem of questionable brilliancy, and furnishes a solution anything but satisfactory to the great mass of mankind, can only happen through the presence of improper or incompatible elements or conditions. We may take the results attained as a finality of human effort, or we may seek in the elements and conditions themselves for the causes which produce the unsatisfactory effects. In either case there needs no morbid excitement, or feverish apprehension, more than in the determining of the class to which a pebble, a flower or an insect belong. A cool determined head is most likely to give the true answer to a mathematical problem, and he who can not deliberately reason on social questions is in no favorable condition to obtain a just solution.

In order to reduce the existing chaos to anything like order, we must take our position above forms and laws, and casset and interests, in the pure atmosphere of reason, unclouded by passion, or party, or personal interest, or prejudice, and assume that there is a solution to the problem, however difficult, a harmony attainable, however discordant the elements. We must carefully embrace all the phases of human life and development, or we shall leave out some quantity necessary to complete the "sum of the series;" and we must remember that what we call wrong and despotism and crime are only legitimate power and action inverted; perhaps requiring only a correction of the *plus* or *minus* signs by which social ignorance has placed them on the wrong side of the equation. As moralists and religionists we may justly distinguish between the actions of men and communities as righteous or sinful; but as social philosophers we can draw no such distinctions, but must refer all evils to a misapprehension or misapplication of the laws of

order and harmony. Ignoring any of the relations which we find embodied in existing institutions, whether through intolerance or partiality, will inevitably lead us to erroneous conclusions. To assume that any of them are perfect, and beyond improvement, is to prejudice the whole question, and to abandon all pretension to unbiased judgment, or candid investigation.

The starting point then, or basis of investigation, must be some generally conceded axiom, or well-established principle of positive science; nor must we allow ourselves in any speculation or theory, which does not have its appropriate analogies in the domain of Nature. We must begin by denying all assumed rights or prerogatives, except such as have existence in Nature, whether claimed by the individual or society, by the laboring or the governing class. There is a positive principle, which will be called in question by none, and which will enable us to determine almost every question of human rights. All rights are self-determining and self-limiting. If a man claim the right of life, it must not conflict with another man's right of life; otherwise it were self-contradictory and self-destructive. If a man have the right of locomotion, it must not take from the same right of another, otherwise concussion and destruction follow. To harmonize, not to supersede or compromise, this right, society steps in with a rule that each shall bear the responsibility of its exercise, and avoid collision by turning to the right. Understand now that this rule is intended for the better security, not for the restriction of this right, and is instituted for the benefit of all, and for those least able to maintain their position or endure the consequences of collision.

Ordinarily the physically powerful, who move with a proportionate momentum, have the advantage; lighter and more agile bodies will give place; it does not need, therefore, that rules and regulations should be enacted to that effect, and they should rest content with their natural advantages, without asking society to grant them others, conflicting still more with the rights of the less powerful. We have here in this simile the whole secret of human misgovernment. Conventional laws are mostly enacted and enforced for the subjection of the individually weak to those already possessed of power. No form of wrong or oppression could exist for any length of time, otherwise. And this supremacy of class corresponds to the degree of development which the race has attained at any time and place. In the earliest stages of history, distinctions arose in reference to the employments of mankind. The shepherd who tended his flocks, was more useful though less robust and adventurous, than the hunter who followed the chase. The former was isolated from his brethren, while the latter was enabled to act more in concert with his fellows. Whenever collision occurred between the two, the former must yield, and by combination with others of his class, every such oppression was held by the latter a precedent of law. It was not until a high degree of intellectual development had been attained, that any comprehensive system of laws was promulgated, and never, then, established without successful revolutions on the part of the oppressed classes. Thus proving not only the inconsistency of asking governments to "re-nact" and intensify "the laws of Nature," but that the assumed superiority itself had no existence but in tradition and in retention of previously accumulated power.

The man who places his right to rule and govern another upon the ground of his physical superiority, but stultifies himself when he asks to be assisted by government, or, for laws to compel obedience. Not less do they who claim the right of race, or class, to rule, and yet seek laws to enable them. If your race or sex clothes you with power, in God's name exercise it. Rule all whom it will enable you to rule, but do not ask society for power you claim inherently to possess.

Wealth, the principle force and deity of this present generation, gives great power to its possessor. As you shall often hear it said, "money does give a man power, and it is no use to fight against it." True enough and orthodox enough, but if true and orthodox, it should prevent, instead of creating, the whole legislation of society conferring additional powers upon wealth, and enforcing its actions in every form, and without which indeed our statute books were almost a blank. But it is replied, "there must be law, and to secure order it must be enforced." True again; be it remembered, however, that law and order are not ends, but means. They can have justly no place or action where they do not subserve the greatest freedom and security of rights to the entire community. It does not need to affirm the divine right of government. Order may, or may not, be heaven's first law. If it is heaven's law at all, heaven will see it vindicated; we need not re-nact it; only see that we do not render it nugatory, by meddling interference. The opposite fallacy, that government is "a social contract," a compromise of interests, in which members yield up certain natural rights, to secure certain other privileges and advantages, is not worthy an intelligent consideration. In no age, but one of universal commerce, where not only rights but virtues and all manly sentiment are measured by the yard-

stick, and valued by the *per centage* they will yield on exchange, could any such proposition ever have been entertained. Contracts without the sanction of law or equity have no binding force, therefore we are inevitably brought back to first principles and questions of right.

In a previous article on "Freedom and Equality," it was shown that the subject of human rights did not, necessarily, involve the physical, mental or moral equality of men or women, of any race or color; but simply that there should be freedom proportioned to the capacity and aspiration of each. It only needs to add now, our principle of limitation, which requires that each right shall be exercised without infringing a corresponding right in another; and this, because otherwise it would become self-destructive. How long minors should be subject to the will of their parents and guardians, and to what extent, so far as society has control of the matter, may be easily defined. Government of law can never be justly invoked in aid of government of will. At most, it can only prescribe the limits to which the latter may extend. The law of right protects the child against abuse on the part of the parent, guardian or master; it is no law otherwise, but usurpation. So it protects the superior from assault and secures him in every right which does not infringe in others the primal right of life, and the normal exercise of every capacity with which they are endowed. It can not be deemed necessary to show that the simple relation of parent or husband, can give no man a right to treat with inhuman cruelty a weak or powerless child or woman. That this authority as well as that of every other relation immediately emanates from society is bound to fix, no one will question; but what limit or rule can be adopted with any pretense to the authority of natural law, except that already indicated, to-wit, that every person however humble and dependent shall be protected in the full exercise of what powers and capacities he does possess, and only limited by the corresponding security accorded to every other person. Whether society is at present sufficiently advanced, or informed with sufficient sentiment of justice to establish laws thus just and equal, it is not our purpose to inquire. If we shall succeed in calling a few minds to an earnest consideration of the great subject of social science, it will be the fruition of present hopes. To the thoughtless and inexperienced, the subject may prove dry and uninteresting; but upon its careful pursuit and practical solution, depends more than a nation's stability and prosperity. The permanence of what liberties we do enjoy of what good government is yet left to us, can only be maintained by a rational and manly investigation in this field, and a conscious assertion of first principles and truths as they are discovered in the unfolding of human reason, in the page of human experience, and in the fathomless depths of ever harmonious Nature.

### THE LOVED AND LOST STILL REAR.

It has been truly said, that nothing ever touched the heart of the reader that did not come from the heart of the writer. No one can affect the heart of another by any tale of sorrow, bereavement or affliction, but by a tacit appeal to a like experience in his own heart-history. Only those who have tasted of sorrow know how to sympathize with the afflicted. They are secretly bound together by a common heart-band of sympathetic love which interiorly permeates their natures. In the death of an infant or child, the most abiding consolation is found in a belief in their yet imminent presence in the spiritual world, and a familiar knowledge of their condition there. This branch of spiritual knowledge we intend, ere long, to present to our readers, in a detailed statement of its philosophy and proofs. There are few of our readers who have experienced a like domestic bereavement, but will feel a chord of sympathy strongly touched in their own souls, by perusing the following from one of the editors of the New-York Musical Review, on the death of his little Kittle Lizzie, at the age of five years:

"GONE HOME.—Kitty is gone. Where? To Heaven. An Angel came and took her away. She was a lovely child—gentle as a lamb; the pet of the family, the youngest of them all. But she could not stay with them any longer. She had an Angel-sister in heaven who was waiting for her. The Angel-sister was with us only a few months, but she has been in heaven many years, and she must have loved little Kitty, for every body loved her. The loveliest flowers are often soonest plucked. If a little voice sweeter and more musical than others were heard, I knew Kitty was near. If my study door opened so gently and slyly that no sound could be heard, I knew Kitty was coming. If, after an hour's quiet play, a little shadow passed me, and the door opened and shut as no one else could open and shut it, 'so as not to disturb papa,' I knew Kitty was going.

"When in the midst of my composing, I heard a gentle voice saying, 'papa, may I stay with you a little while? I will be very still.' I did not need to look off my work to assure me it was my little lamb. You staid with me too long, Kitty dear, to leave me so suddenly; and you are still now. You became my little assistant, my home-angel, my youngest and sweetest singing bird; and I miss the little voice that I had so often heard in an adjoining room, catching up and echoing little snatches of melody, as they were being composed. I miss those soft and sweet kisses. I miss the little hand that was always first to be placed upon my forehead, 'to drive away the pain.' I miss the sound of those little feet upon the stairs. I miss the little knock at my bedroom door in the morning, and the triple good-night kiss in the even. I miss the sweet smiles from the sunniest of faces.

"I miss—Oh! how I miss the foremost in the little group who came out to meet me at the gate for the first kiss. I do not stoop so low now, Kitty, to give the first kiss. I miss you in 'I want to be an Angel,' for nobody could sing it like you. I miss you in rides and walks. I miss you in the garden. I miss you everywhere; but I will try not to miss you in heaven. 'Papa, if we are good, will an Angel truly come and take us to heaven when we die?' When the question was asked how little did I think the Angel was so near! But he did 'truly' come, and the sweet flower is transplanted to a more genial home. 'I do wish papa would come home.' Wait a little while, Kitty, and papa will come. The journey is not long. He will soon be 'HOME.'"

### SPIRITUAL COMPENSATION.

An important condition of man's existence in the Spirit-sphere is this; that no desire can be gratified at the cost of his fellow-spirits; no wish, however ardent, can be granted unless it harmonizes with the general good.

The selfish man who has formed on the earth-plane habits which gratified his sensuality or his pride at the expense of his neighbor's welfare, or the ignorant, who, thoughtless of future consequences, has enjoyed the present pleasure, burning with insatiable desires, and a slave to the tyrannical appetites which he has nursed into irresistible strength, suffers the torments of the fabled Tantalus, while contemplating from the Spirit-plane the only pleasures which his habits permit him to enjoy, yet from which he knows that he is forever cut off. So also, if his position on the earth-plane has been one of political, mental or pecuniary power, his Spirit happiness will be proportioned to his use or abuse of that power; his Spirit perceptions being enlarged and his example have entailed upon his children and their fellow beings.

Unable in his Spirit-life to evade those laws of sympathy which he violated with apparent impunity while on the earth-plane, he is compelled to share with his victims the misery he has brought upon them. The irresistible power of his quickened reasoning faculties present to his unsleeping eyes in characters of fire, the chain of consequences connecting his present suffering and that of others with his past acts. But not always is this painful mental condition immediately realized by the hardened and willful, for a while they seem content in their old habitual recklessness or ignorance, but soon their Spirit conscience makes itself heard, and then adieu to peace and happiness; in time they learn from elevated Spirits of those bright spheres where every desire is gratified, and realizing their true condition, they are prepared to listen to the counsels of Spirits of higher development, and gradually make such progress as in time elevates them from their degraded position.

Such is the nature and object of that punishment which sins, of whatever nature, whether of omission or commission, whether of ignorance or willfulness, necessarily receive.

The inevitable effect of a cause, it is also the cause of an effect; its primary cause is ignorance and selfishness, the fruit of which is mental anguish, compelling the sufferer to seek that relief which can only be found in knowledge and love. Thus the dire consequences of evil spur man on to the attainment of good. As the pain of hunger stimulates to the acquisition of food and to the renovation of the body, so the stimulus of suffering impels man to learn and obey those inexorable laws which will govern his condition throughout eternal ages.

This is the true theory of punishment. Wise in its conception and benevolent in its purpose, this is indeed the glorious plan of salvation which saves man, not from the consequences of his sins, but from a continuance in them. What a contrast to the false and wicked doctrine of eternal vengeance, alike inconsistent with every attribute of Deity! Hells, indeed there are, conditions of intense suffering, where there is weeping and gnashing of teeth, and a Heaven of increasing knowledge, power and enjoyment, but it is the law alone which is eternal, the law, and not the individual suffering, is eternal and immutable. The immortal Spirit, whether it endures or enjoys, progresses onward and upward forever.

How could it be otherwise! Eternity is before it. Justice and wisdom unbounded is its legislator, and Almighty Love is its guardian and its guide.—Principle.

THE Divine love is Infinite Action, and its action Infinite Happiness; and man becomes more and more an image of it as he progresses or regenerates. Use is the very essence of the Divine Being, and God and the Universe is a magnificent utilitarianism! And shall man's use not become his delight? Shall it not be "his meat and his drink to do the will of the Father?" Shall he not become a law unto himself? Shall not his final beatitude and glory consist in the performance of his special use for its own sake? Shall it not be the only attraction and delight, dominated by no outward selfish ends or sense of duty, as the Divine love is dominated by no motive or selfishness? It is essentially esthetic. God's being is doing; his doing, supreme delight. Man, in his innermost life, or the celestial heavens or degree of his mind, is esthetic; and his (apparently) unconstrained and spontaneous action, the immediate inflow of the Divine action.

W. S. C.







thought, and bears the same relation to the external reason that the external reason bears to the senses. Man consists of these two structures, whereas the brute has no spiritual organization—no spiritual body. You can not find a somnambulist or clairvoyant brute. They do not go into the trance-state and discern an inner set of senses and faculties. It is one of the splendid achievements of Modern Spiritualism to demonstrate this difference. We know certainly that we have one plane of life within us distinct from the outer plane. Others there may be holding the same relation to it that the internal does to the external.

Mr. Courtney remarked that he thought the statement and argument submitted by Dr. Gray undoubtedly valid and available. He thought it clearly demonstrated by the magnetic and clairvoyant phenomena, as well as the corroborative proofs of man's own internal processes of thought and affection, that he was completely organized on at least two planes, and in that respect he was completely differed from the animal, which was evidently organized on only one plane. There is a plane of correspondent life for each organism, be there two or many, and when we are done with the lower or outer, we continue to subsist upon the inner or higher. Touching the distinction between the animal and the human, he would submit a further argument in support of Dr. Gray's views. It was this: A man can retire within himself, and from an inner stand-point criticize his own thoughts, motives, feelings, and sentiments, while the animal can not do. In his silent, retired and contemplative moments, he can internally elevate himself to a higher plane, and from thence pass in panoramic view all his thoughts, purposes, states of affection and reflection, and can examine, compare, distinguish, analyze and pass judgment upon them. He is not aware that the highest order of animals possess this power. He can project his landscape of thought and feeling, and view them as external to himself, just as in his outer plane or condition he can view a material landscape. To do this it is evident he must occupy a stand-point above or behind them, for no one thing has the power, of self-explanation and analysis. It must be done by some distinct power, and from a point of view superior to it. Moreover, man possesses a consciousness—an "I am"—which spontaneously affirms his being. He was also of the opinion that man possessed a series of consciousnesses or "I am's," one for each plane upon which he is organized, for he can even retire beyond his consciousness or "I am," and submit it to criticism, thus testifying that there is a consciousness or "I am" still internal and superior to it. He was not advised that animals have this power. In regard to the distinctive difference between Intellectual and Spirituality he observed, that the substance of man's spirit was composed of the love element within him. His affections were central and substantial in his nature. They were the real self, while the intellect was only their counsellor, adviser and guide. The intellect was only the eyes by which the affections, loves or sentiments saw—the lamp by which they walked. He could see that men's lusts or loves led their intellects; that every lust or love put forth its own thoughts and formed an intellect corresponding to it. That although there was an external light which shone upon the intellect, and was by it reflected back upon the state of the affections or lusts, yet in true order, every ruling state of the affections, either good or evil, flowed out its own legitimate intelligence.

Mr. Andrews said that in all discussions of metaphysical questions difficulties multiplied in the degree that we lost sight of the fundamental distinction between the absolute and the relative. That externally there may be a wide difference of opinion among us, when, if we would analyze them more deeply, we would find them disappearing under the analysis. All questions ran back to a few simple postulates. If from different stand-points we analyze to the same degree, we shall find ourselves tending to the same point, and if the analysis is pursued, we shall finally terminate at the same postulate. Things diverge outwardly and converge inwardly. For instance, the earth and the atmosphere appear to differ, but when we analyze them thoroughly we find they are composed of the same elements. In the absolute they are the same, but in the relative they are widely different. So of the different points from which men view the same subject. He thought the different views taken of this subject could be thus reconciled. In an absolute sense men and animals were the same, in a relative sense they were widely different. In the primary elementation of nature, in an absolute sense, all things resolve themselves into a few simples, but in the relative sense they appear vastly divergent. He thought that animals, though possessing many of the elements and faculties of man, yet they were not conscious of equilibrium, balancing and harmonization of the faculties, as man had, so as to sustain the process of death and pass through a succession of lives.

Phenix said that animals were not sufficiently progressed to give them immortality. They had not outgrown the same function that man had. The spirit of a progressed animal at death may enter a plant ready to enter and be appropriated by the human. The animal's spirit is not lost or annihilated at death; it is only diffused and again, in the precise degree of the advanced condition of its particles, enters other organisms. It does not recede or go back, but still advances, though not as an organic individuality. There is a gradual progression all the way up. He could not see any chasm or jumping-off place.

Dr. Gray remarked that there was an influx from the intellectual spirit into the natural intellectual, and that this influx required, of course, forms receptive of it. There was a general influx from the spiritual world into the animal organisms, but a specific and higher influx into the human soul. It was impossible for a human spirit to flow into the form of a dog, because it was on a lower plane. Hence there was a specific difference in the nature of their spiritual organisms.

Mr. Courtney said that to account for the intelligence displayed by animals, he had been accustomed to refer that phenomenon to an external influx of which their forms were receptive. That the external universe was impregnated or imbued with a sphere of intelligence that penetrated or indowed into all natural organisms, as the electric or magnetic element penetrates and pervades all natural objects. All plants and animals imbibe this active intelligent property from this all-pervasive force. In other words there was an influx from this external sphere of life and intelligence into all animal and vegetable forms. This sphere was the theater of all external intellectualization. Corresponding to this there was a sphere of intelligence, which impregnated and pervaded the spiritual universe and which was the realm of intuition. Man received influxes from both these spheres, because he had a two-fold organism fitted to receive them, but the animal received influx from only one, and hence could never be inspired as man can. Inspiration comes from within, but the animal and much human intelligence from without. Hence animals can never be inspired or receive impressions from the higher spheres, there being no plane within them receptive of that influx.

Mrs. Mettler's DIAGNOSIS AND TREATMENT.—In order properly to prescribe the appropriate remedy in cases of sickness, it is necessary that the physician should have a thorough knowledge of all the remote and proximate causes of the disease. The diagnosis should be complete and accurate. In a majority of cases, these causes are occult, often unsuspected, and escape the strictest observation of the most careful practitioner. But what is thus beyond the ken of regular medical observation is palpably revealed by clairvoyant means. Hence its vast superiority over all other modes of diagnosing disease. The same remarks will also apply to the discovery and prescription of the appropriate remedy. The skill and success of Mrs. Mettler, in her beneficent vocation, entitle her to a high rank, not only as a clairvoyant but as a benefactress of the race. We insert the following testimonial of her powers, as an additional instance of the immense superiority of this mode of treating disease, over the old hap-hazard systems. It is taken from the Hartford Times:

"I wish through your columns to inform the sick and suffering of the benefits I have received from the clairvoyant system of medical treatment, as practiced by Mrs. Mettler, of Hartford.

"For a long term of years I had been suffering severely from an affection of the liver and kidneys, have employed a number of physicians, but without any permanent relief. About four years ago I had a very severe attack in consequence of a sudden cold. I employed an eminent physician of Hartford, (where I was then residing), who attended me for nearly three weeks without affording me any relief, and finding myself in a declining condition, I desisted him and concluded I must die. My friends also considered my case almost hopeless. At that time my wife became very anxious to have me consult Mrs. Mettler, to which I consented—being with very little confidence in her skill. And having ordered a carriage, I was removed, in a very feeble condition, to her house, and submitted myself to an examination, in the course of which I was reassured at the accuracy with which she detected my disease and suffering. She gave me a prescription, which I followed to the letter, and experienced immediate relief, so that in the course of twenty-four hours I felt like a new man. From that time I continued to improve under her treatment until winter, when I found my health continued; since which time I have been able to endure more labor and hardships than for years before; and although I feel the effects of age, and an advanced constitution—being now fifty—yet my general health is good; and so long as Mrs. Mettler is within reach of a telegraphic line, I shall endeavor, by a prudent course of life and her good advice, to keep it so.

"And notwithstanding the public mind may be prejudiced and skeptical upon the subject, yet I have no doubt that many who are now suffering from various diseases, may be—as thousands have been—benefited by applying to her for advice if they follow it faithfully.

"Hoping that this may be the case, I am very respectfully, your ob't servant,"

PLAINVILLE, July 13, 1897. JOHN BEAUMONT."

## Spiritual Phenomena.

INTERESTING TEST FACTS.—Friend Brittan: My own observation has led me to believe, that although this beautiful philosophy of Spiritualism commends itself to many minds, through its intrinsically logical and truthful character, yet that most persons are attached to this philosophy by the nature of facts transpiring around them, or credibly substantiated by unimpeachable witnesses. Accordingly I propose, as time and opportunity will allow, to furnish you a statement of such facts, illustrative of modern spiritual intercourse, as may come under my own observation or be credibly certified to me. The difficulty lies not in obtaining facts, for every town I enter has been the scene of angelic ministrations. It is not in obtaining witnesses, for almost every family whose hospitality is extended to me, have also entertained angels at times, not unawares, but in a sensible and appreciable manner; but it is in selecting, from the multitude of facts, those best adapted to convince the mind, by presenting points which will not admit of any other than a spiritual solution.

On the last Sabbath (August 2) I lectured at Syracuse, N. Y., and between the morning and evening lecture I attended a circle, numbering about twenty persons, at the house of Mrs. Beers. Among those present were two ladies and two gentlemen, who had come in from a neighboring town to attend my lectures, and were unexpectedly at the circle by invitation. During the session a test medium of this city, Mrs. Corwin, was entranced by a Spirit, and extended her hand to one of the gentlemen referred to. He rose from the opposite side of the room, passed over and took a seat by her side, holding her hand in his. The Spirit then, for a short time seemed to be making great efforts to speak, apparently unable to control the vocal organs of the medium, and the minds of all persons in the room, if, perhaps, we except the relatives of the Spirit, were intensely sympathizing with the effort. It was noticed, however, that the left hand of the medium was occasionally raised and the fingers moved, and soon the gentleman announced that the Spirit had identified itself to him, "and in the right way, too." All supposed this to have been by a private sign known only to the gentleman, and still continuing to expect remarks from the Spirit, one after another would occasionally suggest conditions that might favor the Spirit. At this point another Spirit controlled the medium and calmly stated in a very easy manner, that if all would keep quiet the wife of the gentleman seated by the medium would again endeavor to communicate. That she was deaf and dumb when in the form, and would communicate through the deaf and dumb alphabet. Accordingly all became quiet, and soon the Spirit wife again manifested her presence, and for the space of some fifteen or twenty minutes, conversed with her husband, the medium's fingers being controlled to spell out both answers and suggestions through those mechanical signs known as the mute alphabet.

It was indeed a deeply interesting sight to see the husband seated silently before the medium, her eyes tightly closed in the deep trance, spelling out with his fingers questions to his wife, and that Spirit-wife responding to his thoughts through the form of another, and moving fingers which had never before been trained to such expression. The Spirit also answered his mental questions by writing out the answers through the medium's hand, and in both forms of control was entirely successful in giving truthful responses to every question.

It is proper here to state that the medium and the parties spoke of were entire strangers to each other; and further, that the medium has never seen the deaf and dumb alphabet employed. Tears freely fell when allusion was made by the Spirit to her present state in the Spirit-world—not deaf and dumb as upon the earth, but conscious of her husband's thoughts, and every sense quickened to perceive and express the beauties of the Spirit's home.

Other facts I will furnish, if desired.  
Yours, fraternally,  
[Please do so—they are desired.—Ed.]

H. B. STORER.

SPIRIT ART.—J. F. Coles, at the session of the New-York Conference of the 21st inst., related the following: A lady resident in Cleveland, Ohio, who was not a Spiritualist, was induced to visit the rooms of Mr. Rogers, the drawing medium of Columbus, Ohio, then on a visit to Cleveland. After inspecting some of the portraits of deceased persons, she asked the medium if he perceived any of the spirits of her deceased friends or relatives near her whom he could draw? He looked unhesitatingly replied that he saw a number of spirits around and near her, and one whom he saw at a distance, obscurely, who seemed to be her sister, and if she would draw near to her, so that he could get a distinct view of her features, the artist Spirit who controlled him might draw her. After some little time, when the other Spirits receded, she slowly approached and gave the medium a distinct and clear idea of her features and expression. He then retired into an adjoining room, and in just twenty minutes, returned with a most striking and exact likeness of the deceased sister, which was instantly recognized by the lady. The lady took the picture home and hung it in her parlor. The next day her brother, Judge B. of Wisconsin, happened to be passing through Cleveland, and stopped to visit his sister. The Judge was shown the portrait and asked if he recognized it, when, not suspecting its origin or knowing anything of the circumstances, replied that it looked exactly like his deceased sister Polly. The manner by which it was obtained was then related to him. The next day, he requested his sister to give him the picture, but she refused, unless she could first procure another equally as striking and faithful, or have it accurately copied. While they were standing at the door, he insisting and she still refusing, Rogers the medium, was seen coming hurriedly down the street in a trance, and coming up to the lady he said involuntarily, "tell brother that portrait was intended for him." The Spirit then gave the Judge a message, signing herself "Polly." The medium stated that he had been a few minutes before taken from his business and by Spirit influence was compelled to come forthwith and deliver that message. Subsequently the exact counterpart of the picture was produced, by the same means, for the lady.

SPIRIT DRAWING.—The following was also related by Mr. Coles to the Conference, at the same session.  
Judge B. of Wisconsin, after becoming thoroughly advised of the circumstances of the production of the portrait of his deceased sister, as related in the preceding paragraph, visited the rooms of Mr. Rogers, and requested the Spirits to draw through him the representation of a circle of Spirits. The medium retired into the adjoining room and, in just 29 minutes, produced a group of nine figures, arranged in the following order: The principal figure, in a position somewhat elevated, was one of fine, symmetrical and exalted spiritual development, a full fair and expansive forehead, benignant countenance, and flowing hair and thick elegant beard. His hands were placed upon two others, one hand on the head of each. These again had their hands in like manner placed on four others, who in turn, had their hands placed upon an external medium seated at a table in the presence of another person who was receiving a communication from "the Spirits."

The principal figure in the group had a chain thrown around his neck, the end of which hung down over his breast. The group was admirably adjusted, and nothing could be discerned in their relative positions, outlines, features or expressions to offend the most chaste and artistic taste. After criticizing the production for some time and closely examining it in detail, the chain was examined with a lens, and each link of the chain was discovered to contain a word distinctly written, in very small letters, which together formed the sentence: "The ways of men are as links in a chain." The Judge took the picture and procured his brother, who was a draftsman, to copy it, and though a superior workman, it required him several days to draw the mere outline of that which the medium or Spirit produced in twenty-nine minutes.

LIKENESS SUPPLIED.—Mr. Coles, at the session of the New-York Conference of July 21, related the following: A gentleman who was not a Spiritualist, had lost an only son, a beautiful and interesting child some six or eight years of age. Before his death the father had neglected providing himself with a correct and living likeness of his son, who died suddenly, in consequence of which he was exceedingly troubled and disconsolate. A friend advised him to go to Mr. Rogers, the Spirit-medium through whom the portraits of deceased persons were said to be drawn. Accordingly he waited upon Mr. R., who said he would see if the Spirits would draw the likeness of his deceased child, and for him to call again next day. They were both entire strangers to each other. Next day the gentleman called, and Mr. R. produced him an exact and faithful portrait of his son, which was instantly recognized by him as a most accurate and striking likeness in every particular. The gentleman was overjoyed, and exclaimed, "No man need tell me my child is dead—he still lives, and has returned and given me his portrait!"

THE Spiritualists of Rockford, Ill., hold regular Sunday meetings at Warner's Hall, in that city.

## A SONG NOT SET TO MUSIC.

BY M. H. CORB.

Before me lie three spotless flowers,  
I mind me where they grew,  
I planted them in the early hours  
Ere night distill'd to dew,  
Praying our Father for sun and showers,  
For summer smiles and blue;  
And our Father granted my feeble prayer  
For the sake of my loved and true.  
I planted these flowers in a sacred spot,  
I watered them with tears;  
Twas a moment never to be forgot  
In the morn of a thousand years!  
I said, as I planted—"It is my lot  
To wrestle with doubts and fears;  
I will try to dream that Heaven is not  
So distant as it appears."

Three pages in the Book of Life,  
Fresh-pressed before me lie;  
A record of sorrow, care and strife,  
In which is writ my cry,  
From an hour when Death should be rife,  
Nor the stars desert my sky;  
For something of earth that could not come  
To bless for an hour, and die!

O, Father of Wisdom, and Love and Light!  
My soul is a burning reed!  
If there be no molding to crown this night,  
Then life is a curse indeed!  
The roses before me are pure and white—  
They sprang from a precious seed;  
But they droop and pale with an early blight,  
In the hour of my sorest need.

TO

BY MADON CARROL.

Soul of my soul! my love would seek thee out,  
Over the waters of the deepest sea,  
Over the hill-tops, where they reached to heaven,  
Through fire and flood 'twould pass defiantly,  
And like the message-bird come home to thee.  
Light of my life! the ever-glowing Angels,  
Winging their way down the star-gemmed sky,  
Through glorious paths lit by the glowing sunbeams,  
Pause not, because earth's mountains are so high—  
Then, dearest love, if seeking thee, would I  
Near, dear delight! the earth holds not a distance  
So wide, and wild, so desolate and lone,  
Through which my spirit could not find a pathway;  
And roses in the wilderness oft blown  
Should make the way all brightness to my own.  
My own! my own! or earth as in the heavens,  
Whatever claim is laid upon thee now,  
Mine are the glories of the inner temple.  
I set my seal on Spirit-land, and brow,  
And with eternal love I thee endow.

## Editor's Department.

"WHAT'S O'CLOCK."—This available little pamphlet of upward of fifty pages has been issued and is now on our counter. It is quite a coherent, sagacious and logical inquiry into the question whether the Modern Spiritual Manifestations are in accordance with reason and past revelation. The writer is a careful observer and shrewd analyzer of spiritual and psychical phenomena, and is evidently profoundly conversant with the spiritual philosophy. To explain the history of the work we extract the following from the Author's preface:

"The author of this little pamphlet desires for no particular merit as regards literary ability or depth of thought. The articles which constitute it were contributed by the writer to the *New Orleans Standard*, under the pseudonym of an active household. These were written in quiet association, and under no investigation of the wonderful phenomena which were evident as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind."

At the suggestion of some friends of the writer, the series is presented in this connected form, with the sole desire that its influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared.

Published by S. T. Munson, No. 5 Great Jones street. For sale at this office. Price 15 cents.

A REVIEW OF REV. J. E. DWIGHT'S SERMON AGAINST SPIRITUALISM, by Rev. J. H. W. Tooley, has been placed upon our table. It is an octavo pamphlet of forty-eight pages. It is written in Br. Tooley's best style, and is pungent, forcible and to the point. It combats the position of its antagonist mainly from the Bible standpoint, and produces an array of authorities and a coherency and pertinency of argument which completely overthrow the groundless assertions and blind and inconclusive reasoning of the Rev. antagonist. Published by Bela Marsh, Boston.

"THE VOICE OF IOWA"—Is the title of a "new monthly Journal of Civilization," edited by James S. Egan, and published at Cedar Rapids, Iowa. It is devoted to Education, local History, Arts and Sciences. The typography is clear and accurate, and the leading article entitled "Relations of Mental Science to the Art of Teaching," by Frederick Humphrey of the Iowa State University—the only one we have had leisure to examine—is well written, able and to the point.

We judge that the conductors of this Journal are inspired by a liberal and catholic spirit, and are free from the dogmatism and intolerance which disfigure so many otherwise able periodicals.

"THE SOCIAL REVOLUTIONIST"—Is the appropriate title of a monthly octavo of sixty odd pages, published by the Rising Star Association at Greenville, Darke County, Ohio. John Patterson is the master spirit engaged in the enterprise, assisted by a number of able contributors. It is an "extremist" of the most radically revolutionary stamp. If its premises are right its conclusions are very apt to be. Its position on central questions arrays it against the whole world. Terms one dollar per annum, in advance.

PORTRAIT OF MRS. FAIRFIELD.—A large lithographic portrait of Mrs. Jane Fairfield, widow of the poet, Sumner Lincoln Fairfield, has been placed on our table for examination and notice, and other copies have been left at this Office, for sale at \$1 each. Mrs. Fairfield is a lady of elegant manners and varied accomplishments, while the Artist has by no means idealized her person. The picture was executed by C. E. Lewis, of Buffalo, and will gratify those of her friends whose tastes have not been rendered critical and exacting by careful culture and observation. It will be sold for the exclusive benefit of this intelligent and noble woman, whose history though full of tender feeling, of romantic incident, and earnest effort, may be thus briefly written. She lived—she loved—was wedded to genius—was early left alone. She struggled with the cold world, and has nobly triumphed by resisting its corrupting influence.

CLAUDE ARNOLD.—On the 3d of last July, while the schooner Delos DeWolf was proceeding up the river to Chicago, to prevent a collision with another vessel passing in the opposite direction, Captain Williams ordered her headway to be checked, and the second-mate, Mr. Claude Arnold, only son of Mr. Arnold of Tremont, in obeying orders, was caught between the hawser and the timber-heads of the vessel, and had his leg fractured, from the ankle to above the knee, in the most frightful manner. To save his life amputation was deemed necessary; but, notwithstanding, the brave young man sank under the operation, and on the Monday following, his gentle spirit left the body and entered upon the higher life. We were intimately acquainted with Claude, as well as with his noble and generous father, his meek-voiced, virtuous and amiable mother, and his bereaved and only sister. We deeply sympathize with them in their affliction. But we have the satisfaction to announce that, in the midst of this theater of sadness and sorrow, they were consoled by a living and rational faith in the spiritual doctrine of immortality. The brave boy bore his suffering with unparelled meekness and patience, declaring that he "was not afraid to die," and that he would "rather die than live." Since his departure, his parents have received incontestible evidence of his continued presence and influence. The *Chicago Press* concludes an honorable and feeling notice of his death as follows:

"No sculptured marble or monumental base may rise to his memory, or gravestone tablet bear the record of his virtues, but his name will be embalmed in the hearts of the few who knew and loved him."

## Science, Literature and Art.

THE PROGRESSIVE AND CONSERVATIVE ELEMENTS.—Every age and community is characterized by two classes, the Conservatives and the Progressives. Both have their uses, which are indispensable to the healthy growth of the race. The one is the sail and the other the ballast. Too much of either will issue in disaster to the permanent advance and well-being of a community. An undue proportion of the conservative element will rough-lock the normal growth of the race and stereotype its errors, while an undue proportion of the progressive element will tend to fanaticism and revolution. History furnishes us with abundant examples of both kinds. Witnesses, on the one hand, the times that incarcerated Galileo and reproached the genius of Copernicus, and on the other the Crusades and the Cromwell revolution of 1688. By the antagonism of these two principles the validity of new truths and discoveries are tried. Hence all new truths and discoveries have to fight their way in the world, and authenticate themselves in the midst of an opposition, fiery and persistent in proportion as they depart from the conservative routine. The ignorant and unreasoning are generally the most conservative, and not having the ability to comprehend any thing beyond their accustomed range of thought, they stigmatize the innovator as an infidel, atheist, deist, magician, incendiary, revolutionist, &c. The following anecdote will illustrate this proclivity:

The world first heard upon the late Andrew Cross the pretension of having created insects by chemical combination; and all who did not laugh called him an infidel, and an atheist, and a deist, and an incendiary. The last he was, for he had been heating still to white heat at his very first process. One gentleman wrote to him to inform him that he was a disturber of the peace of families, and a reviler of our holy religion; to which Mr. Cross replied, that he was sorry to see the faith of his neighbors could be upset by the claw of a white. He was accused in the local papers of being the cause of a blight which took place about the time. At an election a stranger noticed a knot of farmers kissing the speaker furiously. On asking the reason, one of them said, "Why don't you know him? That's Cross, of Bloomfield, the thunder and lightning man; you can't go near his cursed house at night without danger of your life: there has been there have been devils, all surrounded by lightning, dancing on the wires he has put up round his grounds."

EFFECTUAL CALLING.—Literary reviewers and essayists are not generally very conversant with the formula of religious faith they profess. Their "calling" does not often lead them to "review" their "Shorter Catechisms." It leads them to deal more with the "weightier matters of the law," and to criticize and review doctrinal sermons, theological essays and volumes of dogmatic religion, instead of to critically examine the practical details of religion and theology. Nevertheless, we think the answer of Lord Jeffrey, as related in the subjoined anecdote, which we extract from a late number of *Fraser's Magazine*, much more practical and pertinent than the orthodox one contained in the Shorter Catechism:

"It happened, one autumn, that the late Lord Jeffrey, after the rising of the Court of Sessions, came to spend the long vacation in the Parish of L—, Soon after his arrival, the minister indicated from the pulpit that on a certain day he would 'hold a list of catechising' in the district which included the dwelling of the eminent Judge. True to his trust, he appeared at Lord Jeffrey's house, and requested that the entire catechism might be collected. This was readily done; for almost all Scotch clergymen, though the catechizing process has become obsolete, still visit each house in the parish once a year, and collect the family to listen to a few words of Scripture. But what was Lord Jeffrey's consternation when, the entire household being assembled in the drawing room, the worthy minister said in a solemn voice, 'My lord, I always begin my examination with the head of the family. Will you tell me, then—What is effectual calling?' Never was an Edinburgh reviewer more thoroughly compassed. After a pause, during which the servants looked on in horror at the thought that a Judge should not know his catechism, his lordship recovered speech, and answered the question in terms which completely dumfounded the minister: 'Why, Mr. Smith, a man may be said to discharge the duties of his calling effectually when he performs them with ability and success.'"

STELLAR DISTANCES.—Nothing is so calculated to dilate our conceptions of the magnitude of the material creation, as a telescopic view of the incalculable millions of worlds that people the fields of immensity. The ingenuity of the astronomer has invented many modes by which he has essayed to make us comprehend the magnitudes and distances of the solar and astral bodies, but they still transcend, and perhaps will ever transcend, our feeble conceptions. The bearing that this astronomical knowledge must have upon traditional theology and mythological cosmogony, with every thinking mind, is obvious. The subjoined extract will suggest to us, this reflection—namely, the fertility of much current theology.

"For a long period astronomers unsuccessfully endeavored to determine the distance between the stars and the earth, and it is only within a comparatively short time that the interesting problem can be said to have been solved. The distance which separates us from the nearest stars is, according to M. Arago, about 206,000 times the distance of the sun from the earth—more than 206,000 times 95,000,000 of miles. Alpha, in the constellation of Centaur, is the star nearest to the earth; its light takes more than three years to reach us, so that, were the star annihilated, we should still see it for three years after its destruction. If the sun were transported to this, the nearest star, the vast circular disk, which in the morning rises majestically above the horizon, and in the evening couples a considerable time in descending entirely below the same line, would have dimensions almost imperceptible, even with the aid of the most powerful telescopes, and its brilliancy would range among the stars of the third magnitude only."

MAKING THE MOST OF A LITTLE.—Dr. Franklin was a man of good, healthy, hard, practical common sense. His extensive and familiar knowledge of human nature was not acquired in schools and colleges, or from books, but gathered in the workshop and the business-avenues of life. His genius was constitutionally observant and penetrating, and the practical life he led furnished abundant facilities for its exercise, few men have surpassed him in an accurate and profound knowledge of human character. Hence almost every thing he said or did had a practical point or bearing. The following letter, written by him while in Paris, to a young gentleman who applied to him for the means of returning home to America, shrewdly illustrates his character:

"I read you herewith a bill for ten Louis d'ors. I do not pretend to give such a sum. I only lend it to you. When you shall return to your country, you can get all of getting into some business that will in time enable you to pay all your debts. In that case, when you meet to another honest man in similar distress, you must pay not by lending this sum to him; enabling him to discharge his debt by a like operation when he shall be able, and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a knave to stop its progress. This is a risk of mine for doing a great deal of good with a little money. I am not rich enough to afford much in good works, and so am obliged to be careful, and make the most of a little. B. F."

THE MAELSTROM.—The myths of ignorance and superstition are not confined alone to the old theologies and religions, and incultured in our catechisms and confessions of faith. We sometimes find them in our geographies and school-books. The famous whirlpool said to have been on the coast of Norway, and put down on our school atlas and known to every school-boy the greatest "snider" in the world, is ascertained to be—like the Mosaic cosmogony—a myth, and we are in no danger of being longer "taken in" by it. A writer in the *Scientific American* says:

"I have been informed by a European acquaintance that the maelstrom has no other cause than a natural and scientific combination of water and mud, and all around and within the whirlpool ought to be as any other part of the German Ocean. The Gulf of Corrybreckan, near the island of Jura, in the Hebrides, used to be a terror to mariners, and bore a character second only to the maelstrom for danger. Here, however, as in Pentland Firth, between Scotland and the Orkneys, a rapid tide running through narrow straits, over a rough and rocky bottom, would naturally, at certain seasons, terrific currents, very dangerous to pass in small, speedy sailing vessels or upon boats; while in the eddies, small whirlpools would be formed sufficient to swamp a boat of small size too heavily freighted. These places being daily passed by vessels, were soon shorn of their dangerous reputation, while the maelstrom, being more distant and out of the usual track of traders, has only recently been deprived of its mysterious horror, and like the Tree of Jiva, must now take its place as an exploded romance."

DOUGLAS JERROLD'S WIT.—The vain and conceited man is just as chary and fainéant of his wit as he is of anything else commendable and meritorious that belongs to him. He will be perpetually insisting upon its superiority and brilliancy, and putting it forth on all occasions. In nine cases out of ten genuine and spontaneous wit, with such a person, is a rare commodity. The following anecdote of the late Douglas Jerrold, who, though a genuine wit, was yet preeminently modest and diffident, exhibits his character in so conspicuous a light that we could almost draw his phrenological portrait from it:

"Douglas Jerrold's wit was so prodigal, and he presided as little, save as a delight to others, that he threw it away like dust, never caring for the bright children of his brain, and smiling with complacent kindness at people who repeated to him his jokes as their own! At the least dinner, too, he would surrender his most happy allusions and his most treasured hits. In one of his plays an old lady, trying to match a kiss from a pretty girl—she old ladies will—put a box on the ear. There, exclaimed Miss Jackson, 'like my lack; always wrecked on the coral reef.' The manager, when the play was read in the green-room, could not see the fun, and Jerrold struck it out. A friend made a capital remark on a very characteristic touch in a manuscript comedy—and the touch went out—a cryed god in a wrangle with his coach better-half said to her, 'My notion of a wife of forty is that a man should be able to change her, like a bank note, for two twenties.'"

LIGHT seems the natural enemy of evil deeds.

## THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1897.

### PERSONAL AND LOCAL.

IMPERFECT ATTEMPTS AT VERIFICATION.—An esteemed friend at the West has had the kindness to send us a great number of verifications purporting to have been improved by MOZART, and which are not given to the public because they are too common place and inaccurate as literary compositions to merit our emboling process. It is not sufficient that the thoughts are true and the sentiments frequently unexceptionable; more than this is required to constitute a poem. There are laws of language and rules of verification which must be understood and reported; and unless these are duly reported—unless fresh thoughts are clothed in appropriate words and imagery—there is no true poetry. If, therefore, we were to comply with our correspondent's request to publish these—claiming as they do to emanate from a Spirit who was rendered illustrious on earth by his inspired and sublime improvisations—we should rather damage the claims of Spiritualism; not by any means in fact, but merely in the estimation of a critical and calculating world. The point under review are probably first efforts; perhaps they were merely intended, on the part of the Spirit, as simple exercises, for the benefit of the pupil or medium alone, and may yet be followed by something intrinsically meritorious, and eminently worthy of an inspired origin. We feel it to be our duty to express—with the utmost freedom and candor—our estimate of the specific value of such contributions as a reason for frequently declining to publish them. At the same time, no one should be discouraged in his or her efforts to discover and submit the spiritual experience which he or she has seen, and which are near to every one as the life of his own soul.

"LIGHT IN DARKNESS," by an unknown and inexperienced correspondent who writes from Lenox. The author evidently has poetic and spiritual aspirations after the daylight which remain to be realized hereafter. The light disclosed in this effort is diffused, pale and misty, like the nebula. We wait while the condensing process goes on, and until the light shall have taken some stately form. Try again.

### Private Correspondence.

The editor of this paper will frequently be absent for several days together, and the business correspondence with this office will consequently be opened by one of his Associates. All communications, therefore, which may be designed for his eye alone should have the word PRIVATE conspicuously written on the envelope. All Communications, whether on business or intended for the columns of this paper, should, as heretofore, be addressed to S. B. BRITTAN.

### Furnished Cottage Wanted.

The proprietor of this paper desires to rent, from and after the first of September, a neat and convenient Cottage House with nine or ten Rooms, together with the principal articles of necessary Furniture, especially including carpets, chairs, tables, mirrors, etc. The underground has no objection to a situation out of the city, provided it be easy of access and within an hour's ride of his Office, by stages and cars. Any person having a plainly furnished house—corresponding to the above general description—to rent, will please apply at the Office of THE SPIRITUAL AGE, to S. B. BRITTAN.

N. B.—We will also entertain proposals from any of our spiritual friends in this immediate vicinity for boarding oneself and family, from the first of September or October ensuing to the first of May next. S. B. B.

### Pianos and Melodeons.

S. B. BRITTAN is Agent for Harmon Waters' and Lighter, Newton & Brodley's Pianos, and will furnish the best instruments at the lowest prices, to all who may either call on him personally or forward their requests. Those who reside at a distance may send their orders with full confidence that the utmost care will be taken in selecting perfect instruments. Every Piano that does not equal the recommendation given at the time of the purchase, will be taken back and another supplied in its place, the Agent paying the expense of transportation both ways. We will also furnish, at the price in the manufacturers' schedule, Z. Gilbert Pianos, S. D. & H. W. Smith's Melodeons—tuned in the equal temperament. All Goodman & Baldwin's Melodeons, on similar terms. Those who wish to pay cash anything in this line will be satisfied, by a single experiment, that we can do as well or better for them than they can do for themselves elsewhere in the world. Orders solicited. Address S. B. BRITTAN.

NEW-YORK CONFERENCE.—The reader will already have observed that we have undertaken to report the weekly proceedings of the Conference, which holds its sessions each Tuesday evening at the Mechanics' Institute. The leading minds of the New Dispensation in this locality are wont to assemble there for the purpose of discussing and elucidating questions relating to the Spiritual Philosophy. Without any conventional rules or regulations, without any President or Secretary to maintain order, the developed sense and urbane deportment of the members, spontaneously preserve and pursue a systematic and fraternal method of procedure. Whoever pleases propounds a subject for the consideration of the Conference, which is taken up, and each member who chooses delivers his views thereon, and comments, in a dignified and impartial manner, upon the views of others—On all the great questions pertaining to the psychical and spiritual nature of man, the spiritualist thinker is immensely in advance of all other minds. Their views on these subjects are characterized by great depth and comprehensiveness, extended research, stable observation and correct analysis. We have thought that we could not better subserve the great cause in which we are engaged, than by giving to the spiritual public a faithful rehearsal of the views there submitted on the various questions, which will be found intensely interesting to our readers.

THE WAY TO SETTLE THE QUESTION.—If any one is in doubt respecting the atmospheric temperature just now, he can settle the question, as we did, by applying to H. SHILBARUM, No. 300 Broadway, up stairs. Our German friend is supposed to rather excel his neighbors in the same line, except in his scale of prices, wherein he honestly admits that he falls below them. But those who wish to purchase a thermometer will doubtless excuse his "short comings" in this particular as freely as we do. Should the mercury rise above 134° this summer, H. Shilbarum will—without extra charge—lengthen his instruments accordingly,



# The Spiritual Age.

Progress is the Common Law of the Universe.

S. B. BRITTON, EDITOR.  
W. S. COURTNEY, ASSOCIATE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

## TO ALL WHOM IT MAY CONCERN.

WE are constantly in receipt of letters requesting us to obtain and transmit to the writers information through mediums and clairvoyants relating to lost or secreted treasure, missing individuals, lost papers and documents, murders, arsons, etc., of which the following, extracted from a recent letter, may serve as a specimen.

"Will you call on some medium or clairvoyant and, should it be consistent for either to do so, to inform me through you how I may obtain a clue to the following: At an old Fort on the San Sala, Texas, there were killed some time ago by the Comanche Indians, some Mexican miners. One of them escaping, says that there were buried in the neighborhood previous to their being killed, several barrels of dollars. I wish to know, if possible, how to recover them. Again: A pirate on his death bed, recently said in writing, that a large chest of money was buried on the coast in a certain neighborhood, but the exact spot he was unable to give or to find. Now, if it is in order for mediums or clairvoyants to investigate it and give us specific directions where to find them, it would no doubt be a pleasure to them to do so, and I would be willing to remit their charges." &c.

Now, by way of general reply to all such requests, we have to say, that had we the time, and were we inclined to comply with them, there are, in our estimation, intrinsic difficulties in the thing, with which those who are conversant with the laws and conditions governing in such cases are familiar, that would materially interfere with our success. It seems to be a law that the medium or clairvoyant making the investigation, must come *en rapport* with the Spirits who have a knowledge of the facts, or be otherwise brought into sympathetic rapport with some person or circumstance, which would lead them to a clairvoyant knowledge of all the attendant facts and circumstance. This can be effected in various ways; such, for instance, as the presence or sphere of a person in some way, either nearly or remotely, connected with the affair, the clairvoyant's presence on or near the locale, some friend or relative associated internally in the sphere of the persons in question, some of the lost or buried treasure taken from its depository, and a variety of other ways and means, by which they may become interiorly involved in the sphere of the transaction, so as to enable them to trace it out accurately in the order of its occurrence, or run the chain of causes and effects, motives and actions, back to the time and place sought after.

Neither Spirits, clairvoyants or mediums are omniscient. Their powers depend upon certain laws and conditions, which must be scrupulously observed to insure success. There must be a means of rapport, a sympathetic connection formed at some point, by some instrumentality, in order that they may be able to penetrate the sphere of the mystery; otherwise they are cut off and shut out from all sources of information.

Put upon the agent or trail before he can follow it up to its final results. In ninety-nine out of one hundred of the cases thus submitted to us for information, we have no means of establishing a sympathetic relation between the facts and the clairvoyant making the investigation. We are entire strangers to the parties, the places, the facts, the objects and circumstances. We can not connect the poles of the battery so as to pass around the current. To suppose that we are in any way connected or *en rapport* with barrels or even wallets of buried or unburied treasure, in Texas or elsewhere, is utterly preposterous; and although murders, burglaries, larcenies and arson are daily and nightly rife in our streets, yet to suppose that we are in sympathy with them, is a compliment, the applicability of which we trust none of our readers will be able to perceive.

So in communicating with Spirits through the intervention of a medium. In a majority of cases, the person must himself be present with the medium to form a rapport with the particular Spirit. Every one, while still in the body, is nevertheless internally connected and associated with those whom he loves in the Spirit-world. There is an internal merging of their spheres, and when he visits a medium for the purpose of communing, by external means, with the lost so-called and loved, these influences attend him. A medium is one who is sensitively susceptible to those spheres or influences, and when they are brought or come into his or her presence, the medium is forthwith merged in their united spheres, and accordingly external communication takes place. To suppose us *en rapport* with everybody's departed relatives, friends or associates, so as to enable us to communicate with all the world of Spirits and "the rest of mankind," is granting us a position and relation in the Universe which we by no means assume.

## "X. Y." AND "JUNIOR."

Quite a spirited discussion on the subject of Spiritualism and kindred topics, is now going on in the *Buffalo Republic*, between "X. Y." as the champion of the Spiritualists and "Junior." Both writers are evidently men of ability, learning and research. Their discrimination is attested by both writers having a clear perception and understanding of the precise point made by his adversary and attempted to be supported by him. "Junior's" essays to reduce all the phenomena claimed as evincing spiritual agency to clairvoyance, odic law and force and the secret influence of mind upon mind while still in the body. He exhibits quite an accurate and extensive knowledge of these agents and the conditions necessary for their successful action. But it seems to us that he is unfortunately not so familiar with the various and extraordinary manifestations attributed to Spirits. Had he a competent knowledge of these phenomena and a just appreciation of their inevitable bearing, he would see the utter futility of all attempts to explain them away by the mode he has adopted. He might as well undertake to explain away all human mundane transactions, the inter-communication of man with man, and the daily associative life of mortals, by the supposition that they were all carried on by od-force and clairvoyance. These now common occurrences of Spirit communication, under the most undoubted circumstances of presence and identity, are too palpably human, too obviously the result of independent human intelligences, to admit of a doubt, any more than we could doubt the bodily presence of a man with whom we converse. The very attempt to explain them away upon any other hypothesis seems a stultification of common sense.

## REV. B. S. HOBBS AND SPIRITUALISM.

THE following letter from Rev. B. S. Hobbs was brought out by our publication, with comments, of his letter to the *Christian Ambassador*. If we have at any time unwittingly fallen into error in regard to the influences and motives which determine the course of action of an individual, we are at all times ready to make the necessary acknowledgments and reparation. By the subjoined letter of Br. H. we are happy to find that we were under a mistake in conceiving him as standing in terror of the ecclesiastical power of the denomination to which he is attached. But we must, in turn, beg leave to disabuse the mind of Br. H. of several serious misrepresentations touching the doctrines, purposes and aims of Spiritualism.

It is true that Spiritualists have no creed, in the popular meaning of that term. We have no system of doctrines or confession of faith, by which our reason and consciences are bound, other than those facts and laws relating to man's destiny, his life here and hereafter, the nature of his soul, the future world, etc., which are indubitably attested by phenomenal demonstrations and irresistible deductions, and which are characterized by and dignified as assured knowledge in contradistinction to mere speculative dogma. In regard to all theoretical or speculative doctrines, each Spiritualist is, of course, allowed to entertain his own views. In this they not only profess but practice the fundamental axioms of the Reformation, namely, "Liberty of conscience and the Right of private judgment," recognizing the practical life of these axioms as profoundly sweeping away all intolerance, bigotry and exclusiveness or persecution for opinion's sake, and forever extinguishing the very spirit of sect or popery, which are really but different names for the same thing. This is the sole reason why we have "little affinity with the religious or church institutions" of modern Protestant Christendom. Such "institutions," which openly profess these cardinal axioms as the prime characteristic of their ecclesiastical policy, while they, at the same time, virtually repudiate them in practice, and really shackle the free thought of man by forms of speculative faith, outside of which he can not think or step, without drawing upon him the bigoted maledictions and vituperative denunciations of a rigidly papistic or sectarian priesthood, we do regard as "useless in the progressive work of the hour, and wish them to pass speedily away."

Neither, Brother Hobbs, do we "wage a warfare against the Sabbath." We endeavor to "keep it holy," as we do all other days in the week, and if any of our number conscientiously regard it as especially sacred, as many do, we are governed in our conduct toward them by the same great principle of true Protestant Liberty. It belongs to their "private conscience," and is a matter entirely relating to themselves, with which we have no business to intermeddle, unless their practice of it impinges upon a like right in ourselves. We have no other authoritative creed upon the subject. Neither do we war against the "ministers," or the "church" while it confines itself to the letter and spirit of its confessedly Christian and Protestant Liberty. But when it abuses that liberty, and oversteps the boundaries of Christian charity and toleration as taught by Christ and reiterated in the formula of Freedom above mentioned, and attempts to suppress free thought and conscience by an arbitrary and tyrannical usurpation of authority over the individual liberty of conscience, as assailed, and accordingly wage persistent warfare against it. With these remarks we take pleasure in introducing the reader to Brother Hobbs' letter:

FRIEND BRITTON—A friend recently handed me a copy of THE SPIRITUAL AGE, in which I see you have copied a portion of my hasty letter to the *Ambassador*, with some comments from your own pen. In your comments you convey the idea to your readers that I am in fear of deprecation by the ecclesiastical arm, and talk to my brethren in a beseeching manner to forbear the action of the ecclesiastical power. Perhaps my imperfect, hasty language might convey such an idea to you and others, but I think if you were as well acquainted with the writer as I am myself, you would very soon be convinced of your mistake. My past life, to those who know it, is confirmation of your entire misconception of my meaning, and your mistake concerning the writer of that epistle. Perhaps, without knowing it, I am timid, and am wont to tremble at even the possible action of ecclesiastical power; but, if you will allow me to be the judge in the matter, I am not in the least troubled on that account. If I know my own heart, and the teachings and instructions of my own spirit, truth, TRUTH is my object and aim, independent of the good or ill will of any party or sect, or the opinion of a darkened and misguided world. To accomplish as far as possible this desire of my heart, and work of my life, I have thus far been on the side of the despised and the humble few, discarding all popular favor or places of power and trust in a popular church. My object in writing this epistle is not controversy, but to promote justice and truth. I have, for more than six years, been acquainted personally, and by a most tried and thorough experience, with the Spiritualism of the present age. It has been to me more than a thousand-fold the greatest trial of my life. I have, to the best of my knowledge, sought to see this dark and complex matter as it is, so that I might not be in accordance with justice and reason.

It is true I have, on account of what professes to be Spirit control, read but very little on the subject; yet I have experienced much, and read sufficient to satisfy me of the general terms and character of "Modern Spiritualism."

After this experience, then, allow me to say, that I see nothing in the Spiritualism of to-day, greater or better, theologically speaking, than the views I have long cherished of the Supreme Father, and the future and final destiny of man.

It is very true that to those who are troubled with dark and distressing doubts concerning a future existence, Spiritualism has been a benefactor, indeed. But such was not my experience. I am aware that believers in Modern Spiritualism, many of them at least, will differ with me in this opinion. Such is their privilege. I have long regarded it the God-given right of every man to believe and defend that form of faith which seemeth unto him best. I claim only the same right for myself which I claim for others. This condemnation for opinion's sake is worthy only of the savage, the nearest to the brute, and should be blotted to silence by every being calling himself a man.

It is true I wrote in that hasty epistle, already mentioned, requesting my brethren with whom I am in fellowship in the ministry, to bear with me. I felt called upon to do this for the reason that I did not wish to withdraw from their ranks. The ordeal through which I was then passing was such as to demand, in my opinion, an explanation. That explanation was given, and with it the request that they would bear with me, still hoping that I might yet labor with them as before.

And why did I write thus? I will tell you. It is because, with the views I at present cherish, it would be to me a matter of sorrow to be deprived of the fraternal, Christian fellowship of the Universalist ministry. If I am a proper judge of my own views and feelings, I believe still in the great essential doctrines of little known but much despised Universalism. I believe it is the best and purest form of faith that has yet been embodied into an imperfect formula of belief. It is very true, that my experience as a minister, year after year, as a man, has been of a sorrowing character for more than six full years. On several occasions my speech has been profoundly controlled by Spirit-power in the pulpit, and in such a manner as to cause some to regard it spiritual, and others, as the production of some strange unknown nervous, if not mental derangement. I think it not too much to say that my trials, in this respect, have been greater than any other human being, so far as I have known, or been conversant with their history. But still, perhaps, strange to say, these dark and sorrowful trials have not caused me to love the gospel ministry less than before. With me the evidence is yet abundant that man needeth help, and the Christian ministry is a help of no small importance to mankind.

I do not know as it will ever be possible for me to again live and

labor in this work. The strange control with which I have so long been conversant, may be of that character as to prevent the fulfillment of my object, wish and hope. Be it so. Then I will feel that I have done what I could, and with me lies not the negligence and the blame.

But if I can not do this, I see not how I can labor in harmony with the fraternity of Modern Spiritualists, unless my views of things change, or I greatly misunderstand your present position, and the work in which you are engaged.

It is very true, Spiritualism, as yet, has no creed, and perhaps very few of your number are agreed upon anything save the mere fact of Spirit intercourse, as manifested in the strange and diversified phenomena of the present. But allow me to say that, in my opinion, things can not long thus remain with you. As matters are with you now, all is confusion, antagonism, anarchy, and this is not merely an ultimate, and the vision must soon change. If I understand you rightly, you have little affinity with religious or church institutions. You regard them as useless in the progressive work of the hour, and wish them to pass speedily away. In this I think you are strangely and sadly mistaken.

It is true, rabid, virulent sectarianism is a hateful thing, and is doing a hateful work. It is a cloud of darkness still among the people that I would fain have quickly dispersed; but still sectarianism, in a certain or theological sense, I regard as still a necessity with mankind. It will yet be seen to be a necessity with you, yes, so far as you now cherish a unity of sentiment, yet as to all intents and purposes, a sect, as much so as the most popular sect of the present age.

If I understand matters with you as they are, you are now waging a warfare against the Sabbath, against the ministry, against the church. You seem to think that now man has no longer any need of these, what I most sincerely regard as helps and elevators of the Race. I see not, then, how I can yet preach, at least labor, in harmony with you.

True it is, and I have no wish to make it appear otherwise, that even Universalism is not in the fullest sense a unit; but neither is it an antagonism in its great essential doctrines. We profess to be liberalists in sentiment, and, in the best sense of the word, rationalists in doctrine and teaching. If we live up to this in spirit, others will have no good cause of complaint.

The age in which we live, if I am able to discern its essential characteristics, is one of a startling and rapidly important character. That there is no meaning or great meaning in the wondrous phenomenon of this period, I most fully believe. I think all may believe, without fanaticism, that this is an age such as earth has never before witnessed. It is, indeed, a settled conviction of my own spirit, that great events are at the very door. Surely it needeth not prophetic vision to foresee great things soon in the future before us. The startling, strange, and multiplied phenomena of today; the present state of our own beloved country; in short, nearly all the aspects in the vision of to-day, tell us, in language we shall do well to heed, that stirring and eventful times are at the very door, and ignorance or unbelief will prevent us from soon participating therein.

The present state of the professed Christian Church is of dark aspect, indeed. The theology, most of it, of the present century, is a theology that will not much longer, satisfy the wants of mourning and suffering man. Despotisms, tyrannies, governments, can not long, much longer, remain unchanged. The fearful magnitude of giant wrongs must soon stir the world's heart very deep, and the wrong-doer and oppressor tremble and cease their hateful works forever.

Now, in my opinion, as never before, we should have reason to be calm. Now we should, to the fullest extent of human ability, "Prove all things," and be careful to "Hold fast that which is good."

I remain your friend, with a heart ready for truth, and a hand willing to labor in the moral workshop of the world. B. S. HOBBS.

WATER, N. Y., July 25, 1857.

## FRENCH WORK ON SPIRITUALISM.

A recent mail from Europe brought us a new work on Spiritualism, just issued from the Paris Press, and bearing the following title. It was accompanied by a letter from the publisher, Monsieur Kardec.

"THE BOOK OF THE SPIRITS: Containing the Principles of the Spiritual Doctrine; on the Nature of Spirits; their Manifestation to and Communication with the Living; and the Laws which govern them. Written under the Dictation and published by the orders of Superior Spirits. By Allan Kardec. Paris, 1857."

In order to give our readers some idea of the work, a good friend in Philadelphia has favored us with a translation of a portion of the introduction and one of the leading chapters, as also the accompanying letter of the publisher. The introduction is clear, well written, and attests a mind accustomed to sharp, logical discrimination and accurate classification. The chapter entitled "God" will interest the reader. It seems to be a series of pertinent and definite answers by the Spirit to specific queries by the interrogator, with a running categorical commentary or impromptu utterances by a third party, we suppose an attendant Spirit.

### LETTER FROM THE PUBLISHER.

PARIS, June 4, 1856.

SIR—I have the honor to address to you by this dispatch, "The Book of the Spirits," which I have just published in France. I venture to hope that you will receive it with kindness, and favor it with a notice in your estimable journal.

This book, dictated by the Spirits, contains their instruction on all questions interesting to humanity, and forms a complete methodical work of moral and philosophical doctrine. It is regarded here, by all who have read it with attention, as the guide that is destined to conduct men in a better path, by destroying the abuses which have injured the purity of Christianity. I refer you to what a very learned man has written in reference to it:

"It is the most interesting and instructive book that I have ever read; it is impossible that it should not make a great impression; all the great questions of metaphysics and morality are elucidated in it in the most satisfactory manner; it solves all the great problems—even those in which the most illustrious philosophers have failed. It is the Book of Life; it is the Guide of Humanity."

It was, Monsieur, by the design of Providence that the United States should be the first rays of this new luminary. This, in the future, will be a glory for the country that, in so short a time, has placed itself in the rank with the first nations of the world.

The object of this manifestation of the Spirits, is the regeneration of Humanity. This manifestation has occurred at several epochs, but despotism, prejudice and ignorance stifled it. For a brilliant and successful manifestation the Spirits marked a country of freedom, and at the same time enlightened. They had no other choice than the American Union.

By the book they have written in France you will see, Sir, that if they have awarded you the privilege of initiation, they do not leave us without instruction. The spiritual doctrine is making rapid progress, and every day adds numerous proselytes to its ranks, who, devoted and enlightened, labor to propagate it; and who will be happy to be seconded by you; for Truth is cosmopolitan—it is country the entire world.

I beg you, Sir, to receive the assurance of my most distinguished consideration.

ALLAN KARDEC.  
Street of the Martyrs, No. 8.  
New York, United States.

### INTRODUCTION TO THE STUDY OF THE SPIRITUAL DOCTRINE—REPLY TO MANY OBJECTIONS.

For new things new terms are necessary, demanded for the clearness of language, in order to avoid the inevitable confusion, incident to a multiplied sense of the same term. The words *Spiritual*, *Spiritualist*, *Spiritualism*, have always a very definite signification; to give them a new one, in order to apply them to the doctrine of the Spirits, would be adding to the causes of amphylogia, already too numerous. In fact, Spiritualism is opposed to materialism; any one who believes he has anything in him but matter, is a Spiritualist; but if he does not believe that he believes in the existence of Spirits, in their communion with the visible world. In place of the words *Spiritual* and *Spiritualism*, we employ those of *Spirit* and *Spiritism*; the former of which refers to the original and radical sense, and for that reason, has the advantage of being perfectly intelligible. We will say, then, that the *Spirit* doctrine, or *Spiritism*, consists in believing the relations of the material world with the Spirits or beings of the invisible world.

There is another word which it is equally necessary to understand, because it is one of the keys of the depository of all moral doctrine and which, for want of a well defined acceptation, is the subject of numerous controversies. It is the word *soul*. The difference of opinion on the nature of the soul, comes from the particular application which each makes of this word. A perfect language, in which each idea could be

represented by an appropriate term, would prevent many discussions; with a word for everything, all the world could understand.

According to some, the soul is the principle of organic material life; it has no individual existence, and ceases with life, and this is pure materialism. In this sense, and by comparison, they say of a cracked musical instrument which ceases to give sound, that it has no more soul. Agreeably to this opinion, all that lives must have a soul, plants as well as animals and man.

Others think the soul is the principle of intelligence; the universal agent, of which each being absorbs a part. According to them, there would be but one soul for the whole universe; which distributes sparks among the various intelligent beings during life, each spark at death returning to the common source, where it is confounded, as rivers return to the ocean from whence they came. This opinion differs from the preceding in this, that there is something in us more than matter, and that something still remains after death; but it is almost the same as nothing, for, preserving no individuality, we should retain no consciousness of existence. In this opinion the universal soul would be God, each being a portion of the divinity; and this is the doctrine of Pantheism.

Finally, according to others, the soul is a distinct moral being, independent of matter, and preserves its individuality after death. This acceptation is without doubt the most general, because, under one name or another, the idea of an existence which survives the body, is of an nature to be believed, independent of all instruction, among every people, whatever may be the degree of their civilization. This doctrine is that of the Spiritualists.

Without discussing here the merit of these opinions, and placing ourselves for a moment on neutral ground, we will say that the three applications of this word *soul* constitute three distinct ideas, each of which would require a different term. This word, then, has a triple acceptation, each of which is rational in its point of view in the definition which it gives us. The fault lies in language having but one word for three ideas. To avoid all equivocation it would be necessary to confine the acceptation of the word *soul* to one of the three things which we have defined. The choice is indifferent. All depends on being understood, and it is a conventional affair. We think it most logical to adopt its most popular acceptation, and for this reason we call *soul*, the individual, immaterial being, which resides in us and survives the body.

For want of a special word for each of the other two points, we call: The vital principle, the principle of material and organic life, whatever may be its source, and which is common to all living beings, from a plant up to man. Life being the faculty of thinking, the vital principle is able to exist as an abstraction made from a distinct and independent thing. The word *vitality* would not supply the same idea. For some thinkers the vital principle is the property of matter, an effect produced when matter happens to be under the influence of certain given circumstances. According to others, which is the most common idea, it resides in a special fluid that fills the universe, and of which each individual absorbs and assimilates a portion during life, as we see invertebrates absorb the light. This would be, then, the *vital fluid*, which, according to certain opinions, could be no other than the animalized electric fluid, designated also by the names *magnetic fluid*, *nervous fluid*, &c.

Be this as it may, it is a fact that can not be contested, for it is the result of observation, that organic beings have in them a manifest force which produces the phenomena of life as long as that force exists; that material life is common to all organic beings, and that it is independent of intelligence and thought; that intelligence and thought are faculties belonging to certain organic species. Finally, that among the organic species endowed with intelligence and thought there is one of them endowed with a special moral sense that gives an incontestable superiority over the others, and that this is the human species.

### BOOK I.

#### SPIRIT DOCTRINE.

#### CHAPTER I.

##### 600.

Proofs of the Existence of God—God is an Individual Being—Attributes of Divinity.

1. What is God?
1. God is the Supreme Intelligence; the First Cause of all things.
2. Where may we find proof of the existence of God?
- ["It is an axiom which you apply to your sciences—There is no effect without a cause. The cause of all that is not the work of man, and your Reason will supply it."]
2. To believe in God, it is only necessary to cast your eyes at the creation. The universe exists; it has, then, a cause. To doubt the existence of God, would be to deny that every effect has a cause, and to advance that nothing is able to create something.
3. What conclusion may we draw from the presentation that every man entertains of the existence of a God?
- ["That God exists."]
- Might not our strong sentiment of the existence of God be the result of education and prejudice?
- ["If this were so, how would savage nations entertain this sentiment?"]
3. God has planted in us the proof of his existence, by the instinctive sentiment which is found with every people, in every age, and in every grade of society.
- If the sentiment of the existence of a Supreme Being was only the result of education, it would not be universal; and like the notions of science, would only exist in the minds of those who had the opportunity of instruction.

4. Can the innate properties of matter explain to us the first cause in the formation of things?
- ["But then, what would be the cause of these properties? A first cause is always needed."]

4. To attribute the first formation of things to the innate properties of matter, would be to take the effect for the cause; for these properties themselves are an effect, which require a cause.

5. What shall we think of the opinion which attributes the first formation to a fortuitous combination of matter—in other words, to chance?
- ["Another absurdity! What man of good sense can regard Chance as an intelligent being? And, beside, what is chance? Nothing."]

5. The harmony which rules the movements of the universe, exhibits also those combinations and determined views, which alone reveal an intelligent power. To attribute the first formation to chance, would be simply nonsense; for chance is blind, and can not produce the results of intelligence.

6. Where do we see in the first cause a Supreme Intelligence, superior to all intelligence?

- ["You have a proverb that says: In the workshop we recognize the workman. It is pride that, begets incredulity. The proud man desires nothing above himself; and calls this strength of mind. Poor creature! when a breath from his God can strike to the earth."]

6. The power of any intelligence is judged by its works; no human creature being able to create what Nature produces, the first cause is therefore an intelligence superior to humanity. Whatever may be the prodigies accomplished by human intelligence, this intelligence has its greater cause; and the greater the object accomplished by it, the greater must be the producing cause. It is this intelligence which is the first cause of every thing, under whatever name it may be designated by man.

7. Philosophers have said that God is the Infinite; Spirits also have designated him so. What are we to make of this explanation?
- ["An incomplete definition. The poverty of man's language, which is insufficient to define things above his intelligence."]

- What is to be understood by the Infinite?
- ["He who has no beginning nor end."]

7. God is infinite in his perfections; but the term infinite is an abstraction; to say that God is the Infinite, is to take the attribute for the thing itself, and to define a thing that is not known by something that is not more so. It is thus man would penetrate what is not given him to know; would enter ways that have no end, and open the door for fruitless discussion.

8. Is God a distinct being; or, according to some, the result of all the forces and intelligences of the universe united; which would make of each being a portion of the divinity?
- ["Fools of the creature that would think himself God! Ungrateful son that would devour his father."]

8. God is a being distinct from all other beings. To regard God as the united forces of the universe, would be to deny his existence; for thus he would be the Effect and not the Cause. The intelligence of God is revealed in his works, as that of a painter in his picture; but the works of God are no more God himself, than the picture is the painter who designed and executed it. It would be again, in this case, to take the effect for the cause.

9. Can man understand the particular nature of God?

- ["No."]

- Why is man not allowed to comprehend the Essence of Divinity?

- ["The want of a sense which he possesses not."]

- Will it be given to man some day to comprehend the mystery of the Divinity?
- ["When his mind shall be no longer obscured by matter, and by force of his moral

perfection he shall have drawn near to him; then he will see God and comprehend him."]

9. The inferiority of man's faculties does not allow him to know the specific nature of God. In the infancy of man he often confounded the Creator with the creature whose imperfections he attributed to him; but in proportion to the development of his moral sense, his thoughts penetrated the origin of things, and gave him ideas more in accordance with sound reason, though still and ever deficient.

10. If we are unable to have an intimate idea of God, may we comprehend some of his perfections?

["Yes, some of them. Man understands them better as he elevates himself above the influence of matter; he then perceives them by the faculty of thought."]

—When we say God is eternal, infinite, immutable, immaterial, unitary, omnipotent, especially just and beneficent, have we not a full conception of his attributes?

["From your point of view, yes; because you mean to embrace all; but mark that there are things beyond the intelligence of the most intelligent man, and for which your language, bounded by your ideas and feelings, has no expression."]

"Reason tells you, in fact, that God must possess those perfections in a superior degree; for if he had one less of them, or wanted one degree of infinity, he would not be superior to all, and therefore could not be God. In order to be above all things, God must be subject to no vicissitudes, nor have any of the imperfections which imagination can conceive."]

10. Reason says to us that God is eternal, immutable, immaterial, unitary, all-powerful, benignly just and good, and infinite in all his perfections. God is eternal; if he had had a beginning he would have originated from nothing, or been himself created by a preexisting being. It is thus, step by step, we ascend to comprehend infinity and eternity. He is immutable; were he subject to change, the laws which govern the Universe would have no stability. He is immaterial; that is, his nature differs from all we call matter; otherwise he could not be immutable; for he would be subject to the changes incident to matter. He is unitary; if there was a plurality of Gods, there would be neither unity of purpose nor power in the government of the Universe. He is omnipotent; because he is alone. If he possessed not the sovereign power, there would be something more powerful, or as powerful as him; he could not then have made all things, and what he did not make would be the work of some other God. He is beneficently kind and just; the providential wisdom of the divine laws reveals itself in the smallest as in the largest thing; and this wisdom does not permit us to doubt either of his justice or goodness.

The second chapter, on "The Creation," treats of The Principle of things; the Investigations of Science; the Infinity of Space; All the Worlds are Peopled with Living Beings; Formation of Living Beings on the Earth; Adam, &c. But our limits are too circumscribed to admit of further quotations or comments in this connection. We confidently expect that France—now that the subject has the Imperial sanction—will enrich spiritual literature by the addition of many valuable contributions.

## NEW-YORK CONFERENCE.

SESSION OF AUGUST 4.

The conference assembled at the usual hour and was opened by Mr. Monroe, who propounded for the consideration of the Conference the following questions: What is the difference, if any, between Intellectuality and Spirituality? Mr. Monroe was understood to say that there were a variety of opinions and theories on the subject. That he had no very clear and definite conceptions of the difference existing between them, and it was a subject of some interest and importance and that he would like the light of the Conference to be shed upon it.

"Phenix" said that he thought that intellect was but the external logical expression of Spirituality. He thought that intellect or thought was but the capacity to retain and reproduce or reflect past observations and experiences. That it was but the depository of our knowledge, either acquired by our own observation of facts or their observation communicated to us by others. That in the usual or popular acceptation of the term thought, man had it not, the process which we call thinking being but the reproduction of ideas acquired by observation and experience. He could not originate thought any more than he could create something out of nothing. We can not think out a law for instance, had we never observed it or anything analogous to it, we could never determine a priori that the center of the earth was at its hand would fall to the floor, go upward or shoot off laterally. We must have first observed the fact before we could know it or determine the law by which it falls. Before the induction of an observation of the fact, we could never have known whether cold or hot water would dissolve the most salt. We must first have tried the experiment, or some one else for us, before we could have determined that cold water would dissolve the most salt and warm water the most sugar. By what spontaneous or independent process of intellectualization could we know that the mean temperature of water was 40° and that it swelled below that temperature and not above it, until it reached a certain other temperature, when it was vaporized? Intellect was the mere inventory of facts and observations. The spirit was an aggregation of principles which built up our bodies from childhood, perpetually working new functions, until they produce the spiritual. Each fact observed during our lives itself upon the brain, leaving there its impression to be afterward reproduced in thought. The intellect of Newton was but a vast depository of facts differing from the child only in degree and not in kind. He doubted whether the spirit had the individualized ability to produce thought in and of itself.

Mr. Whitman said that, granting that "Phenix" is correct, the mind can not originate thought, but is only the aggregation of experiences and observations, he would, in view of it, ask what constitutes the difference between the brute and the human? He thought the brute exercised the same observation every day, and, if so, the human was but very little ahead of it.

This interrogatory started a new element in the discussion, namely, the specific difference, if any, between the







# Miscellaneous Department.

## THE SPIRITS' TRYST.

BY CARRIE M. WHITNEY.

Angel Mother! I am weeping  
That I seem to be alone,  
And my weary heart is keeping  
Tryst, with thee in our old home.  
I have wandered through the garden,  
And beneath the orchard wall,  
But oh! there is much to sadden  
When the dim past I recall.

Here the rose and lilac bushes  
Stand, where they have bloomed for years;  
O, how memory backward rushes  
As each well known shrub appears.  
Mentally do I behold thee,  
With thine eye of heavenly blue,  
Tenderly dost thou enfold me  
From the chilly, evening dew.

And I listen for thy footsteps,  
Lightly tripping up the stair,  
When at evening, I a child pet,  
Lapsed to thee my simple prayer.  
But those sunny hours of childhood  
Have forever passed away;  
Thou art done with earth's short strife,  
Dwelling in eternal day.

Dearest Mother, I am waiting  
For that hour when I shall stand  
By thy side, where loved ones meet;  
Crown me one of thy bright band;  
I can almost hear the echo  
As they strike their golden strings—  
And their music's heavenly outflow,  
Rapture to my spirit brings.

Silently the evening shadows,  
Phantom-like, are standing 'round—  
One more look at the green meadow—  
O, it is all "hallowed ground."  
Yet, the house looks old and dreary,  
With its moss-grown steps, and well,  
I turn away so weary, weary,  
With deep thoughts I can not tell.

## SINGULAR PASSAGE

IN THE LIFE OF THE LATE HENRY HARRIS, D. D.

AS RELATED BY REV. JOSEPH INGOLD, M. A., HIS FRIEND AND EXECUTOR.  
[CONCLUDED.]

"I had letters from him repeatedly during the first three months of his absence; they spoke of his health, his prospects, and of his love, but by degrees the intervals between each arrival became longer, and I fancied I perceived some falling off from that warmth of expression which had at first characterized his communications.

"One night I had retired to rest rather later than usual, having sat by the bedside, comparing his last brief note with some of his earlier letters, and was endeavoring to convince myself that my apprehensions of his sickness were unfounded, when an undefinable sensation of restlessness and anxiety seized upon me. I can not compare it to anything I had ever experienced before; my pulse fluttered, my heart beat with a quickness and violence which alarmed me, and a strange tremor shook my whole frame. I retired hastily to bed, in hopes of getting rid of so unpleasant a sensation, but in vain; a vague apprehension of I knew not what occupied my mind, and vainly did I endeavor to shake it off. I can compare my feelings to nothing but those which we sometimes experience when about to undertake a long and unpleasant journey, leaving those we love behind us. More than once did I raise myself in my bed and listen, fancying that I heard myself called, and on each of these occasions I called to my sister, who then slept in an adjoining room, but she had gone to bed undisturbed, and an unwillingness to disturb either her or my mother checked me, and the large clock in the room below at this moment began to strike the hour of twelve. I distinctly heard its vibrations, but ere its sounds had ceased, a burning heat, as if a hot iron had been applied to my temple, was succeeded by a dizziness—a swoon—a total loss of consciousness as to where or in what situation I was.

"A pain, violent, sharp and piercing, as though my whole frame were lacerated by some keen-edged weapon, roused me from this stupor—but where was I? Everything was strange around me—a shadowy dimness rendered every object indistinct and uncertain; methought, however, that I was seated in a large, antique, high-backed chair, several of which were near, their tall, black, carved frames and seats interwoven with a lattice-work of cane. The apartment in which I sat was of moderate dimensions, and from its sloping roof, seemed to be the upper story of the edifice, a fact confirmed by the moon shining without, in full splendour, on a huge round tower, which its light rendered plainly visible through the open casement, and the summit of which appeared but little superior in elevation to the room I occupied. Rather to the right, and in the distance, the spire of some cathedral or lofty church was visible, while sundry gable-ends, and tops of houses, told me I was in the midst of a populous but unknown city.

"The apartment itself had something strange in its appearance; and, in the character of its furniture and appointments, bore little or no resemblance to any I had ever seen before. The fire-place was large and wide, with a pair of what are sometimes called auditors, be-coming that wood was the principal, if not the only fuel consumed within its recess; a fierce fire was now blazing in it, the light from which rendered visible the remotest parts of the chamber. Over a lofty old-fashioned mantelpiece, carved heavily in imitation of fruits and flowers, hung the half-length portrait of a gentleman in a dark-colored foreign habit, with a peaked beard and moustaches, one hand resting upon a table, the other supporting a sort of lotos, or short military staff, the summit of which was surmounted by a silver falcon. Several antique chairs, similar in appearance to those already mentioned, surrounded a massive oaken table, the length of which much exceeded its width. At the lower end of this piece of furniture stood the chair I occupied; on the upper, was placed a small chafing dish filled with burning coals, and darting forth occasionally long flames of various-colored fire, the brilliancy of which made itself visible, even above the strong illumination from the chimney. Two huge, black, spined cabinets, with carved feet, reflecting from their polished surfaces the effulgence of the flame, were placed on each side the case-ment-window to which I have alluded, and with a few shelves loaded with books, many of which were also strewn in disorder on the floor, completed the list of the furniture in the apartment. Some strange-looking instruments of unknown form and purpose, lay on the table near the chafing-dish, on the other side of which a miniature portrait of myself hung, reflected by a small oval mirror in a dark-colored frame, while a large open volume, traced with strange characters of the color of blood, lay in front; a goblet, containing a few drops of liquid of the same ensanguined hue, was by its side.

"But of the objects I have endeavored to describe, none arrested my attention so forcibly as two others. These were the figures of two young men, in the prime of life, only separated from me by the table. They were dressed alike, each in a long flowing gown, made of some red-colored stuff, and confined at the waist by a crimson girdle; one of them, the shorter of the two, was occupied in feeding the embers of the chafing-dish with a red-hot poker, to the action of which his companion was exposing a long lock of dark chestnut hair, that shrank and curled as it approached the flame. But, O God! that hair—and the form of him who held it! that face! those features!—not for one instant could I entertain a doubt—it was he! Francis!—the lock he grasped was mine, the very pledge of affection I had given him, and still, as it partially encountered the fire, a burning heat seemed to creep through the temple from which it had been taken, conveying a torturing sensation that affected my very brain!

"How shall I proceed—but no, it is impossible—not even to you, dear L.—dare I recount the proceedings of that unhalloved night of horror and of shame. Were my life extended to a term commensurate with that of the Patriarchs of old, never could its detestable, its damning pollutions be effaced from my remembrance; and oh! above all, never could I forget the diabolical glow which sparkled in the eyes of my fiendish tormentors, as they witnessed the worse than useless

struggles of their miserable victim. Oh! why was it not permitted me to take refuge in unconsciousness—nay, in death itself, from the abominations of which I was compelled to be, not only a witness, but a partaker? But it is enough, sir; I will not further shock your nature by dwelling longer on a scene, the full horrors of which, words, if I even dared employ any, would be inadequate to express; suffice it to say, that after being subjected to it, how long I knew not, but certainly for more than an hour, a noise from below seemed to alarm my persecutors; a pause ensued—the lights were extinguished—and, as the sound of a footstep ascending a staircase became more distinct, my forehead felt again the excruciating sensation of heat, while the embers, kindling into a momentary flame, betrayed another portion of the ringlet consuming in the blaze. Fresh agonies succeeded, not less severe, and of a similar description to those which had seized upon me at first; oblivion again followed, and on being at length restored to consciousness, I found myself as you see me now, faint and exhausted, weakened in every limb, and every fiber quivering with agitation. My groans soon brought my sister to my aid; it was long before I could summon resolution to confide, even to her, the dreadful secret, and when I had done so, her strongest efforts were not wanting to persuade me that I had been laboring under a severe attack of nightmare. I ceased to argue, but I was not convinced; the whole scene was then too present, too awfully real, to permit me to doubt the character of the transaction; and if when a few days had elapsed, the hopelessness of imparting to others the conviction I entertained myself, produced in me an apparent acquiescence with my opinion, I have never been the less satisfied that no cause reducible to the known laws of nature occasioned my sufferings on that hellish evening. Whether that firm belief might have eventually yielded to time—whether I might at length have been brought to consider all that had passed, and the circumstances which I could never cease to remember, as a mere phantasm, the offspring of a heated imagination acting upon an enfeebled body, I know not—last night, however, would in any case have dispelled the flattering illusion—last night—last night was the horrible scene acted over again. The place—the actors—the whole infernal apparatus were the same; the same results, the same torments, the same brutalities—all were renewed, save that the period of my agony was not so prolonged. I became sensible to an incision in my arm, though the hand that made it was not visible; at the same moment my persecutors paused; they were manifestly disconcerted, and the companion of him whose name shall never pass my lips, muttered something to his abettor in evident agitation; the formula of an oath of horrible import was dictated to me in terms fearfully distinct. I refused it unhesitatingly; again and again was it proposed, with menaces I tremble to think on—but I refused; the same sound was hastily repeated, and I again found myself released, lying on my own bed, with my mother and my sister weeping over me. O God! O God! when and how is this to end? I find my spirit left in peace? When, or with whom shall I find refuge?"

"It is impossible to convey any adequate idea of the emotions with which this unhappy girl's narrative affected me. It must not be supposed that her story was delivered in the same continuous and uninterrupted strain in which I have transcribed its substance. On the contrary, it was not without frequent intervals, of longer or shorter duration, that her account was brought to a conclusion; indeed, many passages of her strange dream were not without the greatest difficulty and reluctance communicated at all. My task was no easy one; never in the course of a long life spent in the active duties of my Christian calling—never had I been summoned to such a conference before!

"To the half-avowed, and palliated, confession of committed guilt, I had often listened, and pointed out the only road to secure its forgiveness. I had succeeded in cheering the spirit of despondency, and sometimes even in calming the ravings of despair; but here I had a different combat, an ineradicable prejudice to encounter, evidently backed by no common share of superstition, and confirmed by the mental weakness attendant upon severe bodily pain. To argue the sufferer out of an opinion so rooted was a hopeless attempt. I did, however, essay it; I spoke to her of the strong and mysterious connection maintained between our waking imaginations and those which haunt us in our dreams, and more especially during that morbid oppression commonly called nightmare. I was even enabled to allude myself as a strong and living instance of the excess to which fancy sometimes carries her freaks on these occasions; while by an odd coincidence, the impression made upon my mind, which I alluded to as an example, bore no slight resemblance to her own. I stated to her, that on my recovery from the fit of epilepsy, which had attacked me about two years since, just before my grandson Frederick left Oxford, it was the greatest difficulty I could persuade myself that I had not visited him, during the interval in his rooms at Brasenose, and even conversed both with himself and his friend W—, seated in his arm-chair, and gazing through the window full upon the statue of Cain, as it stands in the center of the quadrangle. I told her of the pains and distresses at the commencement and termination of my attack—of the extreme lassitude that succeeded; but my efforts were all in vain; she listened to me, indeed, with an interest almost breathless, especially when I informed her of my having actually experienced the very burning sensation in the brain alluded to, no doubt a strong attendant symptom of this peculiar affection, and a proof of the identity of the complaint; but I could plainly perceive that I failed entirely in shaking the rooted opinion which possessed her; that her spirit had, by some nefarious and unhalloved means, been actually subjected for a time from its earthly tenement."

"The next extract which I shall give from my old friend's memoirs is dated August 24, more than a week subsequent to his first visit to Mrs. Graham. He appears, from his papers, to have visited the poor young woman more than once during the interval, and to have afforded her those spiritual consolations which no one was more capable of communicating. His patient, for so in a religious sense she may well be termed, had been sinking under the agitation which she had experienced; and the constant dread she was under of similar circumstances, operated so strongly on a frame already enervated, that life at length seemed to hang only by a thread. His papers go on to say: "I have just seen poor Mary Graham—I fear for the last time. Nature is evidently quite worn out; she is aware that she is dying, and looks forward to the termination of her existence here, not with resignation, but with joy. It is clear that her dream, or what she calls in calling her 'sublimation,' has much to do with this. For the last few days her behavior has been altered; she has avoided conversing on the subject of her delusion, and seems to wish that I should consider her as a convert to my view of the case. This may, perhaps, be partly owing to the flippancy of her medical attendant upon the subject, for Mr. I— has, somehow or other, got an inkling that she has been much agitated by a dream, and thinks to laugh off the impression as the opinion of an infelicitously, but though skillful and kind-hearted, is a young man, and of a disposition, perhaps, rather too mercurial for the chamber of a nervous invalid. Her manner has since been much more reserved to both of us; in my case probably she suspects me of betraying her secret."

"August 26.—Mary Graham is yet alive, but sinking fast; her cordiality toward me has returned since her sister confessed yesterday that she had herself told Mr. I— that his patient's mind had been affected by a horrible vision. I am evidently restored to her confidence. She asked me this morning, with much earnestness, 'What I believed to be the state of departed spirits during the interval between dissolution and the final day of account?' and whether I thought they would be safe in another world from the influence of wicked persons employing an agency more than human?' Poor child! one can not mistake the prevailing bias of her mind—Poor child!"

"August 27.—It is nearly over; she is sinking rapidly; but quietly and without pain. I have just administered to her the sacred elements of which her mother partook. Elizabeth declined doing the same; she can not, she says, yet forgive the villain who has destroyed her sister. It is singular that she, a young woman of good plain sense in ordinary matters, should so easily adopt, and so pertinaciously retain, a superstition so puerile and ridiculous. This must be matter of future conversation between us; at present, with the form of the dying girl before her eyes, it were vain to argue with her. The mother, I find, has written a letter to young Somers, stating the dangerous situation of his affianced wife; indignant, as she justly is, at his long silence, it is fortunate that she has no knowledge of the suspicions entertained by her daughter. I have seen her letter; it is addressed to Mr. Francis Somers, in the Hogewort, at Leyden—a fellow student then of Frederick's. I must remember to inquire if he is acquainted with this young man."

Mary Graham, it appears did the same night. Before her departure she repeated to my friend the singular story she had before told him, without any material variation from the details he had formerly given. To the last she persisted in believing that her unworthy lover had practised upon her by forbidden arts. She once more described the apartment with great minuteness, and even the person of

Francis' alleged companion, who was, she said, about the middle height, had featured, with a rather remarkable scar upon his left cheek, extending in a transverse direction from below the eye to the nose. Several pages of my friend's manuscript are filled with reflections upon this extraordinary confession, which, joined with its melancholy termination, seems to have produced no common effect upon him. He alludes to more than the subsequent discussion with the surviving sister, and piques himself on having made some progress in convincing her of the folly of her theory respecting the origin and nature of the illness itself.

His memoirs on this, and other subjects, are continued till about the middle of September, when a break ensues, occasioned, no doubt, by the unwelcome news of his grandson's dangerous state, which induced him to set out forthwith for Holland. His arrival at Leyden was, as I have already said, to late. Frederick S— had expired, after thirty hours' intense suffering, from a wound received in a duel with a brother student. The cause of the quarrel was variously related; but, according to his landlord's version, it had originated in some silly dream of his antagonist's, who had been the challenger. Such, at least, was the account given to him, as he said, by Frederick's friend and fellow-lodger, W—, who had acted as second on the occasion, thus acquitting himself of an obligation of the same kind due to the deceased, whose services he had put in requisition about a year before, on a similar occasion, when he had himself been severely wounded in the face.

From the same authority I learned that my poor friend was so much affected on finding that his arrival had been deferred too long. Every attention was shown him by the proprietor of the house, a respectable tradesman, and a chamber was prepared for his accommodation; the books, and few effects of the deceased grandson were delivered over to him, duly inventoried, and, late as it was in the evening when he reached Leyden, he insisted upon being conducted immediately to the apartments which Frederick had occupied, there to indulge the first ebullitions of his sorrow, before he retired to his own. Madame Miller accordingly led the way to an upper room, which, being situated at the top of the house, had been, from its privacy and distance from the street, selected by Frederick as his study. The Doctor entered, and taking the lamp from his conductress motioned to be alone. His implied wish was of course complied with; and nearly two hours had elapsed before his kind-hearted landlady, in the hope of prevailing upon him to return with her, and partake of that refreshment which he had in the first instance peremptorily declined. Her application was unnoticed; she repeated it more than once, without success; then, becoming somewhat alarmed at the continued silence, opened the door and perceived her new inmate stretched on the floor in a fainting fit. Restoratives were instantly administered, and prompt medical aid succeeded at length in restoring him to consciousness. But his mind had received a shock from which, during the few weeks he survived, he never entirely recovered. His thoughts wandered perpetually, and though, from the very slight acquaintance which his hosts had of the English language, the greater part of what fell from him remained unknown, yet enough was understood to induce them to believe that something more than the mere death of his grandson had contributed thus to paralyze his faculties.

When his situation was first discovered, a small miniature was found tightly grasped in his right hand. It had been the property of Frederick, and had more than once been seen by the Millers in his possession. To this stranger man continued reference, and would not suffer it one moment from his sight; it was in his hand when he expired. At my request it was produced to me. The portrait was that of a young woman, in an English morning dress, whose pleasing and regular features, with their mild and somewhat pensive expression, were not, I thought, altogether unknown to me. Her age was apparently about twenty. A profusion of dark chestnut hair was arranged in the Madonna style, above a brow of unalloyed whiteness, a single ringlet depending on the left side. A glossy lock of the same color, and evidently belonging to the original, appeared beneath a small crystal, inlaid in the back of the picture, which was plainly set in gold, and bore in a cipher the letters M. G., with the date 18—. From the inspection of the portrait, I could at that time collect nothing, nor from that of the Doctor himself, which also I found the next morning in Frederick's desk, accompanied by two separate portions of hair. One of them was in a lock, short, and deeply tinged with gray, and had been taken, I have little doubt, from the head of my old friend himself; the other was of the same color and appearance, but with that at the back of the miniature. It was not till a few days had elapsed, and I had seen the worthy Doctor's remains quietly consigned to the narrow house, that while arranging his papers previous to my intended return upon the morrow, I encountered the narrative I have already transcribed. The name of the unfortunate young woman connected with it forcibly arrested my attention. I recollected it immediately as one belonging to a parishioner of my own, and at once recognized the original of the female portrait as its owner.

I rose not from the perusal of his very singular statement till I had gone through the whole of it. It was late when the rays of the single lamp by which I was reading did but very faintly illumine the remote parts of the room in which I sat. The brilliancy of an unclouded November moon, then some twelve nights old, and shining full into the apartment, did much toward removing the defect. My thoughts filled with the melancholy details I had read, I arose and walked to the window. The beautiful planet rose high in the firmament, and gave to the snowy roofs of the houses and pendant icicles, all the sparkling radiance of clustering gems. The stillness of the scene harmonized well with the state of my feelings. I threw open the casement and looked abroad. Far below me, the waters of the principal canal shone like a broad mirror in the moonlight. To the left rose the Burch, a large, round tower, of remarkable appearance, pierced with embasures at its summit; while a little to the right, and in the distance, the spire and pinnacles of the Cathedral of Leyden rose in all their majesty, presenting a *coup d'oeil* of surpassing though simple beauty. To a spectator of calm, unoccupied mind, the scene would have been delightful. On me it acted with an electric effect. I turned hastily to survey the apartment in which I had been sitting. It was the one designated as the study of the late Frederick S—. The sides of the room were covered with dark wainscot; the spacious fireplace opposite to me, with its polished andirons, was surmounted by a large old-fashioned mantelpiece, heavily carved in the Dutch style with fruits and flowers; above it frowned a portrait, in a Vandyke dress, with a peaked beard and moustaches; one hand of the figure rested on the table, while the other bore a marshal's staff, surmounted by a silver falcon; and either my imagination, already heated by the scene, deceived me; or a smile as of malicious triumph curled the lip and glared in the cold leaden eyes that seemed fixed upon my own. The heavy, antique, cane-backed chair—the large oaken table—the book-shelves, the scattered volumes—all, all were there; while, to complete the picture, to my right and left, as half-breathless I leaned my back against the case-ment, rose, on each side, a tall, dark, ebony cabinet, in whose polished slides the single lamp upon the table above reflected as in a mirror.

What am I to think? Can it be that the story I have been reading was written by my friend here, and under the influence of delirium? Impossible! Beside, they all assure me, that from the fatal night of his arrival he never left his bed—never put pen to paper. His very directions to have me summoned from England were verbally given, during one of those few and brief intervals in which reason seemed partially to resume her sway. Can it then be possible that—W—? where is he, who alone maybe able to throw light on this horrible mystery? No one knows. He absconded, it seems, immediately after the duel. No trace of him exists, nor, after repeated and anxious inquiries, can I find that any student has ever been known in the University of Leyden by the name of Francis Somers.

"There are many things in heaven and earth  
That are dreamt of in your philosophy."

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VOL. I. NEW-YORK AND PHILADELPHIA, SATURDAY, AUGUST 15, 1857. No. 16.

Original.

PROTESTANTISM, THE RIGHTS OF REASON.

BY R. K. E.

Its formal and avowed basis was but an appeal from the church to the Bible. The reformers rejected the beliefs, traditions and pre<sup>1</sup>ses of the church—the institution in favor of the *document* if they proposed to substitute as an

[illegible]

The science of society is now in that chaotic state from which the physical sciences have just emerged. Some facts are known; some heterogeneous principles are received; some terms are in use to signify social laws and individual rights; but the fact that they are capable of being applied to directly opposite and antagonistic principles, shows that there is by no means an exact science of human government.

It will naturally be readily apprehended, in view of the beautiful adaptations in Nature, that society should conform to as perfect and harmonious system, as that which governs the revolutions of the heavenly bodies, the production of crystal, or the solution of a mathematical problem. The combination of individuals we call society, makes a group of questionable brilliancy, and furnishes a solution anything but satisfactory to the great mass of mankind, can only be attained through the presence of improper or incompatible elements or conditions. We may take the results attained as fossils of Chinese effort, or as signs and seals, denoting

Ordinarily, physically powerful, who move with a portentous momentum, have the advantage; lighter and agile bodies will give place; it does not need, therefore, who should be the stronger, but rather the more pliant, who should rest content with their natural advantages, not asking society to grant them others, conflicting all with the rights of the less powerful. We have here in mind the whole secret of human misgovernment. Contentment with one's own powers is the condition of the individually weak for those already possessed of power. No form of wrong oppression could exist for length of time, otherwise. And this supremacy of the weak corresponds to the degree of development which the class of the weak has attained. The more advanced the history, distinctions arise in reference to the empowers of mankind. The shepherd who tended his flock was more useful though less robust and venturesome than the hunter who followed the deer. The farmer was less useful than the hunter while the latter was in contact with his fellows. Wherever civilization occurs

and all main sentiment are measured by the

[illegible]

any It has been truly said, that nothing ever touched the heart of the reader that did not come from the heart of the

404- | I miss the sweet smiles from the sunniest of faces.

SPIRITUAL COMPENSATION.

his fellow-spirits; no wish, however ardent, can be

Unal in his Spirit-life to evade the laws of which he violated with apparent impunity upon earth-plane, he is compelled to share with his misery he has brought upon them. The irritability of his quickened reasoning faculties present to his eyes in characters of fire, the chain of consequences his present suffering and that of others with acts. But not always is this painful mental condition realized by the hardened and wilful, for a seem content in their old habitual recklessness or are but soon their Spirit consciousness makes itself heard again to peace and happiness; in time they learn that Spirits of the eighth sphere where every rational being realizes the truth of the Law of Cause and Effect, and that they are to listen to the commands of Spirits of higher degree, gradually make such progress as in time elevate to the field, their degraded position.

The inevitable effect of a cause, it is also the cause of its effect; its primary cause is ignorance and selfishness.

This is the true theory of punishment. Wise reception and benevolent in its purpose, this is indeed the true plan of salvation which saves man, not from the quences of his sin, but from a continuance in the contrast to the false and wicked doctrine of eternal, alike inconsistent with every attribute of God, and with the nature of man. The doctrine of Hell, indeed there are, conditions of eternal suffer there is weeping and gnashing of teeth, and a He increasing knowledge, power and enjoyment, but it alone which is eternal, the *law*, and not the individual, is eternal and immutable. The immortal Spirit is it condones or enjoys, progresses onward and upward.

How could it be otherwise! Eternity is before time and wisdom unbounded in its legislation, and







## THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

**Private Correspondence.**  
The editor of this paper will frequently be absent for several days together, and a business correspondence with this office will consequently be suspended by one of its Assistants. All communications, therefore, which may be designed for his eye one should have the word **PRIVATE** conspicuously written on the envelope. All communications, whether on business or intended for the columns of this paper, call to heretofore, be addressed to  
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S. B. B.

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S. B. BRITTON.

NEW-YORK CONFERENCE.—The reader will already have observed that we have undertaken to report the weekly proceedings of the Con-

ance, which holds its sessions each Tuesday evening at the Mechanics' Institute. The leading minds of the New Dispensation in this locality are wont to assemble there for the purpose of discussing and deciding questions relating to the Spiritual Philosophy. Without any conventional rules or regulations, without any President or Secretary to maintain order, the developed sane and urbane deportment of the members, spontaneously preserve and govern a systematic and fraternal method of procedure. Whoever pleases propounds a subject for consideration of the Conference, which is taken up, and each member who chooses delivers his views thereon, and comments, in a dignified and impartial manner, upon the views of others. On all the most questions pertaining to the theoretical and spiritual nature of

the spiritualistic thinker is immensely in advance of all other inquirers. Their views on these subjects are characterized by great depth of comprehension, extended research, astute observation and correct analysis. We have thought that we could not better observe the real cause in which we are engaged, than by giving to the spiritual world a faithful rehearsal of the views there submitted on the various sessions, which will be found intensely interesting to our readers.

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**THE WAY TO SETTLE THE QUESTION**—If any one is in doubt respecting the atmospheric temperature just now, he can settle the ques-

as we did, by applying to I. L. SHILARUM, No. 300 Broadway, up stairs. Our German friend is supposed to rather excel his neighbors in the same line, *except in his scale of prices*, wherein he honestly admits *as he falls below them*. But those who wish to purchase a thermometer will doubtless excuse his "short comings" in this particular as freely we do. Should the mercury rise above 134° this summer, I. Shilarum will—without extra charge—lengthen his instruments accordingly, as he is determined to adapt his terms to the necessities of his friends and his thermostometrical scale to the sublimest heights of mercurial aspiration during the "heated term."

WRITTEN BY A MAD DOG.—We see it stated in the Stamford (Conn.)

port of the 28th July last, that our valued friend, William Wood, that place, was bitten a few days before by a rabid dog. The animal also attempted to bite Mrs. W. and the servant girl, but they fortunately escaped by flight into an adjoining room. Mr. W. has submitted himself to the chloroform treatment of Mrs. Mettler, and at the same time we are undergoing a course of dieting and medical treatment, which we fondly hope may prove successful. We shall await the result with much painful anxiety.

**DEAD LETTERS.**—There is quite an accumulation of correspondence our Letter-Box at this Office, directed in our care, and addressed to J. Davis, Wm. H. Knapp, Rev. T. L. Harris, R. E. Hatch, H. B. Everett, Esq., and Miss C. M. Beebe. In pursuance of our own law "in such cases made and provided," we hereby advertise them, hoping that may be the means of bringing about a "general delivery."

ly, I, we learn that Dr. E. B. Washock has been lecturing on the philosophy of Spiritualism there and in the surrounding villages, the remarkable success. Brother W. is said to be an eloquent speaker, a calm, argumentative and close reasoner.

Mrs. O. F. HYSER, a trance speaking-medium of some celebrity, will occupy the stand at Dodsworth Academy, next Sunday morning and evening. Her lectures given through spiritual impressions are said to be highly instructive and poetic. She generally commences and closes her lectures by singing poetry improvised by the Spirits.

REV. C. H. HARVEY, noted as the individual who holds the disincarnate communications with Mr. Hatch in the Pythecian, but who

Miss EMMA HARDINGE lectured to the friends assembled at the Athenaeum Brooklyn, last Sunday at 3 P. M. Her lecture is said to be one of the best she has delivered, enchainng the attention of the audience for upward of an hour. There was a large audience in attendance.

on. Dods lectured last Sunday in Southold, Long Island.



