

## DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

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

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# Principles of Nature.

PROTESTANTISM-THE RIGHTS OF REASON, BY R. 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 have been in vain. reason able, 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 to have been the insurrection of the human reason against fragmentary facts, and some admitted laws of matter, but the yoke of authority. The movement was doubtless quite conformable to reason, but it was not this either consciously or avowedly.

church to the Bible. The reformers rejected the beliefs, tra- ments of social and political philosophy. Now the various ditions and provides of the church—the institution in favor changes and combinations of matter are so analyzed, and the document of they proposed to substitute as an entire certainty, and the whole process is laid open to the compression of the church. The force and success of their certainty, and the whole process is laid open to the compression of the compression of the church.

man to the divine; from the church, now discovered to be reduced to what is called an exact science, and the changes a society of erring, fallible men, to the document thought to of the heavenly bodies, which once induced the utmost awe be the book of God. Even had they meant reason, (which and superstitious emotions, are now seen to occur with mathdoes not appear,) it would have been of small avail to say so, ematical precision, and in harmony with the laws of motion, for that would have been for the human to appeal to the which govern alike the minutest particle of matter and the they should rest content with their natural advantages, withhuman, and would have been a weak engine against the stronghold of "Babylon." We can now see that they could The science of infallible on their own side, against a fallible on the other. are known; some heterogeneous principles are received; and the rights of free inquiry were not argued—the quest there is by no means an exact science of human governtion up lay for the sixteenth century between rival authori- ment. thorities-between the hypothesis of the book and the rival If parties, speaking the same general language, were to hypothesis of the transmission of an incorporated society. use the terms air and water, acid and alkali, multiple and di-The movement, so far as it was a protest against the claims visor, radius and tangent, or center and circumference, as of the church, was of course reasonable, and its success quite synonymous and convertible terms, it would faintly shadow in the direct path of progress; but it was not, therefore, nor forth the confusion which reigns in the domain of political from his brethren, while the latter was enabled to act more page of human experience, and in the fathomless depths of sins, of whatever nature, whether of omission or commission. in fact, a movement which maintained the right-eous-ness of and legal phraseology. religious system and found that it had come to rest its whole right and justice come to signify things so opposite. There weight upon the prop of church authority; and having can be no consistent system of society or government, while the latter a precedent of law. It was not until a high dedivided the church (edifice) Protestantism transferred so tyranny and freedom are in conflict, or while we endeavor much of the super-structure as it had retained to the founda- to harmonize truth with error, justice with despotism, or libtion of scripture; it built on the "pure word of God," and erty with hoary-headed wrong. having done so much it stopped.

religious system, and finds that it rests its whole weight upon to as perfect and harmonious system, as that which governs a book. Inevitably the claims of the book, and its connate the revolutions of the heavenly bodies, the production of dogmatique, the "exclusive sufficiency of scripture," is subjected to tests-the test of the authority of Protestantism- the combination of individuals we call society, makes a gem as that was the test of the authority of the church. And to of questionable brilliancy, and furnishes a solution anything this Protestantism is found to be counter-its attitude being but satisfactory to the great mass of mankind, can only hap precisely and exactly that of the church to itself. It has pen through the presence of improper or incompatible ele betaken itself to anathemas, entrenching itself behind the au- ments or conditions. We may take the results attained as a thority of the Reformers, in the very spirit in which they finality of human effort, or we may seek in the elements and were resisted. It asserted, and now asserts, only its own conditions themselves for the causes which produce the unclaims and not those of reason. The inquiry may be the satisfactory effects. In either case there needs no morbid duty of Protestantism, but it is not its purpose. It is but excitement, or feverish apprehension, more than in the dean extended section of humanity, which is vastly more ex- termining of the class to which a pebble, a flower or an in tensive. For, in a philosophical estimate, here is the differ- sect belong. A cool determined head is most likely to give cism and Protestantism; that the former insists that it is in- not deliberately reason on social questions is in no favoradispensable to the happiness of the race, that it should be sub- ble condition to obtain a just solution. ject to the created traditions and associations of those who In order to reduce the existing chaos to anything like have gone before, and which should be enforced as laws; and order, we must take our position above forms and laws, and the latter insists upon assigning to dogmas the place and casets and interests, in the pure atmosphere of reason, unauthority of first and final truths. They both agreed in the clouded by passion, or party, or personal interest, or prejuformula, "out of the church is no salvation," they only differ dice, and assume that there is a solution to the problem, as to their definition of the church. In principle, so far as however difficult, a harmony attainable, however discordant relates to inquiry, they are identical; both take their stand the elements. We must carefuly embrace all the phases of upon the scriptures, which they pronounce the sole authen- human life and development, or we shall leave out some tic depository of the Divine will. A claim, which let it quantity necessary to complete the "sum of the series:" ever be reiterated, is not merely counter to the exercise of and we must remember that what we call wrong and despotreason, but which, in fact, potentially ignores the right of the ism and crime are only legitimate power and action inverted : very existence of reason as a God-given organon for the dis- perhaps requiring only a correction of the plus or minus cernment of truth. For this

"Truth can never be confirmed enough, Though doubts did ever sleep."-Shakspear

"Wahrheits liebe zeigt sich darin dasz man neberall das Gute zu finden und zu schaetzen weisz."-Goethe.

stitions of his ancestors, and daily finding his dry bonesmay be some day explained, thus evincing the profoundest investigation. importance, so far as they have been incorporated into the

#### Original SOCIAL SCIENCE. BY J. K. INGALLS.

WITHIN a few generations past physical science has achieved all its triumphs. There were previously known 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; Its formal and avowed basis was but an appeal from the while naught but doubt and darkness rested upon all eleappeal lay in its presenting itself as an appeal from the hu- hension of the most ordinary mind. Astronomy has been

The science of society is now in that chaotic state from only have triumphed by being able to produce an admitted which the physical sciences have just emerged. Some facts For while the Romanist admitted the authority of scripture some terms are in use to signify social laws and individual subject to the enforcement of the church—the Protestant did rights; but the fact that they are capable of being applied not admit the authority of the church. The claims of reason to directly opposite and antagonistic principles, shows that

But the human mind again turned upon its inherited beautiful adaptations in Nature, that society should conform

wrong side of the equasion. As moralists and religionists

more certain that fearless inquiry tends to give a firmer order and harmony. Ignoring cay of the relations which stick, and valued by the per centage they will yield on exknowledge, and obliged to abandon one by one the super- conclusions. To assume that any of them are perfect, and have no binding force, therefore we are inevitably brought stitions of his ancestors, and daily finding his dry bones—beyond improvement, is to prejudge the whole question, and back to first principles and questions of right.

In a previous article on "Freedom and Equality," it was

even him take courage, for he may reflect that amid all the of positive science; nor must we allow ourselves in any be freedom proportioned to the capacity and aspiration of activity of human researches, the principles of the divine speculation or theory, which does not have its appropriate each. It only needs to add now, our principle of limitation, government are unalterable, and that facts of transcendent analogies in the domain of Nature. We must begin by deimportance, so far as they have been incorporated into the world's history, so far as they have become events, will not have existence in Nature, whether claimed by the individual cause otherwise it would become self-destructive. How long and which will enable us to determine almost every question of human rights. All rights are self-determining and self- be justly invoked in aid of government of will. At most, it limiting. If a man claim the right of life, it must not conflict with another man's right of the; otherwise it were selfcise, and avoid collision by turning to the right. Understand necessary to show that the simple relation of parent or husnow that this rule is intended for the better security, not for band, can give no man a right to treat with inhuman cruelty the restriction of this right, and is instituted for the benefit a weak or powerless child or woman. That this authority weaker, and for those least able to maintain their position or which society is bound to his, no one will question; but what 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 out 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 in concert with his fellows. Whenever collision occurred be- ever harmonious Nature. inquiry. The human mind had turned round on its But it is because wrong rules in the places of power, that tween the two, the former must yield, and by combination with others of his class, every such oppression was held by gree of intellectual development had been attained, that any comprehensive system of laws was promulgated, and never, hen, established without successful revolutions on the part It will naturally be readily apprehended, in view of the of the oppressed classes. Thus proving not only the inconsistency of asking governments to "reënact" and intensify "the laws of Nature," but that the assumed superiority itself ously accumulated power.

> race, or class, to rule, and yet seek laws to enable them. If 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 at the age of five years: often hear it said, "money does give a man power, and it is ence, as it bears upon the rights of reason between Catholi- the true answer to a mathematical problem, and he who can no use to fight against it." True enough and orthodox and tookher away. She was alovely child—gentle as a lamb; the pet of tional powers upon wealth, and enforcing its actions in every form, and without which indeed our statute books were albered, 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 Kitty was going. 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 reënact it; only see that we do not render it nugatory, by meddlesome interference. The opsigns by which social ignorance has placed them on the posite fallacy, that government is "a social contract," a compromise of interests, in which members yield up certain natwe may justly distinguish between the actions of men and ural rights, to secure certain other privileges and advantages, communities as righteous or sinful; but as social philoso- is not worthy an intelligent consideration. In no age, but phers we can draw no such distinctions, but must refer all one of universal commerce, where not only rights but vir-

of all infidelity—the dread lest the truth be bad—for conof 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 or society, by the laboring or the governing class. There is minors should be subject to the will of their parents and guara positive principle, which will be called in question by none, dians, and to what extent, so far as society has control of the unless it harmonizes with the general good. matter, may be easily defined. Government of law can never limit or rule can be adopted with any pretense to the author ity of natural law, except that already indicated, to-wit, that every person however humble and dependent shall be proaccorded to every other person. Whether society is at presof what good government is yet left to us, can only be mainand a conscious assertion of first principles and truths as their degraded position they are discovered in the unfolding of human reason, in the Such is the nature and object of that punishment which

## 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 had no existence but in tradition and in retention of previ- of sympathetic love which interiorly permeates their natures. In the death of an infant or child, the most abiding consola-The man who places his right to rule and govern another tion is found in a belief in their yet imminent presence in the apon the ground of his physical superiority, but stultifies himself | spiritual world, and a familiar knowledge of their condition when he asks to be assisted by government, or, for laws to there. This branch of spiritual knowledge we intend, ere compel obedience. Not less do they who claim the right of long, to present to our readers, in a detailed statement of its philosophy and proofs. There are few of our readers who your race or sex clothes you with power, in God's name ex- have experienced a like domestic bereavement, but will feel | Hells, indeed there are, conditions of intense suffering, where ercise it. Rule all whom it will enable you to rule, but do 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,

"Gone Home.-Kitty is gone. Where? To Heaven. An Angel came enough, but if true and orthodox, it should prevent, instead of creating, the whole legislation of society conferring addi- any longer. She had an Angel-sister in heaven who was waiting for Love is its guardian and its guide.—Principle. 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 most a blank. But it is replied, "there must be law, and to little voice sweeter and more musical than others were heard, I knew Happiness; and man becomes more and more an image of secure order it must be enforced." True again; be it remem- Kitty was near. If my study door opened so gently and slyly that no it as he progresses or regenerates. Use is the very essence sound could be heard, I knew Kitty was coming. If, after an hour's of the Divine Being, and God and the Universe is a magnifquiet 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

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 self? Shall not his final beatitude and glory consist in the not need to look off my work to assure me it was my little lamb. You performance of his special use for its own sake? Shall it 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 dominated by no motive or selfishness? It is essentially anatches of melody, as they were being composed. I miss those soft esthetic. God's being is doing; his doing, supreme delight. and sweet kisses. I miss the little hand that was always first to be Man, in his innermost life, or the celestial heavens or deplaced 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. Thoughtful men everywhere are feeling ever more and evils to a misapprehension or misapplication of the laws of tues and all manly sentiment are measured by the yard. I misa the sweet smiles from the sunniest of faces.

"I miss-Oh! how I miss the foremost in the little group who came basis, not to Romanism or Protestantism, but to all true re- we find imbodied in existing institutions, whether through change, could any such proposition ever have been enter- out to meet me at the gate for the first kiss. I do not steep so low new ligion. The timid sectarian, alarmed at the progress of intolerence or partiality, will inevitably lead us to erroneous tained. Contracts without the sanction of law or equity for nobody could sing it like you. I miss you in rides and walks. 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, asked how little did I think the Angel was so near! But he did 'truly'

## SPIRITUAL COMPENSATION.

An important condition of man's existence in the Spiritsphere is this; that no desire can be gratified at the cost of his fellow-spirits; no wish, however ardent, can be granted

The selfish man who has formed on the earth-plane habits which gratified his sensuality or his pride at the expense of can only prescribe the limits to which the latter may extend. his neighbor's welfare, or the ignorant, who, thoughtless of The law of right protects the child against abuse on the future consequences, has enjoyed the present pleasure, burncontradictory and self-destructive. If a man have the right of locomotion, it must not take from the same right of another, but usurpation. So it protects the superior from assault and petites which he has nursed into irresistible strength, suffers petites which he has nursed into irresistible strength, suffers otherwise concussion and destruction follow. To harmonize, not to supersede or compromise this right, society steps in the primal right of life, and the normal exercise of every mit him to enjoy, yet from which he knows that he is forever secures him in every right which does not infringe in others the torments of the fabled Tantalus, while contemplating with a rule that each shall bear the resposibility of its exer- capacity with which they are endowed. It can not be deemed mit him to enjoy, yet from which he knows that he is forever necessary to show that the simple relation of parent or hus- cut off. So also, if his position on the carth-plane has been one of political, mental or pecuniary power, his Spirit happi ness will be proportioned to his use or abuse of that power; Alizes the consequences that 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 tected in the full exercise of what powers and capacities he earth-plane, he is compelled to share with his victims the does possess, and only limited by the corresponding security misery he has brought upon them. The irresistible power of his quickened reasoning faculties present to his unsleepent sufficiently advanced, or informed with sufficient sentiment of justice to establish laws thus just and equal, it is necting his present suffering and that of others with his past not our purpose to inquire. If we shall succeed in calling acts. But not always is this painful mental condition imme a few minds to an earnest consideration of the great subject diately realized by the hardened and willful, for a while they of social science, it will be the fruition of present hopes. To seem content in their old habitual recklessness or ignorance the thoughtless and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and prac- adieu to peace and happiness; in time they learn from eletical solution, depends more than a nation's stability and vated Spirits of those bright spheres where every desire is prosperity. The permanence of what liberties we do enjoy gratified, and realizing their true condition, they are prepared to listen to the counsels of Spirits of higher development, and tained by a rational and manly investigation in this field, gradually make such progress as in time elevates them from

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

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! 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

THE Divine love is Infinite Action, and its action Infinite icent 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 himnot be the only attraction and delight, dominated by no outward selfish ends or sense of duty, as the Divine love is gree of his mind, is esthetic; and his (apparently) unconstrained and spontaneous action, the immediate inflow of the Divine action.

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 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 Sals, Texas, there were killed some time ago by the Comache Indians, some Mexithere were kined some time ago by the Comache Indians, some Mexican minors. 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 wasburied 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 delicements to investigate it and scheme and the coast in a certain neighborhood. 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 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 conversan 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 at tendant facts and circumstance. This can be effected in va rious 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; other wise they are cut off and shut out from all sources of informput 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 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 edge, sought to see this dark and complex matter as it is, so that I might possible that it should not make a ences, 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 "JUNIUS."

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 " Junius " 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. "Junius" essays to reduce all the brethren with whom I am in fellowship in the ministry, to bear with phenomena claimed as evincing spiritual agency to clairvoyance, odylic law and force and the secret influence of mind withdraw from their ranks. The ordeal through which I was then passupon mind while still in the body. He exhibits quite an ac- ing was such as to demand, in my opinion, an explanation. That excurate 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 vari- views I at present cherish, it would be to me a matter of sorrow to be ness of language, in order to avoid the inevitable confusion, incident to fruitless discussion. ous and extraordinary manifestations attributed to Spirits. deprived of the fraternal, Christian fellowship of the Universalist min- a multiplied sense of the same term. The words Spiritual, Spiritualist, Had he a competent knowledge of these phenomena and a istry. just appreciation of their inevitable bearing, he would see in the great essential doctrines of little known but much despised Unibe adding to the causes of anyphilogy, already too numerous. In fact, 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- that my experience as a minister, yea more, as a man, has been of a he believes in the existence; for another branch or class of faculties of mind, which is constituted or life of mortals, by the supposition that they were all carried my speech has been professedly controled by Spirit-power in the pulon by od-force and clairvoyance. These now common occurrences of Spirit communion, under the most undoubted tal derangement. I think it not too much to say that my trials, in this trine, or Spiritism, congets in believing the relations of the material to take the effect for the cause. circumstances of presence and identity, are too palpably hu- respect, have been greater than any other human being, so far as I world with the Spirits of beings of the invisible world. man, too obviously the result of independent human intelli- have known, or been conversant with their history. But still, perhaps, There is another word which it is equally necessary to understand, gences, to admit of a doubt, any more than we could doubt strange to say, these dark and severest trials have not caused me to because it is one of the keys of the depository of all moral doctrine and the bodily presence of a man with whom we converse. The very attempt to explain them away upon any other hypoth- belp of no small importance to mankind. esis 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 acknowledgements 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 eave to disabuse the mind of Br. H. of several serious misepresentations touching the doctrines, purposes and aims of

It is true that Spiritualists have no creed, in the popular neaning 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 induitably attested by phenomenal demonstration. It will be a necessity with you, yea, so far as you now cherish the soul is a distinct moral being, indevenues, the soul is a distinct moral being, ind omenal 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 s, of course, allowed to entertain his own views. In this they not only profess but practice the fundamental axioms of the I see not, then, how I can yet preach, at least labor, in harmony with Reformation, namely, "Liberty of conscience and the Right of private judgment," recognizing the practical life of 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 selection of complaint.

The age in which we live, if I am able to discern its essential characor church institutions" of modern Protestant Christendo Such "institutions," which openly profess these cardinal axioms there is no meaning or great meaning in the wondrous phenomenon of this period, I most fully believe. I think all may believe, without faas the prime characteristic of their ecclesiastical policy, while they, at the same time, virtually repudiate them in practice. It is, indeed, a settled conviction of my own spirit, that great events they, at the same time, virtually repudiate them in practice, are at the very door. Surely it needeth not prophetic vision to foresee and really shackle the free thought of man by forms of speculative faith, outside of which he cannot think orstep, 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 special fluid that fills the universe, and of which he matter that the residence of the progressive work of the hour, and wish them to pass special fluid that fills the universe, and of which cash individual the short of the progressive work of the hour, and wish them to pass special fluid that fills the universe, and of which cash individual the short of the progressive work of the hour, and wish them to pass special fluid that fills the universe, and of which cash individual the short of the progressive work of the hour, and wish them to pass special fluid that fills the universe, and of which cash individual the short of the progressive work of the hour, and wish them to pass special fluid that fills the universe, and of which cash individual the short of 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 that will not, much longer, satisfy the wants of mourning and suffer animalized electric fluid, designated also by the names magnetic fluid all other days in the week, and if any of our number concientiously regard it as especially sacred, as many do, we are governed in our conduct toward them by the same great tremble and cease their hateful works forever. principle of true Protestant Liberty. It belongs to their private conscience," and is a matter entirely relating to hemselves, with which we have no business to interneddle, unless their practice of it impinges upon a like right n 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 toabuses 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 individiberty of conscience" as assailed, and accordingly wage persistent warfare against it. With these remarks we take leasure in introducing the reader to Brother Hobbs' letter :

FRIEND BRITTAN-A friend recently handed me a copy of THE PIRITUAL AGE, in which I see you have copied a portion of my hasty etter 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 f decapitation by the ecclesiastical arm, and talk to my brothren in a eseeching manner to forbear the action of the ecclesiastical power.

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 FARIS, June 4, 1856.

SIR—I have the honor to address to you by the same dispatch, "The 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 fall to book, dictated by the Spirits, contains their instruction on all the first formation of things to 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 of matter explain to us the first cause in the formation of things?

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("But then, what would be the cause of these properties of matter explain to us the first cause in the first cause been on the side of the despised and the humble few, discarding alike opular favor or places of power and trust in a popular church.

justice and truth. I have, for more than six years, been acquainted personally, and by a most tried and thorough experience, with the purity of Christianity. I refer you to what a very learned man Spiritnalism of the present age. It has been to me more than a thousand the specific difference, if any, between the human and the animal gent being? And, beside, what is chasse? Nothing."]

It is true I have, on account of what professes to be Spirit control, read sufficient to satisfy me of the general terms and character of " Mod-

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 distress ing doubts concerning a future existence, Spiritualism has been a benebelievers 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 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 me. I felt called upon to do this for the reason that I did not wish to

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

laber in this work. The strange centrol with which I have so long been represented by an appropriate terms, would prevent many discussions; with a word for everything, all the world could understand. 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

change, or I greatly misurderstand your present position, and the work in which you are engaged.

an not long thus remain with you. As matters are with you now, all and the vision must soon change. If I understand you rightly, you have little affinity with religious or church institutions. You regard them as uscless in the programive work of the hour, and wish them to pass speedily away. In this I think you are strangely and sadly

It is true, rabid, virulent sectarianism is a hateful thing, and is doing

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 sincered regard as helps and elevators of the Race.

True it is, and I have no wish to make it appear otherwise, that even of private judgment," recognizing the practical life of Universalism is not in the fulest 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

s the sole reason why we have "little affinity with the religious teristics, is one of a startling and restly important character. That rives the body.

The present state of the professed Christian Church is of dark aspect, ndeed. The theology, most of it, of the present century, is a theology. ing man. Despotisms, tyranur, 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-deer and oppressor

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 hings," and be careful to " Hold fast that which is good.

ing to labor in the moral workshop of the world.

### 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 piritual Doctrine; on the Nature of Spirits; their Manifestation to and nanity. Written under the decation and published by the orders of Superior Spirits. By Allan Kardee. 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 to advance that nothing is able to create something. also the accompanying letter of the publisher. The introduc- man entertains of the existence of a God? tion is clear, well written, and attests a mind accustomed to sharp, logical discrimination and accurate classification. The Perhaps my imperfect, hasty language might convey such an idea chapter entitled "Gop" will interest the reader. It seems to be a series of pertinent and definite answers by the Spirit to specific queries by the interporator, with a suppling cate. to specific queries by the interrogator, with a running catetake. My past life, to those who know it, is confirmation of your entire misconception of my meaning, and your mistake concerning the writer gorical commentary or impromptu utterances by a third of that epistle. Perhaps, without knowing it, I am timid, and am wont party, we suppose an attendant Spirit.

## LETTER FROM THE PUBLISHER

Paris, June 4, 1856.

questions interesting to humanity, and forms a complete methodical work of moral and philosophical doctrine. It is regarded here, by all ties themselves are an effect, which require a cause who have read it with attention, as the guide that is destined to con-

"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 motorship and morality are electrically and morality are falled. It is the Book of Life; B is the Guide of Humanity

It was, Monsieur, by the design of Providence that the United States hed 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 | rior to all intelligence n the rank with the first nations of the world.

Humanity. This manifestation has occurred at several epochs, but God can strike to the earth." espotism, prejudice and ignorance stifled it. For a brilliant and suc-

By the book they have written in France you will see, Sir, that if 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

I beg you, Sir, to receive the assurance of my most distinguished to define things above his intelligence.") ALLAN KARDEO

New-York, United State

INTRODUCTION TO THE STUDY OF THE SPIRITUAL DOCTRINE-REPLY

For new things new terms are necessary, demanded for the clearnew one, in order to apply them to the doctrine of the Spirits, would versalism. I believe it is the best and purest form of faith that has Spiritualism is opposed a materialism; any one who believes he has yet been imbodied into an imperfect formula of belief. It is very true, anything in him but maker, is a Spiritualist; but it does not follow that others, as the production of some strange unknown nervous, if not men- being perfectly intelligible. We will say, then, that the Spirit doc-

love the gospel ministry less than before. With me the evidence is which, for want of a well defined acceptation, is the subject of numer yet abundant that man needeth help, and the Christian ministry is a ous controversies. It is the word sout. The difference of opinion on the nature of the soul, comes from the particular application which each | the Divinity !

According to some, the soul is the principle of organic material life that 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 apiritualists, unless my views of things 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.

> 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 mor 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

> name or another, the idea of an existence which survives the body, is of an ature to be believed, independent of all instruction, among every

is that of the Spiritualist. Without discussing here the merit of these opinions, and placing 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 sur-

The vital principle the principle of material and organic life, what-over 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 mon 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 nerrous 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 In sow we should, to the railest extent of admain aboutly, "Prove all hings," 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. Hosss. superiority over the others, and that is the human species.

BOOK I. SPIRIT DOCTRINE CHAPTER I.

1. What is God?

God is the Supreme Intelligence; the First Cause of all things. 2. Where may we find proof of the existence of God ? ["In an axiom which you apply to your sciences—There is no

reply. Seak the cause of all that is not the work of man, and your Reason will 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 portion of the introduction and one of the leading chapters, as | 3. What conclusion may we draw from the presentiment that every

-Might not our strong sentiment of the existence of God be the re-

sult 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 ins we sentiment which is found with every people, in every age, and in

-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 opportu

of matter, would be to take the effect for the cause; for these proper-

of intelligence.

["You have a proverly that says: In the workmanship we recognize the work-an. It is pride that begets incredulity. The proof man desires nothing above insulf; and calls this strength of mind. Poor creature whom a breath from his

6. The power of any intelligence is judged by its works: no human the same time enlightened. They had no other choice than the American Union. prodigies accomplished by human intelligence, this intelligence has itself a cause; and the greater the object accomplished by it, the they have awarded you the privilege of initiation, they do not leave us greater must be the producing cause. It is this intelligence which is without instruction. The spiritual doctrine is making rapid progress, the first cause of every thing, under whatever name it may be designed.

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 mostle-

-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 abis 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

Spiritualism, have always a very definite signification; to give them a the forces and intelligences of the universe united; which would make of each being a portion of the divinity !

I' Pride of the creature that would think himself God! Ungrateful son that would

unication of man with man, and the daily associative sorrowing character for more than six full years. On several occasions visible world. In place of the words Spiritual and Spiritualism, we 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 pit, and in such a manner as to cause some to regard it spiritual, and original and radical seme, and, for that reason, has the advantage of 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,

9. Can man understand the particular nature of God ?

-Why is man not allowed to comprehend the Essence of Divinity? "The want of a sense which he possesses not."]

I do not know as it will ever be possible for me to again live and makes of this word. A perfect language, in which each idea could be ["When his mind shall be no longer obscured by matter, and by force of his moral or thought, while intuition was the operation of the internal reason of

9. The inferiority of man's faculties does not allow him to know the he 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 com

rehend some of his perfections?

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

—When we say God is eternal, infinite, immutable, immaterial, unit-

ry, omnipotent, especially just and beneficent, have we not a full

10. Reason says to us that God is eternal, immutable, imme mitary, all-powerful, beniguly just and good, and infinite in all his cerfections. God is eternal; if he had had a beginning he would have being. It is thus, step by step, we ascend to comprehend infinity and eternity. He is immatable; were he subject to change, the laws which govern the Universe would have no slability. He is immaterial; that is, his nature differs from all we call matter; otherwise he could not be approximate of this word send 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 vision in the definition which it gives us. The fault if the point of vision in the definition which it gives us. The fault is send to the changes incident to matter. nition which is rational in its point of vision in the defi-nition 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 neceptation of the word sent to one of the vision in the defi-ther unity of purpose nor power in the government of the Universe to confine the neceptation of the word sent to one of the vision in the defi-tion was a plurality of Gods, there would be ne-ther unity of purpose nor power in the government of the Universe to confine the neceptation of the word sent to one of the vision in the defi-reign power, there would be something more reign 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 the 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 is portance and that he would like the light of the Conference to be shed

'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 observations ation 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 be could create something out of nothing. We can not think out a law.

For instance, had we never observed it or anything inalagous to it, we add navor determine a priori that the cancer. Note by the his hand would fall to the floor, go upward or shoot of laterally We must have first observed the fact before we could 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 experor 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 independant process of thought could we have ascertained these facts† By what spontaneous or independent process of intellectualization could we know that the mean temperature of waterwas  $40^{\circ}$  and that it swelled below that temperature and not above it, until it reached a certain other temperature, when it was vaporized I Intellect was the mere inventory of facts and observations. The spirit was an aggregation of principles which built up our bodies from childhood, perpe rorking new functions, until they produce the spiritual. Each fact observed daguerreotypes 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! 5. What shall we think of the opinion which attributes the first form-

To attribute the first formation to chapce, would be their specific nature. That there was the same difference between the simply nonsense; for chance is blind, and can not produce the results brute and the human that there was between the rock and the soil, be tween the soil and the vegetable, and between the vegetable and the 6. Where do we see in the first cause a Supreme Intelligence, supe- 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 imatative faculty in the 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 ments, 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 c are all separated, scattered and diffused. Man is the epitome of all behin and below him. In him now and exalted functions are outwrought by the higher union and combination of functions and principles below his 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 grad progress, unfolding or outworking, from the lowest to the highest. There s 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 straction; to say that God is the Infinite, is to take the attribute for the sufficiently involved to defy a strict scrutiny into the specific different thing itself, and to define a thing that is not known by something that between Intellectuality and Spirituality, unless we will agree to affin nitions. So of intellect. The body was but the instrument of the mind, which had many separate faculties. Intellect was one, or one 8. Is God a distinct being ; or, according to some, the result of all branch or specific series of faculties of the mind. Sensation was a other series or branch. The etymological signification of the term is tellect meant that faculty of the mind which divides, separates or ana yzes, and again groups together or generalizes. Intellect, in this point of view, in its operation or exercise, concentrates itself at one 8. God is a being distinct from all other beings. To regard God as point and upon one idea at a time, and can see but one. Intuition is

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 orgaulzed on two distinct planes, an external material plane and an internal spiritual plane. Both these organisms were created or produced by natural processes and their existence palpably evinced by the magnetic trance. Magnetic trance, clairvoyance and all the psychical and spiritual phenomena indubitably show that man has an inner selfhood or personality; that he has a spiritual eye, nose and a complete -Will it be given to man some day to comprehend the mystery of set or compages of inner sensories; that he has an external and internal reason or thought. Intellect was the operation of the external reason

nd

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, own observation or be credibly certified to me. The difficulty lies not 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 mal, 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 spinual and the human, he would submit a further argument in sunthe 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 criticise 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 place and for a feeling standard or the silent present were two ladies and two gentlemen, who had come in from a neighboring town to attend my lectures, and were unexpectedly at the silent place and for a feeling standard present were two ladies and two gentlemen, who had come in from a neighboring town to attend my lectures, and were unexpectedly at the 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, animadvert 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 standpoint 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 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 occasionpoint 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 ams," 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 Intellectuality and Spirituality he observed, that the substance of man's spirit was communicate. That she was deaf and dumb when in the form, and Spirituality he observed, that the substance of man's spirit was composed of the love element within him. His affections were central and would communicate through the deaf and dumb alphabet. Accordingly substantial in his nature. They were the real men, 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 intellect was only they walked. He could see that men's lusts or loves led their intellect. which they waited. It was indeed a deeply interesting sight to see the husband scated an intellect corresponding to it. That although there was an external

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 our level stand-points we analyze to the same degree, we shall find our level stand-points we analyze to the same degree, we shall find our level stand-points we analyze to the same degree, we shall find our level stand-points we analyze to the same degree, we shall find our level stand-points we analyze to the same degree, it is required to the same degree and the relative to the same degree and in giving trutful responses to every questions. 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. To are freely fell when the degree in the same and the relative. world—not deef and dumb as upon the earth, but conscious of her hussphere appear to differ, but when we analyze them thoroughly we find
they are composed of the same elements. In the absolute they are the

North of the same elements. In the absolute they are the

North of the same elements. In the absolute they are the

North of the desired.

Yours, fraternally,

II. B. STORER.

Mr. Courtney said that to account for the theorems of the street in a transe, and coming up to the lady he said involuntarily, and influx of which their forms were receptive. That the external universe was impregnated or imbued with a sphere of intelligence that verse was impregnated or imbued with a sphere of intelligence that indicated into all natural organisms, as the electric or agnetic element penetrates and pervades all natural objects. All plants and animals imbibe this active intelligent property from this all-preva-lent 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. Corn sponding to this there was a sphere of intelligence, which impregnated and pervaded the spiritual universe and which was the realm of intuition. 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 isspired as man can. Inspiration only one, and hence could never be isspired as man can. Inspiration of the production of the production of the production of a most fitted in the preceding paragraph, visited the rooms of Mr. Rogers, 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 adioning room and, in

and proximate causes of the disease. The diagnosis should be com- ner placed on four others, who in turn, had their hands placed upon an have been left at this Office, for sale at \$1 cach. Mrs. Fairfield is a and proximate causes of the disease. The diagnosis should be complete and accurate. In a majority of cases, these causes are occult, plete and accurate. In a majority of cases, these causes are occult, who was receiving a communication from "the Spirits."

nave occurrent at an analysis of clegant manners and varied accomplishments, while the Artist has by no means idealized her person. The picture was executed by ical observation is palpably revealed by clairvoyant means. Hence its vast superiority over all other modes of diagnosing disease. The same vast supernormy over an other modes of diagnosing disease. The same and observation. It will be soot discovery and prescription of the appropriate remarks will also apply to the discovery and prescription of the appropriate remedy. The skill and success of Mrs. Mettler, in her beneficent chaste and artistic taste. After criticizing the production for some time of manufic index, and carnest effort, may be thus briefly written. benefactress of the race. We insert the following testimonial of her and each link of the chain was discovered to contain a world distinctly She struggled with the cold world, and has nobly triumphed by repowers, as an additional instance of the immense superiority of this written, in very small letters, which together formed the sentence; mode of treating disease, over the old hap-hazard systems. It is taken

"I wish through your columns to inform the sick and suffering of the benefits I

"For a long ferm of years I had been suffering severely from an affection of the iver and kidneys; have employed a number of physicians, but without any perma-nent relief. About four years ago I had a very severe attack in consequence of a midden 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, ing myself in a declining condition, I dismissed him and concluded I must die. My friends also considered my case almost bepeiess. At stat time my wife became very analous to have me consult Mrs. Mettier, to which I consented—but 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 examinately acquainted with Claude, as well as with his noble and generous father, his mock-souled, virtuous moved, 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 other and the control of the Spirits would draw the likeness of his deceased child, and 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 other and before the condens more halter of the control of the Spirits would draw the likeness of his deceased child, and hours I felt like a new man. From that time I continued to improve under her control of the Spirits would draw the likeness of his deceased child, and hours I felt like a new man. From that time I continued to improve under her control of the Spirits would draw the likeness of his deceased child, and hours I felt like a new man. From that time I continued to improve under her control of the Spirits would draw the likeness of his deceased child, and hours I felt like a new man. From that time I continued to improve under her control of the Spirits would draw the likeness of his deceased child, and hours I felt like a new man. From that time I continued to improve under her control of the Spirits would draw the likeness of his deceased child, and hours I felt my control of the Spirits would draw the likeness of his deceased her control of the Spirits would draw the likeness of his deceased her control of the Spirits would draw the likeness of his deceased her control of the Spirits would draw the likeness of his deceased her control of the Spirits would draw the likeness of his deceased her control of the Spirits would draw the likeness of his deceased her control of the Sp been able to endure more labor and hardships than for years before; and alth I feel the effects of age, and an abused 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—benefitted by applying to her for advice if they

Hoping that this may be the case, I am very respectfully, your ob't serv't,
PLAINVILLE, July 13, 1807.

JOHN BEAUROS

Spiritual Phenomena.

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.

philosophy by the nature of facts transpiring around them, or credibly substantiated by unisupeachable witnesses. Accordingly I propose, as

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.

Mr. Andrews said that in the degree that we loot right of the fundaments are though the north product of 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 as a second of 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 as a second of the affections, either good or evil, flowered out its own legitimate intelligence.

Mr. Andrews said that in all discussions of metaphysical questions that is a second of the affections of the affections, either good or evil, flowered out its own legitimate intelligence.

Yours, fraternally,
[Please do so—they are desired.—ED.]

STRICAR DISPANCES.—Nothing is so calculated to dilute our compensation of this subject could be thus resembled. In an absolute sense, all things resolve themselves into a few simples, but in the relative sense they assessed the primary elementation of nature, in all and, Olio, who was not a Spiritualist, was induced by white the relative sense they appeared to the primary elementation of nature, in all and, Olio, who was not a Spiritualist, was induced by white the relative sense they appear awith the spiritual platespay. To explain the history of the white the factor of the factor of the state o inflex into the human soul. It was impossess the second of the spiritual organisms. The sister to give him the preture, but she remark that the account for the intelligence displayed by Mr. Courtney said that to account for the intelligence displayed by the still refusing, Rogers the medium, was seen coming hurriedly down she still refusing, Rogers the medium, was seen coming hurriedly down the still refusing. Rogers the medium, was seen coming hurriedly down the still refusing. 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.

SPERIT DRAWING.—The following was also related by Mr. Coles to

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.

The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits. The medium retired into the adjoining room and, in click of Spirits and requestions are rety apt to be. Its position on central questions are rety apt to be. Its position on central questions are rety apt to be. Its position on central que 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 or cach. These sgain had their hands in like man-

The principal figure in the group had a chain thrown around his C. E. Lewis, of Buffalo, and will graffy those of her friends whose cation, entitle her to a high rank, not only as a clairvoyant but as a and closely examining it in detail, the chain was examined with a lense, She lived—she loved—was wedded to genius—was early left alone. "The ways of men are as links in a chain." The Judge took the pic ture and procured his brother, who was a draftsman, to copy it, and though a superior workman, it required him several days to draw the DeWolf was proceeding up the river to Chicago, to prevent a collision have received from the clairvoyant system of medical treatment, as practiced by mere outline of that which the medium or Spirits produced in twenty-

LIKENESS SUPPLIED .- Mr. Coles, at the session of the New-York caught between fall of July 21, related the following: A gentleman who was his leg fractured, from the ankle to above the knee, in the most fright 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 negother. Next day the gentleman called, and Mr. R. produced him an exact and faithful portrait of his son, which was instantly recognized

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 distils its dew, Praying our Father for sun and showers, For summer skies and blue; And our Father gwated 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 forget.
In the maze of wibousand 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-oped 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 bour, and die O, Father of Wisdom, and Love and Light My soul is a bruised reed!

If there be no morning to crown this night,

Then life is a curw indeed! The roses before me are pure and white-They sprang from a precious seed; But they drooped and paled with an early blight, In the hour of my screet need.

TO ---

BY MADGE 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 the

Light of my life! the ever-coming Angels, Winging their way adown the star-gemmed sky,
Through glorious paths lit by the glowing sunbeams
Pause not, because earth's mountains are so highThen, dearest love, in seeking thee, would It 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 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-lip, and brow And with eternal love I thee endow.

Rebieber's Department.

WHAT'S O'CLOCK."-This available little pamphlet of upward of fifty

by Bela Marsh, Boston.

"THE VOICE OF IOWA"—Is the fitle of a "new monthly Journal of Civilization," edited by James S. Enos, 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 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: 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 condutors of this Journal are inspired by a liberal and catholic spirit, and are free from the dogmatism and intoler ance which disfigure so many otherwise able periodicals.

sistin its corrupting influence

CLAUDE ARNOLD .- On the 2d of last July, while the schooner Delos with another yeasel passing in the opposite direction, Captain Williams ordered her headway to be checked, and the second-mate, Mr. Claude Arnold, only son of Mr. R. Arnold of Toronto, in obeying orders, was caught between the hawser and the timber-heads of the vessel, and had ful manner. To save his life amputation was deemed necessary; but, notwithstanding, the brave young man sink under the operation, and, 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 sor

THE Spiritualists of Rockford, Ill., hold regular Sunday meetings at tablet bear the record of his virtues, but his name will be embalmed in the hearts of the few who knew and loved him.

Seience, 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 cummunity. 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 1608. 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 have to fight their way in the world, and authenticate themselves in the midst of an opposition, flory 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 stigmatise the innovator as an infidel, atheist, deist, magician, incendiary, revolutionist, &c. The following anecdote will illustrate this

"The world first fixed upon the late Andrew Crosse the pretension of having created insects by shemical combination; and all who did not laugh called him an infidel, and an athelst, and a delet, and an incendiary. The last he was, for he had been brailing flist to white beat at his very first process. One gentleman wrote to him to inform him that he was a distributer of the peace of families, and a revitee of our hely religion; to which Mr. Crosse replied, that he was secry to see she faith of his neighbors could be specify the claw of a mite. He was accused in this local papers of heing the cause of a shight which look place about the time. At an slection a stranger noticed a knot of farmers hissing the speaker furiously. On asking the reason, one of them said,

"Why don't you know him i that's Crosse, of Bloomfield, the thunder and lighting man; you can't go near his cursed house at night without danger of your life; them as has been there have seen devils, all surrounded by lightning, dancing on the wires he has put up round his grounds."

wires he has put up round his grounds.

EFFECTUAL CALLING."-Literary reviewers and essayists are no generally very conversant with the formula of religious faith they profess. Their "calling" does not often lead them to "review" their Shorter Catechiams." It leads them to deal more with the "weightier matters of the law," and to criticise 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 suboined 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:

tained in the Shorter Catechism:

"It happened, one antume, that the late Lord Jeffrey, after the rising of the Court
of Sessions, came to spend the long vacation in the Parksh of L.—. Soon after his
arrival, the minister intimated from the pulpit that on a ceriain day he would 'hold
a diet of catechising' in the district which included the dwelling of the embend
Judge. 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 catechising process has become obsoleste, still visit
each house in the parish once a year, and collect the family to listen to a fireside
beture. 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 yeu
tell me, then—What is effectual calling?' Never was an Edinburg reviewer more 'My lord, I always begin my examination with the need of the family. Will year tell me, then—What is effectual calling? 'N lever was an Edinburg reviewer more thoroughly nouplussed. After a pause, during which the servants looked on in horror at the thought that a judge should not know his catechism, his lorddhip recovered speech, and answered the question in terms which completely dumbfounded 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 con

of life. His genius was constitutionally observant and penetrating and the practical life he led furnishing abundant facilities for its exer

"I send you herewith a hill for ten Louis d'ors. I do not pretend to gries such a "I send you herewith a but for ten Louis vors. I do not present to gree season arms. I coly head 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 housest man in similar distress, you must pay me by leading this sum to him; enjoining him to discharge his dobt 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

been on the coast of Norway, and put down on our school atlas' and known to every school-boy as the greatest "sneker" in the world, is in our Letter-Box at this Office, directed in our care, and addressed to 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 Storer, Esq., and Miss C. M. Beebe. In pursuance of our own law "in American says: no danger of being longer "taken in" by it. A writer in the Scientific

"I have been informed by a European acquaintance that the maelstrom has no existence. A nantical and scientific commission went out and sailed all around and all over where the machetrom was said to be, but could not find it; the sea was a sumooth where the whitripool ought to be as any other part of the German Cesan.

"The Gulf of Coryyreekan, near the Island of Jura, in the Hebrides, used to be ide running through narrow straits, over a rough and rocky bottom, w sing daily passed by vessels, were soon shorn of their dangerous regulation, while so maclatrom, being more distant and out of the usual track of traders, has only poently been deprived of its inysterious horrors, and, like the Upas tree of Java, met now take its place as an 'exploded humbug.'

Douglas Jerrold's Wit,-The vain and conceiled man is just as chary and tenacious of his wit as he is of anything else comand meritorious that belongs to him. He will be perpetually insisting upon its superiority and brilliancy, and putting it forth on all ocea sions. 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 proeminent modest and diffident, exhibits his character in so conspicuous a light that we could almost draw his phrenological portraiture from it:

"Douglas Jerrold's wit was so producal, and he prized it so little, save as a delight to others, that he threw it away like dust, never earing for the bright children of his tion to announce that, in the midst of this theater of sadness and sorrow, they were consoled by a living and tational faith in the spiritual doctrine of immortality. The brave boy bore his suffering with unparalleled meckness 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 presents have received incontestible evidence of his continued presents. by him as a most accurate and striking likness 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 porchide and influence. The Chicago Press concludes an honorable and feeling notice of his death as follows:

When the pay we have the pay to the pay the need the pay in out. A friend male a captions remark on a very characteristic means the touch a very characteristic means the pay to the pay

LIGHT seems the natural enemy of evil deeds.

## THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

PERSONAL AND LOCAL.

ations—we should rather damage the claims of Spiritualism; not by any means in fact, but merely is the estimation of a critical and unbeliceing world.

The poems under review are probably first efforts; perhaps they were merely intended, on the part of the Spirit, as simple storejees, for the benefit of the pupil or medium alone, and may yet be followed by something intrinsically meritorious, and emisently worthy of an inapired 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 unfold the spiritual mysteries which lie all around us, and which are near to every one as the life of his own soul.

"Light IS DAWNING," by see makening and inconscious of accounted to the contribution of the contribu

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, etc. The undersigned 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 pistuly furnished house—corresponding to the above general description—to rent, will please apply at the Office of THE STRUTTAL AGE,

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

8. B. R.

Pinnes and Meledeaus.

S. B. BRITTAN is Agent for Horace Waters' and Lighte, Newton & Bradbury'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 expenses of transportation both ways. We will also furnish, at the prices in the manufacturers' schedule, T. Gilbert' Pianos, S. D. & H. W. Smith's Melodecom—tuned in the equal temperament. Als Goodman & Baldwin's Melodecons, on similar terms. Those who may wish to pur chase 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

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 Secre tary 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 spiritualistic thinker is immensely in advance of a 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 temperature just now, he can settle the question, as we did, by applying to H. SHLARBAUM, 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 excuso his "short comings" in this particular as freely as we do. Should the mercury rise above 134 othis summer, H. Shlarbaum will-without extra charge-lengthen his instruments accord ingly, as he is determined to adapt his terms to the necessities of his friends and his thermometrical scale to the sublimest hights of mercurial aspiration during the "heated term."

BITTEN BY A MAD DOG.—We see it stated in the Stamford (Conn.) Advocate of the 28th July last, that our valued friend, William Weed, 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 fore tunately 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 visiting Ballston, Saratoga, Glenn's Falls, Sandy Hill, and Waterford, N. Y., and so through Vermont down to Massachusetts and homeward. He lectured at Auburu last Thursday evening.

it may be the means of bringing about a "general delivery.

ANOTHER LECTURER.-By a recent letter from McHenry, McHenry County, Ill., we learn that Br. E. B. Wheelock has been lecturing on the philosophy of Spiritualism there and in the surrounding villages with remarkable success. Brother W. is said to be an eloquent speaker, and a calm, argumentative and close reasoner

MRS. O. F. HYSER, a trance speaking-medium of some celebrity, will occupy the stand at Dodworth Academy, next Sunday morning and evening. Her lectures given through spiritual impression are sald to be highly instructive and beautiful. She generally commences and ses her lectures by singing poetry improvised by the Spirits.

REV. C. H. HARVEY, noted as the individual who held the discussion on Spiritualism with Mrs. Hatch in the Tabernacle last winter, will lecture to the friends at the Atheneum, corner of Atlantic and Clinton streets, Brooklyn, next Sundhy at 3 P.M. A large attendance may be expected.

Miss Emma Hardings lectured to the friends assembled at the Atheneum Brooklyn, last Sanday at 3 P. M. Her lecture is said to be one of the best she has delivered, enchaining the attention of the audience for upward of an hour. There was a large audience in attend-

Discussion.-Prof. Spencer, a lecturer on psychology, and E. S. Tyler, a good speaker and tranco-medium, held a discussion in Auburn ast week-Spencer denying that Spirits have over communicated and Tyler affirming. The town is wide awake with interest on the subject

R. P. Wilsox again lectured to the friends at Dodworth Academy last Sunday morning and evening at the usual hours.

Dn. Dons lectured last Sunday in Southold, Long Island

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, 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 Forton the San Sala, Texas, there were killed some time ago by the Comache Indians, some Mexican minors. One of them escaping, says that there were buried in the neighborhood previous to their being killed, several barrals of dollars. I wish to know, if pessible, how to recover them. Again: A pirate on his death bed, recently stated in writing, that a large chest of money wasburied 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 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 dif ficulties 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; other wise they are cut off and shut out from all sources of informput 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 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 influthe purpose of communing, by external means, with the lost ences, 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. read but very little on the subject; yet I have experienced much, and To suppose us en rapport with everybody's departed rela- read sufficient to satisfy me of the general terms and character of "Modtives, 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 "JUNIUS."

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 ed it the God-given right of every man to believe and defend that form " Junius " contra. Both writers are evidently men of ability, of faith which seemeth unto him best. I claim only the same right for learning and research. Their discrimination is attested by both writers having a clear perception and understanding of hissed to silence by every being calling himself a man. the precise point made by his adversary and attempted to It is true I wrote in that hasty epistle, already noticed, requesting my be supported by him. "Junius" essays to reduce all the brethren with whom I am in fellowship in the ministry, to bear with ance, odylic law and force and the secret influence of mind withdraw from their ranks. The ordeal through which I was then passupon mind while still in the body. He exhibits quite an ac- ing was such as to demand, in my opinion, an explanation. That excurate and extensive knowledge of these agents and the conditions necessary for their successful action. But it seems And why did I write thus? I will tell you. It is because, with the to us that he is unfortunately not so familiar with the vari-views I at present cherish, it would be to me a matter of sorrow to be ness of language, in order to avoid the inevitable confusion, incident to fruitless discussion. ous and extraordinary manifestations attributed to Spirits. deprived of the fraternal, Christian fellowship of the Universalist min-Had he a competent knowledge of these phenomena and a listry just appreciation of their inevitable bearing, he would see in the great essential doctrines of little known but much despised Unite the utter futility of all attempts to explain them away by the utter futility of all attempts to explain them away by the mode he has adopted. He might as well undertake to yet been imbodied into an imperfect formula of belief. It is very true, anything in him but mater, is a Spiritualist; but it does not follow that explain away all human mundane transactions, the inter- that my experience as a minister, yea more, as a man, has been of a he believes in the existence of Spirits, in their communion with the the united forces of the universe, would be to deny his existence; for currences of Spirit communion, under the most undoubted tal derangement. I think it not too much to say that my trials, in this trine, or Spiritism, compasts in believing the relations of the material to take the effect for the cause. circumstances of presence and identity, are too palpably hu- respect, have been greater than any other human being, so far as I world with the Spirits of beings of the invisible world. man, too obviously the result of independent human intelli-gences, 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 ut by our publication, with comments, of his letter to the Christian Ambassador. If we have at any time unwittingly determine the course of action of an individual, we are at all times ready to make the necessary acknowledgements and reparation. By the subjoined letter of Br. H. we are happy to find that we were under a mistake in conceiving him as Spirit intercourse, as manifested in the strange and diversified phenom- would be but one soul for the whole universe; which distributes 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 misepresentations touching the doctrines, purposes and aims of

It is true that Spiritualists have no creed, in the popular neaning 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 pheomenal 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 s, 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 teristics, is one of a startling and restly important character. That or church institutions" of modern Protestant Christendo there is no meaning or great meaning in the wondrous phenon Such "institutions," which openly profess these cardinal axioms this period, I most fully believe. I think all may believe, without faas the prime characteristic of their ecclesiastical policy, while naticism, that this is an age such as earth has never before witnessed. they, at the same time, virtually repudiate them in practice, and really shackle the free thought of man by forms of spec-ulative 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 really shackle the free thought of man by forms of specand 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 concientiously regard it as especially sacred, as many do, we are governed in our conduct toward them by the same great tremble and cease their hateful works forever. principle of true Protestant Liberty. It belongs to their private conscience," and is a matter entirely relating to hemselves, with which we have no business to interneddle, unless their practice of it impinges upon a like right n 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 f its confessedly Christian and Protestant Liberty. But when tabuses that liberty, and oversteps the boundaries of Chrisian charity and toleration as taught by Christ and reiter ated 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 individ liberty of conscience" as assailed, and accordingly wage per sistent warfare against it. With these remarks we take

etter 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 beseeching manner to forbear the action of the ecclesiastical power.

writer as I am myself, you would very soon be convinced of your mis-ake. My past life, to those who know it, is confirmation of your entire misconception of my meaning, and your mistake concerning the writer gorical commentary or impromptu utterances by a third of that epistle. Perhaps, without knowing it, I am timid, and am wont party, we suppose an attendant Spirit. o 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 roubled on that account. If I know my own heart, and the teachings and instructions of my own spirit, truth, truth 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 This book, dictated by the Spirits, contains their instruction on all lar favor or places of power and trust in a popular church.

My object in writing this epistle is not controversy, but to promote who have read it with attention, as the guide that is destined to conjustice and truth. I have, for more than aix years, been acquainted duct men in a better path, by destroying the abuses which have injured attom to a fortuitous combination of matter—in other words, to chance? edge, sought to see this dark and complex matter as it is, so that I might act in accordance with justice and reason.

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

It is very true that to those who are troubled with dark and distressing doubts concerning a future existence, Spiritualism has been a bene factor, 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 regardis worthy only of the savage, the nearest to the brute, and should be

mena claimed as evincing spiritual agency to clairvoy- me. I felt called upon to do this for the reason that I did not wish to with me, still hoping that I might yet labor with them as before.

If I am a proper judge of my own views and feelings, I believe still new one, in order to apply them to the doctrine of the Spirits, would of each being a portion of the divinity? love the gospel ministry less than before. With me the evidence is which, for want of a well defined acceptation, is the subject of numer-

I do not know as it will ever be possible for me to again live and makes of this word. A perfect language, in which each idea could be ["When his mind shall be no longer obscured by matter, and by force of his moral or thought, while intuition was the operation of the internal reason or

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 with a word for everything, all the world could understand. object, wish and hope. Be it so. Then I will feel that I have done

work in which you are engaged.

It is very true, Spiritualian, as yet, has no creed, and perhaps very can of the present. But allow me to say that, in my opinion, things sparks among the various intelligent beings during life, each spark can not long thus remain with you. As matters are with you now, all at death returning to the common source, where it is confounded, as is confusion, antagonism, amrehy, and this is not merely an ultimate and the vision must soon change. If I understand you rightly, you differs from the preceding in this, that there is something in us more have little affinity with religious or church institutions. You regard than matter, and that something still remains after death; but it is 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
retain no consciousness of existence. In this opinion the universal

It is true, rabid, virulent actarianism is a hateful thing, and is doing is the doctrine of Pantheism. a hateful work. It is a cloud of darkness still among the people that I 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 sincered regard as helps and elevators of the Race.

True it is, and I have no wish to make it appear otherwise, that even 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 being understood, and it is a conventional affair. We think it most

cause of complaint.

The age in which we live, if I am able to discern its essential characters. 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 fulure before ms. The state 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 distriction made

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 fluid, which, according to certain opinions, could be no other than the that will not, much longer, satisfy the wants of mourning and suffer ing man. Despotisms, tyranny, 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 oppresso Now, in my opinion, as never before, we should have reason to be

ing to labor in the moral workshop of the world.

### FRENCH WORK ON SPIRITUALISM.

A recent mail from Europe brought us a new work on piritualism, 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 manity. Written under the decation and published by the orders of Superior Spirits. By Allan Kardec. Paris, 1857.

PRIEND BRITTAN—A friend recently handed me a copy of THE friend in Philadelphia has favored us with a translation of a FIRITUAL AGE, in which I see you have copied a portion of my hasty portion of the introduction and one of the leading chapters, as 3. What conclusion may we draw from the presentiment that every also the accompanying letter of the publisher. The introduc- man entertains of the existence of a God ! of decapitation by the ecclesiastical arm, and talk to my brethren in a tion is clear, well written, and attests a mind accustomed to sharp, logical discrimination and accurate classification. The 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 to be a series of pertinent and definite answers by the Spirit

## LETTER PROSE THE PUBLISHER.

been on the side of the despised and the humble few, discarding alike questions interesting to humanity, and forms a complete methodical of matter, would be to take the effect for the cause; for these properwork of moral and philosophical doctrine. It is regarded here, by all ties themselves are an effect, which require a cause.

It was, Monsieur, by the design of Providence that the United States will be a giory for the country that, in so short a time, has placed itself | rior to all intelligence ?

The object of this manifestation of the Spirits, is the regeneration of The object of this manifestation or the opinion at several epochs, but Humanity. This manifestation has occurred at several epochs, but God can strike to the earth."]

G. The power of any intelligence is judged by its works; no human for the power of the first cause is

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

I beg you, Sir, to receive the assurance of my most distinguished Street of the Martyrs, No. 8.

For new things new terms are necessary, demanded for the clear-

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 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 materialism. In this sense, and by comparison, they say of a cracked fallen into error in regard to the influences and motives which the frateruity of Modern apiritnalists, unless my views of things musical instrument which ceases to give sound, that it has no more change, or I greatly misunderstand your present position, and the soul. Agreeably to this opinion, all that lives must have a soul, plants

> Others think the soul is the principle of intelligence; the universa soul would be God, each being a portion of the divinity; and this

Finally, according to others, the soul is a distinct moral being, inde would fain have quickly dispersed; but still sectarism, in a certain or pendent of matter, and preserves its individuality after death. This theological sense, I regard as still a necessity with mankind. It will acceptation is without doubt the most general, because, under one yet be seen to be a necessity with you, yea, so far as you now cherish anme or another, the idea of an existence which survives the body, is a unity of sentiment, you are, to all intents and purposes, a sect, as of an ature 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 acceptation, each of which is rational in its point of vision in the definition which it gives us. The fault lies in language having but one 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 to confine the acceptation of the word soul to one of the three things to confine the acceptation of the word soul to one of the three things logical to adopt its most popular acceptation, and for this reason we call SOUL the individual, immaterial being, which resides in us and sur-

which each individual absorbs and assimilates a portion during life, as we see inert bodies absorb the light. This would be, then, the vital animalized electric fluid, designated also by the names magnetic fluid,

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 indecalm. Now we should, to the fallest extent of human ability, "Prove all things," and be careful to "Hold fast that which is good."

pendent 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 intelligence and thought there is one of them endowed with a special moral sense that gives an incontestible superiority over the others, and that is the human species.

SPIRIT DOCTRINE. CHAPTER I.

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?

["Is an axiom which you apply to your sciences—There is no effect without a reply."]

["The ship is the cause of all that is not the work of man, and your Reason will

-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 instin-

ve 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 opportu

4. To attribute the first formation of things to the innate properties

cessful manifestation the Spirits marked a country of freedom, and at the same time enlightened. They had no other choice than the Ameritarian the same time enlightened. They had no other choice than the Ameritarian the same time enlightened. prodigies accomplished by human intelligence, this intelligence has By the book they have written in France you will see, Sir, that if itself a cause: and the greater the object accomplished by it, the they have awarded you the privilege of initiation, they do not leave us greater must be the producing cause. It is this intelligence which is vithout instruction. The spiritual doctrine is making rapid progress; the first cause of every thing, under whatever name it may be designed.

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

-What is to be understood by the Infinite !

straction; to say that God is the Infinite, is to take the attribute for the sufficiently involved to defy a strict scrutiny into the specific differences thing itself, and to define a thing that is not known by something that between Intellectuality and Spirituality, unless we will agree to affix is not more so. It is thus man would penetrate what is not given him definite ideas to our use of terms. The word "spirit" had many definite to know; would enter ways that have no end, and open the door for

Spiritualism, have always a very definite signification; to give them a the forces and intelligences of the universe united; which would make

8. God is a being distinct from all other beings. To regard God as

unication of man with man, and the daily associative sorrowing character for more than six full years. On several occasions visible world. In place of the world Spiritualism, we thus he would be the Effect and not the Cause. The intelligence of life of mortals, by the supposition that they were all carried my speech has been professedly controled by Spirit and Spiritism; the former of which refers to the God is revealed in his works, as that of a painter in his picture; but on by od-force and clairvoyance. These now common occurrences of Spirit communion, under the most undoubted 9. Can man understand the particular nature of God?

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

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 confor 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 com

prehend some of his perfections?

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

—When we say God is cternal, infinite, immutable, immaterial, unit

ary, omnipotent, especially just and beneficent, have we not a full conception of his attributes ?

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 being. It is thus, step by step, we ascend to comprehend infinity and eternity. He is immatable; were he subject to change, the laws which govern the Universe would have no slability. He is immaterial; that is, his nature differs from all we call matter; otherwise he could not be these, what I most sincered regard as helps and elevators of the Race.

I see not, then, how I can yet preach, at least labor, in harmony with which would require a different term. This word, then, has a triple

He is unitary; if there was a plurality of Gods, there would be neighbored. ther unity of purpose nor power in the government of the Universe. He is ommipotent; 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

## 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 Intelectuality 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 in portance and that he would like the light of the Conference to be shed

"Phenix" said that he thought that intellect was but the external ogical 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 observaommunication to us by others. That in the usual or popular accepts tion 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 be 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 axiom which you apply to your sciences—There is no effect without a reply."]

2. To believe in God, it is only necessary to cast your eyes at the reading. The universe exists; it has, then, a cause. To doubt the

mine the law by which it falls. Before the induction and observati of the fact, we could never have known whether cold or hot was would dissolve the most salt. We must first have tried the experior 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 independant process of thought could we have ascertained these facts? By what spontaneous or independent process of intellectualiza-tion could we know that the mean temperature of waterwas 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 out-working new functions, until they produce the spiritual. Each fact observed daguerrectypes itself upon the brain, leaving there its impression to be afterward reproduced in thought. The intellect of Newton wa 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 constitu 5. What shall we think of the opinion which attributes the first form- brute exercised the same observation every day, and, if so, the human

This interrogatory 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.

estile that it should not make a great impression; all the great questions of met-also those combinations and determined views, which alone reveal an "Phenix" replied that the difference wasonly in degree, and not in intelligent power. To attribute the first formation to chance, would be simply nonsense; for chance is blind, and can not produce the results brute and the human that there was between the rock and the soil, be-6. Where do we see in the first cause a Supreme Intelligence, super 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 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 architectura skill of the beaver, discovered in the economy of its domestic arrange ments, 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 behind and below him. In him new and exalted functions are ontwrought by the 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 gradua 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

["He who has no beginning nor end."]
7. God is infinite in his perfections; but the term infinite is an abmind, which had many separate faculties. Intellect was one, or one 8. Is God a distinct being; or, according to some, the result of all branch or specific series of faculties of the mind. Sensation was an other series or branch. The etymological signification of the term intellect meant that faculty of the mind which divides, separates or anal yzes, and again groups together or generalizes. Intellect, in this point and upon one idea at a time, and can see but one. Intuition is characterized by the grouping of all those faculties.

Dr. Gray remarked that by spirit he understood the inner man, and ternal spiritual plane. Both these organisms were created or produced by natural processes and their existence palpably evinced by the magnetic trance. Magnetic trance, clairvoyance and all the psychical and spiritual phenomena indubitably show that man has an inner self-"The wast of a sense which be possesses not." hood or personality; that he has a spiritual eye, nose and a complete mystery of set or compages of inner sensories; that he has an external and internal set or compages of inner sensories; that he has an external and internal reason or thought. Intellect was the operation of the external reason

thought, and bears the same relation to the external reason that the external reason bears to the senses. Man consists of these two struct tres, whereas the brute has no spiritual organization—no spiritual body. You can not find a sommambulic 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 sleep of the special particular of the spiritual sense and from the outer sleep of the spiritual sense of the spiritual body. The spiritual body. The spiritual body. The spiritual body of the spiritual body of the spiritual body. The spiritual body of the spiritual body of the spiritual body. The spiritual body of the spiritual body of the spiritual body of the spiritual body. The spiritual body of the spiritual body. The spiritual body of the spiritual body

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-minently 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 arrument in supmany, 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 criticise his own thoughts, motives, feelings, and sentiments, which the animal can not do. In his silent, retired and contemplative moments, he can internally elevate hieself 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, animadvert 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 standpoint 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 — m "I am" — which spontaneously affirms his being. He was also of the opinion that man possessed a series of consciousnesses or "I ams," 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," and submit it to criticism, thus testifying that there is a consciousness or "I am," and submit it to criticism, thus testifying that there is a consciousness or "I am," and submit it to criticism, thus testifying that there is a consciousness or "I am," and submit it to criticism, has testifying that there is a consciousness or "I am," and submit it to criticism, thus testifying that there is a consciousness or "I am," and submit it to criticism, thus testifying that there is a consciousnes or "I am," and submit it to criticism, thus posed 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 counsellor, advisor and guide. The intellect was only their counsellor, advisor 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 of lusts, yet in true order, every ruling state of the affections of lusts, yet in true order, every ruling state of the affections of lusts, yet in true order, every ruling state in the control of the affections of the root of the root

the state of the affections or lests, 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 addificulties 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 abso-

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 ganism fitted to receive them, but the animal received influx from comes from within, but the animal and much human intelligence from sions from the higher spheres, there being no plane within them recep-

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 plete and accurate. In a majority of cases, these causes are occult, careful practitioner. But what is thus beyond the ken of regular medical observation is palpably revealed by clairvoyant means. Hence its neck, the end of which hung down over his breast. The group tastes have not been rendered critical and exacting by careful culture. 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 chaste and artistic taste. After criticizing the production for some time of romantic incident, and earnest effort, may be thus briefly written vocation, entitle her to a high rank, not only as a clairvoyant but as a and closely examining it in detail, the chain was examined with a lense. She lived—she loved—was wedded to remins—was early left alone benefactress of the race. We insert the following testimonial of her and each link of the chain was discovered to contain a word distinctly She struggled with the cold world, and has nobly triumphed by repowers, as an additional instance of the immense superiority of this mode of treating disease, over the old hap-hazard systems. It is taken eating 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

Mrs. Mettler, of Harsford.

"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 dismissed him and concluded I must die. My friends also considered my case almost bepeless. At that time my wife became very anxious to have me consult Mrs. Mettler, to which I consented—but with very little confidence in her skill. And having ordered a carriage, I was renoved, in a very feeble condition, to her house, and schmitted myself to a nexaminmoved, in a very feeble condition, to her house, and submitted myself to an exa moves, an a very reverse cosmission, to ex-mosse, and anomatree myself to an examination, in the course of which I was satisfast in the accuracy with which is 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 moder her
ireatment until whiter, when I found my health confirmed; since which time I have
other. Next day the gentleman called, and Mr. R. produced him an them able to endure more labor and hardships than for years before; and although
i feel the effects of age, and an abused constitution—being now fifty—yet my general the lath it is good; and so long as Mrs. Mettler is within reach of a telegraphic line,
I shall endoaver, by a product course of life and her good advice, to keep it so,
"And notwithstanding the public mind may be projected and skeptical upon the subject, yet I have no doubt that many who are now suffering from various di

ing that this may be the case, I am very respectfully, your ob't serv't, INVILLE, July 13, 1807.

as thousands have been-benefitted by applying to her for advice if they

Spiritual Phenomena.

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

points from which men view the same subject. He thought the different views taken of this subject could be thus reconciled. In an absolute same man and animal were the same, in a relative same they were widely different in the primary elementation of nature, in an absolute same, such that the primary elementation of nature, in an absolute same, and the primary elementation of nature, in a subsolute same, and the primary elementation of nature, in an absolute same, all things revolve themselves into a few subject, to let be obtained an artificial properties of the primary elementation of nature, in an absolute same, all things revolve themselves into a few subject, to let be obtained as a transported to the primary elementation of nature, in an absolute same, all things revolve themselves into a few subject, to let be obtained as a transported to the primary elementation of columbus, Olio, low how was not as Spiritualis, and a psychital phenomena, and is evidently professed by the same of Mr. Rogers, the drawing medium of Columbus, Olio, then on a visit the policiant phenomena and is evidently professed to give the primary of the elements and flocations of man, by the policiant phenomena, and is evidently professed to give the medium if he preceived any of the primary of the elements and flocations of man, by the primary of the elements and flocations of man, by the primary of the elements and flocations of man, by the professed and primary of the elements of the following and the process of death and passed the man hard. The spirit of a policy of the primary of the elements of the prim 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 an as 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 unifux of which their forms were receptive. That the external universe was an impregnated or inflowed into all natural organisms, as the electric organisms, as the electric organisms, as the electric organisms and animals imbite this active intelligence property from this all-prevalent sphere. In other words there was an influx from this external animals phenomenon to all natural organisms, as the electric organisms and animals imbite this active intelligence was an influx from this external ent sphere. In other words there was an influx from this external ent sphere. In other words there was an influx from this external ent sphere of life and intelligence into all animal and vegetable forms.

SPIRIT DRAWING .- The following was also related by Mr. Coles to

as related in the preceding paragraph, visited the rooms of Mr. Rogers, 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 expansive forehead, benignant countenance, and flowing hair and expansive forehead, benignant countenance, and flowing hair por Mrs. Fairfield.—A large lithographic portrait of Mrs. Jane Fairfield, widow of the Poet, Summer Lincoln Fairfield, has hand on the head of each. These again had their hands in like man-ner placed on four others, who in turn, had their hands placed upon an have been left at this Office, for sale at \$1 each. Mrs. Pairfield is a

meek, the end of which adjusted, and nothing could be discerned in their rela-and observation. It will be sold for the exclusive benefit of this inteltive positions, outlines, features or expressions to offend the most ture and procured his brother, who was a draftsman, to copy it, and though a superior weekman, it required him several days to draw the DeWolf was proceeding up the river to Chicago, to prevent a collision

LIKENESS SUPPLIED .- Mr. Coles, at the session of the New York onference 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 negbetted providing himself with a correct and living likenes 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 by him as a most accurate and striking likness in every particular. The gentleman was overjoyed, and exclaimed, "No man need tell me my his parents have received incontestible evidence of his continuous

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 distils to dew,

Praying our Father for sun and showers For summer skies and blue And our Father greated my feeble prayer

For the sake of my loved and tru I planted these flowers in a sacred spot, watered them with tears;

Twas a moment never to be forgot In the maze of a shousand years I said, as I planted—"It is my lot o 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-oped before me-lie A record of sorrow, tare and strife, In which is writ my cry, From an hour when Death should be rife,

Nor the stars desert my sky ; To bless for an bour, and die!

O, Father of Wisdom, and Love and Light If there be no morning to crown this night, Then life is a cure indeed!

The roses before me are pure and white—
They aprang from a precious seed;
But they drooped and paled with an early blight,
In the hour of my sorest need.

TO--

BY MADGE 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-coming Angels,

Winging their way adown the star-gemmed sky, Through glorious paths lit by the glowing sunbean Pause not, because earth's mountains are so high-Then, dearest love, in 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 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-lip, and brow, And with eternal love I thee endow.

Rebieber's Begartment.

"WHAT'S O'CLOCK."—This available little pamphlet of upward of fifty

best style, and is pungent, forcible and to the point. It combats the position of its antagonist mainly from the Bible stand-point, and produces an array of authorities and a coherency and pertinency of argument, which completely overthrow the groundless asseverations and knowledge of human nature was not acquired in schools and colleges,

Civilization," edited by James S. Enos, and published at Cedar Rapids, lova. 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 of returning home to America, shrewdly illustrates his character:

ance which disfigure so many otherwise able periodicals

engaged in the enterprise, assisted by a number of able co

external medium seated at a table in the presence of another person large feel at this Office, for sale at \$1 each. Ars. Fairneed is a large feel and varied accomplishments, while the Artist who was receiving a communication from "the Spirits." has by no means idealized her person. The picture was executed by The principal figure in the group had a chain thrown around his C. E. Lewis, of Buffalo, and will grafify those of her friends whose ligent and noble woman, whose history though full of tender feeling, sistin its corrupting influence.

CLAUDE ARNOLD .- On the 2d of last July, while the schooner Delos with another vessel passing in the opposite direction, Captain Williams rdered her headway to be checked, and the second-mate, Mr. Claude Arnold, only son of Mr. R. Arnold of Toronto, in obeying orders, w 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 sink 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 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 so other. Next day the gentleman called, and Mr. E. produced him an doctrine of immortality. The brave boy tore his suffering with unparalleled meckness and patience, declaring that he "was not afraid to die," and that he would "rather die than live." Since his departure, feeling notice of his death as follows:

THE Spiritualists of Rockford, Ill., hold regular Sunday meetings at tablet bear the record of his virtues, but his name will be embalmed in the hearts of the few who knew and loved him."

Seience, Literature and Art.

THE PROGRESSIVE AND CONSERVATIVE ELEMENTS .- Every ago 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 the healthy growth of the race. The one is the sain and the other the ballast. Too much of either will issue in disaster to the permanent advance and well-being of a cummunity. 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 incorporated Gallice and reproducted the graphs of Congression. the times that incarcerated Galileo and reprobated the genius of Coper-nicus, and on the other the Crusades and the Cromwell revolution of 1668. 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 stigmatise the innovator as an infidel, atheist, deist, magician, incendiary, revolutionist, &c. The following anecdote will illustrate this

"The world first fixed upon the late Andrew Crosse the pretension of having created insects by chemical combination; and all who did not langh called him an infole, and an articist, and a sicet, and an incendiary. The last he was, for he had been heating flist to white heat at his very first process. One gentleman wrote to him to inform him that he was a distribute or the passe of families, and a replicit, and in the heating flist to white heat at his very first process. One gentleman wrote to him to inform him that he was a distribute or of the passe of families, and a replice, and a replice of the him to him that he was a distribute or the passe of families of the reason, one of the passe of a hight which took place about the time. At an edge tion a stranger noticed a knot of farmers blooking the speaker furlously. On asking the reason, one of them said,

"Why don't you know him? that's Crosse, of Bloomfield, the thunder and lightsling man; you can't go near his cursed house at night without danger of your life:
them as has been there have seen devile, all surrounded by lightning, dancing on the
wires he has put up round his grounda."

EFFECTUAL CALLING."-Literary reviewers and essayists are not generally very conversant with the formula of religious faith they pro-fess. 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 criticise and review doctrinal sermons, theological essays and volumes of dogmatic religion, instead of to critically examine the practical details of religion and thoology. Nevertheless, we think the answer of Lord Jeffrey, as related in the subjoined anecdote, which we extract from a late number of Fraser's Magszine, much more practical and pertinent than the orthodox one con-

tained in the Shorter Catechism:

"It happened, one sutume, 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 diet of catechising' in the district which included the dwelling of the uninent Judge. True to his time, he appeared at Lord Jeffrey's house, and requested that the entire establishment night be collected. This was readily done; for almost all Scotch clergymen, though the satechising process has become obsolete, still visit each house in the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's construction when, the entire household being assembled in the drawing room, the worthy minister said in a solemn voice, 'My lord, I always begin my szamination with the head of the family. Will you tell me, them—What is effectual calling! 'Never was an Ediabourg reviewor more thoroughly nouplussed. After a pause, during, which the servants looked on in horror at the thought that a judge should not know his catechism, has loodship recovered speech, and asswered the question in terms which completely dambfounded 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."

blind and inconclusive reasoning of the Rev. antagonist. Published by Bela Marsh, Boston.

or fine Voice OF Iowa"—Is the title of a "new monthly Journal of Callender of the profession of the workshop and the business-avenues 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 profession knowl-

"I send you herewith a bill for ten Louis d'ors. I do not pretend to give such a sum. I only leed it to you. When you shall return to your country, you can not fall of getting into some business that will, in time, enable you to pay all your debte. In that case, when you meet with another honest man in similar distress, you must you me by leading this sum to him; emissions him a minimar distress, you must pay me by leading this sum to him; enjoining him to discharge his debt by a like operation when he shall be able, and shall need with such another opportunity. I 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 so am obliged to be causing as related in the preceding paragraph, visited the rooms of Mr. Rogers, and so am obliged to be causing the rooms of Mr. Rogers, and so am obliged to be causing as related in the preceding paragraph, visited the rooms of Mr. Rogers, and so am obliged to be causing the rooms of Mr. Rogers, and so am obliged to be causing the rooms of Mr. Rogers, and so am obliged to be causing the rooms of Mr. Rogers, and so are called in the preceding paragraph, visited the rooms of Mr. Rogers, and so am obliged to be causing the rooms of Mr. Rogers, and so are called in the preceding paragraph, visited the rooms of Mr. Rogers, and so are called in the preceding paragraph.

> confined alone to the old theologies and religions, and inculcated in our catechisms and confessions of faith. We sometimes find them in last Thursday evening. 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 as the greatest "sucker" 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:

existence. A nantical and scientific commission went out and sailed all around and all over where the maelstrom was said to be, but could not find it; the sea was as smooth where the whiripool ought to be as any other part of the German Ocean.

"The Gulf of Covyreschan, near the Island of Jurs, in the Hebrides, used to be a terror to mariners, and hove a character second only to the maelstrom for danger. Here, however, as in Pentland Firth, between Scotland and the Orkneya, a rapid tele running through harrow sfrails, over a rough, and rocky bottom, would not all years, a second only cannot be passed in small cannot all years, a certain seasons, terrific overfalls, very dangerous to pass in small eply-laden coasters or open boats; while in the eddles, small whirlpools would b

Douglas Jerrold's Wir.-The vain and conceited man is just as chary and tenacious of his wit as he is of anything else comme and meritorious that belongs to him. He will be perpetually insisting upon its superiority and brilliancy, and putting it forth on all occa sions. In nine cases out of ten genuine and spontaneous wit, with such a person, is a rare commodity. The following aneedote of the late Douglas Jerrold, who, though a genuine wit, was yet proon modest and diffident, exhibits his character in so conspicuous a light that we could almost draw his phrenological portraiture from it:

"Douglas Jerrold'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 earing for the bright children of hi row, they were consoled by a living and intional faith in the spiritual doctrine of immortality. The brave boy fore his suffering with unparalleled meckness and patience, declaring that he "was not afraid to die," and that he would "rather die than live." Since his departure, when the play was read in the green-room, could not see the fun, and Ferreid stru it out. A friend made a capilous remark on a very characteristic touch in a man ence and influence. The Chicago Press concludes an honorable and script comedy-and the touch went out-a systeal dog in a wrangle with his much etter-half said to her, 'My notion of a wife of forty is that a man should be able thange her, like a bank cote, for two twenties.'"

LIGHT seems the natural enemy of ovil deeds.

## THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

PERSONAL AND LOCAL.

DEFENSIVE ATTEMPTS AT VERSIFICATION.—An exteemed friend at the West has had the kindness to send us a great number of verses purporting to have been improvised by MOZART, and which are not given to the public because they are too common place and inaccurate as literary compositions to merit our embalasing 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 frosh 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 semanate from a Spirit who was rendered illustrious on earth by his inspired and sublime improviations—we should rather damage the claims of Spiritualism; not by any means in fact, but merely in the estimation of a critical and undeficing our crit.

The poems under review are probably first efforts; I purhaps they were merely included, on the part of the Spirit, as simple correless, 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 unfold the spiritual mysterics which lie all around us, and which are near to every one as the life of his own soul.

Furnished Cottage Wanted.

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, etc. The undersigned 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 SPINITUAL AGE, to

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

S. B. B.

Pinnes and Meledeens.

S. B. BRITTAN is Agent for Horace Waters' and Lighte, Newton & Bradbury's Pianos, and will furalsh the best Instruments at the lowest prices, to all who may either call on him personally er forward their requests. Those who reside at a distance may send their erders with full confidence that the ulmost 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 expenses of transportation both ways.

We will also furnish, at the prices in the manufacturers' schedule, T. Gübert' Pianos, S. D. & H. W. Smith's Melodeous—tuned in the equal temperament. Als Goodman & Baldwin's Melodeous, on similar terms. Those who may wish to pur chase anything in this lime 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

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 lo-

cality are went to assemble there for the purpose of discussing and clucidating questions relating to the Spiritual Philosophy. Without any conventional rules or regulations, without any President or Secre-tary to maintain order, the developed sense and urbane deportment of the members, spontaneously preserve and pursue a systematic and fra-ternal method of procedure. Whoever pleases propounds a subject for the consideration of the Conference, which is taken up, and each mem-ber who chooses delivers his views thereon, and comments, in a dignified and impartial manner, upon the views of others. Ou all the great questions pertaining to the psychical and spiritual nature of man, the spiritualistic thinker is immensely in advance of all other 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 reader

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. SELARBAUM, 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 fulls 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. Shlarbaum will—without extra charge—lengthen his instruments accordingly, as he is determined to adapt his terms to the necessities of his friends and his thermometrical scale to the sublimest highly of mercury rial aspiration during the "heated term."

BITTEN BY A MAD DOG.—We see it stated in the Stamford (Conn.)
Advanced of the 28th July last, that our valued friend, William Weed, 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 for tunately 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 tree which we fondly hope may prove successful. We shall await the result with much bopeful anxiet

H. B. STORER, Esq.—A recent letter from this good Brother informs engagements are in central New York, but that he THE MALLSTROM.—The myths of ignorance and superstition are not Glenn's Falls, Sandy Hill, and Waterford, N. Y., and so through Ver-

> DEAD LETTERS.-There is quite an accumulation of correspondence A. J. Davis, Wm. H. Knapp, Rev. T. L. Harris, R. E. Hatch, H. B. Storer, Esq., and Miss C. M. Beebe. In pursuance of our own law "in such cases made and provided," we hereby advertise them, hoping that it may be the means of bringing about a "general delivery.

ANOTHER LECTURER .- By a recent letter from McHenry, McHenry County, Ill., we learn that Br. E. B. Wheelock has been lecturing on the philosophy of Spiritualism there and in the surrounding villages, with remarkable success. Brother W. is said to be an eloquent speaker,

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

REV. C. H. HARVEY, noted as the individual who held the discussion on Spiritualism with Mrs. Hatch in the Tabermacle last winter, will lecture to the friends at the Atheneum, corner of Atlantic and Clinton streets, Brooklyn, next Sundhy at 3 P.M. A large attendance

MISS EMMA HARDINGE loctured to the friends assembled at the Atheneum Brooklyn, last Sanday at 3 r. M. Her lecture is said to be one of the best she has delivered, enchaining the attention of the audience for upward of an hour. There was a large audience in attend-

Discussion .- Prof. Spencer, a lecturer on psychology, and E. S. Tyler, a good speaker and trance-medium, held a discussion in Auburn ast week-Spencer denying that Spirits have over communicated and

Tyler affirming. The town is wide awake with interest on the subject. R. P. Wilson again lectured to the friends at Dodworth Academy

last Sunday morning and evening at the usual hours.

DR. Dops lectured last Sunday in Southold, Long Island.

# Miscellaneous Department.

Original. THE SPIRIT'S 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 know 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 footstep, Lightly tripping up the stair, When at evening, I a child pet, Lisped to thee my simple prayer. But those sunny hours of child life 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 meeting Crown ME one of their 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 meadows-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 INGOLDSBY, 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 earlie letters, and was endeavoring to convince myself that my apprehen sions of his fickleness 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 o getting rid of so unpleasant a sensation, but in vain; a vague appre hension 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 npleasant journey, leaving those we love behind us. More than once did I raise myself in my bod and listen, fancying that I heard myse called, and on each of these occasions the fluttering of my heart in-Twice I was on the point of calling to my sister, who then slept in'an adjoining room, but she had gone to bed indisposed, and an unwillingness to disturb either her or my mother checked me; 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 conscious ness 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 shad owy dimness rendered every object indistinct and uncertain; me thought, 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 one of moderate dimensions, and from its sloping roof, seemed to be the upper story of the edifice, a fact confirmed by the moon shin ing without, in full effulgence, on a huge round tower, which its light rendered plainly visible through the open casement, and the summi of which appeared but little superior in elevation to the room I occu pied. Rather to the right, and in the distance, the spire of some cathedral or lofty church was visible, while sundry gable-ends, and tops | her those spi of houses, told me I was in the midst of a populous but unknown

"The apartment itself had something strange in its appearance and, in the character of its furniture and appurtenances, 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 andirons, betokening that wood was the principal, if not the only fuel consumed wthin its recess; a fierce fire was now blazing in it, the light from which rendered visible the remotest parts of the chamber. Over lofty old-fashioned mantlepiece, 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 mustaches, one hand resting upon a table, the other supporting a sort of baton, or short mil itary staff, the summit of which was surmounted by a silver falcon. Beveral antique chairs, similar in appearance to those already men tioned, surrounded a massive caken table, the length of which much exceeded its width. At the lower end of this piece of furniture stoo the chair I occupied; on the upper, was placed a small chafing dish filled with burning coals, and darting forth occasionally long flashes various-colored fire, the brilliance of which made itself visible, even above the strong illumination from the chimney. Two huge, black ja panned cabinets, with clawed feet, reflecting from their polished as faces the effulgence of the flame, were placed on each side the case ment-window to which I have alluded, and with a few shelves loadedwith books, many of which were also strewed 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 arreste 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 which her mother partook. Elizabeth declined doing the same; she sad-colored stuff, and confined at the waist by a crimson girdle; one can not, she says, yet forgive the villain who has destroyed her sister. of them, the shorter of the two, was occupied in feeding the embers of It is singular that she, a young woman of good plain sense in ordinary the chafing-dish with a resinous powder, which produced and main- matters, should so easily adopt, and so pertinaciously retain, a supertained a brilliant but flickering blaze, to the action of which his com- stition so puerile and ridiculous. This must be matter of future con panion was exposing a long lock of dark chestnut hair, that shrank and versation between us: at present, with the form of the dying girl beshriveled as it approached the flame. But, O God !-that hair !-- and fore her eyes, it were vain to argue with her. The mother, I find has the form of him who held it! that face! those features !--not for one | written a letter to young Somers, stating the dangerous situation of his instant could I entertain a doubt-it was He! Francis!-the lock he affianced wife; indignant, as she justly is, at his long silence, it is for grasped was mine, the very piedge of affection I had given him, and tunate that she has no knowledge of the suspicions entertained by her still, as it partially encountered the fire, a burning heat seemed to daughter. I have seen her letter; it is addressed to Mr. Francis Somers, scorch the temple from which it had been taken, conveying a torturing in the Hogeweart, at Leyden-a fellow student then of Freder sensation that affected my very brain!

'How shall I proceed !-but no, it is impossible-not even to you | man. of horror and of shame. Were my life extended to a term commensurate with that of the Patriarche of old norm commensurate with that of the Patriarche of old norm could be detectable its relation from the details he had form.

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 cerhe sound of a footstep ascending a staircase became more distinct, my itself. forehead felt again the excruciating sensation of heat, while the embers, kindling into a momentary flame, betrayed another portion of the the middle of September, when a break ensues, occasioned, no doubt, inglet consuming in the blaze. Fresh agonies succeeded, not less se- by the unwelcome news of his grandson's dangerous state, which in ere, 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 on 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 ne an apparent acquiescence with their 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 dis pelled the flattering illusion-last night-last night was the horrible cene acted over again. The place—the actors—the whole infernal apparatus were the same; the same results, the same terments, 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 panion of him whose name shall never more pass my lips, muttered something to his abetter 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 heard-interruption was evidently apprehended-the same ceremony 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! When will my spirit be 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 uninterupted strain in which I have transcribed its substance. On the conrary, it was not without frequent intervals, of longer or shorter duraion, that her account was brought to a conclusion; indeed, many assages of her strange dream were not without the greatest difficulty nd reluctance communicated at all. My task was no easy one; never n the course of a long life spent in the active duties of my Christian one moment from his sight; it was in his hand when he expired. At alling-never had I been summoned to such a conference before!

"To the half-avowed, and pallisted, confession of committed guilt, woman, in an English morning dress, whose pleasing and regular I had often listened, and pointed out the only road to secure its for-features, with their mild and somewhat pensive expression, were not, giveness. I had succeeded in cheering the spirit of despondency, and I thought, altogether unknown to me. Her age was apparently about backed by no common share of superstition, and confirmed by the pending on the left side. A glossy lock of the same color, and evidently 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 concipher the letters M. G., with the date 18—. From the inspection of us in our dreams, and more especially during that morbid oppression | Doctor himself, which also I found the next morning in Frederick's commonly called nightmare. I was even enabled to adduce myself as desk, accompanied by two separate portions of hair. One of them was a strong and living instance of the excess to which fancy sometimes in a lock, short, and deeply tinged with gray, and had been taken, I the impression made upon my mind, which I adduced as an example, bore no slight remsemblance to her own. I stated to her, that on my miniature. It was not till a few days had clapsed, and I had seen the 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, morrow, I encountered the narrative I have already transcribed. The ing through the window full upon the statue of Cain, as it stands in the center of the quadrangle. I told her of the pain I underwent both female portrait as its owner. at the commencement and termination of my attack-of the extreme I rose not from the perusal of his very singular statement till I had this peculiar affection, and a proof of the identity of the complaint; apartment, did much toward remedying the defect. My thoughts but I could plainly perceive that I failed entirely in shaking the rooted filled with the melancholy details I had read, I arose and walked to the opinion which possessed her; that her spirit had, by some nefarious and unhallowed means, been actually subtracted for a time from its

is dated August 24, more than a week subsequent to his first visit at looked abroad. Far below me, the waters of the principal canal shone Mrs. Graham's. He appears, from his papers, to have visited the poor young woman more than once during the interval, and to have afforded large, round tower, of remarkable appearance, pierced with embraommunicating. His patient, for so in a religious sense she may well spire and pinnacles of the Cathedral of Leyden rose in all their majesty, be termed, had been sinking under the agitation which she had ex- presenting a cosp d'ail of surpassing though simple beauty. To a perionced; and the constant dread she was under of similar circum- spectator of calm, unoccupied mind, the scene would have been delight

ure is evidently quite worn out; she is aware that she is dying, and covered with dark wainscot; the spacious fire-place opposite to me, looks forward to the termination of her existence here, not only with with its polished andirons, was surmounted by a large old-fashioned resignation, but with joy. It is clear that her dream, or what she per- mantelplace, heavily carved in the Dutch style with fruits and flowers; sists in calling her "subtraction," has much to do with this. For the above it frowned a portrait, in a Vandyke dress, with a peaked beard last few days her behavior has been altered; she has avoided convers- and mustaches; one hand of the figure rested on the table, while the ng on the subject of her delusion, and seems to wish that I should other hore a marshall's staff, surmounted by a silver falcon! andensider her as a convert to my view of the case. This may, perhaps, either my imagination, already heated by the scene, deceived me-or se partly owing to the flippances of her medical attendant upon the sub- a smile as of malicious triumph curled the lip and glared in the cold ect, for Mr. I -- has, somehow or other, got an inkling that she has leaden eye that seemed fixed upon my own. The heavy, antique, canebeen much agitated by a dream, and thinks to laugh off the impression | backed chairs—the large oaken table—the book-shelves, the scattered in my opinion injudiciously; but though skillful and kind-hearted. volumes-all, all were there; while, to complete the picture, to my he is a young man, and of a disposition, perhaps, rather too mercurial right and left, as half-breathless I leaned my back against the case-for the chamber of a nervous invalid. Her manner has since been ment, rose, on each side, a tall, dark, chony cabinet, in whose polished much more reserved to both of us; in my case probably she suspects sides the single lamp upon the table shone reflected as in a mirror.

"August 26.—Mary Graham is yet alive, but sinking fast; her cor- was written by my friend here, and under the influence of delirium liality toward me has returned since her sister confessed yesterday Impossible! Beside, they all assure me, that from the fatal night of his 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 one of those few and brief intervals in which reason seemed partially believed to be the state of departed Spirits during the interval between to resume her away. Can a then be possible that — ? W dissolution and the final day of account? and whether I thought they where is he, who alone may be able to throw light on this horrible would be safe in another world from the influence of wicked persons employing an agency more than human 1" Poor child! one can not the duel. No trace of him exists, nor, after repeated and anxious inmistake 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 ick's. I must remember to inquire if he is acquainted with this young

sir, can I-dare I-recount the proceedings of that unhallowed night | Mary Graham, it appears died the same night. Before her derate with that of the Patriarchs of old, never could its detestable, its told him, without any material variation from the details he had formdamning pollutions be effaced from my remembrance; and oh! above erly given. To the last she persisted in believing that her unworthy all, never could I forget the diabolical glee which sparkled in the eyes of my fiendish tormentors, as they witnessed the worse than useless scribed the apartment with great minuteness, and even the person of use, muslis, \$150.

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 tending in a transverse direction from below the eye to the nose. Several manuscript are filled with reflections.

AN IMPORTANT ERA IN THE HEALING ART.

ASTOUNDING DISCOVERIES IN THE CURABILITY OF CONSUMPTION, BRONCHITIS AND LARYNGITIS, WITHOUT PUTTING DRUGS INTO THE STOMACH, BY INHALING COLD MEDICATED VAPORS! ture by dwelling longer on a scene, the full horrors of which, words, upon this extraordinay confession, which, joined with its melancholy tainly for more than an hour, a noise from below seemed to alarm my and piques himself on having made some progress in convincing her ersecutors; a panse ensued—the lights were extinguished—and, as of the folly of her theory respecting the origin and nature of the illness

His memorandi on this, and other subjects, are continued till about duced 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; 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-ledger, W—, who had acted as second on the occasion, thus accounting his selections and beard as second on the occasion, thus acquitting himself of an obugation 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

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 man, 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 ullitions 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 compiled with; and nearly two hours had clapsed before his kind-hearted hostess reascended, in the hope of prerailing 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 possess To this the stranger made continued reference, and would not suffer it my request it was produced to me. The portrait was that of a young metimes even in calming the ravings of despair; but here I had a twenty. A profusion of dark chestnut hair was arranged in the Malifferent combat, an ineradicable prejudice to encounter, evidently donna style, above a brow of unsullied whiteness, a single ringlet de ental weakness attendant upon severe bodily pain. To argue the belonging to the original, appeared beneath a small crystal, inlaid in ection maintained between our waking images and those which haunt | the portrait, I could at that time collect nothing, nor from that of the carries her freaks on these occasions; while by an odd coincidence, have little doubt, from the head of my old friend himself; the other aring the interval in his rooms at Brazenose, and even conversed both name of the unfortunate young woman connected with it forcibly arwith himself and his friend W-, seated in his arm-chair, and gaz rested my attention. I recollected it immediately as one belonging to

ation in the brain alluded to, no doubt a strong attendant symptom of vember moon, then some twelve nights old, and shining full into the radiance of clustering gems. The stillness of the scene harmoni The next extract which I shall give from my old friend's memorandi well with the state of my feelings. I threw open the casement and which no one was more capable of sures at its summit; while a little to the right, and in the d ances, operated so strongly on a frame already enervated, that life at ful. On me it acted with an electric effect. I turned hastily to survey 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. Naas the study of the late Frederick 8—. The sides of the room were

> What am I to think? Can it be that the story I have been reading arrival he never left his bed-never put pen to paper. His very direct mystery ! No one knows. He absconded, it seems, immediately after quiries, can I find that any stadent has ever been known in the University of Leyden by the name of Francis Somers.

"There are more things in heaven and earth Than are dreamt of in your philosophy."

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VOL I.

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

No. 16.

# Principles of Nature.

PROTESTANTISM-THE RIGHTS OF REASON. BY R. K. B.

IF we regard the Protestant Reformation as the insurrec tion of the reason against the exclusive pretensions of 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 reason able, 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 to have been the insurrection of the human reason against fragmentary facts, and some admitted laws of matter, but the yoke of authority. The movement was doubtless quite no system or philosophy of Nature. Alchemy had attained conformable to reason, but it was not this either consciously some results, but more hypotheses; astrology some facts,

be the book of God. Even had they meant reason, (which and superstitious emotions, are now seen to occur with mathage; it does not need, therefore, that for that would have been for the human to appeal to the which govern alike the minutest particle of matter and the they should rest content with their natural advantages, withhuman, and would have been a weak engine against the mightiest world. stronghold of "Babylon." We can now see that they could only have triumphed by being able to produce an admitted which the physical sciences have just emerged. Some facts simile the whole secret of human misgovernment. Conven-For while the Romanist admitted the authority of scripture some terms are in use to signify social laws and individual tion of the individually weak to those already possessed of and the rights of free inquiry were not argued-the questhere is by no means an exact science of human governtion up lay for the sixteenth century between rival authori- ment. thorities-between the hypothesis of the book and the rival If parties, speaking the same general language, were to The movement, so far as it was a protest against the claims visor, radius and tangent, or center and circumference, as they are discovered in the unfolding of human reason, in the synonymous and convertible terms, it would faintly shadow the hunter who followed the chase. The former was isolated in the direct path of progress; but it was not, therefore, nor forth the confusion which reigns in the domain of political from his brethren, while the latter was enabled to act more page of human experience, and in the fathomless depths of sins, of whatever nature, whether of omission or commission, in fact, a movement which maintained the right-eous-ness of and legal phraseology. religious system and found that it had come to rest its whole right and justice come to signify things so opposite. There weight upon the prop of church authority; and having can be no consistent system of society or government, while the latter a precedent of law. It was not until a high dedivided the church (edifice) Protestantism transferred so tyranny and freedom are in conflict, or while we endeavor gree of intellectual development had been attained, that any of the reader that did not come from the heart of the writer. much of the super-structure as it had retained to the founda- to harmonize truth with error, justice with despotism, or libtion of scripture; it built on the "pure word of God," and erty with hoary-headed wrong. having done so much it stopped.

religious system, and finds that it rests its whole weight upon to as perfect and harmonious system, as that which governs dogmatique, the "exclusive sufficiency of scripture," is sub- crystal, or the solution of a mathematical problem. That ously accumulated power. jected to tests-the test of the authority of Protestantism- the combination of individuals we call society, makes a gen as that was the test of the authority of the church. And to of questionable brilliancy, and furnishes a solution anything this Protestantism is found to be counter-its attitude being but satisfactory to the great mass of mankind, can only happrecisely and exactly that of the church to itself. It has pen through the presence of improper or incompatible elebetaken itself to anothemas, entrenching itself behind the au- ments or conditions. We may take the results attained as a race, or class, to rule, and yet seek laws to enable them. If philosophy and proofs. There are few of our readers who ance, alike inconsistent with every attribute of Deity ! thority of the Reformers, in the very spirit in which they finality of human effort, or we may seek in the elements and your race or sex clothes you with power, in God's name exwere resisted. It asserted, and now asserts, only its own conditions themselves for the causes which produce the un- ercise it. Rule all whom it will enable you to rule, but do a chord of sympathy strongly touched in their own souls, claims and not those of reason. The inquiry may be the satisfactory effects. In either case there needs no morbid not ask society for power you claim inherently to possess. by perusing the following from one of the editors of the New. creasing knowledge, power and enjoyment, but it is the law duty of Protestantism, but it is not its purpose. It is but excitement, or feverish apprehension, more than in the dean extended sect-ion of humanity, which is vastly more ex- termining of the class to which a pebble, a flower or an intensive. For, in a philosophical estimate, here is the differ- sect belong. A cool determined head is most likely to give ence, as it bears upon the rights of reason between Catholi- the true answer to a mathematical problem, and he who can no use to fight against it." True enough and orthodox and tookher away. She was alovely child-gentle as a lamb; the petor cism and Protestantism; that the former insists that it is indispensable to the happiness of the race, that it should be subdispensable to the happiness of the race, that it is indispensable to the happiness of the race, that it is indispensable to the happiness of the race, that it is indispensable to the happiness of the race, that it is indispensable to the happiness of the race, that it is indispensable to the happiness of the race, the race is in the race in the dispensable to the happiness of the race, that it should be sub- ble condition to obtain a just solution. ject to the created traditions and associations of those who In order to reduce the existing chaos to anything like tional powers upon wealth, and enforcing its actions in every have gone before, and which should be enforced as laws; and order, we must take our position above forms and laws, and form, and without which indeed our statute books were althe latter insists upon assigning to dogmas the place and casets and interests, in the pure atmosphere of reason, un- most a blank. But it is replied, "there must be law, and to little voice sweeter and more musical than others were heard, I knew Happiness; and man becomes more and more an image of authority of first and final truths. They both agreed in the clouded by passion, or party, or personal interest, or prejuformula, "out of the church is no salvation," they only differ dice, and assume that there is a solution to the problem, as to their definition of the church. In principle, so far as however difficult, a harmony attainable, however discordant relates to inquiry, they are identical; both take their stand | the elements. We must carefully embrace all the phases of upon the scriptures, which they pronounce the sole authen- human life and development, or we shall leave out some tic depository of the Divine will. A claim, which let it quantity necessary to complete the "sum of the series;" ever be reiterated, is not merely counter to the exercise of and we must remember that what we call wrong and despot- first law. If it is heaven's law at all, heaven will see it vinreason, but which, in fact, potentially ignores the right of the ism and crime are only legitimate power and action inverted; dicated; we need not reenact it; only see that we do not staid with me too long, Kitty dear, to leave me so suddenly; and you very existence of reason as a God-given organon for the dis- perhaps requiring only a correction of the plus or minus cernment of truth. For this

"Truth can never be confirmed enough, Though doubts did over sleep."-Shakspeare

"Wahrheits liebe zeigt sich darin dasz man neberall das Gute zu fin-

Thoughtful men everywhere are feeling ever more and evils to a misapprehension or misapplication of the laws of tues and all manly sentiment are measured by the yard- I miss the sweet smiles from the sunniest of faces.

fidence 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 activity of human researches, the principles of the divine speculation or theory, which doe not have its appropriate each. It only needs to add now, our principle of limitation, government are unalterable, and that facts of transcendent analogies in the domain of Nature) We must begin by deimportance, so far as they have been incorporated into the world's history, so far as they have become events, will not have existence in Nature, whether claimed by the individual cause otherwise it would become self-destructive. How long

Original. SOCIAL SCIENCE. BY J. K. INGALLS.

WITHIN a few generations past physical science has achieved all its triumphs. There were previously known but more fables; theology some truths, but more vagaries; Its formal and avowed basis was but an appeal from the while naught but doubt and darkness rested upon all elechurch to the Bible. The reformers rejected the beliefs, tra- ments of social and political philosophy. Now the various ditions and provices of the church—the institution in favor changes and combinations of matter are so analyzed, and the documer of they proposed to substitute as an an classified that they are seen to be offered in morning for that they be compressed in the compression of the comp appeal lay in its presenting itself as an appeal from the hu- hension of the most ordinary mind. Astronomy has been man to the divine; from the church, now discovered to be reduced to what is called an exact science, and the changes a society of erring, fallible men, to the document thought to of the heavenly bodies, which once induced the utmost awe does not appear.) it would have been of small avail to say so, ematical precision, and in harmony with the laws of motion,

The science of society is now in that chaotic state from infallible on their own side, against a fallible on the other, are known; some heterogeneous principles are received;

hypothesis of the transmission of an incorporated society. use the terms air and water, acid and alkali, multiple and di-

But the human mind again turned upon its inherited beautiful adaptations in Nature, that society should conform a book. Inevitably the claims of the book, and its connate the revolutions of the heavenly bodies, the production of a had no existence but in tradition and in retention of previors for sympathetic love which interiorly permeates their natures.

more certain that fearless inquiry tends to give a firmer order and harmony. Ignoring pay of the relations which stick, and valued by the per centage they will yield on ex- "I miss-Oh! how I miss the foremost in the little group who came basis, not to Romanism or Protestantism, but to all true re- we find imbodied in existing institutions, whether through change, could any such proposition ever have been enterligion. The timid sectarian, alarmed at the progress of intolerence or partiality, will inectably lead us to erroneous knowledge, and obliged to abandon one by one the super-conclusions. To assume that any of them are perfect and have no highly for nobody could sing it like you. I miss you in rides and walks. I

nying all assumed rights or prerogatives, except such as infringing a corresponding right in another; and this, beor society, by the laboring or the governing class. There is minors should be subject to the will of their parents and guara positive principle, which will be called in question by none, dians, and to what extent, so far as society has control of the unless it harmonizes with the general good. and which will enable us to determine almost every question matter, may be easily defined. Government of law can never of human rights. All rights are self-determining and self- be justly invoked in aid of government of will. At most, it flict with another man's right of the; otherwise it were self- The law of right protects the child against abuse on the now that this rule is intended for he better security, not for band, can give no man a right to treat with inhuman cruelty the restriction of this right, and is instituted for the benefit a weak or powerless child or woman. That this authority weaker, and for those least able to maintain their position or which society is bound to fix, no one will question; but what endure the consequences of collision

Ordinarily the physically powerful, who move with a proportionate momentum, have the advantage; lighter and more rules and regulations should be enacted to that effect, and out asking society to grant them others, conflicting still more tional laws are mostly enacted and enforced for the subjeccorresponds to the degree of development which the race of history, distinctions arose in reference to the employments of mankind. The shepherd who tended his flocks, in concert with his fellows. Whenever collision occurred be- ever harmonious Nature. that tween the two, the former must yield, and by combination with others of his class, every such oppression was held by

compel obedience. Not less do they who claim the right of long, to present to our readers, in a detailed statement of its a contrast to the false and wicked doctrine of eternal venge-

eration, gives great power to its possessor. As you shall at the age of five years: often hear it said, "money does give a man power, and it is They can have justly no place or action where they do not | quiet play, a little shadow passed me, and the door opened and shut as subserve the greatest freedom and security of rights to the Kitty was going. entire community. It does not need to affirm the divine

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 sentiwith the rights of the less powerful. We have here in this ment of justice to establish laws thus just and equal, it is was more useful though less robust and adventurous, than and a conscious assertion of first principles and truths as their degraded position

## THE LOVED AND LOST STILL NEAR.

It has been truly said, that nothing ever touched the heart comprehensive system of laws was promulgated, and never, No one can affect the heart of another by any tale of sorhen, established without successful revolutions on the part row, bereavement or affliction, but by a tacit appeal to a like It will naturally be readily apprehended, in view of the of the oppressed classes. Thus proving not only the incon- experience in his own heart-history. Only those who have sistency of asking governments to "reenact" and intensify tasted of sorrow know how to sympathize with the afflicted. "the laws of Nature," but that the assumed superiority itself They are secretly bound together by a common heart-band In the death of an infant or child, the most abiding consola-The man who places his right to rule and govern another tion is found in a belief in their yet imminent presence in the upon the ground of his physical superiority, but stultifies himself | spiritual world, and a familiar knowledge of their condition when he asks to be assisted by government, or, for laws to there. This branch of spiritual knowledge we intend, ere quences of his sins, but from a continuance in them. What Wealth, the principle force and deity of this present gen- York Musical Review, on the death of his little Kittie Lizzie,

"Gone Home.-Kitty is gone. Where ? To Heaven. An Angel came 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 secure order it must be enforced." True again; be it remem- Kitty was near. If my study door opened so gently and slyly that no it as he progresses or regenerates. Use is the very essence bered, however, that law and order are not ends, but means. sound could be heard, I knew Kitty was coming. If, after an hour's of the Divine Being, and God and the Universe is a magnifno one else could open and shut it, 'so as not to disturb papa,' I knew

right of government. Order may, or may not, be heaven's 'papa, may I stay with you a little while? I will be very still.' I did self? Shall not his final beatitude and glory consist in the are still now. You became my little assistant, my home-angel, my render it nugatory, by meddlesome interference. The opyoungest and sweetest singing bird; and I miss the little voice that I ward selfish ends or sense of duty, as the Divine love is signs by which social ignorance has placed them on the wrong side of the equasion. As moralists and religionists promise of interests, in which members yield up certain natwe may justly distinguish between the actions of men and ural rights, to secure certain other privileges and advantages, and sweet kisses. I miss the little hand that was always first to be Man, in his innermost life, or the celestial heavens or decommunities as righteous or sinful; but as social philosois not worthy an intelligent consideration. In no age, but
of those little feet upon the stairs. I miss the little knock at my bedphers we can draw no such distinctions, but must refer all one of universal commerce, where not only rights but vir-

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

To assume that any of them are perfect, and 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 may be some day explained, thus evincing the profoundest investigation.

In a previous article on "Freedom and Equality," it was shown that the subject of human rights did not, necessarily, come, and the sweet flower is transplanted to a more genial home. 'I

#### SPIRITUAL COMPENSATION.

An important condition of man's existence in the Spiritsphere is this; that no desire can be gratified at the cost of his fellow-spirits; no wish, however ardent, can be granted

The selfish man who has formed on the earth-plane habits which gratified his sensuality or his pride at the expense of limiting. If a man claim the right of life, it must not con- can only prescribe the limits to which the latter may extend. his neighbor's welfare, or the ignorant, who, thoughtless of future consequences, has enjoyed the present pleasure, burncontradictory and self-destructive. If a man have the right of locomotion, it must not take from the same right of another, but usurpation. So it protects the superior from assault and petites which he has nursed into irresistible strength, suffers petites which he has nursed into irresistible strength, suffers otherwise concussion and destruction follow. To harmonize, not to supersede or compromise this right, society steps in the primal right of life, and the normal exercise of every from the Spirit-plane the only pleasures which his habits perwith a rule that each shall bear the resposibility of its exer- capacity with which they are endowed. It can not be deemed mit him to enjoy, yet from which he knows that he is forever cise, and avoid collision by turning to the right. Understand necessary to show that the simple relation of parent or hus- cut off. So also, if his position on the carth-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 and 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 not our purpose to inquire. If we shall succeed in calling acts. But not always is this painful mental condition imme a few minds to an earnest consideration of the great subject diately realized by the hardened and willful, for a while they of social science, it will be the fruition of present hopes. To seem content in their old habitual recklessness or ignorance subject to the enforcement of the church—the Protestant did and interesting; but the fact that they are capable of being applied to the enforcement of the church. The claims of reason to directly opposite and antagonistic principles, shows that the sights of face in the thoughtless and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and provention of the church. The claims of reason the results of the church and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and provention of the church. The claims of reason the results of the church and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and provention of the church. The claims of reason the results of the church and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and provention of the church. The claims of reason the results of the church and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and provention of the church and inexperienced, the subject may prove but soon their Spirit conscience makes itself heard, and then dry and uinteresting; but upon its careful pursuit and provention of the church and the has attained at any time and place. In the earliest stages prosperity. The permanence of what liberties we do enjoy gratified, and realizing their true condition, they are prepared of what good government is yet left to us, can only be main to listen to the counsels of Spirits of higher development, and tained by a rational and manly investigation in this field, gradually make such progress as in time elevates them from

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

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 consethere is weeping and gnashing of teeth, and a Heaven of inalone 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

THE Divine love is Infinite Action, and its action Infinite icent utilitarianism! And shall man's use not become his delight? Shall it not be "his meat and his drink to do the "When in the midst of my composing, I heard a gentle voice saying, will of the Father?" Shall he not become a law unto himperformance of his special use for its own sake? Shall it not be the only attraction and delight, dominated by no outstrained and spontaneous action, the immediate inflow of the Divine action.

Progress is the Common Law of the Uniberse.

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 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 Forton the San Sala, Texas. there were killed some time ago by the Comache Indians, some Mexi can minors. 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 pessible, how to recover them. Again: A pirate on his death bed, recently stated in writing, that a large chest of money wasburied 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 rvoyants 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 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 diff ficulties in the thing, with which those who are conversan 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 at tendant 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; other wise they are cut off and shut out from all sources of informput upon the scent or trail before they can follow it up to the 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 the purpose of communing, by external means, with the lost so-called and loved, these influences attend him. A medium Spiritualism of the present age. It has been to me more than a thought a written in reference to it:

| Trefer you to what a very learned man | ("Another absurding! What man of good sense can regard Chance as an intelligent being! And, beside, what is chance! Nothing.") 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. read but very little on the subject; yet I have experienced much, and To suppose us en rapport with everybody's departed rela- read sufficient to satisfy me of the general terms and character of " Modtives, 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 "JUNIUS."

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 ed it the God-given right of every man to believe and defend that form "Junius" contra. Both writers are evidently men of ability, of faith which seemeth unto him best. I claim only the same right for learning and research. Their discrimination is attested by myself which I claim for others. This condemnation for opinion's sake both writers having a clear perception and understanding of hissed to silence by every being calling himself a man. the precise point made by his adversary and attempted to It is true I wrote in that hasty epistic, already noticed, requesting my be supported by him. "Junius" essays to reduce all the brethren with whom I am in fellowship in the ministry, to bear with ance, odylic law and force and the secret influence of mind withdraw from their ranks. The ordeal through which I was then passcurate and extensive knowledge of these agents and the conditions necessary for their successful action. But it seems to us the state of the the to us that he is unfortunately not so familiar with the various and extraordinary manifestations attributed to Spirits. deprived of the fraternal, Christian fellowship of the Universalist min- a multiplied sense of the same term. The words Spiritual, Spiritualist, Had he a competent knowledge of these phenomena and a latry. just appreciation of their inevitable bearing, he would see in the great essential doctrines of little known but much despised Unitable to explain them away by the utter futility of all attempts to explain them away by versalism. I believe it is the best and purest form of faith that has spiritualism is opposed to materialism; any one who believes he has anything in him but maker, is a Spiritualist; but it does not follow that the mode he has adopted. He might as well undertake to yet been imbodied into an imperfect formula of belief. It is very true, anything in him but mater, is a Spiritualist; but it does not follow that explain away all human mundane transactions, the inter- that my experience as a minister, yea more, as a man, has been of a he believes in the existence of Spirits, in their communion with the the united forces of the universe, would be to deny his existence; for 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 common occurrences occurrences occurrences occurrences occurrences occurrences occurrences occurrences occurrences currences of Spirit communion, under the most undoubted tal derangement. I think it not too much to say that my trials, in this trine, or Spiritism, consists in believing the relations of the material to take the effect for the cause. circumstances of presence and identity, are too palpably hu- respect, have been greater than any other human being, so far as I world with the Spirits of the invisible world. man, too obviously the result of independent human intelli-gences, to admit of a doubt, any more than we could doubt the bodily presence of a man with whom we converse. The yet abundant that man needeth help, and the Christian ministry is a ous controversies. It is the word sout. The difference of opinion on very attempt to explain them away upon any other hypoth- help of no small importance to mankind. esis seems a stultification of common sense.

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

THE following letter from Rev. B. S. Hobbs was brought ut 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 letermine the course of action of an individual, we are at all times ready to make the necessary acknowledgements 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 tion to which he is attached. But we must, in turn, beg

It is true that Spiritualists have no creed, in the popular pass speedily away. In this I think you are strangely and sadly retain no consciousness of existence. In this opinion the universal soul would be God, each being a portion of the divinity; and this neaning of that term. We have no system of doctrines or 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 would fain have quickly dispersed: but still sectarism, in a certain or theological sense, I regard a still a necessity with mankind. It will acceptation is without doubt the most general, because, under one acceptation is without doubt the most general, because, under one an ature to be believed, independent of all instruction, among every Reformation, namely, "Liberty of conscience and the Right | you which are really but different names for the same thing. I mis is the sole reason why we have "little affinity with the religious or church institutions" of modern Protestant Christendo or church 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, ontside of which he can not think or sten, without and really shakele the free thought of man by forms at spec-ulative faith, outside of which he can not think orstep, without drawing upon him the bigoted maledictions and vituperatury 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 infolence nor unbelief will prevent us from and wish them to pass speedily away."

The starting, strange, and openance tange, are restricted our own beloved to progressive when and the property of matter, an expects 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 infolence nor unbelief will prevent us from soon participating therein.

The starting, strange, and of 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 infolence nor unbelief will prevent us from soon participating therein.

The property state of our own beloved to read 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 infolence nor unbelief will prevent us from soon participating therein.

The property state of our own beloved to reduce 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 infolence of cer-tain given circumstances. According to others, which is the most com-mon idea, it resides in a special fluid that fills the universe, soon participating therein.

the Sabbath." We endeavor to "keep it holy," as we do that will not, much longer, satisfy the wants of mourning and suffer animalized electric fluid, designated also by the names magnetic fluid, 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 are governed in our conduct toward them by the same great tremble and cease their hateful works forever. principle of true Protestant Liberty. It belongs to their Now, in my opinion, as never before, we should have reason to be "private conscience," and is a matter entirely relating to calm. Now we should, to the fullest extent of human ability, "Prove all hemselves, with which we have no business to interneddle, unless their practice of it impinges upon a like right ing to labor in the moral workshop of the world.

B. S. Honns. n 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 toabuses 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 atempts to suppress free thought and conscience by an arbitrary and tyrannical usurpation of authority over the individliberty of conscience" as assailed, and accordingly wage persistent warfare against it. With these remarks we take leasure in introducing the reader to Brother Hobbs' letter :

eching manner to forbear the action of the ecclesiastical power.

take. My past life, to those who know it, is confirmation of your entire f that epistle. Perhaps, without knowing it, I am timid, and am wont party, we suppose an attendant Spirit. on 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, trut estable this desire of my heart, and work of my life, I have thus far This book, dictated by the Spirits, contains their instruction on all

united It is true I have, on account of what p es to be Spirit control

> 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 distress ing doubts concerning a future existence, Spiritualism has been a bene factor, 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 regard-

ena claimed as evincing spiritual agency to clairvoy- me. I felt called upon to do this for the reason that I did not wish to

nication of man with man, and the daily associative sorrowing character for more than six full years. On several occasions visible world. In place of the world spiritualism, we thus he would be the Effect and not the Cause. The intelligence of characterized by the grouping of all those faculties.

tion 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.

Spiritua

It is true, rabid, virulent sectarianism is a hateful thing, and is doing is the doctrine of Pantheism. confession of faith, by which our reason and consciences a hateful work. It is a cloud of darkness still among the people that I would fain have quickly dimersed; but still sectarism, in a certain or

hings," and be careful to "Hold fast that which is good. I remain your friend, with a heart ready for truth, and a hand will-

WEBSTER, N. Y., July 25, 1837,

## FRENCH WORK ON SPIRITUALISM.

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

"THE BOOK OF THE SPIRITS: Containing the Principles of the Spiritual Doctrine; on the Nature of Spirits; their Manifestation to and manify. Written under the distation and published by the orders of aperior Spirits. By Allan Kardee. Paris, 1857.

In order to give our readers some idea of the work, a good FRIEND BRITTAN-A friend recently handed me a copy of THE friend in Philadelphia has favored us with a translation of a to advance that nothing is able to create something. PRITUAL AGE, in which I see you have copied a portion of my hasty portion of the introduction and one of the leading chapters, as also the accompanying letter of the multiple. The introduction ur comments you convey the idea to your readers that I am in fear also the accompanying letter of the publisher. The introducf decapitation by the ecclesiastical arm, and talk to my brethren in a tion is clear, well written, and attests a mind accustomed to sharp, logical discrimination and accurate classification. The sult of education and prejudice ! charter entitled "Gop" will interest the reader. It seems ("If this were so, how would Savage as Perhaps my imperfect, hasty language might convey such an idea chapter entitled "Goo" will interest the reader. It seems to you and others, but I think if you were as well acquainted with the ter as I am myself, you would very soon be convinced of your miseption of my meaning, and your mistake concerning the writer gorical commentary or impromptu utterances by a third

LETTER FROM THE PUBLISHER

ocen on the side of the despised and the humble few, discarding alike oppular favor or places of power and trust in a popular church.

questions interesting to humanity, and forms a complete methodical work of moral and philosophical doctrine. It is regarded here, by all My object in writing this epistle is not controversy, but to promote ustice and truth. I have, for more than six years, been acquainted duct men in a better path, by destroying the abuses which have injured

It was, Monsieur, by the design of Providence that the United States shed 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 | rior to all intelligence? n the rank with the first nations of the world.

The chiect of this manifestation of the Spirits, is the reconcration of spotism, prejudice and ignorance stifled it. For a brilliant and suceasful manifestation the Spirits marked a country of freedom, and at creature be

thout instruction. The spiritual doctrine is making rapid progress, and every day adds numerous proselytes to its ranks, who, devoted nated by man. and enlightened, labor to propagate it; and who will be happy to be seconded by you; for Truth is cosmopolite-its country the entire

I beg you, Sir, to receive the assurance of my most distinguished ALLAN KARDEC

the nature of the soul, comes from the particular application which each the Divinity !

labor in this work. The strange control with which I have so long been | represented by an appropriate term, would prevent many discussions;

object, wish and hope. Be it so. Then I will feel that I have done what I could, and with me kes 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.

Finally, according to others, the soul is a distinct moral being, inde

bigotry and exclusiveness or persecution for opinion's sake, and for ever extinguishing the very spirit of sect or popery, which are really but different names for the same thing. This is the selection which are really but different names for the same thing. This is the selection which we live if I am able to discern its essential characteristics and successful selection in serious description. The age in which we live if I am able to discern its essential characteristics and successful selection in the work of some other floating. We have descripted to the content of the work of some other floating, and what he did not the work of some other floating in the same thing. It we have defined. The choice is indifferent. All depends on the work of some other floating in the same thing in the same thing. It we have defined. The choice is indifferent. All depends on the same the close is unamed to their thing. It is a conventional affair. We think it most being understood, and it is a conventional affair. We think it most just; the providential wisdom of the divine laws reason we have all depends on the same thing. It is a conventional affair. We think it most just; the providential wisdom of the divine laws reason we have all depends on the same thing. It is a conventional affair. We think it most just; the providential wisdom of the divine laws reason we have depended. The choice is indifferent. All depends on the same thing in the light and the same thing in the same than it is a conventional affair. We think it most just; the providential wisdom of the divine laws reason we have defined. The choice is indifferent. All depends on the same thing, in the same than it is a conventional affair. We think it most just; the providential wisdom of the divine laws reason we have depended the choice is indifferent. All depends on the same thing, in the same than it is a conventional affair. We think it most just; the providential wisdom of the divine laws reason we have the thing in the same than it is a conventional affair.

The present state of the professed Christian Church is of dark aspect,
Neither, Brother Hobbs, do we "wage a warfare against indeed. The theology, most of it, of the present century, is a theology

### Most and the light. This would be, then, the vital present state of the professed Christian Church is of dark aspect,
we see inert bodies absorb the light. This would be, then, the vital present state of the professed Christian Church is of dark aspect,
we see inert bodies absorb the light. This would be, then, the vital present state of the professed Christian Church is of dark aspect,
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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 on of them endowed with a special moral sense that gives an incontestible riority over the others, and that is the human species.

> BOOK I. SPIRIT DOCTRINE. CHAPTER I.

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 ?

here may we find proof of the existence of God | could create something one of anything malagous to it we asked you apply to your sciences—There is no effect without a look the cause of all that is not the work of man, and your Reason will have in God it is only necessary to cast your eyes at the his hand would fall to the floor, go upward or shoot off laterally 2. To believe in God, it is only necessary to cast your eyes at the reation. 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 3. What conclusion may we draw from the pres

3. God has planted in us the proof of his existence, by the instinct-re 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 notice science, would only exist in the minds of those who had the opportu-

4. Can the innate properties of matter explain to us the first cause in

4. To attribute the first formation of things to the innate properties

6. The power of any intelligence is judged by its works; no human ing able to create what Nature produces, the first cause is the same time enlightened. They had no other choice than the Ameritherefore an intelligence superior to humanity. Whatever may be the prodigies accomplished by human intelligence, this intelligence has By the book they have written in France you will see, Sir, that if itself a cause; and the greater the object accomplished by it, the hey have awarded you the privilege of initiation, they do not leave us greater must be the producing cause. It is this intelligence which is

> 7. Philosophers have said that God is the infinite; Spirits also have designated him so. What are we to make of this explanation?

-What is to be understood by the Infinite !

7. God is infinite in his perfections; but the term infinite is an abis not more so. It is thus man would penetrate what is not given him

8. Is God a distinct being ; or, according to some, the result of all Spiritualism, have always a very definite signification; to give them a 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! Ungra

9. Can man understand the particular nature of God?

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

I do not know as it will ever be possible for me to again live and makes of this word. A perfect language, in which each idea could be ["When his mind shall be no longer obscured by matter, and by force of his moral or thought, while intuition was the operation of the internal reason or

erfection he shall have drawn near to him; then he will see God and comp

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 conforthe Creator with the creature whose imperfections he attributed to him but in proportion to the development of his moral sense, his thoughts ance with sound reason, though still and over deficient.

10. If we are unable to have an intimate idea of God, may we com

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

—When we say God is eternal, infinite, immutable, immaterial, unit

When we say God is eternal, infinite, immutable, immaterial, unitary, connipotent, 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 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 shove 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 floid is attended immunicable immunicable.

mitary, 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 proexisting being. It is thus, step by step, we ascend to comprehend infinity and nomenal 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 clark. You seem to think that now man has no longer any need of its, 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"

In unity of sentiment, you 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 Sakath, against the ministry, against the fundamental axioms of the sentiment, you as 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.

If I understand matters with you as the most popular sect of the present age.

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If understand matters with you as the degree of their civilization. This doctrine is that of the Spiritualist.

If understand matters with you as they are, you are now waging the subject of change, the laws which governent of the subject of the eternity. He is immatable; were he subject to change, the laws which Reformation, namely, "Liberty of conscience and the Right True it is, and I have no wish to make it appear otherwise, that even of private judgment," recognizing the practical life of these axioms as profoundly sweeping away all intolerance, tagonism in its great essential doctrines. We profess to be liberalists reign 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

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 Mo 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 portance and that he would like the light of the Conference to be shed

"Phenix" said that he thought that intellect was but the extern ogical expression of Spirituality. He thought that intellect or thought ras but the capacity to retain and reproduce or reflect past observe and experiences. That it was but the depository of our knowledge ommunication to us by others. That in the usual or popular accepts on 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 is

We must have first observed the fact before we could know it or deter mine the law by which it falls. Before the induction and observation of the fact, we could never have known whether cold or hot was would dissolve the most salt. We must first have tried the experimen or some one else for us, before we could have determined that col water would dissolve the most salt and warm water the most sugar. By what independant process of thought could we have ascertained these facts? By what spontaneous or independent process of intellectualiza-tion could we know that the mean temperature of waterwas 40° and that it swelled below that temperature and not above it, until it reached a certain other temperature, when it was vaporized  $\dagger$  Intellect was the more inventory of facts and observations. The spirit was an aggregation of principles which built up our bodies from childhood, perpetually outworking new functions, until they produce the spiritual. Each fact observed daguerreotypes itself upon the brain, leaving there its imsion 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

This interrogatory started a new element in the discussi

brute and the human that there was between the rock and the tween 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 imatative faculty in the mocking-bird and the monkey, the cunning in the fex, the ingenuity in the beaver, the foresight in the ant and in the bee, music in the ca nary and the nightingale, &c. That the ingenuity and architectura skill of the beaver, discovered in the economy of its domestic arrange ments, differed only from the builders of Solomon's temple in degree. In librated they outwork new functions, whereas in the brute creation the and below him. In him new and exalted functions are outwrought 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 difference in degree of the advanced ultimates. There is a grade progress, unfolding or outworking, from the lowest to the highest. There s no chasm or jumping-off place. All goes on harmoniously, slowly and surely outworking higher types and functions until the spirit

Mr. Andrews remarked, that the language of metaphysics was already struction; to say that God is the Infinite, is to take the attribute for the sufficiently involved to defy a strict scrutiny into the specific different thing itself, and to define a thing that is not known by something that between Intellectuality and Spirituality, unless we will agree to assist definite ideas to our use of terms. The word "spirit" had many defto know; would enter ways that have no end, and open the door for nitions. 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 an other series or branch. The etymological signification of the term is tellect meant that faculty of the mind which divides, separates or anal yzes, and again groups together or generalizes. Intellect, in this point of view, in its operation or exercise, concentrates itself at one 8. God is a being distinct from all other beings. To regard God as point and upon one idea at a time, and can see but one. Intuition is

ternal spiritual plane. Both these organisms were created or produced by natural processes and their existence palpably evinced by the magnetic trance. Magnetic trance, clairvoyance and all the psychical and spiritual phenomena indubitably show that man has an hood or personality; that he has a spiritual eye, nose and a complete -Will it be given to man some day to comprehend the mystery of set or compages of inner sensories; that he has an external and internal reason or thought. Intellect was the operation of the external reasons

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 somnambulic or clairvoyant brute. They do not go into the trance-state and discern an inner set of senses and fac-ulties. It is one of the splendid achievements of Modern Spiritualism to demonstrate this difference. We know certainly that we have one cal and truthful character, yet that most persons are attached to this

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 preeminently 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-rount criticies his own themselv. self, and from an inner stand-point criticise 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 themee pass in panoramic view all his thoughts, purposes, states of affection and reflection, and can examine, compare, distinguish, animadvert 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 into a landscape of thought and feeling, and view them as external to himself into a landscape of thought and feeling, and view them as external to himself into a landscape of thought and feeling, and view them as external to himself into a landscape of thought and feeling, and view them as external to himself into a landscape of thought and feeling and view them as external to himself into a landscape of thoughts. 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 standpoint 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 ams," one for each plane upon which he is organized, for he can even retire beyond his 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 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 men, while the intellect was only their counsellor, adviser and guide. The intellect was only their counsellor, adviser and guide. 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 last or love put forth its own thoughts and formed the real men's plant to 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 not 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 her hough 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 minds of all persons in the room, if, perhaps, we except the relatives which they walked. He could see that men's mass or loves det dier 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 shome 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 in-

of the affections, either good or evil, flowered out its own legitimate intelligence.

Mr. Andrews said that in all discussions of metaphysical questions Mr. Andrews said that in all discussions of metaphysical questions and 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 world—not deef and dumb alphabet conscious of her busselves 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 same, but in the relative they are widely different. So of the different same was made by the spirit to nee persons thate in the Spirit should world—not does and sum has a point for and sum has a point for an area an analysis as upon the earth, but conscious of her business world—not does and sum has a point to nee persons thate in the Spirit should world—not does and sum has a point to nee persons thate in the Spirit should world—not does and sum has a point for an analysis is pursued, we would not same an analysis to see a sum of sum has a point to nee persons that in the Spirit should have a sum of the Carth, but conscious of her business of the Spirit's home.

Other facts I will furnish, if desired.

Yours, fraternally,

[Please do so—they are desired.—Ed.]

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 inflowed 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-prevalent sphere. In other words there was an influx from this external sphere of life and intelligence into all animal and vegetable forms. and animals in bible this active intelligence property from this all-prevalent 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 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. Inspired by a lice summer of this you can not
fitted to receive them, but the animal received influx from
only one, and hence could never be inspired as man can.

In that cascale due. I do not prevent to your can not
full of getting into time the conductors of this Journal are inspired by a liberal and catholic spirit, and are free from the lady.

We judge that the you herewith to you hall recture was
full of getting into the same seash a
two foldsors. I do not prevent to your can not
full of getting into the same was a lister to you can not
full of getting into the same was a least of the portation.

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

THE SOCIAL REVOLUTIONIST "—Is the appropriate title of a monthly
organism fitted to receive them, but the animal received influx from
only one, and hence could never be inspired by a lib.

This sphere was the theater of all external intellectualization.

SPIRIT DRAWING.—The following was also related by Mr. Coles to
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THE SOCIAL REVOLUTIONIST "—Is the a propriate title of a monthly
organism fitted to receive them, but the animal received influx
organism fitted to receive them, but the animal received influx
organism fitted to receive them, but the animal received influx
organism for the lady.

THE SOCIAL REVOLUTIONIST I do not prevail to you there was a publish

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 that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician should have a thorough knowledge of all the remote that the physician shoul and proximate causes of the disease. The diagnosis should be comand proximate causes of the disease. The diagnosis should be complete and accurate. In a majority of cases, these cocult, often unsuspected, and escape the strictest observation of the most who was receiving a communication from "the Spirita"

\*\*Arrend as a lady of elegat at this Office, for each arrend as a lady of elegat at this of each arrend as a lady of elegat at this Office, for each arrend as a lady of elegat at this Office, for each arrend as a lady of elegat at this Office, for each arrend as a lady of elegat at this Office, for each arrend as a lady of elegat at this Office 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 anny to the discovery and many to the discovery and remarks will also apply to the discovery and prescription of the appropriate remedy. The skill and success of Mrs. Mettler, in her beneficent | chaste and artistic taste. After criticizing the production for some time primare remout. I no sain and success of Mrs. Mettler, in her beneficert vocation, entitle her to a high rank, not only as a claim-to-year but as a benefactress of the race. We insert the following testimonial of her and carnes the cold world, and has nobly triumphed by repowers, as an additional instance of the immense superiority of this written, in very small letters, which together formed the sentence: sistin its corrupting influence mode of treating disease, over the old hap-hazard systems. It is taken "The ways of men are as links in a chain." The Judge took the pic from the Hartford Times :

and finding myself in a declining condition, it dismissed him and concided I must demand the many contained my self to a Spiritualist, and having ordered a carriage, I was removed, in a very feeble condition, to be house, and submitted myself to an examination, in the course of which I was assonished at the accuracy with which she described my discase and sufferings. She gave me a prescription, which I followed to the letter of the body and content of the manner. To save his life amputation was deemed necessary; but, some six or eight years of age. Before his death the father had neg discass and suffering children and interesting child some six or eight years of age. Before his death the father had neg more with the manner. To save his life amputation was deemed necessary; but, some six or eight years of age. Before his death the father had neg more with the manner. To save his life amputation was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the father had neg more was deemed necessary; but, some six or eight years of age. Before his death the admits and necessary; but, some six or eight years of age. seribed my disease and sufferings. She gave me a prescription, which I followed to the letter, and experienced immediate reflet, so that in the course of twenty-four hours I fell 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 other. Next day the gentleman called, and Mr. R. produced him an

as thousands have been-benefitted by applying to her for advice if the

ing that this may be the case, I am very respectfully, your ob't serv't, JOHN BEAUMONT." Spiritual Phenomena.

INTERESTING TEST FACTS .- Friend Britten: My own observation 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 time and opportunity will allow, to furnish you a statement of such submitted by Dr. Gray undoubtedly valid and available. He thought

Your, fairraily,

It. It sends to the making the proposed of growned distinct the making which is not been mixed and at some more control. It squite a control of the making con

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 within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from within, but the animal and much human intelligence from sall soon work his way east, probably visiting Ballston, Saratoga, or the organization of the portrait or as decessed Externance of the production of the portrait or as decessed Externance of the production of the portrait or as decessed Externance of the production of the portrait or as decessed Externance of the production of the portrait or as decessed Externance of the production of the portrait or as decessed Externance of the production of the production of the production of the portrait or as decessed Externance of the production of lowing order: The principal figure, in a position somewhat elevated, was one of fine, symmetrical and exalted spiritual development, a full

ture and procured his brother, who was a draftsman, to copy it, and "I wish through your columns to inform the sick and suffering of the benefits I though a superior workman, it required him several days to draw the DeWolf was proceeding up the river to Chicago, to prevent a collision were controlled by more outline of that which the medium or Spirits produced in twenty-with another vessel passing in the opposite direction. Captain Williams nine minutes.

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 distils as dew,

Praying our Father for sun and showers, For summer skles and blue; And our l'ather grusted my feeble prayer For the sake of my loved and true. I planted these flowers in a sacred spot, watered them with tears ;

Twas a moment never to be forget In the maze of a thousand years : I said, as I planted in 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-eped 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 bour, and die O, Father of Wisdom, and Love and Light My soul is a bruised reed ! If there be no morning 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 drooped and paled with an early blight, In the hour of my screet need.

> TO-BY MADGE 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-coming Angels,
Winging their way adown the star-gemmed sky, Through glorious paths lit by the glowing sunbeams Pause not, because earth's mountains are so high-Then, dearest love, in 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 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-lip, and brow, And with eternal love I thee endow.

"THE VOICE OF IOWA"—Is the title of a "new monthly Journal of Civilization," edited by James S. Esos, 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 while in Paris, to a young gentleman who applied to him for the means of returning home to America, shrewdly illustrates his character:

ligent and noble woman, whose history though full of tender feeling. of romantic incident, and carnest effort, may be thus briefly written

CLAUDE ARNOLD .- On the 2d of last July, while the schooner Delos with another vessel passing in the opposite direction, Captain Williams ordered her headway to be checked, and the second-mate, Mr. Claude "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 sadden cold; I employed an number of physicians of Hartford, (where I was then residing.) who attended me for nearly three weeks without affording me any relief, siding.) who attended me for nearly three weeks without affording me any relief, some six or eight years of age. Before his death the father had neg-Arnold, only son of Mr. R. Arnold of Toronto, in obeying orders, was well as with his noble and generous father, his meck-souled, virtuous that we could almost draw his phrenological portraiture from it:

THE Spiritualists of Rockford, Ill., hold regular Sunday meetings at tablet bear the record of his virtues, but his name will be embalmed in the hearts of

Seience, 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 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 cummunity. 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 1608. By the antagenism 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 stigmantise the innovator as an infidel, atheist, deist, magician, incendiary, revolutionist, &c. The following anecdote will illustrate this proclivity:

"The world first fixed upon the late Andrew Crosse 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 flat to white heat at his very first process. One gentleman wrote to him to inforce him that he was a disturber of the peace of families, and a retire of our hely religion; to which Mr. Crosse replied, that he was accused in this local papers of being the cause of a blight which took place about the times. Af an election a stranger noticed a knot of farmers hissing the speaker furiously. On asking the reason, one of them sald,
""Why don't you know him t that's Crosse, of Bloomfield, the thunder and light:
""Why don't you know him t that's Crosse, of Bloomfield, the thunder and light:

"'Why don't you know him? that's Crosse, of Bloomfield, the thunder and light-ning man; you can't go near his cursed house at night without danger of your life; them as has been there have seen 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 criticise and review doctrinal sermons, the law," and to criticise and review doctrinal sermons, the law," and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and review doctrinal sermons, the law, and to criticise and to criticise and to criticise. The material proposals—from sup of our spiritual friends in this subjoined anecdote, which we extract from a late number of Fraser's Magnatine, much more practical and pertinent than the orthodox one contained in the Shorter Catechism: tained in the Shorter Catechism

tained in the Shorter Catechism:

"It happened, one aniumn, that the late Lord Jeffrey, after the rising of the Court of Sessions, came to spend the long vacation in the Parkin of Le----. Soon after his arrival, the minister Intimated from the pulpit that on a certain day he would 'hold a diet of catechising' in the district which included the dwelling of the eminent Judge. True to his time, he appeared at Lord Jeffrey's house, and requested that the entire establishment night be collected. This was readily done; for almost all Sootch dergymen, though the satechising process has become obsolest, still visit each house in the parish once a year, and collect the family to listen to a fireside lecture. 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 Edinburg reviewer more theroughly nonpleased. After a pause, during which the servants looked on in herror at the thought that a judge should not know his catechism, his lordhijp recovered speech, and answered the question in terms which completely dumbfounded 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.'"

"I send you herewith a bill for ten Louis d'ors. I do not pretend to g'es such a

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 as the greatest "smeker" in the world, is ascertained to be—like the Mosaic cosmogony—a myth, and we are in A. J. Davis, Wm. H. Knapp, Rev. T. L. Harris, R. E. Hatch, H. B. no danger of being longer "taken in" by it. A writer in the Scientific Storer, Esq., and Miss C. M. Boebe. In pursuance of our own law American says:

"I have been informed by a European acquaintance that the ma existence. A nantical and scientific commission went out and sailed all around and over where the maelstrom was said to be, but could not find it; the sea was as the running travellar network states, ever rough and rocky bettern, would not actually cause, at certain seasons, terrifle overfails, very dangerous to pass in small, deeply-laden coasters or open bonts; while in the eddies, small whirlydols would be formed sufficient to awamp a boat of small size too heavily freighted. These places being daily passed by vessels, were soon shorn of their dangerous reputation, while the maclatrom, being more distant and out of the usual track of traders, has only recently been deprived of its mysterious horrors, and, like the Upas tree of Java, must now take its place as an 'exploded humbug.'

Douglas Jerrold's Wit,-The vain and conceiled man is just as chary and tenacious of his wit as he is of anything else comm 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 proeminently modest and diffident, exhibits his character in so conspicuous a light

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 sational faith in the spiritual as their own! At the least demun, too, he would surrender his most happy allusions. other. Next day the gentleman called, and Mr. R. produced him an doctrine of immortality. The brave boy tore his suffering with unparother. Next day the gentleman called, and Mr. R. produced him an late the effects of age, and as about the effects of all eled meckness and patience, declaring the the the was not afraid to die," and that the would "rather die than live." Since his declaring the effects of the effects of about the effects of a bout the effects o change her, like a bank note, for two twenties."

LIGHT seems the natural enemy of ovil deeds.

THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

PERSONAL AND LOCAL.

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 envelops. ALL Communications, whether on business or intended for the columns of this paper, should, as herotofore, be addressed to

Pinnos and Melodeous.

S. B. BRITTAN is Agent for Horace Waters' and Lights, Newton & Bradlerry's Pinnos, and will franish 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 seders with full confidence that the numost care will be taken in selecting perfect instruments. Every Finno 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 expenses of transportation both ways.

We will also furnish, at the prices in the manufacturers' schedule, T. Gilbert' Finnos, S. D. & H. W. Smith's Melodeous—tuned in the equal temperament. Als Goodman & Baldewis', Melodeous, on similar terms. Those who may wish to per chase 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

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 Mechan-

Advocate of the 28th July last, that our valued friend, William Weed, 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 for-tunately escaped by flight into an adjoining room. Mr. W. has sub-mitted 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,

DEAD LETTERS.—There is quite an accumulation of correspondence such cases made and provided," we hereby advertise them, hoping that it may be the means of bringing about a "general delivery.

ANOTHER LECTURER.—By a recent letter from McHenry, McHenry County, Ill., we learn that Br. E. B. Whoelock has been lecturing on the philosophy of Spiritualism there and in the surrounding villages, with remarkable success. Brother W. is said to be an eloquent speaker, and a calm, argumentative and close reasone

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

REV. C. H. HARVEY, noted as the individual who held the discussion on Spiritualism with Mrs. Hatch in the Tabernacle last winter, will lecture to the friends at the Atheneum, corner of Atlantic and Clinton streets, Brooklyn, next Sundhy at 3 P.M. A large attendance

Miss Emma Hannixon lectured to the friends assembled at the Atheneum Brooklyn, last Sunday at 3 P. M. Her lecture is said to be one of the hest she has delivered, enchaining the attention of the au dience for upward of an hour. There was a large audience in attend-

Discussion.-Prof. Spencer, a lecturer on psychology, and E. S. Tyler, a good speaker and tranco-medium, held a discussion in Auburn last week-Spencer denying that Spirits have over communicated and Cyler affirming. The town is wide awake with interest on the subject.

R. P. Wilson again lectured to the friends at Dodworth Academy last Sunday morning and evening at the usual hours.

DR. Dons lectured last Sunday in Southold, Long Island

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, 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 Comache Indians, some Mexican minors. 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 of his death bed, recently stated in writing, that a large chest of money wasburied 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 rvoyants 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 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 va rious 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; other wise they are cut off and shut out from all sources of informput upon the scent or trail before they can follow it up to the 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 interven tion 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 | Spiritualism of the present age. It has been to me more than a thouences, and when they are brought or come into his or her edge, sought to see this dark and complex matter as it is, so that I might presence, the medium is forthwith merged in their united spheres, and accordingly external communication takes place. read but very little on the subject; yet I have experienced much, and failed. It is the Book of Life; his the Guide of Humanity. To suppose us en rapport with everybody's departed rela- read sufficient to satisfy me of the general terms and character of "Modtives, friends or associates, so as to enable us to communi- era Spiritualism." cate 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 "JUNIUS."

Quite a spirited discussion on the subject of Spiritualism and kindred topics, is now going on in the Buffalo Republic, with me in this opinion. Such is their privilege. I have long regardbetween "X. Y." as the champion of the Spiritualists and ed it the God-given right of every man to believe and defend that form "Junius" contra. Both writers are evidently men of ability, of faith which seemeth unto him best. I claim only the same right for learning and research. Their discrimination is attested by myself which I claim for others. This condemnation for opinion's sake both writers having a clear perception and understanding of hissed to silence by every being calling himself a man. the precise point made by his adversary and attempted to It is true I wrote in that hasty epistle, already noticed, requesting my be supported by him. "Junius" essays to reduce all the brothren with whom I am in fellowship in the ministry, to bear with phenomena claimed as evincing spiritual agency to clairvoy- me. I felt called upon to do this for the reason that I did not wish to ance, odylic law and force and the secret influence of mind withdraw from their ranks. The ordeal through which I was then passupon mind while still in the body. He exhibits quite an acupon mind while still in the body. The exhibits quite an ac-curate and extensive knowledge of these agents and the con-with me, still hoping that I might yet labor with them as before. ditions necessary for their successful action. But it seems And why did I write thus? I will tell you. It is because, with the to us that he is unfortunately not so familiar with the variviews I at present cherish, it would be to me a matter of sorrow to be ness of language, in order to avoid the inevitable confusion, incident to fruitless discussion. ous and extraordinary manifestations attributed to Spirits. deprived of the fraternal, Christian fellowship of the Universalist min- a multiplied sense of the same term. The words Spiritual, Spiritualist, Had he a competent knowledge of these phenomena and a listry. Had be a competent knowledge of these phenomena and a just appreciation of their inevitable bearing, he would see in the great essential doctrines of little known but much despised Unithe utter futility of all attempts to explain them away by the mode he has adopted. He might as well undertake to yet been imbedied into an imperfect formula of belief. It is very true, mything in him but mater, is a Spiritualist; but it does not follow that currences of Spirit communion, under the most undoubted tal derangement. I think it not too much to say that my trials, in this trine, or Spiritism, consists in believing the relations of the material circumstances of presence and identity, are too palpably human, too obviously the result of independent human intelli- have known, or been conversant with their history. But still, perhaps, There is another word which it is equally necessary to understand, strange to say, these dark and severest trials have not caused me to because it is one of the keys of the depository of all moral dectrine and the bodily presence of a man with whom we couverse. The love the gospel ministry less than before. With me the evidence is which, for want of a well defined acceptation, is the subject of numer-out of the controversies. It is the word soul. The difference of opinion on very attempt to explain them away upon any other hypoth- help of no small importance to mankind. esis 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 acknowledgements and reparation. By the subjoined letter of Br. H. we are happy to find that we were under a mistake in conceiving him as | Spirit intercourse, as manifested in the strange and diversified phenomstanding in terror of the ecclesiastical power of the denomination to which he is attached. But we must, in turn, beg cave to disabuse the mind of Br. H. of several serious misepresentations touching the doctrines, purposes and aims of

eaning of that term. We have no system of doctrines or onfession of faith, by which our reason and consciences destiny, his life here and hereafter, the nature of his soul, the future world, etc., which are indubitably attested by phe- yet be seen to be a necessity with you, yea, so far as you now cherish name or another, the idea of an existence which survives the body, is which are characterized by and dignified as assured knowedge in contradistinction to mere speculative dogma. In renot only profess but practice the fundamental axioms of the I see not, then, how I can yet preach, at least labor, in harmony with Reformation, namely, "Liberty of conscience and the Right of private judgment," recognizing the practical life of Universalism is not in the fellest sense a unit; but neither is it an an these axioms as profoundly sweeping away all intolerance, tagonism in its great essential doctrines. We profess to be liberalists and forever extinguishing the very spirit of sect or popery, and teaching. If we live up to this in spirit, others will have no good which are really but different names for the same thing. This cause of complaint.

The age in which we live, if I am able to discern its essential characteristics and the contract of the con or church institutions" of modern Protestant Christendo Such "institutions," which openly profess these cardinal axioms this period, I most fully believe. I think all may believe, without faas the prime characteristic of their ecclesiastical policy, while naticism, that this is an age such as earth has never before witnessed they, at the same time, virtually repudiate them in practice, drawing upon him the bigoted maledictions and vituperative 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 concientiously regard it as especially sacred, as many do, we scientiously regard it as especially sacred, as many do, we are governed in our conduct toward them by the same great tremble and cease their hateful works forever. principle of true Protestant Liberty. It belongs to their private conscience," and is a matter entirely relating to hemselves, with which we have no business to interneddle, 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 itabuses 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 atempts to suppress free thought and conscience by an arbirary and tyrannical usurpation of authority over the individiberty of conscience "as assailed, and accordingly wage per sistent 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

PERITUAL AGE, in which I see you have copied a portion of my hasty etter to the Ambassador, with some comments from your own pen. In our comments you convey the idea to your readers that I am in fear f decapitation by the ecclesiastical arm, and talk to my brethren in a eseeching manner to forbear the action of the ecclesiastical power. rriter as I am myself, you would very soon be convinced of your misof that epistic. Perhaps, without knowing it, I am timid, and am wont party, we suppose an attendant Spirit. o tremble at even the possible action of ecclesiastical power; but, if rou will allow me to be the judge in the matter, I am not in the least roubled on that account. If I know my own heart, and the teachings structions of my own spirit, truth, 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. act in accordance with justice and reason.

It is true I have, on account of what professes to be Spirit control,

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.

ing 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

I do not know as it will ever be possible for me to again live and | makes of this word. A perfect language, in which each idea could be | "When his mind shall be no longer obscured by matter, and by force

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

According to some, the soul is the principle of organic material life. what I could, and with me lies not the negligence and the blame.

It is very true, Spiritualian, as yet, has no creed, and perhaps very few of your number are agreed upon anything save the mere fact of ena of the present. But allow me to say that, in my opinion, things sparks among the various intelligent beings during life, each spark can not long thus remain with you. As matters are with you now, all confusion, antagonism, amrehy, 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 retain no consciousness of existence. In this opinion the universal

It is true, rabid, virulent metarianism is a hateful thing, and is doing a hateful work. It is a cloul of darkness still among the people that I omenal demonstrations and irresistible deductions, and a unity of sentiment, you are, to all intents and purposes, a sect, as of an ature to be believed, independent of all instruction, among every

much so as the most popular sect of the present age.

If I understand matters with you as they are, you are now waging is that of the Spiritualist a warfare against the Salkath, against the ministry, against the

True it is, and I have no wish to make it appear otherwise, that even bigotry and exclusiveness or persecution for opinion's sake, in sentiment, and, in the best sense of the word, rationalists in doctrine

is the sole reason why we have "little affinity with the religious teristics, is one of a startling and resuly important character. That 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 and really shackle the free thought of man by forms of spec- great things soon in the future before us. The startling, strange, and alative faith, outside of which he can not think or step, without | 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, enunciations of a rigidly papistic or sectarian priesthood, we in language we shall do well to heed, that stirring and eventful times are at the very door, and lettelence nor unbelief will prevent us from soon participating therei

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, tyranny, governments, can not long, much longer, remain unchanged. The fearful magnitude of giant wrongs must soon

Now, in my opinion, as never before, we should have reas hings," 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.

## 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 Proofs of the Existence of God-God is an Individual Being-Attributes of Divinity ollowing 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 manify. Written under the deciation and published by the orders of Superior Spirits. By Allan Kardee. 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 to advance that nothing is able to create something. also the accompanying letter of the publisher. The introduc- man entertains of the existence of a God ? tion is clear, well written, and attests a mind accustomed tosharp, logical discrimination and accurate classification. The Perhaps my imperfect, hasty language might convey such an idea chapter entitled "Gop" will interest the reader. It seems o you and others, but I think if you were as well acquainted with the to be a series of pertinent and definite answers by the Spirit to specific queries by the interrogator, with a running cateon of my meaning, and your mistake concerning the writer gorical commentary or impromptu utterances by a third every grade of society.

## LETTER FROM THE PUBLISHER.

Sin-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 ventthe formation of things?

["But then, what would be the cause of these properties! A first or ure to hope that you will receive it with kindness, and favor it with a

questions interesting to humanity, and forms a complete methodical of matter, would be to take the effect for the cause; for these properwork of moral and philosophical doctrine. It is regarded here, by all ties themselves are an effect, which require a cause My object in writing this epistle is not controversy, but to promote who have read it with attention, as the guide that is destined to con-

It was, Monsieur, by the design of Providence that the United States of intelligence. will be a glory for the country that, in so short a time, has placed itself | rior to all intelligence? 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 God can strike to the earth. despotism, prejudice and ignorance stifled it. For a brilliant and suc-

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 greater must be the producing cause. It is this intelligence which is without instruction. The spiritual doctrine is making rapid progress, the first cause of every thing, under whatever name it may be designed. and every day adds numerous proselytes to its ranks, who, devoted and enlightened, labor to propagate it; and who will be happy to be

I beg you, Sir, to receive the assurance of my most distinguished ALLAN KARDEO

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 clear-

the nature of the soul, comes from the particular application which each | the Divinity

it has no individual existence, and ceases with life, and this is pur-But if I can not do this, I see not how I can labor in harmony with materialism. In this sense, and by comparison, they say of a cracked he fraternity of Modern apiritualists, unless my views of things musical instrument which ceases to give sound, that it has no more change, or I greatly misurderstand your present position, and the 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 universa agent, of which each being absorbs a part. According to them, there would be but one soul for the whole universe; which distribute at death returning to the common source, where it is confounded, a 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 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, inde people, whatever may be the degree of their civilization. This doctrin-

Without discussing here the merit of these opinions, and placing gard to all theoretical or speculative doctrines, each Spiritualist church. You seem to think that now man has no longer any need of is, of course, allowed to entertain his own views. In this they 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 or 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 sur

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, what ever 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 visitly 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 manifes 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 indo calm. Now we should, to the fallest extent of human ability, "Prove all | pendent 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 on of them endowed with a special moral sense that gives an incontestible superiority over the others, and that is the human species.

BOOK I. SPIRIT DOCTRINE CHAPTER I.

1. What is God !

1. God is the Supreme Intelligence; the First Cause of all things.

existence of God, would be to deny that every effect has a cause, and

portion of the introduction and one of the leading chapters, as | 3. What conclusion may we draw from the presentiment that every

-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 i

-If the sentiment of the existence of a Supreme Being was only the science, would only exist in the minds of those who had the opportu-

4. To attribute the first formation of things to the innate properties

ustice and truth. I have, for more than six years, been acquainted duct men in a better path, by destroying the abuses which have injured ation to a fortuitous combination of matter—in other words, to chance! was but very little ahead of it. personally, and by a most tried and thorough experience, with the the purity of Christianity. I refer you to what a very learned man ("Another abourdity! What man of good sense can regard Chance as an intelli-

gent being ! And, beside, what is chance ! Nothing."] on; all the great questions of met- also those combinations and determined views, which alone reveal an simply nonsense; for chance is blind, and can not produce the results | brute and the human that there was between the rock and the soil, b

6. Where do we see in the first cause a Supreme Intelligence, supe-

"You have a prevert that says: In the workmanship we recognize the work-an. It is pride that begets incredulity. The proud man desires nothing above mult; and calls this strength of mind. Foor creature! whom a breath from his

6. The power of any intelligence is judged by its works; no human cestfel manifestation the Spirits marked a country of freedom, and at the same time enlightened. They had no other choice than the Ameritane being able to create what Nature produces, the first cause is the same time enlightened. They had no other choice than the Ameritane enlightened. predigies accomplished by human intelligence, this intelligence has itself a cause; and the greater the object accomplished by it, the

7. Philosophers have said that God is the infinite; Spirits also have designated him so. What are we to make of this explanation? 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 abstruction; to say that God is the Infinite, is to take the attribute for the is not more so. It is thus man would penetrate what is not given him

8. Is God a distinct being; or, according to some, the result of all a multiplied sense 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

explain away all human mundane transactions, the inter- that my experience as a minister, yea more, as a man, has been of a he believes in the existence of Spirits, in their communion with the cation of man with man, and the daily associative sorrowing character for more than six full years. On several occasions visible world. In place of the world spiritualism, we thus he would be the Effect and not the Cause. The intelligence of of mortals, by the supposition that they were all carried on by od-force and clairvoyance. These now common oc-

9. Can man understand the particular nature of God?

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

9. The inferiority of man's faculties does not allow him to know th specific nature of God. In the infancy of man he often confounded he 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 ac-

nce with sound reason, though still and ever deficient. 10. If we are nnable to have an intimate idea of God, may we con

prehend 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 ?

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 purfections 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 viclestindes, nor have any of the imperfections which imagration can conceive."]

10. Reason says to us that God is eternal, immutable, imm nuitary, all-powerful, benignly just and good, and infinite in all his perfections. God is sternal; if he had had a beginning he would have riginated from nothing, or been himself created by a preexisting being. It is thus, step by step, we ascend to comprehend infinity and ternity. He is immutable; were he subject to change, the laws which govern the Universe would have no slability. 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 nei acceptation, each of which is rational in its point of vision in the defi-nition which it gives us. The fault lies in language having but one He is omnipotent; because he is alone. If he possessed not the sove reign 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 goodnes

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

### 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 Conferen following questions? What is the difference, if any, between Intelectuality 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 inportance and that he would like the light of the Conference to be she

"Phenix" said that he thought that intellect was but the external ogical 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 observations cation to us by others. That in the usual or popular accepts tion of the term thought, man had it not, the process which we cal thinking being but the reproduction of ideas acquired by observation and experience. He could not originate thought any more than be 1. God is the Supreme Intelligence; the First came of Sod ?

2. Where may we find proof of the existence of God ?

["In an axion which yea apply to your sciences—There is no effect without a property of the season of all that is not the work of man, and your Reason will see the season of all that is not the work of man, and your Reason will a world 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 represent the season of the season will be season of the season of

mine 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 experis 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 independant process of thought could we have ascertained these facts? By what spontaneous or independent process of intellectualiss tion could we know that the mean temperature of waterwas 40" and that it swelled below that temperature and not above it, until it reached a cer 3. God has planted in us the proof of his existence, by the instance as sentiment which is found with every people, in every age, and in tain other temperature, when it was vaporized? Intellect was the mere exactly of society. principles which built up our bodies from childhood, perpetu result of education, it would not be universal; and like the notions of working new functions, until they produce the spiritual. Each fact observed daguerreotypes itself upon the brain, leaving there its impression to be afterward reproduced in thought. The intellect of Newtouwas 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 cousti the difference between the brute and the human! He thought the 5. What shall we think of the opinion which attributes the first form-

This interrogatory 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 wasonly in degree, and not in intelligent power. To attribute the first formation to chapce, would be | their specific nature. That there was the same difference between the tween 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 imatative 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 car nary and the nightingale, &c. That the ingenuity and architectural skill of the beaver, discovered in the economy of its domestic arrange ments, differed only from the builders of Solomon's temple in degree. In librated they outwork new functions, whereas in the brute creation they are all separated, scattered and diffused. Man is the epitome of all behind and below him. In him new and exalted functions are outwrought by the higher union and combination of functions and principles below his 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 gradua progress, unfolding or outworking, from the lowest to the highest. There no chasm or jumping-off place. All goes on harmoniously, slowly and surely outworking higher types and functions until the spirit of

Mr. Andrews remarked, that the language of metaphysics was already sufficiently involved to defy a strict scrutiny into the specific different thing itself, and to define a thing that is not known by something that between Intellectuality and Spirituality, unless we will agree to affin definite ideas to our use of terms. The word "spirit" had many defito know; would enter ways that have no end, and open the door for nitions. 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 is tellect meant that faculty of the mind which divides, separates or analysis. yzes, and again groups together or generalizes. Intellect, in this point of view, in its operation or exercise, concentrates itself at one isown his failer."]

8. God is a being distinct from all other beings. To regard God as a nother branch or class of faculties of mind, which is constituted or

Dr. Gray remarked that by spirit he understood the inner man, and painter who designed and executed it. It would be again, in this case, to take the effect for the cause.

ganized on two distinct planes, an external material plane and an internal spiritual plane. Both these organisms were created or produced ternal spiritual plane. Both these organisms were created or produced by natural processes and their existence palpably evinced by the magnetic trance. Magnetic trance, clairvoyance and all the psychical and spiritual phenomena indubitably show that man has an inner selfhood or personality; that he has a spiritual eye, nose and a complete -Will it be given to man some day to comprehend the mystery of set or compages of inner sensories; that be has an external and internal reason or thought. Intellect was the operation of the external reason or thought, while intuition was the operation of the internal reason or

thought, and bears the same relation to the external reason that the external reason bears to the senses. Man consists of these two strucwhereas the brute has no spiritual organization-no spiritual body. You can not find a somnambulic or clairvoyant brute. They do

two planes, and in that respect he procumently differed from the animal, which was evidently organized on only one plane. There is a plane of correspondent life for each organizm, be there two or many, and when we are done with the lower or outer, we continue to wholst upon the import of history or the continue to the many and when we are done with the lower or outer, we continue to wholst upon the import of history or histor 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 criticise 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 thence pass in panoramic view all his thoughts, purposes, states of affection and reflection, and can examine, compare, distinguish, animadvert 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 standpoint above or behind them, for no one thing has the power, of self-explanation and analysis. It must be done by some distinct 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 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 ams," 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 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 mas, 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 the affections, loves or sentiments asw—the lamp by which the 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 which they walked. He could see that men's successful to 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 in-

difficulties multiplied in the degree that we lost sight of the fundament-al 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 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 our-selves tending to the same point, and if the analysis is pursued, we shall finally terminate at the same postulate. Things diverge out-wardly and converge inwardly. For instance, the earth and the atmo-sphere 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 differ-ent views taken of this subject could be thus reconciled. In an absoent 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 anish though possessing many of the elements and faculties of man, yet they was a succession of the facult at man had, so as to sustain the process of death and has uthough a succession of lives.

Phase tiftung a succession of lives.

"Phenix said that animals were not sufficiently progressed to give them immortality. They had not outwrought 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 or annihilated at death; it is only diffused and again, in the procise 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 as an average of the superior o progression all the way up. He could not see any chasm or jumping

Dr. Gray remarked that there was an influx from the intellectua spiritual into the natural intellectual, and that this influx required, of ourse, 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 vas 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 inflowed 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-preva-lent 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 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 ns from the higher spheres, there being no plane within them rece

MRS. METTLER'S DIAGNOSIS AND TREATMENT.-In order properly to prescribe the appropriate remedy in cases of sickness, it is necessar that the physician should have a thorough knowledge of all the remot and proximate causes of the disease. The diagnosis should be com plete 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

For a long term of years I had been suffering severely from an affection of the "For a long term of years I had been suffering severely from an affection of the liver and kidnery; 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 soldem cold; I employed an embent 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 decilining condition, I dismissed him and concluded I must die. My friends also considered my case almost hopeless. At that time my wife because very anxious to have me consult Mr. Mettler, to which I consented—but with very little confidence in her skill. And having content a received as and the second of with very little confidence in her skill. And having ordered a carriage, I was removed, in a very freeble condition, to her house, and submitted myself to an examination, in the course of which I was actuabled 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 preatment until winter, when I found my health confirmed; 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 abused constitution—being now fifty—yet my gen-oral health is good; and so long as Mrs. Mettler is within reach of a telegraphic line, I shall endeave by a superior of the state of the sta ent course of life and her good advice, to keep it so

"And notwithstanding the public mind may be projected 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—benefitted by applying to her for advice if they follow it follows:

Spiritual Phenomena.

body. You can not find a somnambulic 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 commends itself to many minds, through its intrinsically logical and truthful character, yet that most persons are effached to this 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 presumently differed from the ani-INTERESTING TEST FACTS.-Friend Britten: My own obs-

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 en tirely 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, H. B. STORER. [Please do so-they are desired.-ED.]

ence of the 21st ult., related the following: A lady resident in Clave-land, Ohio, who was not a Spiritualist, was induced to visit the rooms of Mr. Rogers, the drawing medium of Columbus, Ohlo, then on a visit to Cleveland. After inspecting some of the portraits of deceased pernear 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 controled him ahe 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 minitues, 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 shown the portrait and asked it he recognized it, when, she subjecting its origin or knowing anything of the circumstances, replied that it looked exactly like their deceased slater l'olly. The manner by which it was obtained was then related to him. The next day, he requested his sister to give him the pleture, 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 he still refusion. Because the medium, was seen coming hurrifully down she still refusing, Rogers the medium, was seen coming hurriedly down the street in a trance, and coming up to the lady he said involun tell brother that portrait was intended for him." The Spirit the gave the Judge a message, signing herself "Polly." The stated that he had been a few minutes before taken from his business and by Spirit influence was compelled to come forthwith and deliver age. 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

and requested the Spirits to draw through him the representation of a circle of Spirits. The medium retired into the adjoining room and, in st 29 minutes, produced a group of nine figures, arranged in the folowing 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. Its hands were placed upon two others, one hand on the head of each. These again had their hands in like man ner 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

The principal figure in the group had a chain thrown around his seek, the end of which hung down over his breast. The group was admirably adjusted, and nothing could be discerned in their rel and closely examining it in detail, the chain was examined with a lense, 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 pic ture 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.

CLAUDE ARNOLD.—On the 2d of last any, many 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.

CLAUDE ARNOLD.—On the 2d of last any, many though the prevent a collision with another vessel passing in the opposite direction, Captain Williams 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 likenes of his son. who died suddenly, in consequence of which he was exceedingly trou led and disconsolate. A friend advised him to go to Mr. Rogers, the Spirit-medium through whom the portraits of deceased persons were said o 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 recogniby him as a most accurate and striking likness in every particular. The

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 mind me where they grew,
I planted them in the early hours
Ere night distils its dew,
Praying our Father for sun and showers,

For summer skies and blue; And our Father greated my feeble prayer

For the sake of my loved and tru I planted these flowers in a sacred spot

Twas a moment never to be forget In the maze of a shousand years I said, as I planted—"It is my lot To wrestle with doubts and fears

watered them with tears;

I will try to dream that Heaven is not So distant as it appears. Three pages in the Book of Life, Fresh-oped 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 bour, and die! O, Father of Wisdom, and Love and Light!

My soul is a braised reed!

If there be no morning 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 drooped and paled with an early blight,
In the hour of my sorest need.

BY MADGE 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-coming Angels,

Winging their way adown the star-gemmed sky, Through glorious paths lit by the glowing sunbeam Pause not, because earth's mountains are so high-Then, dearest love, in 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 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 Spiritlip, and brow,
And with cternal love I thee endow.

Bebieber's Bepartment.

"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

"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 condutors 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 Conference, at the same session.

"The Social Revolutionist"—Is the appropriate title of a monthly operates when he shall be able, and shall need with such another opportunity. I may thus go through many hands before it meets with a knave to stop to circumstances of the production of the portrait of his deceased sister, as related in the preceding paragraph, visited the rooms of Mr. Rogers, as related in the preceding paragraph, visited the rooms of Mr. Rogers.

"The Social Revolutionists"—Is the appropriate title of a monthly opportunity. I may thus go through many hands before it meets with a knave to stop to appear to all the preceding a great deal of good with a little impropriate title of a monthly opportunity. I may thus go through many hands before it meets with a knave to stop to appear to all the able, and shall need with such another opportunity. I have the most of a monthly opportunity in a print of the production of the portrait of his deceased sister, as related in the preceding paragraph, visited the rooms of Mr. Rogers.

B. F. and the production of the production of the production of the production of the preceding paragraph, visited the rooms of Mr. Rogers.

B. F. and the preceding paragraph and the precedi us arrays it against the whole world. Terms one dol-

> 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 intel ligent and noble woman, whose history though full of tender feeling, of romantic incident, and carnest 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 resistin its corrupting influence

CLAUDE ARNOLD .- On the 2d of last July, while the schooner Delos Arnold, only son of Mr. R. Arnold of Teronto, 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, vithstanding, the brave young man sink 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 sympathize with them in their affliction. But we have the satisfac tion to announce that, in the midst of this theater of sadness and sor row, they were consoled by a living and lational faith in the spiritual doctrine of immortality. The brave boy bore his suffering with unparalleled meckness and patience, declaring that he "was not afraid to die," and that he would "rather die than live." Since his departure, gentleman was overjoyed, and exclaimed, "No man need tell me my his parents have received incontestible evidence of his continued pres-

THE Spiritualists of Rockford, Ill., hold regular Sunday meetings at tablet bear the record of his virtues, but his name will be embalmed in the hearts of the few who knew and loved him.

Seience, Literature and Art.

THE PROGRESSIVE AND CONSERVATIVE ELEMENTS.-Every age THE PROGRESSIVE AND CONSERVATIVE ELECTIONS 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 cummunity. 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 1668. By the antagonism of these two principles the validity of new truths and discoveries are tried. Hence all 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 stigmatise the innovator as an infidel, atheist, deist, magician, incendiary, revolutionist, &c. The following anecdote will illustrate this proclivity:

"The world first fixed upon the late Andrew Crosse the pretension of having" "LIGHT IS DAWNERG," by an unknown and inexperienced correspondent who with abundant examples of both kinds. Witness, on the one hand, the times that incarcerated Galileo and reprobated the genius of Coper-

proclivity:

"The world first fixed upon the late Andrew Crosse the pretension of having created insects by chemical combination; and all who did not laugh called him an infidel, and an atheist, and a doist, and an loceodiary. The last he was, for he had been heating first to white heat at his very first process. One gentleman wrote to him to inform him that he was a distribute of the peace of families, and a relief out help religion; to which Mr. Crosse replied, that he was accured in this 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 hissing the speaker furiously. On asking the reason, one of them sald,
"Why don't you know him t that's Crosse, of Bloomfield, the thunder and light-ning man; you can't go near his cursed house at night without danger of your life; them as has been three have seen devile, all surrounded by lightning, dancing on the wires he has put up round his grounds."

Own soal.

"LIGHT IS DAWKING," by an unknown and inexperienced correspondent who writes from Lenox. The ashfor vites revisite for Lenox. The high disclosed in this effort to diffused, pale and misty, like the nebula. We wait while the condensing process ago on, and until the light shall have taken some starry firm. Try again.

Private Correspondence.

The light disclosed in this effort to diffused, pale and misty, like the nebula. We wait while the condensing process ago on, and until the light shall have taken some starry firm. Try again.

Private Correspondence.

The collier 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 this advisants. All communications, therefore, which may be designed for his eye also as should have the weed Piturate completionally written on the envelope. All Communications, whether an business or intended for the columns of this paper, should, as heretofore, be addressed to

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 "reviewe" their "shorter Catechisms." It leads them to deal more with the "weightier matters of the law," and to criticise 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 Magneria, much more practical and pertinent than the orthodox one contained in the Shorter Catechisms.

tained in the Shorter Catechism:

"It happened, one autume, that the late Level Jeffrey, after the rising of the Court of Sensions, came to spead the long variation in the Parish of L——. Seen after his arrival, the minister intimated from the pulpit that on a certain day he would 'hold a diet of catechhing' in the district which included the dwelling of the caineast hadge. 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 elergymen, though the catechising process has become obsolete, still yet care his use in the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's consternation when, the entire honsehold because. But what was Lord Jeffrey's consternation when, the entire honsehold because the development of the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's consternation when, the entire honsehold because the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's consternation when, the entire honsehold because the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's consternation when, the entire honsehold because the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's consternation when, the entire honsehold because the parish once a year, and collect the family to listen to a fireside lecture. But what was Lord Jeffrey's consternation when, the entire honsehold let the drawing-room, the worth parish of the parish, at the prices in the manufacturers' schedule, T. Guibert' was a set of the same and the parish of the parish, at the prices in the manufacturers' schedule, T. Hone was an ediliberty by the called the same and the parish of the content of the parish of the parish

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 immens-ity. The ingenuity of the astronomer has invented many modes by

of life. His genius was constitutionally observant and penetrating, and the practical life he led furnishing abundant facilities for its exer-"THE VOICE OF IOWA"—Is the title of a "new monthly Journal of Civilization," edited by James S. Enos, and published at Cedar Rapids, edge of human character. Hence almost every thing he said or did Iowa. It is devoted to Education, local History, Arts and Sciences had a practical point or bearing. The following letter, written by him The typography is clear and accurate, and the leading article entitled while in Paris, to a young gentleman who applied to him for the means of returning home to America, shrewdly illustrates his character;

"I send you herewith a bill for ten Louis d'ers. I do not pretend to gries 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 beneet man is smillar distress, you must you me by leading this sum to him; enjoining him to discharge his debt by a like operation when he shall be able, and shall meet with such another opportunity. I have it insert with a so though any shall before it meets with a known to stone.

THE MALLSTROM.—The myths of ignorance and super-confined alone to the old theologies and religions, and our catechisms and confessions of falth. We sometimes find them in last Thursday evening 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 as the greatest "sucker" 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

"I have been informed by a European acquaintance that the maelstrom has n must now take its place as an 'exploded humbug.'

Douglas Jerrold's Wit.-The vain and conceited man is just as chary and tenacious of his wit as he is of anything else comm and meritorious that belongs to him. He will be perpetually insisting upon its superiority and brilliancy, and putting it forth on all occa tions. 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 proeminent modest and diffident, exhibits his character in so conspi that we could almost draw his phrenological portraiture from it:

"Douglas Jerrold's wit was so predigal, and he prized it so little, save as a delight to others, that he threw it away like dust, never earing 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 demur, too, he would surrender his most happy allusions and his most trenchant hits. In one of his plays an old sailor, trying to match a kins from a pretty girf—as old sailors will—got a box on the ear. 'There,' exclaimed line is above to the ear.' There,' exclaimed line is a few or the ear.' The manager. his parents have received incontestible evidence of his continued presence and influence. The Chicago Press cancludes an honorable and feeling notice of his death as follows:

"No sculptured marble or measuremental brass may rise to his memory, or graven

Light seems the natural enemy of evil deeds.

## THE SPIRITUAL AGE.

NEW-YORK, SATURDAY, AUGUST 15, 1857.

PERSONAL AND LOCAL.

IMPERFECT ATTEMPTS AT VERSIFICATION.—An esteemed friend at the West has had the kindness to send us a great number of verses purporting to have been improvined by MOZART, and which are not given to the public because they are too common place and inaccurate as literary compositions to meet our embalming process. It is not sufficient that the thoughts are true and the sentiments frequently

Furnished Cottage Wanted.

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 loics Institute. And reading minus of the Over-Parameter cality are wont to assemble there for the purpose of discussing and clucidating 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 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 pamphete chidnes for its operations meets as regards. The articles which constitute it were contributed by the writer to the New Orleans decade by the writer second by the most ordinary mind.

At the engagestance form, with the sele desire that his influence, if it is an octave of the paper in which the articles first aperate.

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

A REVIEW OF REV. J. E. DWINEL'S SERMON against Spiritualism, by Rev. J. H. W. Toohay, has been placed upon our table. It is an octave pumphlet of forty-eight papers. It is written in Rr. Toohay has been placed upon our table. It is an octave pumphlet of forty-eight papers. It is written in Rr. Toohay has been placed upon our table. It is an octave of the paper in which the desire the position of its antaponist mainly from the Bible stand-point, and produces an array of authorities and a conherency and pertinency of agreement, which completely overthrow the groundless asseverations and but and incombinative reasoning of the Rev.

MAKING THE MOST OF A LATTLE.—I)r. Pranchit.

MAKING THE MOST O

baum will—without extra charge—lengthen his instruments accordingly, as he is determined to adapt his terms to the necessities of his friends and his thermometrical scale to the sublimest hights of mercu

BITTEN BY A MAD DOG .- We see it stated in the Stamford (Conn.) Advocate of the 28th July last, that our valued friend, William Weed, 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 for tunately escaped by flight into an adjoining room. Mr. W. has sub-mitted 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

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 visiting Ballston, Saratoga, Glenn's Falls, Sandy Hill, and Waterford, N. Y., and so th

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

ANOTHER LECTURER .- By a recent letter from McHenry, McHenry County, Ill., we learn that Br. E. B. Wheelock has been lecturing on the philosophy of Spiritualism there and in the surrounding villages with remarkable success. Brother W. is said to be an eloquent speaker and a calm, argumentative and close reasoner.

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

REV. C. H. HARVEY, noted as the individual who held the discussion on Spiritualism with Mrs. Hatch in the Tabernacle last winter vill lecture to the friends at the Atheneum, corner of Atlantic and Clinton streets, Brooklyn, next Sundhy at 3 P. M. A large attendance

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

Discussion.-Prof. Spencer, a lecturer on psychology, and E. S. Tyler, a good speaker and trance-medium, held a discussion in Anburn last week-Spencer denying that Spirits have over communicated and Tyler affirming. The town is wide awake with interest on the subject.

R. P. Wilson again lectured to the friends at Dodworth Academy last Sunday morning and evening at the usual hours.

DR. Dons lectured last Sunday in Southold, Long Island.

# Miscellaneous Department.

Original.

THE SPIRIT'S 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 know 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 footstep, Lightly tripping up the stair, When at evening, I a child pet, Lisped to thee my simple prayer But those sunny hours of child life 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 meeting Crown ME one of their bright band ; I can almost hear the echo, As they strike their golden strings-And their music's heavenly outflow

Silently the evening shadows, Phantom-like, are standing 'round-One more look at the green meadows-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,

Rapture to my spirit brings.

## With deep thoughts I can not tell. SINGULAR PASSAGE

IN THE LIFE OF THE LATE HENRY HARRIS, D.D. AS RELATED BY REV. JOSEPH INGOLDSBY, 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 sa by the bedside, comparing his last brief note with some of his earlier letters, and was endeavoring to convince myself that my apprehen sions of his fickleness 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 hear 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 appre hension of I knew not what occupied my mind, and vainly did I en deavor to shake it off. I can compare my feelings to nothing but thos which we sometimes experience when about to undertake a long and inpleasant journey, leaving those we love behind us. More than once did I raise myself in my bed and listen, fancying that I heard myse called, and on each of these occasions the fluttering of my heart in-Twice I was on the point of calling to my sister, who then slept in'an adjoining room, but she had gone to bed indisposed, and an unwillingness to disturb either her or my mother checked me; 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 consciouness 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; me thought, 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 one 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 effulgence, on a huge round tower, which its light rendered plainly visible through the open casement, and the summ 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

"The apartment itself had something strange in its appearance; and, in the character of its furniture and appurtenances, 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 andirons, betokening that wood was the principal, if not the only fuel consume wthin 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 mantlepiece, carved heavily in imitation of fruits and flowers, hung the half-length portrait of a gentleman in a darkcolored foreign habit, with a peaked beard and mustaches, one hand resting upon a table, the other supporting a sort of baton, or short military staff, the summit of which was surmounted by a silver falcon. Several antique chairs, similar in appearance to those already menanded a massive oaken table, the length of which much exceeded its width. At the lower and 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 flashes various-colored fire, the brilliance of which made itself visible, even above the strong illumination from the chimney. Two huge, black ja panned cabinets, with clawed feet, reflecting from their polished su faces the effulgence of the flame, were placed on each side the case ment-window to which I have alluded, and with a few shelves loadedwith books, many of which were also strewed 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 arrestemy 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 sad-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 resinous powder, which produced and maintained a brilliant but flickering blaze, to the action of which his companion was exposing a long lock of dark chestnut hair, that shrank and shriveled as it approached the flame. But, O God !-that hair !-- and fore her eyes, it were vain to argue with her. The mother, I find has the form of him who held it! that face! those features!-not for one | written a letter to young Somers, stating the dangerous situation of his instant could I entertain a doubt-it was He! Francis!-the lock he affianced wife; indignant, as she justly is, at his long silence, it is forgrasped was mine, the very pledge of affection I had given him, and tunate that she has no knowledge of the suspicions entertained by her still, as it partially encountered the fire, a burning heat seemed to daughter. I have seen her letter; it is addressed to Mr. Francis Somers, scorch the temple from which it had been taken, conveying a torturing in the Hogeweort, at Leyden-a fellow student then of Freder sensation that affected my very brain!

'How shall I proceed !-but no, it is impossible-not even to you sir, can I-dare I-recount the proceedings of that unhallowed 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 told him, without any material variation from the details he had formdamning pollutions be effaced from my remembrance; and oh! above erly given. To the last she persisted in believing that her unworthy of my fiendish tormentors, as they witnessed the worse than useless scribed the apartment with great minuteness, and even the person of ume, muslin, \$1.50.

a partaker? But it is enough, sir: I will not mether shock your nature by dwelling longer on a scene, the full horrors of which, words, upon this extraordinay confession, which, joined with its melancholy if I even dared employ any, would be inadequate to express; suffice it termination, seems to have produced no common effect upon him. He to say, that after being subjected to it, how long I knew not, but cer- alludes to more than the subsequent discussion with the surviving sister, tainly for more than an hour, a noise from below seemed to alarm my and piques himself on having nade some progress in convincing her persecutors; a pause ensued—the lights were extinguished—and, as of the folly of her theory respecting the origin and nature of the illness 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, which indicates the 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 with a brother student. The cause of the quarrel was variously related; greams soon brought my sister to my aid; it was long before I could but, according to his landlord's version, it had originated in some silly when I had done so, her strongest efforts were not wanting to persuade least, was the account given to him, as he said, by Frederick's friend me that I had been laboring under a severe attack of nightmare. I and fellow-lodger, W-, who had acted as second on the occasion ceased to argue, but I was not convinced; the whole scene was then thus acquitting himself of an obegation of the same kind due to the 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 mparting to others the conviction I entertained myself, produced in in the face. ne an apparent acquiescence with their opinion, I have never been the less satisfied that no cause reducible to the known laws of nature affected on finding that his arrival had been deferred too long. Every occasioned my sufferings on that hellish evening. Whether that firm belief might have eventually yielded to time—whether I might at tradesman, and a chamber was prepared for his accommodation; the length have been brought to consider all that had passed, and the circumstances which I could never cease to remember, as a mere phan-tasm, 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 ompanion of him whose name shall never more pass my lips, muttered something to his abetter 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 heard-interruption was evidently apprehended-the same ceremony fit. Restoratives were instantly administered, and prompt medical aid was hastily repeated, and I again found myself released, lying on my own bed, with my mother and my sister weeping over me. O had received a shock from which, during the few weeks he survived God! O God! when and how is this to end? When will my spirit be he never entirely recovered. His thoughts wandered perpetually, and

posed 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 | To this the stranger made continued reference, and would not suffer it in the course of a long life spent in the active duties of my Christian one moment from his sight; it was in his hand when he expired. At 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 twenty. A profusion of dark chestnut hair was arranged in the Maifferent combat, an ineradicable prejudice to encounter, evidently donna style, above a brow of unsullied whiteness, a single ringlet debacked by no common share of superstition, and confirmed by the pending on the left side. A glossy lock of the same color, and evidently mental weakness attendant upon severe bodily pain. To argue the belonging to the original, appeared beneath a small crystal, inlaid in sufferer out of an opinion so rooted was a hopeless attempt. I did, the back of the picture, which was plainly set in gold, and bore in a owever, essay it; I spoke to her of the strong and mysterious con- cipher the letters M. G., with the date 18-. From the inspection us in our dreams, and more especially during that morbid oppression commonly called nightmare. I was even enabled to adduce myself as a strong and living instance of the excess to which fancy sometimes in a lock, short, and deeply tinged with gray, and had been taken, I carries her freaks on these occasions; while by an odd coincidence, have little doubt, from the head of my old friend himself; the other the impression made upon my mind, which I adduced as an example, or no slight remsemblance to her own. I stated to her, that on my ecovery from the fit of epilepsy, which had attacked me about two worthy Doctor's remains quietly consigned to the narrow house, that, while arranging his papers previous to my intended return upon the reatest difficulty I could persuade myself that I had not visited him, morrow, I encountered the narrative I have already transcribed. The uring the interval in his rooms at Brazenose, and even conversed both name of the unfortunate young woman connected with it forcibly arrith himself and his friend W-, seated in his arm-chair, and gaz-rested my attention. I recollected it immediately as one belonging to ng through the window full upon the statue of Cain, as it stands in a parishioner of my own, and at once recognized the original of the he center of the quadrangle. I told her of the pain I underwent both | female portrait as its owner. 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

The next extract which I shall give from my old friend's memorandi is dated August 24, more than a week subsequent to his first visit at Mrs. Graham's. 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 ex- presenting a cosp d'ail of surpassing though simple beauty. perienced; and the constant dread she was under of similar circum-stances, operated so strongly on a frame already enervated, that life at the stances operated so strongly on a frame already enervated, that life at

in my opinion injudiciously; but though skillful and kind-hearted, he 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 sides the single lamp upon the table shone reflected as in a mirror. me of betraying her secret."

August 26 .- Mary Graham is yet alive, but sinking fast; her corliality toward me has returned since her sister confessed yesterday Impossible! Beside, they all assure me, that from the fatal night of his 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 one of those few and brief intervals in which reason seemed partially dissolution and the final day of account? and whether I thought they where is he, who alone may be able to throw light on this horrible would be safe in another world from the influence of wicked persons employing an agency more than human?" Poor child! one can not the duel. No trace of him exists, nor, after repeated and anxious inmistake the prevailing bias of her mlnd-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 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 beick's. I must remember to inquire if he is acquainted with this young

Mary Graham, it appears died the same night. Before her departure she repeated to my friend the singular story she had before

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

but, according to 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 follow-lodger. W.—. who had acted as second on the occasion,

From the same authority I learned that my poor friend was so much 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 hostess reascended, in the hope of prevailing upon him to return with her, and partake of that refreshmen 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

succeeded at length in restoring him to consciousness. But his mind 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 supsomething 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 Freder ick, and had more than once been seen by the Millers in his possessimy request it was produced to me. The portrait was that of a young woman, in an English morning dress, whose pleasing and regular ction maintained between our waking images and those which haunt the portrait, I could at that time collect nothing, nor from that of the

nformed her of my having actually experienced the very burning senstion in the brain alluded to, no doubt a strong attendant symptom of vember moon, then some twelve nights old, and shining full into the this peculiar affection, and a proof of the identity of the complaint: apartment, did much toward remedying the defect. My thoughts but I could plainly perceive that I failed entirely in shaking the rooted filled with the melancholy details I had read, I arose and walked to the out I could plainly perceive that I failed entirely in shaking the rooted filled with the melancholy details I had read, I arose and walked to the point on which possessed her; that her spirit had, by some nefarious window. The beautiful planet rode high in the firmament, and gave which can be applied to the most sensitive tooth, and which will render it perfect in and unhallowed means, been actually subtracted for a time from its to the snowy roofs of the houses and pendant icicles, all the sparkling radiance of clustering gems. The stillness of the scene harmonized The next extract which I shall give from my old friend's memorandi 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 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. Naas the study of the late Frederick S——. The sides of the room were ure is evidently quite worn out; she is aware that she is dying, and covered with dark wainscot; the spacious fire-place opposite to me looks forward to the termination of her existence here, not only with with its polished andirons, was surmounted by a large old-fashioned resignation, but with joy. It is clear that her dream, or what she per- mantelpiece, heavily carved in the Dutch style with fruits and flowers; sists in calling her "subtraction," has much to do with this. For the above it frowned a portrait, in a Vandyke dress, with a peaked beard last few days her behavior has been altered; she has avoided convers- and mustaches; one hand of the figure rested on the table, while the ing on the subject of her delusion, and seems to wish that I should other bore a marshall's staff, surmounted by a silver falcon! andconsider her as a convert to my view of the case. This may, perhaps, either my imagination, already heated by the scene, deceived me-o be partly owing to the flippances of her medical attendant upon the sub- a smile as of malicious triumph curled the lip and glared in the cold ect, for Mr. I --- has, somehow or other, got an inkling that she has leaden eye that seemed fixed upon my own. The heavy, antique, canebeen much agitated by a dream, and thinks to laugh off the impression | backed chairs—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

> 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 arrival he never left his bed-never put pen to paper. His very direct tions to have me summoned from England were verbally given, during mystery ! No one knows. He absconded, it seems, immediately after quiries, can I find that any stadent has ever been known in the University of Leyden by the name of Francis Somers.

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#### DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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

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

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#### Principles of Anture.

ROTESTANTISM—THE RIGHTS OF REASON.

BY H. K. R.

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It was upped the Postessan Referentation as the insurpression of the state of the roses against the excelsive presentions of the anthony of enclositations—as we do in situating that the anthony of enclositations—as we do in situating the enclosing of the transfer of the lemma function in regardiant to the excellent of the lemma function in regardiant to the excellent of the lemma function in regardiant to the enclosing the entire of the enclosing the entire of the encoded of the enclosing the entire of the encoded of th

Its formal and avowed basis was but an appeal from the burels to the Bible. The reformers rejected the beliefs, tralinos and pre's less of the clurch—the institute in favor "the demons" of they proposed to abstitute as an emonty formats of the clurch. The force and success of distripance is the presenting itself as an appeal from the hu-

a noise of certain, fulfills tens, to the document thought is the theological God. Deven but they some resum, which does not suppose, it would have been of multi-ord to a synchronic state of the control of the contro

heating does so much is stepped.

But the learns with a sight turned upon its infection originate system, and finds that it works who weight upon containing a system, and finds that it would be weight upon discipation, the accurative sufficiency of antiques, with a sight upon the containing and the state of the antibuty of Protocontinuant and the works at our of the authority of Protocontinuant and the works at our of the authority of Protocontinuant and the state of the authority of Protocontinuant and the state of the

"Truth can never be confirmed caough,
Though doubts did ever sleep."—Skekspeere.

herheits liebe neigt sich darin dasz man neberall das Gute zu f
t zu achaetzen weiez."—Gottle.

more centain that features inquiry tends no give a firms of the limit of the Hamilton of Problemation, but all true religion. The sized switzers, alterned at the progress of the problematic contraction of the progress of the sized collision of the necessary and skiply desired by an expensional collision. The necessary and skiply desired is an elementary to any his smooth operations, exceptly feasure that all things of all infelling—the densil but the rettle he had—for some of all infelling—the densil but the rettle he had—for some fixed to the sized of the sized of the sized of the sized of all infelling—the fends of the truth he had—for some of all infelling—the fends of the sized of the sized of all infelling—the fends of the sized of the sized of all infellings are consistent to the sized of the sized contribution of the sized of the sized of the sized of the processor of the sized of

BOCIAL SCIENCE.

Writes a few generation past physical admen has administrative few generations past physical admen has a second of temple. There were previously known to write an electronic past of the past of the

which govern all the the minutest particle of matter and the mightest event.

The description of society is now in that chastle state for which the physical sciences have just emerged. Some state of the society of the society of the society arms terms are in sure to digally social have and individual some terms are in sure to digally social have and individual prights, but the fact that they are applied of being applied

ment.

If parties, speaking the same general language, were to
use the terms air and water, acid and alkali, multiple and di
visor, radius and tangent, or center and circumference, as
synonymous and convertible terms, it would faintly shadou
forth the confusion which reigns in the domain of politica

ta Bat it is because wrong rules in the places of power, the leg can be no consistent system of society or government, while tyranny and freedom are in conflict, or while we endeave, a be harmonic truth with error, justice with despotism, or life

It will naturally be resulty appenhended, in view of the constraint algorithm to Marten that notice, based confercentific allogations in Marten that notice, based confercentific and the second of the conference of the conference that the combination of the beaverally bodies, the production of the theoretical conference of the conference of the conference that conference of the conference of the conference of the term and the conference of the facility of themse effort, we wrang work in the elements and facility of themse effort, we wrang work in the elements and facility of themse effort, we wrang work in the elements and facility of themse effort, we wrang work in the elements and facility of themse effort, we wrang work in the elements and facility of the conference of the consec which the third of facilities are all the conference of the consec which was in the deformation of the efforts approached to the conference of the conference of the conference of the consecution of the conference of the conference of the consecution of the conference of the conference of the consecution of the conference of the conference of the consecution of the conference of the conference of the consecution of the conference of the conference of the conference of the consecution of the conference of the conference of the conference of the consecution of the conference of

the condition to status a just substitution of the visite of the status of the supplies and the context and interests, in the pure strongless of terms, and counts and interests, in the pure strongless of terms, and the status of the status of the status of the status, and the status of the status of the status of the status, and the status of the status of

order and harmony. Ignoring ray of the relations which we find imbotiled in existing institutions, whether through intolerence or partiality, will inevitably lead us to erroneous conclusions. To assume that any of them are perfect, and they condimprovement, its to prejudge the whole question, are to abandon all pretension to unbursed judgment, or candi-

The strategy-piot then, or leafs of investigation, must be mere generally encoded calculor, will estimate thin plantiful of positive solance, nor must of allow sometive in my of positive solance, nor must of allow sometive in my standard control of the strategy of the control of the standard control of the strategy of the control of the standard control of the strategy of the control of the strategy of the strategy of the control of the control of beam of given by which will be filled in question by most a positive point plantiful control of the strategy of the control of the control of the control of beam of given and the control of the control of the strategy of the control of the strategy of the control of the control of the control of the strategy of the control of the control of the control of the strategy of the control of the control of the control of the strategy of the control of the control of the control of the strategy of the control of the control of the control of the strategy of the control of the control of the control of the strategy of the control of the control of the control of the control of the strategy of the control of the control of the control of the control of the strategy of the control of the control of the control of the control of the strategy of the control of the control of the control of the control of the strategy of the control of the control of the control of the control of the strategy of the control of the strategy of the control of the control of the control of the control of the strategy of the control of the c

Orbitary the physically percential, who more with a previous measurant, were the advantage, piles and more proteins constitute, were the advantage, piles and more proteins and the properties of the physical content of the physical content of the physical content of the properties o

only accumulated power."

The man who phesses he right to rule and govern another spectule promised the physical expectatory, but a third hazard expectatory and of the physical expectatory, but the filled hazard expectation and the physical expectation of the physical expectation of the comparison of the physical expectation of the comparison of the co

stick, and valued by the per centage they will yield on echange, could any such proposition ever have been entetained. Contracts without the sanction of law or equihave no binding force, therefore we are inevitably brougback to first principles and questions of right.

where that the subject of beams rights of the exponential relative the physical, mental or so and quality of some or warms of any case used in strategy that there should be freedom properties of the capacity and any include the capacity and any include of the capacity and the freedom properties of the capacity and any include of the capacity and any include of the capacity and the capacity of t

and erail can be adopted with any parameter the authors, by a drawnill new, recept that cloudy informat, towit, the every presen between banks and depositoral, towit can be a second of the present and appeal to the every present between banks and depositoral that the present of the every cloud and appeal to the every district and the every cloud present. Whether and explain it considers to every other press. Whether and explain it confidently advanced or inference with sufficient and material and explain it can deposit, at it was the present being and one are proposed to highly. It we wish the variety is any and appeal to the throughput and indeposition of the press the present the district and indeposition of the present being a first throughput and interpretation of present being a first district, the present being a first district, the present being and the district, the present being and the district and the present and the sufficient of the present being and whether the present and the

#### THE LOVED AND LOST STILL NEAR.

It has been virely said, that melting ever treated this heart of the resider that find it come from the heart of the volter. No no can affect the heart of another by any this of six of the volter. No no can affect the heart of another by any this of six experience in like work heart thirty. Only the who have treated of correct knew how to any appualities with the efficient. They are servely been dinguished year some heart chan'd of appearance heart can be also as the six of the s

as the gas of any variety — "Critical blane... Early is given When Y To Barren. An August near "Critical blane... Early is given When Y To Barren. When I August near the control of the property of the said." He was a similar of the property of the said. But she would not say with them any longer. But had a August share have need to said the hardon. I have been a said to be a said

pages, easy page value years, a time while it will be very written of the control back of any work in name on the two pilled has been that when the control back of any other name are not to see pilled back. We see all these was been any filled analysis of the control back of the contro

I thin-Oh have I take the framework to the tittle gaveny who cannot the some trans of the tittle that. I chann it to specific was been first the first Kin. I chann it impossible was Kitty, to give the first bios. I mink you in a t quant to be an Amplitude probability could injust the part t minks you can to the same t such a take t to mink you be to be such as t and t when t is to mink you to be success. Phys. If we are good, with an Amplitude was saided how take of the third t when the quantities was saided how take of the third t which the quantities where t is the t such that t is the t such with t such with t gave t when t in t in t is t in t in

SPIRITUAL COMPENSATION.

ctant condition of man's existence in the Spirit is; that no desire can be gratified at the cost o pirits; no wish, however ardent, can be granted

continue upon to existint on the fellow issues. That he has been at regarded the back to be completed to be a support of the contribution. In the contribution, he is compelled to show with his victims of the interper has been given been more receivable power of the quick-need reasoning function present to the underlying very he characters of first, the chart of computation on the contribution of the quick-need reasoning function present to the underlying very he characters of first, the character condition is used. But not always it this painful mental condition is used to the contribution of the co

Such is the nature and object of that punishment whiens, of whatever nature, whether of omission or commission

whether of ignorance or willialiness, necessarily received.
The inervisible offect of a cases, it is also the cause of effect, its primary cause is ignorance and sellabares, the fruit of which is meant angular, comparing the sufferer water that reflet which can only be found in knowledge assistance. Thus, the direc consequences of evil quer zams out that attainment of good. As the pain of hunger slumbates to the amplitude of the old and to the recovariation of the body, we the standard of suffering impole same to hear and object bose in carrolle have which will govern the condition throughout

This is the tree theory of positionnet. When its its eoption and homeovolves in the purpose, this is leaded that give reine plan of salveilles which were some, no from the some queeness of his sides of the condimense of index. We associate the condition of the condition of the condisions, this intensitients with every strictless of Disp's associates in the condition of transcent melting whe there is weeping and guarding of stock, and a Riserva of a class which its error, condition of transcent melting as the three is tempted by the free and on the Individual sensilent is tempted by the condition of the Individual sensiing is setteral and immatable. The immersal Spitit, when the condition of the progression wave and an alpost flavore to the condition of the condition of the condition of the term and window values of the beginning and the contraction of the condition of the condition of the con-

The Divine here is Dublic Action, and its section builds of the Dublic Action, and the section builds of the Divine Bailey, and that and the Universe is a magnific and that the transport of the Divine Bailey, and that and the Universe is a magnific and the Dublic Action Bailey, and that and the Universe is a magnific and that the Dublic Action Bailey and the Dublic Action Bailey and the Dublic Action Bailey and the Bailey and the Bailey and the Santan Santan Bailey and the Santan

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 claimyounts relating to lost or secreted treasure, missing individuals, lost papers and documents, murders, arsons, etc., of which the following, extracted from a recent latter, may serve as a succession.

entiret, may select our specimens. "Will jour call on some medium or chirrecymut and, aboutd it be considered for clither to do so, to inform an through you. how I may shall be able to the sole of the clither to the sole of the clither to the sole, "reaso, shall be able to the clither to the clither to the clither to the clither was minors. One of them energing, say, when there were boried in the angighethood previous to their being killed, several travels of deliver. I wishts knew, if possible, how to recover them. Again: A please on I wishts knew, if possible, how to recover them. Again: A please of washington on the country thated in writing, that a large close of musery washington on the country that of in writing, that a large close of musery washington on the country that the writing the third washington, but the exact spoth is was unable to give eve to find. Now, if it is in order for modelium or chire-quants to investigate it and give us specified directions where to chire-quants to investigate it and give us specified directions where to consult a settline to must find red years." As the contract of the consult as a consult as writing to must find red years.

Now, by way of general reply to all such requests, we have to say, that had we the time, and were we inclined to samply with them, there are, in our estimation, intrinsic differenties 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 is seems to be a law that the nebulino or elair-voyant making the investigation, must come on rapport with the Sphitt who have a knowledge of the feter, we be otherwise brought into sympathetic rapport with some person or dreumstance, which would lead them to a chair-voyant knowledge of all the attendant facts and circumstance. This can be effected in various ways; usuch, for instance, as the presence or sphere of a person in some way, either nearly or remotely, connected with the affair, the chair-voyants presence on or near the bloats, some friend or relative associated internally in the sphere of the presson in question, some of the lost or buried treasure taken from its depository, and a variety of other ways and mean, by which they may become laterierly involved in the sphere of the transaction, so so to enable them to trace it our accurately in the order of its overvrence or run the claim of causes and effects, motives and actions back to the time and alone amount offers.

Notices Spinis, clair-ovants or mediums are omniscient. Their powers depend upon certain laws and conditions, which must be scrupiously observed to insure success. There must be a measure of resport, 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, we have no measure of the spinish control of the spinish of the spinis

So in communicating with Spirits through the intercention of a medium. In a majority of ease, 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 as-called and level, these influences attend him. A medium is one who is neutritively 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 extremal communication takes place. To suppose us or 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

#### "X. Y." AND "JUNIUS."

Quite a spirited diseasion on the subject of Spiritualits and kindred topies, is now going on the Buffel Republic between "South. In the summaries of the Spiritualits are summaries." Buffer rivers are evidently men of ability learning and research. Their discrimination is attested by both writers having a clear preception and understanding the precise point made by his adversary and attempted the exposered by him. "Juniin" essays to reduce all the personne claimed as evincing spiritual agency to clairey asse, odylic leave and force and the secret influence of min apon mind while still in the body. He exhibits quite an extrate and extensive knowledge of these agents and the conditions necessary for their successful action. But it seem to a start he is unfortunately not so familiar with the war ous and extraordinary manifestations attributed to Spirit Had be a competent knowledge of these phenomena and just appreciation of their inevitable bearing, he would ste utter fatility of all attempts to explain them away be the mode he has adopted. He might as well undertakes replain away all human numbane transactions, the intersumministion of man with man, and the daily associatify life of mortals, by the supposition that they were all carrie un by of-force and clairroyance. These now common or currences of Spirit communion, under the most undoubte decumnations of presence and identity, are too palpably in temp. In the communities of presence and identity, are too palpably in the holity previously the result of independent human intell genos, to admit of a doubt, any more than we could due the second and the bodily previously the result of independent human intell genos, to admit of a doubt, any more than we could due the second and the common sense.

#### REV. R. S. HORRS AND SPIRITUALISM

Tux following letter from Rev. B. S. Hobbs was brought out by our publication, with comments, of his better to the Carstina Ambasander. If we havent any time unwittingly fallom 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 acknowledgements are reparation. By the subjoined letter of Br. H. we are happy to find that we were under a mistake in conceiving his a standing in terror of the ecclesiated power of the demoning tion to which he is attached. But we must, in turn, be leave to disabese the mind of Hr. H. of several serious mis representations touching the dectrines, purposes and aims Spiritualism.

It is true that Spiritualists have no creed, in the popular meaning of that term. We have no system of doctrines or confession for fith, by which our reason and consciences are bound, other than those facts and laws relating to manife destine, his fife force and hereafter, the nature of his soul, the future world, etc., which are inhabitably attented by placement of the meaning of the same threat the problem of the meaning of the meaning

Neither, Brother Hobbs, do we "wage a warfare against the Sabbath" We endeavor to "keep ti holy," as we do all other days in the week, and if may of our number conscientionally regard it as especially sacred, as many do, we are governed in our conduct toward them by the same gree principle of true Protestant Liberty. It belongs to the "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 righ in ourselves. We have no other authoritative creed upon the subject. Neither do we war against the "ministers," of the othership with the subject. Sucher do we war against the "ministers," of its confused (Christian and Protestant Liberty. But whe ligabiness that liberty, and oversteps the boundaries of Christian charity and toleration as taught by Christ and reiter ated in the formula of Preedom above mentioned, and at tumps to suppress free thought and conscience by an arb trury and tyramical userpation of authority ever the indivision of the conscience. The confused of the conscience of the

FRIED BETTEAN—A fixed recently handed no a copy of TRIL STRUTTEAL ADE, is which I see you have copied a perfusion of my hanty letter to the Ankansac convey the first to your readers that I am in fand described the convey the first to your readers that I am in fand described the properties of the control of the collection of the off-described the properties of the properties of the collection of the properties they knapped might covery such an idea to you and others, but I think If you were as well acquainted with the vertice as I am myself, you would very son be convinced of your mistake. My past life, to those who know it, is confinantic of your entineous copied of your mainly, and you matakes concentrate the writer of that update. Perkaps, without knowing it. I am chaid, and un wont to remind at even the possible action of evolutional powers but, if you will alike me to be the IT know my own heart, and the teachings and instructions of up own upifut, rank, rout, run in explore at aim, independent of the good or III will of any party or set, or the sponding of a tackend and subgrided would. To a recomplish as for an possible this desired only hours, and work of my life, I have thus for on on the side of this desired my hours, and the bandle long, describing all the one on the side of this desired my hours, and work of my life, I have thus for

All volges in writing this epistle is not confravery, but to promote justice and truth. I have, for more than at years, been acquainted personally, and by a most tried and thereugh experience, with the Spiritualism of the present age. It has been to me mere than a thonand 65th the greatest trial of my life. I have, to the best of my knowlodge, sought to see this dark and complex matter as it is, so that I might

act to accordance with justice and visible the spirit control.

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, an

read sufficient to satisfy me of the general terms and character of "Mod

cm spirituaism."

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 find detitiny of man.
It is vary true that to these who are troubled with dark and distressing doubte concerning a fautor oxistone, Splittanlium has been a benefactor, indeed. But such was not my experience. I am aware that believers in Modern Splittanlium, many of them at beast, will differ with the contract of the splittanlium, many of them at beast, will differ with the contract of the co

biased to theme by every being calling binned a sun.

It is rure I would, sheally noticed, requesting my beddings of the six process of the best position, the sharty spitch, sheally noticed, requesting my beddings with a binn I am in efforwally in the ministry, to bear with me. I felt called figure in do this for the means that I all in an wind to with the ministry of the six of the

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

It It am a proper judge of any own views and facilities. I believe still in the great seasonal doctrines of little known but much despited Unit the great seasonal doctrines of little known but much despited Unit register. It is the best and privest forms of faith that last yet been inholdied into an imperfect formula of heller. It is very two, that may experience as a minister, was more, as a man, has been of a sortwing channels for more thus six full years. On several sociations are specifically the professedly controlled by fairtheavers in the paid, pit, and in such a manure as to cause some to regard it spiritudes where the paid of the state of the paid o

of no small importance to mankind.

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

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 has not the negregation and atleast if I can not do this, age not how I can labor in harmony with the insternity of Modern apiritanists, unless my views of things change, or I greatly misunderstand your present position, and the

work in which you are eight grows, as we, has no recut, and perhaps very. It is very true, Spiritalization, and anything 380 ver the more first eight produced by the production of the perhaps of the pe

It is true, rabil, virulent senarianium is a fastefut thing, and is doing a fasteful work. It is a cloud of darkness still among the people that I would fail have quickly dispersed to but still sententian, in a certain or theological some, I regard as still a necessity with mankind. It will you be seen to be n necessity with you, you now fars you have charmed to be no necessity with you, you, no fars a you move charmle a milty of sentiment, you may to all intents and purposes, a seet, as

If I understood matters with your as they zee, you are now waging a water against the 88-likelik, against the inhisticy, against the church. You seem to think that new may be no longer any need of these, what I must assume of a large labels and elevators of the Rich I see not, then, here't one yee proach, at least laber, in harmony with

True it is, and Llave no wish to make it appear otherwise, that even Universition is not in the fielder sense a utility to nether is it an an tagonism in its great seaseful dectrines. We profess to be liberalist in sentiment, and, in the best sense of the word, rationalists in dectrine and teaching. If we live up in this in spirit, etters will have no good

cann or computer.

We live (if am ablic to discret its exactile characteristics, in our of a statistic good rough important character. That there is no receiving our great meaning in the weathers pleasance of this period, I must fully below. I fluth all may believe, without for mulcions, that this is an age much as earth has never before witnessed. It is, indeed, a settled considerion of my own spirit, that great events are at the very door. Samply it needed not prophetic vision to forecast may be used to be a settle of the control of the c

The present haton on possisses (when the present century, is a through indeed. The theology, most of it, of the present century, is a through that will not, much longer, satisfy the wants of mourning and sufficient man, Desprishment, yraming, openements, can not long, much longer remain unchanged. The frarful magnitude of giant wrongs must no safe the weelth's heart very deep, and the wrong-door and oppress tremble and coase their harded works forever.

calm. Now we should, to the fullest extent of human ability, "Prove at things," and be careful to "Hold fast that which is good." I remain your friend, with a heart ready for truth, and a hand will be to labor in the moral workshop of the world.

B. S. Houns.

#### FRENCH WORK ON SPIRITUALISM.

A recent mail from Europe brought us a new work
Spiritualism, just issued from the Paris Press, and bearing t
following trile. It was accompanied by a letter from t
unblisher Monsieur Kardee.

"THE BOOK OF THE SEMETS: Containing the Principles of the Spiritual Dectrine; on the Nature of Spirits; their Manifestation to an manify. Written under the distation and published by the orders of

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 sharep, logical discrimination and accurate classification. The chapter entitled "4600" will interest the reader. It seems to be a series of periment and definite answers by the Spirit to specific queries by the interrogator, with a running categorical commentary or impromptin utterances by a third native, we success an attendant Spirit.

#### ppose an attendant Spirit.

Six-1 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 a questions interesting to humanity, and forms a complete methodical work of moral and philosophical destrips. It is regarded here, by all who have real it with tartesion, as the guide that is destined be one duct men in a better path, by destroying the abuses which have fujered the parity of Christianity. I refer you to what a very learned and the parity of Christianity is refer you to what a very learned and the parity of Christianity.

has written in reference to a: "It is to make the result in the result is the possible that it should not make a great impression; all the great questions of met-sphysics and morality are electricated in it in the most attributes manner; it solves all the great problems—even these in which the most illustrious philosophers have all the great problems—even these in which the most illustrious philosophers have all the great problems—even these in which the most illustrious philosophers have all the great problems.

falled. It is the Book of Life; is the Guide of Russianty.

It was, Monsieur, by the design of Providence that the United State about the first rays of this new luminary. This, in the future will be a giory for the country that, in so short a time, has placed itself.

in the rank with the urst gamma one wome.

The object of this manifestation of the Spirits, is the regeneration of Humanity. This manifestation has occurred at several speech, we despotted an expedite and ignorance stilled it. For a brilliant and me caseful manifestation the Spirits marked a country of freedom, and at the caseful manifestation the Spirits marked a country of freedom, and at the spirits of the spirits marked a country of freedom, and at the spirits of the spirits marked a country of freedom, and at the spirits of the spirits marked a country of freedom, and at the spirits of the spirits marked as country of freedom, and at the spirits of the

lean Union.

By the book they have written in France you will soo, Sir, that if they have awarded you the pivilege of initiation, they do not leave us without instruction. The quintinal doctrine is making rapid progress, and every day adds numerous proceeds to its ranks, who, devoted and enlightened, laber is propagate it; and who will be happy to be

I beg you, Sir, to receive the assurance of my most distinguished
ALLAN KARDEC.
Street of the Martyrs, No. 8.

New York, United States

NTRODUCTION TO THE STUDY OF THE SPIRITUAL DOCTRIC TO MANY ORDECTIONS.

For new things new terms are necessary, demanded for

mos of language, in ordig to avoid the inevitable confusion, insident it as a multiplied same of the lainst term. The words spirated, dynamically Spiciroshice, have abeyen very definite significants: to give them one one, in order to apply them to the boottens of the Spirits, would be adding to the causes of supplyinger, above the other theory of the Spirits, would be adding to the causes of supplyinger, above who believes be a because of the supplement of supplemen

There is another, sord which it is equally necessary to understance scenare it is one of the keys of the depository of all marsh destrine as which, for want of a will defined acceptation, is the subject of nums our controversies. It is the word new! The differences of spinion, one he nature of the sont, comes from the particular application which another of this word. A perfect language, in which each bides noted represented by an appropriate term, would prevent many discussion

with a vicin to some, the swil is the principle of organic material in It has no individual existence, and ceases with life, and this is pumaterialize. In this series, and by comparison, they say of a crack material instrument which ceases to give sound, that it has no soul. Agreement which ceases to give sound, that it has not soul. Agreement part his opinion, all that lives must have a sonl, plan that it is not a soul.

When thinks the wall is the principle of instillagence; the universe again, of which cash being harders a year. A coording to them, there again to which cash being harders a year. A coording to them, there would be hat are set for the whole universe; which distribute spakes among the various instillagent beings about the first being spakes among the various instillagent beings about the first being a death returning to the common warre, where it is confounded, as at death returning to the common warre, where it is confounded, as differs from the preceding in this, that there is smoothing the universe differs from the preceding in this, that there is smoothing the universe differs from the preceding in this, that there is smoothing the universe within an end of the smoothing all the remains after dashet, best it is almost the same as vorbing, for preserving non-divisionality, we should within an encondensions of existence. It this epision the universe soal would be Gol, each being a portion of the divinity i and this is the destribe of Parachelon.

the decrine of Fauthersm.

Finally, according to others, the soul is a distinct moral being, indecedent of matter, and preserves its imbiviousity after death. This compation is without doubt the most general, became, under one same or another, the idea of an existence which survives the body, is of an ature to be believed, independent of all instruction, among every cople, whatever may be the degree of their excilitation. This decirine

what of he Spiritualist. Without discussing beet the merit of those opinions, and planing unserves for a moment on nontrial ground, we will say that the three applications of this would seed constitute there delicate below, correctly a supplication of the would seed constitute there delicate below, correctly a supplication of the work of the supplication of which is rational in its point of vision in the delication which it gives us. The facilit is in kangange shaving band one word for three ideas. To avoid all equivocation it would be necessary confine the needpoint on the word acts to one of the three things which we have defined. The choice is indifferent. All depends on the supplication of the word acts to one of the three things which we have defined. The choice is indifferent. All depends on the property of the supplies the supplies are possible and the control of the supplies of the supplies are possible as a supplies and south the indirectal, ionantrial being, publish values as a off sur-

For want of a special word for each of the other two points, we call: The viril principle the principle of material and organic life, whatwer may be its source, and which is common to all living belongs, from a plant up to man. Life being the faculty of thisking, the vital principle is able to exist as an shafterston made from a distinct and impresent thing. The word risidity would not supply the same idea. For some thinkers the vital principle is the property of matter, and for some thinkers the vital principle is the property of matter, and made in the continuous and the continuous continuous and the continuous continuous and the continuous and the content of the continuous and the continuous and the content of the continuous and the continuous and the content of the continuous and the continuous and the control of the substantial continuous and the continuous and the control of the substantial control of the control of the control of the conplets, the control of the control of the control of the conplets of the control of the control of the control of the concround plat, Acc.

Be this as it may, it is a fact that can not be contested, for it is the round of observation, that organic briggs have in them as numinot force which produces the phenomena of life as long as that force critical that material life is common to all organic beings, and that it is indetically the contest of the common of the contest of the contest faculties belonging to certain organic species. Plently, that moves the organic species anothered with intelligence and thought there is one of them colleved with a special month sense that gives an incontestible superiority over the others, and that is the human species.

BOOK I.
SPIRIT DOCTRINE.
CHAPTER I.

Proofs of the Existence of God—God is an Individual Being—Attributes of Divini

God is the Supreme Intelligence; the First Cause of all things.
 Where may we find proof of the existence of God?
 In an axiom which you apply to your sciences—There is no effect without

["In an axion which you apply to your sciences—There is no effect without a reply."]

2. To believe in God, it is only necessary to cast your eyes at the

to advance that nothing is able to create something.

3. What conclusion may we draw from the presentiment that every man entertains of the existence of a God?

an entertains of the existence of a God:

"That God exists."]

—Might not our strong sentiment of the existence of God be the re-

all of education and projudice ! ["(I'ff this were so, how would Savage nations entertain this sentiment")]
3. God has planted in us the proof of his existence, by the instinctre sentiment which is found with every people, in every age, and in

""(I'ff this way to be a sent t

If the sentiment of the existence of a Supreme Being was only the result of checation, it would not be universal; and like the notions of seince, would only exist in the minds of those who had the opportunity of instruction.

(C. a. do instruction opportunity of matter existing to us the first cause in

4. Can the innate properties of matter explain to us the first cause in he formation of things?

["But then, what would be the cause of these properties? A arra cause it asway needed."]

4. To attribute the first formation of things to the innate propertie

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 proper ties themselves are an effect, which require a cause.

tion to a fortuitous combination of matter—in other words, to chames !

["Another absurdity! What man of good sense can regard Chance as an intelligant being! And, heside, what is chance! Nothing."]

5. The harmony which rules the movements of the universe, exhibits.

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, suprior to all intelligence?

["You have a proverb that says: In the workmanship we recognize the work man. It is pride that begets incredulity. The proud man desires nothing abov himself; and calls this strought of mind. Poor creature! whom a breath from hi-Coal can strike to the earth."]

incident and the december of the property of the surface of the property of the contract that december of the property of the contract that the property of the contract that the property of the contract that the property of the property

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.

-What is to be understood by the Infini

7. God is infinite in his perfections: but the term infinite is an abstraction; to any data God is in fightic, it to take the attribute for abshing 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 realized forms.

s. is God a distinct being; or, according to some, the sound of a he forces and intelligences of the universe united; which would mak of each being a portion of the divinity!

issue all faints? I would planted from all other beings. To vegard God as Scotl as being distinct from all other beings. To vegard God as Scotland of the universe, would be to deep this existence of the law leves would be the Effect and not the Cause. The intelligence of has be would be the Effect and not the Cause. The intelligence of this planter is this return, or that of a pointer in bis picture; but he works of God are no norse God kinself, that the picture is the works of God are no norse God kinself, that the picture is the cause of the God and the God and

2. Can man understand the particular nature of God?

["NO."]

--Why is man not allowed to comprehend the Essence of Divinity t
["The weat of a sense which be possesses not."]

perfection he shall have drawn near to him; then he will see Got and comprehe

9. The inferiority of man's farmities does not allow him to have it specific nature of God. In the frainey of man he often confound the Creator with the creatory whose imported has a stitulated to his but in proportion to the development of his worst cause, his though posterated the origin of things, and gave him ideas more in accordance with sound reason, though with sound reason, though will and over deficient.

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

["Yee, some of them. Man underscend; then better in his devaies binned abteindance on antiser, be then preserved them by the finite-price densities; or the preserved them by the finish of chenght;"]

—When we say God is electrical, infinite, institutable, instructable, instructable, instructable, instructable, institutable, institutable

that there are things beyond the intelligence of the most intelligent ame, and to which your designess, bounded by your about and religion. As no expression, we will be a support of the possible for the control of the possible to the control of the degrees, for the possible for the control of the control of the control of the degrees, for the possible for the control of the control of the control of the control of the degrees, for the possible for the control of the

on measurages for us that field is eternal, limentable, immuted interpretable, including by an and people and injusion in all prefections. God is served, if the had had a beginning by wealth perfections. God is served, if the had had a beginning by wealth beginning to wealth with the people of t

The second chapter, on "The Creation," treats of The Principle of things; the Investigations of Science, the Ininitude of Space; All the Worlds are Peopled with Living Beings; Formation of Living Beings on the Earth; Adam &c. Bat our limits are too elementerible to admit of further quotations or comments in this connection. We confidenally expect that Prance—more that the subject has the Imperial sametion—will centric spiritual literature by the addition of many valuable contributions.

#### NEW-YORK CONFERENCE.

SESSION OF AUGUST 4.

The conference assemblied at the untail hour and was opened by Memors, who proportional of far the consideration of the Conference the lowing questions? What is the difference, if any, between Insientings and algorithmity? Memors was understood being the second and a surfacely of opinions one was not as well as waterly of opinions assemblied to the difference existing the conference of the conference to be add or it.

"Please" wait that he thought that hat leftest was but the extenleginal expression of Spirituality. He thought that includes or these was but the expacity to retain and reproduce or reflecting abservaand experiences. That it was hat the depository of an America, either acquired by our con observation of facts or their observations of the contract of the contract of the contract of the commission to us by others. This in the assures which we detinate the contract of the contract of the contract of the distaining being but the expediencies of bless nequired by observaal experience. He could not originate thought any mass that is could create semething out of nothing. We cannot this out a before instance, all we never observed in or applications, and it is

We must have first observed the fast before we ought home it as them the have by which it size. Each we handless and observable of the fact, we could never have known whother cold or het sach, we could never have known whother cold or het was would induced the most sail. We must first have briefled the experience of the sach was the facts. By what spentaneous or independent precess of intellectation could we know that the mean imagentation of waterward 0° and 10° interesting the sach was the sach was the sach was the sach could be shown that the mean imagentation of waterward 0° and 10° interesting of facts and observations. The applictance as aggregated was the non-inventory of facts and observations. The applictance are specified to the sach was the sach constrained of the sach was the

ability to produce thought in and of itself. "Phonix" is correct, the Mr. Whitman said that, granting that "Phonix" is correct, the mind can not originate thought, but is only the aggregation of experences and observations, he would, in view of R, and what could the difference between the brute and the human! If thought the brute exercised the same observation every day, and, if is, so, the

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

which was duly considered by the subsequent speakers.

"Flenix" registed that the difference weasnly in degree, so In their specific nature. That there was the same difference between the relationship of the second state of th

Mr. Andrews vousched, that the language of notsuphysics was always distincted privately to heigh a strict senting into the openite different settings to the distinct setting and application of the property of the setting of the distinct setting and application, and are setting the setting of the setting o

consistency by the prosping with to confirm on the timer man, and by the order and that by quint him the order and the timer and the property of the confirmation of t

### A SONG NOT SET TO MUSIC.

The second of th

#### Seience, Literature and Art.

### THE SPIRITUAL AGE.

