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THE

SPIRITUAL TELEGRAPH.

EDITED BY

S. B. BRITTAN.

New Series.

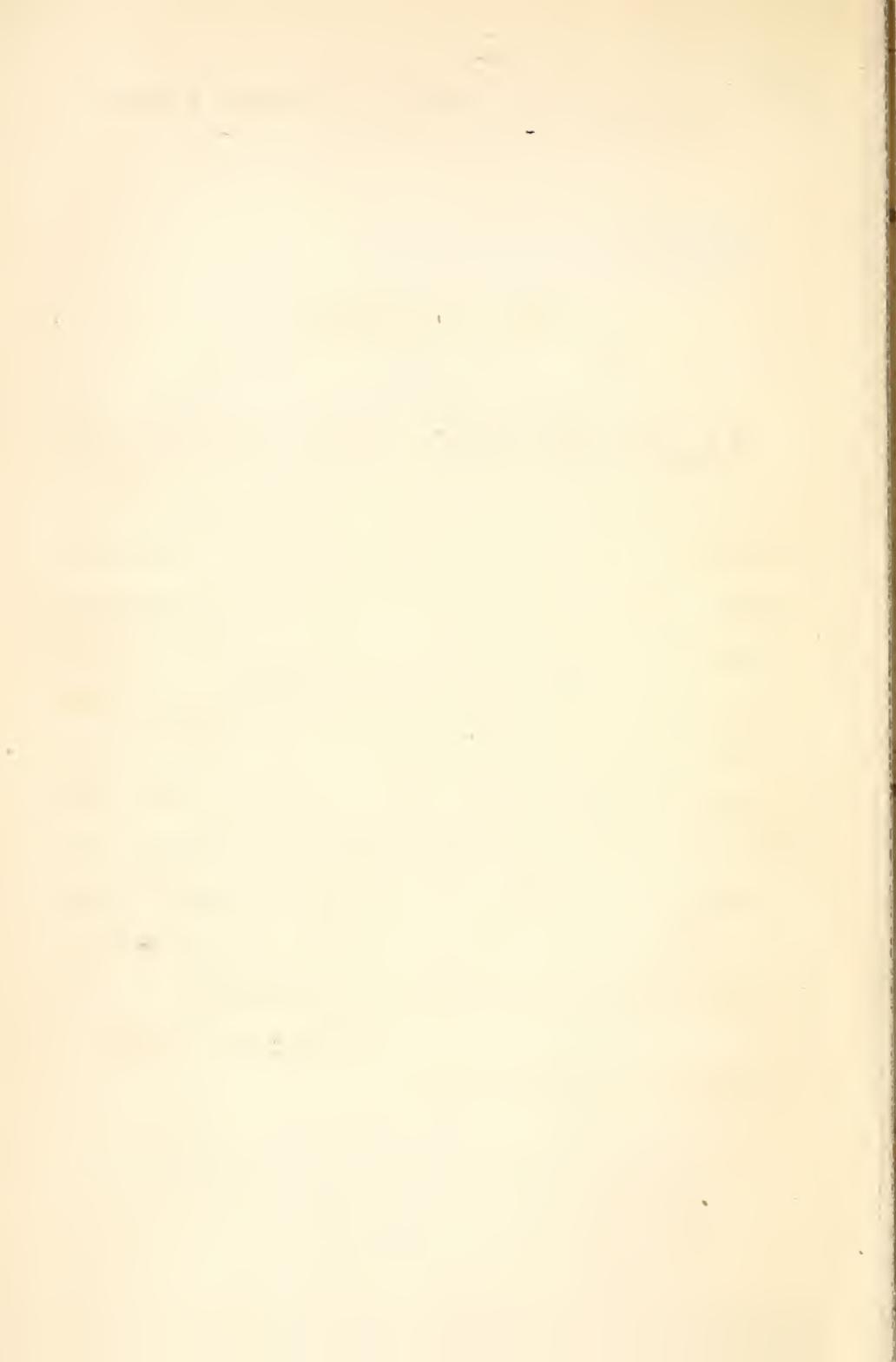
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To the Reader.

THE LIBRARY EDITION of the SPIRITUAL TELEGRAPH for the current year is comprised in four elegant 12mo volumes, containing, altogether, over two thousand pages. The present issue, being Volume III., contains a choice collection of all the important articles which appeared in our folio edition during the three months ending on the first of February, 1854. Probably no work will be read with deeper interest by those who shall succeed the present generation than the one here offered to the public, and we venture to predict that the time will come when no spiritual library will be considered complete without the entire series.

PARTRIDGE & BRITTAN.

300 BROADWAY, NEW YORK, 1854.

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SPIRITUAL TELEGRAPH.

THOUGHTS ON THE BIBLE.

MR. BRITTAN :

Having waited impatiently for the promised reply to "Old Testament Inconsistencies," I have been surprised that the writer should have touched the subject so *briefly*, and I would beg leave to offer a few thoughts upon the same subject. For ten years I have anxiously and seriously pondered the question, "Is the Bible the infallible word of God?" I began this inquiry hoping to be confirmed in the belief that *it is*, and therefore I eagerly searched for and read every work entitled "Evidences" which I could find. I studied the Bible itself, wishing to see its connection and harmony, and praying for illumination; and never until recently have I read an argument against it. But the very objections advanced by Mr. Davis, with others of like nature, were continually intruding themselves upon my mind; and, notwithstanding all my wishes to the contrary, I found myself an absolute disbeliever in the miraculous inspiration of the Bible, and felt irresistibly impressed with the conviction that it must be the work of imperfect human beings, and contained, like all other writings, both *truth* and *error*. But I would here say that this conviction

does not in the least degree destroy my veneration for the moral teaching of the New Testament, nor remove from me the consciousness of obligation to obey its injunctions, which are to love God and our fellow-beings; for this law is written within us, and we feel it is divine, whether we read it in the Bible, the Koran, the writings of Socrates or Confucius. But the very faculty within us which recognizes the divinity of *this* precept, *forbids* us to believe in the divinity of the Bible as a *whole*; for in other parts it teaches us, in language as plain as language can be, that the Creator himself is *jealous, revengeful, capricious, and cruel*; that he led men on to war and carnage, and commanded them to show no mercy to their enemies, but to murder indiscriminately young and old, the innocent and the guilty, and to divide the spoils among themselves, thus feeding their basest and most wicked passions. Who can believe that this was the same God that afterward said, "Love your enemies!" It is in vain to tell us that God ordered these things for the punishment of the guilty nations whom he drove out from before the Israelites, for all lawless invaders may plead the same excuse. Let the mind once be freed from the influence of hereditary superstition, and it can not help but see that the Old Testament history is, from the beginning to the end, a most absurd, contradictory, and unconnected mass of *traditions*, collected, probably, from many nations. The rites and ceremonies of the Jews were similar to the modes of idol-worship among the pagan nations; they, too, burned sacrifices upon altars to appease their gods; and not in any Egyptian or Grecian fable can we find more absurd and ridiculous stories of what their deities said and did among men, or a more insignificant and foolish representation of their *personalities*, than is given in the Old Testament of the *Creator of the universe*. The account of his wrestling with Jacob, in the form of a man (for Jacob said, "I have seen God face to

face," though modern divines say it was an angel), and his making an exhibition of himself to Moses, after he had hid himself in a cleft of a rock, and covered him with his hand while he passed by, so that Moses should see only a *part* of him—such stories degrade our conceptions of the infinite God, and confound him with the deities of mythology. It surely is not strange that ministers avoid reading so large a portion of the Old Testament to their congregations, and that so much of this inspired book is considered unprofitable to read at family worship. Can that be the word of God which contains so much that is shocking and disgusting—so much which parents shrink from reading to their children—so much which requires an interpretation utterly foreign from the apparent meaning, in order to reconcile it with common sense?

Modern commentators have been compelled to give new explanations, founded upon *supposition*, to nearly all the extravagant stories of the Old Testament, in order to satisfy *their own sense of consistency*. But what is their authority for these suppositions? If the teachers of divinity have been for so many hundred years *mistaken* in accepting a literal interpretation for the narratives, who can rely upon the suppositions of uninspired men of the present age? Would any commentator have ever dreamed of calling the miracle of the sun and moon standing still a "splendid metaphor" (as Sears has done), if science had not revealed the absurdity of the story? And thus in every case, the new interpretation is the resort of *necessity*, and forces conviction upon the mind of the reader that this ancient history which men have *sacredized* is a mere tradition, written in an age of ignorance, and by men who had extremely narrow conceptions of God and of the universe.

If God himself had inspired men to write a history of the creation, that history would surely have been in harmony with all the after discoveries of science. But nothing is plainer

than that the writer of Genesis supposed the earth to be the center of creation, and that the starry worlds were insignificant appendages, created on the fourth day, and set in the firmament of heaven for the express purpose of illuminating our night.

Both God and angels are represented as walking and talking familiarly with mankind—sometimes eating and drinking with men. Sometimes God reveals his purposes, and is dissuaded from them; and sometimes expresses regret at what he had done, as if he did not foresee the consequences. When talking with Moses concerning the children of Israel, he says: “Now therefore let me alone, that my wrath may wax hot against them, that I may consume them.”

But when Moses besought him, he repented of the evil he thought to do unto them.” Who can resist the conviction that such a God as this was the fabulous creation of the imaginations of *men*, who clothed him with their *own* attributes, and fashioned him after their *own* image?

In all the Old Testament there is not one allusion to a future state; not a hint of man’s immortality. The penalty pronounced upon the transgression was all of a temporal nature; and the supposed connection between the prophecies of the Old and the events of the New Testament is sought for in vain. The passages which are quoted as foretelling the appearance of Christ, when read in connection with what precedes and follows them, most obviously appear to relate simply to the temporal affairs of the Jewish nation at the time they were written; and although the compilers of the Bible have headed various chapters with captions implying that Christ is therein foretold, yet the allusion is visible nowhere but in the caption.

The fact that the writers of the New Testament often quote the prophecies of the Old as explanatory of the events then occurring, is no proof of any such connection, unless it can

first be proved that those writers were inspired. For example, Matt. i. 22, 23 are quoted from the seventh chapter of Isaiah, as referring to the birth of Christ; but it is only necessary to read the whole of the seventh chapter of Isaiah to be thoroughly convinced that the verses quoted had no reference to Christ, but simply to the termination of certain national troubles then existing; and the next chapter narrates the fulfillment of the prophecy in the birth of the child spoken of; and adds that "before the child should know good from evil, there should be no king in the lands which they (the Jews) abhorred." How it is that commentators have so strangely overlooked the real meaning of this and other sayings recorded in the Old Testament, and attached to them a signification so remote from the plain and natural one, is a mystery; and how or by what authority the Jewish ceremonies of burning incense and sacrifices upon altars should be pronounced typical of Christ's sufferings, when no such thing was hinted at by Moses when he instituted them, and when it was well known that pagan nations had similar customs, and even sacrificed their children in this abominable worship. Had the Bible really been the revealed word of God, would it not have been given to the *whole world*? Would it not have been given in language which *could not be misunderstood*, and which needed no interpreter? But when we reflect that fifty millions of human beings have been murdered in the conflicts which have arisen about this book, and when we look over the present state of the Christian world, and see how little there is of true philanthropy, purity, and benevolence in the Church itself, what is the conclusion? Something more is needed. The world is full of skepticism, and it is a *rational skepticism*, and never can be cured by assertions without proof. Mr. J. K. G. regrets the writings of A. J. Davis, and fears "they will lead astray young minds, unused to deep methodical thinking."

But it is not *that class* of minds which read or admire Davis. It is the *matured and deep thinking* mind alone which can appreciate his writings. The soul that has communed with itself, with nature, and with God ; that has emancipated reason from the tyranny of superstition, and sent forth its aspirations for knowledge unchained into the boundless field of investigation ; the heart that has resigned all selfish policy for the love of truth and the good of mankind ; by *such* alone the writings of Andrew Jackson Davis are fully understood in all their beautiful and glorious meaning. To thousands of such minds his works have brought wisdom and consolation ; and never while the earth rolls in its orbit will the light which he has shed on the pathway of mankind be quenched by the darkness of bigotry, intolerance, or superstition. Other men have lived, it is true, in other ages, whose minds had expanded to a comprehension of some of the same truths ; but they lived *too soon* to be *understood* by the world around them. But a new era has dawned, and the element of thought is now a sea of restless agitation. Inquiry can no longer be restrained, and the anxious explorer will not be frightened from his search for truth by the cry of *heresy*.

It is now the duty of those who sincerely and intelligently believe the Bible to be a divine revelation, to meet the objections which stand against it ; for these objections, whether uttered or not, are haunting the minds of all who *think*, and undermining all faith in creeds ; which, notwithstanding they have "been kept alive so long" by miracle, are scarcely now believed by those who profess them. To assert that the Bible "has achieved triumphs," or that it "*will triumph*," is not *answering the argument*, and will never satisfy the inquirer while *science, reason, the visible creation, and all human experience*, are arrayed against it.

MRS. E. HEDDON.

KEELERVILLE, MICH., Oct. 13, 1853.

FACTS IN SPIRITUAL SCIENCE.

THE invisible powers now manifest themselves in a great variety of ways, and the demonstrations of their existence and identity are often as unexpected as they are singular and convincing. Scarcely a day passes that does not bring to us some new and striking illustration of Spiritual presence and power exhibited among men. From among the cases recently made known to us, we are permitted to record the following interesting examples :

Some three weeks since, as Miss Rachel Ellis, a young lady from Boston, was on her way from New York to Poughkeepsie, by the Hudson River Railroad, an unknown lady, who occupied a seat in the same car, addressed her, as she supposed, in French. Miss Ellis is a medium, but knows nothing whatever of the language referred to. She was about to signify to the strange lady that she could not understand the language in which she was addressed, when suddenly, and to her own great astonishment, she involuntarily responded, apparently in the same language, and in a manner perfectly intelligible to the stranger. In this manner an uninterrupted conversation was kept up for an hour or more, the strange lady, and a friend who was with her, all the while manifesting a lively interest in what Miss Ellis had to say, though the latter had not the slightest knowledge of what her words imported. Mr. H. H. Hall, of this city, a gentleman of the highest veracity, is our authority for this statement. The fact itself shows that the "gift of tongues" is not suspended in the world, if, indeed, it is in the *Church*.

Mrs. —, the wife of a physician in Worcester, Mass., was much interested in spiritual subjects before the modern manifestations had attracted the public attention. On one occasion she called on a young lady who was about to depart for the Spirit-world, and requested her to bear a message to her daughter, who departed this life long before, and at an early age. The message consisted in substance of an earnest request that the Spirit-daughter would, if it were possible, indicate her presence by some tangible display of her power or intelligence. Subsequently, and when the Spiritual phenomena were beginning to excite general inquiry, the lady referred to went to visit a strange medium, when an invisible intelligence, claiming to be her daughter, promptly announced its presence, and made the following significant communication :

“MOTHER, I RECEIVED YOUR MESSAGE.”

The same lady, on another occasion, wrote a letter to her mother in the Spirit-world, requesting that the party addressed would respond through some medium. This letter was *secretly written and locked up in a drawer*. No allusion was made to the subject, and no person had any knowledge of the circumstance. Some time after a communication was brought to her by a medium, which proved to be a complete answer to her letter.

Mr. D. W. Alverson, of Worcester, Mass., is a trance medium, and in several instances remarkable Spiritual phenomena have occurred through his mediumship. One evening A. was entranced in the presence of a Mrs. Whiting, whose deceased husband presented himself and made a communication to her, and gave the medium at the same time a distinct view of his personal appearance as he existed on earth. On a subsequent occasion another person obtained from Mrs. Whiting a daguerreotype picture of her husband, and placed

it in the hands of Mr. Alverson, without any intimation respecting the original. A. examined the picture and declared it to be a likeness of Mr. Whiting, whom he had only seen in the Spirit-world.

S. B. B.

TOKEN OF RECOGNITION.—Spirits sometimes adopt simple and ingenious methods of making themselves recognized by their friends in the flesh who desire to be convinced of their presence. Among the numerous instances in point, we may give the following, which occurred in the presence of the Fox girls: The wife of the writer of this desired a communication from the spirit of Mrs. M., an aunt of hers, who had been in the Spirit-world for some time. A Spirit purporting to be Mrs. M. accordingly announced its presence; but, for confirmation, she was requested to do or say something that would bring to mind some peculiarity of her character as known in this life. Immediately a peculiar rubbing sound was heard upon the table, which the niece immediately recognized, and exclaimed, "It is aunt M., sure enough, and that is intended to represent her as arranging her drawers." I then recognized the sound as precisely resembling that made by pulling out and shoving in the drawers of a bureau, the sound of the friction of clothes upon the top rail over the full drawer being represented with the rest. The *strongest* peculiarity in Mrs. M.'s character, in fact, consisted in her extreme love of order, and her niece then acknowledged, what all present had been ignorant of before, that she had always been in the habit of thinking of that trait in her character in connection with the neatness with which she was accustomed to arrange her things in her drawers, having a place for every particular thing, and inflexibly keeping every thing in its place.

WHEN I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man: Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more. Yet, Arcturus and Orion, Sirius and Pleiades, are still shining in their courses—clear and young as when the shepherd first noted them in the plain of Shinar! "What shadows we are, and what shadows we pursue!"—*Carlyle*.

IMPRESSIONS OF SPIRIT-FINGERS.—As having some bearing on the question as to the nature of the tangible forms which Spirits sometimes assume in making themselves manifest to persons in the flesh, we may refer to an account related by Jung Stilling on the basis of the most unquestionable documentary evidence, which he found in the family in which the circumstances occurred. A troubled Spirit appeared to a young man, requesting him to exhume some money which he had buried during his earthly life, and which then, for one hundred and twenty years, had prevented him from entering into rest. After the young man, through physical inability and the fear of violating some religious principle, had resisted many solicitations to perform this service, the Spirit again appeared to him and said: "I will find and point thee out a hymn; pray and sing it diligently." The Spirit then went to a shelf and took down a pocket Bible, to which there was a collection of hymns attached. He opened the book, pointed out a hymn, folded down the leaf at the place, and laid the Bible on the shelf again, and departed. Though the young man's parents were present, it appears that they did not perceive the Spirit, nor what he did with the Bible. He immediately requested them to hand the Bible to him, because he had seen *smoke* issue from it as the Spirit held it in his hand. On inspecting it, they found to their astonishment that the leather of the binding on both sides where the Spirit's hand had touched it, was *shriveled and burnt*, and on opening the book it was found that where the thumb of the Spirit's left hand had pressed against the paper in holding it, "two of the leaves were singed and burnt black completely through, and the five leaves next them partially so," and that where he had pointed to a particular place in the hymn, saying, "From guilt of blood deliver me," and *especially* desiring the same to be sung, the finger-mark was likewise black and singed. After some weeks the Spirit appeared again, but in much brighter form. He thanked the young man and his father for their kind intercessions, and then, on taking his *final* leave, grasped a linen handkerchief belonging to the young man. Afterward, on inspecting this, the marks of the five fingers were found upon it like the marks of fire, and where the middle and fore fingers touched it, it was burnt entirely through. Both Bible and handkerchief were still preserved in the family as a memorial at the time Stilling wrote.

A DOUBLE MANIFESTATION.—The following fact was stated by Dr. Hallock, at the Spiritual Conference in Bond Street, on Tuesday evening last, and corroborated by others who witnessed it: At a circle, at Mrs.

Brown's, a few evenings previous, a Spirit responded to questions in the ordinary way by light sounds made on or near the table, when very loud sounds were heard in the room directly overhead, beating at exactly measured intervals in response to the first sounds. So light were the sounds made near the medium that it would have been impossible for any one with the natural ear to hear them in the room above, though it was evident that they must have been heard in order that the responsive sounds might be so exactly timed with reference to them. Still, in order to make assurance doubly sure, a deputation of two persons was sent from the circle to explore the upper room from which the loud sounds proceeded. They found no person there, but still the sounds continued alternately above and below, as usual. The party justly considered the phenomenon as a strong demonstration of the presence of an invisible power, over which neither medium nor circle had any control.

SPIRIT-TOUCHES.—The following also occurred at the same time and place with the foregoing, and was witnessed and related by the same persons: A gentleman in the circle declared that he felt upon one of his limbs the impression of a hand, which purported to be the hand of a Spirit. The hands of the medium were then holden by one of the investigators, in order that no suspicion of a trick might rest upon her, while the persons forming the circle successively placed their hands as nearly as possible in the position where the first person had felt the Spirit-hand, and the Spirit was then requested to repeat the manifestation to each of them. They each felt the impression of a hand, with the thumb, fingers, and all, as distinct and solid as a living human hand. As it was utterly impossible, under the circumstances, for that impression to have been produced by any living person in the circle without being detected, the phenomenon convinced those who witnessed it that Spirits had the power of condensing the elements, and with them temporarily reorganizing a limb, and perhaps, in the same manner, of assuming an entire physical body, and becoming visible to the outer eye.

THE funeral of M. Arago took place on the 5th. A brigade of infantry marched with the procession, and the Emperor was represented at the ceremony by Marshal Vallant, Grand Marshal of the Palace. Though it rained incessantly, three thousand persons attended the remains to the Cemetery of Père la Chaise. In addition to M. Arago, the Academy of Sciences has just lost another of its members in the person of Auguste St. Hilaire, of the section of Botany.

A HUMAN BEING WITH NOTHING TO DO.—Most miserable, worthy of most profound pity, is such a being. The most insignificant object in nature becomes a source of envy; the birds warble on every spray in ecstasy of joy; the tiny flower, hidden from all eyes, sends forth its fragrance of full happiness; the mountain stream dashes along with a sparkle and murmur of pure delight. The object of their creation is accomplished, and their life gushes forth in harmonic work. Oh, plant! oh, stream! worthy of admiration, of worship, to the wretched idler! Here are powers ye never dreamed of—faculties divine, eternal; a head to think, but nothing to concentrate the thoughts, a heart to love, but no object to bathe with the living tide of affection; a hand to do, but no work to be done; talents unexercised, capacities undeveloped; a human life thrown away—wasted as water poured in the desert. Birds and flowers, ye are gods to such a mockery of life! Who can describe the fearful void of such an existence? the yearning for an object, the self-reproach for wasted powers, the weariness of daily life, the loathing pleasure of frivolity, and the fearful consciousness of deadening life—of a spiritual paralysis, which hinders all response to human interests—when enthusiasm ceases to arouse, and noble deeds no longer call forth the tear of joy; when the world becomes a blank, humanity a far-off sound, and no life is left but the heavy, benumbing weight of personal hopelessness and desolation. Happier far is the toiling drudge who coins body and soul into the few shillings that can only keep his family in a long starvation; he has hope unceasingly to light him, a duty to perform, a spark of love within that can not die, and wretched, weary, inhuman as his life may be, it is of royal worth—it is separated by the immeasurable distance of life and death from the poor, perhaps pampered wretch, who is cursed for having no work to do.—*Athens Post.*

CRAZY PEOPLE.—Miss Dix, the philanthropist, states that among the hundreds of crazy people with whom her sacred missions have brought her into companionship, she has not found one individual, however fierce and turbulent, that could not be calmed by Scripture and prayer, uttered in low and gentle tones. The power of religious sentiments over those shattered souls seems miraculous. The worship of a quiet, loving heart, affects them like a voice from Heaven. Tearing and rending, yelping and stamping, singing and groaning, gradually subside into silence, and they fall on their knees, or gaze upward with clasped hands, as if they saw through the opening darkness a golden gleam from their Father's throne of love.

FAT MEN.—Mr. Bruce, in his "Classic and Historic Portraits," speaks of the dangers of becoming too fat in Sparta :

"The ancient Spartans paid as much attention to the rearing of men as the cattle breeders in modern England do to the breeding of cattle. They took charge of the firmness and looseness of men's flesh, and regulated the degree of fatness to which it was lawful in a free state for any citizen to extend his body. Those who dared to grow too fat or too soft for the military exercise, or the service of Sparta, were soundly whipped. In one particular instance, that of Naucelis, the son of Polybus, the offender was brought before the Ephori, and the meeting of the whole people of Sparta, at which his unlawful fatness was publicly exposed, and he was threatened with perpetual banishment if he did not bring his body within the regular Spartan compass, and give up his culpable mode of living, which was declared to be more worthy of an Ionian than of a son of Lacedemon."

SPEAKING IN TONGUES.—A few days ago, we called at a place where there happened to be several mediums, and among them were a couple of ladies from Bridgeport, Conn. Those ladies were talking in what purported to be, and what certainly sounded like, the Portuguese language—a language to themselves totally unknown. The Spirits seemed to use their organs with the utmost facility, and most of their conversation through them seemed to be addressed to each other, no person present in the body understanding what was said. Their colloquies, gesticulations, etc., exhibited all the naturalness of conversation between living persons, through their own proper organs. The phenomenon struck us as remarkable, not only considered as a proof of Spiritual intercourse, but as showing that Spirits who have not been long in the other world sometimes are glad to reënter the external state, for the purpose of conversing with each other in the language to which they were accustomed while on earth.

THE word "Porte" is derived from a version given by Italian interpreters to an Oriental phrase. It was an ancient custom of Eastern sovereigns, in administering justice, or exercising other functions of their office, to sit, as the scriptural expression runs, at the gate of their palaces. Gate became thus synonymous with "court" or "office," and the Sultan's court was called by excellence the exalted or lofty gate. This phrase, in the literal translations of the Dragomans, who were mostly Italians, became La Porta Sublime, whence the title of the Sublime Porte. To the same source we owe the term "Grand Seigneur," as applied to the Ottoman Emperor.

NEW YORK CONFERENCE OF SPIRITUALISTS.

ON Tuesday, Oct. 25th, the Conference met at Dodworth's Hall, opposite Eléventh Street, where it will continue to meet every Tuesday evening, till further notice.

After a few introductory remarks by one of the regular attendants, Charles Partridge concurred in what had been said, namely, that each one should consider it his prerogative to speak freely whatever he might feel moved to say, being impelled by a love for the race, but that it would be better for each speaker to confine himself, as nearly as possible, to the subject of the manifestations from the interior world, which seemed to be the paramount object of the meetings.

Mr. Partridge went on to say that the startling phenomena, which are occurring in every part of our land, and in other countries, are recognized as being manifestations from our friends in the Spirit-world, and he considered the object of Spiritualists in meeting together in conference, to be, first, to ascertain, if possible, whether there is a life awaiting us in the future; secondly, whether there *is* an intercommunication between this and the Spiritual sphere. He said, each of us may witness manifestations in some respects unlike those observed by any other, and in this, as in all new phenomena, *all* the facts must be known in order to arrive at the true philosophy. He had frequently formed a theory of his own, but as soon as he had settled upon one, some new facts had come to light, by which it was entirely overthrown. The subject of Spiritualism above all others was the most interesting, not to a few individuals merely, but to the whole human race.

We are told there is no need of the present phenomena, since we have a record sufficient to enlighten us with regard to the future; but while the brightest intellects in the world have been, for eighteen hundred years, devoted to the elucidation of that record, there is now a great amount of skepticism, even in the churches, which shows the record to be insufficient to satisfy the cravings of every human soul. When Thomas was told by the other disciples that Christ had arisen, he demanded some tangible proof that their statement was true, and that proof was afforded. Who then shall say it shall not be furnished to those in a similar condition to-day? He thought the phenomena of to-day destined to reach many who have not come to a knowledge of the truth, from reading the records referred to. He had been forcibly impressed with these ideas the evening before by the narrations of Mr. H. Camp, of Cleveland, Ohio. He informed the speaker that he had failed to discover evidence of immortal life in the Scriptures, and that he had lived a quarter of a century, expecting no change but annihilation. Miss Abby Warner, the medium, who was tried for Spirit-rappings in a church, at Massillon, came and lived in his family a year. During this time many manifestations and communications occurred, which proved to his mind beyond a doubt that they were of Spiritual origin. This medium was an orphan girl, and so destitute of education that she could neither read nor write, yet the Spirits used her hand to write out intelligent communications, of which she could not read a word. He stated, also, that in her presence he had seen a table, without castors, move across and around the room as fast as a person usually walks, with three persons on it, weighing together more than five hundred pounds. No person touched the table, nor were within three feet of it at any time, except the three sitting upon it.

At one time, in his house, when his wife had just seated

herself at a table, with a light and an accordeon upon it, Miss Warner opened the door to come in. At the same moment, the table moved from Mrs. Camp out into the center of the room, obliquely, toward the door the medium had opened, and then turned round and moved in another direction toward the folding doors, which were shut; it crowded them open and passed into the parlor, and then turned top down in the center of the room. Previous to the table being turned over, and while moving, the accordeon sounded as if played upon by some experienced hand. When the table was turning over, and when at an angle at which the accordeon would naturally slide off, it moved upward and over the upper edge of the table, and passed into a gentleman's lap, then several feet from it. Another table in that room, with books upon it, moved up to the table before mentioned, and tipped the books into it, and the table on top of the books. At this time, the Spirits, through the alphabet, by raps, requested the party to stand up, and take hold of hands in a circle, around the tables. They did so, and then the chairs in the room, one after another, were tossed over the arms of the person, some of them eight or ten feet distant into the center of the ring on top of the tables, and so continued until every chair in the room was piled up in the ring. The alphabet was called for, and they were requested to leave things as they were until the next night, when the Spirits would set them to rights again. On the following evening, Mr. Camp called in his neighbors, some four or five, to witness the manifestations, should any occur. They all sat round in the room where the chairs and tables were piled up. The Spirits requested them to stand up and take hold of hands in a ring round the piled-up furniture, which they did, and one after another began to move, and became disentangled, and at length all were placed in their proper positions. The book table was then raised and fell back sev-

eral times, during which the drawer slid out ; it was finally raised upon its feet. The Spirits then took up the drawer, and tried to put it back in its place, but though they dropped it three times they at length succeeded, after which they moved the table back under the mirror to the place from which it was taken.

Mr. Camp also says a personal female friend of his was in the habit of being magnetized by a gentleman who subsequently removed to New Orleans, where he was taken sick and died of yellow fever. During his sickness, this lady resided at Massillon, Ohio, and was affected so that her limbs became discolored, and yellow spots appeared on different parts of her body, to which she called the attention of a female friend. At this time neither she nor any of her friends knew that this gentleman was sick. Subsequently she visited a clairvoyant medium, who said she saw the spirit of a gentleman, and described his appearance so accurately, that all the friends recognized it to be that of the gentleman referred to, which he claimed to be.

The Spirit apologized for so affecting the lady during his bodily sickness as to discolor her person, and said he did not know it until he entered the Spirit-land, and that the mysterious effects were produced through the sympathetic relations which had been established between them.

These are facts, but no more remarkable than scores of others that might be related, and hundreds which are daily occurring. He thought the great object of the meetings should be to bring these facts before the people, and to ascertain what agency it is that causes tables and other ponderous objects to move, and whence the intelligence that is exhibited in these manifestations. It will be recollected that the medium for the communications in this case can not read nor write in her normal condition. He did not care about philosophiz-

ing on the facts, but would rather state them, and let each draw his own deductions.

Dr. R. T. Hallock thought the platform laid down by his friends who preceded him a broad one, and as a friend had dedicated the room as "Liberty Hall," he supposed that liberty of speech would be tolerated there, and that each speaker would be held responsible for whatever sentiments he might utter, and all that would be necessary, in order to preserve order, would be for each one to exercise patience while the others were speaking, and to be his own judge of what might be said; if any person uttered that which the others could not indorse, it could reflect no discredit upon any one but himself. It is well known to all, that for the preceding three or four years, certain phenomena had occurred which many had deemed sufficient to warrant a close investigation, and investigations had been carried on concerning them by individuals possessing no ordinary amount of common-sense or keenness of observation, who had scrutinized closely passing events, and looked deeply into the motives and acts of men—men, too, in whom the public had, for a quarter of a century, been accustomed to repose the most implicit confidence. He thought we should not withdraw our confidence in those men, simply because they exercised their minds on a subject with which we were unacquainted; but that, providing they exhibited the same talent and capacities for scientific investigation, and they manifested a deep interest in a certain subject, we would have good reason for supposing that there was something in it worthy of *our* attention. These individuals having investigated these phenomena had become interested to the extent that they were induced to make efforts to create the same interest in others; and after holding meetings, first in private, to satisfy themselves of the origin of these things, they had, in different places, held meetings, and their movements had

finally resulted in procuring Dodworth's Hall, in which to hold their Conference. His mind ran back to the time when two of Christ's disciples wished to sit, one on his right hand and the other on the left; and he asked them if they could drink of the same cup of which he was to drink, etc., and they said they could, but afterward forsook their Lord when in the hour of trial. This cause was one which was calculated to call into exercise all the manhood and courage of its advocates; and he thought the above illustration might afford a good lesson to those laboring for it.

The movers in the cause, in New York, had felt impelled to appear on the public platform to proclaim the truth; and he thought they were, at least, entitled to credit for a good degree of boldness and courage, thus to expose themselves to ridicule; and none but true men would be likely to do it. He conceived it to be incompatible with *manhood* to be ashamed of truth, through fear of the people. He did not ask others to believe or disbelieve what he might say; but those who listened to assertions that he or any one else might make, could not help doing one or the other. If they could see a reason for their truth, they must receive them, otherwise they could not. No hypothesis had ever been found by which to explain the phenomena. Scientific men had labored in vain to discover one that would; but whenever the power that produces these phenomena was appealed to for a solution of the mystery, the universal answer was, "*We are Spirits.*" These facts were occurring everywhere, knocking at the chairs of grave professors in the sciences, and converting breakfast tables into altars around which angels gather. These things could not be put down by the mandate of science, or the bidding of theology; and would neither yield to prayers nor ridicule.

The speaker closed his remarks by exhorting all to look into, and thoroughly examine, the manifestations of the present

day, and to place themselves, as nearly as possible, in harmonic relations to the great and unchangeable laws of the universe.

Dr. W. J. Young said, that according to the record of the Israelites, the first suppression of Spiritual Manifestations was in the wilderness. The second was at the time that Saul ruled over Israel, which continued down to the time of Christ, when, breaking over all law, these manifestations were once more tolerated; and until Catholicism was established they were universally prevalent among the early Christians. Once more they had come to bless man, in this land where the freedom of thought and speech can not be prevented; but had the clergy power to accomplish it, these manifestations from the Spirit-world would be suppressed even now.

He had been what the world denounces as an infidel, because he could not believe in the preachings of certain sects; and because his organization was such that he required tangible proof before he could receive as true many of the things recorded in the Bible, called miracles. He thought a God of justice would as soon give him a manifestation to convince him, in his time, as he would the people of other times; especially after constituting him so that he can not believe without the most conclusive evidence. He referred to Socrates and Christ as having been persecuted and put to death for uttering impressions that came to them from the Spirit-world; and also to Galileo, who was compelled to denounce the idea that the world revolves upon its axis, or suffer in prison. The same spirit that prevailed then was to a great extent prevalent at the present day, and would fain suppress every truth that exists.

He was able to form opinions and specious theories concerning the manifestations, but when he saw a reply to his

questions, and saw a table move in any direction at his bidding, he was satisfied; and had no doubt with reference to the origin of the manifestations. The speaker made allusion to several circumstances to which he had been a personal witness, such as the moving of ponderable substances, the rapping out of tunes, the imitating of the noise created by sawing wood, etc., performed by no visible power, which proved to him beyond a doubt that no human agency had any thing to do with it. He could then recognize the fact that Spirits exist. He closed with the remark that he always revered that Christ of whom the New Testament teaches.

T. L. Harris stated, that it appeared to him that there were three different stand-points from which the Spiritual phenomena might be wisely investigated, viz., from the stand-point of Love, investigating through goodness; from the stand-point of Wisdom, investigating through truth; and from the stand-point of Use, investigating through operation. The facts of Spiritualism being the highest facts, demanded the exercise of the highest faculties of our common nature; hence it was that the purest and noblest of men and women were most *en rapport* with the Spiritual Creation. The phenomena of Spiritualism addressed themselves to the noblest of all the human race; hence it is, that this class of men and women make up the majority of those who in all ages were most deeply interested in Spiritual Manifestations. It is from the stand-point of Love alone that we can rightly interpret the meaning of the age upon which we have entered. Unless the internal affections of the man be pure, it is impossible for him to arrive at absolute conclusions on this matter. The man who is wrapped up in selfishness is not fit to investigate it. He whose interests are in antagonism to the best interests of humanity is not in a condition in which he can investigate, and from which he can decide. Spirits recognize this fact.

Hence in all pure harmonic connections, by loving first of all, then by being dispassionate and calm, then by putting all our wisdom to a practical use for the benefit of our fellow-man, we derive divine knowledge. The effect of Spiritualism is to elevate man. All over the land this is perceived to be the result. Opinions differ, but they tend to harmonize mankind eventually, and the strictest sectarist and the so-called infidel will meet together and fix their eyes upon the same central sun, and beneath the light of it, join hands and commune together with respect to the absolute truth. All of the good, true, and useful, in the external sphere, originates in the Spiritual world. A practical demonstration is supplied by these manifestations. Old artists have told us that they derived their power from visions. Raphael was asked how he learned to paint, he replied, "Through visions! When I paint, the Spirit of my mother hovers over me." All men should be Raphaels—not as picture-makers, but Raphaels of inspiration—unfolding the ideal in forms of use! The child receives these influences in the cradle. The rising generation is illustrating this fact, and giving tokens of the higher day. As the children of our day grow up, their lives will unfold the Spiritual principle. The same is true of children of a larger growth. Men are feeling these influences. Children everywhere are learning the arts by inspiration. A physician's daughter in Georgia, seven years old, has learned to play on the piano-forte and to sing without any teacher. I found in Illinois a little girl who had become a prodigy of musical art. Her teacher said that her own powers were inferior to the child's in style and spirit. Still further, the artistic harmonies in man are closely connected with the moral harmonies. The more you unfold the love of beauty, the more do you unfold the external manifestations of it; thus also of all the affections.

Some believe that all the influences which are evil affect

man, and the speaker might so believe, were the manifestations confined to one class, and of uniformly debasing tendency; but we find innocent children influenced in the very cradles—those flowers of humanity blooming on their banks of the river of life. They are encompassed by the divine sphere. They have not passed out of the Shekinah. That children should be recipients of these Spiritual influences is a proof that the manifestations, however perverted by some, are in the order of Heaven, and from the providence of God. The same argument may be extended. Some persons have passed out of the innocent state of childhood. They are victims of the rolling car of evil, which, like that of Juggernaut, is hurried over their prostrate forms. Are these neglected? No! The Spiritualist does not pass by on the other side. The fallen brother is raised by those who are animated by these newly-manifested truths. The influx of Spirituality causes man to descend to help the feeble, and since this is so with those who have received the new light, it follows that God is in the great fact we advocate.

Now, since the curtain of this vast theater of life is rolling up, and we are favored to behold that which is within the veil, it proves that we are not permitted to see but for a corresponding purpose and end. It is not that we have any merit of our own, but it is that we may from the light receive greater powers. Our responsibilities are commensurate with our illumination. As we seek the good of man, our faculties become enlightened, energized, and extended. What remains for us is to realize our inspirations. Peter, Paul, and John did not fully realize their inspirations in the external sphere. Circumstances were against them. We are more highly favored than those who have preceded us, such as Isaiah, Paul, Luther, Calvin, Fox, Penn. We can actualize that which is given to us; they could not, from the fact that their institu-

tions and rulers prevented it. We have freedom. The age of materialism is passing. We now stand on the threshold of the Spiritual era. The Spiritualists of our day, so far as their Spiritualism is orderly, are in molecular activity to form the inner principle which will make a Christ-like people. Our duty is to work in this external sphere, so that the internal, through fruitfulness, shall be unfolded into the external, and the kingdom of Heaven descend to dwell with men.

Mr. Pray's speech was in reference to the prospects of the *Reformer* and TELEGRAPH, and is omitted.—ED.

S. B. Brittan was the next speaker.

[We have great confidence in the accuracy of our reporter, but on examining this part of his report, we find that our speech was on the whole a very poor one, and for this reason it is, in the usual parlance of the *sanctum*, "respectfully declined." The facts which we stated are briefly recorded in another column.—ED.]

EMERSON.—During the four days that I remained in Emerson's house, I had a real enjoyment in the study of this strong, noble, eagle-like nature. I enjoyed the contemplation of him, in his demeanor, his expression, his mode of talking, and his every-day life, as I enjoy contemplating the calm flow of a river bearing along, and between flowery shores, large and small vessels—as I love to see the eagle, circling in the clouds, resting upon them and its pinions. In his calm elevation Emerson allows nothing to reach him, neither great nor small; neither prosperity nor adversity.

Pantheistic as Emerson is in his philosophy, in the moral view with which he regards the world and life, he is in a high degree pure, noble, and severe, demanding as much from himself as he demands from others. His words are severe, his judgment often keen and merciless, but his demeanor is alike noble and pleasing, and his voice beautiful. One may quarrel with Emerson's thoughts, with his judgment, but not with himself. That which struck me as most distinguishing him from most other human beings is *nobility*. He is a born-nobleman.—*Miss Bremer*.

SPIRIT-CONTACT.—On Monday night last, as I was seated by a desk in the printing office, reading the proof of the last TELEGRAPH, I was startled by a succession of gentle pressures or tappings just above the ankle of the left limb. Without altering my position, I mentally requested that, in case it was a Spirit, the pressures might be made with increased force. After a few seconds my request was emphatically responded to, the pressures, five or six in number, being so strong and so unmistakably such as only an external agent could produce, that I incredulously looked under the desk to see if the presence and contact of a dog, or some other animal, might not account for the phenomenon. There was, however, nothing of the kind under or near the desk; but as I was looking under, the sensations, as if to assure me, recurred, when in the brilliant gas light I distinctly saw the leg of the pantaloons over the leg of the boot moved outward by a succession of jerks coincident with the sensations. I then mentally requested that the same sensations might be produced upon the right limb, when presently I experienced in that limb some slight though distinct electric shocks, which were also communicated to my hand on passing it over the place and requesting that the touches might be repeated upon it.

BY DIRECTION OF THE SPIRITS.—Not far from Tacony, on the Delaware, two houses are in the process of erection, which are being built, as we are informed, under the direction of the "Spirits." The plans were furnished, the materials designated, and all the various architectural etceteras minutely described, in answer to formal consultations with his invisible friends, regularly held by the projector, who is a man of wealth. At least, such is the story that is told. In our daily trips on the river during the past summer, we noticed those two houses as being somewhat peculiar in style, though not varying to any considerable extent, externally, from the ordinary square frame-house, with the hall running through the center. When completed, they will, no doubt, form a kind of head-quarters for Spirit-rappings.—*Exchange.*

A MRS. LEELAND, of Nora, Ill., has given birth to a son, who had in each hand, or rather attached to the middle joint of each little finger, by its proper stem, a perfect tomato. The mother had bestowed unusual care upon her tomatoes in the garden, and hoped to have them ripe before her confinement. The specimens brought by her son were about the size and stage of maturity of those in the garden, and could not be distinguished from them by the closest scrutiny.—EXCHANGE PAPER.

SPIRIT INSCRIPTIONS DECIPHERED.—Dr. Rhœrig, a deeply-learned German, who recently arrived in this city from Paris, has succeeded in reading some of the inscriptions not before deciphered, which were written without hands, in Oriental characters, in the presence of Edward Fowler. From the peculiar shapes of some of the letters, he declares it his conviction that they could not have been written by an American or a European, but by a person well accustomed to writing them, and to whom the language was vernacular. The communication in hitherto unintelligible characters published in the first number of our present volume, was placed in the hands of Dr. Rœhrig, when, without knowing that it purported to come from Confucius, he instantly recognized the characters as those used in the ancient and sacred writings of the Chinese, and now only employed by the Mandarins. In his investigations of Oriental languages, Dr. R. has developed some highly interesting and important results, as confirmatory of certain modern Spiritual revelations, of which results we may speak hereafter.

AN INTERESTING SÉANCE.—On Sunday, Oct. 1st, at Greenpoint, L. I., a medium was held in a trance by the Spirits for several hours, during which she spoke in several different languages which she had never learned, and gave some interesting communications in English. Among other things, she was asked why it was that there was no more union and concerted, reformatory action among Spiritualists? In answering, she described the vision of a school in which each boy was endeavoring by all possible means to get up head; "But," said she, "I see that they will all be disappointed; for, in an affair of that kind, 'the first shall be last, and the last first.'" She was then asked why it was that the communications of Spirits had not been of greater importance than they generally had been? and the answer was, "Simply because men in general will not give heed to any thing more important."

INSTINCT.—There is at Saratoga Springs, a fine Newfoundland dog, that for the last year and a half has watched the approach and departure of the railway cars from that place. The animal was accidentally left at Saratoga about eighteen months ago, and since that time not a train has departed nor one arrived, but what this devoted dog is at the depot, anxiously and faithfully watching for his master. For eighteen long months he has not failed to be on the ground. He examines every stranger minutely, but makes acquaintance with no one. Nobody knows where he eats, sleeps, or any thing further about him than that he has not found his master yet.

INFLUENCE OF SPIRITUALISM.

THE vail that separates man from the invisible world is being drawn away or rendered transparent to the illuminated vision. We are now assured that man sustains vital and definite relations to the world of Spiritual realities as truly as he does to the grosser forms and phenomena of the world below. Nothing can so exalt man above all low and groveling pursuits as the consciousness that he is forever allied to the Spiritual and Divine. Men have long been constrained and materialized by the fiction that their relations are all *earthly*, and that they have no capacity to receive divine instruction from any higher source than the pulpit. It has been said, "As a man thinketh, so is he;" if he is only conscious of the existence of the material chain which connects him with inferior creations, he must necessarily feel that he is cut off from all companionship with higher natures. This conviction can only debase and sensualize the man by checking his noblest aspirations, and diverting the whole current of thought and feeling into material and earthly channels. On the contrary, tell him that he is not less intimately allied to the inhabitants of the Angel-world, that he is surrounded by Spiritual principles and entities, and that in proportion as he lives naturally and truly, he will be conscious of his higher relations, and enjoy communion with the invisible and divine, and you exalt, dignify, and spiritualize his humanity.

"My brethren," said Swift in a sermon, "there are three sorts of pride, 'of birth, of riches, and of talents.' I shall not now speak of the latter, none of you being liable to that abominable vice."

THE SPIRITUALLY BORN.

MRS. ELECTA CHENEY, widow of George Cheney, departed this life on Wednesday, October 12th, at the paternal residence in South Manchester, Conn., aged 73 years. Mrs. Cheney was the mother of one daughter and eight sons, seven of whom, with their wives, were present to witness the closing, earthly scene, which was full of instruction and consolation.

The last years of Mrs. Cheney's earth-life were spent in repose in the bosom of her family. No mother was ever more supremely blest in living to see her children realize her fondest hopes. They were settled all around her, under highly auspicious circumstances, respected and esteemed by all who know them either in their business or social relations, and dwelling together in the most beautiful unity and peace. Every one regarded the mother with the utmost affection, and treated her with the greatest tenderness and devotion.

The day before the Spirit resigned its mortal tenement, Mrs. J. R. Mettler was present to examine the condition of the patient. While entranced she described the transformation as already going on, and assured the family and friends that in a few hours the process would be complete. The venerable sufferer was conscious that her hour was at hand, and though the mortal pangs were apparently severe, the soul was undisturbed. The dawn of immortality was serene and peaceful as the opening of a summer's day, and the emancipated Spirit left a scene of harmony which is seldom so fully realized on earth, to dwell in the harmonic spheres of the upper world.

EDITOR.

A LILIACEOUS plant, the fritillaria, known commonly by the name of crown imperial, is said to contain in its bulbs at least as much nourishment as the potato. The fecula of the fritillaria is white, and serves perfectly well for nourishment, whether for man or cattle. The plant is of easy culture, and its fecula can be obtained at a less cost than that of potatoes. It has been tried in France for cakes and other purposes, and found to be excellent.

ATHEIST WITNESSES.—In the trial of two liquor cases before the Common Pleas in this city, yesterday, Judge Bishop presiding, H. D. Stone, Esq., counsel for the defense, introduced testimony showing that the principal government witness was an atheist. His evidence was therefore ruled out, in accordance with the law of the Commonwealth on this subject, and the defendant was discharged.—*Worcester (Mass.) Transcript.*

What a farce to make a man's religious belief, or profession of belief, the standard of his credibility in court! It is notorious that all perjuries brought to light have been in cases where the witness took his oath on the Bible. Well-informed lawyers, especially in chancery practice, will say that thousands of perjuries are committed every year by professional believers in God. The fact is, if a man has the spirit of falsehood in him, no oath on the Bible can make him truthful. The only thing he will look at, will be the human penalty he risks in swearing falsely. This farce of swearing persons on the Scriptures, especially when we are commanded to "swear not at all," should be done away, and deviation from truth in our courts made punishable with suitable earthly penalties. There is no reason why a man may not, as an atheist—if atheism be possible—love and practice truth as devotedly as the best Christian.

TEDIOUS EXPERIENCE OF A MEDIUM.—A lady, through whom the Spirits now speak *in diverse tongues*, recently informed us that for six months, during her development, the Spirits would not allow her to go out of the house, nor to sleep upon a bed. As often as she got upon her bed they would roll her off upon the floor, and there cause her to lie. She took her bed-tick and spread it upon the floor, supposing that they would allow her to rest upon it in that position; but still they persisted in rolling her off upon the hard floor. During this time, also, her neck was often kept for long periods in a peculiarly contracted position, which would have been painful to any one else, but from which the Spirits did not allow her to experience any disagreeable sensations.

SPIRIT-WHISTLINGS.—At a recent circle, holden at Mrs. Brown's, a Spirit, purporting to be that of a little boy who left this world some three or four years ago, spelt by rapping to the letters of the alphabet, "Grandma, I will whistle for you if you wish me to." The old lady addressed having signified her wish that he should do so, a whistling sound very nearly, though not exactly, resembling the musical whistling of a person in the flesh, was then presently heard in the air some five or six feet from the person nearest to it. It was a peculiar habit of the boy, while a dweller in this world, to whistle whenever any thing pleased him.

FUTILITY OF THE OPPOSITION.

MOUNT JOY, *August 16, 1853.*

FRIEND BRITTAN :

It is truly surprising that professed Christians, who always sing the hymns of spiritual praise, and believe in the immortality of the soul, and that "there are ministering Spirits and guardian angels around us," mingling with us in our devotions—nay, profess to feel the presence and influence of a Divine Spirit—yet object to any audible and intelligent communication—or if they admit it, stoutly affirm that none but wicked Spirits would so communicate with man ! It appears to them a mean employment or vulgar condescension to leave the shining courts of heaven to rap on tables for a promiscuous circle, especially as they must necessarily mingle there with those whose communications are trifling, if not absolutely profane. Hence they infer that even the better communications are but a trap to deceive innocent mortals, and lead them from the faith, and therefore discountenance, nay, violently denounce, the whole matter as a delusion, and a trick of the devil to cheat curious mortals out of their birth-right.

But why may we not reason thus : If we in this life sow to the Spirit—that is, have daily communion with God, the Great Spirit, and find an influx that enlightens our minds and confirms our faith in an eternal state of holy joy and peace ; if by a close study of the true character and teachings of Jesus we gain a knowledge of what man *ought* to be, and then honestly scan our secret faults, we see what we *are*, we thus become less selfish and more honest—using earth and its emoluments as means of fitting our Spiritual nature for its eternal state—and not as though this life was the end of man. In consequence of such a course, love to all would be the moving power, and doing good our chief delight. Hence it is not in self-indulgence in our arbor or easy chair, with folded arms, regardless of the wants of others, that the good man takes his pleasure, but rather in the God-like quality of active benevolence. And as we here on earth enjoy peace and hope in proportion as our souls are faithful to the requirements of the divine Spiritual law, even so is the case in spheres to which the elevated mind can soar.

We all have the promise of the Holy Spirit, to lead us into all truth, and will you say I have it not, because not led to the same views you entertain? What assurance have I that you have it? "By their fruits ye shall know them;" and now let us compare our fruit. But if the moral and external character of both of us are good, the internal consciousness of rectitude, faith, supplication, and praise which either of us may possess, is only known to God, and none but he may be able to decide the question. Therefore I will neither judge another—nor feel concern in the judgments of my fellow-worms of the dust. My chief concern is in standing well with my heavenly Father, and in having that filial love and affection that would fear to offend so great, so good, and so holy and just an one. Do I hunger and thirst after holiness, and to be brought by my contemplations and devotions feelingly nigh to his heavenly throne of grace, while the tears of gratitude and love drop, and are exhaled heavenward, in beholding his long-suffering and kindness? I feel it is all I have to offer. This leads me to love my neighbor as myself. Now if these things are so with me, God knows it; if otherwise, then with the knowledge I have, I am a fool indeed. Why strive or contend with me, then, about orthodoxy and the tradition of the elders, when I am ready also to confess that faith in the mission of the Lord Jesus Christ has enabled me to come to this knowledge, and to whom I ascribe all the merits and praise?

Now you may ask, "Well, what necessity is there of Spirit-rappings?" Perhaps none in my case; and yet what is there so objectionable in having the names of two dear children rapped out—whose angelic, placid sweetness in the cold embrace of death you yet remember?

On one occasion, June 9th, 1853, in a circle of friends, the Spirit of a young girl aged nine years, the daughter of a minister, announced herself as in company with the Spirit of my little daughter, Ann Amelia, about a year old when she departed this life, about seventeen years ago; and the following was spelled out to me, while I pointed to the letters:

"We are companions together—sharing each other's happiness, but we have no woe to share, blessed be God! We live in the light of Jesus' smiles. We never (that is Ann Amelia) sinned; we were too young. We can not, perhaps, experience the joy arising from the consciousness that we might have been lost. GOOD-NIGHT."

The above is a faithful copy—the brackets, of course, I threw in, as the reading would seem to require them—as though she of nine years of age, might have sinned. Strange as it may seem, two persons present, who heard that, and much more of the like nature, will persist that they came from the devil, or evil Spirits! But independent of the above, I have had

communications truly of a heavenly nature. Now, neither a Spirit in nor out of the body can deceive me as to my faith, or mislead my trust in God. If it were possible to do so, perhaps they might deceive the very *elect*. So I am certain *Presbyterians* ought not to fear, if they have the inward assurance of being the *elect*. I am either born of God and renewed in my spirit, or not. If I am, he that has begun the good work will also continue and finish it, especially if I submit myself to the leadings of his Spirit. Now did the Spirit of God lead me to investigate the Spiritual phenomena, or did the adversary of my soul? What dominion can he have, so long as the love of God is with me? and if I have not that love, pray tell me by what strange fatality I enjoy those delightful seasons of heavenly communion on my bed, in my closet—not with minor Spirits, but with the adorable Saviour himself, and with such as may, in the unity of the spirit, mingle with equal or greater love for the same, as myself.

I hear words uttered daily by men that satisfy me that the spirit that prompts them is yet far from a state of perfection, and needs much refining, and as death overtakes them, so the Spirit-world finds them. Therefore let all be up and a doing while it is to-day, and train their spirits here for a high sphere; and I can recommend no one better qualified than Him whom God in his love for an erring world has sent, even Jesus, who says, "Learn of me." Be like unto him, and you will do well.

VERITAS.

STRANGE CUSTOM.—A most extraordinary custom prevails among the Vizres, a powerful tribe, occupying an extensive district in Cabul, among the mountains, between Persia and India. It is, in fact, a female prerogative that has no parallel among any other people upon the earth, and that reverses what we are in the habit of considering the natural order of things—the women choose their husbands, and not the husbands their wives. If a woman be pleased with a man, she sends the drummer of the camp to pin a handkerchief to his cap, with the pin she used to fasten her hair. The drummer watches his opportunity, and does this in public, naming the woman, and the man is obliged to marry if he can pay her price to her father.

"A YOUNG man, a member of an evangelical church," advertises in a city paper for board "in a pious family, where his Christian example would be considered a compensation."

SHE CAME AND WENT.

BY JAMES RUSSELL LOWELL.

As a twig trembles, which a bird
Lights on to sing, then leaves unbent,
So is my memory thrilled and stirred—
I only know she came, and went.

As clasp some lakes, by gusts unriven,
The blue dome's measureless extent,
So my soul held that moment's heaven—
I only know she came, and went.

As at one bound our swift spring heaps
The orchards full of bloom and scent,
So clove her May my wintry sleeps—
I only know she came, and went.

An angel stood and met my gaze,
Through the low doorway of my tent ;
The tent is struck, the vision stays—
I only know she came, and went.

Oh, when the room grows slowly dim,
And life's last oil is nearly spent,
One gush of light these eyes will brim,
Only to know she came, and went.

THERE is a little girl of French parentage, in Troy, whose face is almost entirely covered with dark hair about two inches long.

LETTER FROM DR. ASHBURNER.

It affords us much pleasure to lay before our readers the subjoined extract from a deeply interesting communication from Dr. Ashburner to a personal friend. It will be perceived that the interest in Spiritualism is everywhere increasing among the more intelligent and thoughtful classes. Dr. A. is a serious and scientific observer, and no man in England is more ready to honor the truth by a dispassionate judgment and a practical conformity to its requirements.—ED.

9th October, 1853.

I am so thoroughly convinced that truth is at the foundation of these new and extraordinary phenomena, that I would not hesitate to stake existence on the fact. Nothing is so egregious as the folly which declares for the pretense of trickery. To foil all trick, one has only to think silently; and a man or woman must be wise indeed who can readily read one's silent thoughts, the eyes being shut, and the forehead rested on the palm of one's right hand, and reply to those thoughts, though they referred to events which had been facts years before the medium was born. Clairvoyance was very extraordinary—very true in numerous cases I have witnessed—but yet not half so wonderful as this Spirit-manifestation! The thought reading by unseen intelligences; the high moral lessons they read is the result of this knowledge of one's thoughts to the individual whose soul is open to them; and if this were done solely by a mode of intercourse that would lead to the legitimate conclusion of a possibility of the imagination of the individual being responsible for the phenomena, there would be a loop-hole by which the stolid prejudices of the insanity-treating physicians might enter and grasp a portion of their own and most usual false conclusions. There would be a

trifling warrant for the conclusion that I, and those who, like me, are convinced they have had intercourse with the still living Spirits of the departed from this sphere of existence, are of unsound or insane minds. I am quite prepared to be taken for a madman. Slanderers have already attacked my morality. Such immorality as mine has a full right to terminate in insanity! but I hope that the aberrations of my mind will lead only to the full establishment of Christian doctrine in my own mind, and the practice, as long as I am here, of those principles which lead to improved ideas on the holy art of curing diseases. If my insanity, under the guidance of pure and exalted Spirits, leads me to reason more closely and to act more correctly than is the wont of my neighbors, there can not be much harm in the devils who may happen to possess me. But there are modes of communicating with the Spirits of the departed so completely unexceptionable, that none but those who want common philosophical flexibility can find any fault with them. I allude to the means vulgarly called Spirit-rapping; a telegraph, in fact, by which unseen intelligences may and do communicate with those here existent in the flesh, as cleverly as the stock brokers do by the medium of Mr. Ricardo's Telegraphic Company's clerks and their machines and wires, or as well as Sir James Carmichael and Lord de Maaley and Mr. Brett, the inventor of the Submarine Telegraph do, when they signalize from London to Paris or to Brussels.

But is this the fact? It is. I, Dr. Ashburner, the madman, am not the only witness. I adduce Dr. Thomas Mayo, who has written two well-praised books on insanity. I will tell you how he came into the affair, and the narrative may amuse as well as interest you. Dr. Forster, of Brussels, a man who has written a good deal on science, and has speculated much in philosophy, introduced an American gentleman

of some consideration to me, the late *chargé d'affaires* from the United States to the Belgian Government, Mr. Bayard. I found him a most agreeable and well-informed man, as he might well be, considering that, possessing an intelligent mind, he had been well educated in America—that he had served some years as a Representative in Congress, and I think for nine years had held the rank of a Senator of the United States. Having traveled in Europe, and been employed in the diplomatic service of his country, it might be concluded that he had a fair claim to be what I found him—a gentleman, with the easy manners of one who had moved in polished society. He called on me late one evening, and we passed four hours together in agreeable conversation. He had heard a good deal of mesmerism, and the subjects allied to it, but did not seem to be aware of the reality of facts which I communicated to him. He was anxious to witness the beautiful phenomena brought out by the magnetoscope of Mr. Rutter; but as my instruments were dismantled, and Dr. Zeger had recently died, I could not show him these without taking him to Brighton, the head-quarters of these magnetic discoveries. The Spirit Manifestations I could get him to witness, and he breakfasted with me the next morning, in order that we might, at an early hour, call upon a good medium. On our way we called upon Dr. Mayo, who accompanied us to No. 22 Queen Anne Street. It was about half-past ten in the morning when Mrs. Hayden politely received us; but as Mr. Hayden and herself were engaged to spend the day with Mr. Featherstonehaugh, at Ealing, and the railroad trains start at fixed hours, we could have but a very limited number of minutes for a *séance*. Mr. Bayard, Dr. Mayo, and I were placed round Mrs. Hayden's drawing-room table, and she had hardly taken her seat at it before we heard the gentle rapping sounds on its upper surface. The Spirits making the earliest manifesta-

tions were those of my father, and of my friend Mrs. Anne Cobb Hardcastle. I explained to Mr. Bayard the mode by which the intelligent replies were obtained to questions mentally in silence, or orally aloud, propounded to the Spirits. As an example, I took the alphabet into my hand and Mrs. Hardcastle spelled her name by rapping sounds made on the table when the letters which formed her name were arrived at in pointing successively at each letter of the alphabet with a dry pen. Of course, as there is silence and no rap except when the right letter is indicated, it is requisite to go over the alphabet again and again until the whole name is made out. You may say the process is tedious, so is that of learning to read, until we become accustomed to go on more quickly than we did at first. Mr. Bayard asked if the Spirit could inform of an inscription engraved on the internal surface of the ring then on his finger. The reply was in the affirmative, and he took the alphabet into his hand. The raps indicated letters forming the initials of his son's name, and of his own, with the word "to" between them. "Quite correct," said Mr. Bayard; and the ring being taken off his finger was handed to Dr. Mayo, who verified the accuracy of the Spirit. Mr. Bayard asked, "Can you tell me who gave me this ring?" "Your son," replied the Spirit. "Quite true; where is my son?" "In heaven," replied the Spirit. This was considered marvelous, for the young man had died at Naples, after having suffered amputation of his arm in consequence of an injury he had sustained from a blow received from a white-hot stone emitted from the crater of Mount Vesuvius during an eruption. It may be imagined that surprise was expressed by both Mr. Bayard and Dr. Mayo, and after a few more questions we quitted Mrs. Hayden, whose kindness had been extended to us in consideration of the very short time that her distinguished fellow-countryman could stay in London.

I proposed to my two friends to conduct them, if they could walk a mile, to another medium. They were too deeply interested to decline my offer, and we soon found ourselves seated around a table at the house of my good friend Mr. Slater, in the New Road. His niece, Miss Eliza Finch, was the medium. My Spirit-friends soon manifested themselves, and brought the Spirit of Mr. Bayard's son. The father asked him where he was when the event occurred which removed him from this sphere into the Spirit-home. "At Naples." "What was the immediate cause of the change?" "Malpractice." Questions were asked relating to the ring. "Who gave it to me?" "I did." "Where did you procure it?" "At Jerusalem." "Was any ceremony performed with it?" "Yes, it was blessed at the Holy Sepulcher." A long and interesting conversation ensued between the father and son, in the course of which the Spirit of the young man mentioned that he had brought his father a stick from the Mount of Olives; and in alluding to a sister, a remarkable incident occurred, which was interesting. The name of the young lady, "Caroline," was begun to be spelled, but the Spirit corrected himself and spelled "Cady," her pet name in the family. The Spirit urged his father to prosecute his inquiries into the truths of these Spiritual Manifestations, so important as they are. Much interesting matter was conversed upon, and some prophecies were made; but as they involved matters I do not feel at liberty to allude to, I shall pass them with the remark, that I have since had a Spiritual communication informing me that these were "*one-sided guesses*, made according to the wish which prevailed at the time." It would appear that we are not to depend upon prophetic communications made to us by Spirits, whose eager wishes may outrun their discretion. I was very glad to afford Mr. Bayard the opportunity of commencing his inquiries into this all-important subject. I hope

on his arrival in America he will be induced to attend to the recommendation of his son, and to prosecute further inquiries. I know that the effect which the facts have had on Dr. Mayo have been such as to impress his mind with the deep importance of the inquiry, and he appears determined to lose no occasion of reëntering upon the field of inquiry. He thinks with me, that if truth be at the foundation of these facts, no earthly power can arrest the progress of their diffusion, and no sane man can doubt of the vast importance of the inquiry.

To mesmerism are we all indebted for the development of these truths ; and if I have deeply suffered by the slanders propagated against me in the course of my exertions in the cause, I thank God that I have been spared to witness the beginning of a movement which must end in moralizing, in ameliorating, in Christianizing the human race.

THE HIDDEN LIFE.—Among the workings of the hidden life within us, which we may experience but can not explain, are there any more remarkable than those mysterious moral influences constantly exercised, either for attraction or repulsion, by one human being over another? In the simplest, as in the most important affairs of life, how startling, how irresistible is their power! How often we feel and know, either pleasantly or painfully, that another is looking on us, before we have ascertained the fact with our own eyes! How often we prophesy truly to ourselves the approach of a friend or enemy just before either have really appeared! How strangely and abruptly we become convinced, at a first introduction, that we shall secretly love this person and loathe that, before experience has guided us with a single fact in relation to their characters.—*Collins' Basil.*

LETTER FROM WINSTED.

Oct. 17th, 1853.

MESSRS. PARTRIDGE AND BRITTAN :

I find myself no longer in the midst of the prairie lands of my Western home ; but, to my surprise, even here, in the famous land of "blue laws," I am still surrounded by bold, free, expanded minds, and not in small numbers either, who are ready and anxious to hear me utter my thoughts, which conflict somewhat, as you know, with sectarianism of all kinds. A few hours after I left your office, I found myself here in this beautiful, rock-bound village, with its neat cottages, pleasant gardens, frequent water-falls, and busy hum of machinery rattling among its various shops that so closely border its streams. Most of the people here work days, and read or attend lectures evenings and Sundays, for Sundays come here once a week, as they did in the days of their Puritan fathers, although most of the superstition has worn off, in this place at least. I find our friends Brittan, Hallock, Ingalls, Tracy, and others, are well known and highly esteemed here, and that their labors have not been lost in this place. The best and strongest minds in the place are imbued with the Harmonial Philosophy, and especially since the onslaught of Mattison, and his complete overthrow (as they call it here) by Brittan, has the cause been steadily and rapidly growing and strengthening. Our friends opened and filled a large hall for me, and listened attentively to my free lectures, and I have indeed found what I did not expect in New England—a place where I can utter the free thought that springs up naturally

and spontaneously in my mind, and in doing so not startle the timid souls whose superstition-bound minds have not yet learned to do their own thinking. It still seems to me that this must be an oasis in a desert of superstition; but I hope to find more—at least one more—at Hartford, where the Bible Convention was gagged. A few more such scenes as that and the Mattison effort are much needed in this State to awaken the minds of the people to a true sense of the rabid condition of the evangelical churches, and show that their condition is that of the Scribes and Pharisees in Christ's time, and to prove that their cry of Infidel, Devil, Familiar Spirits, etc., comes from the same condition of mind now as then, and must now, as then, be followed by death and decay. There are several excellent media in this place, for quiet, truthful communications, but none who are well adapted to giving remarkable tests. Many of the true and devoted believers in eternal life and eternal progression here were formerly infidels, but (as most of such minds are) were active, thinking minds, and now have a knowledge (which is more than a hope) of immortality, and thus become the real defenders of the doctrine of Christ, while the pulpits resound continually with abuse of them and of the Spirits, and of the real and substantial existence in another condition of being. The sun shines, the truth spreads, men and women become enlightened, superstition fades away, and thus is being ushered in "the good time coming." Here, as in many places of the West, our friends are beginning to look about them and see wherein they are violating natural laws, and, as fast as they can, are restoring themselves to harmony, by casting out and away the filthy tobacco (they would the liquor, if they used it, but Spiritualists do not use it), the less filthy but still contaminating pork, and also abandoning the useless waste and foolish habit of using tea and coffee. It is indeed time for us to begin the work of

fitting ourselves for our places in the great temple of harmonious humanity which is to be built over the ruins of the great Babel of modern superstition and idolatry now built up in our churches, and on which the famous sentence of Daniel is so palpably written: "Thou art weighed in the balance, and found wanting."

Thine, for the work,

WARREN CHASE.

THE NEW CHURCH.

PROVIDENCE, *October 28th*, 1853.

S. B. BRITTAN, Esq. :

Dear Sir—In looking over some old papers, I found this morning an article in the *Spirit of the Age*, by Wm. Henry Channing, so eloquent in its devout assertion of that higher life and those diviner influences which are no longer matters of faith, but of earnest and intimate experience with so many of your readers, that I can not but think it will be welcomed with sincere pleasure even by those who may be already familiar with it. Standing on the verge of the great era which is now dawning on the world, the author annunciated, with the eloquence of an inspired seer, those sublime truths which, though recognized in all time by intuitive, inexpressible, and devout natures, are now, for the first time in the history of the world, being transmitted to us through the sphere of the understanding and the senses, and becoming intelligible to those who stand simply on the plane of the intellect.

S. H. W.

In essays on the "Judgment of Christendom," and the "Church of God with us,"* an attempt was made to state the essential faith of that increasing body of believers who, casting aside sectarian theology, and drawn into union by earnest aspirations, are assured that Christendom has been, is, and

* Vol. i. pp. 264, 280, 296, 344.

will be, in yet fuller measure, a *Center of Life* amid the nations; that it is quickened by a UNITARY SPIRIT OF DIVINE HUMANITY, communicated from a world of light and love, where disembodied men are ranked in order of affinities around the Christ; that a *crisis* has arrived in the development of our race, when societies upon earth are to be reorganized after the model of those heavenly societies; that a relationship, destined to become progressively more intimate, is perpetually renewed between humanity in the Spiritual world and humanity on the surface of the planet; that an influence from this "cloud of witnesses" now urges religious persons to consecrate themselves to the work of universal, practical reform, as the means for purer Spiritual communion; finally, that within this reconciled race, upon this their glorified globe, the Divine Being designs to dwell, with a fullness of love, truth, beauty, far transcending the brightest visions of poets and prophets, and that this unfolding *manifestation* of GOD IN MAN is the *New Church*.

In justifying a faith so positive and urgent, appeal must be made to two authorities, EXPERIENCE and REASON.

I. What, then, says Experience, through the Religious Life of Christendom? In answering this question, let us briefly trace several phases of development in the spiritual growth of the nations, who, christened, though not yet Christianized, are to be organized into a consummate, confederated unity.

1. How shall we account for the prominence of the doctrine of the *Resurrection* in the primitive Apostolic Church? Grant that criticism has detected in the narratives of the re-appearance of Jesus to his disciples, inconsistencies, exaggerations, and deficiencies, which are apparently inexplicable; still, without admitting the fact of sensible, intelligent communion between this scattered band and their late crucified, now risen master, the zealous faith of the apostles is yet more

inexplicable. If enthusiasm is assigned as the cause of their assurance of his mysterious presence, the question arises, What caused that enthusiasm, revived their drooping hopes, re-created them out of panic-struck renegades into indomitable heroes, and enlarged their exclusive fanaticism into a world-wide love of man? What so illumined their intellects and characters with the truth of goodness, that spite of obscuring prejudice and perversity, their homely eloquence became radiant with a new moral day? What filled them with such a vivid *consciousness*—one might almost call it—of Christ, as pouring in upon them exhaustless streams of courage, thought, beneficence? The Essenes and the Pharisees held a theoretic doctrine of immortality, paradise, the millennium, etc., it is said. True, such speculations were cherished. But the peculiarity of primitive Christians was the warm vitality of their convictions. Between the time when Jesus was moving among them in the body, and the time when the epistles were written, his early companions had undergone a transformation like that of receiving a new sense—the sense of an invisible world. Deceived or not, their central belief was that the ascended Messiah lives; lives in glory and power; lives to inspire and guide his followers; lives to comfort, bless, enlighten all who trust him; lives as the guardian, brother, friend, justifier, ever prompt and patient ruler of mankind. The intensity of this faith, the practical exaltation in purpose and conduct which it produced, are not explained by saying that bereaved men, disappointed in immediate hopes of an earthly Messianic kingdom, trained their minds to conceive of this kingdom as transferred beyond the grave. Their energy of expression, their steadfastness of action, prove that the impelling motive was derived, not from contemplation of an ideal, but from experience of a reality. The emphatic assertion of the Resurrection, in the New Testament, must

rationally be referred to the *fact* that the writers were living in communion with a heavenly world, wherein the prophet of Nazareth, rejected on earth, had been welcomed by Spirits of bygone ages, as a long-awaited-for and adored head.

2. The next phase in the experience of Christendom is the Catholic faith in the *Communion of Saints*. Of course, a ready mode for skeptics to dispose of this is, to attribute such belief to priestcraft and superstition. But who are the persons who, through eighteen centuries past, have borne witness to superhuman influences from the just made perfect? Not the vulgar, timid, slothful, selfish, chiefly have trembled before or trusted beings higher than man. Profound scholars, untiring aspirants for purity and peace, martyrs to duty, serene seers, sanctified ministers of charity, are they who, with calmest confidence, have declared their consciousness of spiritual companionship. Not by spasms of nervous excitement, but by severe, continuous sacrifice, were they prepared for such high intercourse. And the very strength of will which has exalted them out of the sphere of weakness and temptations, and enabled them to walk unscathed through the flames of injustice, they refer to influx of preternatural power from guardian angels. If it is said that equal wonders of moral exaltation have been wrought by holy places, sacramental rites, relics, etc., the answer is, Who, in our actual ignorance of the laws of spiritual association, is prepared to deny that every instrumentality which subdues feelings of animality and worldliness, concentrates attention, quickens imagination, heightens the sensibility of heart and conscience, awakens awful apprehensions of realities sublimer and more substantial than those revealed by sense, and puts the highest energies into fullest action, may be a means of establishing relationships between spirits on earth and spirits in heaven? One mystery is not explained by superadding another; and a denial of veracity

or sound sense to all whose experience is unlike one's own, is but a way of imprisoning one's self within the cell of private conceit. Here is the fact of thousands upon thousands of men and women of intelligence, rectitude, courage, sanity bodily and mental, who assert the nearness of particular saints to those who in guilt, perplexity, sorrow, struggle, seek believingly their aid, and the incessant interworking of the whole Church Triumphant with the whole Church Militant. Shall we scoff at peers, it may be superiors, as visionary fools, self-deluded, and false, because they fling wide before us the palace doors of a higher world, where hosts of harmonious beings, once frail mortals, now glorified immortals, are busied in benign service for the sunken and squalid, half brutalized by habit, yet in capacity Godlike race upon our globe?

3. But excesses incident to a faith so congenial to man's instinctive desires, as this of ministering spirits, by reaction introduced a new era of religious experience, which rising from the demands for justification by faith culminated in *Revivalism*. What means this highest phase of Orthodox Protestantism? Here, again, he who thinks it wise to cramp phenomena, however grand, within the mold of his natural understanding, and to condemn as morbid all feelings which surpass the level of complacent common sense, easily disposes of the subject, by tracing up the emotions of grief and joy, the flashes of contrition and triumphs of hope, manifested in periods of religious excitement to electric influences transmitted through a crowd from a powerful mesmerizer. But granting that the naturalist does hereby indicate a law which governs man's collective life, the question rises, whether, when thus exalted by enthusiasm above the average meanness of sloth and selfish strife into an atmosphere of sympathy, men are not more competent to gain visions, however transient, of spiritual realities, than when immersed in care and confusion?

May it not be that in such genial seasons men apprehend truths which afterward they distort and doubt of, because, amid the world's collisions, they can not be true to them? Familiarity, ambition, vanity, passion, rant, most repulsive and shocking to enlightened spirits, doubtless, are manifested amid revivals but too often. What then? Will any single-eyed observer, yet more, will any sincere participant in such scenes, hesitate to assert, that to bodies of assembled believers, roused by eloquent outpourings of inmost convictions, made conscious by appeal and confession of moral needs yet longings for perfection, heaven has opened, and revealed Christ sitting at the right hand of power? Not from instances, few or many, of hypocritical inconsistency and self-delusion among converts, are we to judge of Revivalism; but from the constant in duty, the humbly wise, the great-hearted, the sanctified, are we to ask an explanation of the new life which shines through and enfolds them in the beauty of holiness. And their answer is, "It is our experience that we are not alone, but that a celestial grace quickens it, which is more fully shed abroad when many believing hearts are brought to full accord by the spirit of prayer."

4. But alternations of rapture and coldness, and yet more, a separation between spiritual affections and actual life, were continually observed to accompany pietistic excitement. "Is not this a sign that the highest laws of man's nature are thereby transgressed?" was asked by earnest men. And so appeared a new phase in the religious life of Christendom, *Rational Morality*. "The essence of religion," it was said, "is love, the love of God, the love of man;" our true inspiration is goodness. It is not well for man to be conversant with methods of spiritual communication, for the instinct of the marvelous is thus stimulated unduly, at the sacrifice of reverence and charity. Gratefully do we own that Jesus is the

Mediator of this new moral life, not only by his example and teachings, but by his spirit. Yet it is best to concentrate all powers of will and thought upon our own character and conduct. Love was the essential life which made the carpenter of Galilee so divinely beautiful and mighty to redeem mankind from selfishness; love is the only befitting temper which can prepare us for heavenly intercourse; love is really the life of the Holy Ghost within us. Not collectively, but individually, must we seek to be made anew in the image of the Infinite One. Our school of discipline is earth; our important relations are those of common humanity; what we should most seek from the Divine Being in prayer is participation in that pure and perfect disinterestedness which is his own eternal good, and which makes every one whom it enlivens a child of God. Cold, tame, isolating, may be the tendency of this rationalizing moralism, but who that has witnessed the truly Christ-like benignity, radiant alike in home circles and widest spheres of philanthropy, not rarely called out by this form of religious experience, can doubt whether such a mingled spirit of filial and fraternal love is an influx from Heaven?

5. Evidently, however, there was another degree of religious life, latent and waiting conditions of development in this faith, that goodness is the indwelling life of God. "Why did Jesus open a new era in human history? why did his followers gather round him the cloud of tradition, where the man is swallowed up in divine splendors? why have worshiping ages imagined him as head over all in heaven? Simply because he trusted so implicitly to the infinitude of his powers of love and intuition." Hence, *Transcendentalism*. "In the strictest sense it is true," was declared, "that man is Incarnate Deity, is the Infinite Unity manifested in Finite Multiplicity: Goodness, Truth, Beauty are the eternal essence, revealing itself in transient existence. Not Jesus alone, but

every spirit in human form is divine. True piety is to be purely one's own self, for this inmost power of life is God; the highest prayer is to put forth in beneficent action the profoundest impulse of good-will; every man is a Christ in heaven in degree as his internal inspiration and external action are harmonious; we are all mediators, just in so far as the One Good, distributed through each, is reunited by freest interchange of joyful, conscious sympathy. "Let us waste no time or power on fanciful theories of a heavenly hierarchy, on impertinent investigations into the mysteries of God; our true end is to be manly—and in that manliness to reveal, here and now, divinity." Extravagant enthusiasm, caprice, arrogance, may be oftentimes the result of a creed which teaches a finite creature to slight the relations whereby he lives; but Transcendentalism has been a means of conveying to many a mind, experimentally, a most sublime significance in the words, "I am in the Father, and the Father in me."

There remains but one further development of the religious life of Christendom to complete the scale; and this now enters into the sphere of experience. It is the faith sketched briefly in our opening paragraph. It accepts the partial forms of faith now passed in review, and, by harmonizing, transmutes them. It declares The Christ a Central Manifestation of God in Man, a Head of Humanity, a Chief Medium between our race, the Heaven of Heavens, and the Absolute Being; it acknowledges incessant influences from Spirits, arranged in a hierarchy of providential ministrations in the heaven of this planet, upon mankind on the surface of our globe; it recognizes that spiritual influx is received most amply by groups and societies of accordant persons, quickened to high moral and mental action by communion; it regards the essence of spiritual life, thus inflowing, as being goodness, wisdom, beneficent and beautiful energy, joy, humanity, holiness; it

asserts that love, reason, and creative power are really the Divine Life within us, which, by direct inspirations, is forming every spirit into an immortal image of the Infinite One; in a word, it announces that Man, individual and collective, lives in the midst of a boundless system of Mediation, whereby is evermore fulfilled the sublime benediction: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; one even as we are one, I in thee and thou in me, that they may be made perfect in One."

W. H. C.

THEODORE PARKER.—Parker has a Socratic head; he has a pure and strongly moral mind; he is, like Emerson, captivated by the moral ideal; and this he places before his hearers in words full of a strong vitality, and produces by them a higher love for truth and justice in the human breast. Parker, however, as a theologian, is not powerful; nor can he talk well upon the most sublime and most holy doctrines of revelation, because he does not understand them. Parker, however, investigates earnestly, and speaks out his thoughts honestly, and that is a great merit. More we can hardly desire of a man. Beyond this he teaches to be very good, to do much good, and I believe that from his kind and beautiful eyes. In short, I like the man.—*Miss Bremer's forthcoming Work on America.*

THE editor of the Green Castle *Banner* says that he found a curiosity in a printing office at Gosport:

"One of the gentlemen connected with the establishment is a blind man, and sets up type remarkably well. He is the first blind printer we have ever come across. He stated to us that his average day's work was about 5,000 ems! and that he had on several occasions set from 7,000 to 9,000! His letter is distributed for him, and his copy read by his partner, his memory being so perfect he can retain from four to six lines—when this is finished he cries the last word 'set,' when another sentence is read, and thus continued on through the day."

NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, November 1st, the Conference met, as usual, at Dodworth's Hall, No. 806 Broadway, opposite Eleventh Street.

R. T. Hallock opened the meeting with a few remarks respecting the propriety of holding Sabbath evening meetings; after which he asked the privilege of speaking to the following question: "Admitting that the table movings, the rappings, and the whole phenomena which are alleged to take place, do actually occur, what is the use of them all?" He desired to admonish those who ask this question, to obtain the facts in the case—to ascertain the truth in the matter—and to let those living facts, as they should be presented, be their own interpreters.

He said: "Supposing we could be brought into intellectual intercourse with a toad, which has been imbedded in a solid rock for a few thousand years, and we should undertake to inform him of the nature of the skylight and the upper air, do you not see how utterly impossible it would be for us to give that creature any sort of realization of our statements? Would not the toad raise just the question which I have stated? 'Granting what you say to be true, what is the use of it all? What is to be its effects upon my existence? Am I to be fatter, to be able to sleep longer or more soundly, or to digest my food better? I live now, and unless you propose some such advantage, what is the use of the skylight, air, and the other things you mentioned? You tell me that beings of my species have the power of volition, and can hop from place to place, and that they commune with beings of their own order; but I can conceive of no such powers in me, and unless by knocking you can knock a hole in my rock—unless you can produce some evidence of the truth of your statements, I can not believe them.'"

The speaker had met with cases that reminded him of that illustration—persons whose minds seemed to be so begirt about, or incrustated with, the idea that they have but a mere vegetable existence, that these truths concerning the higher life could by no means enter into their minds, or be appreciated, and they would ask, "What is the use of these manifestations? How are they going to affect our

stomachs! Unless your Spiritual knockings can knock out some means by which we can enhance our fortunes, it is all vain to talk to us about them."

When he went into the streets, and saw the immense edifices with their gloomy walls, and the very glass in the windows stained to keep out the light, they suggested to him the mental or spiritual state of the people. When he saw the great mass directing their energies to worldly pursuits, he could not see how men were to be brought to comprehend the truths concerning the higher life; and when, not long since, a man in his sorrow said he knew of no system that could assuage the grief occasioned by the separation of some beloved object from him, it seemed to the speaker that it required something more than man to bring the evidences of these higher truths to such minds. It seemed to him that we had incrustated ourselves over with a solid rock of error, which nothing but the solid hammer of truth can remove; and he thought that rock to be in process of removal at the present time.

The speaker related an instance for the purpose of demonstrating the utility of Spiritual Manifestations. A family practiced sitting around a table, from time to time, for several months; during which the table would occasionally move over the floor, and perform sundry fantastic feats, without seeming to have any specific object, until on a certain occasion it moved in front of a picture, intimating by its motions that the living power which was operating upon it was in some way related to the person whose portrait was suspended upon the wall. The table responded to the alphabet, and spelled the following: "*My dear mother, I am always with you.*" Then the object of those strange motions was explained; and it was no light matter that that object could be accomplished, if by it that mother's heart could be cheered with the assurance that her child still lived!

Does any one ask, "What is the use?" Ask that mother, she is able to tell you; but before that occurrence she could not. Now God has been his own interpreter in these things, and has brought to that mother's heart evidence of the existence and presence of her child.

The speaker thought that most men were satisfied with the natural laws. For instance, he cheerfully submits to the chill of winter, the cold blasts of autumn, and the changeful winds of spring, because he knew that they would produce beneficent results. But there is one law—the great law of transition—called death, which all mankind, with one accord, seem to be dissatisfied with, and from its imaginary results they shrink with terror. As an evidence that men are dissatisfied with death and its results,

the speaker referred to the many opprobrious epithets which have been applied to it, such as the "King of Terrors," and the like. This beautiful earth, too, had been named a "Vale of Tears," in consequence of death, and that was an evidence that man is dissatisfied with it. Men had bowed to it from a stern necessity. In his judgment, this aversion to death had arisen from the fact that men were uncertain with regard to the result of this law. They had not had sufficient evidence to satisfy them that the spirit lives; but he considered the object of the late demonstrations to be to furnish evidence of that fact, and to prove to man that death is a change from which man need not shrink, but in view of which he may rejoice. Death is no more to be dreaded by man. The speaker closed by saying, that no man ever put himself in opposition to a natural law with safety.

Isaac C. Pray said, that the remarks already made had been exceedingly pertinent, but he supposed that the majority present desired to know the nature and character of the manifestations. There was no difficulty in discovering these things. Many of those present were continually favored with manifestations. Some had visions, others heard voices in the midnight watch, and yet deny, before the face of the Almighty, that these things are worthy of belief. There were other manifestations, even in the tall edifices, and in the military companies parading the streets. A few years ago young men in the city were disorderly—now they are marching in rank and file, preparing for the coming future. These are striking manifestations. Society is full of them. He saw manifestations everywhere. It was not necessary for him to see Spirits. Never had he been able to weep at the so-called death of any one, and presumed others had a similar experience, since it was difficult to realize such a thing as death. When a boy he used to wonder why people could weep at a funeral, and he supposed that he was hard-hearted, although he could weep over novels and the sufferings of heroines. Now, if we were in the habit of studying our emotions—were not mere creatures of convention—we should be in a different state; but we prefer to know what our neighbor thinks on this and that subject; and as our neighbors never do tell what they think, society forms a universal lie to cheat each other. Convention is an almost inconceivable monster, created to make a life of lies, to make sins, and to damn fellow-beings with such inventions. Sins against God gave society little concern. Every man is good who buys goods at our store—and particularly good while he can pay regularly. But until men are free, we shall not change from this deplorable state.

Now with respect to manifestations, it has passed into a proverb that,

as is one's receptivity, so shall be his experience. Men and women have evil Spirits to visit them only as they believe in such things. They fail to interpret correctly their visions. Relying on authority, they believe as they have been told to believe, or depend upon some book instead of using their own reason. The receptivity is incomplete, because freedom is incomplete. This is the secret of contradictory Spiritual communications. So in external life, men are termed evil Spirits. Yonder prisoner has God's spark within him. God has sent it there—and there it will exist to live forever. And when it has reached our highest conceptions of the heights of science, it will reach the towers of science far above them. There is no creature so low that he may not feel that he is made in the image of God. Why talk of evil? It is wrong. It is a curse to the race to talk of evil. This doctrine of evil Spirits, unless men become free in the true sense of the word, ever will exist. God never did, never could make an evil thing. Our vain and weak conceptions of what constitute good and evil create all the difficulty. A vision of what we call an evil Spirit may be full of the elements of beauty, love, and divinity.

The speaker then narrated a case under his own observation, in which he had been permitted to witness the interior state and progress of a friend. The interior mind that never lies we all possess. The external always lies, because surrounded by lying circumstances. The interior is always pure, because shut from the external. Men know little of the value of true religion, and in what it consists. The future state is very different from what it has been described to be. The sum and substance of this life, and the life to come, is to glorify God. How does a river, a tree, a plant, glorify the Deity? By toiling, working. God has not made us for any smaller use than he has the violet. Have we not duties to perform? Do they consist in accumulating treasures which we can not carry with us—keeping the miserable in misery, and the degraded in degradation? It becomes a serious question with us, in what consists this glorifying the Deity. In the speaker's opinion it must be in not working for ourselves, but for the human race—to carry out the designs of God, and to create, for we love His creative spirits. Else why is it that we have the remarkable things produced by the inventive genius of the age. If you need manifestations of the Spiritual world, see them in the locomotive, the telegraph, etc. These are outbirths of the Spiritual spheres. They have preceded the progress of the race, and that sublimer telegraph now communicating with the skies. Every steamer has the minds of Fulton and Watt in it. The engineer could do nothing of himself, unless the original

inventors, as it were, stood constantly by his side. The speaker closed by saying, that there was never a word uttered except by God, for without him nothing can be or exist.

John W. Edmonds remarked, that he had hitherto been placed in an embarrassing position, which rendered it impossible for him to do all for the cause that he could desire; but since he was about to be released from that embarrassment, he was ready to commence his public labors in this city, where he had never yet attempted to lecture on the subject under consideration. He and Dr. Dexter would engage to deliver one lecture each week if the friends would provide a room for that purpose. He recommended that, if these lectures were held, music should be added to their exercises.

He then read a dialogue that purported to come from two persons in the Spirit-world—Voltaire and Cardinal Wolsey; the former of whom spoke through a lady, and the latter through himself.

The dialogue seemed to be with reference to the principles which Voltaire entertained and taught on earth, their influence on the world, and their bearing upon his present Spiritual existence.

Wm. Fishbough argued the probable reality of Spiritual intercourse on *à priori* grounds. He showed that all things in nature sustain relations to each other—that the universe presents one grand whole, and that this is not true of material objects merely, but that the same is true of Spiritual nature, and of space and time. Hence he concluded that there must be a link of communication between this and the Spiritual world of some kind. Said the speaker, “Unless this is the case, there is no such thing as a Spiritual world to us, and the annihilation of which materialists speak must be true.”

The speaker contended that Spiritual communion is a normal privilege of man so long as he retained his normal state of body and mind. This privilege commenced in Eden, was enjoyed by the long list of prophets, was undisputed in the Christian Church two hundred years after the apostles were in their graves, and the Catholics claim to have enjoyed it down to the present, while Protestantism contends that it ceased with the apostolic age. The Church had lost that privilege, because it had lost its internal spirit of purity and love, and by its gradual materialization. It was foreshown by Sts. John and Paul that there should be a falling away in latter times. After they had become thus materialized they had no miracles, mighty works, prophecies, outpourings of the Spirit, or Spiritual demonstrations, by which to convince those who were out of the pale of the

Christian Church, so that many have fallen back upon the level of intellectual brutes, and denied that man has an immortal soul. God was now bringing in the blind by a way which they knew not, going down to the lowest with the same kind of evidences that Thomas of old required. This was the way appointed by Divine Providence for the universal introduction of Spiritual communion among men. With reference to the state of Spiritual intercourse, the speaker thought there was a dark and a light side to the picture. The developments were useful to the lovers of themselves, because they give them the assurance of a future existence; to the lovers of humanity, because they present a prospect of an entire revolution which shall do away with those forms of restriction which are crushing man to the dust; and to the lovers of God, because they present evidences such as will satisfy the most skeptical that it is a divine and holy reality, that God and the angels have a watchful care over us, and pour love and affection into the soul. It was these developments that were to introduce a saving faith into the world, and to erect on the ruins of a dead formalism a beautiful temple, which should grow larger and brighter till it should comprehend the whole human race. But it could not be expected that such a revolution could take place at once, or without much commotion.

It seemed to him that there is an upward and downward tendency to these developments, which are determined by a preponderance of the higher or lower affections. If some men, instead of considering themselves mere fractions of the boundless creation, set themselves up as little centers, and endeavor to make all men and all things bend to their ideas, because they are their ideas, and for no other purpose, all others will be in antagonism to them, and they to all others, and none of the exalted results which we all hope may be derived from the full development of Spiritualism will be realized.

Some persons were disposed to give the negation to all that belongs to the past, but he considered it impossible to leave the past, as all the present is founded upon the past—because the past and present are inseparably connected. He contended that we can not express an idea without referring to the past. He thought men should become a little more humble, more pure-minded, more reverent, and more holy, and proceed with an eye single to the glory of Him who is the source of all love and harmony, to collect together, not only the developments of this age, but also those of the past. He was not disposed to trample under his feet the teachings of the Bible, nor to say the Bible is true because it is the Bible, but he was disposed to walk in any light that would show him the true path.

THE GREEK SLAVE.

THE following lines, from a female friend, are not without the essential requisites of Poetry, while they are certainly excellent in thought. The writer observes outward forms from a super-sensual plane, and finds the highest motives to a life of purity and devotion where grosser natures—souls unsanctified by a love of the divinely beautiful and pure—discover nothing but the incentives to unholy desire. Thus ethereal minds find immortal sweets where others only seek and find mortal poisons.—ED

“Messenger to her mother-land—
Gem for her gorgeous nave—
What hath the home of Slavery
More fitting than a *slave*?”*

Gather round the Grecian maiden,
Fearless, though the rude may stare !
And with chastened souls ye'll whisper,
“’Tis indeed a place of prayer !”
Ye who yearn for truth and beauty,
Falter not, and ye will find,
Gazing on that chiseled marble,
God is present to the mind !

What though some may seek her presence,
As of yore the Turkish mart ;
Fear not, though no words are spoken,
SHE has touched each traitor heart ;
And they own their wretched bondage,
Strive to rend their cursed chains,
Feeling they are slaves degraded,
While a thought impure remains.

* Powers' Greek Slave, at the Crystal Palace, is the gem of the whole collection.

Young and old, go gaze upon her,
 And with reverential awe,
 While ye marvel at the artist,
 Still the artist's God adore !
 Though the brightest gem in woman
 Be your portion and your guide,
 Shrink not ; there are unseen angels
 Guarding her on every side !

There are those who sneer and trample
 On the holiest ; heed them not !
 Though they taunt us long and often,
 We will seek this hallowed spot,
 Owning there are gleams of heaven
 In that pure and holy face,
 Calm with sorrow—and acknowledge
 Grief has sanctified the place !

E. N. G.

MISS ANNETTE BISHOP.

THIS lady is already known to many of our readers as a highly gifted young artist, and as the authoress of several sweet Poems which have appeared, from time to time, in the SHEKINAH, and other Spiritual periodicals. Having left her "mountain home," where her genius was first displayed, for a temporary residence in our city, she proposes to practice, during the ensuing winter, her art of Miniature Painting, in which she exhibits a natural inspiration and artistic skill which must excite the admiration of those who worship Beauty in its outward forms. Miss Bishop would, ere this, have attracted more general attention but for those delicate sensibilities which prompt her to retire instinctively from public observation. ED.

FACTS IN SPIRITUAL SCIENCE.

THE intercourse between the inhabitants of the Physical and Spiritual Worlds is illustrated by an almost endless variety of facts, while it is obvious to us that among these not one example in one hundred is ever recorded, except in the individual consciousness. However, a public record of such phenomena may do much to shake and overthrow the popular skepticism, to inspire in many minds a deeper conviction of the truth of immortality, while they obviously shed a new light on the future that may yet enable us to solve the great problem of our relations to the Invisible. These considerations prompt us to cite several interesting facts in this connection.

PROPHETIC IMPULSE.—Mrs. Harriet Porter was magnetized by Spirits, at Bridgeport, Conn., on the 27th day of July, 1852—the day before the steamer Henry Clay was destroyed—when the following singular manifestation occurred. The medium being entranced, was suddenly impelled to leave the table and go to a closet, where she took a newspaper from among a number that were lying on a shelf. As she came out of the closet the index finger of her right hand commenced moving over the paper with the greatest rapidity. After a moment the finger was suddenly fastened to the paper, and on examination it was found to be resting on the name *Henry Clay*. It was thereupon conjectured that the circumstance was either purely accidental or else that some Spirit, for some purpose as yet unexplained, desired to refer to the great statesman. But the finger moved again, rapidly as before, and

again it was as suddenly arrested. On lifting the medium's finger from the paper, it was found that the word *steamboat* was directly under it. Once more the finger moved spasmodically over the printed sheet, and when at length it stopped abruptly, it was discovered that it pointed to the word *burnt*. It will be perceived that this is the sum of the communication from the invisible powers: "HENRY CLAY, STEAMBOAT, BURNT." Such an announcement was not, of course, anticipated by any one. The eyes of the medium were closed during this performance, and she certainly could not have known, by any mode of external observation, what the words were, much less what the whole really implied. No one in the circle had any knowledge of the existence of such a steamer. One after another the members of the circle departed, and we know not that any special importance was attached to what had occurred.

The next day, at about three o'clock, P.M., Mrs. Porter was again and unexpectedly entranced in presence of several persons, and proceeded to describe the terrible catastrophe which was then, as she affirmed, being enacted before her. She declared that a steamboat was burning on the Hudson River, that the name, Henry Clay, was distinctly visible, and then proceeded to describe the village of Yonkers. The medium appeared to be greatly terrified by the scene, and expressed the deepest anguish on account of the loss of so many lives. It is needless to add that the public journals on the following morning contained the details of the mournful tragedy, so mysteriously foreshadowed and so graphically portrayed at the very hour of the fatal occurrence.

The writer was cognizant of these facts at the time, and they were, moreover, witnessed by a number of persons who will at any time corroborate this statement in all its essential features.

Facts of this class suggest one of the most difficult problems in Spiritual science. It is, doubtless, true that all external effects and phenomenal occurrences, which result from the normal operation of existing physical and mental forces, first transpire in the Spiritual World before they are or can be ultimated or expressed in the external sphere, wherein alone they are cognizable by the senses. This is merely affirming that whatever occurs outwardly transpires interiorly on the plane of causes, before the change is revealed to the senses in its tangible effects. From the nature of the case this fact is rendered too obvious to be questioned by any rational mind. Now the difficulty to which we referred consists in the apparent absence of any *natural law* in such cases as the one under consideration. It is easy to see that the period of our earth-life, when it is not cut short by accident, may be determined by undeviating laws, and also that a spirit existing on the plane where those laws are perceived and understood, might predict with great accuracy when the physical dissolution would occur. But it is usually supposed that the numberless casualties by which property and life are destroyed are merely accidental—do not result from any fixed law. When our dwelling decays by slow degrees, from the natural action of the elements; when the tree withers in consequence of the gradual loss of its vitality; and when human bodies are dissolved because they are rendered unserviceable by length of years, or unsuitable tenements for the developed spirit, by reason of their grossness, we can readily apprehend the existence, and to some extent the nature, of the law which governs these effects. But when our house is fired by an incendiary, the tree felled by the woodman's ax, and men are slain and mangled by the recklessness of each other, it is difficult to divine how the event can be predicted with certainty by any finite spirit.

At least two hypotheses might be offered for the solution of this problem, but we have not time to discuss their claims in this connection.

THE GIFT OF HEALING.—We are informed that a Mr. M., of New Brighton, Pa., was recently confined to his room with extreme illness. He had been suffering for some time from severe idiopathic pains, and exhibited strong symptoms of lock-jaw. His physician had exhausted the resources of his art, but could afford no relief. While the patient was in this condition, the Spirit of his son appeared to Mrs. French, in Pittsburg, who is known to be a Spirit-medium. The Spirit told her to go and relieve his father that night, or otherwise the latter would leave the body. She accordingly went, and succeeded in arresting the disease at once, and the patient was so far relieved as to be able to accompany her to Pittsburg on her return. It is said that the Spirits, through Mrs. F., prescribed for him on Thursday, and on the following Saturday he was able to go back to New Brighton alone. We also learn that since Mrs. French has been stopping at the Irving House in this city, she has received a telegraphic dispatch from her patient, assuring her of his complete restoration, and that he was never in better health in the whole course of his life. We are informed by one of the parties that the preceding statement accords with the facts, and it is certain that many similar cases are constantly occurring.

SPEAKING IN UNKNOWN TONGUES.—William B. Brittingham, while in our office a few days since, related an interesting fact illustrative of the intercourse with Spirits. A Mr. Walden, a speaking medium, from Ellicottville, Cattaraugus Co., recently visited the Springs which are the property of Mr. Chase and the narrator. Immediately after his arrival, and while

standing on the stoop, a Swedish girl, who was there employed at domestic service, came out of the house, whereupon Mr. Walden commenced speaking, apparently to the girl. None of the bystanders understood the language used, neither did the medium know what he was saying. The girl, finding that she was addressed in her native tongue, engaged in conversation; she appeared to be deeply interested and was soon affected to tears. Our informant inquired what troubled her, and she said, in substance, *That man knows all about my father and mother, one of whom has been dead six months, and the other eight years; it is said that they are talking to me through him, and that they can talk to me through other mediums.* The girl, who had never before witnessed such a phenomenon, was amazed, and of course unable to comprehend how Mr. Walden, an American, and totally ignorant of her family and of the Swedish language, could speak to her in so mysterious a manner.

A German who was present at the time requested Mr. Brittingham to explain the matter, when, suddenly, Mr. Walden's hand was used by the invisible intelligence to write a communication in the German language, which neither the medium nor any other person present, the German alone excepted, could either read or understand.

QUERY.—If “these signs follow them that believe,” where shall we look for the largest number of true believers, in or out of the Church? Should the great Teacher come to this generation as he came to those who lived in the first century, he might still find occasion to say as he then said, “*I have not found so great faith in Israel.*”

S. B. B.

INTERESTING INTERVIEW WITH SPIRITS.

DR. GARDNER is entitled to our thanks for the subjoined account of the recent very interesting *séance* of the circle to which he belongs, and we desire him to favor us in like manner whenever any important phenomena may occur. The name at first announced affords another convincing proof of the presence of an intelligent agency altogether foreign to the minds in the circle; and if Sigñor Farina was not present on that occasion, some Spirit evidently was there, or the name would not have been so mysteriously disclosed. Thus the immortals are everywhere, moving invisibly among men, using frail, earthly instruments to overthrow the gigantic errors of past ages, and to subvert the hoary skepticism of the world, that men may become more thoughtful, musical, and spiritual.—ED.

SPRINGFIELD, MASS., *October 27th*, 1853.

FRIEND BRITTAN :

Presuming that a short account of the progress of Spiritualism in Springfield, together with some, to me, remarkable manifestations of Spirit-presence and power which I have recently been permitted to witness, would not be wholly devoid of interest to you or your many readers, I take the liberty to send them for publication in the TELEGRAPH. About the time of the Spiritual Convention in this city last spring, it was announced, through different mediums, that after the Convention they should enjoy a season of rest, and that the Spirit-friends would not call on them to perform much labor until about the middle of October, when it would be expected that they (the mediums) would be prepared to enter with renewed strength and zeal into the field, and labor for the spread of the principles of our glorious and heavenly philosophy. Accordingly, on the 14th inst., our Spirit-friends directed that a select circle of twelve persons should be appointed to meet every week. The circle met for the first time on Satur-

day evening, the 15th instant. During this sitting, every member of the circle was made sensible of the Spiritual presence through the sense of feeling, and by many short but beautiful communications and directions; but the manifestations of which it is my purpose more particularly to speak, were given at the second sitting of the circle, on Saturday evening of last week, when, after arranging the circle, it was spelled out, through the tippings (and here I will remark that all the communications thus far given to this circle have been given in this way), to remove the lights from the room, which being done, the attention of each person present was attracted by a sound resembling very nearly the vibrations of the strings of a harp, when acted upon by a strong current of air; this sound was heard distinctly by every person in the room. Again the signal was given for the alphabet to be called, and the following commencement of a sentence (as every person in the room supposed) was spelled out: "*Fur in a*—" Then the alphabet was called through without a response, and the question was asked, "Is '*Far in a*' correct?" Answer, "Yes." The alphabet was again called without a response, and all wondered what it meant; indeed, no one present could understand why the Spirit communicating did not complete the sentence, when the usual signal for the alphabet was again made, and the word "Sigñor" was spelled out, and we found that the Spirit wished to announce his name, SIGÑOR FARINA, simply, instead of giving a communication, as we all had supposed.

The members of the circle were then directed to go into the parlor, where there was a piano-forte, and were told that our Spirit-friends would endeavor to favor us with some music. The direction was complied with, and one of the mediums was directed to place his hands on the case of the instrument, near, but not touching the keys, which was done, when we were delighted by the sound of heavenly music, such as I never before heard, and which language would utterly fail me to describe. A Spirit-sister of one of the circle announced that she would play a march, which was done; then the Swiss song of "Home" was performed by the same angel-visitor. Next, Sigñor Farina, who was an Italian, and resided in this city as a teacher of the guitar for several years, and recently deceased (I believe in the city of New York), favored us with two or three Italian airs, beautifully performed. Then was announced the spirit of Jesse Hutchinson, who played the "Old Granite State." And, lastly, Mozart announced himself, and admirably performed a part of his "Requiem." The musical sounds were not produced through the keys of the instrument, but by snapping or vibrating the strings, apparently as those of the harp or guitar are moved.

During the whole performance the cover of the piano was closed, except the front portion which gives access to the keys.

I have thus, in my way, given you a brief description of the evening's exercises. The effect produced upon the members of the circle must be left to the reader's imagination; it would be vain for me to attempt the description. I have not time to write more, and must therefore close.

Fraternally thine,

H. F. GARDNER.

N. B. The circle herein referred to is composed of the following persons, viz., Mr. and Mrs. Jonathan Bangs and their daughter, Mrs. French, Mr. and Mrs. Rufus Elmer, Seth B. Bliss, Mr. Lord, Chas. Bannon, Mrs. R. Paine, Mrs. G. W. Harrison, Mrs. A. Munn, and is held every Saturday evening at the residence of Jonathan Bangs, Esq., Walnut Street, in this city. I would refer any person interested to either of the above gentlemen or ladies for evidence of the truthfulness of my statements in regard to the matter herein set forth.

H. F. G.

FLOATING IN THE AIR.—In the course of the Spiritual unfolding now in progress, there have been several instances of mediums being floated or suspended in the air without visible support. These facts have been duly laid before the public with abundant attestations; but as they seem to skeptics as among the greatest of the incredibilities connected with the alleged current phenomena, it is well it should be known that they are not without parallels in the history of the past. In the course of our reading we have met with several instances in which the old saints, and other devout persons of the Christian Church, were suspended in the air by Spiritual power. Thus St. Francis of Assissium, was frequently, while at prayer, raised from the ground so high that his companions could barely touch his feet, and sometimes he was raised much higher. This was related by F. Leo, the secretary and confessor of St. Francis, who was eye-witness to the facts, and is also related by St. Bonaventure, and other biographers of St. Francis, as cited by Butler. The same phenomena also frequently happened to St. Theresa, and also, in one or two instances, to Ignatius Loyola. These facts, concerning *some* of which, at least, there can be no doubt, are valuable as intimating the existence of something like a law of *spiritual* gravitation, which in some instances may predominate over the normal gravity of material substances.

THE Kiantone Waters.—We witnessed some surprising effects of the Kiantone waters a few days ago. Mr. Brittingham, one of the proprietors of these waters, now on a visit to this city, placed corked bottles of them, and also small boxes of their dried sediment, successively, in the hands of a well-known clergyman, who is a very sensitive medium. It should be known that the waters are of two kinds—the one having positive and the other negative qualities, as issuing from two separate jets at the bottom of the pit sunk by Spirit-direction. When the bottle containing the positive waters was placed in the right hand of the medium, the hand involuntarily grasped it convulsively, the medium's eyes were closed, and a state of incipient Spiritual trance was speedily induced. When the same bottle was brought near the left hand, the hand was convulsively thrown behind the medium's back, as by an irresistible repulsion. The *negative* bottle was then placed in the *left* hand, when that hand involuntarily grasped it as the right hand had done the other, and similar transic effects ensued. The positive and negative sediments, being placed respectively in the right and the left hands, were productive of similar effects. Trial was then made of holding a positive bottle in the right hand, and a negative one in the left, at one and the same time. When they were holden close together they were found to produce no perceptible effect, as though their influences neutralized each other; but when they were holden a distance apart, their respective influences were apparent just as when holden singularly. While holding them, the hand was involuntarily carried, as by attraction, to different portions of the body, and the medium was impressed that they were good for diseases of the particular organs thus indicated. We ourselves, while sitting within the sphere of these waters, were sensible of a powerful magnetic influence, and were forcibly reminded of the ancient stories concerning the Castalian fountain, the prophetic waters of Branchidæ, and the pool of Siloam.

If all the particulars connected with the search for and discovery of these waters were fully written out, they would form, in our opinion, one of the most wonderful and convincing chapters in the history of the modern Spiritual unfolding.

CURIOUS MOVEMENTS OF MEDIUMS.—Mr. Tappen Townsend, of Brooklyn, related to us the following: He was one day, in company with several others, at the house of a Mr. B., in Williamsburg, whose two little daughters were mediums. Some discussion arose in the company upon a question relating to the Bible, and after it had proceeded a while without any

prospect of terminating to the satisfaction of the parties, Mr. B.'s little daughters, being seated together, simultaneously flew across the room to a table on which lay a Bible. They opened the book, and with coincident movements of the hands of each, commenced turning over the leaves with incredible rapidity, until they would be made simultaneously to point out a passage, and while both were rapping on it with their fingers, and without looking at it or knowing its import, they would both cry out, "Here; here! read; read!" The passage was then read by a person in the room, and found to have a direct bearing on the subject of the previous controversy. The girls would then as rapidly turn to another passage, to which, when the leaves were opened, their hands would be simultaneously directed in the same manner, and that passage, on being read, would be found equally appropriate to the subject of discussion; and so they proceeded to turn, in like manner, from passage to passage until about thirty were referred to, all of which, though they were not read nor their import known by the mediums, were found equally appropriate. What but the supposition that there was an action of a Spiritual intelligence outside of, and above, these simple-hearted and unlearned young girls, could explain a phenomenon of this kind—especially when we consider its *duplicate nature* as manifested in both mediums in the same way, and at the same instants of time?

CASE OF SYMPATHY.—The following case was related to us some time ago, and merits, as we conceive, the attention of Spiritualists, suggesting, as it does, a probable explanation of various erratic experiences which frequently occur with mediums, and which are generally attributed to Spirits *out of*, rather than *in*, the body. While Kossuth was stopping at the Irving House in this city, a lady of remarkably sensitive constitution came to the hotel in company with two or three of her friends, having a strong desire to obtain an interview with the illustrious Magyar. After she arrived, however, she ascertained that Kossuth, unrecognized by her, had passed out of the door at the very moment she entered, and was so near her, in the crowd, that she had probably *touched* him. The lady, with her companions, took seats in the parlor, when, as it may be supposed, her soul soon began to wander forth in thought after the object of her ardent interests. After sitting there for some time, she became apparently insensible to the presence of her companions and all things around her, and then rose upon her feet, assumed a majestic air, and commenced gesticulating in a regular and graceful manner as if addressing a public audience.

This she continued for a long time, despite of the efforts of her friends to arouse her; and finally she resumed her natural state suddenly and spontaneously. It was afterward ascertained that during the whole time of the lady's strange gesticulations, and coinciding with their beginning and termination to a moment, Kossuth was delivering a speech to one of the numerous congratulatory assemblages with which he was honored while in New York. No doubt the lady, by the strong interest she felt in the illustrious Hungarian, was brought into magnetic *rapport* with him in such a degree as to enable the energies of his mind to vibrate through her nervous and muscular system, and thus cause her to gesticulate coincidentally with himself. But if a similar occurrence had taken place at a Spiritual circle, it would most probably have been attributed to the operations of Spirits *out* of the body.

GRAVITATION OVERCOME BY SPIRITS.—We have the following from an authentic source, but are not authorized to mention names: A table was set for an oyster supper, with lamps, dishes, and all the necessary paraphernalia upon it, and the company was assembled in the room, and about to be seated to the repast. Among the rest there were two or three mediums for Spiritual Manifestations. While no one was within three or four feet of the table, the latter commenced slowly tilting, and bowed until its edge touched the floor, when it slowly turned back again to its right position without spilling a particle of fluid or deranging a lamp or a dish, or altering the position of any thing upon it! Wonderful! but we know of several similar cases that have occurred.

IMPORTED CRIME.—The latest national statistics of crime are found in the abstract of the Seventh Census. From that it appears that the whole number of persons convicted of crime in the United States for the year ending June, 1850, was about 27,000; of these, 13,000 were natives (including colored persons), and 14,000 foreign born. By the same authority, and to the same date, we are informed that our population was composed of 17,737,505 natives of its soil; 2,216,828 born in foreign countries, and 36,014 whose nativity could not be determined. While we have, therefore, but about one foreign resident to nine native whites, there is a fraction over one foreign born criminal to every native, including black and white. Such was the ratio of crime in 1850, and there is no reason to suppose it has materially changed since that time.

FROM OUR FOREIGN CORRESPONDENT.

LETTER V.

LONDON, *October 10th*, 1853.

FRIEND BRITAN :

Instead of giving you a description of things in this great city, that have been a thousand times described, I propose at this time to give you, as the metaphysicians say, a generalization of every possible doctrine of Spiritual Manifestations. No greater service can be done any cause than to construct a formula that shall clearly designate its principles and accurately sum up the results of well-conducted experiments.

I must here beg the reader to be patient, for such a generalization demands rigor in its application. Technical terms shall be avoided, and, not to confuse by a special designation of each division and subdivision, final results only will be enumerated.

The phenomena, to wit, rappings, table-turnings, etc., are true or not true. Humbug or reality must be predicated of them. They are chimeras, phantoms of a diseased or terrified imagination, wholly confined within the limits of the fancy ; or they are audible sounds, visible motions etc., that are wholly external to the hearer, the beholder.

They are called unreal by two classes of persons that are quite opposite in character.

One class, visionary in character, deny the objective, the external reality of the phenomena, and account for them on the ground of electrical biology. In biology, a person who becomes subject to the influence of an operator, thus to speak, is made to see flowers where there are no flowers, to shoot birds where there are no birds, to catch fish where there are no fish, to hear raps where there are no raps, to behold table-turnings where there are no table-turnings. This class of persons say that *all* who perceive these phenomena are under a biological influence, and are beholding phantoms instead of realities. They see things as they are seen in dreams.

The second class, as materially skeptical as the first class are mystically skeptical, doubt the evidence of the senses. They begin with a declaration

of the impossibility of the phenomena, and reject the testimony of sight and hearing, rather than admit what they are determined not to admit.

If the phenomena are real, nothing is more certain than that they must have a cause. Unless reason is a lie, and the Author of it a lie, there must be a cause adequate to explain not only the physical result, but also the intelligent and moral result.

Their truth, their reality, their objective existence, is admitted by several classes of persons, that must not in any degree be confounded.

To begin with the lowest class, there are those that believe sounds are made, that tables are turned, that answers are given, but regard it all as a trick, a feat of jugglery, the result of some hidden apparatus, or the work of an accomplice.

A second class believe that the phenomena are produced by electricity, or some other agent, generated by the medium, and subject to the medium's intelligence and will. The medium, consciously or unconsciously, by means of this agent, causes raps, gives responses, etc. The medium may be honest or dishonest, sincere or cunning, may be deceived or a deceiver. The medium may pretend to give superhuman responses, when he or she does not believe in their reality, or the medium may believe that superhuman responses are given, when he or she is merely laboriously uttering, by means of an alphabet, the fancies of a sick brain. This class suppose the medium to be in a sickly, abnormal, unnatural condition of body. In extreme cases, Spirits are seen and talked with, as a man with the *delirium tremens* sees the air full of snakes, and feels himself clutched at by the shadowy hands of fiends.

A third class suppose that in a *circle*, electricity, or some other subtle agent, is generated by the persons composing the circle in certain relations to each other, and that this force is, consciously or unconsciously, controlled by one or more of those present. It may be wholly controlled by the *medium*, and then it is subject to all the conditions mentioned in the previous paragraph. It may be controlled by one, then by another, throughout the whole circle. In the former case, the intelligence manifested could not transcend that of the medium; in the latter case, there could be manifested the combined intelligence of all. The responses, too, in themselves and in their relations, would have a character corresponding to that of their origin.

A fourth class add to the belief of the second class an element of *clairvoyance*. The medium knows thereby all that is in the minds of those present, and many things pertaining to the absent. The medium, con-

sciously or unconsciously, honestly or dishonestly, etc., gives responses that correspond to knowledge and character.

A fifth class add the same element to the supposition of the third class. All the conditions follow that are mentioned under the third class. If we were not giving a scientific exposition, it would hardly be necessary to make a distinction between this class and the preceding—between the fourth and the fifth. In this class it is necessary to state that the clairvoyance is confined to the medium, or mediums, in the circle.

A sixth class believe that the medium is partially or wholly subject to the influence of a disembodied Spirit or Spirits, subject to some supersensual influence. Thus a Spirit, through a medium, writes, raps, tips a table, etc.

A seventh class suppose that Spirits generally, not necessarily, at the call of some individual, directly produce the phenomena. Whatever knowledge the disembodied may possess, or the embodied can receive, may thus be given.

Others believe—and here our generalization reaches its limit, the limit of the possible—that we are all more or less subject to Spiritual influence; that good or bad thoughts are suggested, high or base resolves are prompted, by those that “walk the earth unseen, both when we wake and when we sleep;” that the character of each one is in a degree determined by the kind of Spirits that visit him, or that different kinds of Spirits are attracted by his character—the good visiting the good, the bad the bad.

The subject is now receiving especial attention everywhere in Christendom, and those who make a mockery of it, and do not wish to investigate it, only proclaim their own shallowness, folly, prejudice, or conceit. It is not the dream of the ignorant and the credulous that the wise and prudent reject—humanity can not afford so much attention to chimeras. If it were not for violating hospitality, I would give you the favorable testimony of more than one great name in science, in philosophy, in literature, in the Church, and in the State.

That these phenomena, these responses that have made men, grown old in materialism and atheism, believe in God and immortality, are the result of biological influence, is too absurd to be believed. Skepticism in regard to the phenomena involves extreme credulity in regard to biology. Credulity and skepticism are opposite sides of the same thing. When you find one, you may be sure that the other is not far off. To ask us to believe that every one who witnesses the phenomena is biologized, is in a trance, is dreaming, is seeing the phantom echoes of a designing operator's de-

praved imagination, is asking too much—more than any rational, well-balanced mind can admit. Let this objection, then, be relegated to the swine-slough of toe-cracking, or to the cur-kennel where small theologers bark evermore.

We will leave it to the editor of the London *Leader*, and to all followers of Auguste Comte, to lay the knife to their own throats, by doubting the evidence of the senses. Material science professes to be based upon observation. Observation depends upon the senses. Prove the mendacity of the senses, and observation itself is a cheat. Where, then, is material science? Material science exists; the senses, then, must, as a general rule, be reliable. Admirable spectacle, to see materialists, in order to escape belief in the phenomena in question, doubting all material phenomena, or, what is the same thing, the veracity of the senses that perceive them!

All sensible, all unprejudiced persons, who witness the phenomena, do not doubt their existence. They leave such extreme *doubt* to the extreme *believers* in something else.

It is not necessary to spend breath with those who believe the phenomena to be the result of jugglery, etc. They exhibit too much prejudice, or too much suspicion, to entitle them to a lengthy hearing or a formal refutation. The witness and the mediums are so many and so respectable, that it would be an insult to humanity to give ear to those who would impeach them.

It is evident that in every instance the cause attributed must be adequate to explain the effect. If there be an exhibition of superhuman power and intelligence, then the cause must be superhuman. If it is not certain that the results are beyond the productive energy of man, then it is absurd, foolish, and may be a crime, to attribute to them a superhuman origin.

On the other points I do not wish to speak at present. In regard to the different theories indicated, I lack any settled conviction. I believe, with the great Sir W. Hamilton, that in certain abnormal conditions of the nervous system there are other media than the recognized senses, by which intelligence is conveyed to the soul. In this sense *clairvoyance* is to me real. I also believe with the poets, the *vates*, of every age, that when our aspirations are high and our motives pure, we are in harmony with, and receive strength from, invisible intelligence and goodness. Any facts that from time to time may come under my observation, bearing upon these points, shall be duly communicated to you.

Since arriving in London I have met Mr. and Mrs. Hayden, who, during

a year's residence in this country, have been visited by many of the nobility and most distinguished men in England, and have had the best opportunity of witnessing the influence, in high quarters, of the new manifestations. They are about to embark for America, and will return here again in February next. They have seen the best society here, not merely in a professional way, and their return will be looked for with interest.

VIATOR.

OPPOSING THEORIES REFUTED.

MESSRS. PARTRIDGE AND BRITTAN :

Dear Sirs—Having been a reader of your invaluable paper from its first introduction to the world, I must say I am highly pleased to see the manner of your conducting its columns, and the liberality and frankness with which they are thrown open to all sects, parties, and denominations, to present their views to the world concerning the great and all-absorbing phenomena of the day. As in a former communication to your paper, treating on Professor Faraday's theory, I made an allusion to a book I have in preparation for the press, I thought I would forward you an extract from it, treating upon one of the theories advanced by the opponents of the Spiritual claims of this philosophy, to wit, that which assumes it to be the result of mental reflection—that the mind of some person present communicates its thoughts to the mind of the medium, who in turn communicates them to the circle, and all this operation, both on the part of the communicating and receiving mind, supposed to be entirely without either being conscious of such reflection.

This theory should be examined under three distinct heads, namely, Psychological, Mesmeric, and Automatic. That it can

not be automatically reflective is self-evident to the most superficial observer, and self-contradictory in its own premises, from the fact that it attempts to prove that intelligence may be unintelligibly produced. Another grand objection against this feature of the theory is, that the subject-matter imparted in these communications oft astonishes every mind present.

Now, could it be possible that any mind in the company could have had the thoughts contained in such communication revolved through itself and reflected upon another mind? Can thought, which is the product of consciousness, exist in the absence of its producer? Yes, reader, when a shadow can be rendered perceptible to your sight, without a substance to reflect it, and not till then. And it would be as easy for the *savans* of this age to prove the latter, as it would be for them to establish the former.

Again: If it were the result of mental reflection, would not those minds of the company most positive, and those thoughts in their minds that are most strongly conceived, and which preponderate over all others, be the thoughts that would be reflected upon the mind of the medium? Most certainly; for it is a law of mind that it will yield to those forces which bear most strongly upon it.

Now to apply the principle implied in our position. Reader, imagine yourself and a number of friends in the presence of a medium, to investigate this subject. None of you believe it to be Spiritual: one imagines it to be electric, another automatically reflective, a third psychological, a fourth mesmeric. You all enter this investigation with your favorite theories preponderating over every other thought, each being determined to prove himself shrewd and adroit above the others; and yet not one of you can reflect your strongly-conceived thoughts upon the mind of the medium, and thereby cause the invisible power, whatever it may be, that communi-

cates, to respond to your thoughts. If you should even put the question, Is not the cause of this electricity? or mental reflection? or does not psychology or mesmerism produce it? it will most emphatically answer "No" in every case, and most pertinaciously insist, against the united force of all your minds and their desires, that it is Spiritual, and nothing but Spiritual.

Do you not here perceive that there is an intelligence at work that is independent of, and opposed to, all your mental actions—that is distinct, individualized, and independent in itself as any one of you? Surely this can not be the mental reflection of any mind present, from the fact that matters are oft communicated that none present have any knowledge of whatever, and which, at the time, they believe to be entirely false. For instance, the sickness or death of absent friends is often announced, which afterward is discovered to have been true to the letter. What mind present could reflect a fact that it was not in possession of? And yet all facts communicated are evidently the result of mental action. Admitting this to be true, then there must be some intelligence present, though unseen, in possession of the facts communicated. If not so, from whence come the facts so communicated? You perceive they could not come from any mind present, for every mind present opposes and is taken aback by them. Hence there must be some intelligence besides those that are visible, or else thought is not the product of intelligence.

Reader, I am not yet done with this subject. I have seen, in my experience in this matter, the bigots of all classes—the politician, the abolitionist, the theologian, etc.—all assembled in the circle; and I have seen them receive communications that have opposed their darling tenets, and unstrung their future hopes, tearing their theories of theology, etc., into shreds,

and scattering them to the winds, and substituting in their stead the pure principles taught by Jesus, the great Reformer, of love to God and universal love to man. I have seen communications that have been averse to the conceptions and views of the medium through whom they came. And then, again, I have seen that medium propose questions for the purpose of eliciting answers to favor her preconceptions, and the answers would come decidedly opposed to her desires.

Furthermore, I have seen communications given of a philosophic and poetic character infinitely above the mind of the medium or the mind of any present at the time of their being made—containing philosophic dissertations upon subjects entirely new to the company, and which, when investigated, have been found to accord perfectly with the operations of nature. Can you explain to me how such things could occur by mental reflection—how any mind could reflect truths in nature that were beyond its own reach, and point to the action of internal forces, the very existence of which it never had a knowledge? Or how it could produce and reflect poetry unconsciously, when consciously, with all its energies roused to action, it could not accomplish such a task? It is about as likely as that a painter could paint a scene that he never conceived of, or that shadows can be reflected without substances, or that effects can exist without causes to produce them.

WILLIAM D. WHARTON.

PHILADELPHIA, *Sept. 8th*, 1853.

“I CAUGHT the sparrow’s note from heaven
 Singing at dawn on the alder bough ;
 I brought him home to his nest at even—
 He sings the song, but *it pleases not now*,
For I did not bring home the river and sky:
 He sang to my ear, these sang to my eye.”

EMERSON.

MAGDALENE.*

BY C. D. STUART.

PATIENT and suffering! pierced with many stings,
 Fear not nor faint, for God will guard thy way;
 His glorious angels with o'ershadowing wings
 Are 'round about thee hovering, night and day.
 Oh, sorely trial'd! bear thou bravely up,
 There is a bottom to the bitterest cup,
 And thou shalt drain it ere thy strength is gone;
 Oh, struggle through the dark—behold the dawn
 Is breaking fast, when thou shalt 'scape the right
 Of shame unmerited, and walk more bright
 For all thy suffering, in the rewarding light.
 Bear up, be strong, be faithful to the last;
 Thy shield of virtue—shining through the past,
 Though earth behold it not—before the tempter cast.

Watcher and weeper! beautiful, though tears
 Like Orient pearls are streaming from thine eyes;
 Thou art a picture imaged in all years,
 A marv'lous type of many destinies—
 The doubted, scoff'd, suspected of thy sex
 Who, envious of thy virtue, fain would vex
 The ear of virtue till she cast thee down;
 Oh, suffering Magdalene! the base world's frown
 Thou for thy sex hast borne, and still must bear,
 Till sin and pride, with charity shall share
 The empire of all hearts; then thou shalt wear
 Before the world upon thy upturn'd face—
 With every virtue, goodness, truth, and grace—
 A light and beauty such as art has dared to trace.

* A picture by T. G. Gates.

PSYCHOMETRICAL PORTRAIT OF W. CHASE.

BY MRS. J. R. METTLER.

HARTFORD, CT., *October 17, 1853.*

THE writer of this is a person whose moral and intellectual faculties are most perfectly and fully developed. He is given to much thought. His intuitive or Spiritual nature is always his guide and prompter. He possesses much acquired knowledge and true wisdom ; venerates goodness and truth, let it proceed from what source it may. He is a true philosopher and philanthropist—has a mind that will conquer all evil by its kind and suasive manner. Reason is his guide, and his great veneration for truth is his prompter. He is benevolent and kind, and his feelings universal. He can not be sectarian, neither can he bear the shackles of sectarianism or tyranny. Freedom of speech and action is his motto. He is unmoved when the mind is once established. Has many original ideas, which are easily and happily expressed, and by that expression he is enabled to do much good to his fellow-beings. He is actuated in what he says and does by principle and a great love for truth. Firm and steadfast, whatever is undertaken by him will be carried through with much energy and determination. He can exercise much self-control—endeavors to subdue the lower faculties and bring them into subjection to the higher ones. He loves that kind of mirth and enjoyment that will harmonize and happyfy the soul. Is constant and ardent in his attachments, seeking ever to promote the happiness of all who surround him. He is cautious, but not timid. Deeply conscientious, and fond of the good opinions of men, he has considerable self-esteem, sufficient to give him a feel-

ing of independence and self-control. He is *himself* what nature intended he should be. He is exceedingly fond of family and friends; is constant and enduring under all trials of life. He is exceedingly fond of children, and pets, and every thing beautiful in nature—loves the wild woods and its enchanting murmurs—loves woman for her virtues and intelligence. His principles are good, and his impulses truthful. His perceptive faculties are active, but the moral and spiritual nature predominates. He must be a person whose life is devoted to reforms, as his great motive seems to be the welfare and progress of the human race. I am quite sure he is a public speaker, and the ideas he would advance would be clear and lucid. His sphere is pleasing and agreeable.

The foregoing is a true copy of the original, as written out at the time by Mr. Mettler, and was given October 17, 1853, before I was ever in Hartford, or ever saw Mrs. Mettler, and upon a letter of mine to a third person, and without her having the remotest idea of me or who the writer was.

WARREN CHASE.

TO OBTAIN SKELETONS OF SMALL ANIMALS.—Put any subject—such as a mouse or frog (if a bird, strip it of its feathers)—into a box perforated with a number of holes. Let it be properly distended, to prevent the parts from collapsing, or being crushed together by the pressure of the earth. Then place the box with its contents in an ant-hole, and in a few days it will have become an exquisitely beautiful and perfect skeleton. The ants will have consumed every part of it except the bones and ligaments. The tadpole acts the same part with fish that ants do with birds; and through the agency of this little reptile, perfect skeletons, even of the smallest fishes, may be obtained. To produce this, it is but necessary to suspend the fish by threads attached to the head and tail, in a horizontal position, in a jar of water, such as is found in a pond, and change it often, till the tadpoles have finished their work. Two or three tadpoles will perfectly dissect a fish in twenty-four hours.

CAUSE AND CURE OF CRIME.

NO. III.

BY W. S. COURTNEY.

MAN'S inner nature, instead of being vicious and depraved, is plenary with every human excellence, beauty, and use. The elements of all individual and societary harmony is in him. He bears in his nature all the laws necessary to govern and control and beatify him, in every period of his history. He is the focal concentration of all beauty and harmony, or, as Swedenborg says, the "center of influxes of the celestial, spiritual, and natural universes," which means, that he is a center of all truth, excellence, beauty, and use—the microcosmical universe. The free and spontaneous outer growth of these inherent beauties and uses produces the man of destiny, while their suppression, restraint, or perversion produces the man of crime, of sin, and shame—the man of misery, wretchedness, want, and woe. The continual spontaneous outer growth of these inner potencies is what we call development, or progress, while the suppression or perversion of it is the birth of deformity and vice. Every faculty, instinct, passion, and appetite of man is Divine, and he has a warrant direct from the Sovereign of the universe—a warrant that no human law can supersede or annul—for the legitimate growth and exercise of them. No human law, creed, or institution whatever can invalidate his claims to this growth and exercise, nor rise in sanctity above them. A true and harmonic human life, individually and socially, is the highest revelation of God's will on earth. Its chapters and verses are each and all Divine, and have a sanctifying and saving efficacy ever-

more. The descent of the New Jerusalem to the earth is only *through* the human soul—through the spontaneous outgrowth of the inherent harmonies of its nature. Each soul has a potential Heaven within it, but waiting for peace and sunshine on earth to reveal itself outwardly. The life of Christ is *in* every human being; but when it would bless the world with its outward radiance, it is beset with Judaism, threatened with calvaries and inquisitions, and forthwith and continually maltreated, denounced, and crucified! There must come a time, however, when all this persecution of the Christ will cease—a time when his gospel, not the written record of his earthly history, but his vital gospel in each man's heart, will be outwardly lived in every latitude of life. Such a time is the world's promise, its hope, its prophecy, and its instinct.

It has been shown in former numbers that this Christ-life in the heart of each man is misdirected, distorted, and suppressed in its external growth or development by social, civil, and ecclesiastical aggressions, proscriptions, and restraints. That by inharmonic conditions and relations the Christ is everywhere crucified, and man everywhere *motived*, and educated, and compelled to crime. That he is vicious and depraved by constraint. That he has no native impulse or *conatus* to evil; but, on the contrary, that all his innate tendencies are to good, and that they are overruled and turned to evil by social and religious tyrannies and assumptions. Those papers furthermore prove, that all this trouble and ill arises, directly or indirectly, immediately or remotely, from the aggressions upon individual right—from the practical denial of *liberty*, in its largest sense, to the individual, limited only by the law of justice, without which there is no liberty. That individuality is an institute of nature, and that the full and spontaneous expression of this individuality of character of each man, without

injury or hurt to others, or at his own cost, and saving to them their individuality, is what is meant by "The Right to Life, Liberty, and the Pursuit of Happiness," "The Right of Private Judgment," "Liberty of Conscience," etc. That, formalized thus, viz.: *The sovereignty of the individual exercised at his own cost,* it is all the constitution, code, or statute book that a life of equity and harmony requires—at once the all of Protestantism and democracy—the law of liberty, justice, equity, and harmony in every relation of life, and in every sphere of existence, and the prophylactic and antiseptic of vice and crime. That injury or hurt to others is the very essence of crime, and that, accordingly, under the above formula of sovereignty "*at his own cost,*" no man *can* sin or commit a crime, *i. e.*, hurt or injure others, for the obvious reason that he can not do so "*at his own cost.*" That his entire liberty, with this only limitation, is the condition of the true and full development of his manhood, his beauty, and glory, and harmony! That the true society is not an arbitrary external organization of constraints and restraints for the purpose of enforcing order, harmony, and justice among men, but is the spontaneous and concordant result of the full and free expression of all the varieties of individual character, just as the harmony of the octave is the inevitable result of the full expression of each elementary note. Those papers set forth, pretty much *in extenso*, the manner in which the spirit of man is dwarfed and deformed by social, civil, and ecclesiastical aggressions and restraints; and yet that part of the subject is by no means exhausted; but we will say no more on it now. The malady has already been sufficiently diagnosticated, the *cause* detected, and the *cure*, which is but the removal of the cause, pointed out. It can be all put in a "prescription," or *Abernethized*, thus, viz.: "Cause of crime—Slavery. Cure of crime—Liberty." The subject, though general and comprehensive,

yet ramifies in all the details of human life, and when once clearly stated it requires no great effort of the mind to follow it out. There is one branch of it, however, that has not been sufficiently adverted to in the former numbers, viz.: the suppression and misdirection of our native instincts of a future life, and of God, by false and aggressive systems of religion and theology. Let us direct our eye for a while to this region of the inquiry.

Every individual of sane mind ought to be left free to form his own opinions, to the best of his ability, on all religious and theological, as well as all other subjects. No one is responsible, or *can* take the consequences of his belief, but himself. The formation of his own opinions, or pursuits of his own instincts and impressions, on those subjects, belong to his individuality and sovereignty—is an attribute of his manhood, and for development requires exercise and freedom. Private judgment on these, as on all other subjects, is an inalienable right, and can not be surrendered. To grow to a mature intellectual and spiritual development, and strength, and beauty, it is just as necessary that his mind should be free—that its growth should not be misdirected or suppressed by creeds and catechisms, as it is that his body should be free in order to its full and perfect growth. All his intellectual, moral, and spiritual powers—his reason, sentiment of truth, religious aspirations and devotional instincts, as an indispensable condition of their integral growth, require complete enfranchisement from all coercive restraining and domineering influences. To dwarf or deform their normal growth by the authority of creeds, the insemination of prejudices, or the force of education, is a cruel and despotic aggression upon individual right. If there be two faculties of the human soul more calculated than others to make a man happy, those two are his native instincts of immortality and deity—those instincts

that point to and assure him of a life beyond the sepulcher, and the being and love and worship of God. The strength and importance of those two faculties of the human spirit are testified by the history of their misdirections and perversions—the religious and theological histories of all past ages. The world is covered, and has immemorially been, by the monuments of unnatural and inhuman religions and diabolical theologies—the abnormal developments or inversions of these instincts of the human soul originating in the aggressions upon and slavery of those instincts!

Now man has an instinct of his immortality—of his life beyond the tomb. All natural and unsophisticated tribes and nations disclose it. Let the human spirit preserve its simple and early integrity, or let it grow to its full dimensions without distortion or mutilation, and its belief in its own immortality is a necessary consequence of its organization. In all simple, good persons, whose minds have not been preoccupied by artificial systems, instilled by education, or imposed by authority, and have not been deluded by the subtleties and sophisms of philosophy, immortality is the natural and spontaneous belief of their souls. They come to this belief by no feverish cogitations, shrewd logical deductions, nor profound scientific analysis; nor do they come to it by any outside parchment revelations, or mythological traditions, or miracles, signs, or wonders; but it is wrought into their substance by the Author of their existence, authenticated by Heaven, and perpetually immanent in their hearts. It is revealed to them in their own existence, and no theory, creed, nor philosophy can expunge it from their natures. This we might have confidently looked for in the all otherwise faultless workmanship of God, for what sane man would suppose that He would so constitute His creature man as to leave him for seventy years in utter ignorance of this momentous fact of his destiny?

Like all other powers and faculties of the soul, which testify their objects—like the ear, which testifies sound—like the eye, which testifies light—like the social faculties, which testify our social natures—like reverence and devotion, which point to God and testify his love and worship—the instinct of immortality unequivocally testifies the *fact* of immortality. But that humanity has such an instinctive belief in a future life needs no argument from my pen. The history of the world proves it—the nations believe it. A more doubtful query is, what *kind* of immortality do the people *naturally* believe in? The inquiry is *doubtful*, because the natural and instinctive belief of man in this regard has been so misdirected and suppressed by the assumptions and despotisms of creeds and opinions as to distort and run it into all absurd and fantastic theories. Its integral growth and development in a free state, and under harmonic conditions and relations, is thwarted and overruled by crude and wild fancies, imposed by authority, inculcated by education, and enforced by example. But let us try and get back to the inborn faith of the race as to *what* their future will be.

The natural and spontaneous belief of man touching his trans-sepulchral life is, that he will there exist specifically and substantially the *same man* he was here; that he will be in the human form, retain his individuality, character, memory, etc.; that he will have the same faculties, loves, passions, and appetites he has here, and enjoy them; that he will have all his *senses*, organs, members, limbs, etc.; that he will then meet all his kindred, friends, and acquaintances, and love them, and associate with them, etc.; that the theater of his existence there will be much like it is here, only more exalted and beautiful; and that it is not millions of leagues away beyond the distant stars, in the depths of space, but near him on the the earth; that the inhabitants of that world even now are

near to him, associate with him, watch over him, and love him, and guard him from danger, etc. He believes that the Spirit of man is the *whole* man—the man himself, and not a fog, or vapor, or breath, that floats in a cold and obscure existence, undefined and solitary. This is the faith inscribed upon his nature; and the human heart everywhere throbs with a genial pulse when it is pronounced, and is ever ready to avow and live it when free from usurpation and tyranny. The naturalness of this belief—its intuitive truth—is the true cause of its unparalleled speed among the disenthralled minds of our times. It effectually answers a *demand* of our nature, which must be met at the peril of our peace and quiet. No other creed will *satisfy* the race. They will be righteous and happy in no other doctrine. The preservation of this natural and spontaneous faith unperverted is indispensable to the full spiritual development, and tranquillity, and harmonization of the individual. The most momentous concern of a man—that which cost him more anguish than any other desiderata—is his future beyond the grave. When this is made doubtful by philosophies, contradicted by science, or periled by the cruel and inhuman conditions and sacrifices of creeds, he can no longer be happy and harmonious, cheerful, blithe, and gay, and come, while yet on earth, to mature development and true manhood; but will become morose and misanthropic, malevolent and selfish, reckless and despairing. No man can be happy, fellowship in harmony with his kind, love mercy, do justly, walk uprightly, and feel his dignity and glory as a man, be at peace with himself and all the world, while his grandest interests are contingent, doubtful, or hazarded by unnatural and erroneous systems of faith. Assure him, by any means—by pretended revelations from Heaven—by authority and education—by reason, science, or philosophy—that his continued existence in a *better* state beyond the grave

is a mistake, a hazard, or a hardly attainable thing, and you suppress and deny an express *want* of his nature (which, by the way, proves the provision that is made for it), dwarf his spiritual growth, and lead him to place all the good of life in sense, sensuality, power, wealth, influence, etc., originating and stimulating all the evil passions and cupidities.

The instances of the perversions and suppressions of this natural faith of the human race are so multiplied and various that I do not know where to begin to describe them. We see the simple and all-satisfying faith, that the man will continue to live beyond the tomb—that he will be the *same* man, associate with those he loves, be in a world similar to the present, only better and more beautiful, and not far away, but near to us—that faith to which all men grow in virtue of their constitution—we everywhere see distorted and perverted into a thousand absurd and fantastic opinions and theories, deforming the creature and dishonoring the Creator!

The old orthodox notion of innate depravity, or original sin, is an unmitigated libel upon God and humanity, and when wrought into the belief of man by education or authority debases and deforms his soul; begets a mean and dastardly opinion of himself and all his race; checks his aspirations, detrudes his dignity, humbles him to the dust, and makes him a man-hater, reviler, maligner, and denouncer. His love and honor of humanity are perverted into indifference and contempt; and his joy for its excellence, and beauty, and divinity is changed into sorrow and sadness, regret and despondency. His estimate of human character is poisoned in its very inception, and instead of love, confidence, and respect we have loathing, suspicion and distrust, rebuke and condemnation. We don't naturally suspect men of being reprobate and satanic—of being "prone to evil as the sparks are to fly upward"—of being "deceitful above all things, and desperately wicked"

On the contrary, we incline to love, and rely upon our fellows—to credit them with honesty, and truthfulness, and goodwill. The child, in the innocence and purity of its nature, reposes with confidence on the honesty, fidelity, and love of all those older than itself. It has no misgivings as to the good faith and uprightness of man. What greater perversion of its soul can there, therefore, be, than educating it to the belief that men are naturally evil, dishonest, and vile—ready, in virtue of their very natures, for lying, deceit, fraud, burglary, and butchery! The debasing influence of this infernal dogma on the human soul, throughout Christendom, is fearful to think of. It is a most diabolical fraud upon the human family, and cheats and robs the spirit of man of its fair growth, and original purity and integrity! It is a monstrous aggression upon the individual. If he were left to form his own opinions upon maturity of intellect, and free from all such despotic assumptions, he would never conclude the diabolism of humanity, but would naturally come to the belief, or, rather, would retain his belief, in its innate purity and integrity.

The doctrines of the “atonement” and “eternal damnation” are also deplorable perversions of the spontaneous faith of man, and outrage the native instincts of the human heart. The common sentiment of humanity revolts at them. They fill the mind with the ideas of vindictiveness, injustice, revenge, and cruelty, and associate its very worship with deicide, homicide, and all inhumanity, wretchedness, and woe! These savage dogma originated in the vindictiveness and revenge of the human heart, ere man had approximated true relations with his fellow-man. The “atonement” and “eternal hell” are the legitimate correspondences of vindictiveness and revenge, and result from them by the law, that like produces like. The evil man thinks and believes evil—the vengeful man’s mind is perpetually upon punishment and

cruelty—while the really good man believes good of all things. The belief in the cruel sacrifice of the atonement, Divine wrath, eternal hell, etc., when instilled into the mind, bring with them, by inevitable sequence, the passions of cruelty, injustice, vindictiveness, and revenge, with which they are *en rapport*, and stifle and pervert all the genial loves and humanitarian emotions of the human heart. The advocates of these dogma are, of course, inflexible, unmerciful, cruel, and vindictive. It is peculiarly a persecuting faith. In all the history of opinions, nothing parallels orthodox anathema, implacability, and vindictiveness. It is as unyielding and despotic as the Divine wrath it preaches, claiming the prerogative of imposing opinions and prescribing conscience by a right Divine! The influence of these dogma for evil on the human mind is incalculable. They pervert, in its earliest bloom, the native integrity of the soul, misdirect its faculties, usurp its instinctive faith, and poison the holiest affections of the heart!

Now man can not grow to his full spiritual dimensions while these unnatural doctrines enslave his mind. They thwart his normal development, misdirect his natural and spontaneous faith in his immortality and the nearness, etc., of the Spirit-world; his association, etc., with Spirits; their guardianship, and his continued existence in a world similar to this one, only brighter and better; the same man he was before, etc.

It was my intention, when I commenced this article, to show, also, how the popular theologies of the times contradict our intuitions of Deity, and our spontaneous love and worship of God. But to do so now would run this communication out to too great a length. It is accordingly postponed to a future number.

October 26, 1853.

MOSAIC ACCOUNT OF CREATION.

ESTEEMED FRIEND, S. B. BRITTAN :

Wilt thou permit me to say a few words on some matters embraced in the article of thy correspondent, J. R. Orton, in the TELEGRAPH of the 22d inst., which has just come to hand ? He says : “ It is a subject of regret that the influences of Spiritualism should be so much directed to the undermining of Christianity ; and that in the present stage of these interesting investigations, such a disposition should be manifest to establish a sect in opposition to the Bible.” Now, to my apprehension—and I have been a somewhat interested observer and reader—the general tendency of Spiritualism (meaning by the term the communications purporting to come from the Spirit-world, those of A. J. Davis included) is to *establish* genuine Christianity ; not the speculative absurdities which too commonly pass for it, but that religion, the essence of which is love to God and man. In other words, their object is to establish in the human family, the world over, the perception and practice of God’s truth, and thus bring mankind into harmonial relation with the universal Parent, and with each other. So far, then, as the Bible is a part of that truth, there can, of course, be no opposition to it ; and if, on examination, it be found to contain error as well as truth, surely no lover of truth and goodness can object to the exposure of those errors. To be otherwise minded would be to desire that mankind should accept error for truth, and by its practice bring upon themselves all the evils which are the inevitable concomitants. And the establishment of a sect of any kind is one of the last charges, I think, that can, with any color of justice, be brought

against the class of writings to which thy correspondent objects. The condemnation of sectarianism is one of their most marked and uniform features. On the contrary, this can not be said of the "Auburn Disclosures," and writings of similar type, in their leaning to the popular so-called orthodox doctrines of which thy correspondent expresses his approval. But of this presently.

A word now touching the account of the creation, in the book of Genesis. Let that account be read without prejudice or passion, and nothing can be clearer, it seems to me, than that the writer or writers believed that the earth on which they found themselves was the great center of creation, and that the sun, moon, and stars were but so many incidents and tributaries formed for its convenience and use, and of small comparative magnitude. The true character of our solar system was yet undreamed of—much less had a conception obtained of the existence of countless other systems, still more immense, of which, except a few solar planets, the stars that twinkled in the blue concave were so many suns and centers. Starting with this idea of the earth's relative magnitude and importance, it was very natural to assign to its production *priority in order of time*, and not aware that the earth was mainly dependent on the sun for its light, and that day and night were the result of the earth's changing position to the sun, in its rotation on its axis, and not aware, either, that without the light and heat derived from the sun's action, vegetation could not exist, they did not perceive the incongruity of making day and night alternately to occur for three successive days before, in their theory of creation, the sun had been formed, and the earth, meantime, teeming with vegetation, from grass to tree, leaf, and bud, and blossom. and fruit, flourishing in luxuriance!

Again: The philosophy of rain was not understood. Ob-

servation and experiment had not demonstrated that the clouds floating in the earth's atmosphere were supplied with water by evaporation from the earth, and those "gatherings together" which they tell us God "called seas," and as occasion required, in the wise and beneficent provisions of the great Disposer, poured forth their contents to refresh and invigorate the earth and its denizens. Hence, to account for the rain descending from above, they supposed that similar collections of water, or "seas," existed at a distance overhead, resting on an expanded structure or firmament. The language of the text is: "And God said, Let there be a firmament in the midst of (between) the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." And again: Carrying out the idea of the earth's comparative magnitude, as engrossing in its production and the production of what pertained to it, at least five sixths of the labor of forming the universe—on the fourth day, when the sun and moon were created—the next two apparently greatest of visible objects—it is added: "He made the stars also." All this the work of one day, and "the stars" a trifling part of that work, deserving merely an incidental notice! And why should they—those little lights that faintly sparkled in the cerulean arch—why should they have a more conspicuous position in the history of the formation of this mighty world of ours, creation's center? They were but the earth's tinsel garniture—the drapery thrown around it.

Now all this was perfectly natural. No blame should attach to the writer or writers. Had we been in their place, with the then immaturity of science, it is not likely we should have done any better, or that our conclusions would have been more in accordance with fact. It was but "the twilight of

existence," as I remember one of the ancients, in a communication that I deem highly reliable, has said. The folly is, in the present era of advanced discovery and knowledge, in claiming for writings penned in these remote ages of comparative unprogression, and bearing indubitable evidence of imperfection and error, not merely in regard to the facts of external nature—which were of less moment, but more abundantly defective in morals and religion—the folly is in claiming for such writings the character of infallible inspiration, and taxing human ingenuity to retain for them this character.

Thy correspondent, though more liberal in his views than most of the advocates of the prevailing theology, seems to have fallen into this mistake. To save the account of the creation in Genesis from the inconsistencies referred to by A. J. Davis, he assumes that that account was not intended as a description of the formation of the universe, but "relates almost exclusively to this earth." Now, though the earth is indeed the main subject of the history, because, in the estimation of the writers, the main thing, nothing can be clearer than that it was intended to embrace the whole of creation. It begins by saying, "In the beginning God created the heaven and the earth," and after describing the work of the six days, concludes, "*Thus the heavens and the earth were finished, and all the host of them.*" And again: "*These are the generations of the heavens and of the earth when they were created.*" He also assumes that the days mentioned were not intended as six literal days, produced by the earth's revolution, but as six great periods of time. But such an hypothesis is opposed to the most natural import of language, and incompatible with the context. The account says specifically, "The evening and the morning were the first day," etc. Or, as it is in the Hebrew, "And there was evening and there was morning one day"—"And there was evening and there was morning two

days," and so on throughout the six. Now I would like to know how *morning* and *evening* came into being without the earth's revolution relative to the sun, or can with propriety be predicated of any other state of things. That six natural days were intended is, notwithstanding our friend Orton's exegesis, plain as human language could make it, by the institution of the Jewish Sabbath being based on the alleged fact of God's resting on the seventh. "Six days shalt thou labor," etc. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath day, and hallowed it." It is sufficient to say that both accounts are claimed to be the work of the same writer. He objects to Davis' criticism as to God's resting on the seventh day, that "to *rest* does not necessarily imply *fatigued*," and concedes that "of the Supreme Worker nothing of this kind can be predicated." It will be only needful, therefore, to refer him to his own authority, Exodus xxxi. 17—"In six days the Lord made heaven and earth, and on the seventh day he rested and *was refreshed*."

This anthropomorphic mode of presenting Deity runs throughout the Pentateuch. Thus God is represented, Genesis vi., as *repenting* and being *grieved at his heart* that he had made man, and as declaring that he would destroy man and every living thing from the face of the earth. But he changes his purpose, and concludes to save Noah and his family. The flood over, and the rest of mankind destroyed, Noah builds "an altar to the Lord," and offers on it burnt offerings of beasts and fowls—chap. viii. "And the Lord," it is said, "*smelled a sweet savor*," which, it appears, so favorably affected him, that he "said in his heart" he would not again curse the ground for man's sake. He makes a covenant with Noah

to this effect (chap. ix.); and lest he should forget the contract, "sets a bow in the cloud" to remind him of it. "And it shall come to pass," says the text, "when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will *look* upon it, *that I may remember* the everlasting covenant between God and every living creature," etc. And this, if there be any pertinence in the story, was the first appearance of the rainbow—a phenomenon which, being the natural effect of rain and sunshine concurring, must have been common from the commencement of the solar system. So much for the *philosophical* accuracy of the statement.

Instances might be multiplied of erroneous views, not only of the physical creation, but more especially of the character and attributes of the Holy One. Numerous examples occur in which he is invested with all the passions and motives of finite and imperfect men, and even with those which pertain to the most unlovely of the race. He is wrathful, cruel, revengeful, jealous, capricious, and changeable. Indeed, I have yet to be shown the first passage in the five books attributed to Moses, which recognizes an infinite God. The God of the Pentateuch is a *finite* being, with human limitations and frailties. And I would ask, has not our friend Orton fallen somewhat into similar anthropomorphism? He tells us that God exists "as a man—an infinite man," and that it is impossible to conceive of intelligence "without a form, and that form the human form." Now, to my mind, intelligence *without form* is the natural conception. Consciousness, intelligence, thought are the result of mental properties, and have no necessary relation to form; while, on the other hand, to conceive of God

existing “in *the form* of an infinite man”—or, rather, to make the term congruous and intelligible, to conceive of an infinite God existing in the form of finite man—may well be regarded as impossible. But “the Spirits,” he says, with whom he communicates, “declare that in another part of the Spirit-world, diverse from that visited by Mr. Davis, God is *visible* in the *form of a man*; and that he exists there as a Father, *surrounded with his children.*” Are not such views unworthy of that sublime Being who exists throughout the boundless universe of physical and spiritual entity, who is necessarily at every point of every law that operates?

But I have already, perhaps, transcended the reasonable limits for an article. Reserving, therefore, what more I want to say for another number of thy valuable paper, I will close with a short extract from the learned Alexander Geddes:

“In the Hebrew Scriptures are many beauties, many good things, much sound morality; and they deserve the attentive perusal of every scholar, of every person of curiosity and taste. All these good things I admit and admire, and would equally admire them in the writings of Plato, Tully, or Marcus Antoninus. But there are other things in great abundance, which I can neither admire nor admit, without renouncing common sense and superseding reason—a sacrifice I am not disposed to make for any writing in the world.”

Alexander Geddes commenced a translation of the Scriptures, published two volumes, with critical remarks, got as far as the cxviii. Psalm, when he was removed by death.

THOMAS M'CLINTOCK.

WATERLOO, N. Y., 10 mo. 30, 1853.

STARTLING DISCLOSURES.

THE assumption of a notorious pirate, that "Dead men tell no tales," is refuted by the following fact, which is extraordinary, though certainly not unparalleled. The victims of inhuman passion have more than once returned from their shadowy realms, to discover the guilty authors of their wrongs. It is time for those who despise virtue and trample on the claims of truth and humanity, to pause in their mad career, for the revelations of clairvoyance and psychometry, as well as the direct communications from Spirits, evidence that the day has already dawned in whose meridian light the secrets of all hearts shall be known.—ED.

MILFIELD, ATHENS Co., OHIO, *Nov. 5th*, 1853.

BRO. BRITTAN:

I fear you will consider me troublesome, but I have now something to communicate which will pay for publication.

About four years ago, two men left New Martinsville, Wetzell Co., Va., for the purpose of adjusting some business pending between them. They failed to accomplish their object, and the two left the house for the boat of the one, which was lying at the shore. After getting to the boat, the indebtedness of the one to the other was canceled by the payment of the claim, except \$2 50. Witness was called; the parties all separated—Gamble got in his boat, Mercer started for his horse, and witness for town. In about one hour and a half the boat of Gamble lodged against a raft which was tied up at a point below, but the owner was not found. About six months afterward Gamble was found in the river and identified, but, owing to the mutilated condition of the body, no marks of violence could be detected. Thus matters rested for nearly four years, until last week, when the following singular development took place:

A party of citizens of New Martinsville went to the country to a husking. Returning, a dispute arose about the comparative distance of two

roads. The parties separated to prove their opinions. The route of one of the parties lay in the vicinity of the place where Gamble was missed. In this party was a man by the name of Hineman. This man was not well, and could not keep pace with his company, and after they left him he struck across the fields. He had not proceeded far when the form of a man appeared suddenly in front of him, and accosted him thus: "You do not know me." After Mr. H. had examined him well, the person added: "*I am John Gamble, the man Zeb. Mercer murdered.*" This was spoken in a clear tone of voice. This singular person gave a full detail of the circumstances of the murder, complained that the community had not done him justice, arranged certain questions for Mercer, and insisted that H. should have the murderer arrested. He then vanished as suddenly as he appeared. When Mr. H. came up with his company, he charged them with attempting to deceive him. They, with one accord, protested against the charge. This fully confirmed the suspicion of H. as to the real character of the visitation.

The next night he returned to the place, about the same hour of the night, to ascertain if any one could have imposed on him and escape; but the night was clear, the moon full, and the ground furnished no place of concealment. This fully satisfied him that it was none other than Gamble's spirit; and, sustained by the declaration that the testimony and the law would vindicate him, he sent for the accused, who conducted himself so suspiciously that he had him arrested; and on last Saturday he was examined on the charge, before a court-house full of people, Mr. H. testifying to this singular interview on oath. It is unnecessary for me to detail the circumstantial evidence. You only need the facts. It is sufficient to add that the testimony combined constitutes one of the strongest cases of circumstantial evidence now on record, and this is greatly aggravated by an attempt on the part of the prisoner to suborn witnesses. He was remanded for a further hearing.

The facts in this case are just as I state them; and a full rendering would show that I have not exaggerated a single point. This is turning Spiritualism to some account; and the value of this new auxiliary is enhanced by the fact that Mr. H. is an incorrigible unbeliever.

Yours, for the right,

JOHN B. WOLFF.

A private letter, just received from a highly intelligent gentleman, now employed in one of the Departments at Washington, corroborates the essential facts in the above statement.

Our correspondent, after briefly relating the circumstances, says :

I have the statement from a lawyer who interested himself, at the time of the supposed murder, in trying to trace out the guilty perpetrator of the crime, and he had gathered a number of facts which pointed strongly to the very man who has now confessed the murder. As they were not conclusive, however, he kept them to himself until now, when, seeing in a Wheeling journal the account above alluded to, he told me of his knowledge of the affair.

ON Wednesday evening, Nov. 2d, CATHARINE, wife of ANDREW JACKSON DAVIS, departed this life for a home in the Spirit-world.

Mrs. Davis was the daughter of Gen. De Wolf, of Rhode Island. Belonging to a wealthy family, her early opportunities for intellectual pursuits, and for intercourse with polished society, were equal to her utmost desires. She possessed a cultivated mind, her manners were easy and graceful, and she was gifted with fine conversational powers. Since her last marriage she has neither mingled in fashionable circles nor sought for companionship away from the precincts of her own home. Her devotion to her husband was the subject of common remark among all who visited them, and no place on earth was so sacred to her as his immediate presence.

The affection of Mrs. Davis for her husband was most tenderly reciprocated. During the painful illness which terminated in physical dissolution, he watched over her with the utmost constancy, anticipating all her wants, and soothing her, by his gentle words and acts, and especially by the prevailing spirit and temper of his mind and manners, which, in every circumstance of life, have constantly exhibited the most profound composure.

S. B. B.

"THE BLIND RECEIVE THEIR SIGHT."

It will be recollected that we published, in the TELEGRAPH of last week, an interesting fact illustrative of the modern power of healing by Spiritual influence, which is exercised by Mrs. French, in common with several other mediums. Since our last issue we have been favored with the particulars of another interesting case, which is doubtless as true as it is remarkable.

On the 21st of September last, while Mrs. French was a guest at the Irving House in this city, she was suddenly and powerfully moved to go into the street. Mrs. Burroughs, the landlady of the Irving, inquired if she should not accompany her, when the Spirits responded, "No, go alone." Mrs. French obeyed, and went out, not knowing whither she was going. After walking some distance without thought or volition, or any knowledge of the street she was in—Mrs. F. does not even now know the street—she saw a blind boy sitting on a stoop in front of a house. The same invisible power impelled her to give him alms, after which, supposing that the pleasure of the Spirits was accomplished, she turned and attempted to leave the spot, but found it impossible. Her feet were fastened to the pavement, and she could not move a step.

The blind boy now told his simple story. He was about eleven years old, and for more than six years of that time he had been totally blind, in consequence of having taken cold while recovering from *scarlatina*. His parents had departed this life, and he lived with his uncle in the house where he was sitting. The dwelling indicated that its occupants were

in humble circumstances, and the story of the poor boy, though brief, was full of a mournful interest.

Without any conscious design or knowledge of what she was doing, the medium entered the house with the boy, and commenced manipulating over the anterior portion of his brain, and especially about those sightless eyes. Very soon the child declared that *he could see the light!* and, in a few moments, *he was able to distinguish objects, and began to describe some things which he saw about the fire!* Language is inadequate to portray the astonishment exhibited by the members of the family. Of course they did not comprehend the nature of the agency employed in this apparently miraculous cure. In the excess of their gratitude they brought an elegant gold bracelet and ring, which had been preserved in the family since the days of its prosperity—for fortune had once smiled on them—and with every expression of gratitude for the wonderful providence, they begged their mysterious and unknown friend to accept them. Mrs. French, however, very properly declined receiving them, and after assuring the parties of her personal interest in their behalf, she withdrew and returned to the hotel.

The subjoined letters, subsequently addressed to Mrs. French, by the uncle of the blind boy, corroborate the foregoing statement :

NEW YORK, 6th Oct., 1853.

MRS. FRENCH :

Dear Madam—I am very happy to inform you that my nephew continues to distinguish objects. I magnetize him three times a day.

We start for Boston on Monday, to settle up the affairs of my brother, who died since you were here. He left a wife in England. We think of going over to see her; and if we go, we shall start the middle of the month. If we do not, we will be out to see you.

I feel very much indebted to you for the good you have done us in restoring our boy's sight. WE CONSIDER HIM CURED. Oh, my dear friend! language falls far short in describing our feelings to you, and our heavenly

Father in sending you to us in our extremity. Long may you live and be useful. I know that happiness and success will attend you, and God does bless you. Accept the thanks of grateful hearts. Your present and eternal good is the earnest wish of

DANIEL S. GIFFIN.

MR. GIFFIN'S SECOND LETTER.

NEW YORK, 11th Oct., 1853.

MRS. FRENCH :

Dear Madam—I would like to see you very much indeed, and by word of mouth acknowledge my gratitude to you for the lasting good you have done for our poor boy. His thankfulness can not be told. He can now see to learn his letters. Oh, that you could witness his anxiety to learn and become useful; and, as he says, to “make money that he may do something in return for what you have done for him.” “Money,” he says, “can never pay for my sight.”

We start on the 13th for England. If I live, I expect to return next May, and as my brother left me some money, I have \$10 that I can spare. I do not want you to think that this is intended as *pay*. No, my friend, but I will give you just what I can spare. This is all that I can part with now, as my brother has not left me much in America: it is in England.

I hope you will always remember *me and the poor blind boy*, Albert. If he lives, you will see him, and as soon as he learns to write, you will hear from him. I will now bid you good-by for the present. God bless you is my prayer early and late for you.

DANIEL S. GIFFIN.

The old religious skepticism—in all ages the most unyielding—denied that the Father wrought such works through the instrumentality of Jesus and his apostles; but the phenomena of the present time sufficiently demonstrate that he is able to perform these wonders through many humbler instruments. When will skeptics, in and out of the Church “*believe for the very work's sake?*”

S. B. B.

ANGEL-MOTHER.

It will be perceived from the accompanying date that the following poem was forwarded to us several months since. It was mislaid at the time, and did not come to light until a few days since. It is altogether acceptable, and pleasing in sentiment and versification.—ED.

BY S. M. PETERS.

Angel-mother, long I listened,
 Listened with attentive ear,
 And my eyes with tear-drops glistened
 When I knew that thou wast near ;
 Thou, my guardian-spirit ever,
 Ever through this lower sphere,
 Till the hand of death shall sever
 Every tie that binds me here.

Angel-mother, if I wander,
 Wander where the lilies bloom,
 Or in silence sit and ponder
 In the twilight's deep'ning gloom,
 Still, my mother, thou dost guide,
 Guide me where the flowers illumine,
 And thy spirit sits beside me
 In the closely-curtained room.

Angel-mother, thou dost lead me,
 Lead me from the path of wrong ;
 From temptation far to feed me
 With thy strains of spirit-song ;
 If my heart is sad and weary,
 Weary still I toil along ;
 If the world looks dark and dreary,
 Thy dear counsel makes me strong.

Angel-mother, life is dearer,
 Dearer since my doubts are flown,
 And the lamp of life burns clearer
 When the way of truth is known.
 Joys serene are stealing o'er me,
 O'er me joys before unknown ;
 Lights celestial beam before me,
 Flowers are on my pathway strewn.

WEST TROY, June 24.

E. H. CHAPIN AND HENRY WARD BEECHER.

WE extract the following notice of these two celebrated pulpit orators from "*The Gospel Banner.*" The extracts are taken from a letter written in New York, by Rev. Mr. Drew, the editor :

A detention, though it has given me no opportunity to see the city—has allowed me two privileges greater by far than that. I mean the opportunities to hear Brother E. H. Chapin, and Henry Ward Beecher to preach in their own desks. The former I enjoyed on Sunday, Oct. 2d, and the latter Sunday, Oct. 9th. I found Brother Chapin the same great man *at home*. His sermons were masterly efforts, every way equal to the best literary efforts I have heard him make before colleges and lyceums. The house was thronged, both morning and evening ; and he kept every member of his immense audience so chained by the power of his eloquence, that you might almost have heard a pin drop in the remotest part of the edifice. I asked Horace Greeley, who belongs to this Society, on passing out of the house, if Brother Chapin *always* preached as well as that at home ? His reply was—"Yes, always, and sometimes even better. Last Sabbath evening he delivered decidedly the ablest sermon I ever heard from any man living." Brother C. occupies the highest position of fame and eloquence, and his responsibility is commensurate with it. His hearers are from every section of the United States ; nay, from various parts of the world. He is a *national* preacher ; his influence is not local ; but he

stands here in New York as a preacher of our faith for the whole country. He realizes his responsibility, and has told me what a weight of care and labor it brings with it.

He is a *Christian*, which is the highest style of man. He bowed adoringly at the foot of the cross; and beheld in the sacrifice of Jesus the pledges of a world's redemption and salvation. His labors can but result in good. No man can hear him preach and go away a worse man.

Yesterday forenoon I went over to Brooklyn to hear H. Ward Beecher. I never saw him before. He looks like a smart, enterprising mechanic, about twenty-eight years old, who felt perfectly independent, and meant to say just what he pleased, to the *million*, not to the critic. Suffice it now to say, he is a working earthquake. We placed our eyes upon him, and could not take them off till he had pronounced the benediction and left the *stage*; and it seemed to me all the while as if I was beholding a humanized electrical battery fully charged, that darted forth streams of livid lightning from every point of his body. The light came when you least expected it, and struck where no one looked for it. No one was safe from a bolt. And his thunder, it *was* terrible. It shook the house and inspired awe. We never heard his like.

Beecher is not so eloquent as *his* "brother Chapin." In some respects they are alike. They are the two greatest pulpit orators in America. But Chapin takes you from the earth and transports you to the third heaven, where he regales you with the fragrance of paradisaical roses, charms you with the music of angels, and delights and sanctifies your soul with the light of truth that shines from the throne of the Father of Lights. He makes a devotional man of you, and inspires a devotion that is as full of joy as it is of wonder. He is decidedly more of a *religious* preacher than Beecher. The latter comes nearer to the earth. He moves like a low-running, black thunder cloud that just hovers over the pinnacles of the city of sin, and anon the yellow and forked bolts begin to fall—here—there—everywhere—upon the synagogues of Satan, upon the temples of Mammon, upon the saloons of Bacchus—upon, indeed, every dwelling and abode of iniquity—and they fall with crashing thunder and in terrible effect upon them, till every fragment is hurled in wild confusion into the hurricane of God's fury, which scatters the ruins in all directions. We heard it thunder and lighten last night, after we returned to our lodgings in New York. The peals upon the city were terrible; but they were nothing to the assault which Beecher made, the preceding day, upon the gods of the people and the sins of this great city.

NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, November 8th, the Conference met, pursuant to adjournment, at Dodworth's Hall, No. 806 Broadway.

R. T. HALLOCK commenced the exercises by saying that he had received as much and precisely the same kind of evidence that men and women exist independently of their external forms, that he had that they exist with them, to wit: the evidences conveyed to him through his senses; and this conclusion was not the result of a hasty judgment, but of a careful, attentive, and critical examination. If it were conceded that he was competent to judge whether or not he was standing before that audience, and the audience were seated before him, it must also be conceded that he was competent to decide the question under consideration by the same evidence. We had just entered upon the threshold of mental phenomena—we had struck upon a peculiar chord in the human soul, which had discoursed to us excellent music, which our forefathers did not dream to exist—and we had but just begun to sound the depths of human capability.

From the fact that a person of a certain mental temperament is susceptible to the impression of some other person positive to himself—no matter what distance divides them—and is caused to utter that person's sentiments when he supposes he is uttering his own, it had been said that answers to questions which have been presumed to originate in the Spiritual world, were mere psychological impressions made on the mind of the medium. In view of these facts, the speaker thought it must be conceded that such might be the case in some instances; but it was only possible in cases where a knowledge of whatever was expressed through the medium was first in the mind of the operator.

In many cases facts had been stated which were absolutely opposed to all the impressions of both medium and operator, and in such cases the psychological impressor must be sought for somewhere else. This he considered an evidence of the Spiritual origin of these impressions. If it were true—as it had been proved to be—that men and women, clothed in their external forms, can make impressions upon each other, he could not see why their Spirits should not be able to do the same after leaving their clayey tenements, when in all probability their powers would be enhanced.

Experiments in clairvoyance magnetically induced go to prove that the powers of the soul are increased in the proportion that the soul is freed from the body—that the more perfectly you can lock up the external senses—the more perfectly you free an eye that can see as clearly at midnight as at midday—the more perfectly you free the soul so that it explores different countries, enters into *rapport* with mind, and sympathizes with suffering and joy.

He might give a thousand facts to prove his assertion, that men and women exist without the present bodily organization. He stated a few; and begged the audience, at the outset, not to fall into what he conceived to be the common error of asking themselves, “What is the use of these things?” instead of first ascertaining the facts, and leaving their use for an after-consideration.

A hand, resembling that of a laboring man, with coarse, hard, horny fingers, had been laid on his hand when there was no person in the house that possessed such a hand. Whence came that hand? He thought any person, in his normal condition, competent to tell when he grasped such a hand. People should not stop to ask, “Do men go to heaven with hard, rough hands?” but should take the undisguised fact, and ascertain, if possible, what principles it involves. On the same evening his questions were answered by two hands that were placed upon his head. The hands felt precisely like human hands; and at the same time he knew that he was holding the only two human hands in the room that could by a possibility have touched him.

On a subsequent occasion, the questions which he propounded were answered upon the second floor. It was requested, through the alphabet, that certain individuals should go up stairs and ascertain whether any human being was there. After an examination, these persons reported that there was not, and that the only two persons in the upper part of the house were on the third floor, locked in their room and sleeping. While the company were seated around the table, light, delicate raps would be produced upon it, which would be responded to by loud raps, of precisely the same nature, from the rooms above. It would have been impossible for any person, with ordinary organs of hearing, to hear those trifling sounds made on the table while they were in the room above. Whence came those sounds?

He had seen, in a room light enough to enable him to distinguish the different objects in it, an individual separately lifted up from the floor when no person in the room was within twenty feet of him. The same

person stood under an iron easel made to hold a picture, and the iron frame and the person were both lifted in like manner. Many individuals could testify to the fact. As if to make the evidence doubly sure, this manifestation was repeated twenty or thirty times in different forms. Sometimes the individual was thrown on the floor, suddenly and with apparent violence, yet without doing him the least injury; then, again, he would be laid upon the table, and taken off again with the ease that a person would remove a napkin from it.

A gentleman, whose name he had no right to mention, told him that on the previous Saturday evening, his questions were audibly answered by his sister and mother, who are in the Spirit-world, in their own familiar voices. In the midst of this cloud of witnesses, what shall we say, and how shall we receive them?

In speaking of the use of the Spiritual Manifestations, he referred to the ancient Jews, who were required to gather their manna every morning, with the exception of Sabbath morning. He had no doubt many of them thought it useless to gather it every morning, and desired to gather it in large quantities. They tried it, but to no avail. The speaker thought the reason to be, that truth can not be kept in its old forms. The element was the same, but the form, like the form of truth, was continually changing. He agreed with Mr. Fishbough, that we can not dispense with the past.

Many of the churches in this city reminded him of tombs more than of places of worship, they are so gloomy; and taking them as exponents, he should infer that the kingdom of hell, instead of the kingdom of heaven, was at hand, for he should think that if we were summoned to repent because the kingdom of heaven was at hand we should be joyous. If the kingdom of hell were at hand he could conceive the necessity of feeling sad. He spoke of the impotency of the popular religion to make men better. Men who listen to the creeds and dogmas of this religion on Sunday, on other days of the week can be found in Wall Street gathering wealth from the products of "honest industry" (?) believing it to be perfectly right. Men who receive such instructions can have no interest in the affairs of heaven, for they can not sell the stars—can not speculate in its light and love, for they are below par—they are like unavailable funds in a tight money market.

In every incrustated form of humanity there is a warm soul—an incarnate God—panting for a higher life, and only waiting for the spring-time to come to make it germinate, and that time will be when man shall worship everywhere, and in each heart God shall have an altar.

W. J. YOUNG arose to give his opinion respecting an idea advanced by the former speaker. He thought that if it were possible for a clairvoyant to lose his individuality, so as to forget what he sees, it was also possible for him to pass into eternity and not recollect the results of his earth-life.

Mr. OWEN stated a fact which he thought had a bearing on Mr. Young's remark. While in Philadelphia, the sister of a gentleman with whom he was staying, who was a cripple, came to the city, and the speaker was impressed that he might benefit her by magnetizing her. While she was in the magnetic state she conversed with her mother. When she awoke she talked about her mother, and was impatient to be with her. He willed that she should remember what transpired during her sleep. He placed her in that condition again, and willed that she should forget what transpired; and when she came out of her sleep again all seemed to her like a confused dream.

Mr. OWEN then recited a poem that purported to come from the Spirit of Shelley.

EDWARD NEWBURY said he had been impressed with truths from the Spirit-world from his boyhood, which had ripened gradually into a knowledge of the nature and perfectibility of mankind, both in the natural and spiritual worlds. The cause of all suffering is the inequality of our physical and mental being. If men would equalize their physical and mental conditions, it would be as easy for them to analyze God as it is for them to analyze man, or perform a simple operation in arithmetic; because all the faculties which we see in God, through his works, we have in ourselves, but in different degrees. While God is in harmony with himself, men are in all kinds of defective proportion. The human mind is an organization of truths and falsities. The divine mind is the fullness of truth. If we strengthen that which is weak, that tends to indolence and death, and subdue that which is in excess, so as to bring ourselves into a state of harmony of being, mentally and physically, we are in sympathetic relation to the Divine Being. The speaker illustrated this idea by referring to two harps, when tuned alike, if one be swept the other will respond harmoniously; when pitched differently, the responses are discordant. We are harps unstrung. God is an harmonious harp, and we respond discords. We are only in sympathetic relation with evil Spirits, hence when we investigate these spiritual communications we find that they teach more errors than truth.

The speaker stated an instance that came under his observation about a year ago, illustrative of the inequality that exists in society. A building

was in process of erection, and upon it he saw robust men with just brains enough to guide their muscular frames. In an office, close by, he saw dyspeptic men, whose physical systems were perishing for want of exercise, and whose brains were feverishly active, driving the quill. This is a type of society.

The Spirit changes much faster after leaving this body, and whatever the inclination is, its progress is more rapid. Men should devote all they possess to the worship of the God of integral harmony. Their acts are either to organize or disorganize. Some would rather follow their own inclinations, and fancy that the eternal progression of every Spirit is true, than to see the facts as they are. If men devoted all they possess to perfecting themselves and one another, there would not be so many imperfect organizations ushered into the world. The children of the rich have no more right to be educated than those of the poor. If men understood the perfective laws of God and their own natures, they might cure every disease by the touch. It is a principle of science, that the motor influence of the opposite temperaments to that of any person who is sick will cure him. He closed by remarking, that if men would strengthen their weaker organs and faculties, and subdue those which are in excess, they would become healthy, and have no disease.

Dr. GRAY said, it was a fact not to be disguised, that the enunciations from the Spirit-world are not as harmonious as we could wish. They were not in ancient times; and it was a vain and fruitless task to attempt to make them harmonize. The same might be said of the Mohammedan, and the more ancient religions claiming to rest upon revelations from Spirits. All of these revelations were fragmentary, and more or less contradictory. This was a melancholy fact to those who wished to rest upon authority. His prayer to God was that it might not forever remain so. There was a resultant from this state of things which he looked upon as beneficial, viz. : by it we are compelled, each one, to resort to his purest, highest feelings. It is urged upon us from the world of Spirits to consult our own *reason* without respect to any authority. The grand result is individual liberty. It is forced upon a man, against his preconceived ideas of duty, to govern himself by the highest light he has. The speaker regretted this less, personally, because his study of the history of the race tended to prove to him that there is no such thing as absolute authority, except the Divine Absolute authority of uses, thoughts, and revelations, to each man from his Maker, and from his Maker alone. The speaker referred to a number of different sects, all of whom claim to base their

religion on revelations from the Spiritual world, stating that, in countries where many of these sects prevail, it is almost an instinctive duty for the inhabitants to believe the doctrines of those sects, though each sect differs from every other, and he asked, "What will become of those who do not happen to have the real and true authority?"

He stated, as he had done on a former occasion, that there is a transparent antagonism between the ideas of the past and the ideas that come to us through the Spiritual Manifestations. The ancient ideas say that you must believe or be damned—you must believe this or you are a lost people; while the modern ideas teach personal and Spiritual liberty. The speaker closed by saying, "If Spiritualism be right, the uses of the prevailing institutions are gone. If liberty, rationality, personal development, personal purification, and progress be true, these institutions are in error; but if liberty, rationality, personal development, personal purification, and progress be an error, then is Spiritualism, as the clergy say, demoniac. You must judge for yourselves; but you will not stop the communications; and, right or wrong, this liberty must result in a new state of society."

S. B. BRITTAN said, that however widely people might chance to differ with respect to the origin, nature, and uses of the startling phenomena which are now being witnessed in every direction, it was very certain that their occurrence had occasioned a great movement—that the whole civilized world, in a greater or less degree, had been startled and moved on the subject. His own experience differed widely from what seemed to have been the experience of one or two gentlemen who had already addressed the Conference. He could not say that, so far as his experience was involved, he had witnessed "more error than truth" in these manifestations; on the contrary, his experience had been exactly the reverse of that. Even when he had sought for tests—for evidences not only of the presence, but of the identity of the Spirits purporting to be present—he had seldom failed of being entirely satisfied with the results. He did not apprehend that this was because he was more credulous than others, for he was supposed to be rather skeptical, and he believed he had been stigmatized for fifteen years for his unbelief. In one circle, in the course of five consecutive days, he had received correct answers to over seven hundred test questions, each of which was an absolute test of the individual presence and identity of Spirits, so far as a question of this nature can now be determined.

As to the ethical teachings of Spirits, he must say that he had yet to see one case in which they had inculcated, either directly or by implication,

any species of immorality. The speaker had heard of well-authenticated examples to the contrary, but had personally witnessed none. He had known Spirits to apologize for many persons who are condemned as immoral and criminal, but he regarded this as conclusive proof that their standard of morality was above rather than below that which is ordinarily recognized among men. If they found occasion to apologize for those who do wrong, it was, in his judgment, because they regarded the unfavorable circumstances of the individual, and analyzed more clearly and justly the springs of human action. Persons of comparatively little intellectual and moral power frequently yield to temptation and fall, because they have not the ability to stand erect in virtue, having, perhaps, inherited through a long succession of generations, certain *moral maladies* for which they are no more responsible than they are for the color of their eyes, hair, or skin, or for any original organic defect. The speaker had also known Spirits to excuse persons who made no public professions of piety and religion, not only because such professions were intrinsically of no value, but for the reason that they were far more in harmony with Divine love and wisdom than many who make such a proclamation of their religion. The speaker insisted that when men had acquired more of the wisdom of Heaven, and were enabled to comprehend and disposed to observe the philosophy of human volition and action, they would find sufficient reasons to palliate the manifold offenses of the weak and the unworthy.

The speaker said that circumstances had placed him in a position where he had occasion to read a vast number of communications which were presumed, at least by those who received them, to originate with Spirits. Many of them were very imperfect as specimens of literary art; but however numerous and glaring these or other defects, they were certainly not generally defective in their moral tone; with scarcely an exception they inculcated the morality of the Sermon on the Mount.

With respect to the theological teachings of Spirits, Mr. Brittan said he did not anticipate or desire a precise agreement. If we go into the other world with the ideas which were entertained in this life, and especially if human intelligences occupy every intervening gradation from the highest to the lowest—from the mightiest archangel down to the feeblest intellect of earth—he could not resist the conviction that it was altogether unreasonable and even absurd to expect that all Spirits will inculcate the same ideas. It was preposterous to suppose that Sir Isaac Newton and the most undeveloped intellect in the world would entertain the same ideas of the Universe, of life, of the capacities of the human mind, and the respon-

sibilities of rational beings. Even men of corresponding general development do not arrive at an absolute ONENESS of opinion. This was quite as impossible as it would be to annihilate their separate individualities. Ask any two men to describe the same object, and their descriptions will not precisely agree. No two travelers give the same description of the same scenes. Each individual views every thing from his own stand-point, and through the medium of his own faculties, and therefore describes himself rather than the object. The speaker said that in these particulars the communications from Spirits never had been concordant, and for one he hoped they never would be. If we had any source of infallible information, half the faculties of the human mind would be paralyzed for want of opportunities for their normal exercise. If we had an oracle whose responses were known to be the absolute truth, we should cease to analyze, and to compare, and to reason. Thus our noblest faculties would be rendered useless, and this would utterly preclude the harmonious development of the spirit.

The speaker further illustrated his idea by supposing a number of men in the act of ascending a mountain. Each one occupying a different position, they would have as many different views of the surrounding landscape, and their descriptions would vary accordingly. The man who stands near the base of the mountain would have but a limited view of the adjacent country, and his sight might be obscured by the vapors that are generated in low places. Those who had reached a higher point would see farther and clearer; while those only who had gained the summit would fully comprehend the extent, variety, and beauty of the scene. The speaker applied this illustration to the intellectual development and spiritual growth of man. We are beginning, said he, to ascend the mountain, but our vision is still obscured by the clouds that float in the atmosphere of flesh and sense. The Divine light descends to us through the misty veil of ignorance and error; but the way grows brighter as we ascend, and we may yet hope to bask in the everlasting sunshine where the smile of God dissipates the darkness of the soul forever.

The speaker thought that the manifestations were just what the age demanded. Man almost universally had been destitute of any *knowledge* respecting the future life, and even faith and hope were languishing and ready to expire; but now the evidence that life and consciousness are immortal presents itself in a tangible form, he might almost say, in every man's dwelling. The invisible powers go into the palaces of kings, the halls of science and legislation, and into the church; nor is this all: far

and wide over this whole country the humblest dweller in a cottage realizes their presence at his own fireside. The inhabitants of the heavens are speaking to men to remind them that they sustain definite and eternal relations to the Spiritual World. The powers of that world are literally descending to us, and we are correspondingly attracted to them, and the two spheres are meeting and blending together.

The inharmonies exhibited in the present manifestations afforded no satisfactory evidence that the Spirit-world was full of discords. Should one person undertake to control the hand of another who was performing on a stringed instrument, the result would be perpetual discords, because two distinct minds would be brought to bear on the nerves and muscles of the performer. The independent action of one mind must be wholly suspended, and the motion must be governed by the single volition, either of the Spirit or the man, otherwise the results will continue to be inharmonic and confused. Nearly all the media are as yet very imperfect, and the manifestations are the result of the mingled and inharmonious action of two or more minds operating on and through the same instrumentalities. The speaker insisted that so long as intelligence is limited to these earthly modes and instruments, the perfection of its manifestations must depend as much on the perfection of the ways and means employed, as on the power which employs them. Viewing the subject in this light, he deemed it vain and presumptuous for us to pass a hasty judgment respecting the Spirit-world, especially if that judgment be derogatory to the general character of its inhabitants.

The speaker thought the uses of the manifestations quite too obvious to escape the attention of any candid observer. If the phenomena actually occur—are founded in truth—they *must* of necessity have their uses, unless, indeed, the truth can be useless. Through all the ages men have evoked the presence of immortal beings, or questioned the elements and their own souls, for some tidings of the departed. Many passed away and gave no sign that their earnest prayer was answered; and when, occasionally, one was supported in his last hour by angels, and cheered with visions of the opening heavens, his experience was ascribed to cerebral excitement occasioned by disease. And so the world remained cold, insensible, and faithless. But the manifestations, now so prevalent, occur to thousands who are in perfect health. They address the understanding through all the physical senses and the interior consciousness of men, and their beneficial effects are everywhere apparent.

Several appropriate figures were here employed to illustrate the uses of

the manifestations. Suppose, said the speaker, you were to meet a poor man sitting by the wayside just ready to perish with hunger. You would readily apprehend what his case demanded; and should one come and feed him with food suitable to nourish his body and adapted to restore his wasted energies, you certainly would not fail to discover the use of food. Again, the poor pilgrim wandering over the burning sands of the desert, consumed by the solar rays and the scorching fever of his body, comes to the oasis and drinks from the cool spring whose crystal waters gush up from beneath the shadow of an overhanging tree. It does not occur to any one to ask of what use springs are in a desert, nor do men ever suspect that the waters may be a device of Satan to kill people because, perchance, some poor wanderer, maddened by his raging thirst, drinks too freely, or imprudently bathes in the fountain while his blood is heated. Once more: you are summoned to the side of a poor brother who is ready to expire with the ravages of disease. His pulse is feverish and low, and his eye hollow and lusterless. If some one should inform you, on the authority of ten thousand reliable witnesses, that an infallible cure for that *málady* had been discovered, you would never demand to know the *use* of such a remedy. If the medicine would only save the man, and send the currents of returning life and health through every part of his body, nothing further would be required to demonstrate the utility of the medicine.

The speaker passed to a brief application of these illustrations. Humanity, he observed, is hungering for the bread of life, and thirsting for its living waters. Moreover, thousands are *sick* at heart and ready to die, with no hope of another life, and without the consciousness of the Divine presence and support in their afflictions. Their souls crave the sustenance which these truths abundantly afford. They require the assurance, the consolation, the repose—the immortal elixir which flows from these living demonstrations of the spirit. Thousands have found in Spiritual intercourse what their spirits had long yearned for. The hungry soul is satisfied; the thirsty drink at this immortal Castalia, and they thirst no more: while those who have been wounded in their conflicts with the world, and are sick of life, find a healing balm which subdues their pains, and imparts the energy of imperishable health and unfading youth.

Mr. Brittan concluded his speech by relating a remarkable instance of Spiritual interposition in behalf of an intemperate man, in Bridgeport, Conn., which resulted in his complete reformation.

The deliberations of the Conference were enlivened by appropriate music. At the hour of adjournment the people seemed unwilling to retire.

EFFECTS OF CONSECRATED PLACES.—A mysterious influence has in all ages and among all nations been alleged to be connected with consecrated places and things, and which seems in a fair way of being illustrated and confirmed by the modern Spiritual Manifestations. Our readers have heretofore been informed of the room that was built for, and appropriated to, the exclusive use of the Spirits, in the village of Dover, Ohio, and of the remarkable doings of the Spirits, in that room, in the absence of any human mediums. It is said that they will draw diagrams and pictures, write long communications, essays, and treatises, when no person is present in the flesh; and that often, when persons are in the room, they (the Spirits) will speak through a trumpet provided for that purpose, and give long, audible communications, besides performing a great variety of other wonders. This, we apprehend, they do by first saturating the room with the magnetic or “odic” atmosphere of their Spiritual existence, and thus making *that* a medium. We will mention a case somewhat similar to this:

SPIRITUAL THUNDERINGS, ETC.—At the request of certain lofty Spirits, a room was opened at the corner of Broadway and Grand Street, in this city, about two years ago, exclusively for purposes of Spiritual intercourse, the writer of this being intrusted by the Spirits with the superintendence of the circles which were there to be formed. On the assemblage of the first circles, the room was immediately filled with an influence so powerful as to be felt by all; and often persons of the strongest nerves, after sitting for a short time in the circles, would be set to quaking, stamping, and jumping in the most singular manner. On two several occasions *thundering sounds* were heard overhead, which, in one instance, were so loud as to alarm the circle. It seemed as though an immense ball of iron or box of merchandise had fallen with a crash in the room overhead, and rolled violently across the floor. Thinking that probably some one was hurt, I flew up-stairs, and knocked at the room overhead, which was occupied as an office by a stranger. After knocking several times, a man came to the door, *en dishabille*, and asked, in an impatient tone, what I wanted. In answer to my several inquiries, he assured me that no one was hurt; that no boxes or other articles had fallen or rolled over the floor in his room; that no noise, indeed, had taken place, and that I must be mistaken as to the locality of the sound. On subsequently inquiring of the Spirits, they confessed the authorship of the racket, which consisted merely of concussions in the air over our heads. Writings in curious characters, and sometimes in plain English, were also frequently found upon the table, on our returning to the room, after it had been entirely va-

cated and locked up, and many other marvelous occurrences took place, showing that the Spirits had the power to do much as they pleased within those walls, whether the circle was present or absent.

SHAKEN AND CARRIED BY THE SPIRITS.—The following was also related by Mr. Tappen Townsend, of Brooklyn, who, in company with several persons of respectability whom he named, was eye-witness to the fact.

Mrs. —, of Williamsburg, who had long resisted being developed as a medium, was one night seated in a circle, when after waiting for a long time for the manifestations without receiving them, her husband turned to her and said, "Sarah, I believe you are resisting the Spirits." She answered, "No, I am not;" but at the same instant the Spirits responded by the movement of her hand, "Yes, you are." Her husband then said to the Spirit, "Grandmother, I wish you would give her a shaking for that." No sooner was this said than the lady was raised bodily six or eight inches from the chair, and shaken violently, and then let down again. Her husband said, "Grandmother, I don't think that's enough; give her another shake;" and instantly she was lifted up and shaken again, in the same way. Then said the husband, "Grandmother, to complete her chastisement, I wish you would throw her right into my lap." No sooner was this said than the lady was lifted bodily over the corner of the table, and over my informant's lap, and placed upon the lap of her husband who sat on the opposite side of him; and this was done so orderly that her skirts, during her passage through the air, seemed to be kept to the curve of her limbs, and were thus prevented from catching in the corner of the table!

A BEAUTIFUL AND SIGNIFICANT VISION.—A few days ago we were favored with a visit from Rev. T. L. Harris, who had no sooner seated himself in our study than he was seized by Spiritual power, and thrown into the interior state. The Spirits of three well-known philosophers then visibly presented themselves to him, and gave a series of most interesting communications and visions, most of which were of a personal nature, not designed for the public. One vision, however, we deem it proper to relate, as it admirably illustrates the present condition of the moral world, the changes that are in progress, and the glorious future that awaits us. Our brother saw a stupendous sun, or rather two suns, the one behind the other. The *hither* sun appeared to be old, and exhausted of its heat and light, and was black as midnight. But directly behind it, and born out of it, as it were, was an indescribably brilliant and glorious sun, that was just

rising in the east, and scattering a few of its first and faintest beams upon the earth. It, however, could not be seen by any whose vision was not sufficiently quickened to penetrate through the *dark sun* which covered it. From the bright sun he saw innumerable rays or glories which were interiorly of a *spiral* constitution, streaming forth in every direction, and falling upon the earth; and each one of these spires appeared to consist of an ascending succession of *societies of angels!* The interpretation, of course, will immediately suggest itself to the mind of every reader.

CONFERENCE OF NOV. 10.—The social Conference of Spiritualists, holden at the office of this paper, on Thursday evening, the 10th inst., was fully attended by a sympathizing and appreciative audience. Mr. Partridge detailed a lengthy and interesting account of the experiences and revelations of a Mrs. Smith, while in a trance, and which he will probably write out and publish *in extenso*. A gentleman then made some remarks, urging the propriety of Spiritualists of this city joining and supporting a public medium, accessible, under proper restrictions, to all who may be desirous to investigate this alleged Spiritual unfolding. Mr. R. Casement, late of California, detailed accounts of some unexpected visits of Spirits which he had received during his late passage from San Francisco to this city. A gentleman, recently developed as a medium, inquired of more experienced Spiritualists explanations of certain untrue communications which Spirits had persisted in giving him, and which could not possibly have emanated from his own mind. He was answered that the communications were undoubtedly from Spirits, as the facts strongly proved, but that the Spirits were not whom they purported to be. Rev. T. C. Benning mentioned some communications, very diverse as to their characters and moral bearings, which he had received at a circle at Green Point. Mr. Fishbough suggested that when conflicts in the teachings of Spirits occurred, their relative importance or degrees of truthfulness might be infallibly judged of by the *moral effects* which they respectively tended to produce upon ourselves. Those that *unmistakably* tended to make us more unselfish, more holy, more loving, we might confidently trust, but those that did not, we should as confidently reject. Mr. Brittan expressed a general concurrence with Mr. Fishbough's rule, and made some extended remarks to prove that Spiritual influences of this day are of the same general character with those which existed in ancient times. The exercises of the evening were very agreeably diversified by singing, and by performances on the guitar by Mrs. M.

THE OPPOSITION IN ENGLAND.

THE course of Dr. Elliotson sufficiently indicates that, in his opinion, nothing new even in the phenomenal aspects of things, can be *true* unless it is comprehended by the formula of Mesmerism, as already unanimously agreed upon by Dr. Elliotson, and published in the *Zoist*. The Doctor is in a fair way to sacrifice whatever reputation he once had as a free and candid investigator.—ED.

LONDON, Oct. 11th, 1853.

ED. SPIRITUAL TELEGRAPH :

Sir—At page 320 of the October number of the *Zoist* you will find a letter written by the Rev. George Sandby, in which he attempts to match his knowledge on the subject of table-turning with that of Professor Faraday. I do not know that I should have intervened between them, but have let them wound each other to death in their mutual *ignorance* of the weapons they were trifling with, had not the concluding paragraph of the reverend writer's letter plucked out the mote from his victim's eye, while he still cherished the beam in his own. I will collate two passages from this writer, in one of which, with the Pharisee, he rejoices that he is not made like other men—*i. e.*, Professor Faraday—that he is not scornful and uncharitable, intolerant of the facts and opinions of others, and overweeningly contented with his own. In the other passage he gives a practical exposition of how his charity works. This passage is contained in the July number of the *Zoist*, and has reference to some remarkable experiments which took place in the presence of Dr. Elliotson. Speaking of a report on these experiments, without ever having seen them himself, or knowing any thing of them, he says: "He," the writer of

that report, "had detected much that was false, and much that was effected by dextrous jugglery ; still he felt that there was just room for the entrance of some other element, and that a portion of the 'manifestations' might have been aided by electrical combinations." This is the practical charity and tolerance of the reverend gentleman. He unhesitatingly joins in the cry of fraud and imposture in relation to a matter of which he is childishly ignorant, yet claims for himself and his opinions unhesitating credence. To make his case a little stronger, he even does not scruple to pervert the meaning, foolish as that meaning is, of the report from which he quotes. Nowhere in that report, signed "N. E. E. N.," does the writer make the slightest pretensions to detect the least fraud, nor does he detect any ; he merely gives some suppositious cases in which he pretends the manifestations will not take place, and which cases are now well known to be *untrue*. Nor did the writer of that report advert in any manner "to the possibility of electrical agency being mixed up with the maneuvers he had witnessed." He simply denounced the whole thing to be a barefaced swindle. This disgraceful invention of the reverend writer is introduced as a peg on which to hang a little bit of self-glorification as to what he thought or did not think, as if it was of the least consequence to his mesmeric readers what his opinion was on a subject that many an infant medium could enlighten him about.

But let us leave these distinguished warriors of the goose-quill to consider the effect that these puerile and illogical papers will have on the interests of mesmerism.

The large and increasing body of mesmerists are already becoming disgusted with the narrowness which exacts full belief in its own pretensions, while denying the possibility of all beyond its own material and infidel opinions. In this disgust they may unfortunately be induced to draw off from the

cause of mesmerism, or, what would be not less fatal in its effects, divide the camp, and all fall a prey to the enemy. Nor will the fault be theirs. They know they have truth with them; as mesmerists they have fought for that. It is still their duty so to do for any other truth. Gentlemen of the *Zoist*, I make an appeal to you. Will you force upon us the sad necessity of disavowing our connection with the mesmeric institutions which we jointly support? Will you continue to pervert, by your papers, phenomena which most of us have witnessed, not only in public, but in the privacy of our homes? Will you continue to take up valuable space with the childish proofs of hat-turning, when a little honest attention would show you phenomena so astounding, so overwhelming, that the wisdom of the world is folly in comparison with them. If you will continue to do so, we must let you go down alone, followed by the pity of mesmerists, and the contempt and laughter of the world. Even "our friend of the *Lancet*" has shown you an example on this subject. How low, how low has the *Zoist* fallen!

ONE WHO SPEAKS FOR HIMSELF AND NUMEROUS FRIENDS.

BE GENTLE.—Violence ever defeats its own ends. When you can not drive, you can always persuade. Few people will submit to coercion. A gentle word, a kind look, a good-natured smile can work wonders and accomplish miracles. There is a secret pride in every human heart that revolts at tyranny. You may order and drive an individual, but you can not make him respect you. In the domestic circle especially, kind words and looks are most essential to connubial felicity. Children should never be spoken harshly to. It does them no good. If they commit a fault they should be corrected for it in a mild but firm manner, and the impression it makes upon them is sure to prove salutary.

SPIRITUALISM AND THE LONDON JOURNALS.

WE are happy to introduce to the favorable consideration of our patrons a new correspondent on the other side of the water, who is eminently qualified by his intelligence and distinguished social position to enlighten American readers respecting the progress of our cause in Europe. We apprehend that our transatlantic friend will sustain his ancient reputation by vigorously "stirring up" things on the other side, and we tender our thanks for his timely attention bestowed on the London journals.

Our correspondent comprehends in a line all that Prof. Faraday achieved by his labored disquisition—the *savan* "did prove that he could construct a machine to show that if you pushed you pushed." Men of sense will doubtless soon learn, if men of science do not, that a man may be a thorough chemist and profound electrician, and know nothing of metaphysical and Spiritual subjects. On a theme of this nature the conclusion of Faraday is entitled to less consideration than the opinion of many obscure persons who make no pretensions to scientific attainments. There must be some essential adaptation of the human faculties and of one's previous mental discipline to the investigation of kindred subjects, to render his judgment of the least value.—ED.

MR. EDITOR :

It may not, perhaps, be uninteresting to your readers to be put in possession of a slight sketch of the different phases of opposition to Spiritual Manifestations which characterize the London journals.

Foremost to lead the van appeared two anonymous persons delegated by the editor of *Household Words*. The object, undoubtedly, was at all cost to get up a funny article. In this they succeeded. A laugh was raised ; but, as far as regarded the true merits of the question, the paper fell flat on the public ear, and was soon discounted at the same rate as

“Notes on America.” The least examination convinced any body that the circumstances of the *séance* could not have taken place as there represented, and that fabrication was a very gentle word to use in reference to that article.

The next philosophic investigator represented the *Leader*, a journal of no particular repute. His principal question to test the truth of these phenomena was certainly most ingenious, and does infinite credit to his powers of original scientific investigation. I give the question and the questioner’s name, that you may record them in the same line with the old woman who would not hear to her Johnny’s being inoculated, lest the crooked horns of old brindle should begin to sprout :

“Has the ghost of Hamlet’s father seventeen noses?”

The name of this sapient propounder is G. H. Lewes. No more, I apprehend, need be said of him or his experience.

Soon after the *Zoist* took upon itself the task of enlightening the public on the true state of the case. Unfortunately the *Zoist* is not much read out of mesmeric circles, and all mesmerists know too well the touchy and irascible disposition of the dark-haired veteran of that journal to pay much attention to any article emanating from his pen, when his feelings, or what he thinks his dignity, are at stake.

Another difficulty which the manifestations had to encounter in the pages of the *Zoist* is the positive knowledge which its editors possess of the non-existence of any God, any eternity, any futurity, and consequently any spiritual state.

The article to which I now particularly refer will be found in the April number ; and, from its peculiar jolting style, has induced many persons to think that it may claim a common origin with a paper in the next number of the *Zoist*, on the same subject, as well as with a silly pamphlet, replete with falsehood, signed “One who has tried the Spirits.”

The curious reader, if he refers to page 89 of the article

signed "N. E. E. N.," and will take a large sheet of paper, he may possibly compress in its limits the illogical and foolish remarks he will meet with ; but he must not hope to do more than note the bare number of those extraordinary statements which are there hazarded in such a disgraceful and reckless manner.

One of the persons whose experience is there recorded does not seem to have entered on the investigation with very Christian feelings. If the report of those who were present be true, it is no wonder that the Spirit he called upon got too frightened to put all the *l*'s in his name, or to remember his exact age. Even the bold spirit of bully Hector would have been flurried if, on his first reappearance in society, he had been fraternally addressed, "You thief! where's my money? Pay me the three thousand pounds you owe, or may you never rest in peace!" Of course the Spirit stuttered, and could not fairly tell whether he went into the Spirit-world from dissipation or dropsy—perhaps he meant the words to be synonymous, and, in his confusion, added a letter too much to the last.

The article appeared under a fictitious signature, but in the next number of the *Zoist* it was decided to give it a paternity, and accordingly we find in an article signed John Elliotson the following certificate of adoption: "If persons will observe the few cautions given in the article in the last *Zoist*, to every word of which I adhered, as I am sure does the gentleman who wrote in it of the production of the raps and the table-movement, they will find the imposture of both."* The writer or writers of these various papers can claim no indulgence. He or they have unsparingly used the gentle words of falsehood, imposture, fraud; they need offer up no cry of quarter.

* I have before spoken of the jolting style—does not the above sentence give one the exact idea of driving over a corduroy road in a dark night?

If what I am about to say is offensive to any one, let it be remembered that Dr. John Elliotson has kindly volunteered his back to bear up any burden that may be put upon it—in fact, rather likes it than otherwise.

The first palpable deviation from the truth that “N. E. E. N.” ventured on is to be found at the bottom of page 88: “This is always done at a table.” Raps are frequently heard on the floor, marble mantelpiece, door, or anywhere else.

A few lines farther on we find: “The *petticoated* medium has her feet under the table, and is near enough to reach a leg of it, and of course can always, on an emergency, reach a leg of her own chair.” The reply to this ignorant and untrue assertion is, that the medium may stand upon a pillow of down, or be suspended from the ceiling, and the raps will still continue.

In the same paragraph is a sentence which the writer most undoubtedly knew not to be so when he penned it: “The medium keeps a sharp look-out at your eyes or your hand, or both, and listens anxiously when you speak.” What are you to think of this person, when I tell you that he—yes, he, the writer of this very statement—kept Mrs. Hayden purposely and earnestly engaged in conversation, and her head turned away from the person who was obtaining a communication: and when his own turn came, placed himself in such a position that he could not be seen by her!

It would be idle to wade any longer through this mass of falsity and disingenuousness. It is without a single redeeming quality of truth or sense—without sense, I say, for we are asked to believe the silly trash that a human being can so cultivate her perceptions as to read in the play of your features the correct answers to hundreds of mental questions, and many of these answers, be it noted, unknown to yourself at the time. Can senile folly go further? Mesmerists now begin to doubt

whether the operations of the *Lancet* are not true, that the thrice-told tale of the Okeys was a stupendous fraud on the gullibility of their patron.

So far so well; not much harm is done, but the mischief does not end here.

An amiable but unfortunate clergyman, somewhat diseased with a *cacoethes scribendi*, but who has heretofore done good service by a work on "Mesmerism and its Opponents," has in an evil hour been seduced to volunteer information on a subject of which he has no more knowledge than Goody Gaffer, who takes her weekly soporific in his parish church.

With Christian charity well becoming a clergyman, without ever having seen, heard, or inquired into the matter himself, he stigmatizes a defenseless woman, and a foreigner, as a fraudulent person and impostor. From personal abuse he has wandered to table-turning and hat-spinning, and he is now sheltering these phenomena under his own wing from Professor Faraday's dreadful tyranny. He most paternally seems to consider them as peculiarly under his protection, and cackles most vehemently if the stray passer-by comes too near to his addled eggs. His latest conclusive proof is, that his hat will turn round with a leaden weight placed inside. In the interests of science it would be desirable to know if, under these circumstances, his hat is off or on his head.

Professor Faraday is quoted as an authority, sometimes, against the possibility of the physical phenomena. He published, I suppose you know, rather a long article in the *Athenæum* on the subject, and very ingeniously did he prove that he could construct a machine to show you that if you pushed you pushed. This was the whole force of his article, with some generally offensive remarks about education, as filling up to his meager outline. The contemptuous indifference

with which he ignores the experiments at Paris in 1846 is most amusing as well as unworthy. This article has done Faraday no good, but, on the contrary, sunk him low in public estimation, and made the world very chary about receiving his opinions on other subjects. This may be unjust; but when a man writes what many a little girl knows to be nonsense, we can not help having our suspicions of his powers of investigation in any other branch of science.

The conduct of the daily press of London has not been at all to its credit. The virtuous *Times* has indignantly refused to allow its unblemished sheets to be defiled by even an advertisement on the subject, and most of the other papers have been coquetting backward and forward, one day won't I, one day will I.

Thus stood the matter when the September number of the *Quarterly* made its appearance. It is impossible to describe to you the consternation of the friends of that Review when they saw that the long-exploded, oft-refuted, and most silly charge of fraud was the best explanation the *Quarterly* was able to advance. Truly talent must be at a very low ebb in England, or the rights of women must be better understood even here than in America, for it would almost seem that we had placed all the old and ugly ones in the editorial chairs of our public journals. But thus it ever is when writers, ignorant of their subject, prostitute their pens to serve the interests of a class—falsehood and folly stain their pages.

I must not omit to notice that some clergymen have taken a deep interest in these phenomena, and have blazoned their opinions in such an offensive manner before their little world, that it is hardly fair not to help them on a bit in their unenviable and dearly bought notoriety. I refer more particularly to the Rev. Messrs. Gillson and Fordyce. Your readers may, perhaps, procure their pamphlets; if so, they can not

fail to be struck with these specimens of clergymen, disgorged from our universities for the ministry of the Church.

Cautious and rather cowardly as has been the conduct of the London press, the *Evening Globe* could no longer keep silence under such desperate nonsense put forward in such a pretentious manner, and in its number of the 21st October a terse and severe article appeared, administering summary and well-deserved punishment to reviewers and parsons. From the style of this article, and from the apparent terms of intimacy which the writer seems to be on with noble families, Spiritualists here are beginning to congratulate themselves that they possess the friendship of a distinguished statesman, to whom the interests of the *Globe* are dear. Be this as it may, we at least will congratulate ourselves that a lady and a stranger can still hope to find a defender from the brutality of her pursuers, and that the throb of *disgust* still beats against those emulous of such notoriety as the tragical fate of Madame Von Beck conferred on her persecutors.

[We subjoin the communication from the *Globe* to which our correspondent refers.—ED.]

THE "QUARTERLY" AND ITS CONTRIBUTORS.

May I venture to hazard an opinion, that the appearance of the article in the September number, "Electro-biology and Mesmerism," has caused some friendly readers to fear that the good old *Quarterly* is showing symptoms of a "softening in the brain," as Sir Henry Holland would say. If it was written in his interest and that of the Esculapian corps, as it really appears to have been, I would advise, if a friend may be permitted the liberty, to send the next article on that subject to the benevolent Mr. Thomas Capern, of Tiverton, to be mesmerized before it is printed. He has by his extraordinary mesmeric power recovered several individuals from that too pulpy state of the cerebral organ which usually terminates, if neglected, in unconscious stupidity. One of the phases of this condition is to assert what no sane person believes to be true, who has given a reasonable examination to the matter. But no wonder when both the power and

the will are wanting to examine. The following passage is in the September article :

“It has not yet been our fortune to meet with a single believer in these higher mysteries who has exhibited the qualities of mind which would entitle his testimony to respect upon any other subject in which his feelings were interested.”

If this be true, the writer moves in a very limited orbit, and it is but fair to tell Mr. Murray, who has a real interest at stake, that there are many whose judgment is confided in by high authority in science and letters, who consider this to be an audacious dictum, that will not do honor to the *Quarterly*. Again, the writer, who will not even give himself an opportunity to believe, brings forward the nonsense that fools and knaves have advanced, purposely to discredit that which hundreds of honorable and discreet persons have *proved* to be true. There are other statements in the article which, I much regret to say, are in downright opposition to facts. I am really sorry to say so, but I say so in the interests of truth.

The lady, too, Mrs. Hayden, who, I understand, has returned to America, is denounced as a cheat and impostor. The “gullibility” of those who have consulted her is proclaimed. Mrs. Hayden exhibited privately at the Marquis of Breadalbane’s, in the presence of the Duke and Duchess of Wellington, the Duke of Argyll, and other distinguished and intelligent members of the Court, who expressed their conviction that collusion was impossible, that the communications were genuine, and that there was no escaping the conviction that they came from an intelligent Spiritual nature. Is every one a gull who has been thus convinced, and the writer in the *Quarterly* a sage, who fortifies himself within the circle of a medical college, and will not even try to be convinced?

Mrs. Hayden is far from being a cheat and impostor. In her character of medium she is a most extraordinary person, and as a woman she is remarkably intelligent and pleasing. And the *Quarterly* writer thinks it not unbecoming to denounce a female stranger so gifted, in terms fitted only for Billingsgate.

What is stated about the phenomena of “table turning” is the palpable misrepresentation of ignorance that disdains to be enlightened. I assure you, upon the honor of a man who values his word, that I have seen a table move rapidly from its place *without any one touching it*. Yes, a quick changing of the place of the table, accompanied with violent action, as if in anger, *when no one was touching it*. Others whom I am acquainted with have seen it oftener than myself.

As to the rapping communications, they baffle all the reasoning powers I possess. I have seen too much to be skeptical any longer. Let those who wish to be convinced go to the trial, and take every precaution against collusion. Let them not utter a word, but putting their questions mentally, take the answers down carefully. They will come away convinced. Most assuredly so! Hundreds of persons of great intelligence and worth have done this, and are now firm believers. But are we to disbelieve every thing because those who will not seek to be convinced pour out a flood of verbiage about "dominant ideas," the occult nature of which they can no more explain than others can the nature of mesmerism? We live in an age of physical and moral wonders. Who would have believed, thirty years ago, that the Queen could have passed from Edinburgh to London in twelve hours? Her Majesty believes she has done so. Does the writer in the *Quarterly* believe it? He did not witness it! He ought to class the feat among the "dominant ideas" of the newspapers. Perhaps her Majesty is yet at Holyrood House, or even at Balmoral!

As to the extracts from the books of the two Parsons, such precious donkeyism is not to be found out of the pages of the *Quarterly*. The greater the shame! Those reverend addleheads, convinced of the genuine character of the communications, but with their "dominant idea," the devil, in their heads, summoned his highness the prince of darkness to give an account of the matter. Why didn't they summon one of the Apostles? And so they got the black potentate to make a clean breast of it, and to make an honest confession that he was at the bottom of the whole affair. This is one of his greatest feats on record. He has made a lodgment in the *Quarterly*, in the hope of keeping back the millennium, which is approaching rather too rapidly for him.

Let Jack-in-the-green hide his half-scoured visage! The triumph is now with the printers' devils.

DOMINANT IDEAS.

All honor to the *Globe*, then, for its honesty and independence; it has a rugged path before it, but truth as a staff to lean upon.

The clamorous writers on whom I have been adverting would seem to wish to bring the matter to a question of veracity. I apprehend that the humblest one among us would with perfect cheerfulness pit himself against a Lowes, Dick-

ens, Elliotson, and a handful of scribbling parsons to make good the weight. From time to time I will keep you advised of the follies and tergiversations of these worthies. Adios,

LONG POLE.

LONDON, SOMERSET HOUSE, *Oct. 27.*

THE JEWISH SABBATH AS KEPT BY THE JEWS.—It is unlawful to ride on horseback, or in a carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—to comb the hair, and even to carry a pin in their clothes which is unnecessary. These, and a great many others, are complied with by the most rigid. There is one command, however, in the law of Moses, to which all Jews most scrupulously adhere—"Ye shall kindle no fire throughout your habitations on the Sabbath day."—Exod. xxxv. 3. Consequently they never light a fire, or a lamp, or a candle on the Sabbath, nor eat food prepared on that day—all must be done on the Friday. As it is impossible to spend the Sabbath in cold climates without fire and light, the Jewish families who keep servants, make it a point to have a Gentile in their service to do these things; and among the humbler classes a number of families generally unite in securing the services of a Gentile neighbor for the day. We believe that nothing could wound the conscience of a Jew more than to be under the necessity of putting fuel on his fire, or snuffing his candle on the Sabbath.—*Rev. J. Mills.*

LUNAR RAINBOW.—The *London Times* states that in last May a very rare and beautiful phenomenon was visible in the heavens, in the evening, which, during its continuance, excited a considerable degree of interest. At Woodford, in Essex, it was distinctly seen from a quarter to half-past 12 A.M. It was a lunar rainbow—a rainbow at midnight—and the arch was as perfect as though formed by the sun. The inner portion of the arch, at 25 minutes past 12, assumed a kind of purple hue, and then the moon entering a cloud the bow gradually became indistinct, and died away as in the case of a solar rainbow.

WEAVING BY ELECTRICITY.

THE *Commerce Sericole*, a French commercial paper, gives an account of the remarkable invention, by which it is proposed to utilize the electric current in the process of weaving. In the Jacquard loom, as is well known, the regulation of that particular order of the threads which determines the distinctive character of the fabric, and which was formerly effected by children crouched under the loom pulling cords, is at the present produced by the movement which the weaver gives himself to a treadle. This invention, however admirable, is not without difficulties and certain defects, which it would be satisfactory to overcome by still simpler means. At each passage of the shuttle there must be a piece of card-board of a certain breadth, pierced with holes arranged so as to correspond with the design; and when we bear in mind that for certain designs as many as 40,000 of these pieces of card-board have to be used, and that 1,500 are required in ordinary cases for a design of the simplest coloring, and calculating that they cost about 15 francs (12s. 6d.) per hundred, it will be easily seen that these cards must be the cause of great expense, as well as inconvenience. There are other objections, also, of more or less importance; such as the noise which the loom makes in working, the space which it occupies, and its constant liability to derangements. All these inconveniences are about to disappear by the introduction of electricity, the action of which is so powerful, so easy to be directed, and so prompt in its various operations. The treadle of the weaver lifts the threads, and connects the extremity of each by means of copper wire, with a current of electricity either positive or negative at will, and the result is, that without any noise some of the threads remain suspended, and others descend, according as the current is directed. By this means as great a simplicity is effected in the weaving of fabrics of the most complicated nature as in that of common cloth. To direct the electricity, there is no longer need of mechanism for transferring or tracing the design. A series of points are arranged in a line like the teeth of a comb, each point communicating with an electro-magnet. The weaver will only have to pass underneath these points the design, traced in varnish on a cylinder, or on a metallic

leaf, in communication with the battery. The current will pass only where the varnish is wanting, and it will be the corresponding threads only which will remain suspended, and which by that means will reproduce the design as it came from the hands of the artist with a surprising exactitude. Instead of the expense of a design through the means of complicated cards, you have only that of the simple design, and of the tending of the battery. Telegraphic experience proves how slight will be this last. There will be a saving in the most complicated designs of very nearly three fourths of the expense, and in others certainly more than half. We shall be able, moreover, to correct and vary our designs by a few strokes of the brush; and their slight cost will permit a more frequent renewal. So soon as the patents of invention, which are being applied for in every country of Europe, and in America, shall be obtained, it is intended to exhibit at Turin an electric loom, worked side by side with a Jacquard, producing the same fabric, and the same design, the public being freely admitted.

JUDGE EDMONDS' BOOK.—The fourth edition of this extraordinary book has been published. It is undoubtedly precisely the book to have a very extensive sale, for there are always, in every community, plenty of marvelous and wonder-loving people who will be particularly pleased with such a work.

It has been intimated by some one that the book should have been published in a cheaper form; but no one who carefully considers the matter—certainly no intelligent publisher—would expect or desire this. Works of a philosophical, theological, or spiritual character are not expected to compete in this respect with the mass of literature with which the press is groaning. Judge Edmonds' book, published at fifty cents, in a yellow cover, would hardly sell. Whatever others may think, we are constrained to say that "Spiritualism, by Judge Edmonds," is the cheapest Spiritual book for the size and style that we have yet seen.—*National Democrat*.

CLAIRVOYANCE.

MR. EDITOR :

A case of clairvoyance, which appears rather extraordinary, having lately been developed, if you think it interesting enough for publication, you can use it for that purpose.

The following are the facts, as I learn them :

Mr. Judah L. Taylor, of Middle Haddam, had a servant girl leave his employ recently, and a few days subsequent to this, he found that a bag containing fifty or sixty dollars in gold and silver had also disappeared. On inquiry being made, the girl could not be found, nor could he get any news of the money, although he suspected the girl of being the thief. As a last resort, Mr. T. went to Durham, to consult a clairvoyant, who had been very useful in detecting the thief in a similar case, not long since.

This clairvoyant, a girl, after answering some questions of minor importance, told him the silver which he had lost was so spread about in different hands, that he would never recover it, but the gold was in a certain house which she described, in the town of Portland, about five miles from the residence of Mr. T. The house described proved to be the residence of the sister of the suspected girl. The clairvoyant told him furthermore, that the gold was concealed in a certain part of a woman's dress, under the lining.

Mr. T. immediately returned, and taking the sheriff, proceeded to the house designated, and soon found a dress of the same color as described, and on examining as directed, found the gold.

The sister of the servant girl, it appears, was somewhat culpable, but finding it a losing speculation, turned States' evidence and corroborated what the clairvoyant had stated, and proved the girl to be the thief.

So it seems clairvoyance is making itself useful in many cases, although but little understood, the theory generally advanced being, that it is a reflex of the mind of the person with whom the clairvoyant is *en rapport*; but this will not explain cases like the above, where circumstances are brought to light, with which neither party are acquainted. Can not some of your numerous contributors give us a better theory?

Respectfully, yours,

L. P. SUMMERS.

COBALT, Oct. 2.

[*Sentinel and Witness.*]

LETTER FROM BOSTON.

BOSTON, Nov. 4th, 1853.

MESSRS. PARTRIDGE AND BRITTAN :

After leaving Winsted I spent two weeks in Hartford, one of them closeted with a bad cold, the other lecturing and visiting our friends. You are so familiar with the friends and their condition in H., that I need not for yourselves say one word ; but many of your readers are not, as you are, acquainted with the condition of the Harmonial Philosophy in that once stronghold of Puritanical bondage. The friends have a large and convenient hall which they rent by the year, and use whenever they choose for lectures or other meetings, which was well filled by an intelligent and attentive audience to listen to the lectures of A. J. Davis and myself while I was there. Our friends there are abundantly able to build a church with the *tallest* steeple in the city if they choose, but they have too much good sense to exhibit such folly, and too much freedom to express such an evidence of sectarianism, and they also have here, as elsewhere, full assurance that the time is near when most of the Protestant churches will be at the service of Spiritualists, and be used as places in which to teach the truth of eternal life, and to demonstrate it to the satisfaction of all honest inquirers. Hartford is the home of A. J. Davis, where he is continually writing and lecturing, and shedding his mild but powerful influence on those around him. I had long admired Mr. Davis as one of the boldest as well as earliest advocates and defenders of Spiritual intercourse. I was familiar with his interior power of deep, clear, and accu-

rate seeing and reading of persons as well as of nature's laws, but I was not prepared to find him, as I did, one of the most familiar, sociable, and agreeable persons in private conversation and social life I had ever met, and possessing more than an average share of practical business talents. He has a remarkable capacity to dispatch business through his two conditions, the superior and normal. Although confined almost day and night with his wife, who is in a lingering disease, and over whom he displays the greatest care and sympathy, still his writings and lectures are progressing, his friends increasing, and his influence spreading, as they must continue to do while he remains in the form, and probably long after. I have been highly pleased with my acquaintance with this remarkable man, and I am sure every other person who forms his acquaintance must be pleased with the genial influence of his mind, however much they may differ with him on matters of faith and doctrine. I was also highly pleased with my acquaintance with Mr. and Mrs. Mettler. Mr. M. is a practical business man, kind, sociable, and active, and Mrs. M., possessed of a most remarkable clairvoyant power, especially in describing disease, and prescribing remedies, is at the same time one of the most pure, affectionate, and congenial spirits that dwells in an earthly form. Loving every body, she can not fail to be beloved by all who know her. She is doing a great work, and her mission seems blessed with eminent success. There are many other able and active friends in Hartford, and the strongest, best developed, and most substantial society of defenders of the Harmonial Philosophy I have found in any place I have visited in my journey. I also visited the beautiful and quiet home of the Cheeney brothers, at South Manchester, seven miles from Hartford, where the seven brothers are engaged in the manufactory of sewing silk. They employ about 300 operatives, and the spirit of the true Harm-

nial Brotherhood which so fully imbues their minds, is extending its benign influence over those who labor for them. They furnish a library and hall for the use of the operatives, and have frequent lectures and social meetings in which the owners and their families mingle, and in which, as in their business relations, they maintain by precept and example the equal rights and independence of each and all, and the common brotherhood of the race. From Hartford, I came direct to Boston, where the friends have secured the Melodeon—the old “stumping ground” of Theodore Parker—for my lecture on Sunday evening, and the city hall in Charlestown, where brother Loveland often lectures, for the morning. Mr. Putnam, of Roxbury, delivered an excellent lecture in the Melodeon on Tuesday evening to a crowded audience, giving some of his experience, and many facts, etc. It has been published in pamphlet form. I have spent one day in the tower at High Rock College (the home of the Hutchinson boys) in Lynn, with John M. Spear, and others. It is a most delightful view and retreat—is the place where Mr. Davis had his magnificent vision as related in his last work, “The Present Age and Inner Life.” The place is itself almost soul-inspiring, and the vision to the normal eye is very beautiful and extensive. I have found here our kind and worthy brother Herman Snow, busily and happily occupied in visiting and being visited at his room (Harmony Hall) 103 Court Street, where all friends visiting the city will find it pay to call. Brother Spear is actively engaged in the great work of human redemption, as he long has been, and ever must be, from his organization and inherent character. The *New Era*, under Br. Hewitt, has just commenced its second volume with bright prospects. Thus, on the whole, our cause in this depôt of New England and crooked-streeted Gotham of the old Bay State, is flourishing; spreading, unfolding, strengthening and increasing as it

does elsewhere. But still sectarianism keeps building its temples, and contending for the highest steeple and largest bell, and highest rate of fare, until many have got the fare so high, that poor laboring men and women can not get tickets of them for a through passage.

WARREN CHASE.

ASIATIC INTELLIGENCE.

FROM Asia, we have an interesting account of the arrival of Commodore Perry, with the United States squadron, on the shores of Japan, where he found the country beautiful beyond all expectation, and the people intelligent and developed in art and industry to a very high degree. He has had an interview with envoys from the Japanese court, and delivered his credentials and letters from the President, for replies to which he would be obliged to wait some time. A governor of a province went on board the flag steamer, and is spoken of as excelling, in appearance and manners, any specimens of home governors. Liberal exchanges of presents took place. The steamers—the first seen in that region—were regarded with due wonder, but no excitement was manifested among the people. The Japanese are evidently as well civilized as any other people, if their customs and manners do not exactly agree with European and American patterns. Touching their religion, and the chances for Christian propagandism, we quote the following from the *Tribune*:

“When the Jesuits wished to introduce their religion into Japan, some opposition was made. The emperor asked of his council, ‘How many different sects are there in Japan?’ ‘Thirty-six,’ was the reply. ‘Then one more will do no harm. Admit the Jesuits.’ The civilization which dictated such a reply seems indefinitely beyond that of Christendom at the same period. The Christian sect was tenderly treated. It found among the Japanese many loving converts; some forty thousand professed Christianity. But one day some of them showed the cloven foot—insulted a political grandee on the highway—exhibited the bloat of power, and then the enraged emperor kicked the whole concern out of his dominions. If the Christians behave properly, they may again get a foothold in Japan.”

IMMORTAL GUARDIANS.

BY S. B. BRITTAN.

WE are not about to entertain the reader with an ideal picture, but will briefly narrate the particulars of a single case of Spiritual interposition which occurred in this city but a few days since. The reader may rest assured that the story is true in every essential particular.

On Sunday evening, Nov. 6th, while Mrs. French, the Spirit-medium, was sitting in the parlor of the Irving House, she was unexpectedly impressed to go into the street. She was about to obey this impulsion, when Mrs. Burroughs, the landlady, said to her, inquiringly:

“You will not go alone?”

“No,” responded the agent that impressed the medium, “take Mr. Knapp.” [K. is an intimate friend of Mrs. F.]

The parties went to the front door, when Mrs. French expressed a desire to go down Broadway, but on attempting to move in that direction she found her feet fastened to the pavement. Contrary to her own volition she was now impelled to move *up* Broadway. The two proceeded on their way, obedient to the invisible powers, but knew not the object of their walk. They were engaged in familiar conversation, when Mrs. F. was suddenly moved—by an irresistible power operating through her muscular system—away from her friend. She was somewhat surprised and embarrassed in view of the singular spectacle which she was conscious of presenting. Her attention was still directed to her friend, while she was being forced along sidewise to the front of Taylor’s saloon, where she was stopped, and her arm was spasmodically thrown

around a little girl, about twelve years old, whom she had not seen until that moment.

“Please, marm, don’t hurt me,” said the child.

“I am your friend—I want to talk with you,” responded the invisible power, using the organs of the medium.

In a moment the little girl seemed to be inspired with confidence, and with a full heart and tearful eyes told her simple story. But her lips revealed nothing that was unknown before; they only corroborated what her pale face and fragile form, and her soiled and faded garments, had disclosed already in a language more forcible than her faltering words. The poor have a kind of universal speech, wherein their wrongs are portrayed with graphic power and irresistible pathos. The Christ-like nature reads that language intuitively, but to the cold and heartless it is “an unknown tongue.”

It was about eight o’clock in the evening, and the eldest child of want speaks not more eloquently in the language of the poor than spake the little girl as she stood shivering in the night air. Drawing closer to her unknown friend, she thus coined her brief story into words, which were uttered in a sad and feeble voice :

“We ate all the bread and meat we had this morning, and so we had no dinner. But I’ve just been to see some friends who are not quite so poor as we are, and I had a good supper, and had butter, too. I’ve got a little sister seven years old, home; she’s dumb, and my mother’s been dead six months. Sometimes I beg, but I don’t get much; rich people don’t treat me very well.”

It was a pitiful tale, and no fiction either. The form and visage of the child said it was all true. The little sister at home could never repeat that story in the current speech of the world. Alas, she had no voice! but she, too, had power to speak, and oh, how forcibly! in the language of the poor.

The night air, chilled by the November frosts, came in strong currents round the corner of the building, and the child shook in the freshening breeze. She was cold, for her worn and faded calico dress afforded but a slight protection against the rude winds of autumn. But the condition of the little girl was less deplorable that night than it had been on many a night before. Sometimes she was *hungry* as well as cold, but she had just then had "a good supper," and it was because she applied to those who were "*not quite so poor.*" A very brief experience had taught the child where she might reasonably hope to awaken sympathy. Those who are very near our own condition in life are most likely to comprehend our situation, and, with occasional exceptions, the most disposed to relieve our necessities. The rich and proud are too far removed from want to deeply sympathize with the poor and the humble.

It was not the mournful speech of poverty that every day arrested so many on that very corner. *They* only felt the attractions of that gorgeous Saloon, and yielded to the magnetism of warm dinners and sparkling wines. Seldom one paused to bestow a single thought on this little girl, or the thousands like her who have no dinner, and whose stomachs yearn for bread while they stand outside shivering in the blast. The air of November is cold, very cold, but it is not colder than the hearts of many who eat warm and costly dinners at Taylor's.

Long ago angels came to succor the unfortunate in seasons of the greatest peril; moreover, in these days their visits are not as formerly, "few and far between." Beautiful truth! And the angels *did* come to that poor little wanderer because she so much needed their assistance, and they accomplished their benevolent mission. The child went home that night almost bewildered with her unexpected good fortune. She

went tripping along one of the unlighted streets leading from Broadway, and the darkness around her seemed half illuminated. Those kind words had found a place in her bosom; the world looked more beautiful than before, and the air did not seem so cold because her little heart, bounding with surprise and joy, sent the warm blood with accelerated motion through her slender frame.

The little girl ran like a frightened fawn, but the attentive observer might have discovered that she grasped something in her right hand. *It was a five-dollar bill!* And the smile of the donor was mirrored in her pale face, and her glad heart expanded beneath the genial influence, as flowers are unfolded in the morning light.

Mrs. French had returned to the Irving, when a Spirit, claiming to be the mother of the landlady, signified its presence, and gave a communication through the hand of the medium. We extract the following from the Spirit's message to Mrs. Burroughs:

DEAR DAUGHTER:

I write you concerning MARY ANNE ——'s husband and family; she is very anxious about them. For their good, and for the sake of their mother, we impressed thy sister last night to go out and lay her arm around that mother's orphan daughter, to protect her from insult and abuse, which the mother saw were waiting her child at the place where she stood. She was snatched from their fiendish designs, and at the same time her wants were relieved. Oh, it is a mournful scene, and that mother knows all; she has witnessed all the temptations which have surrounded her eldest daughter since last February when she [the mother] came to the Spirit-world. Oh, the depravity of the human heart when men reject the teachings of the Spirit! The criminal propositions that have been made to that loved child are known, and when from necessity—from hunger and cold, and the colder charity of the world—she almost yielded to fiends in the shape of man, a loving mother's influence saved her. In purity she still liveth. From this time forward a more perfect connection will exist, so that by the Divine love we shall be able to save her, for by this act her

mother can impress her more readily, and as soon as her daughter is prepared she will communicate to her directly.

* * * * *

Oh, what good you have already done for that unhappy family! They feel truly grateful. The mother is happy, and now she will progress much faster.

I will tell thee, my child—they are Catholics; so, also, was the mother, but as soon as she can prepare them, she is going to teach them the holy religion taught by thee.

Here are some good tests for the skeptic. I have given you the name of the mother, the religion they all profess, and also the *time* when the mother came to the Spirit-world. You can verify these statements tomorrow. * * * * *

We are obliged to omit portions of the communication, lest we defeat the benevolent designs of the Spirits, who have plans for the future elevation of the family.

The next day (Tuesday) Mrs. Burroughs and Mrs. French took a carriage and rode to the humble dwelling of ——, in —— Street. The father was there, and his eldest daughter, about eighteen years of age, who had been saved by the love of God and the Spirit-mother's watchful care—she, too, was present. And there sat the little dumb girl, whose lips had been sealed from her birth. And, strange to say, THE DUMB CHILD UTTERED SEVERAL WORDS! which greatly astonished the family, for she had not been known to do the like before. To the eye of sense there was one place left vacant, but by the powers of the Spirit, and the attraction of a mother's deathless love, even that was occupied, and thus the scene was hallowed by an angel's presence.

"You have buried your wife?" said one of the ladies, addressing Mr. ——, inquiringly.

"Yes," responded the poor man, "*she died last February.*"

"What was her name?" inquired Mrs. F.

"MARY ANNE," said the husband.

“You attend some church, I suppose,” continued the lady.

“Yes, *we are Catholics*,” said the man, with a solemn air.

It will be recollected that the little girl, as she stood in front of that gilded saloon, under the cold November sky, said that her mother had been dead *six months*. She was mistaken in the time ; it was *nine months* ; and so the statement of the Spirit, in this as in the other essential particulars, was corroborated by the testimony of the father.

Reader, think and speak reverently of the departed. They are the immediate guardians of thy life and the messengers of Heaven to admonish earth's poor wanderers of the dangers that beset their way. And thou, frail daughter of humanity, when the tempter shall come to thee again, open thou thy heart to receive the gentle influence of the Angels, and in the hour of trial the Divine benediction and the power of thy Spirit-mother shall uphold thee.

NEW REVELATIONS NEEDED.

THE *Richmond Dispatch*, indorsed by the *Journal of Commerce*, says, “It is a curious fact that Spirit-rappers are too smart to believe in the only Revelation which has been made of the character of God and the destiny of man,” and adds, as a reason for this, “that the Bible, unfortunately, makes a demand upon practice as well as faith.” The *Dispatch* and *Journal* make a slight mistake. The “rappers” (as all believers in a truly Spiritual religion are called by materialists and the world of baptized unbelieving professors) do not disbelieve in “the only revelation,” as the Bible is called ; they

believe in that, as far as it is entitled to belief, but by no means regard it as the "only" revelation from and of God. Nature, life, time, and the human soul are also God's revelations, and that, too, perpetually. As it happens, the Bible stands in the category of all other professed inspirations—dependent, somewhat, on human tradition and testimony, and there is no reason why it should be believed whenever and wherever it conflicts with reason and the nature of things, more than any other revelation. As to its inculcating more or better practice than modern Spiritualism, this is not apparent from the character of its professors, some of whom believe that men are saved solely by grace, and that once on the string (no matter what the practice) there is no falling from grace; while some other orthodox believers hold that men are elected to salvation or damnation in spite of their faith or works. If such ideas are obtained from the Bible there may be a necessity for further revelations.

C. D. S.

COPPER AS A PREVENTIVE OF CHOLERA.—Dr. Burq, in the *Paris Siecle*, theorizes on the virtues of copper as a preventive of Cholera. He has shown that of 200,000 workmen engaged in copper mines, and in the various manufactories of copper, from the works in which it is rolled into sheets to the shops of coppersmiths, in most cases all escaped from attacks of Cholera, although the disease was raging in their immediate neighborhood with fatal violence. Dr. Burq naturally attributes the immunity to the action, electric or otherwise, of the copper, and infers that if other persons would surround themselves in the rooms which they occupy with a sufficient surface of copper, say fifteen or twenty feet of sheet copper, or wear metallic belts of square or round pieces of flat copper and steel, with card board between them to prevent immediate contact, they also would be secure against this terrible malady.

MR. GILLING, THE BLIND PREACHER.

MANY of our readers, in walking through the Park, may have noticed A BLIND MAN, sitting in the rear of the City Hall, with a box containing several cakes of soap. Well, we know something of the history of that individual. He was once, and for many years, a Methodist preacher, and we believe he was always a good man. The writer of this has heard him preach. But he lost his sight, and though the people regarded it as a visitation of Providence, they did not care to retain the services of a minister who was visited in that peculiar way. The congregation did not want a blind preacher. Doubtless many fashionable societies have such, but so long as the minister has eyes, the people seldom trouble themselves to ascertain whether he can see any thing or not.

We desire the reader to remember that the Rev. Mr. Gilling, who for a long time preached respectable sermons in the Methodist church, now manufactures *excellent soap*, and sells it in the Park. In an important sense he sees far better than many who have eyes, for he has assured us that he never saw the Divine goodness so clearly as he has since he lost his vision. He sees less of the outward world now and more of his own soul, of heaven, and of God.

But these are not the only, nor—in the judgment of ecclesiastical councils—the more important qualifications for the clerical office. “Fine linen” is an indispensable appendage to the priesthood, and the man who sits in the Park is not able to adorn his person. He is *poor*, as well as blind. Moreover, his skin is scarred by small-pox and wrinkled by time,

and—it may be—by the memory of sorrows which the world heeds not.

And so the Church, like the world, leaves the blind preacher to sit alone in the Park and sell his soap, if, indeed, he is so fortunate. But the preachers who wear costly apparel—those “who have eyes and see not”—and their fashionable congregations, go to Phalon’s to purchase toilet soaps. It is fashionable to go there, and the soap has gilded labels. The blind soap-vender having established his new business in the Park has no rent to pay, and of course does not require their patronage.

But the poor man behind the City Hall must live and support his wife, and to do this he must sell his soap. Winter is coming on, and there is no fire in the Park; the gates are open, and the season of clouds and storms will be long and dreary. Will not the good old man suffer from the cold through the long winter?

Reader, whenever you go through the Park again, look for the blind preacher. If you have no business that way soon, go on purpose to see him. Pause a moment, as you pass along, and speak a kind word to him; it will shed a light on his lonely way that even the blind may see. But do not manifest your interest merely in words. Patronize his humble labors. His business is more important than that of the wealthiest broker in Wall Street—he *lives by his business*, while the broker *can live without his*. He will never deceive you in the quality of his merchandise. The soap is *excellent*, and if the outward man does not need its cleansing properties, *buy it*, nevertheless, and thou shalt be benefited, for charitable deeds have power to purify the soul. S. B. B.

A LIFE PICTURE.

BY C. D. STUART.

THERE are pictures in life, as on canvas, which, once seen, are not forgotten. I remember one such. It was years ago, on a hot afternoon, that I saw an old man leaning against a lamp-post, which he left in a few moments, evidently wearied out, for an iron hydrant, on the square top of which he sat himself down to rest. There was something so mournful in his look, that I threw open the blinds of the window where I had been sitting, and, leaning over the casement, watched him with an intensity of feeling akin to anguish and tears. Over a brow on which, I should judge, not less than seventy winters had pressed their feet, and as many summers their parched hands, and down the sides of which struggled a few gray hairs, was drawn a faded hat, scarce shading his hollow cheeks, while his body was garbed in a covering which, though cleanly looking, bore unmistakable marks of a past age. His feet were cased in a door apology for shoes; and thus accoutered, with "silvery beard unshorn," in the very sun's eye, sad, yet vacant-looking, as though no bond of earth claimed and no mortal friend cared for him, he sat silent immovable as the seat on which he rested.

There is to me no sight more tenderly touching than that of old age. I reverence the Chinese, in that they reverence old age. Even though comfort and happiness surround it, and youth and childhood smile lovingly upon it, it suggests to me more than the ripest joy of earth. So near the verge of life, it seems to me only so much nearer to Heaven and the great

mysteries of the grave, and it fills me with solemnly tender thoughts. Stranger though it may be, I see my kin, my nearest and dearest, and even my own self, imaged in it, and I could no more treat it irreverently than I could mock at immediate death. But old age in want, suffering by the wayside, what so touching as that! It might be my father, or my mother; a wife, brother, or sister; if one suffer thus, may not all? And what if one's mother were shivering with cold, or dying with hunger, or suffering from pain, with no heart to beat tenderly toward her, and no hand to shield her gray hairs, can a sight more touching appear upon earth? Not to me!

I watched the old man for an hour, full of reflections like the above, when I ventured out to speak a word with him, to inquire into his history, and, if he had them, his sorrows and griefs. If youth is reverent, old age seldom repulses it. There is a childhood at either end of life, and the two mingle when they meet. So I found it. Freely to my question, "Friend, are you in want?" he replied that he was way-worn and tired, and nigh starved; an outcast, or cast out from his own home; a home which, in other years, he had reared to shelter and make happy those images of himself who now had so foully turned him forth to beggary and death.

I was poor enough in this world's goods, but infinitely rich, I trust, in the sympathy that divides what it has with the suffering, and I gave him that which I had. It was but little, yet I have a thousand times felt, and now feel, the tearful gratitude of that old man for so small a kindness, sweeter to me than "strained honey." The memory of it flows into my heart like a rich odor.

Could I have done less for him, though I could do no more? Could I have passed by such sorrow and suffering without dropping if only one consoling word? The breath of kindness is sometimes both the bread and water of life. Nay, I

could not have done less. Within me arose the suggestion, Yet a little while, O child! now blessed with sufficiency, and thy head will be silvered, and may be as poorly sheltered as this old man's. Thou, too, may'st have children who will turn thee from thy home. It was a reciprocity founded on the possibility of events afar off, swelling within me, that would not be repressed; a sentiment of compassion, not altogether unselfish, which, as with God's voice, bade me do as I did; a duty, whose omission would have pained my heart forever after—whose fulfillment brought its great reward. I looked upon that old man, not as a beggar; no, he had been a happy boy, had felt the spring breezes kiss his spotless cheek and toss up his glossy, bright hair. He had been a light-hearted youth, had touched his lips to the fountain of life when it was clear and sweet, and had been happy with high aspiration and dreams of faithful love. Finally he had grown to manhood, passed the rubicon, and seen in the distance before him, transcendently beautiful, the Mecca of life. Around him clustered his flock, beaming their bright eyes upon his sobered face, shedding a halo over his home. Happy man! a child, a youth, a man, and a father, blessed in affections that refined and purified him, and with affluence sufficient for all the desires of life—could he ask for more? Could he say to felicity, "Come nearer to my soul?"

But hold! Change and blight hang upon the issue of an hour. The wife of the happy man died, misfortune came upon him, and before the storm passed away much that was bright. The old oak, shorn of the protecting forest, caught the lightning, and stood charred and blasted against the sky. The stout heart palsied, and the hand withered at its task.

Did the fond, beaming eyes of children then smile upon the old man—the father? Nay! but, with bitterness and reproach, his own blood thrust him forth alone into the world!

He went forth, he knew not whither ; not a beggar, but a venerable old man, cursed by the sting that is "sharper than a serpent's tooth." He was Lear, without the memories of a king. And this was not among savages, but in a Christian land !

There are souls rude enough to mock at old age like this, who can ridicule even gray hairs. But I can not ! Mendicity nor crime could stay in my heart the rise of a tender feeling toward one clad in livery for the grave. Old age has my sympathy and my alms, whenever I see the silvery signet on its brow. On earth, save God, I reverence nothing more. I never see it but I think of the children who mocked at Elijah, and against whom God sent a vengeance

CONFERENCE OF NOV. 17.—At the Social Conference holden at this office on Thursday evening of last week, Mr. BRIGGS, of South Adams, Mass., gave a detail of interesting facts of table-movings, Spirit personations, dying scenes, etc., an abstract of which will probably be published in our next issue. He was followed by S. B. BRITTAN, who argued that the convulsions, paralyzes, trances, and sometimes apparent deaths of mediums, without injury, and often with great benefit to health, indicated a truth far beyond the present sphere of medical and other merely physical science, and could be accounted for only by supposing an action of outstanding Spiritual powers. Mr. B. also detailed some interesting cases of Spirit personations, representations of death scenes, etc. Mr. E. R. IVES said that a short time ago his wife received a letter announcing the death of her father, an aged man, who resided in Chenango County. After she perused its contents, he observed to her that from the strong attachment which the old gentleman had previously maintained for him, he would probably employ the first opportunity to communicate with him through some suitable medium. Shortly afterward, being in the presence of Mrs. Coan, her hand was moved, and a communication was written in characters upside down,

and from right to left, distinctly alluding to the remarks that passed between Mr. I. and his wife, on perusing the letter announcing his death, and was signed "Gilbert Barnes," which was the old gentleman's name. His name had not been previously mentioned to the medium or any other person present, and all except Mr. I. were totally ignorant of the facts to which the communication referred. The rest of the evening was principally occupied in general conversation respecting the modes in which Spirits make themselves tangibly manifest.

WARNINGS.—Deaths and other extraordinary events, involving the interests of individuals and families, have often been preceded by apparently preternatural and ominous occurrences. For instance, a gentleman of unquestionable veracity, but whose name I am not at liberty to mention, related to me the following: One night, after he and his wife had retired to rest, and had fallen into a quiet slumber, they were aroused by a tremendous crash in the entry, which, to use his own language, "sounded as though all the crockery in the house had fallen from the height of a hundred feet upon the floor, and broken into ten thousand pieces." The nurse, who, with their infant child, was sleeping in the adjacent room, was also awakened by the sound, and screamed in terror; but the two servant girls, who were sleeping in the room immediately above, heard nothing. Search was immediately instituted to ascertain the cause of the racket, but nothing was found which could in any way account for it. The crockery was all found in its usual place in the cupboard. The chairs and other furniture were all found as they were left when the family retired to bed; the doors and windows were all properly closed and fastened, showing that no burglar or otherwise mischievously-disposed person could have entered. The walls of the building were searched from garret to cellar, to see if any crack could be discovered which might indicate a sudden settling of the foundation of the building as the probable cause of the noise, but they were all found whole as before; and then, reflecting upon the peculiarity of the noise as being such as could not be produced by any human agency without the instantaneous destruction of a large amount of crockery, the family were forced to consider the affair in a somewhat supernatural light. Some time afterward a crash took place in the affairs of the family, which the gentleman supposed might have been pre-signified by this occurrence. He subsequently consulted a clairvoyant, who confirmed this impression, and told him that the reason why the nurse heard the noise, while it was not

heard by either of the servant girls, was, that the nurse had come into *rapport* with the family, whom the affair alone concerned, by lying in contact with the child; and that the noise, being Spiritual rather than natural, could not be heard by the servant girls without a Spiritual connection or *rapport* with those to whom the sound was addressed.

AERIAL PHENOMENA.—There are many instances on the records of history in which battles and other extraordinary occurrences have been foreshadowed by their corresponding Spiritual forms and movements projected in the air, and visible especially to those who possessed the faculty of *second sight*. The history of the Scotch Highland clans furnishes many examples of this kind, and similar occurrences have not been very uncommon in Eastern countries; but our purpose is now to specify the following fact, which occurred in France on the eve of the celebrated battle of Ivry, fought between the troops of Henry IV. and the League, under the Duke of Mayenne. For the space of several degrees clouds were seen to roll themselves in enormous masses, in two parallel lines, separated by an intervening space, filled with a pale, whitish light, with a red, wavy streak below it, resembling a plain. From the cloudy masses on either hand seemed to dash forth bodies of fiery combatants, who, after joining and struggling for a while, as if in mortal conflict, would dissolve into disorderly groups, and seem to chase each other over the plain. Anon other companies would sally forth, and engage in like manner, while balls of fire and other missiles were seen darting athwart the sky. After this scene had been continued for some time, and while the apparent battle remained yet undecided, the clouds again rolled over the sky, and all was left in darkness. Doubtless these phenomena are of a Spiritual origin, and it is not impossible that they may represent a trial of the forces of the tutelar Spirits associated with either army.

A FACT FOR PROFESSOR FARADAY.—Mr. T. Townsend, of Brooklyn, stated the following fact which had come to his knowledge: Two “tipping mediums” rested the points of their fingers upon the top of a light table, the one standing at one end and the other at the other. Their hands then rose and drew the table bodily up with them, and suspended it in the air as by the force of a powerful magnet. Faraday’s theory of *mechanical pressure* is about as much at fault here as it is in the numerous cases in which tables and other articles of furniture have risen *without* physical contact with a medium or any person present.

PORTRAIT OF FRANCES WRIGHT.

HARTFORD, CT., Nov. 9th, 1853.

THE following psychometrical portrait was given by Mrs. Mettler from a slip of paper containing the autograph of Frances Wright, written by her Spirit through the hand of Miss Burbank, a medium, at a circle held last evening, Mrs. Mettler not being present. This morning a friend handed the autograph, sealed up, to Mrs. Mettler for her impressions, which here follow. After placing the letter to the head for some time, she remarked:

I feel a swimming motion, as if wafted through the air. Is not this person in the Spirit-world? A male form presents itself. It is Thomas Paine, accompanying a female. *The writer must be a female Spirit.* She was one who possessed boldness of heart and manner, and without fear or favor proclaimed what she believed. She insisted on freedom of thought and speech. Her rights she would maintain at all hazards. But she possessed a heart that was full and overflowing, not only with sympathy, but with the truth that she so much loved. She hated oppression and wrong, and as long as strength and breath were given her in this sphere, she continued to plead for what she believed to be truth, and for the rights of her sex. She was winning and attractive in her manner, and gained many true and loving friends. I think her name will never be forgotten, for she was an active spirit, and could not rest content in the possession of comforts which others were not permitted to enjoy. If in her power, others were made to *feel* what she believed to be true, and to enjoy whatever comforts she possessed.

The writer was governed much by her intuitions; and, I should think, from her childhood she exhibited a knowledge

far beyond her years and experience. Light, light—more light! was always her motto. Arouse, ye nations, and behold the truth! She abhorred sectarianism—hers was a universal love. She would not—she *could not*—receive what she believed to be the popular inconsistencies with regard to her Maker, and in discussing these points she exhibited much enthusiasm. She possessed strong powers of concentration and depth of thought—was wont to dwell much in a state of abstraction. So firm and decided was she, that a mere look was sufficient to convey her meaning. Yet it would not be expressed harshly. It was not a piercing, revengeful look, but marked with affection, and at the same time expressive of her thought.

The writer suffered much at heart from the censure she received. Yet, at the same time, she possessed that self-control that prevented her from being weighed down or crushed with sorrow or sadness; nor could the world's rude censure silence her voice. She *would* speak that which she believed to be truth. She seemed to have a premonition of what the result would be from the seeds that were sown by her. In her conjugal and domestic relations she loved and was beloved in return. Her love was not confined to one, but was universal. She was a spirit that never tired in doing good. Had she been a man, she would have made a splendid orator; as it was, she could express herself in a very forcible manner. I should think she was engaged in some public capacity. *The moral and spiritual nature far predominated.*

There are certainly some very striking points in this delineation, and we should think that it might be strictly correct, with, perhaps, a single exception. We have been informed that Frances Wright was married to a Frenchman, named Darusmont, who abused her, which led to their separation.—ED.

ASPIRATIONS.

Dost thou not know some calm retreat,
A lake within some silent grove,
Where greenest leaves embracing meet,
And gentlest zephyrs lightly move ?
For I would fly the world's harsh din,
To rest me in some tranquil shade,
And list while nature's minstrels sing,
Whom God for man's enjoyment made.

Dost thou not know, upon the main,
Where traffic's minion never goes
Its holy quiet to profane,
Some isle where wearied hearts repose ?
For I would, with my thoughts alone,
Soothed by the murmur of the wave,
Build there my altar to the throne
Of Him who triumphed o'er the grave.

Dost thou not know, from earth afar,
Above, in yon bright realms of blue,
Some floating world, some friendly star,
Among God's radiant retinue ?
For I would, in those regions strange,
Watch thoughtfully each lonely night,
And mark the peaceful interchange
Of heavenly meteors in their flight.

Where can I fly ? Each human route
Is beaten hard, and hot the sun !
My fevered lips are parched with drought !
And seared the heart that loved but one !
I would in some lone place, remote,
Shake from my soul its carnal blight,
And plunge me in the source where float
The eternal and the infinite !

A DREAM OF CHILDHOOD.

BY ADDIE.

AH! childhood—bright—innocent—guileless childhood! Who is there that does not recall that period as a foretaste of a better world? Then days fly swiftly upon pleasure's golden wing. Each moment is laden with happiness. Grief, if allowed a momentary reign, is soon dispelled by joy, and the brilliancy of the last is enhanced by the shadow of the first. Affection guards the pure spirit caged in the cherub form. Love—a mother's holy, heartfelt love—circles about the entrance of life's path. Who can say that blossoms are as bright or fragrant in after years? that the butterfly's wing is half as beautiful as when it flitted before the eager gaze of the little one? A child sails a tiny boat upon a whispering stream, and, as the current bears it away, and the eddies half turn it with puny powers, he tosses his cap in the air, and a pure cry of delight, a shout of glee, is heard. Will that thrill of rapture ever cause the pulse to bound again in after years? The remembrance of our childhood is, in its purity, like a talisman, guarding the spirit from evil thoughts and malicious actions. It seems like some fairy spot in life's wilderness.

Beneath the shadow thrown by a willow, one lovely summer's day, among the long grass, lay a sleeping child. Lovingly the soft cheek nestled against the moss-covered roots. A half smile parted the rosy mouth, and seemed to betray an angel-whisper. The golden sunbeams glided through the leaves of the old tree, kissed the wild flowers, and then rested upon the bright clustering curls as though laden with a blessing from the Spirit-land. A frail basket at his side seemed

as though the little hand had just released its hold, and as a robin-redbreast hopped fearlessly toward him and rested upon its edge, the ripe red berries rolled around and lay glittering like rubies set in emerald. Weary with his rambles he had reclined under the cool shade of the tree until the bird that was trilling above his head seemed far away. The hum of the insects, and the buzz of the bees, in the heart of the wild honey-blossoms, grew fainter and fainter. The murmur of the laughing brook, that leaped over each pearly pebble with a joyous sound, seemed like fairy notes to the weary little one, for sleep came like a spell too powerful to be resisted, and as the casket lay chained the spirit seemed freed.

The boy dreamed. Bright forms with wings of silvery radiance floated all about him. Music of unearthly sweetness filled the air. A radiant band of little ones formed a circle, and each one seemed to beckon him to form one link in the beautiful chain. The child gazed with delight, and joyously raised his little hands. Bright spirits of cherub children clasped them, and then angel-voices seemed to utter sounds of praise. Radiant wings fluttered about him, and with irresistible power drew him upward. They passed through the blue ether and reached the golden portals of the celestial city. With a glad cry the boy said, "Ah! this is heaven!" The sound of his voice, ringing out in the stillness, aroused him. He raised himself and glanced about. The leaves of the tree still shadowed him; the butterfly glanced before him; the bee sang her humdrum song; the robin-redbreast looked with its bright eyes half sorry for the mischief it had committed; but these were no longer attractive. He glanced around as though disappointed, and as the knowledge of his earthly habitation filled his mind, and he knew it was only a dream, bright tear-drops chased each other down his flushed cheeks and lay glittering like liquid pearls among the grass.

As he noticed the lengthened shadows and setting sun he remembered his mother, and hastily retraced his steps. At length he reached the gate, raised the latch, bounded into those outstretched arms, and pillowing his feverish cheek upon that fond, anxious heart, related his wanderings and his dream. "Mother," he said, "I have been to heaven. Wings were given me and angel-children beckoned to me." She saw the fever flush, the brilliant eye of her boy; felt his hot, trembling hand upon her cheek, and a terrible fear shot with intense agony through her heart. Checking the wild cry of anguish that rose to her lip, she soothed him with a soft lullaby, and as he sank into an uneasy slumber she bowed her head and prayed wildly for mercy. "God! oh, God! spare him! Let not the shaft of the destroyer pierce his heart. Father of pity, grant me but this one blossom of promise to cheer earth's pilgrimage. God of love! spare my boy!" Poor mother! do not weep such bitter tears; hush those sobs of anguish; they will not stay the hand of the destroyer. All earth's treasures, were they thine, could not bribe relentless Death!

Ah! how through the long hours she watched the glance of the eye so restlessly roving, listened to the moan of pain, cooled the lip, and hoped on. The struggles were fainter and fainter as the breath came shorter and shorter. Life's race is almost finished for that little one ere it had scarce begun. The arms feebly clasped the pale watcher's neck; the quivering lip rested for the last time upon the poor mother's tear-stained cheek, then parted in a happy smile, for once more he sees the angel-band beckoning to the bright world. He raised his hand, but it fell motionless. He is an angel now; and as she, tearless in her agony, bows over the form still so beautiful, a voice at her heart whispers, "Your child is *not lost, but only gone before.*"

VISIT TO BOSTON.

I ARRIVED in Boston on Wednesday evening, Nov. 16th, and immediately called at the office of the *New Era* and SPIRITUAL TELEGRAPH, at the book depôt of Bela Marsh, No. 25 Cornhill, where I met several brethren, who kindly invited me to attend the Spiritualists' Conference that evening, at Harmony Hall, 103 Court Street, which is also occupied by Herman Snow as a Spiritualists' library and reading room. I found the hall full, and persons standing up. A Mr. Brown, I believe, was relating some wonderful cures that had been performed through him as a healing medium.

Bro. J. M. Spear introduced me to the friends, with some kind remarks respecting my being early identified with the cause of modern Spiritualism, and my subsequent and present endeavors to spread the joyful news of Spiritual intercourse broadcast before the people; to which I attempted a response, of which, however, I have nothing to say.

Several gentlemen followed with pertinent remarks, and related many occurrences demonstrating Spiritual presence, and, excepting my own efforts, they all seemed inspired for the transcendent cause which had brought them together—spoke as those filled with the power of truth.

Brothers Spear, Hewett, Elmer, Marsh, Snow, Loveland, Bingham, Sheldon, and other prominent Spiritualists, were present. The audience was composed of the more intellectual and thinking people of Boston and vicinity. Among them I recognized a gentleman of the highest respectability in Bos-

ton, now retired from his profession, which none had more adorned through a long life of successful enterprise. I had the pleasure of voting for this gentleman, on several occasions, as the most prominent and worthy candidate for the office of mayor of the city of Boston. This gentleman invited me and a few other friends to call on him at his house the next day (Thursday). We did so, and he related to us the wonderful manifestations himself and wife had witnessed, conclusively demonstrating in various ways the Spiritual presence of their children. He also read to us some of the most tender and beautiful communications from their angel-children and friends that I have ever listened to.

He also exhibited to us four of the most splendid pictures I ever saw, drawn by the hand of his wife, under Spirit-influence. He said his wife had never practiced drawing more than to sometimes sketch a collar or other article of wearing apparel as a pattern.

Spirits requested this gentleman to procure some large sheets of drawing paper, which he did, about two by three feet. His wife was impelled to take a lead pencil and sit by these sheets of paper, when her hand was controlled by an invisible agent to pass round the edge of the paper in as straight lines as if guided by a rule, and so continued until a border was made, and then it was passed rapidly over the sheet in every direction and form; the result, to all appearance, was mere scribbling. But on subsequent occasions her hand has been moved to fill up these outlines, and it now presents every conceivable variety of design, shape, and figure, with the most delicate and varied shading and blending in one, the artistic beauty of the heavenly spheres, which the Spirits say gives but an imperfect earthly idea. I can not describe their beauty; the pictures must be seen to be appreciated.

This much I can say in confidence, that no mortal hand,

without Spirits to guide it, can produce the like. I trust the gentleman will yet be moved to give the world the benefit of his Spiritual experience, and exhibit these wonderful testimonials of Spiritual presence, power, and skill, and the beautiful scenery of the heavenly spheres, to a famishing and desponding world. They can not but inspire holier aims, and energize all virtuous and spiritual endeavors.

CHARLES PARTRIDGE.

WORDS OF A SPIRIT-CHILD.

THE following messages are believed to have been verbally dictated by the Spirit of a beautiful and highly gifted child, who bore the name of MINERVA (Minnie was her pet name), and who departed this life some four years since. Minnie was seven years old when she was thus Spiritually born. The gentle and loving disposition for which she was distinguished during the brief period of her earth-life are clearly displayed in what follows. The sweet, childlike simplicity exhibited in the style of the communications renders the internal evidence of their genuineness eminently convincing to the parties addressed, who, it is but just to say, are fitted by nature and the unfolding of their spiritual powers to adorn the most refined circles. These messages were rapidly written through the hand of a young lady in Brooklyn, who is greatly esteemed for the mildness of her disposition and the purity of her heart and life.

We understand that Minnie's father does not regard the manifestations with favor; but to others who knew Minnie, and loved her, the sweet words and soft caresses of the angel-child are precious as the incense of perennial flowers and soothing as the gentlest Æolian vibrations.—ED.

COMMUNICATION TO MR. M.

Mourn not for Minnie! I am gathering flowers for you, my uncle. Flowers such as we have here I would scatter in your pathway. Gladly would I weave a garland of these

flowers and bring to you, that you might have always near you wisdom and truth, charity for all mankind, and above all things, love to God, thy father, and thy brother man. For let no man call God his father who calls not man his brother. Let thy mind be filled with the light and joy of the true religion of our Father, and thou wilt be so happy, and I shall be so happy, and dear mamma, too; and I know that thou wilt love to make her happy.

Then be Spiritual. Keep thy mind in a calm, quiet state; let not life's cares trouble thee, and when we can we will come to thee, Oh, if you could see your Minnie, you would not wish her back to earth to dwell, for here, so happy, I can gather our flowers for you all, and gently, gently, when you least expect it, will I scatter them around you all. I could not do this if I still dwelt on the earth.

Then mourn not for Minnie, for now the influence of Him, our Father, descends on Minnie, and she brings all she can to earth.

Good Spirits will come around you if you pray for them. Pray not to the Spirits, but to our Father, and he will hear your prayer.

What I have said to thee this time would I say to dear papa, and to all the loved ones, whether they listen to it or not.

Tell them Minnie loves them all, and longs for them to enjoy the light that is breaking upon the earth. Often would I come to thee, but I must be about my Father's work, giving light and truth to all I can.

But remember this, that God our Father is Love, and through his goodness, that Minnie is Love.

MINNIE.

November 9, 1853.

COMMUNICATION TO MRS. M.

Angels attend thee, aunty, ever dear, and believe that they can and they will be ever around, ever near thee, and through

their sweet influence shall sorrows lighten, joys increase, and daily, as thy Spirit grows brighter, earthly things will cease to trouble thee, my much loved aunty, always dear. By-and-by God will call thee home to him; angels will come and attend thee as thou passeth from earth to heaven. Fear not, my aunty; I am with thee helping to keep thee from wrong, and to guide thee to right. Oh, believe, then, that the Spirits of those who have left thee are ever near thee, and thy life will be happy; and when thou goest hence, it will be with joy, for thou wilt be going to thy Father's bosom, where joy and peace are evermore.

Once, aunty, I was a little child on earth, much, much loved by thee; now I am a Spirit-child in the Spirit-land.

I am happy here, very happy. To earth I would not go again, for though the earth is full of beauty, our sphere is full of light. We can see the Spirits that are near Christ, and we can feel their soft influence, for it is full of the *love*, the meekness, the gentleness, and of the humility of Christ, of the Spirit of God our Father.

Once there came on earth, in the form of man, the Spirit of God, to teach men how to live aright on earth, and thus to prepare them to dwell with Him on high. No more Christs will come upon the earth, for the Spirit hath returned to God; but the influence will descend upon all who ask for it. For seek, and ye shall find; knock, and it shall be opened unto you; ask, and ye *shall* receive.

God is forever the same kind Father, ever willing to bestow good upon those who ask for it. MINNIE. -

TO AUNT

I love to come to thee,
To thee, my own dear aunty;
I love to come and breathe
Sweet music in thine ear.

Listen, aunty, ever dear,
 And I will often speak to thee
 Of our home in the better land.
 When thou art sad and lonely,
 It is then that I would come to thee.
 I would bring fresh flowers
 From our home, from the
 Spirit-land.

I would come and sing to thee
 The songs that here are told to me ;
 I would breathe to thee
 Words of love and truth,
 That I am taught by Spirits bright ;
 Yes, aunty dear, lend a listening ear,
 And be taught by Him on high,
 Through the loved ones He's teaching here.
 Soon, soon, dear aunty, you will come,
 And your voice ever sweetly singing,
 Will be praising Him on high ;
 'Twill be sweeter than when on earth.
 For here our music is ever beautiful,
 Because it is the music of Christ,
 The music of the Spirit of God our Father,
 And as we grow more like him, so our
 Music will grow sweeter and sweeter.

INSTANCE OF SPIRIT GUARDIANSHIP.—Rebecca R. Messenger, of South Wrentham, Mass., writing to the *New Era*, states the following : She was one night suddenly awakened from her slumber, and a Spirit spoke to her internal hearing, and said, "Look to the lamp." She accordingly raised her head and looked at the lamp she had left burning in the room ; but, perceiving nothing out of order, she was about to compose herself to sleep again, when the same voice said, "Take it out of the room." She then arose, and discovered that the lamp was smoking badly, and had already rendered the air of the room foul and unhealthy, and that she had thus unquestionably been rescued from danger by the kind voice of her Spirit-friend, who afterward answered to the name of her sister.

A SPIRIT BORN.

At half-past eight o'clock, on the morning of the 1st. inst., the spirit of Otis Partridge, of Templeton, Mass., uncle to Charles Partridge, left the tabernacle it had occupied during an honorable and useful life of a little more than sixty-three and a half years.

The deceased was the third of a family of sixteen children, offspring of Otis and Hannah Partridge. His mother's spirit continues partially to animate the form already frosted by nearly ninety winters, and she appears equally to enjoy converse with spirits and mortals. She is accustomed to visit a certain large rock by the roadside near the late residence of the deceased, and when questioned respecting her object, says she has been home and seen and talked with her father and mother, husband, children, and friends, who have long since passed into the world of Spirits.

Mr. Partridge was exemplary in his life; he had a generous heart, a benevolent idea of God, and progressive views of humanity. He was a member of the Unitarian Church, but desired to hear the views of others, and when his preacher refused to exchange, or allow Universalists to occupy his desk, the deceased divided his contributions to the church between the two denominations; and the ministers of both took part in his funeral obsequies.

The departed has followed three children which God had given and taken away, and has left a devoted wife and seven children to mourn his departure.

In the spring of 1851, with his family he visited his brother Dea. Ezekiel Partridge, when the conversation turned on Spiritual Manifestations, and they resolved to invite them by standing round a table, which, to their astonishment, moved. The Spirits of the children of the deceased were requested to signify their presence by first moving the table against their father, then against their brother, who stood opposite, which they did, and with other answers and demonstrations convinced the father that he was conversing with the Spirits of his children. The influence of this interview remained a constant source of consolation, and in his hour of trial robbed death of its sting and the grave of its victory. He was conscious of his approaching dissolution, talked of it freely, and was often found absorbed in deep meditation and prayer, and in seeming communion with the Spirit-world.



TO MISS L. M. CADY, OF WOODSTOCK, VT.

BY S. STANLEY.

Written on the occasion of her first hearing the voices of Angels whispering in her ear.

LISTEN, sister; lo! the angels
Softly whisper in thine ear;
Hear ye not those sweet evangels?
Messages of love they bear.

They have come from those blest regions
Where the Spirit-Father dwells;
Where the happy Spirit-legions
Roam amid celestial hills.

List ye to their heavenly message,
Words of peace they bring to thee;
They have come, the joyful presage
Of a glorious destiny.

They have come to fill with gladness
Every loving, trusting heart,
They have come to banish sadness,
And abiding joy impart.

They have come to hush all sighing,
Wipe the tear from sorrow's eye,
Life impart unto the dying,
In the realms above the sky.

They have come to save from sinning,
By inspiring holy love,
Thus the soul to virtue winning,
Bringing blessings from above.

Hasten, then, to spread the tidings,
Acting cheerfully thy part;
Thus shalt thou escape the chidings
Of a self-accusing heart.

Thus shalt thou secure the blessing
 Of the sorrowing sons of earth ;
 Sinful souls the truth confessing,
 Glad will seek the heavenly birth.

Is not yours a glorious mission,
 Thus to imitate the " Word ?"
 Is not this the sweet fruition
 Of the hope so long deferred ?

What though earth's deluded millions
 Scorn the messages you bring !
 Angels leave their bright pavilions
 And around you sweetly sing.

Truly are the words prophetic,
 Spoke by angels, verified ;
 " Men," endowed with power magnetic,
 " Walk with angels, side by side."

And when all your work is finished,
 You shall be an angel too ;
 Be not, then, your zeal diminished—
 Faint not till your journey's through.

A CURIOUS OMEN.—Mrs. W., a lady in this city, whose word is unquestionable, informed us of the following fact, which occurred in her own family. Her aunt, the sister of her father, was in a fatal consumption, and near her exit from the flesh. Her mother was one evening in her room, standing and leaning with one elbow upon the mantlepice, while the invalid was lying on the bed, and a tallow candle was burning upon the table near by. All at once, and with no one touching or jarring it, that candle split in two, lengthwise, from top to bottom, and the pieces fell in opposite directions ! They were unable to discover any natural cause for this occurrence, and considering the molecular nature of tallow, we apprehend that a natural explanation of a phenomenon of this kind will be found impossible. The sick lady died shortly afterward.

NEW YORK CONFERENCE

ON Tuesday evening, Nov. 15th, a large audience met in Conference, at Dodworth's Hall, 806 Broadway.

W. J. YOUNG opened the meeting by relating a circumstance which had recently come to his knowledge, in which a father in the Spirit-world gave his earthly son satisfactory evidence of his identity. The father announced his presence at a circle by tipping the table, when the son requested him to furnish some incontestable evidence that he was the Spirit he claimed to be, saying that he had been deceived on former occasions. The medium's hand was immediately seized, and caused to write—"Do you think I would deceive you?" The medium was unacquainted with the name that this Spirit bore on earth; but his initials, S. T., were annexed to this communication. The Spirit named the disease which removed him from earth, what his feelings were on entering the other world, and expressed the joy he experienced on meeting his companion who left this sphere before him.

ISAAC C. PRAY said: Those who have been in the habit of speaking at the Conference did not wish to make themselves prominent to the exclusion of others. They would be pleased to hear any one. Strangers would do well to reveal what they know, for it is by the accumulation of facts that we arrive at the truth. At present none of us know much about this subject—none of us have a correct theory, and can not have one. The subject is as wide as the universe. Each man might have some of the truth, but no man could have it all. By a collection of experiences conclusions may be correctly arrived at. He hoped, therefore, that ladies and gentlemen would speak freely.

EDWARD NEWBERY related a number of incidents connected with his own life, illustrative of several different kinds of Spiritual influence. The simplest kind was illustrated by an instance in which his little girl dreamed that his horse had run away, which proved to be the fact. On one occasion the speaker had what he denominated a figurative dream, during which he thought he saw a skeleton figure snatch up a girl and bear her into the earth. He thought she was lost in consequence of some delay on

his part. Being accustomed to such dreams, he understood the import of this when he awoke, and was confident that this girl whom he saw during his sleep was ill. Contrary to his convictions of duty, he neglected to visit her until it was too late to save her. She died the next morning after he went to see her.

Another kind of Spiritual Manifestation is the hearing of Spirits. The speaker had heard Spirit-voices as distinctly as he could hear the voice of a person in the form. On a certain occasion a voice from an invisible speaker had addressed to him a sentence respecting the growth of plants, which had interested him very much, and opened to his mind a completely new field of scientific investigation.

Another kind is the seeing of Spirits. About a year since a beautiful Spirit made herself visible to him, who wore an extremely anxious expression of countenance, and insisted on his going to visit a patient in some particular locality, which he consented to do. Soon after, the physician who attended this patient came and requested the speaker to attend her during his absence. In the course of half an hour the patient's mother came for him to go and see her daughter. His efforts to save her were fruitless, until he requested the Spirit whom he saw to bring some Spirits who could inform him of a remedy. His request was granted, and he was soon impressed with a remedy which placed the patient out of danger in twenty minutes.

Not long since, while the speaker was lecturing, he was deprived of the use of his voice for one day, in consequence of a severe cold. He had announced that he would lecture on the evening of that day; but he thought several times during the day that he would send to the school-house and have the appointment recalled, thinking that he could not well lecture without a voice. Every time he proposed sending he was strongly impressed not to do it, and he did not; but when night came he started off for the school-house to lecture without his speech. While on his way his voice was restored to him, and his sore throat cured, so that he was in his usual condition, and delivered his lecture with a clear voice.

The speaker had never been so fully convinced of the Spiritual origin of these manifestations as he was the evening previous, when he received correct answers to as many as one hundred and fifty test questions in succession. During the evening he passed into a magnetic sleep, in which he dreamed he saw a remedy for a difficulty with which a lady was afflicted, who was in a trance at the same time. After waking and examining the articles he dreamed of seeing, to ascertain their medical properties,

he found that they were admirably suited to the disease in question, which he did not know before.

The speaker closed his remarks by warning those present against taking the teachings of Spirits as authority.

DR. GRAY, physician, read and commented upon several sentences which were received the week previous, at a circle which he attended, touching the philosophy of the relation of man's internal to his external life. Assuming that the audience conceded the point that a person can see better, and is more sensible to what is transpiring while in a trance than while in his normal condition, he read the following, which was spelled out by the raps when no one present was thinking of the topic set forth: "Each life or change is, as it were, a concentric layer, each one becoming more perfect and equal in growth; the outer one representing reason and the next instinct, which foreshadows in faint glimpses its more glorious development in the next change." The speaker compared our reason, which we use, to the outer bark of a tree, and instinct to the layer which is just behind the bark, which in time comes out and forms the outer bark. It was also spelled out that the internal is always superior to the external, but inferior to itself when grown to the surface. The Spiritual senses are always superior to the bodily senses; but inferior while we are in the body to what they will be when they become the external—when, by the dissolution of this earth-form, that becomes physical which we now call Spiritual. It was next spelled out concerning the inner layer: "There is an infinite series of these layers, and hence it is that duration is infinite." The speaker remarked that this is seen in nature; for instance, in a kernel of wheat. That which we call wheat is merely for the purpose of protecting the germ, which is latent, and which does not enter into any of the uses to which the wheat is applied; but if you plant the kernel in the ground, and the wheat decays, then the germ-life starts, leaving behind it another germ, which leaves behind it another, *ad infinitum*; *i. e.*, that kernel will continue to reproduce through eternity. So it is with us—we have an infinite series of latent degrees.

The speaker read another communication which was addressed to an old gentleman of eighty-four years of age, who, in all probability, was visiting the circle for the last time. The Spirits took this way of apprising him of his approaching dissolution. They addressed him in these words:

"We would speak to thee—thou, whose head is whitened with the winter-snows of age, we would speak to thee of change—of the joyous spring that ever succeeds the season of the moldering leaf, the howling winds, and the weary storms.

“Weep not that the spirit of change sleepeth never—that the almond flower should blossom, or that the windows should grow pale and feeble. The distance beckons not in vain—then onward, upward!

“Change is but another name for life. Thy spring-time is not yet.

“May peace and happiness attend thy footsteps!

“We meet again.”

DR. HALLOCK said that he had been amused, while speculating upon the various ideas and opinions which must necessarily cross the minds of those who are not familiar with, or who oppose, the subject of Spiritual Manifestations; and he thought that if the public press was an exponent of the public mind, the ideas and opinions of the public must indeed be various. Some editors, in their comments on the subject, carry the idea that those who take the lead in the matter have some selfish, pecuniary object in view, and that their believers are so many dupes. Another class take a more humane view, and consider their action an evidence of the most wild enthusiasm, an ideal subject, and that those who propagate it are unsafe individuals, in whose mental organization there must be something wrong. At any rate, they deem it unworthy the consideration of the thinking and sober.

The speaker thought it probable that a somewhat similar state of mind exists in the public now, to that which characterized a notable assemblage of philosophers who met to listen to one Paul. They understood all that was to be understood of humanity in that age of the world—all languages and principles—and here stood among them a stranger, big with lofty thoughts, and full of zeal to propagate them. He had been up and down their city and observed certain phenomena, and he told them that he had observed in wandering about their city, an altar that was dedicated “to the unknown God,” and that the same God he had come to declare unto them—an unknown truth, for God is truth! It seemed to the speaker that every human being must, in some stage of his experience, have created in his own heart an altar to the Unknown—an altar to the unknown Truth—have had an aspiration for it; and he thought all would agree with him that if there goes up from that altar any thing like the odor of incense, the fire which kindles it must be from on high. “This unknown truth,” said the speaker, “we come to declare to our fellow-citizens, whether they will hear it or otherwise—we declare it so far as we have experienced it.” He thought that while individuals were listening to the different opinions that might be uttered from the platform, wisdom would teach them that they should not be hasty to come to conclusions aside from the main issue.

His conclusion was, that the only thing that is definitely settled, was the great proposition—the great question, “If a man die, shall he live again?” To answer that great question which comes spontaneously from every human heart, is the prominent object of these manifestations. There are those whose ambition would ask us to go far beyond that. The speaker illustrated this by referring to a beginner in Arithmetic, who is anxious to take up a new rule before he is familiar with the preceding one; and whom his teacher is obliged to put back, that he may master that which he has hastily passed over. Who is there that has a full realization of the great truth that this is not our everlasting abiding-place—that there is a higher life awaiting us in the skies? The lips will answer readily; but what is the answer of the life, the broad country over, and in the city in all its ramifications, and through all its streets? Knock at the doors of the houses, and let the practical business of these various houses answer, and what is the conclusion?

We want to master the great truth, that man is an immortal being, in one week; and because we are often sent back to learn our first lessons over, we get discouraged, and say the Spirits are evil, or that there is no reliance to be placed in them, when the difficulty is, we have eaten too fast, too much, and got our stomachs so out of order that we can not digest the food we have taken. The speaker thought that if the great truth of immortality were once to be realized by any human soul, the only thing he would ever ask would be the light to a better understanding of it. A knowledge of that truth must be a living principle planted within a man—a tree upon whose branches must hang every truth connected with this great fundamental idea that man is an eternal being; but we can not reasonably expect to gather all the fruit from the branches of that tree in one year, when it will be ripening during every period. The man who has a realizing sense of immortality has the nucleus of truth, and it will be for *him* to water it, cultivate it, and expand it. We can only aid him in this development. God only helps us in that which we can not perform ourselves. It is not true that if our first parents had not sinned they would have had nothing to do; for they were put in the garden to dress and keep it. Suppose God could write the order of the day upon the horizon, so that all could see precisely what they had to do. They would do their duty, but where would be their growth, and the development of the faculties of the human constitution? They would all sink to nothing from disuse. Is there not wisdom, then, in withholding absolute and authoritative teaching? As God furnishes the element to sustain our physical constitutions, leaving

us to prepare the food ourselves, so he prepares the elements for our mental sustenance. The truths are not concrete, but mixed with error.

The speaker remarked that there was a class of intelligent men and women, who think that they see that others are taking a fearful stride in the opposite direction to all that is called good, and great, and holy, and these men and women have taken a stride in the opposite direction, and gone back to the mother church. A large number of earnest, honest, human beings are so impressed with the evil condition of things, moral and religious, that they have thought it best to flee and take refuge in the bosom of authority. It is a truth that can not be disguised, that the great mass of mind at the present day is traveling away from authority, and is beginning to say, "Down with your old superstitions and customs"—in religion, and in a political point of view, is beginning to say, "Vote yourselves a farm." There is a religious class who are traveling back to Rome, and a political class who are traveling back to Conservatism. The speaker thought that if men were to rush headlong to the realization of the motto, "Vote yourselves a farm," with no better ballast than the world has had to steady the ship of state, we should present a sad phase when we had realized it. It is enough to make a man shudder at the result who sees this ship, and the great amount of canvas she bears, while he can see no ballast to steady her. He thought that if just the elements could be introduced to form the kind of ballast necessary to steady that vessel, we would have nothing to fear. The whole theological world would say that that element is the providence of God, but how is the providence of God to effect the subject but through instrumentalities? The great tendency is to agrarianism and materialism; then some other element is necessary to save the world. He thought the theological world would agree with him, that that element must come from the Spirit-world. He thought that we were witnessing that providence of God in these manifestations, whether they appear in the palace, grog-shop, or kitchen, for their influence is invariably to elevate the human heart, however degraded it may be.

The speaker closed his remarks by giving it as his opinion that no one could sit in a harmonious circle without feeling elevated, and to some extent purified; and saying that if this busy, active, humanity of ours would gather together in little circles, at stated intervals, with the bare idea of the possibility of their receiving communications from the world above, the effect would be fruitful of good.

A STRANGER stated that although he had for some time been favorable to the belief that Spirits communicate, he was still in want of evidence.

He gave an interesting account of his visit at a circle in the northern part of Pennsylvania, where he was an entire stranger. He received correct answers to all but one of from three to five hundred questions. It was announced that the Spirit of his deceased wife was present, and he was furnished with extraordinary proof of her identity.

SAMUEL OWEN fancied himself to be a medium for impression. On one occasion he was impressed to take his breakfast in an upper room, and by obeying his impression he saved the house from being consumed by fire, the screen being on fire when he entered the room. On another occasion he was impressed to stay at home from meeting. He remained at home, and was the means of preventing another conflagration. Within two or three days he had had names given through his mediumship.

EXTRAORDINARY CASE OF LETHARGY.—The *Alsacien* relates the following singular case of lethargy: "On the evening of the 30th ult., a young man, the son of a widow at Illhœnsen, Germany, who had been ill for some time, died. His mother, who is a poor woman, went to some of her neighbors to procure a shirt and a sheet to prepare the body for interment. The mother and a neighbor then set about the melancholy operation, but met with an impediment which somewhat retarded them. The deceased had a deformed foot, which they thought would prevent the body from going into the coffin. In order to remove this obstacle they resolved on breaking the bone, which was done, and the body was laid out as straight as though it had never been deformed. The body was then carried into another room and covered with a sheet. About 11 o'clock at night, the woman who was to watch the body entered the room to trim the lamp, and remarked that the sheet over the body had been moved. She called the mother, and on examination it was found that the leg had again resumed its deformed position. In about a quarter of an hour the young man was seen to breathe, and soon after he spoke, complained of hunger and thirst, and demanded a glass of wine, and something to eat. He then related to the persons near him that he had been a long journey, and that he had spoken to his father and some friends in another world. The young man is still alive, but is not out of danger."

CLAIMS OF THE BIBLE, ETC., EXAMINED.

ESTEEMED FRIEND, S. B. BRITTAN :

I resume my remarks on the article of thy correspondent, J. R. Orton.

It has long been matter of astonishment to me that the dogma should ever have obtained credence, that the Bible—a collection of writings penned in remote ages, and at intervals during the lapse of many generations—is the product of plenary and infallible inspiration, and the divinely appointed rule of faith and practice to all after times. An idea so unphilosophical, so unworthy of God and injurious to man, can not be indigenous to the human mind, and can only have originated in the teaching of selfish, religious guides, who perceived it to be a ready means of securing power and maintenance by making themselves indispensable as the expositors of those records.

I have said the idea is unphilosophical, unworthy of God, and injurious to man. A few words in proof will suffice.

1. It is unphilosophical, because at war with the great LAW OF PROGRESSION, or development from lower to higher, the evidence of the existence of which is written all over the Creator's works, both physical and mental, and by the action of which law higher inspiration—a wider knowledge of truth—must exist now than ever at any anterior period. It, moreover, makes God a changeable being, since it supposes him to have changed his relation to the human mind. For the corollary is clear, that if God sustain the same relation to man as in the assumed period of infallible inspiration, then his ac-

tion on mind is the same, and all the means of acquiring Divine and Spiritual truth the same, only the acquirement facilitated by man's increased development and consequent capacity to receive.—There is no alternative to this conclusion, but the assumption that *man* has changed—an absurdity which is not pretended by the advocates of the doctrine.

2. It is unworthy of God, not only for the reasons just stated, but because inconsistent with his character of a loving, impartial, universal Parent; since it makes him better to those who lived before us, by giving them higher means of Divine knowledge than he is willing to give to us.

3. It is incalculably injurious to man. Its natural effect is to lead men to rest in what is claimed to have been God's revelations and commands to men in olden time, instead of coming to the recognition of his present operations in physical and spiritual nature; instead of coming to be regulated and governed by the law he is continually writing—the word he is ever uttering in the inner sanctuary of the soul. To use the idea of one of the New Testament Scripture writers, it leads them to rest in “the letter” that “killeth,” instead of coming to “the Spirit” that “giveth life.” It impiously declares God to have spoken his last word, makes the Bible an idol, and sets it up in the place of the living, ever-working, all-inspiring Father of Spirits. It makes God virtually a dead God, that has faded out of the human mind.

It operates as the greatest possible barrier to man's progress in truth and goodness, since it forbids him to advance, either in theory or practice, even a shade beyond what had been recognized by the writers—men living in long by-gone ages, and many of them in semi-barbarous times and communities. Thus science and religion have been, and yet are, fettered; and it is only as this cord of priestly dogmatism and domination has been snapped or contemned, that either sci-

ence or true religion has advanced to cheer and bless the world. Further, it exposes man to the liability of becoming the victim of error and deception, whether originating in ignorance or design. For the dogma demands the acceptance of the whole—whether Jewish, Christian, or mixed—as God’s infallible word and man’s rule ; while, too, in the nature of the case, he can have no certain knowledge as to who wrote a large share of the contents of the book in question, or to what alterations and additions they have been subjected by bigoted and selfish men through whose hands they have passed. And again, if he honestly accept the book for what the dogma claims for it, his mind is cast upon a troubled and shoreless sea of conflicting doctrines and practices, from which three results naturally follow—a state of mental distraction, a comparatively quiet refuge in the great self-evident truths it contains, setting aside all that conflicts with them, or, as is the case with too many, a renunciation of the whole, and with it the great and sublime fact of Divine inspiration altogether.

The unnatural position to which this theological, or, in reality, anti-theological and infidel dogma exalts the Bible, prevents, to an incalculable extent, the use and benefit to be derived from the perusal of its venerable pages, when read, as we should read all writings, in a spirit of dispassionate and careful investigation, discriminating between truth and error, according to the highest evidences furnished to the mind. But the force and efficacy of the great and beautiful truths which as brilliant gems of undying luster shine out ever and anon throughout its pages, are neutralized and in great measure shorn of their power, by being brought on a par, in point of Divine authority, with doctrines and practices which shock every moral sensibility and make the blood run cold.

The imposture of the dogma is the more striking from the fact that not a single passage is found in the Bible authorizing

the assumption that is made for it. It nowhere claims to be the rule of faith and practice to present and future time, nor a filed canon, nor that inspiration and revelation should cease with the tracts included in that volume. On the contrary, most of them were collected and brought together, and assigned the position they occupy, as suited the fancy or judgment of those who did it in after time. I have spoken of the volume *as a whole*. There is one exception, I admit—and only one—in which the claim to be the rule to present and future generations of a particular people or nation is distinctly asserted, and that relates exclusively to the institutions attributed to Moses. It is very evident that the authors or compilers of the Pentateuch intended that their dogmas and institutions should be perpetual; and had their power over men's minds been commensurate with their will, not a prophet-reformer, nor a Messiah-Jesus, with his progressive doctrines, could have risen up in their midst, and the name *Christianity* would have been unknown. Hear them—or Moses, if you prefer—"Hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live. Ye shall not *add unto the word which I command you, neither shall ye diminish aught from it.*" Deut. iv. 1, 2.

Bibliolatry—the idolatrous worship of the Bible—is emphatically the prevailing vice of a large share of the religiously professing mind of Christendom. And it is to me a strong evidence of the Divine origin of a large proportion of what purport to be communications from the Spirit-world, that they call mankind away both from book-worship and man-worship. And the best and most reliable communications I have seen, caution us not to accept any thing which they (the Spirits communicating) say as *infallible*, nor any further than the best evidence of our reason sanctions. And this is strikingly one of the excellences of the writings of Andrew Jackson Davis.

In reading them, this feature, and their uniform exemption from dogmatism and an exclusive or sectarian spirit, has been to me a source of much pleasure and gratification.

But this is not the case with all that claim to be Spirit-communications, and especially the "Auburn Disclosures," so called, to which I wish briefly to advert before closing. I can not but wonder at the eulogy passed on those writings by thy correspondent, Orton, who is himself certainly a good writer, natural, and mostly perspicuous. He thinks, "as mere literary and logical productions, they would do honor to any age or country." Now, I must confess, my estimate of them generally is very different. As compositions, in point of style, they appear to me singularly and almost ludicrously inflated and grotesque; in point of doctrine, highly mystical, obscure, and not a little absurd. Without extending this article by other specimens of the style, I will refer to a few passages in illustration of my remark as to the character of the doctrine. Page 3, "the circle of apostles and prophets" are represented as saying: "Commissioned by our Sovereign Supreme, we descend again to close proximity to your field of conflict, to bring royal gifts of consolation and of strengthening to all the children of the covenant of the Cross. We come as harbingers of the re-appearing of our Saviour, who is worshiped by all purified and holy intelligences in adoration universal and perpetual; and bring from him to all of his obedient and willing flock the promise, speedy and sure, of deliverance from error, incompleteness, and perplexity of faith; privilege of opening of senses spiritual, and thereby the vision of Paradise, and of the glorious appearing of the Lord in the midst of the splendors of his throne; and from thence the joys of harmonies of praise continual, causing melody, audible in your circles of devotion," etc. And page 4: "We bring confirmation of the inspired word of prophecy; showing that suffering and loss has be-

fallen men and nations who have violated his statutes ; according to proclamations of his purpose, uttered both in the hour of transgression and ages after their time. Especially we open those prophecies which relate to the present well-being of his people, and to the glorious disclosures spiritual, and manifestations of power unconquerable, which are to attract to truth and holiness the sons of men ; thus proving that the Bible is the word of God, the Cross the hope of ages, and Christ the Supreme Judge, Law-giver, and Sovereign of the world." And again, page 9 : " Eternal life is communicated from *God the Life* through *God the Lord*, by *God the Holy Procedure*, who was incarnated in person in the form terrestrial of Jesus Christ our Lord. Within his vehicles of spirit and of person dwelt that Infinite Being who alone is life, love, essence, form, and harmony. He descended thus in *infinite humiliation* of person, that he might renew the soul of man from his life, the spirit from his love, the understanding from his essence, the person from his form ; and pour through his whole nature, pardoned and regenerate, the eternal procedures of his harmony in beatitudes without end ; and thus again quicken, consecrate, and glorify at last the discrowned and perishing family of man." " He who in the youth of our race, in his Divine procedure, descended for our redemption, assuming externally the form of man," etc. . . . " offering himself in atoning sacrifice for transgressors, as *was covenanted from of old,*" etc.—P. 21. " God the life descends . . . quickens the eternal faculties within the spirit of those who are obedient unto life and wise unto salvation. He shall expel from their forms all properties of sin, and all principles of disobedience, quickening the energies of good into triumphant ascending over every element of ill ; he shall eradicate all perishable properties from their persons, raising them from fear of death into assurance of immortality, and bringing them from the bondage of corruption into the

glorious liberty of the sons of God ; he shall close forever the gates that open into the regions of decay ; he shall renew, reinvigorate, and reconsecrate the *purchase of his blood,*" etc. —P. 23. " Fallen man can not of himself arise unto life. . . . Sin so estranged him from holiness that the Spirit of God may not approach him in quickening procedure, by reason of the native repulsion of good and evil, but by incarnation ; and can only impart life by *the sacrifice* of immaculate offering, *whose blood poured out unto death* doth issue from the living, thence mingling with the elements of death is therefore life with death, and thus is established a medium for the transmission of heavenly immortalizing love to dying sinners, and through which the living may approach the dead ; hence it is written that ' without the shedding of blood there is no remission of sin.' "—P. 82.

In the selections I have made I have endeavored to give as fair an exhibition of the doctrinal statement of the " Disclosures" as I could in the space. Now all this may appear to some very clear and " logical." They may not perceive in it any mysticism or obscurity—any " perplexity of faith." They may see no absurdity in the idea of the Author and Sustainer of the universe descending to a condition of "*infinite humiliation of person*"—offering himself as an " atoning sacrifice for transgressors," and that, too, in pursuance of a covenant " of old"—made of course with himself ! no absurdity in the assertion that the spirit of God " can only impart life" by a " sacrifice," whose blood is " poured out unto death ;" nothing but transparency in what follows, that said blood, issuing " from the living," and mingling with the elements of death, is therefore " life with death," and that " thus is established a medium for the transmission of heavenly, immortalizing love to dying sinners," etc. Now if any can find instruction or edification in such collections of words, I am sure I have no

wish to deprive them of the privilege. But for myself, I would rather have a few plain sentences like the following, than all the volumes that could be written of such fancies and incomprehensibilities, viz.: "Cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now (or then come) and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." "Whatsoever ye would that men should do unto you, do ye even so unto them." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself. This do, and thou shalt live."

But the most objectionable feature of the "Disclosures" is their bigoted sectarian character. This is irretrievably stamped upon them by the fundamental principles laid down for the government of *mediums*. "You are required," say they, "before acting as mediums for publication of statements from Spirits seeking to communicate, to test their wisdom and holiness by *requiring their assent* to the following principles of truth, which *all obedient children of God*, with fullness of consent, receive, and which the benighted alone deny.

1. The Deific nature of Jesus Christ, our Lord. His miraculous birth, teachings, and deeds. His sin-offering upon the cross. His bodily resurrection. His re-ascension to the throne of redemption, where he reigns above all, having the keys of death and hell.

2. "The fallen and lost condition of man," etc. "All Spirits who fully consent to this, being of God, are to be afforded every opportunity of communication. All who refuse, or seek to evade consent, are to be *met with firmness of decision immovable*," etc.—P. 6.

Have the Pope and his Cardinals ever taken higher, more exclusive, or more arrogant ground? Now, whether such

doctrines have their origin in the minds of the persons through whose professed mediumship they come, or with Spirits who communicate to them, or both, the minds from whom they emanate give unmistakable evidence of their unprogressed and partisan character, and of their determination that wisdom shall die with them—that the speculative theological standard it has pleased them to erect shall not be transcended by men or angels! This about equals the injunction regarding the Hebrew statutes. But as those have been left behind by some of the prophets—by Jesus and subsequent reformers—so will perish the injunctions and anathemas of the Auburn and Mountain Cove sect.

In conclusion, with all kindness I would say to our friend Orton, he may rest assured that productions like the “Auburn Disclosures,” characterized by mysticism, an unnatural or affected style, an obscure and unintelligible array of words intended as expositions of the current pulpit doctrines, called orthodox, and the recognition of these irrational, speculative doctrines insisted on as indispensable to acceptance with God—he may rest assured that such productions, if they come from ultra-mundane spheres, are the product of *unprogressed* Spirits, who have not yet outgrown their *sectarianism*. I have two reasons in support of this conclusion :

First. Truth, when perceived by the human mind, is simple, and can be perspicuously conveyed to other minds.

Second. Similar productions of men in this sphere would naturally lead sensible persons to the inference that their authors were greatly deficient in mental development and discipline, and swayed by bigotry and prejudice.

The assumption of the names of prophets or apostles is no certain criterion in the case. It is easy to array name against name. Their genuineness must be judged of by attending facts. Some two and a half years past, I had myself, through

a source that I deem reliable, occasion to interrogate Paul relative to these very "Disclosures." To the question, "Hast thou dictated to a company that meet at Auburn, and who have been making certain publications?" The response was, "No, not to much extent, and now not a word. I soon saw I should be as falsely represented as when in the rudimental sphere, on account of their minds being so warped by that great error *and impediment* in the way of all truth, sectarianism. They have Spirits of their stamp who represent me, but whom I do not influence at all." *Question.* "Do those Spirits, then, mean to state that which is false?" *Answer.* "No, not exactly; but their minds took that bias when on earth, and they think their views of my doctrines are the correct ones, and in that way suppose I influence them."

With desire that the truth may have free course and prevail, bearing blessings throughout the earth, thine truly.

THO. M'CLINTOCK.

A DEATH ANNOUNCED BY SPIRIT-RAPS.—Mr. J. K., an intelligent employé in our printing office, informs us that he was once dangerously ill with the rheumatic fever. While lying upon his bed, one night, there came three loud and startling raps upon a table that stood near the bed, while no one was touching it. His father and mother, who were present, were much alarmed, and considered it as an omen of his own death; but they were relieved from their anxiety concerning him on the next day, by the receipt of intelligence that an aunt of his, residing at some distance, had died at the very hour and moment when those preternatural sounds were heard. A single example of this kind of phenomena would not warrant the presumption that Spirits had any agency in its production, but the examples that might be collected are very numerous.

ABSTRACT OF REV. T. L. HARRIS' DISCOURSE,

On Sunday, Nov. 6th, 1853.

Reported Phonographically by T. J. Ellinwood.

THE Apostle Peter, in speaking of the departure of our Lord from the external world, says of him, "Whom the heavens must receive until the times of the restitution of all things, spoken of by all God's holy prophets since the world began." The apostle, in this remark, makes four distinct and equally sublime assertions. First, that the Lord ascended into the heavens; Second, that the heavens are to contain him until a certain period of the future, when he is to return to earth again; Third, that that is to be an era of the restitution of all things; Fourth, that this has been told of from the beginning of the world by all God's seers and prophets.

All of you who are acquainted with the subject of Spiritualism are familiar with the great law of mental influence, by which mind operates upon mind, and life upon life—by means of which the negative individual enters into *rapport* with the positive individual, thinks his thoughts, feels his feelings, and moves from his volitions. You are aware, also, of the fact, that when this sympathy exists, though the negative person may be in Europe, and the positive person in New York, the positive individual here can telegraph his thoughts and communicate his sentiments to the negative individual there. Let us apply this well-known scientific fact to the elucidation of the great thought presented for our consideration in the assertion of the apostle—that the Lord shall return. There are many honest individuals in the world who entertain

the idea that the Lord is to come in a purely physical form ; to become a kind of household god ; to locate himself in some external temple, and to reign in a material kingdom. Reasoning from the external, they think there can not be a coming of the Lord, except it be a physical coming, in time and space. But were those friends instructed in the science of the time, they would see that all our Lord has to do to come and make us see him, is to fix his mind upon all the receptive minds in this planet, to make them passive recipients of his divine sphere, and thus to enter into *rapport* with the whole internal and real Christendom.

Spiritualists are aware that one Spirit can communicate in several places at the same time. The same Spirit can communicate at a circle in Boston, at another circle in New Orleans, at another circle here, and at other circles in other places at the same time, without leaving his locality. He does this by entering into *rapport* with the minds of the individuals at those different positions ; and he can be spiritually visible to each at the same instant. Now if a Spirit, who, while in the body, possessed but ordinary external intelligence, and who was not noted for a broad and universal charity, on entering into the Spirit-world becomes familiar with the first principles of that world, and has the power to make himself visible to, and to converse with, different persons in the body at the same time, and at different places, what is there to prevent the Lord Jesus Christ, according to the prediction of the prophet, from descending into the interiors of all those who look to him from the earthly sphere, by means of the descent of his divine affections and principles ; and in this manner communicating himself with each and every one of them—being personally present with each, and magnetizing each and every one of them with his divine life of universal benevolence ?

It is my own personal belief—and I express it upon the platform of equality with all the brethren—that the age upon which we are now entering, is the age in which that prediction shall be literally and fully verified; and I look upon the great Spiritual Manifestations of the present time simply as an unobtrusive method of opening the interiors of men to receive Him in the fullness of his final coming; for though men's interiors are now open for the reception of influxes from Spirits nearest their own plane; yet as their capacities become enlarged, and their minds become uplifted, they will gradually enter into *rapport* with societies of higher spheres; until in one crowning and eternal vision, their eyes will be fixed upon One Divine Personality—our Lord Jesus Christ; and he will become visible to them according to the principles of absolute science, and in a manner which will preclude the possibility of doubt; first of all to those persons who are most clairvoyant, and then to the clairvoyant nations of the world. The days of the Son of man—the days of that kingdom which shall be set up without hands, as it appears to me, are returning to us now.

Permit me to give a series of reasons for the great hope that fills my spirit. First, the Lord was in the world, filled with love for every man in it. To that love there was no restriction, and if he loved any people better than others, it was those who needed his love the most. Leaving those who were called righteous, he sought those who were called sinners—leaving those who were in health, he sought the sick—leaving the happy, he sought the distressed—he reached a helping hand to those who, according to the ideas of men, were the most degraded. His whole life was one outflowing of love. His every movement bespoke universal benevolence. God outshone through him, and outpoured love through him. He entered into *rapport* with the famishing sons of men. His love

went on growing with his external growth, and strengthening with his strength. As his experience became broad, he poured it into men. When he touched man, man lived, and when he spoke to man, man loved. No power of human selfishness could destroy that love, or restrain it for a moment; and the more opposition he met with, the more did his love outflow from him, rolling on like a great ocean, bearing before it all forms of antagonism, and destroying the darkness of error as the morning sun scatters the clouds. These things were most of all manifested by the Lord during the last days of his external life; and it seems as if his heart had become a baptismal bowl of love. He had divine attractiveness, divine beauty, divine wisdom, divine power, divine harmony, divine infinitude, but love was the outflowing vitality of all. Behold him extended on the cross, and behold him after the resurrection clothed upon with the stainless garments of righteousness, and you perceive that it is the very revelation of love. Passing out of the external sphere, he is still the same tender, loving being after his resurrection that he was during his sufferings, and his love pours out more and more, especially when he says in his charge to Peter, "Feed my sheep," and "Feed my lambs." And he tells us that his lambs are all the young of all the families of earth, and that his sheep are all mankind.

That being passes from our vision. He has gone into that great interior world where he was before—he has gone among those shining ones who sat by his grave on the morning of the resurrection, and said, "He is not here, he has risen"—he is among the guardian spirits of the human race, and among them he is the Prince of Peace—the Lord of Righteousness. His sovereignty is the sovereignty of love. There is no more grand conception than that our planet is over-domed by angelic hosts—that all holy Spirits are gathered around it in harmony;

and in my highest thoughts it seems to me that the center of all that infinite revolving harmony of angelic life is the Lord, our Redeemer. His love, as an external form, enlarges itself with the enlargement of experience, and goes on deepening from age to age. He promises to be with his children to the very end of ages, giving them a special influx. He promised to be the inspiration of Christendom, and in fulfillment of that promise, was the great Civilizer, Humanizer, and Harmonizer; and up from the old world of darkness springs the new age of light, immortality, and peace, unfolding from his divinely ordered love. That era has gone on interweaving into the planet its golden influences of harmony, which shall draw it into the vision of his countenance.

For eighteen hundred years all the movements of society have extended toward unity—a condition in which man could think and act freely, and unfold the spontaneity of his nature, so that the spiritual should control the natural. Before the new heaven could descend, there had to be a platform upon which it could descend. It could not while kings, oligarchies, and aristocracies were against it; it could not until men were unhampered by priests and kings, and free from unnatural relations to Church and State; and the good enabled to go out peacefully and carry out their inspirations into the sphere of the external. It appears to me that Divine Providence, ever since the appearance of the Lord, has been bringing the nations upon a platform where they could stand, each man unbound by any external and coercive power.

The Lord has restrained this great outpouring, which we are witnessing in this age, until he could prepare a receptacle for it. This American people form a vase into which the inspirations of Heaven may descend and assume an orderly and living form. Thus, in Divine Providence, during these apparently dark and mournful ages, gradually a locality has been

provided in a condition to receive these influxes from Heaven. No sooner is this people prepared, and the locality provided, than Divine Providence commences that great work for which the ages have been laboring from the time of Christ until now. How should they commence? In some splendid manifestations filling up the dome of the sky with unutterable splendors of immortality? If so, humanity would have been driven mad with the apprehension of external judgment. Should it commence with tremendous forces, bearing all material forms before them, cleaving the mountains from their bases, and making the earth to rock to and fro? Not in any form like that, because a tide of such catastrophes would unbalance the intellect of man, and drive him into a frenzy of fanatic fear; but softly and silently as the flower unfolds itself, yet grandly as the sun when it rises in the east comes on this new unfolding—this beginning of the end.

Had a problem been presented to any external philosopher, five years ago, in this wise: Suppose thirty thousand persons, in the space of two or three years, should become in any degree, either fully or partially, mediums for Spiritual intercourse, and three hundred thousand become believers in that fact, what would be the amount of insanity occasioned by it? The answer would have been, "Sir, no man can calculate the amount of insanity that would result from thus introducing the supernatural into the natural. Every madhouse would be crowded to overflowing. The cries of maniacs would be heard in every hamlet in the land." Had the problem been presented to me, I should have said that such must be the results; yet Divine Providence has so gradually and wisely brought about this great thing that, although there are now thirty thousand becoming mediums for Spiritual intercourse, and more than three hundred thousand believers in Spiritual Manifestations, there has not been one tithe as much insanity produced by

this development as has followed in the train of evangelical revivalism. Behold in this, then, the footsteps of our God ! Behold that which does not bespeak a spirit of fathomless guile, but fathomless intelligence and love. Here is a world whose eyes are extinguished so that it sees not—whose ears are sealed up, so that it hears not—whose senses are frozen up, so that it feels not—whose heart is paralyzed, so that it senses not—whose spiritual faculties are reduced to utter torpor ; and the great army of angelic spirits march out from their sublime recesses, and sound their golden trumpets, and open thirty thousand doors through which they out-march, and one hundred thousand human beings serve them in their coming, and it is all done without so much excitement as was occasioned by the whisky rebellion of Shay's during the administration of George Washington. Evidences multiply to prove that God himself—the Father and Friend of humanity—leads out this great procession, and that whatever discords are blended with it will pass away. I need no other argument to prove this fact, than that these things were unfolded without producing a world of revulsion and insanity.

It is true that men may pervert this gracious gift ; but though they may for themselves, they can not for all others. A man may take the grain from his own corn-field and convert it into alcoholic poison, but no man can reap the harvest fields of the planet. That God who designs these phenomena for the harmony of the earth will see to it, that though that man perverts his manifestations, he does not yours and mine.

This beginning of the return of the Son of man, with all his holy angels with him, is not calculated to destroy Christendom, but to purge it of all its abominations, and to destroy its sects.

Finally, as the internal faculties of men become harmoniously and fully opened, and the influxes of love and wisdom from

our Lord in his Divine humanity purify, renovate, and reorganize the internals of the understanding and the will, a new Church, State, and Society will unfold into visible manifestation, and the sons of men, in all the various spheres of life, thought, and action, become conformed to the Divine order of the heavens.

More glorious than ever seer beheld or prophet anticipated will be this consummation of the ages. It will be indeed a time of the restitution of all things. Earth shall unfold into forms of love transcending the primal Eden, man become a radiant, terrestrial angel, and Christ the beloved ruler of the immortal race.

S O N N E T .

“THE GOOD TIME COMING.”

SPEED on, prophetic time ! when peace shall reign,
 And wear its olive crown ; the nations beat
 Their swords to plowshares, and the blood-stained feet
 Of war no longer track earth's fair domain,
 Or stalk with crimson banner o'er the plain ;
 When pride shall lay its flaunting mantle by,
 And poverty close up its sunken eye
 Forever ; when each galling chain
 Shall fall asunder—when the oppressor's rod
 Shall scourge no more, the crouching slave
 Rise up in God's own image—in its grave
 Sin hides its hydra head, and God
 Casts down upon a stainless world His smile,
 As hand in hand man moves to heaven the while.

THE NEW YORK REFORMER.

THIS journal, which was instituted, ostensibly at least, by the NEW YORK HARMONIAL ASSOCIATION, has just closed its brief career. We know little or nothing of the origin of that Association. We believe that only its members are acquainted with the nature of its organization and the history of its proceedings, and who those members are, with two or three exceptions, we have no means of knowing, as the records of the Society are not accessible. We can not determine the nature and value of any enterprise by its success or failure. The noblest human efforts often prove abortive, not because those who engage in them are wanting in a commendable zeal or a benevolent design, but rather for the reason that the faculties and facilities necessary to their consummation are not judiciously directed, or, it may be, because unforeseen obstacles arise, or sudden misfortunes overtake us. We may presume that the objects of the Harmonial Association were just and praiseworthy. So far as the character and purposes of the institution were indexed by its organ, they were certainly righteous and commendable. We regret that the *Reformer* has failed, for it was a good paper. We have earnestly desired its prosperity, though, from the beginning, we apprehended that *its subscription price was entirely too low* to warrant any very sanguine expectations of its success. Our apprehensions have been speedily realized. Indeed, we are satisfied that every similar enterprise *must inevitably fail*, sooner or later, unless it can be made to *sustain itself*.

It is well known that the TELEGRAPH was required to pass a severe ordeal during the first year of its existence, and that its disbursements exceeded its gross receipts by over Five Hundred Dollars. With a full knowledge of these facts, some persons were disposed to question the wisdom of starting another Spiritual paper in New York, and were apprehensive that the existence of both would be jeopardized by the new movement, proposed under the name and auspices of the Harmonial Association. However, the enterprise was undertaken, and we cordially welcomed the *Reformer* as a worthy co-worker in the same field with us, quite willing to share the rewards, if any should be realized, as well as the labors and responsibilities of our position. We have neither exhibited nor cherished any feeling of coldness or jealousy toward our neighbor, but have desired to cultivate, at all times, the most amicable and fraternal relations. When persons have objected to the price of the TELEGRAPH, we have recommended the *Reformer*, and it is but a few days since our colleague obtained orders for fifty copies of that paper while on a brief visit at the East. We are not conscious of having neglected any suitable occasion to testify our interest in its behalf, or to foster a reciprocation of kind words and offices; and we feel assured that no disinterested and dispassionate observer will misinterpret the spirit which has tempered our feelings and governed our intercourse with the *Reformer*.

We can not close these remarks without a brief expression of our respect and esteem for ISAAC C. PRAY, and of our sorrow on taking leave of him as a member of the editorial profession. Our readers should understand that it was in a spirit of generosity and of self-sacrificing devotion to truth that he was led to take the editorship of the *Reformer*, and subsequently to become the publishing agent for the Harmonial Association. In accepting this responsibility he had, as we are

credibly informed, the most positive assurances, from parties whose responsibility was unquestioned, that the paper should be supported *throughout the year*, though it might involve a sacrifice of THREE THOUSAND DOLLARS. These promises signally failed, owing, it is said, to changes in the condition and prospects of those who made them. Under these circumstances Mr. Pray, who had mainly given his time and services to further the interests of the paper, did not deem it advisable to incur the hazard of involving himself in still deeper and more ruinous consequences by attempting to go on. He could not be expected to exhaust his own limited resources in the prosecution of a doubtful enterprise, which others had projected and abandoned. We trust that the subscribers to the *Reformer* will not be disposed to censure its editor on account of their disappointment. A year's subscription to that paper is but a small loss compared with what he has sustained by its failure. They, as well as the editor and the proprietors, are parties in the experiment, and would do well and wisely to good-naturedly pocket their small proportion of the loss and be satisfied. No one can more deeply regret the sudden and unexpected suspension of the *Reformer* than Bro. Pray himself, who certainly is not, on this account, less worthy of the confidence and fellowship of all honest men and earnest reformers. Our kindest regards will follow him in every stage and condition of life, and we shall indulge the hope that he may yet again, at no distant day, and under far more auspicious circumstances, return to a place which he is so well qualified to occupy with honor to himself and advantage to others.

S. B. B.

THANKSGIVING.

THE population of twenty-three States, numbering some twenty millions, have just been holding a day of Thanksgiving. From our observation, as well as from all accounts, Thanksgiving day was never before so generally nor so heartily celebrated. The example set by the Plymouth pilgrims, in a day of peril and darkness, has found its way all over the land, and may soon be annually proclaimed from the Capitol at Washington for the nation's observance, as well as by Governors for the festivity of States. We are not disposed to quarrel with the existing institution, for however unwisely, and even thoughtlessly, it may often be observed, it had its origin in, and may still be, an expression of the gratitude of the human heart. Not an uninteresting picture is a great, free, and prosperous nation lifting up its united hymn of thanks to God on one and the same day. It is a picture entirely unique and unknown elsewhere in the world. A nation so favored ought to be thankful, not merely in appearance, but in deed and in truth; and if, accompanying its annual festivity, there be an intelligent recognition of the Divine Providence, and of the true relation each of God's children bears to each and every member of the great brotherhood, then will a national Thanksgiving be indeed beautiful.

We have evidence that the late Thanksgiving was not altogether selfish and inconsiderate of the paternity and brotherhood of man. In our city, down at the Five Points, where missionary Pease is following the example of Christ by break-

ing bread and speaking hope and comfort to the poor and out-cast, and at Randall's Island, where the city's orphans are gathered, brotherly hands were stretched forth from the midst of our community, and abundant good things supplied for the festivity of the unfortunate, the degraded, and the poor. And many purses, too, were liberally opened and their treasure laid upon the altar of Christian enterprise. In other places, we doubt not, the same fraternal spirit was displayed, and far more noble and acceptable was it, in the sight of Heaven, than ever so much kneeling on crimson cushions, and thanking God in the "I-am-holier-than-thou" fashion.

It would, however, be false and idle to say that multitudes baptized into this world's popular religious communions, do not, in the main, regard Thanksgiving as an occasion for the performance of a formality—for thanking God, not only that they are within the fold of the Church, but that their worldly goods and fortunes have been augmented, and their sole and selfish comforts increased. Thousands, too, see in a day of thanks but a day of feasting and revelry, into which not one exalted and benign idea ever enters. It may be that from many hearts and pulpits on Thursday last fell only strains of selfish exultation—the "chosen of God" often caring little what is or has been the fate of the rest of mankind.

We have a share of sympathy and respect for Thanksgiving in the narrower circle of home; the sociality and union it suggests and promotes among kindred and friends is genial and beautiful; but if adoration and thankfulness are confined to a sense of personal favors and delights, or to the blessings a year has showered upon relatives and friends simply, we can not believe that the offering would rise fragrant and acceptable to Heaven. We are given plenty, and health, and strength, and all other good gifts, not to make us exultant and arrogant over our little estate, but that, as good stewards, we

may help those who are destitute, and sick, and weak. He alone can be truly thankful for favors who does not abuse them.

We would give thanks for the peace and prosperity that have blessed us as a people; for abundant harvests and progressed industry and enterprise; for widening trade and extended commerce; for health, and all the good things which God and nature spare not, if man be only just to himself and his fellows; but our deepest thanks are due for the unexampled spread of *Spiritual truth*, the surest of all signs of a larger recognition of God and human brotherhood among men. We would be thankful that the mind of man in our day is becoming more and more receptive of Divine and Spiritual influences. We rejoice unceasingly that, while the world is striving for a climax in outward accomplishment, there is entering into its heart and spirit a leavening power, which, when it shall become universal, will give peace, and prosperity, and joy to all men. We see more, for the happiness and salvation of the world, in the pervading signs of its true Spiritual advancement, than in all things else. This is an element of prosperity and happiness of incalculable value, and free to all; an element which no blight, nor famine, nor pestilence can reach. Should not we, of the Spiritual faith, be specially and devoutly thankful for the spread and inspiration of this spirit, in our midst, over all our land, and in distant regions of the world? Let this spirit be everywhere diffused, until man is universally brought into harmony with his fellows and with God, and the sword of the warrior shall fail, and injustice, and hatred, and oppression, and sorrow be banished from the earth.

C. D. S.

SPIRIT PERSONATIONS—DEATH SCENES.

At the Social Conference, holden at this office on the evening of the 17th ult., some facts were stated by Mr. Briggs, of South Adams, Mass. (a connection of ex-Governor Briggs), which are too valuable as proofs and illustrations of Spiritual intercourse to be suffered to pass without a record. One day his little girl had been sent to sweep the hall; she proceeded to her task, but presently cried out, as if in mingled surprise and alarm, "Mother, mother, come here! come here!" The peculiarity of her tones attracted several members of the family to the spot, when she exclaimed, "Pa, look at that table;" pointing at the same time to a large table which had stood in the hall for the last thirty-five years. They all looked, and observed that the pendent leaf of the table was vibrating and striking against the frame of the table, producing peculiar sounds. They at first naturally attempted to explain the mystery by supposing that there was a shaking of the floor boards as they were trodden upon, but they soon found that stepping and jumping upon any part of the floor made no difference in the motion of the table. They also observed an apparently intelligent *regularity* in the occurrence of the motions, as if they were *beating time to music*. After continuing thus for fifteen or twenty minutes, the motions suddenly and entirely stopped, leaving all in the greatest doubt and perplexity in respect to their cause.

The next morning a clergyman (a Mr. Hodgekin) came to the house of Mr. Briggs, when the latter informed him of the

phenomena of the preceding day, and took him into the hall to see if it would not be reproduced. Immediately the table leaf commenced vibrating as before, and the clergyman was requested to account for the motions, if he could. He also tried the hypothesis of a shaking of the floor boards, but, by treading on different parts of the floor, likewise failed to affect the motions. He then took hold of the table leaf and easily stopped it; but when he let go it soon commenced moving as before, and he was obliged to acknowledge his inability to explain the mystery.

Some time after these occurrences took place, a medium (Miss Sarah Mason, daughter of Rev. Almon Mason, now of Michigan) came to the house of Mr. Briggs, and while there was subjected to a variety of strange experiences which claimed to be Spiritual. She was first controlled by an influence which purported to be the spirit of Pocahontas, during which she combed her hair down upon her shoulders, and assumed the actions and even the physiognomy of an Indian woman, and sang what appeared to be an Indian song. Coming out of this state, another influence suddenly came upon her. She looked at the large table in the hall and smiled, and presently uttered the name of "Nancy Briggs," and said that she had caused that table to move on the occasions referred to. The narrator then stated that Nancy Briggs, who was a connection of his, had come to his house on a visit over thirty years ago, and that while there she took sick and died, and that the coffin containing her remains was placed upon that identical table, which had stood in the hall ever since. As her death occurred many years before the medium was born, there was no possibility that the latter could have ever known any thing about her, and it was extremely improbable that she had ever even heard her name, being, as she was, a comparative stranger to the family and its connections.

After speaking thus of Nancy Briggs, the medium assumed a totally different expression of countenance, and addressed herself to a young German, a total stranger to her, who was present, and spoke to him in the *German language*—a language of which it was known that she was entirely ignorant while in her normal state. Presently the German commenced weeping like a child, although none but himself understood a word that was spoken. Afterward he was asked the purport of the communication, when he answered that she had exactly personated an uncle of his who had died in Germany some two years previously! He said she acted like his uncle, especially as to his peculiar habit of patting him on the shoulder and laughing; that she spoke like him, alluding to things that were known only to himself and his uncle, and that she even *looked* like him, and had given him an impressive communication in respect to his uncle's condition, as changed from this to the Spirit-world, and respecting his own duties relative to this new spiritual unfolding. He assured the company that five hundred dollars could not purchase the satisfaction which he had derived from that interview, and proved his sincerity by offering the medium a sum of money, which, however, she promptly refused.

Mr. Briggs also stated that a nephew of his had died with ship fever in Jamaica, whither he had gone as a missionary. Some months after his death this same medium, Sarah Mason, together with another medium, called at Mr. Briggs' house. While there Miss Mason became affected as by the spirit of his nephew, whom she personated with the minutest exactness, though she had never known him—perhaps had never heard of him. The nephew, through the medium, announced his name, and proceeded to give Mr. B. an appropriate communication, accompanied by an impressive exhortation respecting his duties connected with the new spiritual phenom-

ena, and when he ceased the medium was suddenly seized with all the symptoms of a violent fever. The other medium by that time was also thrown into the transic state, and personated a physician, placing her hand upon the head of the first medium, and feeling her pulse. The first medium frequently cried for water, which was given her, but she rapidly grew worse, and finally ceased to breathe, and actually became stiff and cold, as one dead!

The other medium then took the hand of Mr. Briggs, and said, "Sir, I am Dr. Murray. I attended your nephew in his last sickness, and am now myself in the Spirit-world." Then suddenly that medium also was apparently seized with violent illness, and in a few minutes she likewise ceased to breathe, and was apparently also totally dead! Being unacquainted with such scenes, Mr. Briggs and his family thought that the young ladies were really dead; but after lying in that way for some ten or fifteen minutes, they each began to gasp, and then to breathe more freely, and soon they rose upon their feet, and were apparently as well as ever!

Oh, ye skeptics! how long will ye doubt the intercourse of spirits with mortals, while occurrences like these are daily taking place in our land? If facts like these are insufficient, pray tell us what kind of evidence would convince you.

SPIRITS CAME AFTER HER.—Mrs. W., a lady of this city, had in her family two Irish servant girls, who were sisters. Some few weeks ago, one of them was seized with a serious illness. A few days afterward, and while suffering under the prostrating effects of her disease, she beckoned her sister to her bed, and whispered in her ear, "Bridget, I am going to leave you; mother and sister Bessie (Spirits) have just been here, and they told me they were coming after me in a few days, and that they would take me with them." She accordingly died within a few days from that time

SIGNS OF REPENTANCE.

We exchange with many papers, *at their solicitation*, that never notice us at all, and from which we have never extracted a single line. If they occasionally speak of Spiritualism, it is only to abuse the subject, and to betray their own fears of exciting the vulgar prejudice. We shall be obliged to cut off that class, unless they exhibit the fruits of a speedy and genuine repentance.

The above is the peroration of an article which comes to us, heavily marked, in the SPIRITUAL TELEGRAPH—one of the handsomest and weakest papers with which we are favored. Of course there is no room to doubt that we are meant—and probably plenty of our cotemporaries are in the same predicament—as the target of the cruel shaft, and it becomes us to extenuate, as far as in us lies, the errors we have committed.

The TELEGRAPH has been sent to us regularly for a year or so. It was done without our asking, and we certainly have never sent a solitary copy of the *Express* in exchange. We have never referred to the paper but once, and then we said it seemed a pity to waste so much typographical beauty upon what we regarded as nonsense. Such an article as the above is particularly funny in our case. We never asked for the TELEGRAPH, never wanted it, and do not now want it. Lop us off, gentlemen. We “’aint agoin’ to repent nohow.”—*Buffalo Morning Express*.

Those who want to say a good word for the TELEGRAPH, but *do not want to excite the displeasure of “the Scribes and Pharisees,”* generally praise the quality of the paper and typography, and abuse the principles to which our journal is devoted. Our Buffalo friend adopts this course. He affirms that “the SPIRITUAL TELEGRAPH *is one of the handsomest papers with which he is favored.*” We have no doubt of it, and should certainly be pleased to return the compliment if we could and speak the truth, but the fact is, we are favored with several better-looking papers than the *Express*. Whether the

“weakness” which our editorial brother attempts to expose (we think the attempt is successful) is inherent in the TELEGRAPH, or in *the understanding of our cotemporary*, is most respectfully left to the decision of competent judges.

The editor of the *Express* says: “The TELEGRAPH has been sent to us regularly for a year or so, . . . *without our asking*.” Well, as the *Express* never solicited an exchange, and as we referred to those only who *had* preferred such a request—all intelligent readers will at once perceive—as well from the statement of that journal as from the explicit terms of our article—that the *Express* could not have been among the number of those for whom our remarks were intended. If we hit “the target,” to borrow the *expressive* figure of our cotemporary, it was not because we saw the *Express* or its editor in the dusky, moral, and spiritual twilight in which they stand, but because those objects got in our way. However, it affords us pleasure to know that we accomplished more than we expected. All half-convicted offenders proceed to excuse themselves, and the *Express* man says, “It becomes us to extenuate, as far as in us lies, the errors we have committed.”

But Bro. Chester is afraid of being laughed at by other and greater sinners, and as he proceeds he makes a desperate effort to shake off his convictions. Hear him: “Lop us off, gentlemen. We 'aint agoin' to repent nohow.” Now, we have never regarded the verbal professions of any man as evidence of real penitence; a man's *deeds* must tell the story, and those of our cotemporary are beginning to be manifest. He has already commenced to “bring forth fruits meet for repentance.” *He noticed the TELEGRAPH immediately*. He repents as well as any body, and better than some, only he's a little ashamed to own it.

As to the “lopping off,” we can't think of that while our editorial brother is in such “a hopeful way.” We shall continue

the TELEGRAPH awhile longer. If he is not inclined to send his paper in return, it makes no difference. We are seeking after TRUTH, and find that the *Express* will not aid us in our researches.—ED.

I THINK OF THEE.

BY LIZZIE LINWOOD.

I THINK of thee when morning flings
Her radiance o'er the dewy earth ;
And when all bright and lovely things
Seem burdened with a song of mirth.
When young gay birds from spray and bower,
Are warbling forth their notes of glee ;
Then, dearest, in that joyous hour,
I think of thee, I think of thee.

I think of thee when twilight shades
Are falling softly o'er the sea ;
When from the west the daylight fades,
And earth is hushed in revery.
And when the dew is on the flower,
And silence sleeps upon the lea,
Then, in that soft and dreamy hour,
I think of thee, I think of thee.

I dream of thee when gentle sleep
Upon my weary eyelids falls ;
And though I often wake to weep,
Yet still I hear thy spirit's calls ;
And though we may not meet again,
And dark my future lot may be,
Yet still in grief, in joy, in pain,
I ever think and dream of only—thee.

PROGRESS OF THE PRESS.

THE increase of liberality and candor, on the part of the general press, with respect to Spiritualism, is of late somewhat remarkable, and we accept it as a hopeful sign of the times. The subjoined editorial article, which we have clipped from the Albany *Daily State Register*, a leading and strongly conservative Whig journal, will show our readers how the current of public sentiment and opinion has been modified within a few months, in so far as the press is its exponent. We give the *Register's* article entire :

PROGRESS OF SPIRITUALISM.

One of the most remarkable facts of the present century is the astounding progress of Spiritualism in this country and Europe. Commencing less than six years ago in the interior of this State, with little mysterious raps, which for a long time defied the scrutiny of learned individuals and committees, it has spread into every State in the Union, and traveled across the sea, and its organs claim a million believers in the new Spiritual theory. Through the various orders of "manifestations," a system of theology has been enunciated, which, while it strikes directly at the "orthodox" doctrines of the present day, claims to revive the spirit of primitive Christianity, unincumbered with prescribed forms of any kind. Among the converts to Spiritualism in this country are many men of great learning and ability, such, for instance, as Judge Edmonds, Hon. N. P. Tallmadge, Prof. Henry, and George D. Prentice. In England, Lord Brougham, Dr. Ashburner, and Robert Owen are known to be enthusiastic Spiritualists. The conversion of these eminent men, however, may not be considered as evidence of the rationality or credibility of Spiritualism, any more than the conversion of Bishop Ives and Dr. Newman to the Romish faith establishes the same for Catholicism. It only shows how liable the most favored in

mental attainments are to differ with each other upon the most important, and to many the most plain, subjects of a religious nature, and teaches us humility in the expression of our own opinions, and charity for the honest differences of others.

The New York SPIRITUAL TELEGRAPH, the central organ of Spiritualism in this country, is a large and beautifully printed sheet, and we understand it has a circulation of over ten thousand copies per week. Professor Brittan, its editor, is a graceful and able writer. While his peculiar opinions are generally considered as rather visionary, it can not be denied that he is honest and fervent in their advocacy.

Believers in the alleged phenomena of Spiritualism are as tenacious of their faith as the most rigid sectarians. They think they have the evidence of their natural senses in support of their creed, and they can not be laughed, sneered, ridiculed, or anathematized out of it. Whatever there may be erroneous or pernicious in Spiritualism must be overthrown by the strong arms of reason and true revelation—it can not be battered down by the arrows of satire or ridicule. There are now so many of the respectable and educated among us who avow their belief in the reality of Spiritual intercourse, that the subject itself, when discussed at all, is entitled at least to the same respectful consideration that is extended to any of the numerous new isms of the present day.

LECTURES OF JUDGE EDMONDS.

THE following letter, from an intelligent gentleman in Philadelphia, will sufficiently evidence the deep interest which the lectures of Judge Edmonds are likely to excite, wherever he may be pleased to address the public, on the great subject of Spiritualism. It can not be denied that his theme is one of uncommon interest to every rational being, while the magnanimous stand which our distinguished friend has taken has enlisted the sympathies of a great multitude in his behalf.

Thousands desire to know what divine excellence there is in Spiritualism that in the estimation of this self-sacrificing disciple weighs down in importance all political aspirations and financial interests.—ED.

JUDGE EDMONDS AND DR. DEXTER IN PHILADELPHIA.

On Sunday, the 20th of November, these distinguished pioneers in the New Philosophy visited us, and the Judge delivered two lectures in the new and beautiful Hall on Spring-Garden Street, near Thirteenth.

In the morning, long before the appointed hour of meeting had arrived, crowds were thronging the avenues from all directions leading to the hall, and thousands were obliged to go away without obtaining admission. Doubtless many were attracted by the novelty of the subject, and to see and hear the distinguished speaker, yet for respectability and intelligence, it was an audience such as is seldom seen in any place.

The services were of such a character as to impress all with their loveliness, simplicity, and feeling, and the impression made upon the attentive hearers was that of the profoundest respect and solemnity.

In the evening the crowd became so large outside, that the hall was opened more than an hour before the appointed time, and was filled in a few minutes to overflowing. It is estimated that more than five thousand were obliged to go away disappointed. When the Judge arrived, so dense was the throng, that it was with the greatest difficulty he reached the speaker's stand.

The discourses were the most thrilling in interest, and were delivered in the most eloquent style. So lost were the audience in the speaker and the subject, that the most perfect order was kept throughout the whole time, notwithstanding it was very uncomfortable to those who were compelled to stand during the services.

The Judge is a most eloquent, dignified, and impressive lecturer, and when he loses himself in his subject, which is often the case, he carries with him the hearts of his hearers, and melts them with his own unto gratitude and joy.

It is understood these gentlemen intend delivering a series of lectures on the New Philosophy, and it is to be hoped that in every place where they may be called to go, they may meet with that reception which greeted them here.

J. F. LANING.

PHILADELPHIA.

NEW YORK CONFERENCE.

THE Conference met, pursuant to adjournment, at the Hall on Broadway, opposite Eleventh Street.

CHARLES PARTRIDGE opened the session by giving some account of his recent visit to Boston. He had visited Miss Rachel Ellis, at No. 5 Arch Place. The lady referred to was the one recently used by the Spirits as a medium for carrying on a conversation in the French language, while she was on her way to Poughkeepsie, an account of which was published in the TELEGRAPH. The medium was sitting on the seat with the lady, who was at the time in conversation with two gentlemen in the seat next in front, and the lady turned to her and asked, *as she supposed*, whether she could speak French. She was about to signify that she did not, when the Spirits made her respond in the language which the parties had been using, and she was made to continue the conversation with them for an hour or more. Miss Ellis knew not a word that was said by herself nor by them.

She informed me that before, and a short time after, she became a medium, her health was very poor, and a Spirit, calling himself Dr. Fisher, used her hand to write prescriptions in the technical language of the medical profession, of which she knows nothing, but supposes it to be Latin. These prescriptions she took to the apothecary and procured the medicines, and she is now quite well.

On one occasion the druggist inquired what doctor she had? She replied, Dr. Fisher. "Why," says he, "Dr. Fisher is dead." She explained the matter, and was answered that the prescriptions were very skillful.

I next called on Mr. James J. Patterson, a healing medium, who has rooms in Harmony Hall building, 103 Court Street, Boston. I took my brother-in-law's daughter with me, who has been sick for about four years, and under the best medical treatment has been gradually growing worse. Mr. Patterson sat down before her, and in a few minutes seemed to lose his own consciousness, and seemed to be possessed by a Spirit devoted to healing. The medium was made to speak and give a correct diagnosis, stated the cause of the disease, the time, or very nearly, when

she began to decline, and the different aspects which the malady had assumed at different stages, and said that at present she was subject to what he called *revolutions*—"You call them fits," said he. These and many other things, which are true, were stated, none of which he had any information respecting, except what he obtained in this peculiar manner. He prescribed for the patient, and it is hoped she will find relief.

The history of this young man is peculiar, and would be highly interesting to Spiritualists. He is a Scotchman by birth, and a ship carpenter by trade, and has been in this country but a year or two. He commenced working at his trade when he arrived here, and continued it as long as the Spirits would let him. While at work they would take possession of him so as to straighten his arms and stop his work, make him write, speak, etc. At length they required him to leave work and devote his life to healing the sick, and he has been obliged to yield to their requests, first against his will, but now with joy and praise does he exercise his gift for the benefit of suffering humanity.

I returned to Springfield with brother Elmer, who kindly invited me to tarry with him over night, which invitation I was pleased to accept. We arrived at his house and got supper about eight o'clock, and then went to a circle held at the house of Mr. Bangs. On entering the house Mr. B. said, "The Spirits have been blowing the horn." At this moment Mrs. Bangs, hearing Mr. Elmer's voice, came hastily to the door, considerably excited, and said, "Oh, they have been blowing the horn *again*, tremendously—I wish you could have heard it," etc. We were invited into the circle, composed of about ten or twelve persons. A Mr. Hume was entranced, or in a Spiritualized condition. The company sat in the form of a half circle round a piano. The first work of the Spirits was to spell out a message of congratulation to me, by raising that heavy piano up and down when letters of the alphabet were spoken. During the evening other communications were given through the same process, as well as by Spirits speaking through the medium. The strings of the piano were repeatedly sounded, as if swept by human hands, and when we sang, by the Spirits' request, they sounded the chords on the instrument.

A small book-table was taken up and placed over the hand of the medium, and the books so arranged between his body and the legs of the table as to hold it steady. Various other manifestations occurred, and the evening's entertainment was diversified with both physical and intellectual demonstrations.

REV. T. L. HARRIS, who was the next speaker, commenced by saying,

that by the greatest of all modern Spiritualists, it is declared that the Lord's kingdom is a kingdom of ends, and that all the purposes of Divine Providence have for their object the establishment of a divine kingdom in the individual and in the universal man—that all earths in the universe are nurseries of the human race, who ascend in a continuous procession from the earths into the heavens, and so enter upon the great reign of eternal life. The speaker thought we could not meditate too carefully, devoutly, and earnestly upon the great truth herein presented. The question whether or not Spiritual communications are orderly—or whether it be orderly to hold intercourse with the departed—with the intelligences of the invisible universe, is a question of the utmost importance. He considered this a question which must be answered by every individual according to the purposes for which he himself enters into communion with the invisible world—whether he be impelled by a love of self or love to God and his neighbor. Perhaps there is no form of ambition more odious and evil than that which consists in associating with Spirits in the interior world for the purpose of acquiring wealth, or for the exaltation of individual man to the injury of his neighbor.

There is no class whom the race has so universally united to stigmatize as those called magicians; yet the existence of magic has been proved to the calm, serious, philosophical intellect, as well as to the close student of history. The speaker maintained that if it be granted that it is evil and disorderly for a man to endeavor to open his faculties into *rapport* with the Spirit-world for self-aggrandizement—for purposes of abuse—its opposite must also be granted, that it is good and orderly to seek the unfolding of the interior faculties—the entering into relations of sympathy with the Spirit-world—for ends of moral culture, and for the welfare of the human race. It was from the stand-point that it is right and orderly to associate with the world of Spirituality for ends of good, that the speaker proceeded with his remarks. First, it is right and orderly for a man to enter into communication with the world of causes if his motives be good, because by so doing he immensely amplifies his Spiritual powers. Said the speaker: “Of all schools, colleges, universities, and seminaries of learning, give me the great temple of the superior universe. Of all sources of information, give me those streams of immortality that flow out from the Infinite, while the trees of life grow on the banks of the descending river.” If it is right to go to the writings of Plato, Bacon, Zoroaster, Swedenborg, and other great minds, who while in the body gathered wisdom, and left it as a life-legacy to succeeding generations—if it be orderly to go to the records of

these men for instruction, it is certainly orderly to go to the minds that gave the records. If it is right to go to the effect, it is right to go to the cause—if it is right to go the printed page, it is right to go to the living Spirit—to the living fount. On what ground, then, is it disorderly to go to the world of Spirits for ends of good? It is said that we may make a bad use of what we learn, but the argument of misuse is no argument for nonuse.

The speaker contended that every argument that justifies man in going to any external source of information, also justifies him in seeking light from the world of Spirits. The argument deduced from the abuse of Spiritual communion will apply equally well to all ecclesiastical forms, republican governments, systems of law, and all existing institutions established for the good of the race—to the records of history, religion, and the Word itself. On every side we see the Word abused—we see those who resort to its lessons of wisdom and truth for ends of evil, using the beautiful illustrations, and sublime arguments of Christianity itself, as instruments whereby to build up demoniacal forms of sectarianism, degrading the civil and moral natures of the sons of men.

The speaker adduced another argument against modern Spiritualism from the stand-point of ecclesiasticism, which admits that it is right and orderly for one class—those appointed for that purpose—to hold communication with the eternal world, while it is not right for the common people—for the laity. Against this he was compelled to enter a decided and emphatic protest. Christianity is essentially universal and democratic, and if it teaches any thing, it teaches that there is no distinction between priest and people; and that all disciples of the Lord are kings and priests. If it be right for any king—if it be right for any priest to investigate the sublime realities of the Spirit-world, it is right for the whole kingship and priesthood—the right is coextensive with Christendom.

The speaker argued that we are required and compelled, from the stand-point of belief in Christianity, to investigate the realities of the higher life. Unless we do, wo unto us! A curse and mildew have fallen on Christendom. Mammon has been deified. It is almost impossible for the inspired man, whose lips are kindled from the altar of the Infinite, to utter his thought. The moment he unfolds his faculties to enter into *rapport* with the invisible world he ceases to belong to a party or an ism. In consequence of the cessation of the nominal Church to hold orderly relations with the ecclesiasticism system, Christendom is dying on every side of us, and Christendom can only be restored to its normal state through the opening of its interiors to the heavens.

He gave it as his opinion that there is not a man or woman in the land, either north, south, east, or west, who has not at times been conscious of Spiritual presence—of an invisible power endeavoring to operate on the mind. While conversing with those who are most opposed to the belief of a connection between the external world and the world of Spirits, as you enter into sympathy with them, you will find in them a recognition of Spiritual influences. Whenever you can touch the living germ of the hardened nature of the sternest banker, he will tell you that he has been conscious of these precious influences. The bigot will tell you that in ancient hours, ere he became hardened into his present form of belief, he felt the moving of an interior and mysterious power within him. It lives in silent beauty even in the halls of fashion; it stands sublime and awful where the sons of wealth are gathered together, and it flows down into the senate and the forum and lights them with the shinings of a distant immortality. It is with the student in his lonely vigil, quickening his perceptions and nerving him to action. Everywhere moves on this mysterious omnipresent power. The most subtle intellect of our time attributes it to a great influent divinity which operates upon the thought-beats, the nerve-beats, and the heart-beats, and inspires each man according to his nature. This recognition of a Spiritual power which is endeavoring to operate upon the sons of men, is universal. Go into a church that is patterned after the most rigid fashions of Andover and Yale, and if you can get at the beating hearts of its members, they will tell you in their philosophy, and in their faith, that there is a power of life kindling the human soul, influencing the heart, and clothing it in splendor like the sun; and that when the preacher kindles in the glory of the great thought that rolls from his lips, a divine power inflows into his nerve, heart, and mind. Unconsciously the gifted and good in all churches believed in ideas which, if carried to conclusions, lead to the great Eden of Spiritualism.

The speaker remarked that everywhere, all men intuitively, in their best hours of life, and abstractedly, recognize and involuntarily strive after a Spiritual existence. This is demonstrated by the fact that when the Sabbath comes, all over the land you see multitudes gathered together, with their faces upturned toward the skies, and growing beautiful, until they glow and shine with immortal light; while as the great orb rolls on, it is made an orb of prayer. In prayer the great heart of man seeks to enter into *rapport* with the great Father-heart above. It seemed to him that Spiritualism is the fulfillment, or the beginning of the fulfillment, of the great prayer: "Thy kingdom come, thy will be done, as in heaven, so on

earth." It is admitted that there is somewhere a great fount of inspiration, and that it makes a man eloquent, pure, and benevolent; amplifies all his powers, and restores them to their normal uses and ends of good. Spiritualism comes. It blesses man in his normal condition. It tells him the Spirit-world is opened around him. All he has to do, in order to understand the truths that Spiritualism teaches, is to unfold his faculties, and thus enter into communion with this higher life, and arise to the Spiritual and immortal state. Ancient seers saw visions of the resurrection, and beheld men rising from material graves entering into communion with the Spirit-world, clothed upon with the garments of the higher life, and pervaded by its living harmonies. It appeared to the speaker that through Spiritualism, so far as it is orderly, this thing is to be realized. He said the first thing to be done is to awake men from their graves! Is not the man who is wedded to gold buried? He is in a coffin, though it be a golden one; and he is in a shroud, though it be of silver tissue. The devotee of wealth lies in his coffin with golden coins laid upon his eyes, sealing them up for eternal slumber. So it is with a man who gives himself up to a vitiated appetite—that man is dead to the sweetness of tenderness and faith. He is a dead man who gives himself up to war, though millions may obey him who is mounted upon his war-steed. Though hundreds of thousands shout him on, he is as dead as the slaughtered man beneath the heel of his charger. That man who stands up in his pulpit from week to week endeavoring to weave chains of sectarianism around the hearts of his hearers, is absolutely a dead man. The life has ebbed out from his pulses. He is like a ghostly form of external matter, moving forth in utter unconsciousness of the Spiritual nature. All are dead men except those who have overleaped the barrier set up by selfish ambition, and entered into actual fellowship with God and man. This can be argued alike upon grounds of pure reason and historic faith.

Spirituality comes in the morning, as if the angel whom John saw standing in the sun were descending, and waking man to behold, as it were, the vision of the Infinite. It raises the Atheist upon his feet, opens his eyes, and unlocks his deaf ear to the music of the seraphim, as he sees the great universe throb with life, and he rises to the sublime conception of the One Creative Spirit. It has the same effect upon the bigot that the vision of the Lord had upon Saul of Tarsus. He may fall. The multitudes may be astonished; but the voice comes, and although it be a voice of reproof, it is so full of love that it melts him, and makes him a better man; because his love grows, his charity expands, and he sees that there

are brethren among those who do not happen to subscribe to his views. It changes the existence of the most obdurate and selfish man. He begins to have a conception of the inner life, and to realize that all is not gold that glitters. He begins to feel that he is watched by the shining eyes of angels, and that he is weaving the steel links of destiny for himself in every evil action. He becomes conscious of the fact that those friends whom he laid in the grave are still living, and looking down upon him—that an angel-father, mother, sister, brother, husband, wife, or child, or all in one shining company, are gazing upon him, almost with tears in their immortal eyes, when he goes down to degradation, and with their eyes sparkling with pleasure when a new resolution for improvement is made within him. He feels that there are divine hands clasping him, and divine voices calling him to the world of glory far above. Thus it is shown that Spiritualism must be good, exercising a reformatory, intensifying, and amplifying power.

A Roman emperor offered an immense amount to any one who would point out to him a new pleasure. Spiritualism does more—it affords man more than new pleasures. It gives him new faculties! Suppose some shining visitor should say, “I will give every man a new sense, whereby he may behold the realities of nature—whereby he may read the secrets of his fellow’s heart—whereby he may penetrate into the interior universe, and enter into *rapport* with the earth itself, and with the skies and all their shining glories.” And suppose he was able to do these things, would he not be called great—would not there be temples reared to him, and multitudes gathered together to worship him? Yet all this is done by Spiritualism. It makes man greater than man, intellectually, morally, and physically—it makes him more exalted in reason, more supreme in will, more vast in vision and thought—it makes him in every respect more of a man—gives him more of that manhood which God conceived. We have natural eyes; but Spiritualism promises a Spiritual sight, not alone to behold these men in the body, but men out of the body! It is opening the internal vision to behold the eternal light; and what it is doing for one sense it is doing for all senses, for the powers of the reason and for the affections of the will.

Dr. HALLOCK said, that if the Spiritual developments were confined to one class of persons, and to one form of manifestation, it might be supposed that collusion or deception might cover them; but when we take into consideration the almost infinite variety which the manifestations assume, and that they extend to all classes, it would be impossible for any

skeptic to be satisfied with any explanation which does not recognize their Spiritual origin. He related a case in which the Spirit of a man produced his likeness on a mirror, so that the different members of his family recognized all of its lineaments, after which it vanished away; and he asked how it could be accounted for on any other than Spiritual principles. The speaker referred to the first fact related by Mr. Harris, and went on to show how unreasonable it is to suppose that there is any class of men so degraded as to be capable of casting ridicule upon things so solemn as a public funeral. He had himself heard distinct raps on a coffin containing a corpse. In attempting to account for these things, on the supposition that they are the work of deception, we have to assume that there exists a depth of moral degradation and an ingenuity which altogether transcend the conceptions of the human mind, while upon the hypothesis that they are the work of Spirits, the subject at once becomes simple and plain.

Dr. Hallock related several instances in which the hands of individuals had been controlled to write with remarkable rapidity. At one time, as much was written in eleven minutes as could be copied in three hours by the individual who was controlled to write it.

The speaker was aware that a great many honest souls are prevented from an investigation of this subject by the thought that there is about to be established some new religion, intended to supersede the truths which have been believed so long. He thought otherwise, and looked upon the New Philosophy as intended to reestablish and reaffirm the old truths. It is only the form of truth that changes. What was true yesterday will be true forever; but man may lose sight of truth; then a reassertion of it becomes necessary. Life and immortality existed as eternal facts in the mind of God before they were brought to light by the gospel. These new phenomena are but a reaffirmation of the great truth that God is not the God of the dead, but the God of the living. This truth is recognized by the lips of men, but we see by their actions that it needs to be again thundered in their ears, that the Divine providences go on forever, and that his manifestations are perpetual. The speaker argued that the commercial spirit had entered into popular Christianity, instead of the Christian spirit having entered into commerce. He illustrated this by referring to the churches where a right to partake of this privilege is sold to the highest bidder. Said he, "If salvation can be secured by these instrumentalities alone, how many of our fellow-men must be endlessly damned from the fact that they need the money necessary to salvation." He thought there

ought to be a change, and he regarded Spiritualism as the element designed by our Creator to produce that change.

The speaker closed by saying that Spiritualists are trying to have people practically realize and enjoy "the communion of the saints," a belief in the possibility of which has so long been a part of their creed.

S. B. BRITTAN came forward and said that he had thought of speaking briefly, with a view of answering several popular objections to the Spiritual origin of the manifestations, but the time had been so profitably occupied by those who had preceded him, and the evening being already far advanced, he deemed it inexpedient to pursue the subject on that occasion. He thought that Bro. Hallock had succeeded admirably in lowering the minds of the audience from the sublime heights to which the eloquence of his rapt friend (Mr. Harris) had carried them, and he felt assured that he could say nothing to improve the general impression that had already been made.

The speaker concluded by saying that if any persons had any objections that weighed heavily on their minds, and would submit them, he would notice them at the ensuing meeting of the Conference.

A SPIRIT SEEN.—Mr. E. R. Ives, of this city, stated, at a recent conference, that the Spirit of his little boy, with whom he had often communicated through the rappings, promised, through that channel of intelligence, to show himself to his father on some proper occasion. Some weeks after, when Mr. I. had ceased to think of the matter, he was one night aroused from his slumbers by the patting, apparently, of a small human hand upon his forehead, no person in the body being at the time in the room besides himself. He arose, opened the blinds, and returned, and was sitting upon the side of the bed, when the figure of his little boy distinctly appeared in the clear moonlight, between him and the window. After viewing him for some time, the boy kissed his hand as a "Good-bye," and vanished; but, at the first opportunity, he assured his father, through the rappings, that it was verily *he* who had appeared to him.

A CONVINCING DEMONSTRATION.

THE following communication adds another to the many instances of Spirits communicating that which is unknown to the medium or any of the parties present. We shall be pleased to have our correspondent communicate any other facts of a similar character which may come under her observation :

FRIEND BRITTAN :

I remember with pleasure the first SPIRITUAL TELEGRAPH that was put in my hands. I did not believe that it was possible for the Spirits of our departed friends to return to earth, notwithstanding I had at that time great proof of the same. A medium called at my house about ten months since. Our conversation immediately turned upon the mysterious sounds that were agitating our village at that time. The raps immediately commenced on the floor, so as to jar things that were in the room.

Question.—Have you any thing you wish to communicate to me ?

Answer.—Yes.

Are you a connection ?

Yes.

While I was thus talking with the raps, the medium was thrown into a Spiritual state. Now I had never heard of such a thing, and it alarmed me very much. I left her to call a neighbor, and when I returned she said, “Be not alarmed ; it is the work of the Lord, in whom you trust.”

Who is talking to me ?

Your father.

I said, “That can not be ; my father is not dead.” The voice again said “This is the Spirit of your father.” I then inquired how my father looked. A perfect description was then given, even to his height. The medium then sung a hymn which was a favorite one with my father, and the singing was so much like his that it affected me to tears. We

were then informed through the medium that he died after a few hours of sickness. Nothing particular was said of the circumstance till a short time after, when I received a letter from my sister in Albany, stating the sudden death of my father.

I might give you many facts, but fear I have encroached on your patience. Some of our very intelligent gentlemen here have endeavored to put Spiritualism down, and have succeeded about as well as Professor Matison.

Surely the sun of righteousness has arisen with healing in his wings, and who will not bask in the warmth of his genial rays? It is an exalted subject—one which calls into exercise the warmest and best affections of our hearts. The doctrine is suited to our case, and calculated to inspire our souls with holy confidence and joy. It takes away the fear of an eternal hell, and fills our hearts with love to God and man. I believe that this work will progress till earth shall resound with praise to Him who doeth all things well.

ADALINE HAWKINS.

MEDINA, MICHIGAN.

PICTORIAL PROPHECIES.—A few days before the 4th of July last, a little girl at Chagrin Falls, Ohio, being a medium, drew the figure of a cannon, with the smoke accompanying its discharge, and some men standing in such a position as elicited the question, “Is any one going to be killed?” The Spirit-answer was, “No, but badly injured.” And, sure enough, on the 4th, one young man lost an arm, another a hand, and another was otherwise badly injured, by the premature discharge of a cannon, in that town. The hand of the same medium was, in another instance, moved in figuring an hotel, with its stabling and other outbuildings, in that village, and then represented a fire as commencing in one part of the stable, and extending and enveloping the adjoining buildings. A few nights afterward a fire actually originated in the very part of the stables which she first represented as in flames, and extended, according to the progress of her figuring, until the whole stable and adjacent buildings were enveloped and burned down. These facts are communicated by A. Harlow, of Chagrin Falls, to the Boston *New Era*.

THE TREE OF DEATH AND THE TREE OF LIFE.

“And young men shall see visions.”

VISION FIRST.

I WAS standing alone in a dreary forest, and I beheld a large dry tree, broken off near the middle. The top part had fallen to the earth, but the place where the tree was broken, still retaining a degree of strength on the east side, did not permit the part broken off to become entirely disengaged from the lower column, so that while the top part of the tree was resting on the ground, the other end was still attached to the main body, which served as a prop or support for it. I observed that the part of the tree retaining an upright position was shivered to pieces from top to bottom. The whole scene was one of decay and dreariness.

VISION SECOND.

My attention was now directed to another and beautiful part of the country, variegated with hills and valleys and extensive plains. In the distance I beheld a majestic mountain rearing its lofty head above the surrounding scenery. This mountain could be approached on all sides. On its summit an extensive plain, covered with a delightful verdure, enlivened the whole prospect. In the center of this plain I beheld the most beautiful tree imaginable. It reared its lofty spire to the very heavens, even until its head was lost in the envelopment of light which was so brilliant as to repel my vision. This

tree sent out its boughs in a most graceful manner, while its shade was exceedingly refreshing to the weary traveler. Moreover, this tree was exceedingly productive; it was so loaded with the most delicious fruit that some of its lower branches reached near the earth. While admiring the beauty of the scenery spread out before me, my vision was still farther opened, and I looked upon the foundation on which this tree rested. I saw its massive roots spreading out in every direction, descending deep among the fissures of the rocks, and down into the very depths of the earth, until their fibers seemed to connect themselves with every source of supply in the earth's center.

Again my attention was arrested, and I looked out upon the multitudes which had by this time assembled, and were coming from every direction, to partake of the fruit of this renowned tree of life. Such vast multitudes I had never before seen. For miles on every side dense crowds were peacefully making their way to the summit of the mountain to eat of the fruit of this tree, which, though so many thousands had partaken of it, was yet loaded with its soul-reviving productions.

I noticed that one effect which the eating of this fruit produced was, that those who partook of it no more thirsted or hungered for the stale fruit which they formerly had been accustomed to use. As I was surveying the multitude reposing beneath the shade of the tree, enjoying themselves in social communion, my attention was directed to the tree, which was now attracting such universal notice.

As I was gazing upon the beautiful fruit that grew upon the elevated branches, I became anxious to know by what means this fruit should be conveyed to the multitudes below. Presently my fears were all dissipated, for I beheld to my great joy that unnumbered spirits, robed in light, were descending, bearing in their hands the fruit plucked from the upper boughs of

this celestial tree. I looked to notice what effect this fruit, which grew upon the upper branches, would have upon those to whom the descending angels gave it to eat. Presently those who had been approached by the celestial visitants, and who had eaten of the fruit which they held to their lips, were rendered almost transparent, their countenances were illuminated, and a most delightful emanation proceeded from their bodies, while the influence which they subsequently exerted was like the aroma of love, as breathed forth from the hearts of angels.

It appears to me that these scenes represent a fallen and true system of theology. Let the reader interpret them for himself.

R. P. WILSON.

A WRAITH.—Mr. Christian White, a Swedish gentleman, was in the earlier part of his life a cabin-boy on board of a ship. As he was one night lying in his berth, being at sea, a strange person appeared standing at his feet by the side of his berth. After looking at the person for some time, he closed his eyes for a few moments, and then opened them, but found the person standing there still. Soon, however, the figure disappeared; after which Mr. W. rose from his berth and went to a part of the cabin where some persons were playing at cards. As he was standing by them, witnessing the game, he distinctly heard the voice of his *mother* calling him three times by his first name: "Christian! Christian! Christian!" After a pause the three calls were repeated by the same voice, and after another pause they were repeated again—nine times in all. Being unable to account for the occurrence, he noted down the day of the month, the hour, and the minute at which it took place; and subsequently ascertained that his mother died at that very hour and minute, and that in her last breathing moments she had called his name thrice three times, just as he had heard it! We have these particulars from a granddaughter of Mr. White, a lady of unquestionable truthfulness, who now resides in this city.

A BEAUTIFUL EXTRACT.

THE editor of the *Knickerbocker* attributes the following to Ik Marvel, and it is certainly worthy of him :

“Last evening, we were walking leisurely along, the music of the choir of three churches came floating out into the darkness around us; and they were all new and strange tunes but one—and that one, it was not sung as we have heard it, but it awakened a train of long buried memories, that rose to us even as they were, before the cemetery of the soul had a tomb in it.

“It was the sweet old ‘Corinth’ they were singing—strains we have seldom heard since the rose color of life was blanched; and we were in a moment back again to the old village church, and it was a summer afternoon, and the yellow sunbeams were streaming through the west windows, and the silver hair of the old deacon, who sat in the pulpit, was turned to gold in its light, and the minister, who we used to think could never die, so good was he, had concluded the ‘application’ and ‘exhortation,’ and the village choir were singing the last hymn, and the tune was ‘Corinth.’

“It is years—we dare not think how many—since then, and ‘prayers of David, the son of Jesse, are ended,” and the choir are scattered and gone. The girl with blue eyes that sang alto, and the girl with black eyes that sang air—the eyes of the one were like a clear June heaven at noon.

“They both became wives, and both mothers, and they both died. Who shall say that they are not singing ‘Corinth’ still, where Sabbaths never wane, and congregations never break up? There they sat, Sabbath after Sabbath, by the square column on the right of the ‘leader,’ and to our young ears their tones were the ‘very soul of music.’ That column bears still their penciled names, as they wrote them in those days in life’s June, 183–, before dreams of change had overcome their spirits like a summer cloud.

“Alas! that with the old singers most of the sweeter tones had died upon the air; but they linger in memory, and they shall yet be sung in the sweet reunion of song that shall take place by-and-by in the hall whose

columns are beams of morning light, whose ceiling is pearl, whose floors are gold, and where hair never turns silvery, and heart never grow old. Then she that sang alto, and she that sang air, will be in their proper places once more."

LOST COIN FOUND BY A SPIRIT.—Mr. A. Harlow, writing from Chagrin Falls, Ohio, to the *New Era*, states the remarkable fact that a seeing medium in an adjoining town was led by the Spirit of a Mr. Hicock to the discovery of two coins which, while in the body, and forty years ago, he had lost in two different places. The search having been pre-announced, a large party accompanied the medium to witness the proceeding, and who are now willing to attest the facts which occurred. The medium was led out into the woods and set to digging into the ground, where one of the coins, a quarter of a dollar, was found under the leaves and earth and the root of a tree, which had to be cut off before it could be obtained. The other coin was found in like manner, about two feet under the ground, in a meadow which, several years ago, had been ploughed over five times. Both coins were considerably corroded

SPIRIT-MUSIC.—Mr. Levi Higbie, of Cleveland, Ohio, writes that, some eight or ten months ago, his wife was frequently annoyed by very disagreeable sounds, which occurred especially after she retired to bed, and which, continuing through the night, would often deprive her almost entirely of sleep. Since these sounds subsided, she occasionally hears the most beautiful music, both vocal and instrumental, which sometimes appears to be distant, and sometimes in the room where she is seated, though this music can in no instance be heard by others. At her request the music will move from one position to another, and any tune will be sung or played which she requests, and sometimes tunes are heard with which she is entirely unacquainted. Frequently, after the invisible musicians have performed for a while, they will stop, and apparently commence talking; but though she can hear their voices, she can not distinguish their words. One or two clairvoyants, who have examined the case, have told her that they perceived the Spirits of two men and three women, from whom the sounds proceeded.

THE DESPOTISM OF OPINION.

BY W. S. COURTNEY.

OPINIONS are often greater despots than men. When an opinion has acquired the undisputed dominion over a man's mind, no incarnated tyranny is half so merciless and inflexible. We all have a feeling that we can not exactly define, that there is something wrong about the influence and power that opinions have over the freedom and humanity of man—that although they may be honestly entertained and conscientiously pursued, yet in numerous cases they stealthily acquire such a dominion over the individual as to rule, or lead, or drive him with an overpowering authority. There is no more cruel and deadly enemy of the "sovereignty of the individual" than the aggressive and domineering influence of opinion over his mind and conscience. I do not remember, in my reading, of having seen this subject clearly treated of—at least so well treated of as its importance demands. I propose making a short paper on this head.

The sovereignty of the individual, exercised at his own cost, has a wider significance and profounder import than that of its application to political and social life. It is the law of freedom, self-government, justice, and harmony in the mental and spiritual spheres, as well as in the social and political. It is the profoundest scientific formula of liberty, equity, and harmony ever announced to the world—all social science reduced to a single axiom. Let us apply it to the analysis of our present subject.

It is a decree of Nature that every individual should be free to think and do just as he pleases, provided he take upon himself the consequences of so thinking and doing—provided he hurts nor injures no one else. This is the just limitation of his sovereignty. Within this circumference lies his liberty, and if he passes beyond it he is an aggressor and despot, and not fit to be his own sovereign, and must, accordingly, be restrained. This aggression is the necessity which originated, justifies, and upholds civil police. The whole machinery of government rests upon it, and when this maxim is *observed* by each individual, there is an end to governments. It is the aggression of individual right—the disregard of the true limit of a man's sovereignty—his using it at the cost of others instead of his own, that begets all compulsory establishments; and no man has a right to complain of restraints so long as he is himself an aggressor, or, in other words, does not take upon himself all the consequences of his freedom. Within this circumference of a man's liberty is the expression of his individuality, so as to consist and harmonize with the like liberty and expression of individuality of all others. The concordant result of all which expressions of individual character is the true *society*. It is easy to see that this limitation allows the exercise of freedom by the individual only in the *right direction*, and that under it no man has a right to do wrong, or commit sin, or do crime, *i. e.*, work hurt or injury to others, for the obvious reason, that he can not do so *at his own cost*. Moreover, no man *will* do so, willingly, when not himself aggressed, and tolerated in his greatest possible freedom, consistent with the freedom of others, for there is no man but inherently loves equity, and will live it when allowed to do so. The only way in which we *can* be free is by taking the consequences of our freedom upon our several selves, and to be thus free we must be equitable, just, and in harmony and ac-

cord with our fellows. Restraints and constraints are abhorrent to a man's nature, and he is in ceaseless rebellion against them; and when he is able to, and does, govern himself at his own cost, take upon himself all the consequences of the exercise of his freedom, no authority in heaven or on earth, civil, political, or ecclesiastical, has the shadow of a right to restrain or coerce him. Crime or sin comes from the want or denial of this liberty, or, which is the same thing, its converse, aggression and slavery. I say "the same thing," because where there is no liberty there *must* be slavery, as what is not right *must* be wrong, there being no middle or neutral ground. The denial of this freedom, or, in other words, the aggression of the individual's sovereignty, throws him out of his equitable and true relations with his fellows, and crime and sin, that is, injury to others, is the inevitable consequence. This has been elaborately shown in former articles, which I have written for your paper.

But this formula of freedom requires that the individual should be sovereign of himself. Now what is meant by being sovereign of oneself? I take it to mean, among other things, that a man must be the sovereign of his opinions, instead of suffering them to be his sovereigns and he their subject and slave—that he must *govern them*, instead of being arbitrarily governed by them. That he must rise above them, and look down upon them, and survey, and govern, and control them at will. That he should never suffer them to gain the ascendancy over him, and dominate his individuality. That he should ever reserve the right of modifying, amending, or abolishing them, and preserve his sovereignty as supreme over all institutions, creeds, and doctrines. There is no slavery so execrable as moral and spiritual slavery, and no tyranny so inveterate and imperious. It applies itself to the soul of man, imposes shackles upon his free thought, and

carries captive his conscience. If he would escape its chains, he must not surrender his "private judgment" to any form of doctrine, creed, or opinion; but examine them, affirm or reject them, without allowing them to usurp dominion over him, prescribe bounds to his thought and action, hem him in and narrow him down, stultify and obsess him, and finally rob him of all mental and spiritual freedom. The man himself is more sacred than his opinions—more Divine than any creeds or revelations. He is of more importance, more use, and more glorious than any institute or doctrine, and to preserve *him* a sovereign and a free man—to enable him to develop and disclose his true manhood, is a more sacred "mission" than to authorize and evangelize any opinion or creed under heaven. This was the doctrine that Christ taught. He affirmed that man was superior to all human laws; that he was above all institutions; that he was more sacred than altars, and sacrifices, and rites, and ceremonies; that he was his own law. He affirmed by his glorious life, and all his teachings, the Divinity of the humanity—the sovereignty of the human soul—freedom of thought, liberty of conscience, and the right of private judgment. He was no orthodox bigot or intolerant Pharisee, but a freeman—free in thought, speech, and action—the first pronouncer of democracy and its great apostle.

Now by "*opinions*" I do not mean the facts and formula of science, or any thing exactly determined and necessary, like the truths of mathematics, or law, fact, or phenomena, which is *knowledge*, but mere abstract, speculative notions that are incapable of scientific demonstration, and which rest upon inference, deduction, presumption, or assumption. I will illustrate what I mean. That there is such a thing as evil, and that the law of its action is to lead invariably to pain, discord, and misery, is *fact* and *scientific demonstration*; but as to how, and when, and where, and for what purpose it was introduced

into the world, is mere speculation, and every one has his own "opinions," theory, or hypothesis. Almost all creeds, confessions of faith, theological tenets, and sectarian dogmas belong to this latter category.

The mind is of such a subtile substance or entity, that it can be imbued with an idea or opinion, and formed and molded by it. It is of highly plastic material, and exquisitely subject to all foreign impress and influence. In its original state it has a Divine symmetry, grace, and integrity; and if all its native tendencies were suffered to grow freely to intellectual and spiritual maturity, it would display all the Divinity and beauty of true manhood. But from its earliest hours it is thwarted and deformed by extraneous influences and misdirecting opinions. These cast it off its true balance or center, and leave it a prey to bigotry, intolerance, and dogmatism—the infallible results of a mind out of equilibrium, or off its center of gravity. But it is susceptible, at any period of its history, to deflection and bias. It can be hallucinated by an idea, and its very structure molded into conformity with it. A system or doctrine, long studied and believed to the exclusion of other and varied themes of inquiry, gives its own cast or form to the mind, and so works itself into its very constitution as to possess or "obsess" it completely, and proscribe and enslave every other thought of the man. It restricts the sphere of his liberty, contracts his thought, blockades his mind against the reception of other truth, or rivets him in error; constitutes his standard true or false, by which he judges and measures all other systems or opinions, and affirms whatever quadrates with it, and rejects and denounces whatever contradicts it. The *man* soon becomes so lost and sunk in the system, and so identified with it, that it becomes his common sense, and his philosophy, and all that inconsistencies with it, is ridiculous and absurd. It is his stand-point, from whence he

views all other theories, and approves or condemns them accordingly, as they appear well or ill from that point. It is a notorious fact, that the mind can be *magnetized* by an idea, a system, or doctrine as effectually and permanently as by any other means or influence. It can be fascinated and spell-bound by a theory, opinion, or impression, and revel in it as the brightest reality and profoundest truth, until some more powerful charm draws it out of the delusion into another, or sets it free. It is, moreover, a peculiarity of the obsession, that the victim never suspects the delusion while in the sphere of it, but when he is withdrawn from it he wonders at his former insanities! I will give you an illustration. I sit down with an impressible "subject," and in a few minutes throw him into a mesmeric trance, and impress his mind, or "obsess" him, with some absurd and ridiculous conceit, well-detailed and coherent; and with this conceit upon his mind he awakes. He believes no other than that it is all real, and reasonable, and right. He reasons ingeniously upon it, and skillfully reconciles all contradictions and incongruities into harmony with it, or else rejects and denounces *them* as absurd and fantastical. He never suspects the delusion; but is implicitly assured of its reality and truth, and is bigoted and dogmatic in its belief. You can not reason him out of it. The only way to release him is to dissipate the enchantment by a superior attraction, or by the same means it was induced. In like manner when an opinion, dogma, or creed takes exclusive possession or fast hold of the mind, whether by education, authority, or long-continued thought and investigation, confined to it, it *thus* magnetizes or hallucinates the individual—binds him in a spell that hoodwinks and deludes him, and induces him to see as common-sense realities the wildest conceits and fancies! The strongest minds can be thus entranced and enslaved by a system or theory, and their free thought and manly liber-

ality changed into the harshness and immobility of the bigot and dogmatist. In proportion as the mind is biased in favor of a system by early education, by authority, by fear, by hope or by long habits of thought in that direction, in such proportion is its liberty and sovereignty gone, and it is enslaved. The hallucination or obsession of the mind by an idea or theory furnishes the true explanation of the physical phenomena of prejudice, bigotry, and intolerance. They are the dominance and obsession of the mind by an opinion—its abnormal condition and action while out of harmony with itself, or off its equilibrium—lopsided, malformed, and monstrous! And yet such is the delusion, that the victims of them know not of their insanity (for insanity it is), but complacently believe themselves never so sane, free, and liberal! Their mental eyes become adapted to the sphere of light, or rather darkness, in which they are, and they accordingly see all things in that false and fatuous light. The mind, hallucinated by an idea or system, or, which is the same thing, prejudiced, bigoted, and enslaved by it, and that, too, without being aware of its condition, is as decidedly insane as the lunatic in the hospital who believes that he is the Holy Ghost or Jesus Christ. It is a difference only in *degree* of hallucination. The malady is of the *same* nature in each; both are unbalanced, and poisoning on false centers. The conceit or idea has absorbed their entire individuality, and ignored the man. All bigotry, bias, or prejudice is insanity—all sectarianism, hallucination, and monomaniaism. They are the results of deranged, obsessed, and inequibrated minds—minds infatuated and deluded by the fascinating charm of dogma or creed. No man can calculate the amount and extent of insanities prevalent at this day. More than two thirds of the mental and moral worlds lie entranced in sectarian dogma! We see almost every man we meet obsessed by some controlling

prejudice, and diligently following out his insanity! This world looks to me sometimes like a vast insane asylum—a Blackwell's Island on a mammoth scale, with its lunatics, and prisoners, and blind, and deaf, and dumb! No wonder Swedenborg believed, when he saw this world *uncovered*, that "almost the entire world of Spirits at this day is insane."

Suppose that we were all reared in the native and spontaneous faith of the human family, namely, the intuitive faith of our immortality; of the Spiritual world, its nearness to this world and its similarity, yet superiority; our continued existence there in the *same* persons, in improved conditions; the guardianship of angels or Spirits; our native integrity and guiltlessness; the universal love and goodness of God; the harmony and fellowship of our kind, etc.; and that we had never heard of the sectarian notions now prevalent; and we were to hear, for the first time, a modern orthodox priest vehemently preaching his prime dogma of God's curse upon the human race, man's inherent diabolism, eternal hell's fire and brimstone, the dragon, the atonement, the cruel sacrifice of the Deity, the burning up of the world at the last day, and the resurrection of the material body and its reunion with the soul; and that whoever believes this will be saved, and whoever don't will be damned (and commending the former, and thundering out anathema against the latter), etc., we would all, of one accord, declare him insane, and agree that he should be confined in a lunatic asylum! And yet the Christian world is so deluded and possessed by these, and the like insanities, as to erect them into a standard of intelligence, common sense, and morality! And it is by this standard it seeks to judge of the merits and truth of all philosophies, and invalidate the immutable revealments of science! But further; if you flatter a lumatic in his insanity, by yielding a ready assent to it, and coinciding with all its peculiarities, without discovering to him

the least suspicion or doubt of it, you strengthen him in the hallucination, he makes friends with you, esteems and loves you. But contradict and resist his absorbing idea or insanity, and you forthwith excite in him a *furor* against you, and he becomes frenzied with denunciation, cursing, and raving. So likewise is it with the bigots and intolerants of sectarianism, who are insane in the same way—whose minds are out of their just equilibrium, biased, prejudiced, or hallucinated by dogmas. If you acquiesce in their creeds, and affirm their staple dogma, you gain their affection and esteem as an exemplary, wise, and good man. But if you deny and argue against their controlling “possessions,” immediately you arouse their bright fury, and bring upon yourself an onslaught of anathema and denunciation as uncompromising and relentless as inquisitorial vengeance! I write this, not as an ill-natured animadversion upon the religious faith of those who differ from me, but I honestly put it forth as a *scientific fact*, demonstrating and illustrating an important psychical law—the law of sanity, which is the result of the natural and unperverted growth—the harmony and equilibrium of the mind of man, and I claim that all bigotry, bias, prejudice, intolerance, etc., are developments of the aberrant intellect—the abnormal displays of the mental faculties in a state of obsession, misdirection, or suppression.

“But,” you say, “if I am a freeman at my own cost—if I am sovereign of myself, and can do as I please, so long as I take upon myself the consequences of my conduct, why may I not form my own opinions, and do all I can to promulgate them!” *Have* you formed your own opinions? Have they not been wrought into you by education, put upon you by authority, or taken by you upon trust? Have you ever questioned them—stood aside from them, and carefully examined their grounds, and by candid investigation affirmed them?

Has your mind at any time been free from their influence or obsession, so as to qualify you to judge of them? You have a right, certainly, to form your own opinions. No one else has, nor *can* have the right to do so for you. You have also a right to do as you please at your own cost. But this formula of freedom, when closely scrutinized, will be found to allow you to do as you please, only in the *right direction*, the only way you can do so at your own cost, and this extends not only to your social behavior, but also to the exercise of your mind. Under the formula you have no right to do wrong to *yourself* any more than to others. Your fellows, each and all, have an interest in your integral growth and development—in your sanity, free thought, and liberality, and you have no more right to make a bigot of yourself, to enslave, obsess, and stultify your intellect, than you have to debauch yourself, put out your eyes, or commit suicide. Your bigotry and intolerance are *not* at your own cost; they offend against humanity, and are an attack upon the rights and liberties of mankind, and make you an aggressor and despot—not alone of others, but of yourself. They are an unconditional surrender of the highest prerogatives of your sovereignty—free inquiry, liberty of thought, and advancement in truth and righteousness. They are the sworn enemies of progression, and mental and moral development. They are the black angels of spiritual slavery and death!

* * * * *

Freemen! awake to a sense of the subtle and all-enslaving dominion of arbitrary opinion over your minds. Arouse from the delusive spells in which you are entranced! Summon to the bar of your mature reason the prejudices of your early youth; examine the grounds of your convictions; make inquiry into their history and origin; trace the stealthy march by which they have usurped the freedom and universality of your thought and inquiry; break the spell of bigotry which

has made you a pillar of salt, and become a flying angel of Truth; resist and deny all authority of opinion and creed over your free thought, should it even come to you in the name of God, and be a *man*, and not a dogma. Come to regard your opinions as the mere guide-posts or instrumentalities of your glory and happiness, and not your idols and deities. Learn that Liberty—the Sovereignty of the Individual at his own cost—operates in the mental world as well as the social, and that it is the cure of the thousand insanities in the mental and moral spheres, as well as the ten thousand ills in the social sphere—and that the “price of this liberty is eternal vigilance.”

Nov. 4th, 1853.

A LUCKY DREAM.—A correspondent of the *United States Gazette* gives the following curious account of the manner in which the mode of making round shot was originally discovered. We believe it will be new to many of our readers: My father was a plumber in this city, and for a long time could think of nothing but how to make round shot. Round shot was the burden of the night as well as the day. One night he was awakened by a blow in the back from my mother, who exclaimed, I have found out how to make round shot. I dreamed I was going into a shop to buy the child (myself) a hat, when, on hearing a hissing noise proceed from an inner room, I was informed that they were making round shot; on going in, I looked up, and saw a man pouring melted lead through a sieve at the top of the building, which fell into a tub of water on the floor, and on taking some of the shot into my hand, I found they were perfectly round! My father exclaimed in ecstasy, “You have found it out!” Immediately he set the melting pot to work, and on pouring some of the lead from the top of the stairs, he found the shot much rounder than any which he had before made. At daylight he poured some from the top of the leading tower in the city, succeeding much better; and on pouring some from the shaft of the mine he found that he had obtained “round shot.”

NATURE'S TEACHINGS.

BY MRS. E. HEDDON.

I WAS born a Spiritualist. The morning dream of my life was of the Spirit-land. Every thing that was bright and beautiful on earth seemed to whisper of something brighter and more beautiful beyond this sphere. The blush of morning, the sparkling dew-drop, the pale moonlight, and the solemn grandeur of the star-lit sky were all fraught with a mysterious beauty, a wondrous intelligence. Nature was to me a divine revelation. Every tree, every flowing stream, every sighing breeze was full of inspiration. I could not look upon the material creation without a feeling of rapture, a consciousness of the presence of the Deity. There was no *loneliness*, no *solitude* in the wildest, rudest scenes ; for God was there, and there I felt the presence of invisible beings, with whom my spirit held communion. And thoughts and emotions, to which no human language can give utterance, were impressed on my mind, as I listened, entranced, to the silent voices of nature.

Love, joy, harmony seemed to pervade and breathe through all the works of God, and every thing seemed to whisper of man's immortality, of boundless knowledge, and fadeless bliss in other spheres. But never did sun, moon, or stars, or fragrant flower, or sighing breeze, or angel whisperings, or aught in nature, give an intimation that a malignant Spirit shared the dominion of the universe, or that the human soul, the noblest work of God, was destined to become a *wreck*, a *failure*,

a *spot* on the face of creation, endowed with immortality only that misery might be eternal. Such a dismal line is not found in the volume of God's revelation. Order, harmony, and endless progression are written on every glowing page, and love divine is the inspiring element of the universe. The dark mysteries of human creeds were all forgotten while in communion with nature, for there was unfolded a system of theology unlike that of any man-made book. "God is love," was written on every sunbeam, on every trembling leaf, and all the rolling waters murmured, "*God is love.*" The heart's holy affections, its sweet and sacred ties, pure as angels feel, and stronger than death—these, too, pointed to another life, and to the great fountain of love in the bosom of the Spirit-Father. Existence seemed a glorious boon, and death but the unfolding door to higher realms.

But as years rolled on there commenced in my mind a strife between the teachings of nature and the authority of human systems. In the doctrines of various sects there were many things at which reason revolted. "But reason is carnal, and can not see aright," was the invariable reply from the teachers of divinity to every objection. Nature, too, they said, was dark, and the works of God could not reveal his attributes, or shed any light on the question of human destiny. "To the Bible alone we must look for spiritual instruction. Yet it did seem very strange that the *works of God*, which are spread out before all eyes, should have no significance, while a *book made by men*, and unheard of by nine tenths of the human race, should be the only vehicle of God's will to man. Yet to dispute its authority, or even to utter a doubt of its authenticity, was unpardonable presumption and audacity. I read and pondered on every page of this time-honored book, but nowhere could I find in the writings of poet, prophet, or apostle a thought, metaphor, or symbol which could convey to my

mind such an overwhelming conception of the omnipotence and grandeur of the Deity, *as did one glance at the midnight sky*. And, notwithstanding it is assumed that all light respecting God and humanity is reflected from the Bible, yet it is an unaccountable fact that Dr. Young, and other orthodox writers, have demonstrated the immortality of the soul, the benevolence of God, and the doctrine of endless progression by arguments drawn alone from nature and reason. While forgetting their creeds, these men have given to the works of God and to human reason all the *divinity* which the Deist himself claims for them. They have admitted that creation

“Is elder Scripture, writ by God’s own hand,
For man’s perusal, *all in capitals* ;
Who reads may understand ; ’tis unconfined
To Christian land or Jewry , fairly writ
In language universal to mankind.”

They affirm that it teaches the existence of a God, the immortality of the soul ; that it unfolds the attributes of the Creator, inspires to virtue, and harmonizes the soul that studies its wondrous page. They admit that it was from the study of nature that Pythagoras, Socrates, Confucius, and all the ancient sages renowned for virtue, drew their inspiration ; and what Bible saint of any age has ever excelled them in purity of life or sublimity of thought ? And yet, when there is discovered a *discordance* between the ancient record and the teachings of nature, the latter are decried as *impotent, benighted, and fallacious* ; while the former, though it puzzles and confounds its closest adherents, is proclaimed the *all-sufficient* and infallible guide. It was from the writings of Thomas Dick, Dr. Young, Chalmers, and others strictly orthodox, that my mind drew the arguments which settled its doubts and established its convictions that *nature* is the first and only revelation, and, when explored by science and reason, will

unfold all that man in this life is capable of comprehending. By nature, I mean not only the material, visible creation, but the *wondrous human spirit*. Here is an inexhaustible mine, and the explorer shall find wealth in searching for the hidden mysteries of his being. The Bible has told us that "the heart is deceitful above all things, and desperately wicked;" but it has never told us of the mysterious beauties, angel sympathies, and Godlike capacities which lie all undeveloped deep within it. Nor can we yet imagine to what degree of elevation the noble, intellectual powers of man may rise, aided by science, reason, and Spiritual illumination. While it is the duty of mankind to study and practice all that is good and purifying in the Bible, still it is apparent that the superstitious veneration with which it has been regarded by thousands who do not even *profess* to understand it, is a most serious obstacle in the way of mental improvement and Spiritual progression. To *develop man* is the effort of this age; to unfold his Spiritual faculties, reveal the mysteries of his make, and bring into harmonious action all his heaven-born powers. To aid in this the angelic world is laboring, the noblest minds on earth are devoting all their energies; and even *inanimate nature almost speaks aloud to man*, as she throws open her storehouse of wonders, and invites him to scientific investigation.

"The soul of man was made to walk the skies;
 Nor as a stranger does she wander there,
 But, wonderful herself, through wonder strays;
 Contemplanting their grandeur, *finds her own*;
 Grows conscious of her birth celestial; breathes
 More life, more vigor in her native air,
 And feels herself at home among the stars."

KEELEVILLE, Nov. 20th.

PHANTOMS.

THE following exquisite poem, which appeared in a late number of *Putnam's Monthly*, without the author's name, should of course be credited to Longfellow. We dislike the title, because it conveys an idea of something too shadowy and unreal to comport with the sublime *realities* of the Spirit-world; and for reasons which enter into our philosophy, we might perhaps object, in two or three cases, to the forms of expression, were it not so beautiful, and withal so significant as an embodiment of the Spiritual idea.—ED.

All houses wherein men have lived and died
 Are haunted houses. Through the open doors
 The harmless phantoms on their errands glide,
 With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
 Along the passages they come and go,
 Impalpable impressions on the air,
 A sense of something moving to and fro.

There are more guests at the table than the hosts
 Invited; the illuminated hall
 Is thronged with quiet, inoffensive ghosts,
 As silent as the pictures on the wall.

The stranger at my fireside can not see
 The forms I see, nor hear the sounds I hear;
 He but perceives what is; while unto me
 All that has been is visible and clear.

We have no title deeds to house or lands;
 Owners and occupants of earlier dates
 From graves forgotten stretch their dusty hands,
 And hold in mortmain still their old estates.

The Spirit-world around this world of sense
 Floats like an atmosphere, and everywhere
 Wafts through these earthly mists and vapors dense
 A vital breath of more ethereal air.

Our little lives are kept in equipoise
 By opposite attractions and desires ;
 The struggle of the instinct that enjoys,
 And the more noble instinct that aspires.

The perturbations, the perpetual jar
 Of earthly wants and aspirations high,
 Come from the influence of that unseen star—
 That undiscovered planet in our sky.

And as the moon, from some dark gate of cloud,
 Throws o'er the sea a floating bridge of light,
 Across whose trembling planks our fancies crowd,
 Into the realm of mystery and night ;

So from the world of Spirits there descends
 A bridge of light, connecting it with this,
 O'er whose unsteady floor, that sways and bends,
 Wander our thoughts above the dark abyss.

MARCH OF SURGICAL SKILL.—Leopold, Duke of Austria, the same who imprisoned our Cœur de Lion, met with an accident. His horse fell upon him and crushed his leg. The surgeons said his limb must be amputated, but none of them knew how to amputate it. Leopold, in his agony, laid a hatchet on his thigh, and ordered his servant to strike with a mallet. His leg was cut off, and he died of the gush of blood. Such was the end of that powerful Prince. There is not a bricklayer who falls from a ladder in England who can not obtain surgical assistance infinitely superior to what the sovereign of Austria could command in the twelfth century.—*Macaulay.*

WONDERFUL WORKS OF THE CREATOR.

THE mariner who first crossed the central Atlantic in search of a new world was astonished when, on the 9th of September, 1495, he found himself in the midst of that great bank of sea-weed meadow of Oviedo, the Sargasso sea, which, with a varying breadth of 100 to 300 miles, stretches over twenty-five degrees of latitude, covering 260,000 square miles in surface, like a huge floating garden, in which countless myriads of minute animals find food and shelter. Now, it is the eddy of the numerous sea rivers which collect in one spot, and the cold water of the Northern Atlantic mixing with the warm streams of the western and southern currents, which produce the temperatures most fitted to promote this amazing development of vegetable and animal life. What becomes of the dead remains of this vast marine growth? Do they decompose as fast as they are produced? or do they accumulate into deposits of peculiar coal, destined to reward the researches of future geologists and engineers, when the Atlantic of our day has become the habitable land of an after-time? In the chart of the Pacific Ocean we are presented with another remarkable instance of the influence of sea-rivers on vegetation. From the shores of South Victoria, on the Antarctic continent, a stream of cold water, 90 degrees in width (the reader will recollect that in high latitudes the degrees of longitude are very narrow), drifts slowly along in a northeast and easterly direction across the Southern Pacific, till it impinges upon the South American coast to the south of Valparaiso. There it divides into two arms, one of which stretches southeast, doubles Cape Horn, and penetrates into the southwestern Atlantic; the other flows first northeast, and then northwest along the shores of Chili and Peru, carrying colder waters into the warm sea, and producing a colder air along the low plains which stretch from the shores of the Pacific to the base of the Andes.

This current, discovered by Humboldt, and called after his name, lowers the temperature of the air about twelve degrees; while that of the water itself is sometimes as much as twenty-four degrees colder than that of the still waters through which it runs. The cold air seriously affects the vegetation along the whole of this coast; at the same time that the cold stream

raises fogs and mists, which not only conceal the shores and perplex the navigator, but extend inland also, and materially modify the climate. The beautiful and beneficent character of modifying influence becomes not only apparent, but most impressive, when we consider, as the rain map of the world shows us, that on the coast of Peru no rain ever falls; and that, like the desert of Sahara, it ought, therefore, to be condemned to perpetual barrenness. But in consequence of the cold stream thus running along its borders, "the atmosphere loses its transparency, and the sun is obscured for months together. The vapors at Lima are often so thick, that the sun seen through them with the naked eye assumes the appearance of the moon's disc. They commence in the morning, and extend over the plains in the form of refreshing fogs, which disappear soon after midday, and are followed by heavy dews, which are precipitated during the night." The morning mists and evening dews thus supply the place of the absent rains, and the verdure which covers the plains is the offspring of a sea river. What a charming myth would the ancient poets have made out of this striking compensation!—*Edinburgh Review*.

UNRULY ELECTRICITY.—We have just been authentically informed of a certain clergyman, residing not a thousand miles from Brooklyn, who one evening got to amusing himself with the singular powers of "electricity," as exhibited in the movement of various articles of furniture, as it flowed through a young lady, who placed her fingers lightly on the tops of them. After witnessing for some time the astonishing phenomena of chairs, tables, piano, etc., following the lady around the room, whithersoever she chose to lead them by the magic attraction of her fingers, the clergyman, placing his feet upon the round of his chair, said, "Now, see if you can move me." The lady, accordingly, placed her fingers lightly in contact with the chair, and drew him back and forth several times, when the "electricity" becoming restive and ungovernable, suddenly capsized the chair and sent its occupant sprawling on all-fours, with his proboscis in rather uncomfortable proximity with the floor. Dangerous agent that. We presume that parson *knows* (nose) more about that kind of "electricity" than before he made his experiments.

BISHOP BURGESS ON THE MAINE LAW.

THE Rt. Rev. George Burgess, Protestant Episcopal Bishop of Maine, was recently applied to by a friend residing out of the State for his testimony as to the effect of the Prohibitory Liquor Law. As there has been much cavil about the operation of the law, and statements made by eminent persons of Portland and elsewhere, that it has proved a failure, and caused more liquor-drinking than it prevented, we think the frank response of the Bishop will be read by all friends of Temperance with interest. He replied as follows :

GARDINER, ME., *August 22, 1853.*

REVEREND AND DEAR SIR :

To your queries I reply briefly, in their order.

Q.—1. “Did this prohibitory law originate in the schemes of politicians for other purposes, or did it stand in the Legislature upon its own merits.”

A.—I have very little knowledge of the operations of politicians among us ; and, undoubtedly, individual leaders or others, members of parties, may have been influenced by their political interests in sustaining or opposing this measure. But I suppose that, beyond all question, the law originated with persons who were solely concerned for the suppression of intemperance ; and that it was passed only because it was believed to be demanded by a great majority of the people, for its own merits.

Q.—2. “Has it justified the expectations entertained of it by its friends at the time of its passage ?”

A.—What were the actual expectations I can not venture to say ; but every reasonable expectation must have been more than satisfied. Whatever it is in the power of a prohibitory law to accomplish without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor can and do succeed ; but it has ceased to be an article of traffic ; it has ceased to

present any open temptation; the young are comparatively safe, and all the evils of public drinking-shops and bars are removed, together with the interest of a large body of men in upholding them for their own pecuniary advantage.

Q.—3. “Have there been any reactions in public opinion, so as to induce the belief that at a future day it might be repealed?”

A.—In my opinion, quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret and resist its repeal.

Q.—4. “Has the law been generally executed, and the amount of intoxication been speedily diminished in the State in consequence?”

A.—The law has been, I believe, generally executed; though not everywhere with equal energy; and the amount of intoxication has been, in consequence, most evidently striking, and even I think I may say, wonderfully diminished.

Q.—5. “Has the health, wealth, morality, and general prosperity of the State been apparently promoted by it?”

A.—Unquestionably.

Q.—6. “Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?”

A.—So far as I know, not in the least.

In thus answering your inquiries, I would avoid every thing like the intrusion of an opinion respecting the practicability or wisdom of such a measure elsewhere. I never appeared here as its public advocate; and I am not blind to such arguments as may be urged against legislation, which, though it is peculiarly humane in its operation upon *persons*, is so sweeping with reference to *things*. Nevertheless I am most devoutly grateful for the practical working of the law, and believe that to every family in Maine it is of more value than can easily be computed.

I am, very faithfully, your friend and brother,

GEORGE BURGESS.

REV. C. W. ANDREWS, D.D.

NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, November 29th, the Conference met, as usual, at Dodworth's Hall, 806 Broadway.

Dr. HALLOCK opened the meeting by giving it as his opinion that it is necessary for each one to utter whatever he feels impressed to say, in order to give life and vigor to meetings of this kind; and that the greater the amount of testimony to the one great truth, which it is the object of the Conference to consider, the greater would be the impression made on the mind of the candid inquirer. He thought that if all the facts related were to be presented by three or four individuals, they would not impress the mind as the same or similar facts would do if presented by strangers, or those whose voices are not so frequently heard in this hall. If any one had any facts to relate, he should not hesitate on account of not being able to express his ideas in the most finished and forcible language.

The speaker had a fact which he wished to relate, but he felt diffident about doing so, because he could not prove it. It occurred to himself alone. It was a fact going to substantiate a statement which he had previously made, namely, that he had had as much, and the same kind, of evidence that persons exist out of the form as that they exist in the form. The circumstance occurred in a church on Broadway, one beautiful morning last summer. The quiet spirit which reigned throughout all nature had an influence calculated to attune the mind to harmony with itself. The sermon on that occasion was one the comprehension of which did not require much mental effort. The subject of his vision was one on which his mind had not been directly dwelling. When the clergyman was lifting up his eyes to Heaven, the speaker thought, "What can be his idea of the Spiritual world and the communion of Spirits, which he is thus invoking?" He mentally answered the question by supposing that his own ideas would differ widely from those of the clergyman. On changing his position, he saw, to his surprise, a group of human forms which did not belong to the visible congregation, passing along one of the aisles. When he first ob-

served the group, it was composed of many individuals ; but as they passed along the number diminished to three. Two of the remaining three he instantly recognized—he knew one to be his mother, and the other to be his wife. The third one, who stood between them, he scrutinized closely, but could not satisfy himself that it was any one that he had ever seen before, and he wondered what the object of her visit could be. One of them vanished ; and the stranger turned her face toward him. He was not at all excited. That his mother should be there was not a matter of surprise ; but the presence of that stranger was, to him, a matter of surprise and curiosity. After he had scanned the features of the stranger long enough to satisfy himself that she was an entire stranger, she passed from his vision, and his mother remained for some time afterward ; and finally she, too, disappeared, and in the place where she had been seated there was left a luminous appearance.

After this circumstance, his mind was constantly dwelling on that stranger—he wondered why she was there, until he attended a circle at Mrs. Brown's, when he asked whether there was any one present that could tell him who the individual that he saw on a certain occasion was ; whereupon he received an affirmative answer. He asked if the Spirit would point out the degree of relation existing between him and this strange Spirit. The Spirit indicated that it would ; and to his surprise the word SISTER was written. He supposed it must be a mistake. He knew he had a sister in the Spirit-world, but HER countenance was familiar to him. He knew that she was not the one. He asked for the name, and supposed that the answer would be Ann ; but instead of that, Elizabeth, the name of his mother, was communicated. The speaker said this person was indeed his sister, but declared that no person was more ignorant of the fact than he was at that time. The fact that he did not know that he had such a sister was conclusive evidence that his mind had nothing to do with the communication. He afterward inquired of a sister of his living in Poughkeepsie, who had in her possession the record of his father's family. He ascertained that in the year 1825, when his parents resided in Poughkeepsie—he was a small boy and lived in New York at the time—his mother gave birth to a little daughter, who received the name of Elizabeth. The child lived but three months, and he never saw her. He did not think it strange that a boy, surrounded, as he was, by new scenes and pleasures, should forget such a circumstance. He also thought that the audience were bound to judge of the facts in the case as they would judge of any other statement. This vision could not be a psychological impression upon

his mind, because he was not a psychological subject ; and in case it had been, it would have been necessary for the operator to be familiar with the personal appearance of his wife, mother, and sister, and for the medium in whose presence the communication was received, to be acquainted with the name of the sister, neither of which were likely.

The speaker proceeded to say that it seemed to him that the great idea of the dispensation of Moses was to assert the unity of God. You have only to turn to that record to see that all the rewards and penalties of the law were of a physical nature, and in harmony with the plane on which the people of that age existed.

The speaker closed by illustrating the idea that the past and present are inseparably connected.

Mr. WHITTAKER, of Troy, related a number of facts that he presumed would interest those present, for the reason that they occurred at a distance, and had never been published. He would endeavor to make no statements but those that he deemed susceptible of the best possible proof. About a year ago last March, in the village of Waterford, at one of the sittings of a circle composed of three or four individuals, it was announced that in less than one year there would not be a medium in Waterford. There were not less than three or four mediums there at that time. The circle took note of the prophecy, and agreed that they would keep it to themselves until the expiration of the year, and see whether or not it would be fulfilled. About twelve days before the end of the year there was not a medium in Waterford, as was predicted. A remarkable speaking and healing medium, of that place, had his mediumship taken from him ; but before it was taken from him, it was promised that it would be again restored to him on a higher plane. Up to within two or three weeks he has been destitute of any faculty as a medium ; but now he is a more extraordinary medium than he ever was before. He can recognize Spirits in his normal state ; and he says he meets them in the streets, talks with them, and shakes hands with them, and sometimes is obliged to look sharply to determine whether they are Spirits or men. He testifies to this, and he is a man whose character is unimpeachable.

Another medium would take a sheet of paper and a pencil, and begin making, with great rapidity, dots all over the paper, without any order. By-and-by the looker-on would perceive letters formed by these dots, some perfected and some partially perfected, and when ALL were completed, he could commence at the top and read sensible communications on Spiritual matters.

The speaker stated that, a few evenings previous, a lady with her chair was lifted so high as to enable her to reach the ceiling, which was about fourteen feet from the floor. At the same sitting another medium was seated upon a table, in her chair, by some invisible power. He had heard the lady who was raised to the ceiling talk in foreign languages, and on one occasion he heard a gentleman respond to her in French. He knew that the lady did not understand any language except her own. He had seen tables move when there was no one within two feet of them; and on one occasion a table, with two large, heavy lamps upon it, was tipped about in various directions, sometimes striking violently against the wall; and it was tipped so nearly over that the articles in the table-drawer rolled back, and during this moving of the table the lamps did not move in the least.

The speaker said there was a healing medium in his vicinity who writes out prescriptions when he is in a conscious state, but has no power over his hand. He is not allowed to look at his writing; but while writing is obliged to look the other way. In writing these prescriptions he uses the phraseology common to the medical faculty, which he is unable to understand. He sometimes writes out prescriptions for himself. In one instance he was directed to take the following: "One hundred grains of arsenic, mixed with fifty drops of the oil of lemon, and one hundred drops of sweet spirits of niter, and to take them all at once." The druggist who prepared the medicine told him that, if he took it, he would be a dead man before night. He had full faith in his prescriptions, and said he should do it; and he did take the mixture as he was directed. He took it in the morning, and told the speaker, who called upon him in the evening of the same day, that he had not had so comfortable a day in a fortnight. The result was, that he was cured of his difficulty. The same man frequently writes with both hands, and on different subjects; sometimes writing one language with one hand, and another language with the other.

The speaker thought that the numerous facts that are constantly occurring ought to be sufficient to satisfy any rational mind that these phenomena are produced by some power outside of that which pertains to the flesh. He maintained that there is nothing unnatural about them; and considered the great error which darkens the minds of a majority that disbelieve, to be that they have the idea that there is something SUPERNATURAL about the manifestations. They must be natural, because they are of God.

A STRANGER stated, that for the last three or four months he had been investigating the subject under consideration, and he was sorry that he

could not realize, as yet, the truth of the so-called Spiritual Manifestations. He would indeed feel happy to believe it; for it is a pleasant belief. Many of the principles it is said to unfold agreed with his preconceived views of religion and moral philosophy. He had come to the conclusion that the phenomena are based on delusion. He related a circumstance, in which he called on a medium, having previously prepared himself with a list of fictitious names by which to test the Spirits, on which occasion he received no satisfaction. The names were responded to by raps, which he thought evidently originated in the basement. After questioning a Spirit a short time, it left unceremoniously, and he could get no communications from it afterward. He visited the same medium the second time, but received no more satisfaction than he did at his first visit. He called in question the motives of the medium, and said he could call the manifestations nothing more than a humbug. At his last visit the Spirits stated that their physiological organization was the same that it was when they were in the flesh, and also stated that they were without sensation and passion, and that they existed without food. He considered the two statements to be contradictory. He thought these things could easily be accounted for, because he had witnessed things as wonderful as these performed by Prof. Anderson and others. He said the physical manifestations had been proved to be nothing more than the results of galvanism.

[At this point some desultory remarks were made by different individuals, during which the stranger was charged with treating the subject unfairly, and the discussion assumed a disorderly character, for which reason we omit in our report the remarks of one or two speakers.]

Dr. GRAY said he had sought the stand because he was intensely pained by the manner in which his skeptical friend had been treated. He said that if there was any one lesson taught from the interior, it was the lesson of absolute forbearance with those who differ from us in opinion. Said he, "Search what is in your brother's heart—put your heart to his, and remember that he is your brother, traveling with you that eternal race for eternal life and happiness." He believed that the stranger was perfectly sincere in all that he had said, and he was astonished to hear a man who claimed to be a SPIRITUALIST accuse him of entering into the investigation of the manifestations with a falsehood in his heart. [Reference is here made to some remarks not reported.]

The speaker had paid the deepest attention to the subject of Spiritualism for the last three or four years, and had come out a thorough Spiritualist—a firm believer in the immortality of the soul—in the unbroken existence

of the whole human family, and in the constant presence of Spirits with us, and with the lowest and most erring of our race. He expressed his entire willingness to answer any questions which the stranger might see fit to ask him on the subject before the meeting, according to the best of his ability; and to aid him, as far as possible, in his investigations.

The STRANGER thanked Mr. Gray for manifesting so much kind feeling toward him, and said that the Dr.'s conduct spoke well for the cause which he advocated. He did not come prepared to interrogate any one, but asked two or three questions, which Mr. Gray answered.

After a few further remarks by Dr. Gray, the Conference adjourned.

PROGRESS AND PROSPECTS.—It is now some five years since Spirits first distinctly announced themselves to the world through the conclusive sounds, and somewhat longer since they commenced communicating to limited circles through a few clairvoyants. Since their first advent through these several channels, the phenomena of their manifestation have been daily growing more and more striking and wonderful, and the proofs of their reality have been constantly growing more powerful and convincing. The greatest possible powers of the opposition to these unfoldings were brought to bear against them when they were in a far weaker state, and exhibited a far less cogent aspect to the world than at present, but without arresting them for a moment. The resources of this opposition are now being depleted just in proportion as the onward impetus of the Spiritual cause is being increased. Considering, then, the waning of the powers of its adversary, and the increase of its own powers by the thousands of converts which are flocking to its standard, and the multitudes of mediums which are becoming developed in churches, and even among the clergy, it requires no great degree of shrewdness to predict its final and speedy triumph, with something like a mathematical certainty. Those who do not prefer a voluntary blindness to a candid scrutiny of the state of this case, may easily assure themselves that Spiritualism would have been put down *long ago*, if it were to be put down at all, and that the failure of strong efforts against it, when it was weak, show the utter futility of weak efforts against it while it is strong.

IS IT MIND ACTING ON MIND?

MR. EDITOR :

Having lately noticed in your paper several incidents intended to disprove the proposed solution of the Spiritual phenomena which attributes it to the action of mind upon mind, I have thought that two incidents which have come under my notice might prove interesting to your readers, especially as they are very striking, and in my own mind totally annihilate such a theory.

In the first place, let me state that I am, in this matter, what might be called a *conservative*. I can not conscientiously indorse every view which has claimed the phenomena as Spiritual. My experience in a strictly private circle of (as I believe) candid and investigating minds has been considerable, and I have made it a rule to depend entirely upon *our own circle* for my conviction in respect to this singular phenomenon. I believe it to be referable to Spiritual agency, but many of my *material* notions will very often intrude. I am perfectly satisfied to advance according to the law of progression, having been promised that all necessary evidence would be given me.

One evening while in the circle, a young lady from Wilmington, Delaware, who was on a visit to a friend at whose house the circle met, was anxious to see the "table tip." She was admitted, and shortly after she sat down, the hand of the medium was influenced (the medium had been writing to others in the circle previous to her admission) to write,

"There is one [who] wishes to speak to your friend you call M——.

In answer to a question, the Spirit signified that it would not write the name, but tip it out by the table. The alphabet was repeated, and a name was tipped out; but the lady to whom the Spirit wished to communicate stated that she did not know of any such person. After long thinking, she made the remark that there must be some mistake, as she never knew any person of that name. We requested the Spirit to impress her who it was. After studying again for a considerable time, she stated that she recollected passing, several days ago, through the graveyard, and *noticing*

the name on a tombstone, and that while on earth he (the Spirit) lived on the property adjoining her father's. She received a *written* communication afterward, stating that this Spirit had influenced her to look at his name on the tombstone, and impressed her with his form while he was in the flesh. She admitted that her mind was on a deceased brother at the time (he afterward wrote a communication through the medium and signed his name), and that she had not for once thought of the Spirit who had manifested himself. Now this, to my mind, proved conclusively that my former theory, of "mind acting upon mind," was fallacious.

The other case was in the circle some time after, when we began to get dispirited in consequence of nothing occurring. The medium's eyes were tightly closed, but he was not able to get into the sleep. The medium began to describe the sensation of traveling through the air, as it were, very swiftly, and soon afterward described a house, street, property in the neighborhood, entrance to the house, rooms, furniture, persons inside—though he was not able to understand their language—garden and lawn attached to the house, a meadow in the neighborhood, and brook—a gentleman sitting by the brook reading, with a pet lamb at his side—returning to the house again with this gentleman, he writing a letter, and indorsing the letter with the name of a gentleman then in the circle—leaving the house with this gentleman, following him to another house in another street, his giving the letter to a boy, and then his sensations of traveling as before experienced, and then he opened his eyes. All this occurred while the medium had a full knowledge of being in the circle in Philadelphia, and of the circle asking questions. Every thing was described most minutely. It was a matter of wonder among us, for whom and what this was intended, feeling impressed that there was some meaning in it. At first the circle paid little attention to the description, thinking it was probably some mental or optical delusion; in fact, one went partially into a natural sleep, when another of the circle very kindly, as it afterward proved, awoke him.

Now for the conclusion, and the solution: It was a description of the house of the cousin of the member of the circle who went partially to sleep, situated in Germany, at whose house his mother had lived. She had made a division of her property among her children, and this cousin (the one whom the medium stated wrote the letter) had sent power of attorney to collect and transmit his share. This gentleman had left his native town some fifteen years ago, and of course the appearance had changed considerably. The entire description respecting the houses, streets, furniture, etc., was fully corroborated by a brother-in-law and sister who arrived here about

a year ago. Now, psuedo-philosopher, tell me where the "mind acted upon mind" in this case. The medium did not know any of these things, and his birth, age, and circumstances in life precluded all possibility of knowing them. The gentleman for whom the description was specially intended was at a loss to conjecture what it meant, until he asked his brother-in-law and sister if they knew of such a place, and every thing was correctly and most minutely described.

Now here are two instances proving conclusively the error of the theory of mind acting upon mind. The clairvoyant was in the waking state. The truth is, we are willing and strive hard to convince ourselves of some theory or principle which is more absurd and ridiculous than the belief in *bona fide* Spirit-agency would be. I have actually seen persons, before swallowing the gnat, make the greatest efforts upon the camel first, knowing the utter impossibility of digesting the camel if *they should* get it down.

Faternally, yours,

AN INVESTIGATOR.

PHILADELPHIA, Nov. 4, 1853.

BIRDS IN THE SPIRIT WORLD.—Swedenborg tell us that he once heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the Spiritual world concerning seeds and eggs upon earth—the former ascribing their production to the forces of material nature, and the other to a divine power. "In order to determine the dispute, a beautiful bird was exhibited to Sir Hans Sloane, and he was told to examine whether in the least thing it differed from a similar bird on earth. He held it in his hand, examined it, and said there was no difference. He knew that it was no other than an affection of a certain angel, represented without him as a bird, and that it would vanish or cease with its affection, which also came to pass. Sir Hans Sloane was convinced by this experiment that nature does not contribute at all to the production of vegetables and animals, but only that which flows from the Spiritual world into the natural; he also said that if the bird were to be filled, in its least parts, with corresponding matter from the earth, and so fixed, it would be a durable bird, as birds are on earth."—D. L. & W. 344.

LINES TO *** **

"I am a withered and seared leaf."

Oh, believe not that age has dried up the fountain,
That erst poured such plentiful draughts on the crowd;
Though silent, rich streams still flow down from the mountain,
Where dwelleth the blest unobscured by a cloud.

Oh, deem not, though often thy pinions are weary,
And the hum of the multitude paineth thine ear,
Though things that once gladdened now oftentimes are dreary
That unto tried hearts *thou* canst aye be less dear.

For myself-a calm joy, though voiceless, I cherish,
While gazing upon thee, and clasping thy hand;
Thou hast garnered bright visions that never can perish,
I hail thee as one of that blest Spirit-band.

Thou art silent till beings congenial awake
The magical echoes that sleep in thy soul,
Then, unbidden, thou turn'st to the calm-flowing lake,
And *two* currents commingle as onward they roll.

And the dry heart is moistened, grows greener, and long
Rememb'reth the baptismal dew of that hour,
For memory recalls it as some cherished song,
The perfume most rare of an unfading flower.

Then say not the leaf is all withered and sear!
At the touch *such* would crumble and fall to the earth;
But *this* I can bind round my heart with a tear,
And feel it is ripe for that holier birth.

CHARACTER OF AN UNKNOWN PERSON.

SOME weeks since we received, from an anonymous correspondent, three small slips of manuscript, which were said to have been executed by the same individual at different periods of life, coupled with the request that they might be submitted to Mrs. Mettler, of Hartford, for her impressions. Our correspondent represented that the author of the manuscript was generally known and distinguished, and that if the result should be successful we should hear from him again. Therefore we inclosed the several portions of the manuscript in a new envelope, sealed it with the utmost care, and, without superscribing it, forwarded the same to Mrs. Mettler. The result is given below, and the envelope containing the manuscript was returned, seal unbroken, and is now in our possession.

From the incongruities that appear to enter into the character which forms the subject of Mrs. Mettler's investigations, it would seem that he was *in very different moods* while executing the several specimens of his manuscript.—Ed.

This letter causes a sharp *neuralgic* pain over my left eye, and gives me a very confused feeling. My brain feels as though it was constantly coming in contact with some *opposing* spirit or power. I have a feeling of uneasiness and nervousness; then I feel firm, as though I could face the whole world; then, again, a feeling of calmness and gentleness comes over me; I never felt such an influence before; the intellectual faculties seem to be much exercised, as if they predominated over all others; then the spiritual seems to overpower the merely intellectual, bringing all other faculties and qualities into subjection to itself; I never felt such a mixed character. Now I have a universal feeling of love; now ideality seems to be excited to unusual activity. There is much originality of character and intuitive wisdom, as well as acquired knowledge.

The character is constantly and strangely mixed—confused ; self-reliance and independence appear to be prominent ; then there's a feeling of dependence upon others ; I feel sympathetic ; then the feeling seems changed ; there must be conflicting feelings and ideas in this mind ; strong powers of argument and self-defense ; then a feeling as if I were withholding my opinions, and if I expressed them at all, it must be in a quiet manner ; now I feel dejected ; now I am sustained by a feeling of hope. The influence is strangely mixed.

This letter gives me a social feeling ; then a disposition to retire, and be exclusive ; I feel masculine and bold ; then suddenly I feel the opposite of this. At one moment I am very nervous, as though the physical was not sufficiently strong for the mental ; then I feel strong enough to face the world mentally and physically ; it gives me a strong desire to investigate new things in science, art, and philosophy ; then I feel inclined to oppose every thing with an iron will.

I feel the inspiration of poetical sentiments, and a power of oratory ; then I desire to be reserved ; now a strong domestic feeling comes over me, and a love for home and its possessions ; again I would prefer roving and viewing the world ; now it inspires a love for children and pets ; then a feeling of indifference ; it gives me a strong love for woman ; again the feeling subsides ; music seems to charm, and would tend to harmonize this character ; it is very difficult indeed to tell which of the faculties predominate, there is a constant diversity displayed. Altogether, it gives me a strange feeling, with conflicting thoughts and ideas. The sphere is both agreeable and disagreeable.

AN exchange paper says there are now surviving about fourteen hundred revolutionary pensioners, all of whom are regularly drawing their pay from the Treasury of the United States.

FROM THE BIRD MEDIUM.

THE following communication will be read with pleasure, even by many who may fear that the poetical pensiveness of our amiable correspondent may, in some cases, have unconsciously led him *slightly* into the realms of the fanciful. That *birds* may be made to serve as mediums of communication between men in the flesh and the inhabitants of the Spirit-world is certainly a beautiful thought, and its probability might be established by the citation of numerous cases more or less resembling the one mentioned by our friend. The *prophecy* understood to be uttered by the Spirit-bird will at least be interesting as a matter of curiosity; but the only possible proof of this and like predictions must, of course, consist in their fulfillment. Our friend claims to have been in communication with the Spirit-world, through the medium of this gentle bird, ever since the year 1842.

HALCYONDALE, GA., Nov. 6, 1853.

MY DEAR BROTHER :

Since my last communication to your valuable paper, I have traveled extensively in this my native State. I have had the largest opportunities to ascertain the religious dispositions of the people, and I am happy to inform our brethren who read your paper that the creed of our holy, Spiritual, and national Church is spreading far and wide. * * * * *

The question is, not whether tables may or may not move or be moved by Spiritual agencies, but the question is, whether there is a communication between heaven and earth? That there is such a communication kept up by numerous agencies there can be no doubt. I return my gratitude to God for his revelation to me of those agencies. He has been pleased to reveal to me the beauties and the joys of heaven; and in my lonely rambles his messengers have communicated to me the intelligence of the presence of departed friends. For years

(that is, since 1842) a bird has acted as a medium of communication between myself and absent or deceased friends. I have asked it questions, and it replies by notes that I fully comprehend—its language is plain to me. I asked it if a long-absent friend was dead or living, and that bird flew quickly up from the ground, high above the trees; and once he flew to direct me to a dear friend. And when that friend doubted the Spiritual things whereof I spoke, I said, “You shall be convinced;” and then I said, “you shall hear a communication from my bird;” and thereupon my bird flew from the tree into my house, and, after warbling most sweetly, flew away.

And this day I have visited a lonely place, where there is a small lake among the hills, and no one goes that way. And I looked up into the blue skies, and prayed that God would communicate to me the future destiny of America; and my attendant bird perched upon a laurel bush. And I asked, “Is there a Spirit from God present?” And a voice answered, “Yes, I am here.” “Who are you?” I asked. “I am,” said the Spirit, “Washington.” Then I asked, “Can you tell me the destiny of America?”

“God, our common Father,” answered the Spirit, “speaks thus: ‘Within two-score years from this day there shall be darkness in our land, and two wars; within five-score years light shall drive out the darkness. And there shall be a grand rebellion in our land; and after that rebellion a wise and mighty man will rule America, and all the people will love him, and he will be feared by the nations of the Old World, and Americans will be one people for a thousand years. And there will be many wars on the ocean, and many ships, and our people will wage wars in Europe, and in Asia, and in Africa.’”

The voice ceased. And then I said :

“Suppose I tell the people this, and they will not believe this revelation?”

“Then,” answered the Spirit, “do thou prove it to them.”

“How?” I asked.

“Bring witnesses to this spot, and they shall be convinced.”

Then I returned thanks to the God of so much kindness, and returned to my house.

These were the secrets of the future which the Most High revealed to me through the medium of Washington. I was perfectly awake, and in perfect health, mental and physical. I shall revisit that sacred place, accompanied by credible witnesses, and they shall be doubters no more.

Mrs. Best, who lay three days and nights under her cap-sized buggy, is ready at all times, and to all persons, to testify to the Spiritual visitations made to her during that painful trial. And Mr. D. Roberts will testify in regard to the incident of the bird mentioned in this letter. I was educated and trained as a doubting and inquisitive lawyer, and I am not easily deceived by unreal things; but, with the evidences of this Spiritual religion so strong before me, I can not doubt.

Yours, etc.,

CUYLER W. YOUNG.

WRITING BY A SPIRIT-HAND.—At a recent circle of skeptics, at Mrs. Brown's, a *blank* slip of paper and a pencil were, at the suggestion of the Spirits, placed under the table, while the feet of the medium were pressed firmly to the floor by the feet of another person placed upon the top of them, and the hands of the whole party were exposed to view upon the top of the table. After sitting that way for a few minutes, they were directed to look under the table, when they found the name “FANNY” written on the slip of paper in pencil marks. Fanny was the name which a near relative of one of the persons present bore before passing into the Spirit-world.

A FRAGMENT.

BY MRS. LAURA WEBB.

SEE science ride, throned on her radiant car
Far as the utmost bound of distant star;
She knows its laws and counts its rapid flight,
And marks its course when here concealed from sight,
But ne'er has dared—though bold her flight—explore
One hidden sea, or on the eternal shore
To place her foot. But when, at utmost bound
Of sight, she turns, and slowly to the ground,
To all material objects fondly clings,
And humbly, sorrowing, folds her trembling wings;
Despairs to loose the portals of the dead,
And to the living give the secrets dread
Beyond the tomb, where a stern silence ever
Has thrown her mantle as a dark, deep river!

Who to the high empyrian shall aspire—
Catching a halo of celestial fire—
Proclaim to earth the light which heaven reveals,
And see the Spirits in their azure fields!
Who with a stride shall pass the bounds of earth,
And see the Spirits in immortal birth?

Boldly Buchanan springs upon the car;
Boldly his course pursues, on—on afar;
Observes the head, and like a guiding rein,
Catches the thread that forms the human brain.
Then on he soars beyond the milky way,
Far as the polar beams their antics play,
Where bright Auroras round his pathway glow,
And shed their cold and shimmering light below;

And farther still, he in the Spirit-land
 Acquires new facts, and with a master's hand
 Weighs, groups, compares, until celestial sight
 The dark unfathomable glows with light.
 On, on pursues, not as by sudden chance
 Catching at trifles in a slow advance.
 Of nature's laws he holds a powerful key
 And from the past sees what to come must be ;
 Beyond the comet's track he soars alone,
 To the cerulean that surrounds the throne !

Here must thou stop ! for ne'er to mortal eye
 Shall be revealed that greatest mystery,
 Without beginning or an end of years.
 This as to-morrow, that as this appears ;
 One as a thousand, as a thousand one,
 And yet Eternity is ne'er begun.

A SPIRIT VISITATION BEFORE DEATH.—Mrs. W., of this city, a lady of our familiar acquaintance, and whose veracity is unimpeached, informs us that she had a brother who some years ago died with quick consumption. On the day previous to his death, and when his friends thought him in no immediate danger, he told them, while lying on his bed, that his mother (then in the Spirit-world) had just been to see him ; that she had come in through the window near his bed, and, after conversing with him for some time, had passed out the same way, and that she had told him she was coming for him, and would take him with her, at precisely twenty minutes past four o'clock on the afternoon of the next day. His friends tried to persuade him to dismiss such a thought, and told him that he would probably be up again within a few days ; but he insisted that the vision was real, and proceeded to give directions as to the manner in which his clothing and other possessions should be disposed of. His body, accordingly, ceased to breathe the next day, at precisely twenty minutes past four o'clock, as was predicted !

SPIRITS IN GREAT JONES STREET.

IN September last I received a lengthy written statement of Spiritual Manifestations which occurred in a house in Great Jones Street, in this city. The parties being slaves to popular prejudice, declined to testify over their own signatures, but I take the liberty to make brief extracts from the communication :

Mr. A—, the young medium alluded to, is in no way connected with any established circle, and all the other persons comprising the company were unbelievers in Spiritual Manifestations, and the subject was altogether new to them. After the usual process, as I understand it to be, of magnetizing a heavy, mahogany table, which I found it difficult to move without the application of much physical force, it seemed to be instinct with life and endowed with intelligence. The table tipped once for a negative, and twice for an affirmative, and in every instance correctly. Without the hands of the medium touching it, the table moved round the room, making a circuit of several feet, and tipped into the laps of several persons sitting in different parts of the room, and raps were made in the center of the table.

Also, a pen was placed in the hand of one of the company, a stranger to the facts inquired about, and the pen was moved without the volition of the holder of it, and wrote out true answers to questions put by other persons.

Well, friends, these facts are all well enough, and similar ones are of constant occurrence all over the country, and in your very midst. Doubtless you have read statements of similar phenomena, over the signature of the parties who witnessed them—and have you believed? If not, how can you expect people to believe your statement *without your names*? With the mass of the people, it is no more oracular for occur-

ring in Great Jones Street, than it would have been had it occurred at the Five Points. Neither will people of common integrity excuse any shrinking from the responsibility of stating such facts. The popular pleadings of fashion, pride, or place will not do for time, much less for eternity.

Spirits go where they list, and make a medium of whomsoever they choose, and to them, and to the Author of their mission, are you responsible for concealing the light of immortality which they have given.

Your belief that it is usual and necessary to magnetize a table before the Spirits can move it, is erroneous. I have seen tables move which had not been touched by mortal hand for hours and days, and when fifteen or twenty feet distant from any person. I have seen them taken entirely up from the floor, and moved out of the circle, beyond the reach of any person, and there turn top side down, when no person had magnetized nor touched it. Indeed, most of the physical demonstrations I have witnessed have occurred when least expected, and immediately upon entering a room or sitting at a table.

The letter indicates that the writer believed in the theory of imparting intelligence and animation to tables through the laying on of hands, after the manner in which the Christian clergy go through with the ceremony of laying on of hands, yet without imparting the power or believing in its existence. No person, in this case, feeling wisdom going out of him into the table, it is but just to say the company in Great Jones Street, with one accord, gave to Spirits the credit of this manifestation.

CHARLES PARTRIDGE.

TANGIBLE MANIFESTATIONS.

WE have received one letter from Ohio calculated to weaken the claims of the alleged remarkable manifestations at the house of Mr. Koons, but we have personally conversed with several gentleman from that region in whose veracity we have great confidence, and they assure us that the statements heretofore published are strictly true, and that similar phenomena are perpetually recurring.—ED.

MILFIELD, DOVER TP., ATHENS Co., O., Nov. 5, 1853.

I am now at J. Koons', where the wonderful manifestations occur. I have had one extended and one brief interview with the Spirits. My previous experience is fully corroborated. I have again seen them, talked with them, and shook hands with them, as really and *substantially* as one man shakes hands with another. This process is a *bona fide* transaction; not like the act of shaking hands with Spirits by clairvoyants, but the hand is a hand, and no mistake. Again, writing was done without human hands; and indeed volumes are written in this way—and in no other way; a record of the whole is kept, and when it comes to the world, as it will some day, there will be a dreadful shaking among the dry bones of dogmatic theology. During the circles the hand is visible while the writing is done; the pencil and paper are also visible—visible alike to believer and skeptic. You have strong demonstrations through mediums North and East, but nothing so uniformly convincing, so tangible, so real, so beautiful, and magnificent as those which are almost daily occurring at this place. It is worth a journey of five thousand miles, twice told, to any man whose soul is developed to appreciate the beautiful, the sublime, and the true. This is no exaggeration. A question may arise: Why is only the hand visible and tangible? Let the Spirits answer. The elements on which this demonstration depends exist only in limited quantities; these elements they collect and condense into a hand, and part of the arm, and through this they operate the same as we do through our whole body.

Should they wish to project a full form, it would then be like a transparent vapor, and visible only to the clairvoyant. They tell us that with the assistance of the odylie emanation of a good medium, this hand possesses the five senses, and becomes a physical tangible body.

The Spirit-band of this circle numbers one hundred and sixty-five; among them are found a number of pre-Adamite Spirits, who are now engaged in giving a history of the pre-Adamite period, which exceeds any thing I have yet read for general harmony and minutia of detail.

Arrangements are being made for another circle and band of Spirits two and a half miles hence, which will produce wonders. The band will be composed of seven hundred and twenty advanced Spirits. In the family where this circle is forming is a child who has been influenced by Spirits since six weeks old; another, who is clairvoyant, sees and describes Spirits, and is only three years old. There is also a man in this family who talks with Spirits daily. But why detail—the half can not be told.

I hope you will not listen to those men who basely slander the demonstrations at this place, and if you doubt, come and see for yourself.

JOHN B. WOLFF.

N. B. Your route would be, Cleveland, Columbus, to Lancaster, thence or from Logan by stage to Chauncy, thence on foot back two and a half miles to J. Koons'.

J. B. W.

STRONG INCIDENTAL PROOF.—Mr. Robt. Briggs, of South Adams, Mass., at a recent Conference at this office, stated, among other remarkable facts of his experience with the Spirits, that being once in the presence of Miss Sarah Mason, a speaking medium, he *silently thought* of his mother in the Spirit-world, and wished for a communication from her. Now his mother, while in this world, was a Quakeress, of which fact the medium was totally ignorant, having never even heard of his mother, who had passed into the Spirit-world long before she (the medium) was born. However, the medium, without a word being spoken by Mr. Briggs, was presently influenced to take him by the hand, when she spoke as from the Spirit of his mother, and in the Quaker lingo, these words; “Robert, I am always with *thee*, to guide *thee* in the ways of peace.”

A FRAGMENT.

BY ANNETTE.

AGAIN am I sheltered in thy bosom, dear native vale—hid away and guarded from the noise and commotion of the outer world. Never before have the harmonizing influences of nature so sensibly approached unto my soul. This stillness of the air—the solemn tranquillity of the mountains have a voice audible to my spiritual senses. My thoughts echoing them whisper “Peace,” and peace cometh; the wild unrest, the vexed and troubled past are forgotten. Surely here I may raise my thoughts into more intimate communion with the invisible world. May I not believe that as I wander upon the lonely hills, under the subduing sunset light, angels, white-winged, alight beside me, and reading my mind as the pages of a book, breathe their own pure thoughts into my soul and watch for the answers that may follow? I speak to them, and say, “Behold, how fair is our world! The broad light fadeth in purple glory athwart the giant mountains. In the golden-glowing chambers of the west the sun draws about him the far-floating curtains of flushed and sember clouds. And this is but one of our earth’s innumerable shows; ever varying, ever various are they; canst thou tell me of aught more beautiful?” And down in the depths of my soul comes the answer, as it were a thought of my own spontaneously springing: “Aye, more beautiful than aught that waking or dreaming visions have ever unfolded to thee is the home of the angels.”

Again, I ask, "Is there a plain—a bower of rest for me in that beautiful home?" And the thought comes, "Day after day, hour after hour, thou drawest nigher unto it." "And are there," I fondly ask, "friends who will greet me as I throw aside the veil that hides them from my longing vision?" The answer comes, "By the fair paths of the sky shall they lead thee a bright immortal, treading like themselves the elastic air." And I listen to the glowing thought-words till I long to realize their prophecies. "Oh, take me with you now," I murmur; "can you not as with a thought unlock the earth-prison in which I linger?" The answer comes slowly and solemnly: "In loving and perfect wisdom the All-Father planned the earth-pilgrimage of his children. His will be done! Eternity lies before thee like an endless ocean, and thy earth-life is but as the belt of sand whereon thou standest with thy feet almost washed by the tide that cometh to float thee away.

"Listen! the harmonies of thy world entrance thee, and thou lovest unto worship its many hues and varying shapes of beauty; but not yet are thy thoughts harmonized with the music of the spheres, the wondrous beauty of the Spirit-land, nor is thy earth-mission yet finished. The visible companions of thy daily life, have they no claims upon thee? Shall they who have loved and cared for thee mourn the loss of thy outward presence? Is there no duty which thou owest unto them—none that thou owest unto the circle of humanity around thee?" "Aye, good Spirits, I listen; mine was a selfish wish, and I recall it. Show me what must be done and I will attempt it, however toilsome." A voice answers, it seemeth my own thought: "Thou art a law unto thyself. Thou seest plainly what must be done to-day. To-day is thine. Work out its mission patiently. To-morrow's will be revealed to thee when it comes, and so with the next day, and the next. Thus shalt thou by fulfilling the duties of the present,

gradually accomplish that which at one view seemeth difficult and unattainable.”

I hear them no more at present, for my thoughts turn to the outer world with an earnest will to follow their wise and loving counsels.

SPIRITUAL TELEGRAPHIC DISPATCHES.

SPRINGFIELD, *Nov. 21st*, 1853.

FRIENDS PARTRIDGE AND BRITTAN :

On Friday evening last, I sent a telegraphic dispatch to you for our friend, Hon. J. W. Edmonds. Will you have the kindness to inform me at what hour it was received, if, indeed, it has been received at all? Our Spirit-friends, through the tippings, informed us on Saturday, about 9 o'clock A.M., that the message was not delivered, and for a test I am anxious to know which is the most reliable, the SPIRIT or the *Magnetic Telegraph*. I shall send you in a few days some further accounts of wonderful manifestations.

Truly and fraternally yours, H. F. GARDNER.

DEAR DOCTOR—Your dispatch reached our office after it was closed, on Friday evening, 18th instant, and was left with Mr. Jollie, who occupies a part of the same building with us. It was handed into our office between seven and eight o'clock on Saturday morning. At nine o'clock Mr. Robert R. Briggs, of Cheshire, Mass., took the dispatch, with a view of delivering it to Judge Edmonds, on whom he was about to call, but on arriving at his house, in Lexington Avenue, he learned that the Judge had just started for Philadelphia. The dispatch was left, but was of course not delivered to the party addressed until his return on the ensuing Monday.—ED.

CONFERENCE OF DEC. 1.—The Spiritual Conference at this office, on Thursday evening, Dec. 1, was attended by the usual number of persons, among whom were several strangers from abroad. S. B. Brittan opened the meeting with some remarks explanatory of its objects, and was followed by Wm. Fishbough, who spoke upon a question introduced at the last Conference, concerning tangible forms assumed by Spirits. He mentioned a number of facts tending to affirm the proposition, and unfolded his views of the *rationale* of them, in an explanation of the nature and constitution of a Spirit, and its relations to the material substances of the outer world. A stranger present, who seemed to deny the natural immortality of the soul, presented some interrogations and arguments upon the point, and was answered at length by Messrs. Brittan and Fishbough, who, in the course of the discussion, related some interesting facts as illustrating the doctrine of immortality in its various aspects, and also intimating the *mode* of the Spirit's existence. Dr. Young, of this city, and Judge Whippo, of Pennsylvania, also took part in the discussion; and the latter related some of his experiences with the Spirits, and repeated an interesting communication which he had received concerning the being of a God. The best feelings characterized the proceedings throughout, and the audience seemed highly interested and edified.

THE JOKER JOKED.—Without countenancing the levity and trifling disposition with which some persons approach those phenomena of the day which we believe to be Spiritual, and hence deserving to be treated always with seriousness, we may relate the following for the cogent proof it presents of a Spiritual presence, though perhaps not one of an absolutely *angelic* kind. A few evenings since, at a circle at Mrs. Brown's, in Twenty-sixth Street, a skeptic who sat some distance from the medium, covered a slip of paper by his hand, so that it could not be seen by any one but himself, and silently wrote upon it to the Spirit whom the raps had announced to be present with him, the question, "Are you in h—ll?" While the gentleman was laughing at his own smartness, a signal for the alphabet was heard, and the raps spelled out, "OH, NO, NOT QUITE SO BAD AS THAT; I HAVE NOT SMELLED BRIMSTONE YET." The company insisted that the gentleman should show the question he had written, which he accordingly did, and for the rest of the evening treated the subject with all due seriousness.

“KEEP PEACE IN THE FAMILY.”

WE extract the following from a letter just received from a friend who resides in Pennsylvania. We think the writer acted wisely, and we trust that the TELEGRAPH will—in the same manner of course—be the means of preserving the peace of many families.—ED.

———, Nov. 14, 1853.

MESSRS. PARTRIDGE AND BRITTAN :

Send me the TELEGRAPH from the time my subscription ended, for I have not had one minute's peace since it stopped. My wife scolds, children cry, and my father and mother are constantly teasing me to know why the TELEGRAPH does not come; but you had better believe that I keep dark about it; you and I know the reason, and that is enough.

I take in my family eight different papers, and there is no one more sought after than the TELEGRAPH. My father has been all his days a confirmed Deist until within the past three months, but he is now as firm a believer in the Bible as ever you saw, and to all appearances he is a perfectly happy man.

I have been greatly amused lately in talking with a man in my employ who belongs to the Methodist church. He is quite a strong believer in Spiritual Manifestations, but thinks it bad policy to *agitate* the question, for fear that the church and priest will suffer in consequence. But truth and justice must prevail though the heavens fall.

Yours, truly,

SPIRITUAL PROTECTION AGAINST POISONS, FIRE, ETC.—At the Spiritual Conference at Dodworth's Hall, on Tuesday evening, the 29th ult., it was stated by a Mr. Whittaker, of Troy, who is knowing to the fact, that a

medium residing in that city being at one time indisposed, was ordered by the Spirits to take at a single dose *one hundred grains of arsenic* in a menstruum of lemon juice and spirits of niter; and that he took the prescription according to direction, and so far from experiencing any inconvenience, was greatly benefited by it. A skeptical gentleman afterward arose and argued that it was impossible for that story to be true, as the supposition that a person could take that quantity of poison into his stomach and not be injured was "directly contrary to the laws of nature." It would be well for those who judge of nature's laws by superficial views of her ordinary phenomena, to know that, under the professed influence of Spiritual powers, many instances of safety under exposures to deleterious substances, such as would be commonly fatal, have occurred both in past and present times. The action of *fire* was completely neutralized by Spiritual power in the case of three Hebrews whom Nebuchadnezzar caused to be cast into the burning fiery furnace. It was a privilege of the Spiritually influenced disciples of Jesus, to "take up serpents and drink any deadly thing" without harm; and St. Paul exhibited a practical test of the efficacy of this Spiritual endowment when a *viper* fastened upon his hand at the Island of Malta. In the fourth century, St. Martin, bishop of Tours (who was a Spiritual medium), accidentally ate a large quantity of *hellebore*, but by prayer and Spiritual exercises was preserved from all bad effects. In the eleventh century, the mother of King Edward the Confessor, on being accused of a certain crime, was subjected to the ordeal of walking barefooted over nine red-hot plowshares, which (being under the influence of previous devout exercises), she not only did without injury, but without feeling any sensations from the heat. Some weeks ago we published an account of a medium in this city who thrust his hand into a burning stove, and held his finger for several seconds in the flame of a lamp, without, in either case, the slightest disorganization of the skin. A correspondent, whose letter is given in another column, furnishes an account of a skeptical physician recently administering to a young girl, who is a medium, as much chloroform as would be sufficient for four men, but without producing the slightest effect. The fact is, that the powers of the Spiritual world are as absolutely controlling to the forces of material nature, as the human soul is superior and controlling to the body.

THOUGHTS.—Poverty wants some, luxury many, and avarice all things.
 The sun should shine on festivals, but the moon is the light for ruins.
 Will is the root, knowledge the stem and leaves, and feeling the flower.

CLAIRVOYANCE AND PSYCHOMETRY.

BY W. S. COURTNEY.

WE read a great deal of Psychometry and Clairvoyance, as though they were radically and fundamentally different sciences. There seems to me, however, no valid ground for any distinction between them. They appear to be essentially the same power, and regulated by the same laws of mind. Perhaps attention has not been hitherto drawn to their identity. Clairvoyance is Spiritual vision. What else is Psychometry? Is it not the same faculty in different degrees, and somewhat differently applied? The vision of the clairvoyant is clear and strong in proportion to the impressibility of his brain, and the consequent depth of his trance. It may be had in all degrees, from a slight, abstracted state of the mind from outward objects, constitutional with some persons, to the profoundest magnetic sleep. Just as the external avenues or organs of sense are closed up and paralyzed, and the body rigid and corpselike, is the internal vision brightened and purified. Just in the degree of the body's death is the development and strength of the clear-seeing faculty. The best clairvoyants are those whose sleep is so deep, and whose physical organs are so deathlike, rigid, and cold, as that the Spirit can scarce get outer expression of what it sees in tacit whispers, broken sighs, deep breathings, and meaning smiles. When the body is completely dead, then the vision is completely enfranchised. When we are dead, we shall then all be clairvoyants in the several degrees of our inherent powers and Spiritual developments. But it is a mistake to suppose that this power is not

possessed, to a greater or less extent, by every person, even in their normal mundane life. It perpetually gleams out unmistakably in persons of impressible temperaments, and who may be called *naturally* clairvoyant. It is latent in all persons, but, like any other faculty, we find it in various degrees of strength and excellence. In some it is weak and obscure, and in others it is highly developed, strong, and clear. The trance is only a *means* of disencumbering it of the obscuring clogs and fogs of external sense, but it may be, and often is, so developed as to operate to a high degree normally.

But the clairvoyant must be placed *en rapport* with whatever he wishes to see and describe. This is a preëssential of all clear seeing, and is an indispensable law of Spiritual vision, and truly and really means Spiritual *presence*. This Spiritual presence enables the clear seer to see and describe the person or thing as though normally present, and within the reach of ordinary vision. If you wish a person or place at a distance described, you must indicate to the clairvoyant the name of that person or place, or give him that person's handkerchief, lock of hair, or simple autograph, or a piece of stick, or tree, or rock from that place, in order to bring his mind *into connection* with them, when he goes on and gives you their delineation, as though present and seeing them with his ordinary vision. If this *rapport* be not formed, there can be no clear sight nor description of them—all is dark and unknown. If I wish a clairvoyant to go three squares distant, and read a letter for me, locked with triple bolt and bar in my safe, I would first have to connect his mind with it, or with the person who wrote it, the safe, or some other person or thing involved in the writing of it and its deposit, etc. This done, he traces it all out, step by step, and finally reads the letter for me. You must bring him to the chain of causes and effects at some point, or connect him with it by some

means, or else he can do nothing for you. The most trivial thing will serve to form this connection, or direct the vision of the clairvoyant to the object of investigation—any thing connected with the person or place, such as a name, a letter, or any thing once possessed by the person or taken from the place. I once knew a clairvoyant who could distinguish the gold of California from any other gold by simply taking it into her hand, and the California gold would bring her *en rapport* with the “diggings” whence it was taken, and she would go on to describe them in detail. Now what is Psychometry but the exercise of this same power, by a highly impressible person or *natural clairvoyant*, in the delineation of character, when a *rapport* is formed by a manuscript or autograph? Suppose you place the manuscript in the hands of an entranced clairvoyant, and tell him to describe the character of the writer, when he goes on to give you his moral and physical peculiarities with great accuracy and particularity. What else does the psychometer do? Is not the power or faculty *the same in each*, only the clairvoyant requires to be entranced to develop it, while the other has it in such degree, or normally developed to such extent, as to delineate the character *without* being entranced? I am unable to trace any essential difference. They seem to me, beyond doubt, to be the same faculty, only in the one case artificial means are required to bring it out, while in the other it is normally developed. I am aware that it will be said that the psychometer gets his information by *impressions* made upon the brain, while the clairvoyant gets his by a vision that *extends* to or goes out and embraces the object. But is this really so? Is it not a fallacy? When the *rapport* is formed in either case, the vision is active and on the alert, and watching to see and describe. The vision of the one *extends* as much to the person as the vision of the other, and is equally “*impressed*” with the charac-

ter. The power by which the clairvoyant examines persons or places, or diseased patients at a distance, is the same power by which the psychometer reads and describes the character of unknown and distant persons. Wherein is the difference? And if they are separate and distinct faculties, where are the lines of demarkation? In my opinion they will be hard to find. They are the same power called by different names, merely because disclosed under somewhat different external circumstances. They are as much the same science as gauging and mensuration, or biography and history. Psychometry is only a *special application* of clairvoyance, by persons in whom the clairvoyant faculty is normally developed. There are many such persons. I know many. I am acquainted with some persons who can place themselves *en rapport* with a person or place, and, abstracting their minds from all outer objects, pretty accurately trace out their true features and characteristics. Zchokke was such a person. By placing himself *en rapport* with a stranger to him, and withdrawing his attention from all external sense, he could see the character and life of that person pass before him in dream-like panorama, from his earliest youth to manhood, and from manhood to old age.

It hence appears that psychometry is no new and independent discovery, and that it is essentially identical with clairvoyance; that the sum of the discovery lies in the fact that some persons are naturally clear-seeing or highly impressible, and can use this power efficiently without being entranced. If there is really any intrinsic difference, let it be pointed out and elaborated by those competent to the task by study and experiment. Let the lines of demarkation be plainly drawn; let the peculiarities of each be distinctly stated; their several laws announced; the points of coincidence and dissimilarity pointed out; and let us have a clear understanding of the

whole matter. For my part, I am unable to perceive any tenable ground for a scientific division, and I am opposed to complexing a science by a variety of names and imaginary distinctions. Long before psychometry was ever heard of, Dr. Sherwood, of New York, diagnosed and prognosed the condition of his distant patients by placing their letters in the hands of his clairvoyants.

PITTSBURG, *November 28, 1853.*

BERNADOTTE AND HIS WITCH.—We will relate a fact that proves what an ascendancy the marvelous had on the mind of the king of Sweden. He was desirous to settle, by the sword, the difficulties that Norway opposed to him, and to send his son Oscar at the head of an army to reduce the rebels and bring them under his sway; but he was violently opposed by the Council of State. One day, after a violent discussion on the subject, he mounted his horse and galloped away from the capital. After a long ride he reached the borders of a deep forest. Suddenly an old woman, strangely dressed and with disordered hair, stood before him. "What do you want?" roughly asked the king. The apparent sorceress replied, without being disconcerted: "If Oscar fights in the war you meditate, he will not give the first blows, but will receive them." Bernadotte, struck with this apparition and these words, returned to his palace. On the following day he entered the council, bearing on his countenance the traces of a long and agitating vigil. "I have changed my mind," he said; "we will negotiate peace; but it must be on honorable terms." Did those who knew the weak point in the mind of this great man work upon it to serve the cause of justice, reason and humanity? or, rather, is it not probable that the thoughts which pre-occupied him, and lighted up the brain (as constantly happens in dreams, and even in waking hours), appeared objectively before him, and the mental operation was accepted as a real occurrence? This explanation appears to us more admissible than that an old cheat should be found exactly on the spot where the caprice of the king conducted him.

YELLOW FEVER.

THE following interesting Spiritual communication was forwarded to us in October last, as will appear from the date of Mr. Gamble's letter. By some means it was mislaid and forgotten, until a polite note from G. revived it in our memory and led to its discovery. The suggestions are certainly curious and may be highly important. We publish the article *verbatim*, trusting that our friend will pardon the delay which attends its appearance.—ED.

PHILADELPHIA, Oct. 7, 1853.

MESSRS. PARTRIDGE AND BRITTAN:

Gents—I received the inclosed communication September 1st, 1853. It purports to emanate from the Spirit-spheres. So far as I am concerned as respecting its source, I can say, in all sincerity, that the subject-matter of it is wholly unknown to me. Nor had I, as far as my knowledge extends, any agency in its production. I have shown it to several physicians, who were much pleased with it, and advised its being published. But I have withheld it until now, and finally send it to you for two reasons:

First. Because it will explain the cause why those passengers, who vomited freely, after leaving New Orleans in the steamer Georgia, did not take the yellow fever, while the seamen, who *did not vomit*, contracted the disease.

The passengers threw up the stomachic-vitellaries from the stomach, while the sailors retained them.

Second. I accidentally (!) met a laborer yesterday, who stated to me that out of the fourteen persons who boarded in the same house with him, where the yellow fever was raging, nine took the fever and died, while five, of whom he was one, escaped. He could not account for this; but said the five men worked at the gas works.

These facts have induced me to forward this communication to you.

The truth of the communication can soon be ascertained without any danger being incurred by those who are now subject to the miasm.

Yours, very respectfully,

J. K. GAMBLE.

The Principles connected with the Production of Yellow Fever, and the Cause thereof, with a Dissertation on the Disease and its Remedies. With Suggestions touching the Best Means for its Eradication.

Yellow fever presents, in its first aspects, the debilitated action of the muscular coats of the stomach.

Secondly. The venous system is not productive of that force which it should have.

Thirdly. The nervous system is now attacked, which causes violent contortions of that system, producing the Hippocratic face.

Fourthly. Then disorganization of the blood in the heart and arteries takes place; and a dark-colored substance is effused upon the coats of the stomach, and is thrown off in the form of "black vomit."

Now, as we have the effects, what is the cause? There are as many theories for this cause as there are medical scribblers. And the reason is, that each has his favorite theory which he wishes substantiated by the practice of others.

In the outset of this fever the powers of the stomach are debilitated. What causes this debility?

We answer, an accumulation of bile, caused by inhaling the malaria unimpregnated with sufficient electricity. This produces a species of worm, call the stomachic-vitellaries, which insidiously works into the mucous coats of the stomach and produces gastric irritation. When this occurs, fever sets in, and the capillary vessels are involved in the difficulty, which causes what is called the first or hot stage. It shows itself next in the yellow tinge of the eyes and the coats of the body.

Now have set in upon the patient all the main principles of the disease—the others are only concomitants.

In the diagnosis of yellow fever we have but to observe the peculiar features it first assumes. *If a violent retching takes place at first*, then we have reason to conclude that much of the stomach's coats is involved in the difficulty. Consequently we may note it down, as a fixed fact, that the disease will be of such a character as to require the exercise of all the skill we possess to dislodge it from its position in the body.

First, administer to the patient, in suitable proportions, gum guaiacum in pills; then follow with a one-half grain pill of mercury. After which bathe his feet in warm water, and place a strong mustard plaster upon his stomach. At this time do not attempt the introduction of febrifuges.

If the above act well, continue their use. This treatment, at the outset, will generally produce the desired effect. If not, then wrap the patient up in a damp sheet and afterward rub him briskly with towels. In the use of the wet sheet, judgment must be exercised as to the time it should enroll the patient. This may be determined by the acceleration or retardation of the pulse. But keep in mind the fact, that on this reactive agent may depend the issue of life or death. Consequently care should be exercised not to remove the sheet too soon.

There need be no apprehension of danger resulting from the patient's taking cold upon the mercury. If you can produce that intention your patient will be out of danger.

HOMEOPATHICALLY.

Administer to the patient eight balls of pulsatillo every half hour; following it with arsenica in the same proportion. These will produce upon the liver the same action that is effected by the mercurial administration, and will cause the bile to dislodge the worms from the coats of the stomach and

bowels. In order to eradicate the disease we must endeavor to ascertain what will destroy the animalcules that fasten on the coats of the stomach, and produce by their malarial-poisonous contact the peculiar features this disease assumes.

In swamps there are vapors created which are inhaled by the dwellers near them. These vapors hold suspended the germ of the stomachic-vitellaries, which the bile generates into being. When brought into activity they fasten upon the coats of the stomach, and, as before stated, produce gastric irritation, with all its concomitants. This miasma is caused by the subteraqueous action of heat and moisture on the slimy roots of plants as they become more or less subject to the joint action of both, and their procreating power is what produces the germs of these worms.

What we want are agents that will destroy these germs, or the worms they produce.

Mephitic vapors, as the fumes of sulphur or carbureted hydrogen (common gas), will effectually destroy the power of reproduction within the worm. They accomplish their object by purely mechanical means; that is, these vapors destroy the power of procreating within the bodies of the crude germ, and therefore the bile, into which they are carried by the system, has no inciting action upon them.

These animalcules are the inciters of bilious, remittent fever; only they are not of the same genus as the yellow-fever germ, being provided with a different exhalant poison. Stomachic-vitellaries exhale a reproducing being, which can communicate its virus a thousand or more miles from its place of generation, if carried thither by clothes or merchandise; while the animalcules that produce bilious remittent fever lose their poisonous powers away from the generating cause.

Hence the stomachic-vitellary is capable of being transported to any distance and communicating yellow fever, while

the animalcule of bilious, remittent causation ceases to be poisonous, except in the locality of its birth.

Thus have we shown that yellow fever is communicable through a poisonous germ being inhaled and brought into action by the bile; and that it may be effectually destroyed by the use of mephitic vapors wherever they are engendered. One application of carbureted hydrogen gas will completely establish the truth of this theory.

J. K. G.

PHILADELPHIA, *Sept.* 1, 1853.

A SPIRIT SEEN BY A CHILD.—A lady, in whose word perfect confidence may be placed, has given us the following statement: It was observed by the members of the family to which she belonged, that one of her little sisters frequently spoke of a strange lady with long hair, as entering the room where she was, in the absence of the rest of the family. In speaking of the lady, the little girl would greatly wonder that no one else about the house had seen her. Supposing that this was a mere freak of the child's fancy, little notice was taken of it at first, until one evening, after the child, with her little sister, had for some time been gone to bed, her mother entered the room where they were both lying, when the first referred to exclaimed, "O, mamma! I wish you had come in a little sooner, for that strange lady with long hair has been here; she has indeed been here, mamma, and she went and tucked up the bedclothes round Sarah Lorena" (this being the name of her little sister, who was then asleep). The earnestness of the girl excited curiosity and led to particular inquiry as to the personal appearance of her strange visitant. She described her hair (which fell in ringlets upon her shoulders), her stature, her complexion, the color of her eyes, and particularly a dark spot or large mole which she had on the left side of her chin. The description, in every particular, agreed perfectly with the personal appearance of the child's mother's mother, who had died many years before the child was born, and concerning whom she had never heard any thing, except it may have been the mere incidental mention of her name.

NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, December 6th, the Conference was attended by a large and attentive audience.

Dr. GRAY opened the meeting by relating the following circumstance : Since the last Conference, a lady, a Spiritualist, and a stranger to the speaker, sent to him, by Miss Fox, an envelop carefully sealed, with no superscription, and containing a paper with some writing on it, saying that her husband, who is a disbeliever in the manifestations, told her to take it to Dr. Gray, and said that if he would get it read correctly without opening it, he would promise to investigate the subject further. She said that she and her husband had agreed that if the test failed, the fact should be published throughout the United States, and that if it succeeded, that fact should also be published as extensively. The speaker accepted the proposition, and subjected the letter to an examination. He immediately organized a circle, and asked if there was a Spirit present who could read the writing within the envelop, or who saw the writer when he wrote it. To this question he received an affirmative answer, and the word "ORTHODOXY" was immediately spelled, which word was written on the blank surface of the envelop. The examination by the Spirits took place in the presence of Miss Catharine Fox, her mother, and the speaker. He drew a line around the seal of the letter, and within the circle formed by the line wrote, "This has not been opened." He kept it in his possession. He agreed to go to the house of the gentleman for whose satisfaction the test was given, on Thursday, as the gentleman would not visit him ; but he was unable to do so, on account of sickness in his family ; so he sent the letter to him by a Roman Catholic lady, charging her not to permit it to be opened, without the gentleman would frankly state the facts in the case. On seeing the word which was written on the outside of the letter, the gentleman refused to open it, excusing himself by saying that he did not know how many hands it had been through. It was returned to the speaker unopened, and was afterward opened in the presence of several

witnesses. It was very evident that it had not been opened, for it was so firmly glued together, that they were unable to open it without cutting and defacing the envelop. When they succeeded in getting it open, they found the word "*Orthodoxy*" written inside, and nothing else. The speaker considered the test a complete one.

He proceeded to speak of the contention that occurred at the Council of Chalcedon, and said that the principal disturbance was concerning the questions, whether the body of Christ was subject to all the corruptions consequent upon the fall of Adam, and whether Christ was one, body and soul, with God. Men persecuted the ancient manifestations. So it had ever been, the old have persecuted the new. This led him to think of the age we are now in. Said he, "Shall we follow in the universal steps of history in this country? Shall it be that when the Spiritualists are in the majority, in small communities, they will persecute that which is old? He considered the essential principle of Spiritualism to be universal freedom of thought. He thought that if we would allow each man to have his own dogmas and creeds, we could neither be persecuted or be persecutors.

Dr. YOUNG made a few remarks respecting the proceedings at the previous meeting of the Conference.

S. B. BRITAN took the stand for the purpose of answering certain popular objections to the phenomena which are now attracting public attention. He said that some of the parties who listened to the proposal made by him on a previous occasion, did not exactly comprehend its import, as appeared from the questions which had been suggested, a large proportion of which did not come properly within the scope of the proposition. He would select such as did, leaving the others to be considered at some future time. The proposition was to consider any objection against the Spiritual origin of the manifestations.

The speaker read the following as the foundation of his remarks :

FIRST OBJECTION: "It is far more consonant with reason to suppose that the physical manifestations occur from some hitherto unknown physical law, or from the action of the human mind in the body, on some subtile fluid or imponderable element, than that Spirits produce such manifestations."

SECOND OBJECTION: "The effects on the mind and nervous system indicate a diseased condition of the media, rather than the presence of intelligence and power of Spirits."

THIRD OBJECTION: "It is believed that clairvoyance will account for all that is mysterious in the intelligence in these manifestations."

After informing the audience that his opportunities had allowed him to

bestow scarcely a moment's thought on the points involved in these objections, he proceeded to say that his observations had brought him to an opposite conclusion to that which was expressed in the first objection. Material philosophers tell us that inertia is a property of matter, and that matter, therefore, has no power to put itself in motion; that when it is once at rest it would remain motionless forever, unless acted on by some more ethereal agent. If, then, inertia be a property of gross matter, it is impossible to account for the physical demonstrations on the supposition that they result from some unknown law of material nature. He did not think it reasonable to suppose that He who fashioned all things had of late revised the laws of nature, or enacted new ones for this department. The principles of matter are essentially the same in all ages. If it is not in the power of gross matter to put itself in motion, it must be moved by some imponderable element or Spiritual force.

The speaker insisted that mere material forces acted very differently from the power revealed in these manifestations. He referred to the movements of the planets, which result from opposite forces, and to the powers of Nature as displayed in her various processes, and said that if we were to ask the material elements to organize, or to decompose, or the winds to blow this or that way, they would not obey us. Charge an electric jar, and tell the subtle element to discharge itself! Repeat your command till doomsday, but electricity will not obey. The elements never regard your thought or wish, but they act agreeably to the great eternal laws of matter. Earthquakes rock the earth, shake continents, and swallow up whole nations without regard to our wishes or our existence. To suppose, therefore, that the physical phenomena are the result of some undiscovered law of matter, is to suppose that matter has been suddenly endowed with some new law, which possesses the attributes of intelligence, and, what is still more mysterious, this power acts at one time, and does not act at another. In the world of matter you have only to establish the same conditions and relations, and you witness the operation of the same laws at all times. It is not so with the physical manifestations. At one time the table moves with great force and power, and the next time it does not move at all, when the distribution of material objects is essentially the same. It is evident that no merely physical law will account for these phenomena, because intelligent results do not proceed from unintelligent causes. Some power which corresponds to all of the faculties and affections of the human mind is displayed in these phenomena.

Whatever comes within the sphere of our own action we may control,

but it is impossible for a man to produce these phenomena by the action of his will merely. Hence the intelligence which develops or directs the force must be sought for elsewhere. The entire audience could not, by the united action of their minds, move the smallest object. If these results could be produced at pleasure, there would be some plausibility in the objection, but the speaker thought it absurd for any one with a full knowledge of the facts in the case to assume that it is more rational to suppose that they result from the action of the mind in the body, than to suppose that they are produced by Spirits. He called on those who insisted that they have power to introduce themselves into the charmed circle so as to produce these phenomena, to make the experiment and thus settle the controversy. If some individual in the circle, by the operation of his mind, acts on the imponderable element so as to move the ponderable object, the speaker asked why it could not be done on the spot? This result could be produced if the objection were valid, and yet a man who has read so much as the title-page to a work on physics knows that the idea is utterly preposterous.

Mr. Brittan here referred to the fact that the power which produces these mysterious results always claims to be Spiritual. But suppose it were only the mind of the medium, or the operation of some unrecognized law of external nature, would that power on all occasions, and everywhere throughout this country and all Europe, assume this singular position with respect to its nature? "*I am a Spirit,*" is the undeviating answer to all inquirers; and this appears to be wholly incompatible with any hypothesis which denies the Spiritual origin of the manifestations. The speaker could not adopt the conclusion of the objector for the obvious reason that the laws of matter and the action of the human mind in the body disclose no such powers as are displayed in the phenomena referred to. The fact that the scientific world turns the facts out of doors, is proof that in the judgment of the *savans* the principles of material science afford no solution of the mystery. Our learned institutions either disregard the subject altogether, or arrogantly assume that innumerable facts cognizable by the senses, and witnessed by thousands, are utter impossibilities. Indeed, if the facts were properly referable to the sources designated by the objector, scientific men would have no occasion to reject them. That the laws of matter will not enable us to account for them must appear from the fact that the manifestations invariably exhibit *intelligence*; and that the intelligence so displayed does not belong to the human mind in the flesh, will be evident if we consider that the media are totally unconscious of possessing such a power,

and, moreover, that all attempts to produce similar phenomena by merely human agency have proved abortive.

The speaker here passed to a consideration of the second objection. It is contended that "the effects on the mind and nervous system indicate a diseased condition of the media rather than that they are influenced by Spirits." The facts were thought to be of such a nature as to authorize the opposite conclusion. He had himself been totally paralyzed by the invisible powers, and could, therefore, speak from experience. This effect was unexpectedly produced in three minutes, and so completely was sensation suspended, that the speaker thought he might have been burned at the stake, or torn in pieces without pain. Many persons could relate a similar experience, yet in all these cases the functions of the nervous system are as suddenly restored, and no injury is done to the medium. In his own case this temporary paralysis was succeeded by the most extraordinary elasticity of body and buoyancy of spirits. But how is it when the equilibrium of the nervous forces is interrupted by disease? When one side of the man is thus paralyzed, it often requires months or years to recover the free use of that portion of the system. It is well known that the functions of the body and the faculties of the mind are often impaired for life, and while the patient rarely survives the third shock, it is well known that hundreds of mediums have been totally paralyzed more times than they have lived years, and yet the mental activity and physical power have often been increased thereby. These facts do not support the assumption that the phenomena in question are the manifestations of disease. The speaker remarked that he could mention a number of persons who, after having been unstrung and broken down for years by disease, had been cured by the operations of the Spirits. His observations, as well as his own personal experience, seemed to warrant the conclusion that the manifestations did not necessarily generate or indicate disease, but on the contrary, that they possess a remarkable sanative power. The beneficial results were believed to establish the rule, while the examples in which persons had suffered lasting injury from this cause were to be regarded as the exceptions.

With reference to the third objection, that "clairvoyance will account for the mysterious intelligence displayed in the manifestations," the speaker commenced by defining the term *clairvoyance* to mean *clear sight*—appropriately, *the internal power of vision*. Some persons stumble on the idea that clairvoyance is not reliable, when the fact is, our *judgment* as to when the faculty is operative is unreliable. The power itself is most cer-

tainly reliable ; the difficulty consists in our inability to determine where and when it exists. You would not say of a man whose external sight is clear, that it is unreliable. If there be no defect in the organ of vision, we accept his testimony with respect to any external event or circumstance—it is accepted in our courts of justice on the presumption that his senses *are* reliable. Clairvoyance is, therefore, reliable, for *clear sight* can not be otherwise, and all errors result from our want of discrimination. But the media are not always or generally clairvoyant, and these manifestations occur under circumstances which preclude the exercise of this power. There have been but a few instances in the world of persons who were clairvoyant in the waking state. Christ not only saw whatever addressed the external sense, but his interior vision was clear at the same time. Swedenborg possessed this power, and so did Zschokke, and two or three other authors. But when this faculty was exercised they were abstracted from the outward world. They withdrew themselves, or were withdrawn from this sphere. Mr. Davis has this power, but it is usually operative in his moments of profound abstraction. Indeed, it is impossible for a person to exhibit this power when his attention is engaged by merely external objects and pursuits.

The phenomena often occur while the mediums, instead of being immersed in the great internal sphere of sensation and thought, are employed in the most trivial, outward affairs. The manifestations go on while the medium is not even conscious that they are occurring. The speaker had taken a lady by the hand, and asked questions mentally, which the Spirit answered promptly, while the medium was conversing with another person. He would venture to say that clairvoyance furnished no such illustration of its power. To make the test more complete, he engaged another gentleman to converse with the Spirits through her other hand, while the third party was still engaging her in oral conversation ; and yet the questions were answered promptly and correctly. It is impossible for one mind to conduct so many difficult and distinct processes at the same time, and the assumption is still more absurd and ridiculous, when we consider that the person who is alleged to perform all this is *unconscious* of the fact. Those who had the capacity to receive such an improbable and monstrous assumption need not choke at any real or pretended miracles.

Many persons suppose that some unconscious power operates *in* the medium. This is virtually assuming that we can do *unconsciously* what we can not do if *we try* ; in other words, feats which we can not perform if we summon all the powers we possess, can be done very easily if we

make no effort. You may as well say, that if a man will only sit still he may walk to the Park in three minutes, while if he should make a vigorous effort, it would take not less than half an hour. According to this philosophy, if you will only sit down quietly in your arm-chair, you can accomplish three days' work in one day; while if you are up and moving, you will never accomplish any thing. The objection assumes that the most indolent persons in society are the most efficient in every department of human action. Such are the issues to which men who abuse their reason are driven, so long as they vainly seek to resist the truth.

Clairvoyance, then, will not account for these things, because persons through whom they occur are not generally possessed of this power. The life of many of them is wholly outward, and yet the manifestations through them, and even through inanimate objects, often display the same intelligence which is ascribed to the clairvoyant. But suppose we question this power. What does clairvoyance say with respect to the origin of the Spiritual phenomena, and the mode whereby they are produced? Does it ascribe them to some undiscovered law of matter, or to the action of the human mind on some imponderable element? Did clairvoyance ever pretend to be able to perform these things? No, never.

The speaker contended that those who had called this witness must now take his whole testimony. No man has a right to summon a witness and then suppress or reject so much of his testimony as was not suited to his purpose. He was bound to receive the whole story, though it might involve the loss of his case. Now, what does clairvoyance say? Why, there is not a real clairvoyant in all the world who does not profess to see Spirits and to hold constant converse with the intelligences of the other world. THEY ALSO PROFESS TO SEE THE SPIRITS PRODUCE THE VARIOUS PHENOMENA UNDER DISCUSSION. Thus, by the testimony of the very witness which the opposition have summoned to disprove the Spiritual origin of the manifestations, their claims to such an origin are triumphantly established.

[The Reporter's notes of our speech were rather fuller than we expected, and we need offer no apology for omitting the remainder of his synopsis.—Ed.]

Dr. HALLOCK followed with a few remarks respecting the objections which Mr. Brittan considered, and spoke of a number of obstacles that are in the way of accounting for the manifestations on the principles of clairvoyance. During his remarks he related a number of interesting facts, which we have not room to insert.

He introduced a number of illustrations intended to show that every physical discovery has been succeeded by a Spiritual discovery, and that all new discoveries have had an upward tendency.

For the benefit of those who call the Spiritual Manifestations undignified, he compared the ushering in of the truth through them to the advent of Jesus and his teachings to the world. While the manifestations occur in our drawing-rooms, in the presence of circles composed of intelligent men and women, Jesus was born in a stable, and the circle on that occasion was composed of oxen and horses; and the very persons who consider the manifestations undignified would be glad to get one of the pegs from the floor of the stable where Jesus was born. He said no lover of truth would quarrel with the manner of its presentment. He referred to the singular fact connected with the Spiritual phenomena—a fact which does not apply in any department of physical truth—that the best and most efficient aid a man can render to them is to keep still, and make himself as passive as possible. When we ask a person to assist us to move a table, we tell him to use his muscles as operated upon by his will. Not so with Spirits; they wish us to assist them by sitting still and doing nothing. How completely these things differ in these respects from all the phenomena of physical force!

Dr. YOUNG arose to call the attention of Mr. Brittan to the question whether or not Spirits have the power to foretell accidental events of the future, such as the burning of the steamboat Henry Clay, a singular prediction concerning which was related in the SPIRITUAL TELEGRAPH a few weeks since. He said he had formed a theory antagonistic to this supposition, and requested Mr. B. to answer his question, giving his philosophy upon the same, at the next Conference.

SINGULAR OMINOUS DREAMING.—A Mr. F., who resides at Greenpoint, L. I., has, in several instances, dreamed of digging a pit by the side of his house, and that, in each instance, while engaged in the operation, a certain person got into the hole to see if it was deep enough. Every such dream has seemed to portend the death of the person who got into the hole, and which has invariably occurred shortly after. We have this fact from a member of the gentleman's family.

"AN EPIC OF THE STARRY HEAVEN."

A GRAND rhythmical composition, bearing the above title, and characterized by remarkable vigor of thought and felicity of expression, has just been dictated, in presence of numerous witnesses, and under circumstances which invest it with peculiar interest and importance as a psychical phenomenon. The Poem, which claims to have been originated in the world of Spirits, is a noble production, extending to between three and four thousand lines, and abounding in every part with startling thought and brilliant imagery. The whole was spoken by THOMAS L. HARRIS, while in the trance state, in the course of fourteen consecutive days. From one hundred and twenty-five to two hundred and fifty lines were dictated at each sitting, and the precise time occupied in communicating the whole was thirty hours and thirty minutes. No phenomenon of a similar character ever awakened a deeper interest in our own mind, and we feel assured that the poem will be read with eminent satisfaction and delight, not only by Spiritualists, but by thousands who may be disposed to discredit its peculiar claims, and to regard it merely as an inspiration of human genius, excited and exalted by the intensity of its own immortal fires.

At the sitting on the morning of the thirteenth day, the intelligence which inspired the poem signified its willingness to answer any questions which S. B. B. might be pleased to propound, respecting its origin and the manner of its production. Accordingly, on Friday morning, 9th inst.—the day after the poem was finished—we submitted a number of interrogatories,

which were promptly and appropriately answered. The record of this interview will most clearly exhibit the singular claims of this remarkable poem, and for this reason, especially, we lay it before our readers.

Mr. Harris being entranced at the residence of Charles Partridge, and in his presence, at No. 26 West Fifteenth Street, on the morning of Dec. 9th, 1853, an interview, of which the following is a faithful record, occurred between S. B. Brittan and the intelligence which communicated the poem entitled "An Epic of the Starry Heaven."

QUESTION 1. Has the Spirit of Mr. Harris been separated from the body at any time during the delivery of the poem? If the answer be in the affirmative, when? how often? and how long?

ANSWER. As to internals, yes; though he will be the last person to believe it. His inmost was actually attracted from the physical structure. He was absent, commencing at that period at which he is represented as rising to the seventh sphere of this planet, in the first part of the poem.

Arrangements were made for the projection of the poem into externals in the month of March, 1850. We desire, from the interior, to give a record of an occurrence which transpired in this city at that time. He was then residing in Second Street. The house was visited by certain Spirits, some of whom were members of the society of a poet's heaven (Spirits in whom the lyrical element largely predominates dwell together in lyrical societies). A certain Spirit, who resides in the intuitive region of the heaven of Spirits, and toward the sun, placed him in a trance condition, between the hours of ten and eleven in the evening, at a time when he was still in the state which you call wakefulness, and appeared standing before him, holding in his hand a sealed book, having seven seals. Having succeeded in producing the trance state, he was permitted to view several pages of this work, though he retained a consciousness of one only. This page appeared to him an illuminated landscape, divided into three planes. It was, however, in reality a cosmical

diagram. He will himself, in his external state, give a description of it as it appeared to him at that time.

The Spirit in question then proceeded to show him a series of books, which, however, in his external condition, he recollected simply as minute hieroglyphical figures, and the Spirit, addressing himself to the internal mind of the medium, pointed to the first of these hieroglyphs—that being the present poem—and said to him, “Do you comprehend that with all your attainments you have not advanced to the wisdom contained in this?” This question was asked of him as a test for the purpose of affording a demonstration of his interior capacity to receive the truth, as knowledge begins in humility. He answered in a childlike manner, after hesitating for a fraction of a moment, “Yes, I do;” and the Spirit said to him, “Be faithful and obedient, and in four years this volume shall be open to you.” He was immediately attracted out into his ordinary state, and imagined that this vision was a dream, and that he was still dreaming. In order to rivet the impression on his mind the Spirit caused him to resort to a variety of methods to convince himself that he was in a waking state until he became satisfied. He was then instantly entranced a second and third time, and the vision and the promise, together with the inquiry, were twice repeated, and after each vision he was again restored to the external condition. This was done for the purpose of impressing his mind in the most absolute manner with the reality of the visitation. The present work is given as an introduction to the fulfillment of the promise given at that time, and will be succeeded by others.

Q. 2. When the Spirit left the form, was it necessary for some Spirit from the superior spheres to enter the body, or by some other mode to establish intimate relations with the organism, in order to keep up the vital action?

A. Positive Life inflowed, infusing an active nature-principle.

Q. 3. Please explain the mode whereby the medium's Spirit was released, and the process by which the communicating intelligence possesses and controls his bodily organs ?

A. A Spirit is released by rising above the body. The powers of the Spirit-world, which are brought to bear on the Spirit in the form, are so far superior to all corporeal restraints and earthly attractions as to withdraw the Spirit, but when those Spiritual forces are diverted or withheld, the entranced one yields to sublunary attractions and returns again to the form.

The inspiring Spirit stands in the Sun-sphere. While the Spirit of the medium is in the body, he is to that body as the sun to its planetary organization ; but when he leaves his body and rises to the Sun-sphere himself, the society of Spirits, into whose midst he rises, become for the time being the sun of his body, and their will-forces flow down into its ultimates, and the organs are passive to their control ; but they can not change the organic peculiarities, but must operate through them according to existing organic conditions.

Q. 4. Did Mr. Harris, in Spirit, actually visit the planets, and were the localities and scenes described in the poem disclosed to his interior vision as objective realities ?

A. Spirits who stand in the Sun-sphere perceive by means of an odic emanation from the sun. They become negative at times to other suns, and leaving odylic forms, traverse with inconceivable rapidity the region to which they may be attracted, entering into any given solar system. For the moment they are drawn into *rapport* with the intellect-spheres of the inhabited planets ; they are attracted, according to a divine law, to those terrestrial habitations from which they may derive increased vigor. By this means their interiors

undergo a continuous expansion, and they become instructed. Planets are sub-centers of attraction, and suns are centers.

Q. 5. Did the general influence of the sphere to which the medium was transported awaken germs of images already latent in the mind?

A. The ideas descended into the mind from the individual localities to which he was intromitted, attracted to themselves a verbal embodiment in the seminal chambers of the brain, and were thence projected into speech.

Q. 6. Mr. Harris speaks of having been conscious of a mysterious musical action within him for some time before the delivery of the poem and during its production. Will the Spirits please explain the *modus operandi* whereby these internal phenomena were produced?

A. All stages of mental development, like the growth of plants, crystals, physical organizations, solar systems, spheres, and the Universe itself, save when dissonances intervene, are attended with melody. Every flower speaks through its pores; all things that live utter speech according to their kind. The internals of this medium have been unfolded through a stream of influx centered in the solar plexus, and the internals through all the Spiritual nerves have been constantly vibrated, causing sentient harmony. Laterally a beloved Spirit, who on earth was known as a composer of music, has fulfilled an important function in connection with his development. This Spirit and his friends have frequently executed airs and symphonies, mainly of an instrumental character, attended, however, with vocalization, and he has sensed this music, though seldom with much distinctness. He is now to pass more fully into this region of instrumental harmony.

Q. 7. What was the name of the musical composer referred to in the answer to the preceding question?

A. It was ———.

[The name was communicated, but we are not permitted to announce it publicly.]

Q. 8. What name did the Spirits bear while on earth, which Mr. Harris saw during his first sitting?

A. He saw —— and —— . [Names omitted by direction.] Companies of Spirits have also gathered to witness the delivery of the poem as an interesting objective phenomenon.

Q. 9. Will the Spirits impart to us a more definite idea respecting the nature of the talisman given to Mr. Harris on his final return to the external sphere?

A. It was what we call a *sun-stone*. It is occult. There is, however, a constant magnetic relation and *rapport* established between his nervous organization and the plane of Mercury in the sun-sphere, by means of it. These terms will be unintelligible to him in the external, and to most others.

Q. 10. Will the Spirits append any explanatory notes to this poem?

A. No; but the parties present may supply them, if any are deemed to be necessary.

The "Epic of the Starry Heaven," with an introduction and appendix, will be put in press immediately, and published in a beautiful 12mo. volume, about the middle of January. In the mean time we shall give our readers an opportunity to judge of the intrinsic merits of the work by publishing several extracts in the TELEGRAPH.

S. B. B.

HAUNTED HOUSE.—There is a modest-looking dwelling in the lower part of the city that is infested with ghosts, hobgoblins, and a variety of knockings. This is a recent discovery. The servant is obliged to watch the pancakes in the morning, or, if she turns her head, "presto," they are gone. The inmates of the dwelling have been pulled out of bed by the leg, and annoyed by some strange jerking of their big toes. Sometimes during the night they are violently wrung by the nose.

LIGHT FROM THE SPIRIT-WORLD.

LIGHT from the Spirit-world appears,
Behold, the day is dawning!
Glad Spirits bid us dry our tears,
And hail the glorious morning.

The earth so dark before, grows bright;
The pris'ners cease their sighing;
Before the splendor of the light,
Grim death and hell are flying.

All heaven, methinks, is jubilant,
While earth puts off her mourning;
The night of gloom is well-nigh spent,
Now quickly breaks the morning.

Take from the willow now the harp,
Ye weepers all—'tis time to sing;
Assist the angels; do your part
To make earth glad—wake ev'ry string.

Dost hear the song of angels? hark!
Know'st thou thy Spirit-friends are near?
Come, plume thy wings like yonder lark—
Sorrow and sighing disappear.

Heaven is in sight, earth shouts for joy;
Bright Spirits whisper in our ear,
"Let sweetest praise all hearts unite,
We come to mingle with you here.

"We come, commissioned from above
To talk about your future home—
To show you our sweet heaven of love:
Thy jubilee, blessed earth, has come."

ANOTHER DEATH REPRESENTATION.

IN an article, entitled "SPIRIT-PERSONATIONS—DEATH SCENES," published in our issue of Dec. 3d, we mentioned, on the authority of a most respectable eye-witness, an instance in which two mediums, while under Spiritual influence, were made to pass rapidly through all the changing symptoms of the last sicknesses and *deaths* of the persons by whose Spirits they were professedly influenced. So vivid was this representation that the alarmed spectators for a time supposed it a reality, and that the mediums, whose bodies were for a time breathless, cold, and stiff, had really taken their final departure to the Spirit-world, from which state, however, they soon recovered, and exhibited no symptoms of injury. We now lay before our readers a similar case, as furnished by a correspondent, earnestly commending the same to the attention of all those who suppose that the alleged Spiritual phenomena of the day can be explained by a reference to mundane causes, and asking of them such an amplification of their previous theories as will be adequate to meet this case. These phenomena, if duly studied by Spiritualists, we think would be found highly suggestive as to the links of connection and sympathetic relations existing between this and the Spirit-world.

MESSRS. PARTRIDGE AND BRITTAN :

About six or seven weeks since, two remarkable circumstances connected with Spiritualism took place in the interior of Michigan, neither of which has been provided for by any of the expositions of Professor Faraday, Mr. Beecher, Mr. Rodgers, or others. The medium who took so prominent a part in these peculiar manifestations, formerly resided in this vicinity, and before removing to Michigan gave us many proofs of extraordinary capacity as a medium. At the time these wonderful circumstances took place in Michigan, she, with her father and a few friends, attended a Universalist Associa-

tion at the town of Hudson. The Association had nothing to do with Spiritualism, but it was known to several persons present that this young woman and her friends were Spiritualists, and consequently they were objects of curiosity to many, who perhaps thought Spiritualists were some strange, outlandish beings. This curiosity was somewhat annoying to the young lady. However, she lived through it. At the house where they sojourned for the time being, was a gentleman who had some time previous lost a beloved sister, and who had an earnest desire to get from her some manifestation or communication by which he could realize her Spiritual existence. This object was sought to be accomplished through the instrumentality of the young lady already alluded to. A circle was then formed, and she soon became clairvoyant. It is not stated what was the particular disease which led to the death of the gentleman's sister, but the immediate cause of her death was mortification. In such cases the body changes its color materially, and becomes somewhat tinged with a dark purple color, approaching to black. On personating the death of this lady, the medium's face began to change, and finally presented all the appearances of mortification. Pulsation ceased for a time, and apparent death ensued. How long these appearances continued is not stated. The medium finally recovered.

The lady of the house related to others what she had witnessed. This singular manifestation, it appears, soon reached the ears of a celebrated physician near by, who was very skeptical on this subject. He invited this young lady, together with her friends, to his house, being very desirous to converse on this interesting affair. On arriving at his residence, he commenced a series of observations to the father of this girl, to prove, in his estimation, that this matter could all be satisfactorily accounted for, and stated that he

was acquainted with a very "harmless medicine" by which he could neutralize all the Spirits in Christendom; and further, that if they would permit him to administer this "harmless medicine" to the young lady, they would be convinced of the truth of his statement. By this time the medium had become clairvoyant. The father and friends of the girl consented. He went to his store and soon returned with a bottle of chloroform, and commenced its application. The Doctor was very liberal in his potions, and has since declared that he gave her what would have been a reasonable quantity for four men. Very much to the chagrin and mortification of the Doctor, the medicine was not only "harmless," but impotent, and no change whatever took place with the girl. After this severe disappointment, it is said the Doctor became angry and abusive, and as good as told the girl that she was an impostor.

Here is a wide field for the A.B.'s and D.D.'s to explore, and it is hoped they will do it without losing their temper, as the good Doctor did on this occasion.

T. H.

NORTH ADAMS, Nov. 30, 1853.

"God will take care of baby"—a beautiful infant had been taught to say it, and it could say little else. "God will take care of baby." It was seized with sickness, at a time when both parents were just recovering from a dangerous illness. Every day it grew worse, and at last was given up to die. Almost agonized, the mother begged to be carried into the room of her darling to give it one last embrace. Both parents succeeded in reaching the apartment, just as it was thought the baby had breathed its last. The mother wept aloud, when once more the little creature opened its eyes, looking lovingly up in her face, smiled, moved its lips, and in a faint voice said, "God will take care of baby." Sweet, consoling words! they hardly ceased when the infant spirit was in heaven.

A THOUGHT ON ATHEISM.

“ANALOGY is man’s surest guide below.” From what *is* we can infer what *will be*, and from what we *see and know* we can demonstrate the existence of what *can not be seen*. In all the system of nature there is a fitness and adaptation to every thing. Nothing exists unsuited to its condition and design; nothing is formed with useless faculties; nothing is endowed with powers or wishes for which there is not an adequate provision. All will admit that “nature never gravitates to naught.” The external senses have their appropriate objects and gratification. Everywhere and in every thing reigns this law of adaptation; and is it not *rational* to conclude that the *human soul* is also formed upon the same principle; and if so, then its *knowledge, capacities, wishes, and affections* must all be of a *nature and proportion* corresponding to the object and duration of its existence. No matter whether it be *fate, chance, or God* that called it into being, it is the same power that unfolded the flower, that constructed the eye to receive the rays of light, and that whirls the planets through their orbits. Now who will deny that in man’s spiritual nature there are faculties which can not be developed in this life; that there are capacities, wishes, and conceptions all disproportioned to this present, fleeting state? His “hopes” lay hold on immortality, and *nothing but a God* can fill his boundless aspirations. Has nature, then, created all things else with such exquisite skill and nice design, providing for all animal wants, and adjusting with such exactness the machinery of the universe, while it has made man *half a god*, only that he may more

keenly feel his nothingness, and, while his thoughts are grasping eternity, be hurled into non-existence? The soul starts back with horror at annihilation, and shudders at the thought that creation *has no Father*. Either idea is sufficient to drive reason from its throne, and throw a pall of darkness over the universe.

The belief in a God is as necessary to the health of the mind as food is to the life of the body; as the sun is to the planetary worlds, so is God to the spiritual creation, and this *necessity* in the soul of man for the *belief* of a God, proves conclusively the existence of such a Being, or "man was made a lie," and an exception (and the *only* one) to all the laws and operations of nature.

I pity the being whose spiritual nature is yet so undeveloped that he thinks he could "welcome an eternal sleep." Such a soul is not yet fully born. It exists but in part. It knows not of the joys of spiritual life. Its highest faculties are all unawakened. It is as "unconscious of its treasure as the mountain of its ore." But the time will come when *he* will awake and wonder, and exult and praise.

E. HEDDON.

CAUSES OF CRIME.—Of 240 convicts confined in the Tennessee Penitentiary, 38 were temperate before sentenced, and 202 intemperate, and 127 were drunk when they committed crime. There are 43 whose fathers were temperate, 197 whose fathers were intemperate, of whom 72 were common drunkards. There are three who have had a classical education, 7 a common English education, 105 who can read and write, 62 who can read only, and 63 who can neither read nor write. These statistics show very clearly that intemperance and the want of education are the two most fruitful sources of crime.

SPIRITUAL INTERCOURSE.

No. I.

WRITTEN BY SPIRITS THROUGH A MEDIUM.

EMANUEL SWEDENBORG desires to say, through the medium whom the Spirits have chosen, that the time has arrived when Spiritual intercourse can no longer be doubted by the dwellers of earth. Manifestations of this truth have been made so manifest that the real reality can not be disputed without representing the grossest absurdity, and exposing the lowest animality and stupidity. The Spirits have seen, in their wisdom, the many difficulties in the way of these heavenly revealments, and have been moving forward in harmony and love to the work of human redemption which has been committed to their hands. They see that before the work can progress, the dwellers of earth must be brought to see the shortcoming of human knowledge, and be prepared to appreciate the necessity of superior wisdom, in order to understand and comprehend the Spirit's destiny; that they must progress from the sphere of sensual and selfish animality to a state of still higher unfolding of the interior powers of the soul, before a proper connection can be formed with the Spirit-world. This, through the combined wisdom of the Angel-world, has been consummating for a long period, and is now nearly in a state of completion. The cravings of the internal Spirit, in its unfolding progress, refuses to be fed longer with types and shadows of the moldy past, and is only satisfied with truth dispensed in the light of the present and the glimmerings of the heavenly future. Ancient superstitions are fast fading away. Creeds, steeped in error, and founded on mythology, are crumbling beneath the overwhelming weight of truth. Sects are waning, like the evanescent shadow of a cloud before the heavenly refulgence of this ever-beaming irradiation, and the whole earth gladdens in the brightening glow of angelic harmony and love which is poured out upon it to bless and elevate its inhabitants, in the wide-spread effusion of heavenly love and angelic delights. The Spirits can see what mortals can not see, and which the ripening future is sure to reveal. The necessity at the present time for some higher revealments is

felt and realized by every thinking mind. Mankind look to the past for counsel, and find only the crumbling of shadowy ignorance in the dim distance, illuminated by the torch of war, and written in human blood. They see in the undeveloped state of social progress, the rule of the animal over the Spiritual, and can perceive no insurmountable barrier to future progression. They behold the occasional glimmerings of truth, shining out, like unnumbered gems, to adorn the burial robe of the past, and prophesy of the glorious future, and which, instead of attracting them to labor among the rubbish of bygone ages, tells them there are still richer ones to be dug from the mine of human progression, and lie buried only a short distance in the future.

“Forgetting those things which are behind, let us press forward to those which are before.” Progression is the motto of the human race, engraved on every element of the soul, and the future is sure to unfold greater developments of truth and wisdom to the progressive and expanding mind than the past has ever contemplated, or even hoped to see revealed. The world has now reached the era when Spiritual light can be unfolded to the interior visions of mortals, and in a degree be appreciated. And this process of unfolding, which has so long been contemplated by the wisdom of heavenly spheres, now commenced, will continue to increase like the “stone which was cut out of the mountain without hands, and became a great mountain, and filled the whole earth.” This is the “kingdom which the God of heaven is to set up in the latter days,” and will subdue or absorb all other kingdoms by its peaceful reign. EMANUEL SWEDENBORG.

TO EXTRACT PERFUME FROM FLOWERS.—Procure a quantity of the petals of any flower which has an agreeable flavor; card thin layers of cotton wool, which dip into Florence oil; sprinkle a small quantity of fine salt on the flowers, and place layers of cotton and flower alternately, until an earthen or wide-mouthed glass vessel is quite full. Tie the top close with a bladder, and lay the vessel in a south aspect, exposed to the heat of the sun, and in fifteen days, when opened, a fragrant oil may be squeezed away from the whole mass, little inferior (if roses are made use of) to the dear and highly valued otto, or odor of roses.

MOVING PHYSICAL BODIES BY WILL-FORCE.—At a recent Conference, at Dodworth's Hall, one speaker was understood to assert that physical bodies could not in any case be moved by the mere action of the will of persons in the body, and without physical contact. We are not quite sure that a slight modification of this statement is not required by facts which have been known to occur. The author of a little work, entitled, "TO DAIMONION," quotes from Dubois' "People of India," Vol. ii., chap. 36, the case of two rival Hindoo devotees who wished to test their superior powers by raising, *without physical contact*, a stone or piece of money that is placed upon the ground between them. They advance from opposite directions toward the stone or coin, flinging "enchanted cinders" and reciting "mantras," when both, by an invisible but irresistible force, are repelled and driven back. "They again approach, with new efforts and excitement, the sweat pouring from them and the blood gushing from their mouths, until one of them gets possession of the stone or piece of money. Sometimes one of the combatants is thrown violently upon the ground by the nervous power of his antagonist, and, taken up breathless, lies for days as if weakened by sickness." A zealous, though perhaps not extremely scrupulous opposer of the Spiritual theory of "table moving," informed me that he once succeeded in moving, at a distance of several feet, and by a mere effort of his will, a heavily framed picture which hung on the wall of a drawing; but that when the picture began to oscillate, he fell backward upon a sofa, entirely exhausted and almost senseless, and that for several days he suffered extreme prostration in consequence of the effort. But these facts, when closely scrutinized, are highly favorable to the *Spiritual* theory of the "manifestations." They show that Spirits, even while connected with the body, may sometimes, and by *highly excited and abnormal efforts*, move tangible bodies without physical contact, and thus favor the presumption that Spirit may do the same thing with far more ease when disencumbered of the flesh. So far as they go, however, they tend to prove the impossibility of INCARNATE Spirit *thus* moving such bodies without a conscious, intentional, powerful, injurious, and even dangerous effort of the will; and consequently that the movement of tables, chairs, etc., in every instance in which such *conscious* will-force is not exerted by some person or persons present, must be referred to an ultra-human agency.

A PREMONITION.—A gentleman of our acquaintance, whose word is in every respect reliable, informed us that as he was sitting alone in his office

one Sunday morning, quietly reading the Bible and meditating, he heard three delicate musical sounds, like the sounds of vibrating harp-strings. After the lapse of a few seconds the same sounds were repeated. They were distinct and unmistakable, and seemed to proceed from the direction of a map that hung upon the wall. Knowing that there was no person in the body about the premises who could have made those sounds, our friend was at loss to account for them, and the next day called upon a clairvoyant to have the matter investigated by interior perception. The clairvoyant told him that the sounds were intended to intimate the death of two of his relatives, one of which was a child, and the other a grown person, and said that he would have a letter in the course of two or three days announcing these facts. Accordingly, a couple of days after, he received a letter informing him of the death of his sister's child, and of an adult relative, both residing in a distant place, and of the sickness of neither of which he had before been informed.

THE Abbé Gay details, in the *Univers* of Paris, the result of certain experiments with a turning table, which left no doubt in the minds of all present concerning the nature of the invisible agency. The good priest states that the table in question not only gyrated, but rapped, and not only rapped, but answered questions intelligently. After something of a conversation, they tried to get it to talk Latin, but it professed not to understand that tongue. Then they returned to French, and inquired the name of their interlocutor. What was the horror when, by regular and distinct raps, it slowly answered D—E—M—O—N! Hereupon, all pale and trembling, they proceeded to test still further the reality of an infernal presence. The Abbé laid his rosary upon the table, and not a rap could be got from it; then he took it off, and the diabolic mallet thumped as before. Finally they requested to be informed whether their visitant were happy or unhappy; if the former, one rap, if the latter, two were to be given. When this request was made the rosary was laying on the table, and it was silent; but the instant the rosary was removed the appointed two raps were given. This "put the climax to our excitement by putting a climax to our certainty," says the Abbé. A full report of the whole was drawn up, and after being signed by all present, was sent to the Bishop of Versailles for his consideration.

HOW DUMAS WRITES.—In his way of working he is as eccentric as in every thing else. Whether owing to his African blood, or to some peculiarity of constitution I know not, but he is afflicted with a great heat of

body, and has difficulty in bearing clothing upon him. So he strips to his shirt—very often discarding even that, and sits naked, with the exception of short thin drawers. He establishes himself at a large table, which he sprawls upon rather than sits at—in the middle of a large room, and before him are large sheets of paper of a uniform size. From practice he knows exactly how much *feuilleton* each of these sheets will make. Over this paper he crouches, in his state of almost nudity, looking like a huge half-bleached negro as he is, and scribbles away with the speed of a locomotive. He writes clearly, and rarely makes corrections, or alters even a word. As each sheet is full he throws it from him, until the room is littered with manuscript. In this way he will get through half a volume in a night—French volumes, certainly, with very few lines in a page; but still the quantity is enormous for the time. On one side of him he will have a heap of oranges, on the other a plate of raisins—those being his favorite refreshments when working. From time to time he takes a bit of an orange, and then on again, toiling against time.—*London Paper.*

SPIRITUAL ATTRACTION.—A minister having occasion lately to visit one of his particular parishioners in the way of condolence regarding her husband, who, the worthy goodwife had too good cause to suppose was in a blacksliding condition, remarked after some conversation, “Weel, Janet, could you think of any plan we could fall on to induce Andrew to attend the church again?”

“A weel,” said Janet, after a pause, “I ken o’ nane, sir, unless you would set down a whisky bottle and a tobacco pipe in the tap of the seat.”

A PRESENTIMENT.—A lady, who does not pretend to be a medium, nor to have any well-established faith in Spiritual Manifestations, has just informed us of the following fact in her experience: While engaged in cutting a garment for a little girl, an interior voice seemed to say to her, “Cut it two fingers’ breadths larger, and then it will do for the next elder child; for the one you are cutting it for will never wear it.” The child for whom she was cutting the garment was then in perfect health; she had not previously entertained a thought that its death might be approaching, and strove to banish this impression from her mind; but, as it were in spite of herself, she obeyed the monition of the voice, and cut the garment two fingers’ breadths larger than she had intended. The child for whom she intended it accordingly died a few days after, and the next elder child wore the dress.

LETTER FROM HON. N. P. TALLMADGE.

MESSRS. PARTRIDGE AND BRITTAN :

I trust I shall need no apology for asking you to insert in your columns the following letter from Gov. Tallmadge. When men avail themselves of high position to assail wantonly the motives and conduct of others who are guiltless of offense toward them or toward any, it surely may be permitted some one to stand up in defense of those who can not otherwise avail themselves of equal weapons. And it is surely high time for some one to assert, against unprovoked assaults, the right to freedom of opinion in the thousands to whom, in this country, it has lately been so much denied.

Yours, etc.,

J. W. EDMONDS.

FOND DU LAC, WISCONSIN, Nov. 25, 1853.

MY DEAR SIR :

I have read with great interest your book on "SPIRITUALISM." It is *the* book of the nineteenth century, and will leave its impress on the age. Your Introduction is a master-piece of fact and argument, and could only have been produced by the inspiration of the subject. Its statement of facts, and of the argument based upon them, is enforced by an eloquence only second to the communications it is intended to introduce.

Dr. Dexter's Introduction, too, is worthy of the source and the subject. Its clearness and directness in explaining the manner of these communications carry conviction to every unprejudiced mind.

You have together, without reference to other portions of the book, said enough to convince the most skeptical persons of the reality of "Spiritual Manifestations," provided they will peruse your pages with a sincere desire to learn the truth, and will draw their conclusions with fairness and candor. If,

however, any doubt should remain on the minds of such persons, it will be entirely dispelled by the communications which follow. I have read all the specimens of ancient and modern eloquence; I have listened to some of the greatest orators of the age in which we live; and I say without hesitation, that I have never read nor heard any thing to equal the communications from Bacon and Swedenborg. For beauty of style and sublimity of thought their equal never proceeded from mortal man. We can with propriety speak of the language of these communications, while they can with equal propriety speak of the sentiments contained in them. Well and truly did Bacon say, "Look at the ideas we inculcate, regard the thoughts we express; and if in the whole history of written human thought there is any thing that can approach it, either in the magnitude of the ideas or the profundity of the thoughts, then I am heartily willing it should be said to be a farce."

From whence, then, do these profound thoughts, these sublime sentiments, proceed? With all deference to the intelligence of those in whose presence these communications were received, I say, unhesitatingly, they do not come from their minds—and when Dr. Dexter tells us that he is entirely ignorant of what he writes until it is read to him, no one will pretend that they come from his mind. From whence, then, do they proceed? I say they come from a Spiritual source. And as they surpass all human thought, how can it be otherwise? The difficulty, however, is, that adverse opinions are formed without investigating the subject; and those opinions, too, based on what emanates from editors and others who neither investigate nor promulge any thing written or said in its favor.

I supposed, however, that enough had been seen and known to put at rest the cry of humbug and delusion, till I read the speech of the HON. EDWARD EVERITT, at the Plymouth Rock

Celebration—the same gentleman whom you introduced into a niche of your temple, as the “learned Theban at the ‘Blarney Rock of New England.’” When I read this speech, I confess my amazement. I did not expect such an exhibition from such a source. I had been well acquainted with Mr. Everitt’s public character and career. He had held, I believe, the position of Minister of the Gospel, Professor and President of a University, Representative in Congress, Governor of Massachusetts, Foreign Minister, Secretary of State, and “last, though not least,” Senator of the United States. He had acquitted himself reputably in these different stations, and might be supposed, therefore, to possess a mind capable of investigating any subject, and a disposition to do justice to it, however novel or abstruse. But imagine my great surprise and deep mortification when I found him ministering to the morbid and depraved appetite of prejudice and ignorance, in relation to a subject about which the speaker was as uninformed and unenlightened as his hearers, whose senseless applause he elicited. I felt humiliated that such a man, at such a period of the world, and who had enjoyed so much of the confidence of the people and of the government, should fall so far behind the intelligence and progress of the age. If he had observed a rule which I laid down for myself in early life, and by which I have ever since been governed, namely, never to speak or write on a subject that I know nothing about, he would have saved himself from the ridicule of every intelligent mind that has investigated this mysterious phenomenon, no matter whether that mind believes it spiritual or philosophical. With a reputation before the country deservedly bright, like Professor Faraday, he has essentially dimmed it by the flip-pant and undignified manner in which he has treated a subject that appeals to the intelligence both of men and angels. If he had heard nothing and read nothing but the narrow-minded

and one-sided views promulgated by a portion of the public press, there would have been some sort of apology for his gross misconceptions, and still grosser illustrations. In this regard, however, he is without excuse. He had before him the result of the investigations and opinions of those who had occupied equally important positions with himself, who had "measured intellect with intellect," and before whose talent for investigation and powers of analysis the splendid tissue of his rhetoric would vanish like the morning mist before the rising sun.

The honorable gentleman must have had an overweening desire to display his Quixotteism in tilting against these "Spiritual Manifestations," else he would not have selected the time and the occasion he did to make the demonstration. It had no possible bearing on the subject he attempted to illustrate. He desired to show that "religion" was one of the "master ideas" which influenced the Pilgrims in their settlement of New England. Who ever doubted it? Ask the learned or the ignorant, the wise or the foolish, the aged or the young, whether religion influenced their movements, and you will receive one uniform and universal affirmative response. Under what pretext, then, does the gentleman assume to say, "I am aware that to ascribe such a result, even in part, to the influence of religion, will sound like weakness and superstition in this material age." It could have been done for no other purpose than to make it the occasion of an assault on "Spiritualism." Why should he fear this age too "material" to accord to the Pilgrims that noble, devoted, Godlike purpose which he ascribed to them? Was it because some of his fellow-citizens believe in what he, in his dignified and classical language, is pleased to characterize as "wretched, inarticulate rappings and clatterings, which pot-house clowns would be ashamed to use in their intercourse with each other? Were

such believers in *such* manifestations to make the age too "material" to accord not due honor only, but sincerity, to the motives of the Pilgrims in the endurance of, and fleeing from, persecution, for the religion they professed? Most certainly not. Why, then, was the subject introduced? I again answer, for the sole purpose of displaying his chivalry in attacking it, and thus ministering to the popular prejudice, instead of attempting to enlighten the bigotry of the age.

If such an unprovoked assault, characterized by such language, had been made by some modern demagogue, it would only have excited my pity and contempt, and I would have suffered it to "pass by me like the idle wind which I regard not;" for I should have known the purpose for which it was intended—a purpose unworthy of any honorable mind, and which no honorable mind would stoop to oppose. But coming from one to whom we look for all the amenities of life, I can not refrain from expressing my unfeigned regret that he should have fallen "such a pernicious height." It is not to the assault merely to which I would call your attention, but I would also invoke it to the subject thus brought in juxtaposition with his complaint, namely, that due merit was not accorded in this "material" age to the motives of the Pilgrims. While he is thus attempting to defend their motives, he does not hesitate to assail, by implication at least, the motives of those equally respectable, equally honest, and equally intelligent with himself, who have thoroughly investigated this subject, and to charge them either with an intention to defraud or deceive, or that they have not intelligence enough to understand the evidence of their senses, when it comes in competition with his instincts. Such instincts, in a less intelligent age, would reenact the "hangings of Salem," and prove him a worthy descendant of those whose bigotry and superstition led them through scenes of wickedness and persecution, at the bare re-

cial of which the present generation shudder with horror and dismay.

Again, the honorable gentleman displays his prejudice no less than his ignorance of the whole subject, when he talks of "the attraction of gravitation, which holds the universe together," being "suspended by a showman for a dollar"—and depicts the disastrous consequences, if such a thing could be, in the destruction of the whole planetary system! Oh, sage conclusion! Wonderful philosophy! Shade of Newton protect us against the effects of lifting a table by a Spirit in the body or out of the body! For either would equally counteract the laws of gravitation, and, according to the "learned Theban," chaos would come again!

It is really melancholy to see an intellect like Mr. Everitt's cramped and warped on a subject which has commanded the earnest attention and investigation of some of the brightest intellects of either hemisphere. He limits his observations to the lowest order of the manifestations, and seems to be entirely ignorant of those exalted communications which could only come from minds purified and sublimated by the sphere in which they now exist. When the gentleman himself shall have "shuffled off this mortal coil," whoever lives to see that day will, I fondly anticipate, listen to his elevated sentiments purified of all the grossness which characterized his performance at Plymouth Rock, and worthy to be classed with those of his friend Webster, which have already gratified and astonished the world. Through them he will be seen "coming in robes of light," instead of (to use his own delicate and dignified language) "skulking and rapping behind the wainscot." May he prepare for that high destiny, and not be compelled to learn first in a higher sphere that which would have gladdened his soul in its pilgrimage here on earth.

While on this subject I can not refrain to notice a remark

of the REV. HENRY N. HUDSON, editor of "*The Churchman*," in his paper of the 5th instant. He speaks of these manifestations as a "humbug and imposture," and that he would "as soon think of waging a controversy with the northeast wind, or of rehearsing Shakespeare's divinities to an audience of *mules*, as of assailing such a popular distemper with the weapons of reason and argument." I confess my surprise at this strange language. If it had proceeded from some of the secular press it would not have astonished me. But to come from a Christian minister, the editor of a Christian paper, surpasses my comprehension—and that, too, after he has had the testimony of some of the clergy, and of other distinguished men, in favor of the truth of these manifestations! The facts stated by such witnesses, if in issue on the trial of a man for his life, would convict and execute him, and still to such men is the above dignified and Christian language applied. This can only arise from an entire ignorance of the whole subject. If this Reverend editor had read the facts stated in the Introduction to your book on "Spiritualism," he would have talked no more of "humbug and imposture"—much less would he have employed language that belongs any where but in a Christian newspaper. That Introduction seems to all editors, whether Turk or Christian, as a sort of *noli me tangere*. They dare not approach it, and can not touch it. The facts would convict them of ignorance or duplicity, and the argument would satisfy every mind seeking for the truth, that there was no "humbug or imposture" in these manifestations. If after the perusal of your Introduction, this Reverend editor should still persist in what he has said, it would exhibit an obstinacy more inveterate than that of the *mules* to which he alludes, and could only arise from his own *asinine* stupidity.

Very truly, yours,

N. P. TALLMADGE.

HON. JOHN W. EDMONDS, NEW YORK CITY.

THE TELLER CASE.

THE following account is extraordinary in every aspect of the case. We see no reason why the communication signed Daniel Webster may not have emanated from him, and the psychometrical delineation looks like any thing but an accident. It certainly requires no sagacity to discover that it is not at all adapted to either of the media. That Mrs. Mettler's description is suited to Daniel Webster, and not to Miss Burbank, through whose hand the note was executed, is quite too obvious to require any comment. Moreover, it is not improbable, to say the least, that psychometry may thus enable us to test the genuineness of written communications which claim a Spiritual origin.

The visible presence of Teller in the crowd, as described by the gentleman who writes the following letter, was very extraordinary, but not intrinsically improbable, and we can assure the reader that our correspondent is a most credible witness.—ED.

MR. BRITTAN :

Dear Sir—The following note was written by the hand of Miss Burbank, of this city, while in the superior condition. She also folded and sealed it, and said it must be given to me. When she awoke she had no knowledge of any thing that had transpired, nor does she yet know the contents of the note, which reads as follows :

COMMUNICATION WRITTEN BY THE HAND OF MISS BURBANK.

Bryant, I wish you to give the case of Teller to the world ; it is a striking case of Spiritual manifestation, and will do good. You need not conceal the name of the medium, though she would wish it in her waking state. It is a fact worthy of record. I will vouch for the results. My motto is onward and upward.

DANIEL WEBSTER.

On the evening of the receipt of the above I called on Mrs. Mettler, and desired to get a letter psychometrized ; she readily assenting, I handed her the above note, sealed in a new envelop (without mentioning the subject). She placed it at

once upon her forehead, and in a few minutes commenced and spoke as follows :

It gives me a burning, smarting feeling, as though I were looking at a bright light ; it almost puts out my eyes. I feel a strong desire to rise and gesticulate like a public speaker. This was a person possessing a most brilliant mind, and clearness of thought far beyond the age in which he lived. He had a most massive intellect, with intuition as his prompter. He was benevolent to a fault, possessed great originality of character, and was never at a loss to express what he felt and believed. Firm and steadfast was he, and so decided that all the powers in the universe combined could not prevent or stay him when a conviction of right was felt. *I feel great strength and power.*

He loved the approbation of friends—was pleasing. His suavity and politeness were always employed to win and attract friends, and never could they be neglected in the least, unless the mind was absorbed in thought and meditation on great subjects pertaining to nations.

Genius and judgment were displayed in all that this individual undertook. A keen, clear-sighted vision was his, enabling him to see from the beginning what the end should be ; and never (excepting when *self*, that overruling power of man, would arise) were the intuitive promptings disobeyed.

Social and domestic happiness he loved, though it was not always enjoyed by him.

Aspiring and elevated were his hopes—seldom dejected, but often abstracted in the deepest thought. Surely a great mind was this—not half appreciated—no, nor half understood by earth's inhabitants.

Often, against the true principles which the intuitive prompter dictated, did existing circumstances *externally* affect the actions of this person ; and it gave him a name that his heart *abhorred*. Contention and strife for party and dominion were not truly the desire of his heart. No ; ever, ever was conscience warring with his deeds.

Eloquence, and all that would carry the world with him, were his. For every expression was marked and stamped with that wisdom and firmness which his organism possessed. Often inspiration was given, not by the spirit within, but (shall I speak it ?) from the spirit of the wine-cup. Appetite ! that ungovernable desire or love—how many a pure mortal has it misguided !

A clear perception and a power of calculation almost beyond the con-

ception of his fellow-beings, or their understanding, was in his possession. He needed no compass to guide him, neither would he have any, except his own brain. Knowledge in abundance was his, bearing the sway, controlling his action, and bringing into subjection all the higher faculties.

Such a mind! the earth has had but few like it—an *orator* in every sense of the word.

[The following is referred to in the note signed Daniel Webster.]

On the evening of the 15th of Nov., while sitting in the circle at Mr. R.'s, there being some twenty persons present, I suggested that we call for the Spirit of Dr. Brigham, as he was formerly known to several of us. There was no response given by the medium at the time (she was delineating the character of a female when the proposition was made); but a few minutes afterward the medium commenced, and gave a beautiful delineation of the personal appearance and character of the late Dr. Brigham, of this city, more recently of Utica, N. Y. The likeness given was very startling, and I was so convinced that it came direct from the Spirit of the Doctor, that I could hardly dismiss him from my mind. While reflecting upon the affair, it occurred to me that I would ask the Spirit of Brigham for a test—though I do not often ask for tests—and I *mentally* said, “Will the Spirit of Brigham bring the Spirit of Teller, who was executed in this city, some twenty years since?” This, in rapid thought, passed through my mind, and I must confess I had no faith in getting a response to it, especially as all was confusion at the time. I soon forgot the whole thing, being much interested in the immediate occurrences that were taking place.

I had known the Doctor and Teller also—indeed, I had painted Teller's portrait, and that of the negro Cæsar, while they were in prison, and but a few days previous to their execution. I recollected that the Doctor had invited me to see one of the prisoners dissected, after the execution. In painting their portraits I had considerable conversation with them,

particularly with Teller, and thought if he could be found he might start into life some old recollections of events and circumstances which no one present could ever have known.

The session was a long one ; he had witnessed some very remarkable doings in the course of the evening, and it being near twelve o'clock the party was "breaking up." Some had already put on their outside garments, when the medium turned to me with her hands together, and apparently trying to separate them. I could not understand her pantomimic acting, and I requested others to come and see if they could, when suddenly the medium started up to me and said, "Bryant, don't you know me?" I said, "No." She then said, "Don't you see I am handcuffed." "Well, what is your name?" I asked. She replied, "It began with T., but I can not get the full name" (usually she gives the name in full). The Spirit saw that he was recognized, and then spoke through the medium of the affray that occurred in the State prison ; in fact, related over again the story of his violence—even to the telling me the place where he concealed the bar of steel that he used in that affair ; also the same conversation that he had related while he was sitting for his picture. He even said more ; he said, "Bryant, you were mistaken in your views as regarded the future." I answered, "Yes, I suppose I was." (I may as well remark, that at that time I did not believe in a future state at all, and the views he alluded to were those that I tried to impress upon him ; to keep up his courage ; that death would be but a momentary pang, and all would be over, and he would be in a dreamless sleep. I was sincere, but I have had *some light* since, and now the future has become a tangible reality.) He went on—said I was mistaken, and that he came to me after the execution, and, said he, "*You saw me in a large crowd.* I came to let you know that you were in an error, and that there is another state of existence."

This piece of information was the more startling to me, because I have been rather cautious about relating my own ghostly experiences. But the facts were briefly these: Some weeks after the execution I was at "general training" in a distant town; it was about four o'clock in the afternoon. I had gone out into the thickest of the crowd, and was enjoying the fun, when who should I see standing before me but that same prisoner, Teller! There was the same face I had painted, the same prison dress; and his deathless gray eyes were peering into mine with an unearthly intensity that was horrible! I soon found my way to the hotel, without the least desire of again going forth that evening. All this was brought back to me with the most vivid sense of reality.

Now the medium seemed to have another influence on her. She rolled down her under lip, and said, "Massa, don't you know me, too?" and the poor negro Cæsar had come. Then the Spirit of Brigham spoke, and said, "*Friend Bryant, you see I have responded to your mental question, and in this case I hope you are satisfied that we can and do come to those that take an interest in the manifestations.*"

Thus you will perceive, my dear Brittan, I have written out the "Teller case" according to the Spiritual request, and I assure you it gives me great pleasure to accede to their wishes. I have been vastly benefited by their influence, and shall ever be ready to comply with their wishes, so long as I am not desired to go contrary to my reason.

HENRY BRYANT.

HARTFORD, Dec. 1, 1853.

P. S. The psychometrical description of Mr. Webster has been read to a distinguished gentleman who was in the Senate with Mr. W., knowing him perfectly well, and he pronounces the description to be correct.

THE PREACHER.

BY EUGENE PERCY, M.D.

THOU didst talk, talk, talk—

All thy days were spent in talking ;
 Now thy golden-sandaled feet do walk, walk, walk,
 Not on earth, but where the cherubim are walking—
 On the sapphire-paven streets of heaven forever walking
 By the side of God's sweet angels, with the holy angels talking—
 Talking, talking, talking
 Of the good, the pure, the beautiful—with the holy angels walking.

Thou didst teach, teach, teach—

All thy days were spent in teaching ;
 While thy chrisomelian lips did preach, preach, preach
 Of the human Angel-Man, the noblest theme of preaching ;
 Now, with an archangel's speech, thou art the angels teaching—
 The angels being thy theme—fit theme for thine immortal preaching—
 Preaching, preaching, preaching
 Of the good, the pure, the beautiful—fit themes for thine immortal teaching.

Thou didst strive, strive, strive—

All thy days were spent in striving
 For the bread of heaven, on which thy soul did live, live, live—
 For other souls, that they might, too, be living ;
 Now thy Samaritan soul on heaven's sweet oil is living,
 Fed by the angels' hands on food of thine own soul's conceiving—
 Living, living, living
 On the good, the pure, the beautiful—fit food for thine own soul's con-
 ceiving.

Thou didst rise, rise, rise—

All thy days were spent in rising,
 From round to round, on thought's great ladder to the skies,
 Till thou didst stand at heaven's high gates caught up, rejoicing,

On angels' wings (so much the Lord was thy great goodness prizing)—
 Not only thine own soul, but angels' souls with thine ownself surprising—

Rising, rising, rising

On the good, the pure, the beautiful—caught up by angels in the midst
 of thy rejoicing.

LONDON, ENGLAND, *April 10th*, 1853.

IMPRESSIONS ON WOOD BY SPIRITS.—At a recent Conference at this office, Wm. Fishbough, speaking to the question whether Spirits can, under any circumstances, assume a tangible physical form or quality, incidentally stated the following facts, which occurred at the house of Mr. Almon Roff, who then resided at Greenpoint, L. I. One evening, when a large circle had assembled, in the presence of the Fox family as mediums, the lights were extinguished, and all joined hands to prevent the possibility of deceptive tricks being played by any person in the company. Nearly every person in the circle was then touched; the hair of several persons was combed, and one or two individuals were grasped around the waist as with powerful hands, and, despite of all resistance, were jostled about as though the invisible power had almost unlimited control over them. Audible Spirit-voices were heard, and conversation was holden with them; a fly-leg was broken off from a dining-table, and time was beat to music with it on the floor; but what was perhaps most remarkable of all was, that a large number of marks of different sizes and shapes, but most of which were in the *perfectly circular* form, were left upon the table. Two of the circles were made in the manner of connected or *interlinked rings*—a form which could not have been produced by the human hand without *light*, and not even then without consuming in the operation a large portion of the evening. Yet all the marks upon the table were evidently produced in less time than a minute, judging from the sounds of the scratches which were distinctly heard by the persons present. They were apparently made by some hard instrument, the edge of which was about three sixteenths of an inch wide, and scraped off the varnish, and in some places left a slight groove in the fiber of the wood. No impression of the leg of a compass could be seen in the center of either circle. The marks purported to be made by the Spirit of Napoleon, as representing the finished and unfinished works of his earth-life.

FORESIGHT OF INSECTS.

INSECTS furnish us the most extraordinary examples of foresight. We do not speak here of those who, like the bee, provide for themselves, but those who do the same for their children. Among the latter, the burying beetle (*Necrophorus vespillo*, Cuv.) is one of the most remarkable. This insect is from seven to nine lines in length, black, with two transverse and denticulated bands on the elytra. When the female wishes to deposit her eggs, she associates with herself two or three individuals of the same species, and they seek together the corpse of some little animal, usually a rat or a mole, to deposit their eggs in its body. But if their industry was limited to this, their future children would run the risk of perishing before their birth, for the sun, in drying up the corpse, would deprive it of its nutritive qualities. This is, therefore, their mode of procedure: The five beetles glide beneath the mole, two rest their backs against its body, and drawing themselves up, raise it, or at least a part of it, a little above the ground; meanwhile the others hasten to dig the earth and to remove the dirt they have dug; this done, the two who lift the mole let it fall, and it is already partially interred. The five grave-diggers recommence the same operation at another part of the body, then at another; they return to the spot where they commenced; and, by continuing the same maneuver for several hours, the mole is buried from five to six inches deep. It is then that they deposit in its body the eggs which are soon to give birth to larvæ, which feed on corrupt flesh; and when the mole is entirely consumed, these larvæ or worms will be in a state to be metamorphosed into nymphs or chrysalides.

When the beetles have deposited the number of eggs which they have calculated to be proportioned to the size of the animal, they come out of the hole, cover it with earth, and fly away to seek another corpse. What is very singular when we see these little animals at work, is the manner in which the mole is buried in the ground. Without perceiving the laborers, we see it descend by a uniform and slow movement, without shocks, as if it were sinking by its own weight into a substance less dense than itself. It has happened to me a hundred times in my life to notice how many

beetles assemble together to work ; I have never found but three or five of this species. It is not thus with the Germanic beetle (*Necrophorus Germanicus*) ; the latter being much larger, inters the corpses of cats, fowls, little dogs, etc. Under cats I have found nine, no more nor less. These insects are common enough in France.

As we have seen, they contribute not a little to purify the air by burying substances which would infect it. As for the corpses of large animals, such as the horse and ox, there are flies who destroy them so rapidly that they have not time to infect the atmosphere. And do not think that flies are incompetent to produce this result ; for by a very simple calculation I could prove to you that three flies have devoured the carcass of a horse sooner than a lion could have done it ; for this it would only be necessary to make the calculation of their posterity in a very short and given time, and it would be seen that this posterity might amount in a week to some hundreds of millions of worms.

The ichneumons are insects slightly resembling wasps, but which have bodies more elongated, extremely slender, and very lively motions. All show an admirable instinct in procuring nourishment suitable for a posterity whom they never see ; for, like the beetles, the mother is dead long before her children are born. One day, in a garden, I perceived one of these little animals (*aphux sabulosa*) attempting to transport a caterpillar which it had just killed. I remained motionless for more than an hour, and saw it make a maneuver, which proved in this animal intelligence equal to that of the ants. Its body is black, with the abdomen of bluish black. The caterpillar which it was trying to transport was at least five or six times larger than itself, whence it was difficult to manage. Now he pushed it before him, now seized it by the head, and dragged it backward ; but the asperities of the ground rendered all his efforts powerless. I saw him five or six times, despairing of the success of his enterprise, abandon his task and fly to some distance, but soon return and make new efforts. At last he placed himself astride of the caterpillar, having three paws on one side and three on the other ; with the middle ones he clasped the body of the animal, raised it to his breast, and began to walk on his four other paws. By this means the caterpillar dragged very little on the ground, and he had soon crossed with it an alley six feet wide, and transported it to a bed exposed to the sun against a wall. There it abandoned its burden, and, after having chosen a suitable spot, began to dig in the ground a cylindrical hole, of a diameter a little larger than the thickness of the body of its prey.

In proportion as it withdrew the gravel and other little materials, it had the precaution to take them in its paws, fly away with them, and scatter them at a distance from the hole, doubtless, that the little pile of earth might not betray the cradle of its children. When the hole was dug, it introduced the caterpillar into it, and I know not how many ingenious devices it employed to conquer the difficulties which it encountered from time to time. At last, when its work was terminated, it went to seek a little stone to stop up and mark the entrance to the hole; but it seems that it attached great importance to this operation, for it tried at least ten or twelve stones, which it rejected before it found a suitable one. Nevertheless, when its choice was determined, it arranged the soil around the hole in such a manner as to deceive the most practiced eye. It had deposited an egg in the body of a caterpillar, and the larvæ which was to come out of it was to be nourished by the corpse.

Here is another species of ichneumon fly which deposits its eggs in the body of a living caterpillar. The larvæ are careful not to attack a vital part until they are large enough to assume the chrysalis state, when they devour it entirely, leaving only its skin. This skin dries up, hardens, and forms a cradle, which shelters them from the temperature of the air until they have reached the period of their last metamorphosis. Can you tell me who has taught anatomy to the larvæ of the ichneumon fly?—*Home Gazette.*

NEGATIVE RESULTS OF WILL-FORCE EXPERIMENTS.—A circle of highly intelligent gentlemen assembled, in this city, in the presence of an alleged Spirit-medium, one night in each week during about three months, for the purpose of thoroughly testing the question whether tables might be moved, or the “raps” made, by the exertion of their own will. Every possible effort was made, and every plan tested which it was thought might prove successful, and even several ingenious arrangements of magnets and electrical batteries were called in as subsidiary instrumentalities. Not the slightest success, however, attended any of these experiments, and when the patience of the party, at the end of the three months, was entirely exhausted, and they unanimously resolved to forego all further efforts in that direction, the raps were heard giving the usual signal for the calling of the alphabet, and these words were spelt: “*Your negative result is valuable.*”

INSKIP'S LECTURE ON SPIRITUALISM.

MR. BRITTAN :

I have just seen the report of the lecture by Rev. J. N. Inskip, on "Modern Spiritualism Unmasked." Other pens than mine could more ably refute him and show the absurdity of his reasoning, but I send you a few remarks of my own suggested by it.

In all ages of the world singular circumstances have engaged the attention of man and prepared him for coming events. He has ever been a medium through which truth has been developed, at first slowly and obscurely, until he was able to bear a greater degree of effulgence, we will not say the greatest, for that is only with the Most High, the great I Am! and never can be imparted to humanity. Almost every new discovery has overwhelmed its originator with contempt, punishment, and even death. Galileo, Columbus, Harvey, and hosts of others, whose discoveries have proved them the benefactors of man, have passed through ordeals severe enough to break the spirit and destroy the health. Fully persuaded that the earth "still moves," the astronomer, while compelled to swear against his belief, knew that future investigations would prove the truth of his theory. The navigator, begging from court to court for "material aid," and at last setting out on his perilous voyage with vessels equipped as he best could get them, and which were scarcely fit for ordinary coasting, was a demonstration of his belief which is now almost wondered at as having been doubted. Harvey, condemned, despised by the faculty for asserting an *impossibility*, bore the scorn, but main-

tained the truth, until the later, wiser men found that man could not live without the circulation of the blood. Thus have great men endured "the king's cold look, the noble's scorn." Indignation has been uttered in no measured terms, and now, when men of talent, science, and position have become interested in the subject of Spiritualism, the kind compassion of lecturers is expressed for their weakness and credulity. The lecturer in the Methodist Episcopal church, Tuesday, 29th November, seems to take up the subject as if he had seized the heel of Achilles, and now had found the vulnerable part. He might, if he would, see the truth of one of his own assertions in its proper light. That this is the climax of soothing, astrology, witchcraft, mesmerism, clairvoyance, physiology, and he should have added phrenology, for all these are but rounds in the ladder which we must climb before we can understand the greater revelations of the present day. God has always communicated with his people, not the Jews only, for we are all his people. But ere science had penetrated the realms of ignorance, man looked on every thing of unusual occurrence as a miracle. It was a mystery; but its place being found in the order of nature, all was clear, and the mysticism dispelled. Some possessed a biological power; and by the magic "stero," stop, or "presto," away, they performed wonderful things, themselves knowing not how, and the cry of witchcraft was raised against them, and no forest shade was dark enough to hide them from persecution. But shall we, because the ancients supposed such witchcraft was a compact with Satan—shall we abide by their decision? Who would go back fifty years and be willing to adopt their opinions of that day on any subject? The lecturer thinks when the spirit of inquiry and progression is rife in the mind, "if it would confine itself to improvements or modifications of the arts it would be well enough!" Shall the material only be

improved? Shall the spirit-longings not be answered? Shall the higher part, the nobler faculties of man—those in which “he shows most like God”—not have opportunity of progressing, discovering, and satisfying the longing after truth and certainty? I am glad the lecturer called to mind that the Israelites resorted to divination. Their idol worship, which angered Moses so vehemently, was but an attempt to individualize the conception of Almighty power, which in their ignorant state they could no otherwise express. The worship of the unseen, the belief in the supernatural beyond the idol, is a great advance from the lowest barbarism, as it expresses a confidence in a Great Unseen. We are told that the Lord says that such things were an abomination. How have we known this but through his mediums, Moses and others? Where there is no vision, the people perish. Saul sought the woman who had a familiar spirit, not from mere curiosity, but he saw the array of the Philistines against him, and he had himself been favored by Spiritual communications before, for he now inquired of the Lord, and the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets. Feeling the need of direction, he sought the woman known and proscribed, and in violation of his own law demanded her aid. She was in a state of receptivity, and the Spirit appeared and communicated. But Saul’s ruin was staring him in the face ere he saw her, so it does not appear that that was the cause of his overthrow. I wish the lecturer would take his Bible and see what the exact sense of the story may be. His wit, his irony, his sarcasm was amusing to those in the same grade of belief with himself; and others, while they pitied his ignorance, might smile at the absurdities he advanced. Why is it not *proper*, we would ask him, to believe in *any* communications from the Spiritual world when we have that authority given us in the Bible, which he professes to reverence? When

these communications were less frequent, or seldom recorded in the few ages past, Atheism made rapid strides, and only by an open vision will man be brought to a conviction of his immortality. And after all the labor of his lecture, he says, "If asked for a solution of the phenomenon, he would say he did not know, nor did he much care." Then why take the trouble to assert it all a humbug! He has followed the example of the authorities who demanded of Jesus by what authority he did these things? When they were asked from whence was the baptism of John, they reasoned as they best could among themselves, and finally concluded they did not know.

A man can not give the answer he wishes when reason and facts are opposed to his prejudices. The belief of the Spiritual communications will lead man to more holiness of life and purity of character, and instead of conflicting with the doctrines of Christ, all exhort to holy living, elevation of thought, and benevolence to man. It may lead us away from the Church, and the priest who teaches for doctrines the commandments of men. We may have less respect for the opinions of the fathers in the Church, and the *Assembly of Divines' Catechism*, though for some cause the faith in that had long been diminishing before the rappings or table tippings were known.

L. W.

A WRAITH.—Mrs. McD., of Baltimore, states to us that her mother, one morning before she rose from her bed, distinctly saw the form of her brother standing in her room, though she knew that that brother was absent on a sea voyage. She screamed in terror, and the apparition vanished; but she learned afterward that her brother had died in Charleston at that very hour!

THE NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, December 13th, the Conference met at the usual hour.

CHARLES PARTRIDGE opened the meeting this evening by expressing his surprise and regret that the audience was somewhat smaller than when he last attended, two or three weeks previously. He was apprehensive that Spiritualists, generally, did not take that interest in the subject which they would if they felt and realized the reality of Spiritual communications. He thought them too apt to look on the demonstrations in the same light in which men who become lukewarm in the churches have ordinarily regarded theories respecting Spiritual existence. "But," said he, "here we have a tangible reality, which we can present to others, and make them feel as we do." He recommended the friends to invite their neighbors to attend the Conference with them, and if, after they had heard the facts and arguments presented, they were anxious to investigate the subject for themselves, he thought it their duty to assist them by directing them to mediums, etc. Said he, "If these truths are worth any thing to us, they are equally valuable to our neighbors."

The speaker stated that he had been engaged, more or less, during the last two weeks, making a record of a poem entitled "An Epic of the Starry Heaven," as it was spoken by a Spirit through the mediumship of Mr. T. L. Harris, in the short space of thirty hours and thirty minutes. It would be given to the world, he said, in a book containing some two hundred pages, and he had no doubt that it would be received with interest, not only by Spiritualists, but by every body who has a taste for literature.

Dr. GRAY read two or three communications which had come under his notice since the last Conference, which he accompanied with brief but appropriate remarks. At a circle which he attended, the Spirit of the mother of a gentleman present announced her presence, and said to him, "All that we have we give, and that freely, that we may afford tangible proof that we still exist." Afterward the gentleman received satisfactory personal

communications from his mother. When she had finished, another Spirit signified her wish to communicate. The gentleman manifested considerable embarrassment and anxiety to hear, and, after a little silence, the following was spelled out: "Friend, husband, brother, I greet you again." The medium declared that the communication was absurd; he could not see how one person could sustain all these relations to another; but the gentleman to whom it was addressed was much struck by it, and told the medium he understood it. After a few more words the initials of the Spirit were given, and the gentleman said the proof was absolute. He said the Spirit was that of a young lady to whom he was betrothed many years before. Another communication was addressed to a father who had lost two or three children, among whom was a very young child that had never been able to communicate to the people of earth before. The father asked whether this child would know him when he should go to the Spirit-world, to which the following answer was received: "It is a divine, and, therefore, natural law, that kindred should know each other Spiritually." The speaker believed that the child had never left the precincts of the father's sphere. He thought that the light that we receive is common property, and that it is the duty of every one who receives the evidence to testify to the truths that come down from heaven. If a man has evidence that his friends still live, it is his duty to give that evidence to the world. Dr. Gray closed by saying that the suppression of truth is not only an injury to those who are deprived of it, but a serious injury to the party who conceals it.

T. L. HARRIS next addressed the Conference in substance as follows: The Spiritual power is the central power in state. In a long run, the Spiritual condition—the Spiritual thought of a people—determines its institutions, its progress, its prosperity, its position in the scale of the races. Our nation, separated as it is from all the other nations of the earth, placed upon a platform isolated between two great oceans, separated in a great degree from the positive magnetic influence of the ancient systems both of religion and government, must inevitably develop for itself a national Spirituality; and according to the character of that Spirituality will be the character of its temporality, because the internal regulates and governs and decides the condition and form and movement of the external or visible appearance. A criticism, and a grave criticism, is brought to bear against the American character, namely, that as a people we have no national religion. It is true. Romanism is not our national religion. It is not the dominant religion. It exists only on sufferance, wasted like a

shattered bark from the old world toward the new ; we see it settling down and sinking into the waters. Orthodox Protestantism is not the religion of this people. It is dead. Let Luther, Calvin, or Knox stand up in the most evangelical of our pulpits, and he could not long preach, for many of his views would be deemed insufferable. Protestantism has no palpability—no internal power. It is not predominant. As a people, we have had, until now, no religion. The great leaders of the American Revolution were seekers after higher light and higher life, yet as a body of men they were remarkably free from any proneness to ecclesiasticism. The great masses of people coming from the Old World assimilate to the American character and genius, and lay aside, to a great degree, their former opinions. The American Romanist is not the Irish Romanist. The Hibernian peasant, after coming to our country, dares to look his priest in the eye. The fear of eternal damnation, like a scepter forged in hell, which has been used by the clergy as an instrument whereby to oppress the ignorant, is broken by the strong arm of the American genius. Thus it is that we are situated, and as a people we have no dominant religion. And while we have no dominant religion, an endless strife is going on among sects as to which shall be dominant. I think every nation must develop a religious character, a religious individuality in itself, from its own interiors. A great nation must inevitably develop a national spiritual element in itself. As the past had a God, we must have a God, not of the fathers alone, but a living God—the God in Christ—the divine humanity, a God of freedom, a God of republicanism, a God of liberty, a God of equity, a God of science, a God of art, a God of poetry, a God of beauty, a God of heroism, a God of moral worth, a God of universal benevolence, and a God of universal inspiration. That God lives. The God the American people *has* is no idol—no image coined in the chambers of the imagination. He has a divine individuality. The God of the American people is a Divine Father, and that Divine Father is pouring down the efflux of his own divine presence, inpouring more and more of the instreaming currents of his own Divine Being into the hearts of the American people, and bringing them into *rapport* with himself—bringing them into harmonic relations with the harmonic universe, with the universal inspired—and hence we have Spiritual Manifestations. Spiritual Manifestations! for why? The very fact that this divine influx operates on the mind, and that its attractive power is drawing man upward toward the Divine. Every power brought to bear from the great world of causes, must bring man into *rapport* with the Spiritual universe, and hence bring about Spiritual Manifestations. There

is but one way in which you can prevent Spiritual Manifestations. Unless you can prevent the growth of the American genius, you can not prevent Spiritual Manifestations. They are the effect of a cause, and that cause is the development of the American character in *rapport* with the higher life. All the effort of the leaders of intellect in our land, since the first colonies at Plymouth, has tended to the result which now awaits us. Whatever tends to render man sternly self-reliant, leads him to erect a tribunal in his own intellect whereby to judge of the merit of any creed, and makes him conscious of the higher light or higher life, and that there is a power within him mightier than all material obstructions, lifts him above the brute, and prepares him to be a Spiritual medium—to hold communion with the intelligences of the higher universe. All the true, vital, healthful action of all sects has tended to this result. Every thought, every development of a new idea—all things tend steadily to the one result—the uplifting of the race into communication with the laws and principles of the higher life.

We perceive the first and incipient stages of the development of a national religion—the first incipient stages of the development of a national character—the first incipient stages of a national individuality, and unless I entirely misinterpret the teachings of wisdom, order, harmony, this continent is destined, at no distant period of time, to be inhabited by a grand CLAIRVOYANT NATION. I repeat it, THIS CONTINENT IS DESTINED TO BE INHABITED BY A GRAND CLAIRVOYANT NATION, which, for the time being, will sustain the same relations to the other nations of the earth, that the brain sustains to the body, or that the internal sustains to the external. I hold that our nation is to be the favored seat of the Muses—a new Parnassus of all the glorious arts. I hold that our nation is to witness a new development among lyrical artists, chording with the pulsations of the heart of Deity, and the rythmical sweep of constellations and universes. I hold that our nation is to witness a new development of the religious element, unfolding itself into all the higher forms of art—all forms of use and excellence. It is here that the past is to unfold itself into fulfillment. It is here that all periods are to unfold themselves, and man, star-eyed and sun-featured, is to walk inspired, attended by angelic myriads, and unfold the internal elements of a primal divine nature into divine beauty and divine use. There is one doctrine which is a part of the vital thought of our people, and that is, that the internals of all men alike are created good; that what we call depravity, is not in the inmost, but rather in the outmost man; that though man in his lower powers and faculties comes in contact

with that which is inharmonizing, yet with his higher faculties he takes hold upon God's nature, who holds him in his place. The youth of our nation are becoming illuminated. Go to our village lyceums and debating schools, among our rural population, in the rude school-houses in New York and New England, and you will see the incipient stages of a national religion. Those youth, who are rude and unlettered in the external, are in reality teeming with virgin thoughts. They utter fragments of wisdom often in rude speech, which, like the scintillations of the stars, bespeak a divine origin and immortal destiny. I am told that one of the most radical religionists in Boston lately said, before a public audience, that the time had come when the subject of Spiritualism must be met on rational principles, because seven tenths of the inhabitants of New England already believe in it. I know not how far this gentleman is reported correctly; but whosoever with a clear sight looks at the internals of the men of our country, perceives that if it is not true in the world of effects, it is in the world of causes. Above us there are great principles which are destined to produce all these results in a day not far distant in the future. All over the land people become mediums, behold angelic beings, hear sweet voices and august prophecies, and their hearts kindle and burn within them, and the reason why they see and hear these things is, that the national genius has been formed for this end from its birth. The fact that the American people take so kindly to Spiritualism, and recognize it as a doctrine that *ought* to be true if it is not, shows that there has been a preparation for it, and that God adapts means to ends and ends to means. We, here to-night, represent the sentiments of the vital part of the American nationality; and every man who is a Spiritualist is himself a prophecy, and is connected with the vital interiors of our nationality, while the men who array themselves against Spirituality, like the dead external, must be converted, or cease to belong internally to the American people, that the Spirit may rise into the spheres of immortality.

There is an immense concentration of Spiritual forces over our continent. The very atmosphere is being impregnated from the higher life. At one time the atmosphere was so gross that nothing but animals could breathe it. A change in the atmosphere took place; the old race passed away, and a new race, adapted to these new conditions, was ushered into the world. The atmosphere is now becoming Spiritualized. It seems to me that the Genii of the Planets are concentrating their influence upon the world, until the atmosphere we breathe kindles and burns with a fire that is to destroy our materialism, purifying and cleansing the human organiza-

tion, to fit man to enter into those more transcendent realities. Just in the degree in which a man's body becomes harmonized, in which order is established in the man, in which all the passions are restored to equilibrium, and in the degree in which he is led to forget self, and live for the purpose of universal good—in that degree man becomes Spiritualized. It does not consist in the development of one faculty to the exclusion of the others; but the perfect man must have every faculty developed, in all spheres of use and beauty, making the man at once a legislator, an idealist, a man of practical business and extreme prudence, and in this way producing order. We have a fictitious order, based on intellectual slavery, which, like a serpent, is winding itself around the people of this country. The order of the corpse is the order of the Old World. I believe that we are to develop order from heaven, and that Spiritual influences are to bring us into a condition of perfect equilibrium, and make us the only *sane* nation. There is no sane nation in the world. I ask if Ireland is a sane nation, while she bows before the priests of a barbaric despotism? Is England sane, when the great working masses submit to be ground down in factories, to unrequited labor, and tyrannized over by a church that arose from the accursed alliance of monarchical with prelatical ambition? [Applause.] Friends, this is a subject which demands silence. The wrongs of humanity are too deep for tears even. Let us listen to whatever is uttered in quietness.

I ask if France, as typified in its voluptuousness and sensuality, where men and women of opulence give themselves up to the despotism of the senses, and where multitudes of the peasantry are said to believe that the first Napoleon is not dead, is sane? And I ask, how much sanity there is among the devotees of Romanism? How much sanity exists in the Greek Church, whose devotees put their copper coins in the coffins with their dead, that they may give them to the saintly keepers of the gates of Paradise for admission to the realms of bliss? Is that nation sane whose females cast their infants into the river Ganges, that being one of the requirements of their religion? I come back and roll this query upon the Calvinistic churches of our own continent, that publicly avowed that their infants were not given to crocodiles, but that many of them were given to eternal tortures. Are you sane, oh, Catholic! in believing that pictures can weep bloody tears, and that wafers turn into Gods? I trow not. And if the mother be not sane, how much sanity shall exist among the sects, her daughters? I say we are destined to have one sane nation, and that nation is to exist on this continent, because the God of all Spirits is coming to

Spiritualize the American people. I know there are disorders in Spiritualism. How can we help it? Here are tens and hundreds of thousands who have been educated to bow down to the mandate of the Church, and when persons hear those false doctrines echoed from some Spirit in the interior world, how can they help being imposed upon? We must have disorder in the Spirit-world. See the hundreds of thousands pouring out into the Spirit-world from these churches; look at the hundreds of thousands whose external forms were crushed in consequence of despotism in the Old World. It must follow that there must be a dark cloud of Spirits encompassing our world. All the discordant spheres are destined to be reduced to order. In the experience of Spirituality, the mists are about to rise; the sun has risen; the great multitude of Spirits are being harmonized. Bird-like we shall soar upward, as a nation, into the serene ideal world.

I must apologize for occupying so much time. I can only say that the subject is vast—it is infinite. What we need to do is to unfold, expand our interiors, and to become harmonized with each other, and with the higher life. What we need is carefully to study the laws of this thing. I love and respect those enthusiastic Spiritualists who may be apt to overdo; but we must all come down to the law of this matter, and investigate carefully to ascertain what are its harmonic laws and relations. Upon the obedience to those harmonic laws, engrafted in the mental and physical, depends our growth, influence, and character here, and the position we shall take on passing into the ideal and eternal world. Let us remember *one* truth, that “he that is greatest among you shall be the servant of all.” Just in the degree that we go down in loving uses, just in that degree we shall arise to a glorious reward.

S. P. ANDREWS said he wished to add a few words by way of complement to what had already been uttered by Mr. Harris. It seemed to him that in what the preceding speaker had said, one half of what was most important in the onward movement of this world had been omitted and neglected. He could heartily concur in all that had been said in relation to the uses of the religious or spiritual element; but religion has always a necessary complement in philosophy; aspiration finds its counterpart in science, and the progress the world has made, and must make hereafter, must be due as much to scientific investigation, and the laws of human society, as it will to any opening of our Spiritual senses to influxes from higher spheres. The speaker believed that this scientific investigation must be made by us here, and said that all who neglected the scientific side are but running into simpleism. Religion has ordinarily ignored

science, as science has religion, and the great age is dawning when the same men who recognize the religious element will stand highest in the scientific sphere. He would not discourage any one from cultivating his Spiritual powers; but he would say to all, that if they neglect the scientific side of society here, they are doing but one half of their work, and a work that is done by halves is not done at all. The simple axiom, "Do unto others as you would that they should do to you," which has been lauded so much, amounts to no law at all when considered in a strict and scientific light. It was not Christ's mission to communicate science. Christ was not a scientific man. In examining the "Golden Rule" the speaker was not disposed to undervalue it. He considered it simply an exhortation; nothing more or less. He illustrated his position by supposing the following case: Said he, for example, when I am ill I prefer to be left by myself to endure whatever pain I have to endure, without the sympathy of others. My friend, when ill, prefers to be surrounded by friends, and to be receiving commiseration. Apply the law "Do unto others as you would that they should do to you," and how will it result? When my friend is sick, if I do as I would that he should do to me, in like circumstances, I shall not go near him; and, on the other hand, if he does to me as he would that I should do to him, when I am ill he will be intruding his company upon me continually, and ask in friends to visit me that I may be thoroughly attended. Tested in this logical manner it is no scientific law at all. Interpreted in any other manner, he maintained that it signified an exhortation, and meant nothing more, as a scientific axiom, than the exhortation of a good mother to a child, when she says, "John, be a good boy." Spiritualism gives no scientific formulas. It merely creates anticipations. It gives energy, but not form. It gives nothing of what science is intended to give. We must get the scientific part ourselves, and couple it with that which we get from the Spirit-world. We must study the science of sociology. All the Spirituality in the universe is not going to give harmonic relations alone.

Said the speaker, "While you on all hands are lifting up your heads, with your mouths open like so many young robins, to receive food from on high, I tell you your own brothers and sisters are being mangled under the car of Juggernaut. Existing social institutions are a stench in the world, because they have no scientific aim nor method. The time for simple aspirations is getting past; the time for labor has come. There is a social science, and so long as nothing is done to reduce it to practice, no integral results can come of your gatherings.

With reference to Mr. Harris' remarks concerning what America is to be, the speaker observed that the American nation is not, to any considerable extent, above the other nations of the world. He had no patriotism, but claimed the world as his country. He was not an American in any technical sense. This world has got to be reorganized in a few years. Though America may be called to take the lead in Spiritualism, other nations are making their progress in other respects, and they will rise in equality with us. This is not a period when instinctive aspiration singly—mere Spiritual enthusiasm and dreaming—can do much.

The speaker closed his remarks by saying, that unless progress is based upon science, we shall have no integral organization of human society, however much Spirituality we may have.

Dr. J. H. ROBINSON, of Boston, said that he did not intend to speak, but the nature of the remarks to which he had listened called him out, because his soul was in the matter. He liked the idea of a practical religion. The world is a common work-day world. The salvation of the world must be worked out by human fingers and by active brains. He was pleased with the remarks of the last speaker touching the wants of humanity. Now we want action. We have had religion and aspiration. The world has been full of prayer and preaching; but what has religion done? We have had too much authority. The world has been trodden under foot by this power. We are not seeking authority, but we are seeking to become an authority unto ourselves, not waiting forever for another man to do what we have power to do for ourselves. This is true manhood. It is the one religion engraven everywhere. Men have raised temples, and in doing so have done well. The speaker was a lover of beauty and art; but he thought there are finer temples than those in which to serve the One Great God, and these temples are languishing among you. We want religion to stretch forth its arm in benevolence. We want a Jesus-of-Nazareth religion intensified. Give me one laboring man and you give me a better Christianity than all your aspiration and gilded dreams of heaven, where idleness sits and bites her nails in inactivity. We would not build these costly structures while God's beautiful temples are languishing for food.

Spiritualists do not seek for authority, but wisdom. They are trying to escape from the pit of ignorance that continually sends forth its smoke of darkness and suffering. The old dispensation looked to the bodies. The first communications given amidst the thunder and lightning of Sinai had regard to the body. The speaker thought that art, science, and philosophy should be studied for the purpose of elevating the enslaved races that are

wearing their fingers to the bone to earn their bread. Can men comprehend Spiritual things while their bodies are starving? Does not our Father love the eighteen or twenty millions that labor? That he does is a beautiful truth. God's revelations to those has done more than all the theological struggles of the ministers. Yet there is something divine in these religious organizations. We must not be too severe; we must strike with truth, but not with any harder weapons. Said the speaker, "I look for the world's salvation, but naturally. Human beings will always be human beings. Labor will exalt the world; science will lift up her head, and mind will triumph over matter."

The speaker was not anxious to have a nationality. He was in favor of a universal religion. He wished no local Deity like the Jehovah of the Jews, but he wanted such a God as is the Father of Jesus of Nazareth, who "sends his rain on the just and the unjust." His (the speaker's) business was to preach to those sons whose hands are hardened by honest industry. He saw among them those who are working out the nation's salvation. They are great, because they toil. The great men and heroes are not known, because the story of their strife for bread is known only to themselves. He believed there is now a Spiritual power, and always has been, ever since humanity threw off its swaddling garments and found that it could walk, and that it had Spiritual arms with which to take in Spiritual food. Human judgment must be developed. Many will be deceived. They will think they have found authority when authority does not exist. Reason, preaching her everlasting gospel, and teaching forever in the human breast, is your only authority.

Mr. ROBINSON could sympathize with his brother Harris, who spoke as his heart was touched, but he would go in a little different channel. He would go where the hum of the spindle is heard, where the blacksmith's hammer is wielded, and where the busy housewife plies her nimble needle. There he could take hold of the evils of humanity. Although ignorance does its work, there is something divine and ennobling in the human character. Humanity is not all trodden under foot—all degraded, for our Father lives. The world marches on in obedience to God's law. God has made all things well. He was no niggard of his power. Being infinitely benevolent and all-powerful he has made as good a world as humanity could ask. It has passed the day of its infancy. It "spoke as a child," but now it is getting to be a man, comparatively speaking. It can never be perfect, because life itself will be an eternal struggle. It will find no stopping-place, but will forever be following in the footsteps of our

Father. What, then, do we expect of Spiritualism? Do we expect it will come and do what we can do for ourselves? Shall we lie still and see the wonder worked out? The inhabitants of the other world can stream their light upon us, and they may give us additional promptings. They help us to develop the flower of humanity; but it never can be developed till we set about the work for ourselves. Now men may think for themselves. Heretofore popular theology assumed the right to think for the laboring masses. The speaker would not say that theologians did not mean well. Said he, "Let us take the mantle of charity from the shoulders of Jesus himself, and throw it over those who differ from us. Level down the asperities of human nature." We have had the element of discord long enough. We don't wish to be sectarian; but we wish to be humanitarian. We expect that by these manifestations our interior man is to be reanimated with truth and clothed with wisdom; but we should not feel that we are wiser than the great body of humanity. We should feel that we are servants of all. We are not then aiming great blows at Christianity or popular theology. We are not discarding the past. The evils of humanity have gone on long enough, and now we will reconcile men to each other. Forgetting our minor differences, we will busy ourselves in works of goodness. Our duty lies out where Jesus of Nazareth went—the man who had nowhere to lay his head. If he should come to earth now he would find thousands of houses dedicated to his Father; but he would not be permitted to preach in them.

The speaker had learned the worth of the human soul. He had been upheld by a superior power, and he thought he *knew* he was immortal; and knowing and feeling this great central truth, he looked upon all men as his brethren. There is a science by which a good act, performed by one person toward another, is reflected back upon himself. That is a science of the mind. We have not fathomed all the laws of mind yet. All eternity lies before us—a pilgrimage of everlasting years, during which we are to perform works, not wholly directed toward ourselves, but others also. This will be our labor forever. The speaker believed in Science and Christianity.

Every man that steps into the sacred precincts of your mind to rob you of a thought does you an injury. The mind is your Garden of Eden, where God has set the truth of eternal life. It is your responsibility to take care of it, and not the duty of any other man. The speaker could do no more than give his opinions freely, and he would not hold up his hand to have another man believe as he does. Truth is to be found in nature.

We trace the footsteps of Deity in every thing. By every man whose whole organism acts precisely as God intended it should act, the true gospel is preached spontaneously, and every one who becomes a man in this high sense becomes a Son of God in reality.

S. B. BRITTAN said he had not purposed to speak at all on the present occasion, and he yielded to the influence which prompted him to rise, only because he apprehended that the two gentlemen who had immediately preceded him had somewhat misapprehended his brother Harris. He did not think that his friend intended to be understood as saying that Spiritualism was to be regarded as the national religion of this country, to the exclusion of other nations and the world. The speaker understood Mr. Harris to imply that each distinct nation or people has evolved a system of government and religion in some respects peculiar to itself, and that it may be the mission of America to present an illustration of a free, rational, and Spiritual religion. Mr. B. could discover nothing objectionable in this idea. If we have a system of government that is more republican, that secures greater and more universal freedom to its subjects, and if we have a system of education that is more general and practical than that of other nations, why may we not have a more universal religion, and, indeed, a more *spiritual* religion? "For," said the speaker, "I believe there can be nothing like a true spiritual religion, where the principles of freedom are not widely represented."

Mr. Brittan could not agree with the friend who insisted that we have had "enough of aspiration." He thought there was very little aspiration in a good and true sense. We see a proof of this in the condition of the various governments, and in the disposition of the numerous sects in philosophy, morals, and religion. Do they aspire to any thing above their present plane? Are the religious, scientific, and governmental institutions of the world after something higher, or are they trying to keep the world where it is? It seems to be their policy to resist whatever may have the effect to break up or materially modify the existing establishments.

The speaker cordially agreed with Mr. Andrews respecting the propriety of looking at the scientific side of the subject. This he regarded as highly necessary, and said that if Spiritualism did not unite with science, it would not be the fault of Spiritualism, nor of its intelligent advocates—it would not be the fault of Mr. Harris, of the speaker, nor of Spiritualism, if its facts and laws were not admitted within the pale of accredited science. No; but hitherto science has resisted any association with the principles of Spiritualism. All the science we have, even at this late day,

after all that has been said of the extent of its conquests and the glory of its name—has to do with the *outward forms of things*, rather than with their inward principles and forces. Science has a material body, but it is destitute of the life of vital, eternal principles. Where is the science that goes up into the heavens, and treats of man's relations to the Spiritual World? If man has no such relations, he can have no spiritual nature, and he is forever separated from the Father of all Spirits. The speaker argued, with much earnestness, that the relations of man to what is above him are as *real* as those which bind him to the material forms below the plane of his own nature. If the divine principle is truly unfolded within him, so that he rises to the true dignity of humanity, his relations to what is above must be more intimate, attractive, and potent than those which determine his union with material things. We want a system of science sufficiently comprehensive to include all the faculties, functions, and relations of man. Science will not accomplish its true mission while it refuses to attempt a classification of the spiritual phenomena. Scientific men, so called, are prone to resist whatever is new, *because it is new, and not because it is demonstrated to be false*. If man's spiritual nature is subject to *law*, it must follow that the Spiritual in him, and around him, and, indeed, all that is embraced in his relations to the invisible world, may be brought within the domain of science.

The speaker maintained that the higher we ascend in the great spiral of material and spiritual existence, the nearer we approximate the Divine power and intelligence, and the more intimate is our connection with the ultimate Source of natural forces and spiritual laws. We do not become more lawless as we ascend from the natural to the spiritual plane.

It may be the mission of America to extend the domain of science so as to include the Spiritual, thus giving us one comprehensive system of material and spiritual science, stretching from the meanest intellect of earth away through the disorganized elements of distant worlds, and far away upward to the realm of the Infinite. Mr. Brittan thought there was no disposition among intelligent Spiritualists to discard science, or to resist investigation in a scientific way. We have attempted to bring this subject before scientific men and institutions, but science assumes an antagonistic position. Among no class of men under the heavens has there been manifested a more stupid indifference and obstinate hostility to new discoveries, especially in this department. So true as thought precedes action, and causes exist prior to their effects, we must have more aspiration, in a good sense, even among the enlightened classes, before the world will be

redeemed. Devotion to a fashionable religion is no proof of such aspiration. Whoever truly aspires will labor to elevate his fellow-men, and carry them along with him in his upward tendency. We want more aspiration, instead of less, to counteract the groveling and mammon-worshipping spirit of the world. Science needs to be baptized by the Spirit. The dust must be washed from her brow, and the present corporeal structure needs to be animated by the power of a Divine life.

Some men have taken the liberty to prescribe how far science may go ; its utmost limit is presumed to be the line between the physical and the spiritual. The speaker hoped it might be the mission of the American mind to pull up the old stakes, so that science may, if it be possible, hereafter comprehend the whole realm of being. Thus may America work out a mission worthy of herself. Science no longer will be represented by a mass of dry bones, nor will her devotees sit for weeks in grave deliberation over the skeleton of a mastodon, without spending a moment to look for the vital principle that has gone out ! They will feel less concern about dead forms, and take a livelier interest in living and divine realities. Should such a system be developed here, it would be American in the sense in which Mr. Harris intended to be understood, though it might be world-wide in the nature and application of its principles. Such a consummation may yet be realized, for Spiritualism tends to break down the partition walls that divide men, and to harmonize the antagonisms which distract the world. Men who a few days ago were Episcopalians, Methodists, Baptists, Presbyterians, and Atheists, are here to night, and they are disposed to fellowship the same great truths, and each other. If the true spirit and essential principles of this movement are destined to prevail, the sects may yet illustrate "the unity of the spirit in the bond of peace," the nations be united in one great brotherhood, and the prophecy of the poet be realized, that

"Time's noblest empire is the last."

STEPHEN PEARL ANDREWS then arose and said : The gentleman last upon the floor has shot over my head, and under my feet, but has not hit me at all. With relation to the science of our Spiritual relations to the Spiritual world, I agree with most that he has said. I spoke of a science of human relations—sociology—and I said that the harmony for which men are aspiring can not come through such a science as he speaks of. I urged on him as a Spiritualist not to neglect any thing he is now doing, but simply to take as the complement of his work the science of just human relations, that shall distribute equality to all.

FROM SPIRITS.

THE following poems were forwarded to us by Dr. Mettler, of Hartford, who assures us that they were written by the hand of a young lady who has never exhibited either the disposition or the capacity to write verse. An invisible agent, claiming to be Rev. Mr. Harrington, formerly Unitarian minister of Hartford, controlled her hand in this instance. The young lady is represented as being eminently conscientious, and wholly unacquainted with the Spiritual phenomena.

We had a brief personal acquaintance with Mr. Harrington. On removing from Connecticut he settled in California, where, if we are rightly informed, he departed this life but a short time since.—ED.

LINES

When to thy couch thou goest to-night,
 To 'scape life's wearying din,
 Let no dark cloud dispel the light
 Which shines so fair within.

Close gently, then, thy weary eyes,
 And take thy needful rest ;
 Let not tumultuous thoughts arise
 To burn within thy breast.

Let "Upward" be thy motto still,
 And "Good to all mankind ;"
 Then shall thy cup of joy o'erfill,
 And peace thy heart shall find.

Angels will watch thee on thy way,
 And deck thy path with flowers ;
 Subdue thy grief, thy fears allay,
 And give thee heavenly powers.

For all thy thoughts should upward tend
 Above the cares of life,
 Till God, thy Father and thy Friend,
 Shall close thine earthly strife.

BE PATIENT.

Should the star of hope beam dimly
 O'er the path which thou dost tread,
 Should the light of heaven shine faintly
 On thy weary, aching head—
 Oh ! despair not ; but
 Be patient,
 Trusting in thy God !

Should affliction cast around thee
 Shades of darkness and of care,
 Should sore trials come upon thee,
 Which thy heart can scarcely bear—
 Oh ! despair not ; but
 Be patient,
 Trusting in thy God !

Should the hand of death, appearing,
 Snatch from thee thy fairest flower ;
 Should thy heart seem near to bursting
 With the grief of that one hour—
 Oh ! despair not ; but
 Be patient ;
 All will yet be well !

MRS. WHITMAN'S POEMS.

Hours of Life, and other Poems; by Sarah Helen Whitman. Providence: George H. Whitney.

IT IS seldom we have taken up a volume with more faith that we should be amply repaid therefor, or laid one down better satisfied with the perusal thereof. There is so much indifferent poetry inflicted upon the world, that it is a real relief to meet with a volume full of genuine song. Faint and feeble echoes from the Olympian mount—rills that trickle as if they had no motive or source, are everywhere about us; our ears are tormented with their monotonous cadences, and our soul vexed with their inanity. But now and then a strong tone, a clear, ringing, silvery bugle blast comes to us from the Parnassian height, and a shining Castalian stream sweeps before us, and we feel that the spirit of poetry still lives, worthy the joy and exultation of every exalted mind and heart.

Such a relief volume, tone, and stream come to us with these "Hours of Life, and other Poems," by Mrs. Whitman. It has been to us not a small matter of surprise, that the song-utterances of Mrs. W. have not been gathered and bound up long ere this. She has been content to stand in the author-background, while many a far less brilliant and beautiful thinker and utterer has found way, in morocco and velvet covers, to the center-tables and libraries of the land. Mrs. Whitman's genius and excellence as a poet are nothing new to us, nor to many of our readers. It did not require this handsome volume, all resonant with musical inspiration, to convince us that her rank is among the leaders of song. But

the mass of the world are impressed by volumes. They fancy that the author of volumes must be a creator of books. Nothing is farther, often, from the truth. A volume may be a poor meaningless thing, but a real book, one need only live to create, or utter, to render himself immortal. We have had the pleasure of publishing some noble poems from Mrs. Whitman, in the *SHEKINAH*; one of these, "To the Angel of Death," republished in the volume before us, is scarcely excelled in the range of our language. Who that reads it, does not remember the lines :

"Welcome as the white feet of those who bring
Glad tidings of great joy unto the world,
Shall fall the shadow of thy silver wing
Over the couch of weary woe unfurled.

"A heavenly halo kindles round thy brow ;
Beyond, the palms of Eden softly wave,
Bright messengers athwart the empyrean go,
And love to love makes answer o'er the grave."

The faith and philosophy of the above lines pervade all the serious utterances of the volume. Mrs. Whitman has written much—much, we believe, that is not embraced in this volume. For years past, through a few select channels, she has, from time to time, breathed out and upward the spirit of her muse. Her utterances have all been marked—marked with a clear, deep sense of, and insight for, the beautiful, the good, and the true. They have been utterances everywhere recognized and treasured by refined and exalted intellects ; not such utterances, perhaps, as catch the ear and charm the heart of the multitude, ever groping among materialities, and demanding tribute for the senses alone—but such as ring and thrill in the fewer souls who upbuild the world's pyramid of thought, who receive and utter its inspirations, and by-and-by mold and fashion all souls into higher and nobler conditions.

There is something of the blended Orphic and Sybilline in Mrs. Whitman's poetry, but the central, paramount spirit, is an enlightened, earnest religious faith—a Christian faith. She would unravel the myth; she revels in the philosophic realm; she dreams fancy's dream, and chases vague forms up the steep of a fetterless imagination; she parleys with doubt and mystery, but from all these casual inclinations and fervors of her muse, she returns, like the lark or the eagle, from circling and soaring in the trackless space, to her beautiful perch of a fixed, religious faith.

To some it may seem, upon reading her volume, that she lacks in the feelings and sympathies common to the heart; that she is cold, distant, and purely intellectual; that her muse is of the brain, and abstract from life's actualities. We think not so. It is true that she lifts familiar topics and themes above the level of their common acceptance and enjoyment, but this simply indicates that her nature is such that she can feel and sympathize, not only in the common measure, but also that, when her feelings and sympathies are perfected, the common measure is swallowed up and lost. She can enjoy the sunshine and the flower, the beautiful form and color, the delightful sound and scene, the pleasant act and word, the face and spirit of nature, as interpreted by the senses, but she can not pause, satisfied with enjoying these things from the common, material point of view. In each and all she perceives a spirit more significant than the form. She considers the uses, but can not overlook the lessons of infinite purpose, wisdom, and love they conceal. Even in feelings and sympathies she must discover the presence and laws of God, and hence her song, upon whatever theme, is running Deity-ward, and the heart and soul of the multitude are not with her, because she has far

“Outsoared the shadow of their night.”

There are many of Mrs. Whitman's poems from which we might quote, to show that she deeply and fully appreciates the earthly-beautiful; that she has joys and sorrows like all of us, but these are not her higher, perfected moods. These time-surroundings, which are born and die almost at the same moment, depending for their effect and value upon temporary conditions, are only the lower steps of the song-temple wherein she refines her faith and worship. The greatest and best poets are not the most studied and appreciated, though by common consent they may be the most popular. How few of the multitude read Dante, or Shakspeare, or Milton. And of those who read, how few feel in sympathy with these masters of song. Is it the fault of the latter, because their themes and thoughts, their perceptions and inspirations, lifted them far above the level of the common mind and heart? Nay! All of these mighty three were passionate lovers of what all men love; they could and did feel and sympathize like all men, but in their final utterances to the world they proved that they could feel and sympathize on a higher and grander scale. And what legions of lesser poets have been born and fledged under the shadow of their song—lesser poets, fit to filter master-thought to the multitude, even as the subalterns of Napoleon and Cæsar were fit to bear the parceled commands (but not to create the plans) of their masters to the divisions of victorious armies.

The great minds of earth have seldom addressed the immediate multitude. They have spoken to narrower circles, and from thence the thought has descended diluted, until, in meanest form, it has found way to the lowest mind. On the sea of song unnumbered shallows are careering, pathless and purposeless, and sometimes freightless, but here and there, on the bosom of the deep, circled by rest and calm, or along the shore, at far intervals, are watch-towers, toward which all

lesser craft trim and bend their sails. This wandering fleet may gather here and there a pearl, but it is seldom that one rears another watch-column in the great sea. Seldom, very seldom is it, that one carries such a light at the prow, and shining from the mast-head, as gleams from this noble volume by Mrs. Whitman. To all who can enjoy a Coleridge or a Shelley, this volume, worthy to rank in the sphere of their song, will be a welcome guest. It is, over and above all other characteristics, a clear, enlightened, Spiritual, and beautiful utterance.

C. D. S.

A REMARKABLE TEST.—At a circle in Charlestown, Mass., a Spirit gave a communication and subscribed it "SALLY NEWHALL." No one in the circle having ever known a person of that name, questions were asked the Spirit, when the statements were elicited that she had lived in the town of Lynn; that she left the body at the age of FORTY-NINE, on the 27TH DAY OF APRIL, and had been in the Spirit-world FIFTY-TWO YEARS. These statements were transmitted to Mr. B. F. Newhall, of Saugus, near Lynn, with the request that he should verify or disprove them, if possible, by any inquiries he might find it convenient to make. After a great deal of labor and unsuccess in making personal inquiries and consulting town and family records, Mr. Newhall stumbled upon an old town or parish document, which stated that "SALLY NEWHALL, the first wife of Thomas Newhall, of LYNN, was the daughter of Dr. John Lewis, born on the 15th of November, 1753, and died on the 17th or 27TH OF APRIL, 1802; consequently that her age when she died was about FORTY-NINE YEARS, and that she had been dead FIFTY-ONE YEARS." These facts are communicated by the parties concerned in the investigation, to the Boston *New Era*, from which we condense them. From what mind in the BODY could the medium have read facts thus proved to have TOTALLY PERISHED FROM ALL HUMAN MEMORY?

THE SPIRITS IN ATHENS COUNTY.

WE have heard much of the extraordinary Spiritual phenomena which are said to occur at the house of Mr. Koons, and we cheerfully give place to his own version of the matter as contained in the subjoined letter. This is due to Mr. K. on account of certain reports which have been industriously circulated, designed to discredit the claims of the manifestations at his place, and tending to excite the suspicion that he is himself the author of the wonders exhibited and described by the persons who have visited his premises. Neither the nature of the case nor the spirit of Mr. Koons' letter appear to us to warrant this suspicion, and it is but just to say that the fidelity of his statements is supported by many intelligent witnesses.—ED.

MILFIELD, ATHENS Co., OHIO, *Nov.* 8, 1853.

FRIEND BRITTAN :

For my own sake, for the sake of the cause in which we have a common interest, and for the information of the multitudes who are writing for information, and visiting my house to witness the wonderful demonstrations occurring here almost daily, I desire a small space in the TELEGRAPH. I desire this more particularly from the fact that the most of those who are corresponding with me are readers of the TELEGRAPH.

I wish to say that but little if any exaggeration of the Spirit Manifestations at my house has been made. The Spirits write, talk, sing, render themselves visible, shake hands, play on instruments, while those instruments are carried to every part of the room, place objects in the hands of spectators, and many other acts unnecessary to detail. All these things are done without the contact of the medium in any case or in any degree. These things occur weekly, and sometimes daily; but the times are wholly controlled by Spirits. Persons who come must not hold me responsible

for any failure if they should happen to come on a vacant night. But they are of so frequent occurrence that any person sufficiently interested will find it no great tax to tarry until they are satisfied.

From the beginning of the manifestations in my house, the most base and untruthful charges against my family and friends have been made by persons to whom I have thrown open my house, and all the fixtures ordered by the Spirits, for the fullest inspection. To silence these slanderers the Spirits have directed and allowed frequent changes in the circles; they have allowed persons not members of my family to sit by me and by my son while the demonstrations were being made, so as to prove that we were not guilty of fraud. To all those who still suspect fraud I can only say, Go to those who have seen and heard. If you can not believe them, you can not believe your own senses. No more changes will be made; and all persons who come to detect me in the practice of the most stupendous imposition ever attempted, if it be an imposition, are politely requested to stay away. I have no interest in practicing such a fraud; I have never made a charge for witnessing the experiments, but have repeatedly refused compensation when offered; my time and the time of my family has been freely spent, as well as money and provender, for the benefit of my fellow-beings, and too frequently to gratify an idle curiosity; while the extraordinary communications written by Spirits have been freely given, without compensation, to responsible men for publication. Now what more can I do to satisfy the unreasonable demands of unreasonable men? The Spirits make the demonstrations at their own time and in their own way. If they prefer darkness, I can not help it; if they choose light, I do not object to it. All I wish known is, that I do not do these things; that they are not done by any human agency; that I have made nothing by them, and never expect to be compensated in any other way than the untold satisfaction of demonstrating beyond cavil that man lives after death, of which I had many doubts myself until they were removed by these demonstrations. To my own mind they have been a source of instruction and infinite satisfaction. So they will ever prove to those who sincerely seek the truth. Those who seek any thing else had as well stay away. Those who seek to prove fraud seek a falsehood, and will most likely end in the belief of a lie; for they have predetermined our guilt, and will not be convinced by reasonable testimony.

Those who love the truth, and come to see free from prejudice, and allowing me what I have a right to claim—innocence—and crediting responsible witnesses, so as to free me from the annoyance of allowing every

skeptic to take the same position, and demand the same tests that every body else demanded before them, are heartily welcome. I solemnly declare that the demonstrations are not made by human beings; multitudes declare the same thing. Now, if you still persist in your unreasonable suspicions, please stay away. I want nothing to do with those who still accuse me so unjustly. It is proper to add here that the mediums of my family have sat up night after night, when they were scarcely able to move, and had almost to be carried into the room to accommodate visitors. Now it will be said that I fear investigation. Let the history of the past two years bear testimony. My house has been searched again and again, from top to bottom, and all that has ever been found were two unfledged birds, concealed up-stairs by one of my boys—found by myself—and their heads wrung off in the presence of the inquisitor, who heard the demonstrations afterward the same as before, and then went away and charged it on the poor birds. True, I have refused to submit the experiments to the kind of tests proposed by men who are totally ignorant of the principles involved, and totally incompetent to devise tests. Let any man show that he is competent to the work, and I shall not refuse the severest scrutiny; but I can not submit to rules which I know to be in direct violation of sound philosophy, and which would therefore defeat the very object they seek. I can not be responsible for their ignorance; Spirits can not be responsible for it; ignorance, too, which, I fear, is too often willful.

To those who propound questions of local interest, I have only to say that we are flooded with communications of this kind. Unless it be something of great importance or general utility, no attention can be paid them. No charges are made at this circle; the design of it is of general utility; and it is a burden to attend to the multiplied and many unreasonable requests.

Yours, for the truth,

J. KOONS.

HUMPHREY MARSHALL, the present United States Minister to China, has succeeded in presenting his credentials to the Chinese Board of War, at Kanshen, a walled city of 300,000 inhabitants. He is the first white man who ever carried the Western Christian flag into the interior of China with the consent of that Government. A great feast was prepared for him in a temple. He had been invited to visit other cities.

THE SPIRITS AND THE BIRDS.

THERE is certainly nothing intrinsically improbable—there is much that is poetic and beautiful—in the idea that birds may be mediums for Spiritual intercourse. Moreover, the power everywhere manifest among the material elements may find it much easier to act on and through the delicate nerves of a bird, so as to direct its flight and stimulate its song, than to move the various ponderable and lifeless objects which confessedly *do move* by virtue of its presence. We very cheerfully give place to the subjoined communications from our esteemed correspondent, believing that they will be read with pleasure, even where they may fail to inspire conviction.—ED.

HALCYONDALE, GA., Dec. 8th, 1853.

DEAR BROTHER :

Being at the house of my neighbor, Edwin Everitt, on the night of the third instant, Spiritualism became the subject of conversation, and my communications with heaven through the medium of birds being questioned by one of the party, I remarked that I would afford them palpable evidence of the truth. I summoned a bird to appear, and immediately a small species of owl flew into the parlor. It was taken by a negro and handed to Miss Hews, from whom it escaped. Some of the company still persisting that the incident was owing to chance or accident, I notified those present that they would hear the sounds of a bird before five minutes by the watch. All remained silent, and in the course of a minute a thrush or mocking-bird sang loudly close by the window, in the dark, cold night. One of the company declared that it was an artificial bird, worked by the hands of a person outside in the darkness; but, on raising the window, the bird was distinctly seen in a bay-tree.

I left the house and came home. One of the company heard distant singing, as if in the heavens, nearly all the night. Those present to testify to the miracle were E. Everitt and wife, Mr. and Mrs. White of Boston, Miss Hews of Statesborough, and Mr. Jacobson, an Israelite. These persons will testify to these facts. And thus spake unto me the Spirit of God in the wilderness: "I am the Father of all men who are born of my Spirit, and unto the calls of my children will I answer, even through the voice of the birds of the wood, and joy will I give to them who ask it of me."

CUYLER W. YOUNG.

HALCYONDALE, GA., *Dec.* 10, 1853.

MY DEAR BROTHER:

Thus speaks the Spirit of the Lord to me in the wilderness:

"Ye have sought me in the depths of the woods, and the hills, and the caves, and have found me. Ye asked me for the bread of joy, and the winds brought glad tidings as they crept through the forest; and when the deep sigh of meditation ye drew, the silence of the woods was pleased with the songs of a bird which my Spirit had moved. Behold yonder bird of prey, flying toward the west! Follow it."

And I followed after the bird till it was lost to my sight.

"Pursue that course," said the Spirit, "till the night shall set in. Thou hast been troubled, but go thy way till the night cometh, and thy heart will be light."

And I went forward till the night came on, and I spent the night with kind people. And when I said to the company, speaking of death, that I wished to be alone with my God on my dying bed, a female gazed on me, oh! with what a look of truth and everlasting attachment! And her eye had a Spiritual look, like the bird that attends me; and then I

heard a knock on the wall of the house. I raised my window, and the bird of prey that had guided me flapped his huge wings upon the glass of the window; and I knew that the Lord was near me, and that his Spirit had lighted up that virgin's eye. O Lord! I thank thee for thy many good gifts and helps through life. Gratitude to the loving Deity. I love thee, my God, for thy wondrous miracles and revelations, and for the bliss thou givest me.

YOUNG.

HEAVEN.

BY C. D. STUART.

What is heaven? not a steep,
 Frowning o'er the sand of time,
 Guarded like a castle's keep,
 Which the strong can only climb—
 'Tis an ever-present bliss
 In the soul, by God refined;
 'Tis that better world, in this,
 Which the pure in spirit find.

Where is heaven? wheresoe'er
 Lives a pure and loving heart;
 Love is all the atmosphere,
 Where the holy dwell apart;
 Men and angels mingle there—
 Whether earth be past or not—
 Heaven is here, and everywhere,
 If the evil be forgot.

LETTER FROM TROY.

December 5th, 1858.

MESSRS. PARTRIDGE AND BRITAN :

You will allow me, through the TELEGRAPH, to answer a few questions handed to me by a very candid inquirer, and which have doubtless arisen in nearly the same way in other minds ; and I will also here state, that I will with pleasure answer, publicly or privately, as the case may require, any questions pertaining to the phenomena or philosophy of Spiritual intercourse, whenever propounded to me, either in writing or verbally.

This inquirer had been listening to a lecture through P. B. Randolph, of Auburn, one of the best speaking media I have met with.

1. "I understood the medium or Spirit to say there is an essence or spirit pervading the universe which is the medium of Spirit-intelligence, and through which the Spirits who have left the form communicate with those in the form. Is this the same essence as that through which operators in Mesmerism, Clairvoyance, and Psychology hold communication with their subjects?" *Ans.*—I believe it is, but the term essence alone should express it, for the reason that we couple *intelligence* with the term Spirit, when not applied to the *forms* in the Spirit-world. There is a subtile essence, more or less subject to the control of the human mind, by or through which the mind, in or out of these earthly bodies, acts upon the bodies, if not the minds, of other persons. This essence I believe to belong to the negative condition of substances, and *not* to possess intelligence.

2. "Is it not possible that a medium may be operated upon by a Spirit in the form to produce manifestations similar to those which are attributed to Spirits out of the form?" *Ans.*—I believe it is, but *never* without the knowledge of the operator, and never transcending the capacity or knowledge of the operator, and never transcending the capacity of the physical system of the medium.

3. "Can the medium, when in an unconscious state, know whether the Spirit operating upon him is in or out of the form?" *Ans.*—In an absolute sense, the mind of the medium is *never* entirely unconscious of existence,

but it has no means of expressing its consciousness when another mind has the absolute control of his system, through which alone he can commune with us, except, as we have witnessed in rare cases, where the medium uses another medium's body to commune with us. Most media *do* know what Spirit is controlling their body, and whether the operator is in or out of the form; but they can not express this knowledge without taking possession again of their bodies, and that restores them to a normal condition, the transition to which often obliterates all memory of what transpired in the abnormal state. When the system of a medium is fully controlled, *all* questions are answered, if at all, by the controlling mind, and *must* be answered *consciously*, and, if correctly or reliably, must be within the sphere of the knowledge of the controlling Spirit, whether in or out of the body. It is often the case that a medium is but partially under the control of the operator, and the words and expressions are a combination of both minds, and sometimes express a conflict between the two for possession, etc. This accounts for many difficulties which inquirers and operators meet with, the cause of which should be carefully sought out, instead of doing as many do, in abusing the media or the Spirits, or abandoning the investigation.

4. "May not men, by thought and feeling, so affect this Spiritual (elemental) atmosphere or medium as to produce phenomena which they have no knowledge of producing themselves?" *Ans.*—They can, and often do, by sitting in circles, or otherwise, in deep meditation or great calmness; but such phenomena can *never* transcend the *conscious* intelligence producing them, any more than the stream can rise above the fountain. Hence, if the phenomena exhibit intelligence, intelligence *must* produce them; if consciousness, consciousness *must* direct and control them. The Divine Mind must be conscious of all manifestations in the universe, and the finite mind conscious of all intelligent expressions it produces.

5. "If this be so, may not all the phenomena which we see be caused by the action of Spirits in the form operating unconsciously upon and through this Spiritual medium?" This is, of course, fully answered in the answers to the others, and might be omitted but for the ease with which it can be turned into a question to the inquirers as follows: May not all the phenomena which we see and call Spiritual be caused by minds or Spirits both in and out of the bodies acting upon and through an elemental atmosphere upon floors, walls of rooms, articles of furniture, musical instruments, human bodies, and other minds or Spirits? Such is in accordance with my observation.

AN EXCELLENT TEST COMMUNICATION.

NEW YORK, Nov. 27, 1853.

MESSRS. PARTRIDGE AND BRITTAN :

Gentlemen—For a large class of minds such Spiritual test communications as the following have even much greater charms than the study of the new philosophy. As a primary step, tests of the present description are absolutely required in these skeptical days, to demonstrate the fact that death is neither “an eternal sleep,” nor a phenomenon which suddenly transforms the *man* into an *angel* either of “light” or “darkness.”

The case which I propose briefly to relate, occurred a few days since in the presence of Mrs. Coan, 60 White Street, a very reliable public medium of this city, who thus states the facts, proof of which could be given, no doubt, if necessary.

A gentleman calling at her house to obtain a *séance*, ascertained through the electrical vibrations that the Spirit of his mother was present, when he proceeded to make his inquiries as follows :

“Can you see the cause of the anxiety on my mind?”

He had just lost a watch stolen from him, a valuable one, and had come to see if it was possible to obtain any assistance from his Spirit-friends in attempting to recover it. In reply to his query it was spelled out by alphabet—

“Yes, and it can be recovered.”

This greatly surprised the medium, who, not having been informed of her visitor's object, could not appreciate the relevancy of the answer. The communication then continued by the sounds alphabetically, and there was given in reply to questions put, the name of the street, the name of the house (a public one) and also the number of the room in which the watch might at that moment be found. As may be supposed, no time was lost till our friend found himself at the house designated, inquiring of the waiter for the room named (for the name of the delinquent had not been given). Indeed, I have never heard of names being given under such circumstances, for reasons which would form subject-matter for a long article, the bad social condition of society being involved in the consideration.

On ascending to the room, the gentleman knocked for admittance, but getting no response walked in, when a quick glance of his eye discovered a watch laying on the table, which he soon recognized as his own, his name being engraved on it. To be brief, he retained his watch, and the tenant of the room eventually acknowledged with shame that he had appropriated it.

Yours, faithfully,

R. C.

SPIRITUALISM AT THE BAR.

A LIBEL case of some interest to Spiritualists has just come off at Cleveland, Ohio, the main particulars of which are as follows: About a year ago, DR. A. UNDERHILL, of Cleveland, took occasion to visit Massillon, in company with Miss Abby Warner, a medium for Spirit-rappings. While there, Dr. U. and the medium attended the church of St. Timothy, and after being seated, the Spirits, who, it seems, were advocates of the freedom of speech, claimed the right of uttering themselves with considerable volubility, by means of the concussive sounds which they made upon the floor and the pew, to the no small annoyance of the dominie and certain pious members of his flock. The general curiosity excited in the congregation by these manifestations induced the minister to request their discontinuance; but the invisibles, not having the fear of priests and church thunder before their eyes, contumaciously persisted in acting out their own pleasure. Upon this ground, one DWIGHT JARVIS, a member of the church in question, charged Dr. Underhill with being a "disturber of religious worship, and a contaminator of public morals;" whereupon Dr. U., more, we presume, for the purpose of testing and vindicating the rights of Spiritualism, than to redress

any private grievances, instituted against Mr. Jarvis the suit for libel which has just been brought to trial.

In the investigation of the case it became a question for the jury to decide, whether those persons who claim to be "mediums," and in whose presence the alleged Spirit-sounds are liable to occur, should be permitted to take seats in Orthodox assemblies; and from this the secondary question arose—"What are Orthodox assemblies? The novelty of the case excited much curiosity, and we learn that the courtroom was crowded during the trial.

It was not proved that there was any *design* on the part of Dr. Underhill to disturb the religious assembly, and it was admitted that the medium did not make, and that she could not prevent, the sounds; but it was contended that Dr. U., seeing that his presence, with the girl, was attended by such disturbance, should have left the house.

The case was argued on the part of the plaintiff by Mr. D. R. Tilden, and Hon. R. P. Spaulding. The main ground they took was, that the phenomena in question were veritably Spiritual, and that Dr. U. could not be held responsible for what the Spirits did. Hon. D. K. Carter closed on the part of the defense, treating the whole subject of Spiritualism with bitter sarcasm and *ad captandum* ridicule, much to the relish of the prejudiced and religiously conservative portion of the audience, who were ignorant of the *tremendous mass* of evidence upon which the claims of the Spiritual Manifestations rest. The jury were unable to decide upon the question, and were discharged.

G O D .

BY W. S. COURTNEY.

THE existence of a God, and who and what he is, are the greatest questions that can occupy the human mind. Pursued by the intellect alone, they are so speculative that they have not hitherto been definitely settled, nor is there any likelihood of their being so soon. The ideas concerning God change with the development of mind, and the advance of science and philosophy. Each succeeding era presents us with a new and improved theology—the efflux of the advanced minds of that time. The God of the savage is a savage God; the God of the civilized is a civilized God; the God of the sectary is a sectarian God; the God of the man of science is law; the God of the philosopher is some learned abstraction, or some Pantheistic, all-pervading essence; *and the God of the man of fully developed humanitarian affections is a personal and human God of universal love and happiness to all the human family.* The best idea which each thinking man has of God seems to be a projected image of himself, which returns upon him indefinitely exalted and perfected. We struggle to gain an adequate idea of the Deity, and use all our science and philosophy to help us to it, but still the human God comes back upon us as a glorified image of ourself. After our greatest intellectual efforts we get nothing but the magnified reflection of our own mental and moral natures. Our best theology thus inevitably terminates in an auto-apotheosis. The very terms we apply to God betray this human idea of him as a man, such for in-

stance as Him, He, His, Who, Love, Wisdom, etc., terms predicable only of a human being.

Voltaire, in his "Philosophic Dictionary," hits off this tendency of the human mind to conceive God in its own image in the following manner. I quote from memory. A pismire and spider, crawling over a new summer-house which a gentleman had just erected in his garden, met, when the pismire addressed the spider as follows: "A magnificent structure this! none other than some great, intelligent, and all-powerful pismire has built it."

"Why so?" says the spider, squaring 'round for an argument.

Pismire. "Because in the construction of my hill I manifest an intelligent design and a power, and in the creation of the whole and each part of this stupendous building I see the grand display of an evident design—a like intelligence and power, only indefinitely amplified and exalted. Hence I conclude that the author of it is none other than an all-powerful and intelligent pismire.

Spider. "There is intelligence and power disclosed in the weaving of my web, which is admirably adapted to its purpose of catching flies, etc.; and I, too, see like design and power in the building of this magnificent summer-house. But I don't, therefore, conclude that the builder of it is none other than some all-powerful and intelligent *spider*."

Pismire. "What! Don't you believe in a God at all?"

Spider. "Yes; I believe that this building has had a powerful and intelligent author, adequate to the production of it. But your argument to prove him a pismire is as fallacious as mine would be to prove him a spider. Because the hornet manifests design and power in the construction of its nest, is God therefore a hornet? Because the swallow manifests power and design in the building of its mud habitation, is God

therefore a swallow? Because the beaver discloses design, forecast, and power in the construction of its dams, is God therefore a beaver?"

Pismire. (Indignantly, and with *odium theologicum.*) "Be-gone, you black rascal! you are bloated up with the venom of Infidelity and Atheism!"

But sciences have been born and philosophies have arisen since Voltaire's day on earth, and with them have come new theologies. There is a great theology behind this necessity of conceiving God in our own image. Man is the apex of the creation. The lower orders of being are but types and prophecies of him. All known development terminates in the human form and spirit, which are the complex of all below them. The development on the lower planes of nature are but the fragments, diverse and various of, and go forward to, their grand unity in man, the microcosm, in whom they center. Man is the last great end and final purpose of God—the flower and fruit of the creation, to which all things else are but means. To conceive a more perfect form than the human, and a more perfect organization of powers, is utterly impossible. The attempt to do so only monsterizes the human.

Now it must be distinctly understood, that to conceive God at all—to have any idea of him whatever—we *must* conceive him in *some* form, otherwise our idea of him dissipates or falls into nature, and becomes identical with it. Unless God is seen by the mind in some form, our idea of him runs into a Great Soul of the world, and thus we become Pantheists or Atheists. Moreover, a further argument to prove that God has form is this, *viz.*: He is *substance*—that is, matter, say purified and refined to the final degree, but still matter. If he is not substance, he is nothing. And if substance, then he is also form, because *there can be no substance without*

form. If, therefore, God, to be conceived at all, must be conceived in some form, and the most perfect form we can imagine or conceive is the human, he must, therefore, be conceived by us in the human form. Try, now, if you can imagine God in any other form without monsterizing him, or identifying him with nature. To conceive him in the form of the universe (and what form is it?), or as the totality of its law and life, is Pantheism, and destroys all worship. To say that he is in some form inconceivable by-us, is to say that he is an "*unknown God,*" and equally destroys worship. To say that *he is*, but how or where, and who or what he or *it* is, we neither do nor can know, is so nearly allied to Atheism as to be practically the same thing. The anthropomorphosis of Deity is a necessity of our natures. To be conceived and *believed* in at all he must be seen (by the mind's eye) as a Deific *man*—as a Divine human being. This is humanity's *instinct* of Deity, and all unsophisticated nations and people follow it. It is the inborn faith of the race; and surely a great Spiritual fact must lie behind this instinct, necessity, and spontaneous faith. We see that the *existence* of God is proved by the devotional instinct and faculty active in all ages and among all people—by the temples and altars that have gone up to him all over the world and through all time. The Spiritual fact of his existence lies behind this instinct and worship—these altars and temples. So the necessary Spiritual fact of his human form and character lies behind the instinct and necessity we are under of conceiving him in such form and character. None other than a human God can be *worshipped*; none other, in fact, *is* worshiped. None other will satisfy the heart of man, which imperatively demands the Divine human God. After all the terror spread among theologians by the anthropomorphosis of Deity, yet the world still worships him, and has, and must, as an organized, per-

sonal, intelligent, emotional, human being. The veriest sectarian talks of his almighty arm, his all-seeing eye, his frown and his smile, his footstool and his throne, his love, his wisdom, justice, mercy, etc., indicating in every prayer and hymn of praise his human character and form. He uses them, not as figures of speech, but really means what he says. God must be conceived in the human form and character, or *not at all*. This is the ultimate of theology. There is no medium, no neutral ground, no compromise. Thinking of him in that form and character (not as a giant or pigmy, which monsterizes our conception of the human, but in the ordinary human size and stature), renders him comprehensible according to the measure of our capacities, and worshipful and approachable according to our devotional instincts. Conceiving him in any other form or character monsterizes him, and renders him unworshipful, and incomprehensible, and unapproachable.

It is very true that the finite intelligence can never grasp and comprehend the Infinite. He is infinitely beyond and above the understanding of man. To adequately conceive him we would have to be all-seeing and all-knowing ourselves. As well might you contain the ocean in a quart measure, as fully comprehend the Deity. The stream can never rise equal to the source, nor the creature rise equal to the Creator. But yet that does not hinder us from having a conception of him to the *extent of our powers*. We can still comprehend him to a *degree* corresponding to the measure of our capacities. Conceiving God in the human form and character does not *limit* our comprehension of him, nor take away his almightiness and omniscience. The child has a conception of the man as in the human form and character; yet the man has thoughts, purposes, resources, and powers that neither do nor can enter into the comprehension of the child. But the child's mind expands, and with it his conception of the man and his

character, yet still all along as a man. Precisely so is it with our conceptions of God as a human being. We never can adequately comprehend his Divine manhood. But as our powers enlarge and develop we have more and more perfect and exalted ideas of it, which increase in adequacy and perfection as we increase throughout eternity, yet he is ever before us in his Divine human form and character. Our conception of him, however, is not a *fragmentary* one, but a *unitary* conception, just as is the child's idea of the man a unitary one.

We can never arrive at any true notions of the Deity by the analysis and synthesis of physical nature, any more than we can find the song of the nightingale by dissecting its throat. The exclusive study of the physical sciences leads to Naturalism, Pantheism, or Atheism. We must look *inwardly* for that Great *Spiritual* Being—look into our hearts, analyze our instincts, our devotional affections, and see and know him *Spiritually*, if at all. External nature is good as the exponent or phenomenality of the proximate Spiritual realm. But its amplitude, nor that of the corresponding Spiritual spheres, can not be grasped by the mind, and, accordingly, their study *alone*, as the means of arriving at a knowledge of God, leads perpetually to Pantheism, whose ghost even now stalks boldly about the confines of our modern rationalistic and scientific theology. We must look deeply into our hearts to find *who* this unknown God is. The native instinct of the human heart is, that the Spirit is the very man himself, and that it is immortal. But the philosophers never arrived at this conclusion by the anatomization of the body. On the contrary, they came thus to the wildest and most absurd results. Some said the soul was in the blood, and could therefore be spilled on the ground! Others said it was in the brain, and could therefore be cut into slices, fried, and eaten! And others said it was on the

top of the pineal gland, and could therefore be transfixed with a pin! Yet the body is the natural exponent or phenomenon of the Spirit. Just so, by the study of external nature through our senses and reason, without looking into our hearts, following our instincts, and cognizing their deep, Spiritual import, we inevitably terminate in Pantheism. But when we look to our instincts, our hearts want, and demand, and seek to know God, by an *inward* and *Spiritual* way, we inevitably see him as a Divine Man, not *quantitatively*, but *qualitatively*—not as measured by time and space so much as by *intensity* and character—not as a giant or dwarf, but in the ordinary size and stature of a human Spirit *deified*. The display of physical power in the material universe would then finally refer itself to, and center in, the Spiritual power of Divine truth, which is the real Omnipotence; and the inconceivable mass of matter in the external universe would refer itself to, and center in, Divine love or goodness, which is the real substance. This is as far beyond and distinct from Pantheism as Spiritualism is beyond and distinct from Materialism. This resolving all physical power and nature into qualitative, Spiritualized, deific power and substance does not separate God from his universe, but leaves him the central, sustaining Life and Power of it, an organized, personal, human God.

The Spirits who write by Dr. Dexter affirm God to be a *principle* (*vide* "Spiritualism," by Judge Edmonds and Dr. Dexter, page 138). What is this but Pantheism? A principle is a law, and who can worship a law—the law of gravitation, or cause and effect, or any other law? If God is neither form nor substance, but a law or principle, and it is to be known only by its phenomenality, it is identical with nature. Who can fall down and worship Nature? Who can devoutly adore and pray to the universe? That these Spirits teach Pantheism is evident throughout the book, and

is clearly taught on page 340: "God is the very Spirit of life in every thing, and it is eternally at work sublimating and progressing every particle of matter from its rudest form to its ultimate end—the immortal Spirit of man." What is this but the soul-of-the-worldism of the ancients? Yet, when not directly teaching what he is, they talk of him as a personal, human God, ascribing to him human attributes, affections, thoughts, etc.

The Spirits who write through Ambler teach that God is a human *brain* in the center of the universe, which radiates through concentric spheres to the external, a Spirit or life, which enters into and forms the indwelling Spirit of each and all things. (*Vide* pages 30, 34, 35, etc.) But who can worship a brain, with its radiating halo—the soul of the universe? A human brain, without the rest of the man, is a monstrosity. If I should find that central, deific brain, I would confidently infer the corresponding face, breast, arms, legs, etc., and doubt not the existence of the whole deific man. Indeed, this seems to be the theology necessarily implied in the theological teachings of that book. If the Divine human God was conceded to be, and taught as the *Spiritual* center of the universe (that is, the most intense human love and the brightest intelligence, which are the real substance, omniscience, and omnipotence), as well as the geometric center of the universe, these Spirits would have more nearly approximated the truth.

Let us now sum up what we have said in this short article, thus:

1. God, to be conceived by the human mind at all, must be conceived in the human form and character. Because he is substance or he is nothing, and if substance, then he is also form, as there can be no substance without form; and if substance and form, then he is conceivable only in the human form, inasmuch as it is the highest conceivable form, the at-

tempts to conceive a higher only monsterizing it. He is conceivable only in the human *character*, because we must ascribe to him the highest conceivable attributes, and these are the human, of love, intelligence, power, justice, wisdom, etc.

2. That a human God can alone be worshiped. Because no man can worship and adore a principle, or bow down and adore nature or God in any other form, and because the non-conception of God in the human form and character is Pantheism or Atheism, and destroys all worship, and because the human heart demands a human God.

3. That the great Spiritual fact of his Divine human form and character must lie behind the instinct of it, the necessity of conceiving it so, and its indispensableness to the human heart and its worship.

4. That conceiving God in the human form and character does not limit our comprehension of him, or take away his almightiness or omniscience, etc. His Divine manhood being a unitary conception, and susceptible of indefinite perfectibility and exaltation as our capacities enlarge.

5. That looking for God through the physical sciences alone leads inevitably to Pantheism or Atheism, as much as the anatomization of the body to find the soul leads to the belief in its extinction at death.

6. That we must search God by looking into our own hearts—by an *inward* and *Spiritual* way, which impels us to see him as a God answering all our heart's demands, and the object of a Spiritual instinct.

7. That Divine love and Divine truth is the deific human Spirit, and the final source of all substance and power in the universe.

LOCK PICKED BY SPIRITS.—Mr. David Bruce, of Williamsburg, in connection with several other gentlemen, has lately been making some experiments of a highly convincing character as bearing upon the question of Spirit-agency. Mr. B. procured a compound permutation padlock of singular construction, having a number of circular revolving wards disposed side by side. On the edges of these wards are letters which, by turning the wards backward or forward, may be brought into different forms of juxtaposition, and the lock can only be opened by bringing the letters into the same arrangement in which they were when it was closed. The letters are susceptible of SEVERAL HUNDRED THOUSAND different forms of arrangement, and as the lock can be opened at only ONE of these, of course there are several hundred thousand chances to one against the success of a single trial to open it by a person who does not know the combination of letters at which it was closed. The man of whom Mr. Bruce purchased the lock, sealed up the combination of letters that would open it, in an envelop, and Mr. B., without knowing them, handed the lock to a friend to take to a Spiritual circle to see if the Spirits could indicate how it might be opened. The person with whom the lock was sent was a partial medium, and while sitting in the circle he was impressed with the combination of letters at which it would open. The trial was made, and the lock was accordingly opened; and when afterward the sealed envelop was broken, the same combination of letters was there found, which had been noted down by the man who sold the lock. Mr. B. afterward requested another man to close the lock, and to conceal from him the arrangement of letters; which being done, Mr. B. submitted the lock to the Spirits, who promptly, and at the first trial, rapped out the letters that would open it. These, also, were afterward found to be the same as noted down by the man who closed the lock. In another instance Mr. B. closed the lock and FORGOT the arrangement of letters at which it closed, and hence could not open it himself. A gentleman afterward said to him, "Give me the lock, and I'll see if I can get it opened." He took it to a circle at Greenpoint, and brought it back unlocked, the Spirits having without hesitation, and at the first trial, told how to unlock it. Mr. Bruce informs us that the lock was in like manner opened at least eight different times by directions given by the Spirits. There could certainly have here been no clairvoyant thought-reading by the mediums, as in several instances the experimenters themselves were entirely ignorant of the information that was required. The lock, then, must have either been opened by the chance GUESSINGS of the agent which produced the raps, or by means of information which that agent actually possessed.

But if any one will apply the calculus of probabilities, he will find that the chances against opening that lock by GUESSINGS, in eight successive instances, ALWAYS AT THE FIRST TRIAL, AND WITHOUT A FAILURE, were at least as fifty millions to one.

ORTHODOXICALLY ACKNOWLEDGED SPIRITUALISM.—A story, credited to the *Christian Miscellany*, has been going the rounds of the religious press, which we condense as follows: A church was likely to be involved in a troublesome and expensive lawsuit concerning some property, and only the testimony of a certain man, living at a distance, could obviate the threatened difficulty. It was therefore determined that the pastor and a certain member of the church should visit this man and procure his testimony before interested parties had prejudiced his mind. Previously making the matter a subject of earnest prayer, these two persons set off the next morning, and arrived at the house of the witness about noon. But the man refused to testify before he had consulted another individual residing at a distance, and who could not be visited that day without difficulty. The minister and his friend, therefore, were preparing, in sadness, to return, when the individual mentioned very unexpectedly rode up to the door. Having alighted and entered the parlor, he observed, "I know not why I am come here. I had no intention of doing so; nay, I had got five miles beyond, on my way to such a city, where I had business to transact, but I could go no further, it was so strongly impressed on my mind that I must come here." The minister and his friend, however, knew why he had come. The business pending was then named, and by the advice of the man a document was signed which at once precluded all further troubles in the matter of the church property.

The same article states a case in which a pious female, in answer to the earnest prayers of her husband, was freed from all pain during a disease which in other cases was always extremely painful and dangerous. These things are credited by many persons in the orthodox churches, as well they may be; and yet, strange to say, when precisely similar things are asserted, by the most credible witnesses, to occur among professed Spiritualists, they are either scouted as impudent fictions, or set down as cunning devices of the devil!

A BIOGRAPHY of Robespierre which appeared in an Irish paper, concluded in the following manner: "This extraordinary man left *no children* behind him *except his brother*, who was killed at the same time.

THE NEW YORK CONFERENCE

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, December 20th, the Conference met at the appointed hour.

Dr. GRAY commenced the exercises of the evening by reading several communications, of a highly interesting character, which had been handed to him for that purpose.

Mr. CLIFFORD then followed, and spoke at some length respecting the Divine origin of the spiritual phenomena. He entertained the opinion that his own communications emanated directly from the Almighty, though he presented no very potent reasons in support of this opinion. He also read a chapter from the New Testament, containing the account of Peter's vision on the house-top, and concluded with further observations.

CHARLES PARTRIDGE said he desired to impress upon the minds of the audience the importance of the subject they had met to consider. We all know the Spiritualism of the Church has been in the world for ages ; we have tried to apprehend and incorporate it into our being, and to exemplify it in our lives. But, after all, we have to acknowledge its impotency in the world, as it has been generally inculcated. It is constantly objected to on account of the remoteness of the facts and insufficiency of the evidence by which it is sustained. But the proofs of modern Spiritualism are present with us ; the phenomena occur before our own eyes, and are made tangible to our natural senses. We do not advocate the claims of this cause solely upon what occurred eighteen hundred years ago, but upon the facts of to-day ; and whoever questions them we invite to "come and see."

It can not be denied that the Spiritualism of the Church is a dead form, which they meekly pray over in anxious solicitude that it may be galvanized into motion. The down-town churches in our city have abandoned their temples to the encroachments of Mammon, and have sought more fashionable locations, whereon gorgeous edifices are erected, and the privilege of hearing the gospel according to the most approved fashion is sold out to the highest bidder. Sometimes it is disposed of at auction, and

men pay premiums for the highest seats in the synagogue. The speaker disapproved of these pious methods of excluding the poor from the church; he had always attended church regularly, but for years had refused to hire a pew, not because he was not able and willing to pay his share to make it *free* to all—but he would not foster the idea of making merchandise of the word of God; besides, he wanted to show to the poor that some were able and would not pay for seats, and thus encourage them to come in. He had told the church to make their seats free, and charge him three times as much as they asked for a pew. He felt that any thing was cheap that all could enjoy. He thought the church had resorted to its last experiment—to live upon pride and fashion—which would be of short duration, and Spiritualists would find plenty of churches at their command in a year or two more.

We have a Spiritualism which is alive, active, and growing. Its privileges are not for us to dream over; we are instruments, and must act promptly and efficiently in every emergency; we are not to receive and bottle up these truths for private purposes. Every medium should religiously fulfill his mission, that all may be convinced.

Spiritualists are apt to bring along the sectarianism of their church, which often becomes a stumbling-block in the way of their progress; they generally need to be born again into broader ideas of duty, humility, and true charity. Nothing is more common than to expect absolute truths from the Spirit-world. It seems a difficult problem for sectarians to comprehend that Spirits are men, women, and children, and that death (as we term it) does not materially change the inner nature. Sectarian religionists can not entertain the idea that their fathers, mothers, brothers, sisters, companions, children, and friends, would be more likely to communicate with them than the apostles, Jesus Christ, and God; neither have they sufficient humility to be satisfied until they get some Spirit to flatter their vanity with assurances of their being in more special and intimate *rapport* with their Creator than others are, and when they arrive at this point they see monstrous wisdom in very indifferent and silly communications; every thing is clothed with their speculations respecting the divine wisdom and their own importance. The chapter the gentleman has read contains a rebuke to those who worship Spirits as Gods; so John, in chapter xxii., verse 9, of Revelation, was forbidden to worship the Spirit, and commanded to worship God. The same delusion which John the Revelator, and other recipients of Bible Spiritualism, was under, is prevalent in these days of modern revelations. Said he, "We have a hatful of communi-

cations at our office, said to have emanated directly from God, through several self-exalted and self-deluded mediums. To these communications is generally added some flattering remark to ourselves or the TELEGRAPH, and the whole is concluded with *directions* from the Lord to publish the same in our paper. These communications are generally barren of thought, and entirely destitute of merit, and on the whole are very shabby productions, with which we would not disgrace the columns of the TELEGRAPH."

Spirits out of the body are like those in the body. Men of integrity who have living thoughts to utter or truth to communicate do not back up their statements with an oath or a wager. So Spirits who have any thing of interest or truth to impart, seldom dazzle our intellects or flatter our vanity with high-sounding names or claims to the most exalted spheres or fashionable circles. You who are rational give neither more nor less heed to what I say because I say it ; your judgment is determined by the intrinsic merits of what is expressed.

He could not conceive how those who believed in evil Spirits, the Devil, etc., can credit the claims of a communication which purports to come from God, merely on its own verbal pretensions and assumed authority, for they all virtually admit that the Devil has more tact and power than the Almighty, insomuch, even, that he has already decoyed a majority of God's children into his service. If this be true, how do they know but that evil Spirits assume the names of exalted Spirits, and the titles of Deity, to flatter their vanity and to deceive their souls? By what method do they determine whether a communication emanates from Deity or the Devil. For himself, he should stand or fall by the exercise of those faculties which his Creator had incorporated into his being, and he had no disposition to escape the responsibility under the cloak of authority. Neither had he any sympathy with that idea of a heaven made glorious by exhibitions of the endless torments of others ; for it was not in his heart to thank God that he was not as others are ; neither could he rejoice while others suffer. He preferred rather to bear the burdens of others, and stay outside of such a heaven until all others were in, and then he would like to enter and act as door-keeper to keep them there.

He did not desire special favors, but he felt that the Spiritualism of to-day is a glorious truth ; it had done him good, and he desired to impart its benefits to others, until all are gathered into its glorious, harmonizing embrace.

G. C. STEWART, of Newark, N. J., next arose, and said that his Spirit-

friends had been urging him to add his testimony to what had already been said, which he must do, or else labor under the difficulty of suppressing what he felt impelled to say. Twenty years since he became a convert to Christianity, and a sectarian. He was so much attached to the idea of individual identity in the other world, that he could not surrender it; but while in the church he became, unwillingly, a confirmed skeptic respecting the immortality of the soul. While writhing under these difficulties, he heard that communications were being received from the inhabitants of the spiritual world, in different parts of our country, and a new hope was awakened in his bosom. His prayer was that it might be true. He did not condemn the phenomena without giving them an examination, but reasoned thus: "If these things be true, they will not stop until they come within my reach." In the course of time he was invited to join a circle, and for the purpose of arriving at the truth on the subject, he accepted the invitation. For about one year he sat weekly, and sometimes twice or three times a week, in a circle. A power manifested itself to them which seemed to possess intelligence, and which claimed to be Spirits. That power told them that passivity of mind was necessary, and told them to sit quietly and calmly, and listen. Soon the speaker felt a twitching in his right arm. His friends contended that it was nervousness, which he admitted. After a little time his body was shaken violently. He then thought that his nerves were getting quite active. It was not long before his hand was moved incessantly, and finally it began to write communications irrespective of the action of his own mind.

About this time his mind and views were undergoing a change, and he considered *that* no disgrace, for according to the old adage, "Wise men do sometimes change, but fools never." His hand was used to write sensible things that were foreign to his own mind. The initials of a Spirit were given, who was said to be the uncle of the speaker, though he never treated him as a relative while on earth, as he was one of the aristocracy. It was probable that he carried his aristocracy with him. The Spirit of this uncle told them to carry home the tombstone that was standing over his grave. They asked the Spirit why. To which he replied, "Because they have taken my body for dissection." The circle considered this reason sufficient. [Some one in the audience asked the speaker whether he examined the grave to see whether or not the communication was true, to which he replied, that he did not, lest he should make trouble among the friends of the deceased, who were also strangers to him, and for fear that he might learn, to his sorrow, that he had more aristocratic relations.] At length the

Spirits ceased to use his hand to write, but he wrote by impression. After he had written his impression he would ask, "Is that correct?" To which the Spirits would reply in the affirmative, by means of some other mode or manifestation.

Some people are annoyed by what they call evil Spirits, but the speaker said he was not troubled in that way. The Spirits tell him they are his friends, and he tells them that they are "perfectly welcome." During the process of his development he could assist in tipping tables, and now he is frequently entranced. On one occasion the Spirit of Paul was said to be conversing in the circle, and when the question was asked whether it was Paul or not, the speaker was irresistibly impelled to answer "No!" and on requesting Paul to tip the table again, he refused. On looking under the table with his external eyes closed, the speaker found that the Spirit present was a barbarian—an undeveloped Spirit.

The speaker was eventually developed as a speaking medium, and the Spirits delivered a course of twelve lectures. During this time he was not allowed to read any thing in favor of Spiritualism. If he persisted, his eyes would be shut. One day he tried his best to read in the "TELEGRAPH," but he utterly failed. He had been used for a test medium. Spirits magnetize him so that he can, in a well-harmonized circle, describe them. Previous to his being thus magnetized, he could magnetize others, but he has since lost that power. He had been wonderfully affected in his freedom and style of language. He found himself gliding into the habits and manners of some of the Spirits that influenced him to speak.

At one time a Spirit was asked to tell the name of the first man, to which the following reply was given: "The first man had no name. He did not know enough to name himself." According to the teachings of the Spirits, it required several generations for the law of development to elevate the human race to any considerable degree of intelligence. The speaker was not disposed to receive any teaching which does not bear truth on its face. If an angel from heaven should preach any gospel which did not carry the evidence of its truth with it, he would lay it on the table.

At one meeting at which the speaker was present, the remark was made, that man in his present organization acts as a magnet to attract from the soul of Nature that which is called the germ—the divine life—the real man; and the following question was asked: "If the organism can attract from the soul of Nature that which will make it truly man, why do not the animals do the same?" The answer through the medium was, that in order thus to attract from Nature, a peculiar principle was required

in the animal organization, which the lower animals do not possess—a point in the order of development which the lower animals have not arrive at must be attained.

The speaker next proceeded to give a brief synopsis of the course of lectures that were delivered through his mediumship; going to show wherein man is superior to the lower animals, and to explain other points connected with the same subject. The principal reason why man is above the animals is, that he has a conscience and reasoning powers. The speaker said: "Perhaps Adam was the first animal that had a conscience." The physical is the first developed, while the moral and the spiritual nature is subsequently unfolded. Perhaps Jesus was the first who was developed up to the spiritual plane. There is here and there a spiritual man in this age of the world. Our mission is now to persuade men to comply with those conditions which shall make them spiritual men. True manhood has never yet had its existence among the races. The subject of one of the lectures was happiness, and a number of infidels were present, one of whom seemed determined to quarrel with every thing. "Now," said he, "I am happy, and what more do I want? I do not care whether I live hereafter or not." The reply he received was—"That accounts for your carelessness. Your happiness is of so negative a kind that you do not prize it highly enough to hold on to it." When some member of the circle asked if there were more than one member in the Godhead, he was told that myriads of the human race belong to the Godhead, and are mediators.

The speaker, after remarking upon the impossibility of a portion of the human race rising to great elevation and happiness, while the rest are kept down in misery, presented the following illustration of his idea: "Behold the rich man in his palace, surrounded by every thing that is pleasant and agreeable. He sits down for the purpose of enjoying his many comforts. While sitting there, a wail of anguish comes through the open window from a hut near by. There is misery there. The rich man says, 'Shut that window, I can not endure that sound!'" A man must suffer so long as he knows that there is suffering. To answer the objection that would be raised by some, that according to the foregoing there is *no* happiness, the speaker said that this conclusion would not be adopted by any one who properly realized the necessity of man's breasting the trials of life as the means of his highest development. Spirits realize this necessity, and their sympathies are tempered with wisdom. After replying to a few inquiries made by a stranger, the speaker retired.

GOETHE AND SPIRITUALISM.

IN Goëthe's Autobiography of himself—one of the most interesting and charming volumes in German literature—the great poet and moralist gives a sketch of his grandfather, a man of eminence, both on account of his learning and moral and social worth, and his high official position—he having held distinguished posts of honor and profit under government a large portion of his life. This grandfather was much directed in many important affairs by visions, dreams, and premonitions, which were regarded in the circle of his family as a species of divine gift, or second sight, though they gave him the reputation among some others of being “a queer person” in these respects. After giving a delightful account of other features in his grandfather's life, Goëthe adds the following :

“But the reverence which we entertained for this worthy old man was raised still higher by a persuasion that he possessed the gift of foresight, especially in matters that pertained to himself and his destiny. It is true he revealed himself in this respect to no one distinctly and minutely, except to grandmother ; yet we were all aware that he was informed of what was going to happen, by intimations in his dreams. He assured his wife, for instance, at a time when he was still a junior councillor, that on the first vacancy he would obtain a place on the bench of the *Schoffru* ; and soon after when one of those officers was actually removed by death, grandfather gave orders that his house should be quietly prepared on the day that the choice of a new member was determined by lot, to receive his guests and congratulators. Sure enough, the little gift ball was cast in his favor. The simple dream by which he had learned this he confided to his wife to the following effect : He had seen himself in the ordinary dress of the councilmen, when affairs were going on at the board just as usual. All at once, the late *Schoff* rose from his seat, descended the steps, pressed him

in the most complimentary manner to take the vacant place, and then departed by the door. Something like this also occurred on the death of the *Schultheiss*. They were not accustomed to much delay in supplying this place, as they feared the emperor might at any time reassume the ancient right of nominating the officer. On this occasion the messenger of the court came at midnight to summon an extraordinary session for the next morning; and as the light in his lamp was about to expire, he asked for a bit of candle to help him on his way. 'Give him a whole one,' said my grandfather to his wife, 'he does it all on my account.' This expression anticipated the result—he was made *Schultheiss*, and what rendered the circumstance more remarkable was, that although his representative was the third and last to draw one of the balls, the two silver balls first came out, leaving the golden ball at the bottom of the bag for him.

"Quite as prosaic, simple, and without a trace of the fantastic or miraculous, were his other dreams of which we were informed. Yet I remember once as a boy, I was turning over his books and memoranda, and found among remarks on gardening, etc., such sentences as these: 'To-night N. N. came to me and said,—the name and revelation being written in cipher; or 'This night I saw ——,' all the rest again in cipher, except the conjunctions, and similar words from which nothing could be got.

"It is not unworthy of note, also, that persons who showed no signs of prophetic insight at other times, acquired, for the moment, while in his presence, and that by means of some sensible evidence, presentiments of diseases or deaths which were then occurring in distant places. But this gift has been transmitted to none of his children or grandchildren, who for the most part have been *hearty, robust people, never going beyond the actual.*"

A RELIC.—During the imperial visit of the Emperor and Empress of France to the Cathedral at Amiens, the bishop and clergy presented to them the head of St. John the Baptist (of course), which has been in the custody of the Cathedral for three hundred years. It was brought from Constantinople at the time of the Crusaders, and is preserved in crystal and enshrined in gold. The skull has been reduced to the frontal bone and upper jaw. A small hole in the bone over the left eye is believed to have been caused by the knife of the executioner.

A MEMORIAL.

TO THE HONORABLE THE MEMBERS OF THE SENATE AND
HOUSE OF REPRESENTATIVES OF THE UNITED STATES, IN
CONGRESS ASSEMBLED :

YOUR Memorialists, citizens of the Republic of the United States of America, most respectfully beg leave to represent before your Honorable Body, that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle, and Western sections of the Union, as to engross a large share of the public attention. The peculiar nature of the subject to which the Memorialists desire to solicit the attention of your Honorable Body may be inferred from a partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generalization :

1. An occult force, exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing numerous ponderable bodies—apparently in direct opposition to the acknowledged laws of matter, and altogether transcending the accredited powers of the human mind—is manifested to thousands of intelligent and discriminating persons, while the human senses have hitherto failed to detect, to the satisfaction of the public, either the primary or proximate causes of these phenomena.

2. Lights of various forms and colors, and of different degrees of intensity, appear in dark rooms, where no substances

exist which are liable to develop a chemical action or phosphorescent illumination, and in the absence of all the means and instruments whereby electricity is generated or combustion produced.

3. Another phase of the phenomena which we desire to bring to the notice of your august Body, is presented in the variety of sounds which are now extremely frequent in their occurrence, widely diversified in their character, and more or less significant in their import. These consist in part of certain mysterious rappings, which appear to indicate the presence of an invisible intelligence; sounds, such as are occasioned by the prosecution of several mechanical and other occupations, are often heard; there are others which resemble the hoarse voices of the winds and waves, with which, occasionally, harsh, creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is laboring in a rough sea. At times, powerful concussions occur, not unlike distant thunder or the discharge of artillery, accompanied by an oscillatory movement of surrounding objects, and, in some instances, by a vibratory or tremulous motion of the floor of the apartment, or, it may be, of the whole house wherein the phenomena occur. On other occasions, harmonic sounds are heard, as of human voices, but more frequently resembling the tones of various musical instruments, among which those of the fife, drum, trumpet, guitar, harp, and piano have been mysteriously and successfully represented, both with and without the instruments, and, in either case, without any apparent human or other visible agency. These phenomena appear to depend, so far as regards the *process* of their production, on the acknowledged principles of acoustics. There is obviously a disturbance of the sensational medium of the auditory nerves, occasioned by an undulatory movement of the air, though by what means these atmospheric undula-

tions are produced does not appear to the satisfaction of acute observers.

4. All the functions of the human body and mind are often and strangely influenced in what appear to be certain abnormal states of the system, and by causes which are neither adequately defined nor understood. The invisible power frequently interrupts what we are accustomed to denominate the normal operation of the faculties, suspending sensation and the capacity for voluntary motion, checking the circulation of the animal fluids, and reducing the temperature of the limbs and portions of the body to a death-like coldness and rigidity. Indeed, in some instances, respiration is entirely suspended for a season—it may be, for hours or days together—after which the faculties of the mind and functions of the body are fully restored. It is, moreover, confidently asserted, that these phenomena have been succeeded, in numerous cases, by permanent mental and physical derangement, and it is as positively affirmed and believed that many persons who were suffering from organic defects, or from protracted and apparently incurable diseases, have been suddenly relieved or entirely renovated by the same mysterious agency.

It may not be improper to observe, in this connection, that two general hypotheses obtain with respect to the origin of these remarkable phenomena. The one ascribes them to the power and intelligence of departed Spirits, operating on and through the subtile and imponderable elements which pervade and permeate all material forms; and this, it should be observed, accords with the ostensible claims and pretensions of the manifestations themselves. Among those who accept this hypothesis will be found a large number of our fellow-citizens, who are alike distinguished for their moral worth, intellectual powers and attainments, as well as for their eminent social position and political influence. Others, not less

distinguished in all the relations of life, reject this conclusion, and entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquirers to account for all the facts in a rational and satisfactory manner. While your memorialists can not agree on this question, but have honestly arrived at widely different conclusions respecting the probable causes of the phenomena herein described, they beg leave, most respectfully, to assure your Honorable Body they nevertheless most cordially concur in the opinion that *the alleged phenomena do really occur*, and that their mysterious origin, peculiar nature, and important bearing on the interests of mankind demand for them a patient, thorough, and scientific investigation.

It can not reasonably be denied that the various phenomena to which the memorial refers are likely to produce important and lasting results, permanently affecting the physical condition, mental development, and moral character of a large number of the American people. It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world. Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the cardinal objects and essential spirit of our institutions, to address the Representatives of the People concerning any and every subject which may be fairly presumed to involve the discovery of new principles, which must or may issue in momentous consequences to mankind, we, your fellow-citizens, whose names are appended to this memorial, earnestly desire to be heard on this occasion.

In pursuance, therefore, of the objects contemplated by the present memorialists, and in view of the facts and reasons herein contained or referred to, your fellow-citizens most re-

spectfully petition your Honorable Body for the appointment of a Scientific Commission to which this subject shall be referred, and for such an appropriation as shall enable the Commissioners to prosecute their inquiries to a successful termination. Believing that the progress of Science and the true interests of mankind will be greatly promoted by the proposed investigation, the undersigned venture to indulge the hope that their requests will be approved and sanctioned by the wisdom of your Honorable Body. And to this end the petitioners will ever pray.

S. B. B.

RODE ON A TABLE.—Mr. J. M. Brown, from whom we received the preceding account, also relates the following: Being at a circle at the house of a Mr. Barber, in Williamsburg, Miss L. P. being the medium, he witnessed a table moved in several instances, with different persons seated upon the top of it; but in each instance, after moving a short time, the table would be capsized and its occupant thrown upon the floor. Finally Mr. B., who weighs some two hundred pounds, challenged the Spirit to make trial of him. Immediately the table, with the points of the medium's fingers resting lightly upon it, marched directly to him, moving so rapidly that the medium could with difficulty keep up with it. He seated himself upon it, and immediately it rose upon one leg, and swayed back and forth several times, in a semi-circular manner, and with a sweep of from four to six feet. During these motions the medium's fingers rested upon the *top* of the end which was raised from the floor, and in such a position as precluded the possibility of her lifting. Mr. B. afterward tried with his whole strength to hold the table still, in opposition to the action of the Spirits. This he found it impossible to do, and after continuing the trial for some time, and while braced firmly against the table, he, table and all, were slid across the floor and against the wall. During this latter movement the medium was *behind* and *followed* the table, merely touching it on the top,

KOSSUTH A SPIRITUALIST.

LOUIS KOSSUTH is not only a believer in the essential facts and philosophy of Spiritualism, but it must be sufficiently evident, at least to those who have read his speeches with much care, that he is also *a medium*. It certainly will not be denied by any careful observer, that the Hungarian Chief is possessed of remarkable prescience. The great events of the outward world, as they draw near, cast their shadows athwart his path, and their images are pictured in his soul as the forms of the majestic hills are seen in shadow on the plain, or mirrored in the depths of the tranquil waters. It is well known that while Kossuth was in this country he repeatedly announced an impending attack by Russia on the Empire of the Turks. In the course of his speech delivered in Faneuil Hall, Boston, May 26th, 1851, he assigned this as the chief reason for hastening his return to Europe; yet statesmen, who look at the world from a merely external stand-point, have been taken by surprise.

The speeches of the great Magyar are filled with the sublime annunciations of his faith and experience in the spiritual. In the Musical Hall, at Birmingham, in a speech of great brilliancy and power, his utterance was suddenly checked by the temporary paralysis of his organs, occasioned by the magnetic presence of beings invisible to the multitude. The orator explained the cause of his emotion by assuring the people that *the shades of the martyrs of his country passed before his eyes, and that he once more heard the millions of his native land shouting*

for liberty! On another occasion he commenced an inspired effort in the following significant terms: "*I passed last night in a sleepless dream;*" in other words, HE HAD A VISION *while in the waking state*. He described what he saw in that vision. The fallen defenders of Hungarian liberty rose in their dusty sepulchers to inquire for the fate of their mortal brothers; and when they saw that the light of Freedom had not yet dawned on their country, each took in his bony fingers a sprig of myrtle, and retired again to his narrow chamber to await the advent of the Morning. And it came to pass that the people were amazed at the supra-mortal eloquence of the speaker; they thought "*his rhetoric was masterly;*" they admired, wondered, and—went away. Not one in ten had the remotest conception of what his burning words implied; thousands who still slumber in the dusty tombs of Materialism will not see it yet; but many will recognize the super-sensual vision of the seer and the commanding voice of the prophet.

Kossuth is to his people what Moses was to the Jews; but his inspiration may be more refined and exalted in about the proportion that the present age is more enlightened and humane than the period of ancient Egyptian darkness and bondage. Many will not acknowledge and respect the claims of the Hungarian leader to-day, while his countrymen are captives and the nation's harp hangs on the willows; but when his people shall have reached the promised land of LIBERTY—which they will do in less than forty years—he will be esteemed and honored by all lovers of truth and freedom, and even by those who are prone to estimate the characters of men, not by the incorruptible integrity of their hearts and the intrinsic nobility of their acts, but by the magnitude and splendor of their outward achievements.

S. B. B.

SONG BY A SPIRIT.

SOME days since the Hutchinson Family, being at the residence of Charles Partridge, and in the presence of a medium, one of the brothers requested that the Spirit of their deceased brother, Jesse, would come and give them a song, whereupon the following was promptly communicated.—ED.

We are all a band of happy Spirit-brothers
 Singing holy praises in the Paradise above;
 Heart accords with heart, and we come, your Angel-lovers,
 Pouring from the sky the sweet melody of love.
 We are all a band of Spirit-friends and lovers,
 Crowned with Spirit-flowers from the Eden-land above.

Listen, Brothers dear, to the holy angel-singing;
 Pouring from the sky flows the river of our song,
 Downward to the earth-land undying rapture bringing;
 Listen to our music while we move, a shining throng.
 From the Spirit-heart Love's immortal music
 Flooding all the world with the river of our song.

See the cruel ages to eternal night descending;
 See the golden ages approaching from the sky;
 See the trampled race to the holy heaven ascending;
 Christ hath crushed the serpent in the dust—behold him die!
 See the golden ages from the sky descending,
 Man, redeemed, immortal, rises never more to die.

Love and Truth commingle heaven and earth together;
 Men and loving angels meet upon earth's happy shore;
 Hearts that loved on earth, in heaven shall love for ever,
 Clasped in sweet embraces, and parted never more.
 Blessed is the heart, for it lives and loves forever,
 Clasping its beloved on the white immortal shore.

Rise and mingle in our singing, greet your happy angel-brother,
 Pour the river of sweet music into Spirits dark and cold.
 Haste and tell them of the coming of the blessed Spirit-lovers,
 Tell the dying they are wanted in the Saviour's Eden-fold.
 Soon the golden gates shall open, sing the happy angel-brothers,
 And the loving be united in the coming age of gold.

CONCLUSIVE TESTS.—Mr. Joseph M. Brown, of Williamsburg, relates to us the following: About two years ago he called, with some friends, at the house of Mrs. Fish (subsequently Mrs. Brown) in Twenty-sixth Street, New York, and while in her presence a Spirit addressed him by means of the alphabet, and gave her name "SUSANNA." Mr. B., at first, could think of no acquaintance in the Spirit-world bearing that name, but subsequently recognized her as an old acquaintance whom he had known in Burlington, New Jersey, thirty years ago, but whom he had not seen or scarcely thought of ever since. Some time afterward, being in a circle in Williamsburg, of which Mr. James Dones was the medium, another Spirit addressed Mr. Brown, and gave her name "JULIA." At first, this Spirit also was not recognized by Mr. B., but by questioning her he also ascertained her to be a Spirit with whom, while in the body, he was acquainted in Burlington, N. J., some thirty-one years ago. Not having heard, and scarcely having thought of her during that long period, he questioned her concerning her history subsequent to the time he last saw her. She responded that she had *never been married*; that she had been in the Spirit-world about *ten years*, and that she was about *forty years old* when she died. Here the matter rested until some weeks ago, when Mr. Brown met a lady from Burlington, of whom he made a general inquiry concerning his former acquaintances in that place. In detailing the intelligence, the lady incidently mentioned that the girls above named—Susanna and Julia—were both dead. The curiosity of our informant being thus excited, he inquired more especially concerning the history of the last, as having been detailed to him more minutely through the Spirit-medium. He was informed, among other things, that she was *never married*; that she died when about *forty years old*, and that she had been dead about *ten years*—the identical information which he had received from the Spirit.

THE OPPOSITION IN A DECLINE.

THE tone of the Pulpit and the Press, with respect to Spiritualism, has been greatly modified during the year that is now drawing to a close. At the beginning of 1853 the subject was very generally treated with open derision or bitter scorn, but the facts were too palpable and unyielding to give way before such impotent assaults. Thousands who first met the subject with a sneer, believing it to be a blasphemous imposture, have since bowed respectfully to its claims, while many who went to laugh remained to pray. The idea now exerts a powerful influence on the public mind, and it can not be denied that its conquests are chiefly among the more refined and intelligent classes. The opposition is paralyzed, and is either silent or so feeble in its efforts as to offer little or no resistance to its unexampled progress and final triumph. We were prompted to these remarks by reading the following extract from an article recently published in a religious Review. It is the utterance of a distinguished theologian.—ED.

“Those who, in any measure, have in charge the instruction of the public mind will be obliged to meet this question. It is easy to rail at the superstition, but that does not cure it. It is easy to pronounce the men engaged in it charlatans and impostors, and their disciples dupes. The number of men of some distinction—blameless in life and morals, and with a reputation for intelligence, is so great; and especially the number of civilians, supposed to be adepts at sifting evidence, and, by the quicksilver of sagacity, eliminating the truth from ore and dirt, who have embraced, substantially, the views propounded in Judge Edmonds’ book—is such that it is not probable that the matter will soon fall to the ground.

“There are thousands of honest men who believe more or less in Spir-

itualism. The number of those who are inquisitive, and who are prying into it, is still increasing. It is not among the ignorant, peculiarly, that the curiosity spreads. So far as we have seen, on the contrary, the most intelligent circles have been the most affected.

“Neither can it be denied that there is some sort of basis for this curiosity in *physical facts*. There are phenomena which are unusual, hitherto, which can be accounted for by no theory or natural law *at present* known or developed. To deny the facts, to refuse any evidence of their existence, and yet to assume to judge of the matter for others, is a course which will inevitably produce mischief. If this was a thing that would die away by neglect, neglect would be the best remedy. But as it is, we think neglect will no more meet the exigency, than neglect will cleanse a growing crop of weeds. The only question is, *How shall this investigation be carried on? who are the men fitted to prosecute this branch of knowledge?*

“It is our strong impression—is is more, it is our conviction, so far as belief can be entertained in respect to things not yet ascertained—that when this subject shall have been thoroughly explored, and we come out the other side, that it will be found simply and only that a new science has been opened—not a whit more of heaven, only a little more of earth.

“It is a long line that these men are pulling in, and from a deep sea; and though we believe that they are far from having on their hook the fish which *they* think they have, we have no doubt whatever that they have got something. They think the spheres have intersected the orbit of this world and let in new light; we believe that men are finding out physical laws that have always existed and been variously active, but which have never been investigated.

“Now, both for the discovery of what is true and for the prevention of great mischief by the adoption of false theories, we think the matter should undergo scientific investigation.”

The writer of the above, though evidently laboring under a serious conviction, is a little inclined to be facetious, judging from the figures which he employs. He believes that we “have got something” at the end of “a long line,” but thinks few are mistaken respecting the nature of the object. We know not what other fishes are likely to be caught, but we do think that a strange species of *flounder*, known as the *opposi-*

tion to this cause, is pretty fairly hooked. The creature spouts like a whale, it roils the waters far and near, and is likely to drown *itself* in its struggles to escape.

Our theological friend thinks we are "finding out *physical laws* that have always existed and been variously active;" that "not a whit more of heaven but only a little more of earth" is revealed. But what are *physical laws*, if they are not the revelations of *interior forces or spiritual powers*? If they are not, then matter ordains its own laws, Atheism is true, and it is, moreover, indorsed and defended by a distinguished representative of modern Christian theology.

S. B. B.

ANOTHER STRONG CASE.—At the house of Mr. Dwight Blanchard, in Warren, Mass., a spiritual circle was formed on Saturday evening, Nov. 5th, when a Spirit made the following communication: "I have just left the mortal body. I departed my earthly life yesterday morning, and have but just entered upon my new life. I have come to inform you that I still live. When in my earthly body I was known to most of you—known as a dissipated, quarrelsome, and reckless man. I lived at Whippleville (a small village below Warren Center), and my name was David Colgrove. I could not have communicated this to you had it not been for a near and dear friend of mine. She speaks for me. Now go, go quickly, and see if what I have told you is true." The persons of the circle, neither of whom had before had the slightest intimation of the sickness or decease of Colgrove, were incredulous as to the truth of this communication; but, determined to ascertain the facts, one of them went to Whippleville the next morning, and found that the statement was correct in every particular. Colgrove had suddenly died in a fit of *delirium tremens* on the Friday morning previous. We condense the account of this occurrence from the "*New Era*," to which it is communicated by H. Bassett.

CRYING IN THE WILDERNESS.

JUDGE EDMONDS addressed a large assembly at Newark, N. J., on the evening of the 13th instant. A brief synopsis of the lecture appeared on the following day in the *Daily Advertiser*, which, with the editor's remarks, is subjoined. It is not especially remarkable that such a lecture, in a place where the press has done so little for the spiritual illumination of the people, should be "regarded generally as unsatisfactory, notwithstanding its acknowledged eloquence and ability." But the *Daily* has greatly improved in its tone since last June. Its editor has doubtless had a vision of the rising power and progress of Spiritualism. The secular press will very generally be converted as soon as they think they can afford it.—ED.

LECTURE ON SPIRITUALISM.

Judge Edmonds, of New York, delivered a lecture on this subject at Library Hall last evening, to a numerous audience. It was able and eloquent, such as might be expected from a person of his great abilities, but was regarded generally as unsatisfactory; for, instead of attempting to prove the theories of Spiritualism, he confined himself merely to proving its possibility, urging investigation on his hearers, and showing the benefits which are to accrue from the intercourse of men with Spirits.

He had given the subject a rigid examination for three years, and had come to the conclusion that he had found in it a matter of incalculable interest to mankind. His object was not to demonstrate that spiritual intercourse was a truth, but to present the results of his investigations, and induce, if possible, others to examine for themselves. He took this course because there were facts relating to the matter which are authenticated by hundreds of thousands. The opportunities for investigation were open to

all, and his object was merely to persuade to this investigation, since he felt sure that investigation would result in conviction.

It has been objected that spiritual intercourse is impossible. But what is there in Scripture or nature to forbid it? All history, sacred and profane, is full of the evidences of it. The Old Testament, the New Testament, the history of the early Christian Church, the traditions of the Catholic Church, and the history of Protestantism are all full of it. Our legal history teaches us that within two hundred and fifty years it was enjoyed by many, though designated as witchcraft, and in fifty years thirty thousand suffered death for believing it. Then why should it not be manifested now? Indeed, why should we not expect it now more than heretofore, since only in this age of the world, and in this country, has man possessed sufficient mental freedom to investigate it? Heretofore the world has rejected it. The Jews would not believe the lessons derived from spiritual intercourse by Moses, and were condemned to forty years wandering in the wilderness. Socrates was put to death for teaching that he had a familiar spirit. In the Romish Church it was not regarded in a religious view, but used merely to enslave the minds of the people in the dark ages. That man was not prepared is given as a reason in the spiritual communications why its manifestations have at different times ceased.

A question being asked the Spirits why Swedenborg was the author of so many communications, it was answered that while on earth he enjoyed more spiritual intercourse than any since Christ; that he endeavored here to impart it to men; that when he went into the Spirit-world he became more impressed with the necessity of conferring its benefits upon the world; that he has since been diligently engaged in devising, with the Spirits, some method of communicating themselves, and the system of raps was finally adopted. Some object that this intercourse can not be beneficial to men, and especially such manifestations as we now have. What have been its benefits before? Moses by it taught that there was only one God. Christ taught that there was a future life, and how to make it happy; but the nature of that life was reserved for the present manifestations to reveal. The Judge then read a metaphysical communication, which seemed to teach principally a theory of development. Through this intercourse we learn what death is, and learn not to fear it, but to regard it as only a step between two existences, and having learned what death and future existence are, we learn how to prepare for them.

The great command, "Love God and your fellow-man," was taught by Christ, but how inoperative it is upon the world! The Judge then showed,

in a very eloquent manner, how selfishness, hatred, hypocrisy, war, etc., abound in the world, and violate the command to love our fellow-men. Spiritual intercourse is designed to enforce this great lesson in a new and practical way. And how can we love God without understanding his nature? The world is filled with erroneous notions concerning him, which this dispensation is to remove, and to teach men to love him by justly understanding his character. As men progress in knowledge they resist the attempts of the religious systems to frighten them into subjection, and the world consequently is filled with infidelity. But this dispensation teaches in all its forms the great doctrine and practice of love.

The Judge concluded his lecture by further developing some of the benefits and intentions of spiritual intercourse, and by reading a long and well-written communication, purporting to show the nature of the spiritual world, and the employments that Spirits were engaged in.

MITCHEL AND MEAGHER.

LIKE Kossuth, and like all great, inspired souls, who are striving, or have striven, for the freedom and exaltation of humanity, Mitchel and Meagher, two of Ireland's truest patriots and noblest sons, recognize and regard the moral and spiritual elements of man's nature as the spring and basis of his highest aspirations, and the guides to his largest elevation and conquest, whether for himself or his fellows. In his late eloquent speech at the Broadway Theater, alluding to the despotisms against which man, thus far, has ever struggled, and the apparent triumph of might over right, John Mitchel uttered his faith in the redemption of the world through spiritual forces, in the following noble strain :

The Creator of the world did not, assuredly, kindle the noblest spirits, and crown with intellect the most Godlike brows on earth, only that those

spirits should consume themselves forever in vain ; that those lofty intellects should be dragged down into idiocy or wrung into insanity forever in an eternal and hopeless conflict with cureless wrong, and slavery, and falsehood. No, I believe in a moral and intellectual electricity. I believe that nothing, of all the thought and passion expended for this cause, has been lost, but that it is heating, kindling, even now, the atmosphere of the world. I believe that not a solitary captive has sighed forth his soul alone in the dungeons of Naples—not a gallant soldier has fallen with his feet to the foe on the fields of Hungary, or Lombardy, or Baden—not an imprisoned student has grown prematurely bald, or prematurely gray, or has gone mad in the cells of Spielberg, *but his spirit lives and moves about us, helping to swell and kindle the leavening, heaving, seething mass of that fluid which breeds God's earthquakes and his lightnings.*

On the same occasion, the “eloquent Meagher” thus seconded the faith of his brother exile :

John Mitchel believes not in the Millennium, nor do I. With the author of the “Revolt of Islam,” I hold that

“Every heart contains Perfection's germ.”

But that this germ, in any condition of existence here, will be, or can be, to the highest point of maturity developed, is what I dare not predict. I fear the best condition will be, at the best, defective. But that it becomes us to seek the best ; that it is our duty to mount higher up the mountain, and plant our banner on the peak nearest to the sun that is accessible—this, with all men who permit the diviner impulses within them to have sway, will be exultingly admitted.

When we listen to such sentiments as these, thundered in the ear of great public assemblies, and read the mighty spiritual utterances of a Kossuth and a Victor Hugo, hurling defiance at the whips and chains of despots, and abjuring the cold, material creeds and faiths of aristocracies and hierarchies, we feel that God's Spirit is recognized ; that it is quickening humanity ; that the legions of heaven are leaguering closer and closer with the inhabitants of earth, and that their sure and universal triumph over mortal evil and wrong is not far distant.

TO THE OLD YEAR.

BY C. D. STUART.

I.

THE midnight bell tolls sad and slow,
 Though half for joy its accents go.
 Across the hearth, and from the door
 One goeth forth for evermore !
 And through the door, and to the hearth,
 Another comes with smile and mirth.

II.

One goes, a-weary, worn, and old ;
 The snow is on his mantle-fold ;
 He hath nor scrip, nor staff, nor gold ;
 Have mercy on him, winter-world !

III.

Oh, guest, who goeth forth at night,
 With tottering step and failing sight,
 With none to shield thy hoary head,
 Nor wish thee lusty health a-bed,
 And store of golden dreams ;
 It was not long ago, oh, no !
 Not long, since, tripping o'er the snow,
 Thou cam'st, like him who pass'd but now,
 With life's young glory on his brow,
 And through the door, and to the hearth,
 Brought with thee joy, and grief, and mirth.
 A pleasant and a welcome guest,
 I clasp'd thee to my pulsing breast,
 Unlock'd my heart, and straight confess'd—
 As thou wert near and dear to me—
 My plans, my hopes, and dreams to thee.

IV.

Oh, tottering, gray-beard guest, I pray
 Thou wilt not curse me, on thy way
 Across the bleak and wintry world ;
 Poor shiverer in the tempest cold !
 I would, by holy rood, I would
 Detain thee, if it were I could.
 Aye, pluck thee by thy gray beard back,
 As gently as—upon her track—
 Love plucks his flying mistress back ;
 For ne'er a braver, gentler year
 May gild my hope or chase my fear,
 Or dry my cheek of sorrow's tear.

V.

Oh, precious were the fleeting hours
 We joy'd together 'mong the flowers,
 When spring was o'er the meads and hills,
 With violets and daffodils,
 And birds made music to the streams,
 Awaken'd from their winter dreams.

VI.

Oh, precious were the hours—in tune
 With summer's golden morn and noon—
 In which we danced and sang eftsoon ;
 While odors of the new-mown hay
 And clover on our senses lay,
 As balmy as the breath of even—
 Beneath a glowing tropic heaven.

VII.

Oh, precious was the fruity time
 We had, in autumn's mellow prime,
 When all the winds were murm'ring rhyme,
 And 'mong the dryad-tangled vines
 We pluck'd the grapes and quaffed the wines,
 And crack'd the chestnuts in the wood—
 While echo all our steps pursued.

VIII.

Oh, precious, too, the wintry days,
 As out on skates, and out in sleighs,
 We gave the North-wind *fur* rebuff
 Until the varlet cried, Enough !
 And full of life as life could be,
 At frost our fingers snapped with glee ;
 Or by the hearth-fire stories told
 'Bout ghost and robber haunts of old,
 Until, Old Year, with weary head,
 Right glad were we to be a-bed.

IX.

And thou art going—never more
 Aside the hearth or through the door
 Thy face will greet me—never more !
 God's blessing on thee, gray-beard guest ;
 And when the snows heap on thy breast
 Adown the mead or on the wold,
 And tempests beat around thee cold,
 And thou shalt die—as thou must die—
 Oh, soft, I pray, the shroud may lie
 That folds thee from my mortal sight,
 Old Year, this bitter, wintry night !

A PROPHECY.—In Naples, under the sanction or permission of the Government, a pamphlet has recently been published containing the following passage : “The world will never have peace until all the sovereigns united shall be able to destroy this plundering people (England), and wipe them away from the nations of the earth—until the English people are dispersed like the Hebrews—until London, like Jerusalem, shall be in ruins and ashes ; then Europe will be safe.” Let us console ourselves in God. France will do it—the time approaches.

THE MEMORIAL.

WE are among the number of those who deem it legitimate and proper to demand their rights, and to *ask* for any privileges which may be desired, whether they are, or are not, likely to be granted. Concerning the abstract right of the government to take cognizance of subjects of a scientific nature we have little or nothing to say in these columns. However, the governments of different states and nations have appointed commissioners and made appropriations at different times for the encouragement of various branches of science and art, for making distant explorations, for the discovery of mineral products, and for the general development of the commercial interests and resources of the people. It is not our purpose to inquire whether such governments have transcended their legitimate prerogatives in this respect; but a precedent having been established by the action of all civilized nations, we have no hesitation in asking the attention of Congress to the subject embraced in the Memorial. The following are among the reasons which determine our own action in this matter:

1. Admitting the right of the State to appoint a scientific commission for any purpose whatever, neither the legitimacy nor the importance of such action in the present instance can be doubted; indeed, in this view of the subject, all questions of unusual moment may properly invite the protection of the government, while each is entitled to respect and consideration in proportion as it is likely to foster or to infringe the common interests and general well-being of the people.

2. The opinion extensively prevails, that the phenomena in

question are dependent on some newly-discovered law of matter or power of the human mind, which is supposed to operate through the medium of electricity, magnetism, the od-force, or some other subtile and imponderable agent. Inasmuch, therefore, as Congress, as well as the governments of several States, have made appropriations to defray the expense of a course of scientific investigation and experiment, and with a view to develop the mysterious powers and appropriate uses of some of these very agents, we insist that in presenting this request the memorialists are not exceeding the claims previously preferred by others, and respectfully acknowledged and sanctioned by the government.

3. Many innocent persons—mediums and others—have been grossly slandered and persecuted for their connection with the Spiritual phenomena—a connection which, perhaps, was unsought—on account of which their temporal hopes and prospects have been obscured, their personal influence and general usefulness greatly diminished, and their liberty jeopardized, while the harmony of their social relations and their success in business have been suddenly interrupted. We believe that these evils have resulted from a false and most pernicious impression on the public mind, which has led a large portion of the secular and religious press, as well as of the people, to ascribe the strange phenomena to fraud and delusion. For this reason, among others which might be noted, *we require an investigation* by such parties as the people, through their accredited representatives, may be pleased to designate, and whose judgment they will be disposed to respect.

We have but a word in conclusion. Our government is prompt to defend the rights of its citizens against the usurped powers of foreign despots, and we deem it to be no less proper that they should be protected in some way from the unholy despotism of popular opinion, ignorance, and prejudice at

home, by reason of which the names, acts, and motives of honorable men, harmless females, and little children are savagely and publicly assailed, when the only offense of the accused consists in their claiming the inalienable rights and privileges guaranteed to them by the constitution and laws of their country.

If these reasons, or others which may occur to the mind of the reader, are esteemed as valid, he will of course sign the Memorial. We send out a large number of copies of the circular, and desire those who receive it, provided always that they are so disposed, to circulate the same, and obtain all the names they conveniently can. It is immaterial whether those who sign the document believe that the facts are produced by Spirits, or that they proceed from purely natural causes. Let the Memorial, with the signatures, be returned to this office on or before the first day of February next. S. B. B.

AN EXTEMPORANEOUS TEST.—Mr. T. L. Harris informs us of the following: During a recent visit to Boston, for the purpose of lecturing on Spiritualism, he called at the room of Rev. Herman Snow. While there, Mrs. A. E. Newton, who is an excellent clairvoyant medium, entered the room, and being seated, observed to Mr. Harris, "Your sister Sarah is here." In the course of the conversation which ensued, she observed to Mr. H. "Your sister says that you have a wife and two children," which is correct. Mrs. N. had been until that time a personal stranger to Mr. Harris, and had never known any thing concerning his family connections. The sister of Mr. Harris, whose name was Sarah, passed into the Spirit-world when he was not more than four or five years old, and even his most intimate friends were entirely ignorant that he ever had a sister of that name.

G O D .

NO. II.

BY W. S. COURTNEY.

THE devotional faculty as much proves the existence of a God as any other faculty of the human soul proves its legitimate object. The existence of the optic sense proves light, color, etc. ; the existence of the auditory sense proves sound ; the olfactory, odors, etc. So the existence of the amative powers presupposes sex ; the existence of the philoprogenitive instinct presupposes its objects, and the existence of the moral faculties unequivocally attest the moral relations into which man comes with his fellow-man. In like manner the existence of a devotional instinct—of a faculty of reverence and worship in the human soul—undeniably attests the existence of its proper object—God. The heart and soul of man demand a God as imperatively as the eye demands light, the ear sound, or the foot an earth to walk on. God has ineffaceably recorded the great fact of his existence on his creature's own heart. This record can be read not only in the heart of each man, but in the history of the religious sentiment of all races, and ages, and people. None ever existed that believed not in the existence of a Supreme Being—some all-powerful agent overruling all mundane affairs. From the isles in the South Pacific to Greenland, and from Cape Town to Spitzbergen, are everywhere to be found the belief in, and worship of, a Supreme Being. The myriads of China, and Japan, and India, and Africa's swarthy millions, with one voice testify humanity's instinctive belief in the existence of God. The

same instinct of Deity that impelled Egypt's long-buried races to put their toil and genius upon the Temple of Jupiter Ammon, on the banks of the Nile—to excogitate its matchless architecture, and adorn its ample aisles and ways, is the very same instinct of Deity which built Trinity church, and decorated its altar, and stained its windows, and erected its lofty spire! The mosque and the cathedral arch, and the village church steeple, all date from the same devotional feeling, native to the human heart and soul. The development of this worshiping instinct, and the results of its activity, more graphically mark the history of the human race than even the social and political phases it has passed through. In all ancient times, so far as we have any record, the fear and worship of a Supreme or Superior Being has been elevated above all other duties, and more temples and altars were dedicated to, and more rites and ceremonies instituted for, his worship than were ever the outgrowth of any other faculty. All time is full of the monuments and testimonies of humanity's instinct of worship. It seems to have been the presiding and overruling faculty of the soul, and if there is any truth in the localizations of the faculties in the brain, it is, by virtue of its preëminence alone, rightly assigned the topmost place. It is very true that the growth and exercise of this faculty in times of ignorance and undevelopment have been misdirected and perverted. It is very true that the darkened *intellect* of the savage has conceived him a cruel and savage being; that the warrior has conceived him a God of war; the despot as a God of arbitrary dominion, etc. It is very true that under the various forms and characters in which he has been conceived by undeveloped races, and tribes, and nations, he has been worshiped by human sacrifices, by blood, by infant life, by fasting and feasting, by dread inflictions, countless ceremonials, and solemn orgies. All these, however, can be well accounted

for by the rudeness and ignorance of the undeveloped mind, and its corresponding worship. All is the offspring of ignorance and misdirection. But from the sacrificial human blood shed on the altars of Yucatan, away back in the gloom of time, and offered up to the sun as the God Supreme, up to the sacrament of the Eucharist, or the emblematical supper of our modern churches, no question has ever been made as to the abstract fact of the existence of a Supreme Being! While millions of human beings in China were bowing in adoration to the Grand Lama, the North American Indian, on the other side of the globe, offered up his prayer to the Great Spirit. While the ancient Central American was sacrificing to the sun, as God, the followers of Moses, on the opposite of the globe, were worshiping the God of Israel. Races, cut off from all knowledge of, and communications with, their fellow-beings in other lands and times, still worship, and reverence, and adore. It matters not that some have conceived and worshiped this Deity as the element of fire, and others of water, others as the light, and others as the omnipresent life. It matters not that the Scythian worshiped him as the Great Warrior; the Yucatanese as the Sun; the South Sea Islander as the Thunder; the Kamskatkian as the Great Seal Catcher, or Whale Killer, etc., the instinct of worship is the same in all. Although these conceptions of *who* God is are diverse and various, leading to diverse and various modes of worship, yet they all spring from the *same source*, to wit: the devotional instinct. About *this* there can be no question. The forms that this instinct has taken among different tribes and nations, and at different times, originated in rudeness and ignorance, in the peculiarities, habits, customs, and surrounding influences of the conceiving mind. Yet, let the manner of conceiving God be what it may, all without exception ascribe to him *human* attributes. All spontaneously believe that he can be

moved by prayer, appeased by sacrifices, exalted and glorified by praise, and provoked to wrath by misdeeds. All believe that he has intelligence, and wisdom, and power to overrule events, and that he has love, jealousy, hatred, mercy, etc., indicating their conception of him as a human being.

It is no use for me now to advert to the old argument of the display of design in the universe, and all its workings to a benevolent end, to prove that its cause must have been and is an intelligent and good cause. We are all familiar with this argument and know how much it proves, and how much it leaves unproved.

Taking the existence of God as an established fact, let us again inquire *who* he is?

The answer to this inquiry may be further elicited by another inquiry, namely: What does this instinct of worship require? What does the heart of man demand? I affirm that none other than a human God will satisfy it; none other will meet its wants and answer its devotional impulses and desires. No man can worship a principle. He might as well worship electricity or magnetism. No man can worship the totality of law; none can worship Nature, or the soul of the universe. Pantheism is as much out of the question here as Atheism. An organized, personal, intelligent, and emotional human God is the only God that can be worshiped by the heart of man—the only God that can be loved with a human love, and the only God that can be rationally conceived by the human mind.

We have shown, in a previous paper, that if God is to be known and believed in at all, he must be conceived in the human form and character, inasmuch to *be* he must be *something*, and to be something he must be in *form*, and to be in form he must be conceived in the *human* form, as we can not imagine or conceive a higher. This is in keeping with the universal ex-

perience and history of mankind. This argument acquires additional force from the fact that the race of man can come into no *moral and spiritual relations* with any but a human God. How could I love, treat with, worship, offend, appease, honor or adore a principle, or a brain, or the soul of the world? I might as well make convention with the stars, or confer with the winds or tides! Is it not therefore plain, that if we have to do with God at all—that if we can come into any intellectual, moral, or spiritual relations with him, he must be human. Without this human character we can have nothing to do with him.

It has already been stated, that the study of theology, through the physical sciences exclusively, leads to Materialism, or Atheism. And even if the student of the physical sciences recognizes and affirms a spiritual sphere or spheres indwelling in the natural forms, as their souls or vitalizing properties, without at the same time consulting his heart's instinct of Deity—without a *spiritual perception* of God, he inevitably terminates in Pantheism. We must look deeper into our own hearts than we have yet done to save us from this result. Pantheism bids fair to be the fashionable theology among the transcendental metaphysicians and philosophers. But it is a spurious theology thrown off by the *head*, and with which the *heart* has had nothing to do. It is as cold as an icicle, and barren as a rock. The devotional instinct promptly rejects it, and the heart revolts at it. In a matter that engages our affections, as well as our intellects, we can not divorce them. The former will be heard, no matter what the latter may dictate. The truth is, *there is a perfect harmony and accord between them*; and that, too, without the surrender in the least of the demands of either—without any compromise or concession by either head or heart. To get at this accord we must consult the one as well as the other; and we may be

assured that *the God that will be entirely received by the developed heart of man will be fully affirmed by his developed reason.* The affectional nature of man is as important a part of him, if not more so, as his intellectual nature; and following the one at the expense of the other is a suicidal crucifixion. Untold error and misery have been introduced into the world by it. The heart can not be proscribed by the intellect, nor will it be *taught* any thing contrary to its own native impulses and wants. No length of time, nor no creed nor dogma of the intellect, will ever destroy or quiet the spontaneous loves and demands of the heart. Though the Hindoo mothers may continue yet for thousands of years to sacrifice their babes to Juggernaut, or commit them to the waters of the Ganges, in pursuance of a *heartless* religion, yet they will love them still, and at every new sacrifice their hearts will bleed afresh. Though I should be now a Pantheist, and go out and view the starry glory of the night, or walk forth into the fields and inhale the fragrance of the morning breath, and see the bright flowers, and hear the carol of birds, and enjoy all the beauties of earth, air, and sky, my soul would still, nevertheless, rise in spontaneous adoration to a Supreme Being! My Pantheistic notions would not still the involuntary aspirations of my heart for Deity. When I hear the music of sweet voices, feel all the warm human affections, or when I study the beautiful and useful in art, science, or nature, my heart goes forth in love and praise to God, regardless of all my intellectual abstractions. This is my nature, and it is yours, and it is folly in us to strive to quench it by any intellectualization that opposes it.

The merely natural and philosophical mind will never get rid of the manifold difficulties of conceiving God, until it has a *spiritual* perception of him as the Divine Man. It has taken up the idea that God is the *geometric* center of the universe—

the Great Positive Mind. And from that refined and intensified focalization of life and power he radiates a spirit of life, and imparts his substance from that center, through concentric spheres, to the gross external. Hence it conceives God as fixed mathematically in the center of the universe, be he man, or brain, or a positive mind. There is no spirituality in this conception. It is purely mathematical. God is the *spiritual* center of the universe. And what is the spiritual center? Why, it is the *Best Man*—the Being of the most good and truth. The Being of the greatest love and the most wisdom is the center of the universe. But the center only *corresponds* to the mathematical center of the material universe, and is not defined by *place*, but by *quality*. Here is a familiar illustration: In a circle of friends, or a society, the one among them of the greatest moral and spiritual worth, and the most intelligence, is the center of that circle or society. And to be that spiritual center it is not necessary that he should physically occupy the mathematical center. He moves about, goes and comes at will, yet everywhere, and at all times, he is still the spiritual center of that circle. He is the center, not by virtue of his being a physically large man or a strong man, but solely by virtue of his being the *best* and *wisest* man—by virtue of his *quality*, and not his quantity. In like manner God is the spiritual center of the universe, and to be such it is not required that he should occupy physically the geometric center. But he can move forth through all his creation, and still preserve his central position in the spiritual, and thus, by *correspondence*, fill the mathematical center of the physical universe.

Again, the merely natural and philosophic mind stumbles at the difficulty of conceiving how a *human* being can be the source of such immense worlds of matter, and such an inconceivable power, as is displayed in the material universe. But

this difficulty also vanishes upon a spiritual perception of the matter. *Goodness* or *love* is Divine spiritual *substance*, and the correspondent of matter, and can not be measured or weighed. The masses of matter in the external universe originate from, and are sustained by, the Divine love. So *truth* is the Divine spiritual power, and the correspondent of physical power constantly displayed in the material universe, and can not be measured by how much a man can lift, or by any material standard. Matter is the Divine love, and physical power the Divine truth, on a lower plane of existence, and discreted from it. Let us advert again to our former illustration. The best and wisest man, who is the spiritual center of the society or circle, by the intensity of his love for his fellows, disclosed in his speech and actions, fills their hearts with love; he instructs them in certain *truths*, and shows them how to live them. In other words, he imparts good and truth to them. This is spiritual power. And they, becoming convinced of those truths, go and *do* them. This is physical power. It was the *truths* of the Revolution of '76 that lay behind the immense physical power that our veteran fathers put forth in that day, and which *originated* it. Hence the physical omnipotence of God comes perpetually from his Divine truth, and his display of matter in the external universe comes perpetually from his Divine love.

Another difficulty of the scientific and philosophic mind is to conceive how it is that God *imparts* his life, and power, and substance to the universe, without imparting *himself* to it. This is one of the strongholds of Pantheism. It is this difficulty that is drifting the merely scientific and philosophic mind toward the maelstrom of Pantheism more and more every day. But when we have a spiritual perception of God as the Divine Man, this difficulty also vanishes. It is a property of love and wisdom that they do not grow less by being given or

imparted to others. Truth and good do not diminish or lose by being communicated. On the contrary, instead of diminishing, they increase. Does the wisest and best man of the before-mentioned circle lose any thing by imparting his virtue and truth to his fellows? Suppose he instructed them in all the truths he knew, and imparted to them all his love, has he lost any thing? Has he imparted *himself* to them? After all the truths that Swedenborg and Fourier have imparted to the world, with all their love and well-wishes for mankind, they were still Swedenborg and Fourier. They lost nothing. Precisely so God imparts his Divine love and wisdom to the universe, and in the external world they become physical power and substance.

There is another Pantheistic difficulty, to wit: the Divine *omnipresence* of a personal and human God. But this, too, arises from a materialistic notion of him. The spiritual perception excludes this difficulty. In the spiritual realm "thought brings presence, and affection conjoins." A man is present in the spiritual world when his *thought* is. Wherever the Divine truth is, there God is present.

Furthermore and finally, the Pantheist makes God one with, or inseparably united to, his universe, and starts the difficulty of *separating* him from it, so as to be personal and identical. This objection is completely answered by the doctrine of *discrete degrees*, which is a scientific as well as spiritual fact. There are two kinds of degrees in nature. One is called continuous degrees, and consists of increment or decrement of the same thing, as from darkness to light, or from heat to cold; the same taking place by *continuity*. The other is called *discrete* degrees, such as end, cause and effect, internal and external—different layers or planes of the same thing, and uniting only by correspondence. For instance, ice is discreted from water, and water from steam, etc. Yet they are all the

same thing on different discrete planes. The spirit of man is discreted from his body, which is one thing, and his spirit another, uniting only by correspondence. If they were not thus discreted and independent, the spirit would also dissolve when the body did. So the spiritual world is discreted from the natural world. In like manner God is *separated* from his highest spiritual universe by a discrete degree, and it again from the next lower by a discrete degree, and thus on by concentric discrete degrees to the external or lowest plane. But although he is thus separated from his universe, and communicates thus with it only by correspondence, he is still within it, and imparts to it incessantly his love and truth, and walks forth in it the spiritual center—an identical, personal, intelligent, and emotional human being! This is the God that the instinctive worship of humanity has been striving after and adoring for ages past. Though the head has not yet clearly conceived him, yet the heart knew him, and felt and worshiped him.

We shall have a clearer understanding of all these stupendous truths when those dim eyes, and dull ears, and thick tongues shall be succeeded by a bright spiritual vision, a docile ear, and a willing heart.

PITTSBURG, Dec. 23, 1853.

INSANITY AND QUININE.—The great prevalence, lately, of insanity at New Orleans, has led to the conviction, among intelligent physicians, that quinine is the cause. Quinine was prescribed excessively during the yellow fever, and this fearful outburst of insanity is the undoubted consequence. It has also produced deafness, blindness, and swollen limbs in many cases.

A HINDOO REFORMER.

THE following extraordinary account of a Hindoo Reformer is taken from the *Native Friend of India*, published at the London Missionary station at Mirzapore. IT IS REMARKABLE THAT THIS HINDOO ICONOCLAST MOVEMENT SHOULD BE COTEMPORANEOUS WITH THAT OF THE CHINESE INSURGENTS.

THE NATIVE REFORMER, RAMAYA BABA.

“ We mentioned, in our last year’s volume, a native reformer who had appeared in the Mirzapore District, and was preaching up a crusade against the god’s idol-worship, and caste distinctions. During the last month, we have had a visit of several days’ duration from our newly enlightened friend, and have learned from his own lips the story of his conversion, and the object contemplated in his present movements. He says that he is a Bhuihar in caste (considered tantamount to a Brahmin); that he was, up to a late period, a Hindoo in the observance of all national customs; *that he had a dream, in which God appeared to him and informed him that all India would become Christian.* His impression is, that being honored with such a dream, he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people, and requires all who are his disciples to adopt, and act accordingly. The nature of it is, that God has formed all men, but that they have forsaken him and worshiped idols; but that they should now repent and ask for mercy and forgiveness. His first idea was, that the East India Company would employ him as a demolisher of Hindooism, and with a view to this end he wrote to several of the Company’s civil servants. On not receiving a reply he was

very much disconcerted, and had resolved to proceed to Calcutta, when certain zemindars suggested to him that instead of applying to magistrates and judges, he should write to the missionaries. This advice he adopted, and wrote to the Rev. C. B. Leupolt, which led to the interview with that gentleman of which we have made mention. Mr. Leupolt pressed him to receive Christian instruction first, but he declined to become a disciple in the usual way. Such are still his sentiments. At this place he made a request to be baptized, and seemed to wish to be employed in connection with the Mission, although not wishing to receive any salary; but it was impossible to get him seriously to listen to the great doctrines of the gospel, without the knowledge and general belief of which baptism would be a mere profanation. Still, he said that if we would send him a Christian catechist to be with him, he would learn of him, and they conjointly would do the work. He has entirely abandoned the distinctions of caste, cordially repudiates the worship of the gods, and on these subjects he speaks with such power that even Pundits are unable to withstand him. He has, moreover, great facility in native versification, and recites and chants his productions *with great vehemence*. He is, however, at present quite unacquainted with the truth. When asked by a Khatri, who is in sentiment a Deist, and alike opposed to Hindooism, Mohammedanism, and Christianity, as to what *his new creed was*, he replied *he had no creed, only has repudiated his own creed*. When the Khatri again pressed him to the consideration, whether it was not a foolish thing to pull down the old house when he has not sketched the plan of the new one, he was somewhat staggered, and made obeisance to his interrogator, thus virtually acknowledging him as his teacher; he subsequently made the same to the missionary.

“While in Mirzapore, hundreds of persons have been to

see him, and on one occasion the whole town presented the aspect of a *melee*. He appears also to be comparatively indifferent to money, as on one occasion a present of 200 rupees was made to him, but he would only accept half of it.

“Doubtless the man possesses influence and power to do much in refuting and destroying Hindooism. To what extent he will be allowed to prosecute his mission, without violent interference on the part of the Hindoos, is yet to be seen; the people generally consider him an *Aghor-panthi*, and that sect has been too long tolerated to be now interfered with. His boldness is remarkable, and, among the mass, it is entirely successful. But, besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the form of commands, requiring them to submit to the will of Heaven, in respect to the spread of Christianity and the abolition of idolatry and demon worship; and it is said that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony.”—*Presbyterian*.

SPIRITUAL VISION IN THE HOUR OF DEATH.—At a recent Conference at Dodworth's Hall, Dr. — stated the following fact to which he was knowing several years ago: Two boys, who were brothers, were taken with the putrid sore throat, which was epidemic in the neighborhood, and very fatal. The boys were nursed in their illness by their teacher, the two lying in separate rooms adjoining each other. One night, when the disease in both of them had progressed apparently to almost its last extremity, one of them suddenly rose up in his bed, threw up his arms, and earnestly exclaimed, “Stop, Johnny, and I will go with you!” Johnny was the name of the little brother who lay in the other room, and on going to him a few minutes afterward, the nurse found that his spirit had taken its flight. The other boy died soon after.

SPIRIT POETRY.

THE following beautiful lines, purporting to have been impressed by the Spirit of Lord Byron upon the mind of a lady of this city, a medium for spiritual communications, were recited by her a few evenings since, while in a partially magnetized state. They were written down at the moment by a friend, and are here given precisely as uttered. Whatever may be said of their origin or authenticity, all will own the exquisite idea and expression of these verses.—ED.

THE HOME OF GOD.

When up to mighty skies you gaze,
Where stars pursue their endless ways,
You think you see, from earth's low clod,
The wide and shining home of God.

But could you rise to moon or sun,
Or path where planets daily run,
Still heaven is spread above you far,
While earth remote would seem a star.

'Tis vain to dream these tracts of space,
With all their worlds attract his face,
One glory fills each rolling ball,
One love attracts and moves them all.

Your earth, with all its dust and fears,
Is no less his than yonder spheres ;
The rain-drops weak, and grains of sand,
Are stamped by his immortal hand.

The rock, the wave, the little flower,
All fed by streams of living power,
That spring from an Almighty will ;
Whate'er his thoughts conceive, fulfill.

And is this all that man can claim ?
 Are these his longings' final aim,
 To be, like all things round, no more
 Than pebbles cast on Time's gray shore ?

Can man no more than beast aspire
 To know his being's awful Sire ?
 And born and lost on Nature's breast
 No blessing seek, but there to rest.

Not this man's doom, thou God benign,
 Whose rays on each unclouded shine ;
 Thy breath sustains the fiery dome,
 But Man is most thy favored home.

You view those halls of painted air,
 And own His presence makes them fair—
 But dearer still, to thee, O Lord,
 Is he whose thoughts with thine accord !

PITTSBURG, PA.

—*Token.*

VICTIMS OF IGNORANCE.

WE have repeatedly reminded the readers of the TELEGRAPH that decomposition is the only infallible sign of physical dissolution, and that no one should suffer the remains of a friend to be buried until there are unmistakable indications that this process has already commenced. We have no means of knowing whether the case referred to in the subjoined statement, which originally appeared in the Buffalo *Courier*, is entitled to any credence ; the editor does not give the names of the parties, and his own well-known hostility to Spiritualism renders it extremely probable that his testimony may have been greatly colored by his prejudices.

VICTIM OF THE RAPPINGS.—Nine months ago, a young man and

woman, both residing in Evans in this county, received notice through a medium, that it was the will of the "powers that be" above that they should become man and wife. They were firm believers in the new dispensation, and although scarcely acquainted, immediately went before a Justice and were "considerated."

The woman, who had not been well before, grew worse, and was placed under the care of a "Spiritual" physician, who gave her prescriptions hitherto unknown. She would go out at his command, and stretch herself upon the ground, face downward, and there remain four hours for the purpose of getting electricity from the ground. Other performances equally absurd were gone through, till the victim died two weeks since. Her body was kept for a week without burial.

Her limbs, though cold, did not grow stiff for three or four days, and if the finger was drawn across her cheek with slight pressure, a red spot was left, which gradually died out as a rush of blood in the living body would follow. Neither did the corpse show symptoms of decay. She was buried at length.

We entertain no doubt, in this case, that the supposed defunct was in a *trance*, and that she fell a victim, not to "Rappings," but to the prevailing ignorance which the *Courier* labors to perpetuate.

S. B. B.

BRIDGET'S PLEA FOR THE SPIRITS.—At the house of Mr. D. B., in Williamsburg, spiritual circles have been holden weekly during the past two years, one or two members of the family being mediums. These proceedings trenched severely upon the tender conscience of an Irish servant girl in the family, who finally expostulated with her employers in behalf of the "poor souls" whom they were disturbing by "calling them out of *purgatory*," and declared that she would be compelled to leave the family if they did not desist from those profane practices. Mr. B. attempted to persuade her that it did the souls good to be brought out of purgatory occasionally, as it enabled them to take the fresh air. Bridget, however, would not be convinced, and seeing that the hard-hearted family was not likely to be moved by her entreaties, she packed her "kit" and "sloped."

THE NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, December 27th, a large audience assembled at Dodworth's Hall.

Dr. HALLOCK first addressed the Conference. He said that the prevalent idea among those who denominate themselves Christians, among all nations, is, that there has been a time when there was communion between the natural and spiritual worlds, but that when the last sentence of the Apocalypse was revealed God departed. The speaker considered this a mischievous error; and to his mind the error would be more mournful still, if it could be fully realized. This nation, which is preëminently favored with revelations of truth on all other subjects, presents the anomaly of a living people with a dead faith. It must be conceded that the faith of Christendom is in the dead, and with the dead. There can be no affinity between life and death. There is sympathy between living spirits; but it is impossible to entertain an idea of the human form, even, without incorporating into that idea thoughts of the indestructibility of being. You can not think of your friend that has passed from the earth without associating with the image of that mass of decomposing elements some mental or spiritual faculties. It is the popular idea that when the curtain went down in old Judea, there was an end of all spiritual manifestations to mortals—that the orchestral hymn sung by the morning stars, and the chorus taken up by the sons of God, have long since died into an echo, no more to be heard by mortals—that the darkness which then fell like a pall over those spiritual manifestations is to be succeeded by no communion with the Spirit on high. Is not this mournful? We have heard it said that some things are *too good* to be true; and may it not with equal propriety be said that some things are *too bad* to be true? And is not this fact one of that class?

In the judgment of the speaker, these modern manifestations have come to shed light on this question; and it is a beautiful truth that the very means that bring to us the evidence that the foregoing hypothesis is untrue, also assures us that God *has not* departed. It is also pregnant with this other great fact, that our friends still exist, and have sympathy with

us. The speaker considered the ideas embraced in this subject of paramount importance, and worthy of the deepest consideration. They clothe it with an importance which clusters around no other subject. It seemed to him that the further we pursue it, the more we shall be convinced of its vast importance. Much is said about the reorganization of society, and the amelioration of the condition of mankind; but it is conceded by reformers generally, that to practice a beautiful theory, however scientific, you must go outside of society. The speaker thought that the world should do something to meet this difficulty immediately, and presented an appropriate illustration in proof of his position. What are the means to be used? Some answer, "Christianity presents a remedy." The speaker would admit that Christianity has a remedy; "but then," said he, "it must get out of books and get into our hearts. It is its spirit only that can give life." These spiritual manifestations illustrate Christianity by living forms and facts.

Rev. T. L. HARRIS: I saw in vision the image of an aged and decrepid man; and I asked him his name, and he said that his name was HUMANITY. I asked him to tell me of his past, and I asked him to tell me of his future; and he said, "In the past I stood fair and beautiful in Eden, while above me were singing the morning stars, and all natural and angelic forms rejoiced together. I departed from that golden land, and still as I went westward on my pilgrimage that radiant vision of angels, and that melody of divine speech, journeyed with me. I pitched my tent upon the Syrian plain, and angels came and talked with me beside the oak of Mamree. I went down and sojourned for a while in Egypt, and lo! the angel was with me there! And I went forth and I sojourned in Palestine, and there also angels appeared from out the heavens; and I builded me a city in ancient Jerusalem, and there, in that spiritual tabernacle that I erected, angels' visits were continuous, and not few and far between. There I dwelt till the noontide of my existence, and heard angels chanting in the heavens, and their song was 'Glory to God in the highest, and on earth peace and good will to men.' And I went up into the mountain of the transfiguration, and there I beheld my Deliverer, and I saw him transfigured, and angels were with him. In that solemn hour they both appeared and spoke. And afterward I stood upon the hill at Bethany, and I saw a form of a DIVINE MAN ascend into the firmament, and Spirits of the third heaven shone out in glory, and again they sang, and their voices filled the heavens, and went sounding on through the great spheres of the divine immensity. And I went from thence and journeyed still westward,

from generation to generation, and I stood with Paul, and I saw the heavens opened again, while a glory fell upon me. And I went from thence and dwelt in Patmos; and again the heavens were opened, and again the angels descended, and again their voices were audible to me. And I tarried not there, but went to Rome; and, while the old heathen systems died around me, I saw the radiant form of a new religion descend, and, like a brilliant angel, she seated herself on the seven hills. And while martyrs died, yet in dying rose again amid the vision of angels, I saw the church militant and the church triumphant blending together.

“I dwelt in Italy among the children of art, and I held their hands that they might trace angel-visions. But I stayed not there. I went into Germany, and there I inspired my children to rise up in the dark night of ages; and as they rose illuminated they also beheld the heavenly vision. I crossed the seas and stood in England, with Fox, Wickliff, and the early martyrs; and again I saw angels ascending and descending. And I breathed the visions that I saw into books, and they spoke and lived forever. And I outwrought my inspirations in temples built of marble, and the walls grew eloquent and spoke of immortality. I stood in pulpits there, repeating those heavenly visions, and while listening to the recital of them the heart thrilled, the mind glowed, and the soul was quickened with immortal life. And I remained not there, for I crossed the Atlantic. I was with the Mayflower when she rocked on the wintry seas, and I landed with that noble band of Pilgrims on the Plymouth Rock, and I saw the spirit of the mighty Future waiting to receive them. There I dwelt, and on every side I was encompassed by the inhabitants of the celestial world. The eyes of the young men saw, and the vision of maidens was opened, and the downtrodden and sorrowful were alike thrilled and encouraged by the celestial presence.”

Thus spake Humanity in vision unto me, and I said, Oh, thou spirit of my vision, tell me more. And he said, “I have told thee of the past; now I will tell thee of the *future* also.” And as he spake, the form was changed, and lo! HUMANITY BECAME TRANSFIGURED, and again he spoke and said:

“All the voices I ever heard, in all the mighty Past, uttered to me the burden of a mighty prophecy. They told me that in the latter days I should renew my youth, and rise up in a mighty resurrection, and that this orb should become a Paradise, and its firmament the Spirit-universe; that the vail of the covering should be taken from the face of all nations, and that death, my enemy, should be trampled under my feet, and sin, and

sorrow, and all disease, and all tears, and scoffs, and sneers should be no more; and that ignorance should fall from her throne, clothed in garments of sackcloth, while my form should be clothed upon like the sun, and my hands should sweep the harp of immortality."

Thus the spirit of Humanity passed before my sight and addressed me, and this parable which is uttered to-night in your ears contains within itself a truth so broad, so deep, so high, so central, and so circumferential, that within itself it includes all excellence, all hope.

For a moment leaving the parable, we ask if it be true. Is it not true that Humanity in ages past held communion with the higher universe? Go back to the records of the great central and divine religion, and follow it up till you arrive at the time when that noble army of apostles marched out of Jerusalem. Follow it farther. Listen to their prophet leaders, as they spoke in ancient Palestine; and still the great voice they speak is the voice of spiritual communication. Go back to the origin of art and civilization; go to old India, and Egypt, and Greece, as well as to the great race of Palestine, and everywhere you will find that out of the spiritual element has grown every thing that is good in the civil institutions, in philosophy, art, and social life. All that is original, whatever there is that is grand, whatever there is of the beautiful, in human life and history, springs from a spiritual germ—springs from a spiritual center. There are many forms of wisdom, forms of use, and forms of beauty, differing as one star from another in glory; yet they all revolve around the great spiritual element in human history, as all constellations around their central sun. In fine, the spiritual element has been to humanity the sun to light it by day, the moon to illuminate it by night, and the stars to guide it in its unknown journeyings. The spiritual element has been the ministering spirit; the spiritual element hath been the voice of one crying in the wilderness; the spiritual element hath ever been to humanity a guardian angel, ever beside it to strengthen and cheer; and when the spirits of the nations have been departing to their last, long home, then, oh! then, the spiritual element hath been manifest everywhere to sustain those spirits, and bear them to the realms of everlasting life.

Thus somewhat figuratively are we addressed to-night. Still it is true Humanity hath been growing old—a man of sorrows and acquainted with grief; and thus, in the first part of the vision, Humanity appeared to me. In vision I saw Humanity transfigured. I saw the old man become young, his bent form become erect, the faded eye grow bright, the palsied arm grow vigorous. I heard the voice that was almost inarticulate, grow me-

ludious as if Heaven were in its speech; and I saw that this was to be perfected in accordance with all the prophecies in all ages gone by. The time of the fulfillment of these prophecies opens even now. These manifestations, which thrill the very earth beneath us—which adapt themselves to all phases of human thought, and all conditions of human development—which alike find the poor man in his hovel and the rich man in his palace—which go to the prisoner in his dungeon and the free man in his liberty—that cause little children to talk articulately almost from their birth—that reach the ignorant and make them wise—these manifestations that come to the timid and make them brave—that come to the weak and down-trodden and make them so strong and valiant that they care not for all the world—that establish sympathetic relations from heart to heart, and from land to land—these are the fulfillment of the predictions made to humanity from all ages in the past, and in the results wrought out above you may be seen the germ, the promise, the beginning of the moral, the social, the artistic, the industrial renovation of the human race.

This problem presses for solution upon our philosophers. Give a power which shall take away cancers of twelve years' standing in one night—give a power which shall open eyes that have not seen externally for many years—give a power which shall unlock the deaf ear to music—give a power which will uplift the physical organization from the lower plane of matter, and bear it as upon the wings of lightning in the atmosphere—give a power which shall open new senses in the human form—give a power which shall open a spiritual sight to see spiritual visions, and a spiritual ear to hear the crowned Spirits of eternal life—give a power which will enable men to solve the mysteries of the bright spheres above—give a power which shall flow down with lyrical inspiration, unfolding epic harmonies in a few hours that it would take years to produce in the external state—give a power that shall control the cunning hand to fling out the most perfect forms of art on the canvas—give a power that shall make weak men mighty and illiterate men eloquent—give a power that shall go on to its results in spite of all opposition, and that shall not only control the delicate fibers of the human brain, but also shake mighty buildings like an earthquake—give a power that in five years shall make half a million of believers, that shall take the Romanist from the dominion of the Pope, the Presbyterian from the dominion of the Synod, and make the Materialist a free man, with God for his father, and immortality for his abiding-place—give a power that shall outroll from an invisible source, like morning from the sky, accomplishing all these things, not daunted by, but rather

exulting in, opposition—give a power that, wherever it goes, shall kindle a light that can not be extinguished any more than the sun or stars can be—give this power, and let it accomplish all this in five years, and then I ask, what a half century can do !

The representatives of a pure spirituality in the past had no place to lay their heads, and they were trampled upon by priests and despots ; but Christianity, spirituality, eternal life, revelation, the higher universe, and the God thereof, as manifest through suffering, through sorrows, and through death, prophesied a time when they should no more be oppressed, swung on the gallows, or nailed on the cross, but should come forth conquering and to conquer, and like a mighty river bear before them all opposing forms. We hold that we are living in this turning point. Jesus Christ, the great embodiment of spirituality, was murdered. We have it to say that the ages past have abused and fought against the Heavenly Universe, and have murdered the external forms through which its wisdom spoke. No more the crucified Christ—the man of sorrow—is to be the type of spirituality ; but it is the Ascended Christ—the man of triumph—the man of victory—who is to be the type and symbol—the Great Representative Man—of the spirituality of the coming future.

These thoughts I know are too broad—too general for the narrow intellect ; but influxes will enlarge narrow intellects. One more word and I have done. Every man is a member of humanity—you are all of you members of that form that I saw in the vision, bowed down with sorrow and grief. You are all members of that form, and never, oh, never ! until through the influence of spirituality the race becomes harmonized and redeemed, can you and your children hope to find harmonic conditions. One man can not make himself an exception from the universal wailing and grief while his brother is trampled upon. All of you, wrecked and fragmentary beings, sinful and discordant, are so, because you are members of this sorrowful form of the human race. Only as you make the arm strong to uplift the brother, and make the voice eloquent to redeem the brother—only as you cease to live for yourselves alone, and devote yourselves to humanity, and to God in and through humanity, can you expect to rise. There is no other salvation than this. No man, no woman, can enter into the heavens till they take some one else with them. Can the arm live when the heart is dead ? Can the brain live while the body is decaying ? Can one part be healthy when a corresponding part is suffering with disease ? You are all members one of another ; and humanity never shall rise until men love each other. It is only as we love each other that we can help

each other, and no man ever yet entered into the higher life with God until that man had sacrificed himself for the benefit of his fellow-man.

ISAAC C. PRAY took the stand for the purpose of calling the attention of the audience to the "Memorial" which has just appeared in the TELEGRAPH. He approved of it, and urged others to affix their signatures to it. He thought it would be an efficient means by which to bring the subject of Spiritualism directly before the whole body of the people of the United States, and he did not apprehend that it would be any detriment to the cause, although Congress might not report very favorably concerning it.

He stated that, while looking over the English papers that day, he perceived that the British Parliament had taken the matter in hand, and that Lord Brougham will bring the subject before the House of Lords. It is also asserted that Queen Victoria and Prince Albert are believers in spiritual manifestations. The speaker closed with a few further remarks respecting the progress of the cause in this country and across the Atlantic.

The proceedings of the evening were rendered more agreeable and attractive by several appropriate pieces of music, which were sung with excellent effect. It would add greatly to the pleasure of the meetings if the speeches were always interspersed with spiritual songs, as on this occasion.

THE SCHOOL GIRL AND THE SPIRITS.—The father of our informant recently made a visit to Smithfield, R. I., where he met with the following incident: A young girl, a medium for spiritual manifestations, was required by her schoolmistress to write a composition. She essayed to comply with the injunction, but her utmost efforts only resulted in a waste of paper, and she was about to abandon the object in despair, when one of the family in which she resided said to her, "Why don't you get your uncle (a Spirit) to write it for you? He was a good scholar." "La, yes!" said the girl, "I never thought of that." The Spirit of her uncle was accordingly invoked, when her hand was moved, and a finished and beautiful little essay was the result. She presented it to her schoolmistress, who would not accept it, saying, "You needn't tell me *you* wrote that composition; I know better; it is altogether superior to any thing *you* can write." Here was one unprejudiced verdict in favor of Spiritualism; but the decision would probably have been different if the teacher had known the purported source of the essay.

MEDIUMS.

No. II.

WRITTEN BY SPIRITS THROUGH A MEDIUM.

WHEN Spirits would manifest their sympathy and love to the care-worn pilgrims of earth, it became necessary that there should be a preparation of certain dwellers upon this planet, in order that demonstrations of the supernal power might, through them, be made perceptible to the external senses. Spirits have long desired to visit the inhabitants of earth to cheer the downcast and sorrowing, and breathe out upon the troubled waters of strife the peace of angelic harmony. But whenever they have attempted to approach near to mankind, they have been forced to return again on account of the dense vapors of gross materialism which have stifled all the efforts of the angel-world from time to time put forth for the redemption of man. Occasionally they would be enabled to dart a ray of divine hope upon the sorrowing soul, and lighten the burden of misery with which he was bowed to earth. Thus have Spirits labored on to produce the present condition through which to manifest their nearness to earth, and show the relations of the Spirit-home to the woe-worn and fearful children of men.

At first they could only awaken attention by audible and mysterious sounds. These, at length, grew more intelligible, but were not always reliable, for the reason that mediums were not always passive; or that the electricity was rendered gross through the positive and ignorant will of the inquirer; or from unprogressed Spirits in sympathy with those in the body. But before the blind skepticism and willful obstinacy of the world was free from the excitement of the "Rappings," *writing* mediums began to be unfolded, and from various sections of the world Spiritual truths were delivered as mediums could be moved upon and prepared for the work; and the general and wide-spread manifestations have awakened an unusual interest in Spiritual revelations, and given an impetus to renewed investigations.

The fact that mediums were not always reliable, instead of preventing the spread of Spiritual truths, has on the contrary greatly advanced the cause of Spiritualism by inducing the skeptic to believe that he could easily

expose the imposition of the pretended manifestations from Spirits, and thus leading him to investigate, and leaving him bewildered and astonished and inwardly believing the reality. Then the apparently contradictory and unsatisfactory communications which mediums and others received, although they caused many to go away and renounce their faith in Spiritual communications, they nevertheless exerted a beneficial influence over the masses, and stimulated the reason of mediums to a higher development whereby they might inquire out the causes of apparent untruthfulness, and be rendered more passive by knowing that a great share of the difficulty resided in their own positive will, or the impatient desires by which they would control the connecting chain of the electrical currents and cause confusion in the sound elicited, or movement conveyed to the pen. Mediums have also been placed under the most trying circumstances, where for a time they could not move only as the Spirits permitted, and directions were withheld which seemed necessary to guide them through the manifold difficulties. This the Spirits saw was necessary, many times, to develop the patience and wisdom of mediums, and unfold the higher powers of the soul. They now see that those persons who were suitable for truthful mediums were rapidly ripened in this manner, and the severe trials to which they have been subjected have developed traits of character eminently desirable and indispensable in the work of human progression. While many have fainted and failed in the trial, "and returned to the house from whence they came," the Spirits are pleased to know that many have proved the more "perfect through suffering," and are now prepared to enter upon a work of usefulness for the elevation and redemption of the whole human family to one common brotherhood of equality, fraternity, and love.

EMANUEL SWEDENBORG.

CONFERENCE OF DEC. 29.—The regular weekly spiritual Conference holden at this office was attended by the usual number of persons on Thursday evening, Dec. 29th, and the usual degree of interest was manifested in the appropriate subjects brought before it for consideration. Mr. C. PARTRIDGE opened the meeting by some remarks defining the objects of the Conference, the sphere of thought in which its speakers might appropriately move, and the kind and degree of freedom which they might legitimately use in their utterances. In the course of his remarks he incidentally quoted from the New York *Police Gazette* the statement that

there are not less than *forty thousand Spiritualists* in this city. He was followed by Mr. OWEN, who submitted that there was still a great deal of genuine Spiritualism in the churches, despite of their dogmas which tend to its extinction, and went on to prove the fact by a reference to their interior joys experienced at conversion, etc. Dr. YOUNG next spoke, to the effect that the Spiritualists and others, in urging the harmonization of thought between individual members of the fraternity, were urging an impossibility, inasmuch as all can not think alike. He did not, in fact, think that it was desirable that all should harmonize in that sense, as such harmony would be equivalent to monotony. Mr. OWEN, in reply, pointed out the difference between *harmony* and *unity*, illustrating by the laws of music. Mr. FISHBOUGH briefly unfolded and illustrated the doctrine of *degrees* as it relates to the perception of fundamentally the *same* truths, and showed that by these degrees, *harmony* and *diversity* may exist in heaven, and should exist among Spiritualists, in perfect consistency with each other. He then proceeded to urge Spiritualists to reduce their truths to practice, beginning, by all means, by the rectification of their own individual lives, and thus developing in themselves a spiritual *model* on which the reform might be extended to the grand social Man, or community of men, without. He detailed a system of disciplinary rules which he had for some time been pursuing himself with great personal profit, as he thought, and recommended some such method to others. Dr. ORTON spoke of the hopeful signs of the times, and referred to several apparently providential developments in different nations, which indicate a divine design that this newly unfolding light shall speedily extend over the whole world, ushering in the millennial day. The balance of the evening was principally occupied in a highly interesting discourse from a learned gentleman who enumerated and described many of the mysteries of science as tending to show the possibility and probability of spiritual manifestations.

INSTANCE OF SPIRIT PERCEPTION.—At a recent Conference at this office, Mr. J. mentioned that a lady and gentleman of his acquaintance who were not so well established in the belief of spiritual manifestations as not to require further confirmation, and who decided to apply the *experimentum crucis* in the following manner: They were both to call on Mrs. Coan, of White Street, but it was decided that the gentleman should go first, and that his wife should enter about fifteen minutes after him, and as a perfect stranger to him. The gentleman accordingly entered the room of the me-

dium, where he found a large company assembled, all, including the medium, being entire strangers, and with whom he seated himself in a circle round the table. About a quarter of an hour afterward his wife came in, and without seeming to notice any one, seated herself as a stranger to all, directly opposite her husband. When the husband's turn came, he asked a variety of questions, which were all promptly responded to, and finally asked if any of *his relations* were then seated in that circle? The answer was in the affirmative. He asked, Is it a father? mother? brother? sister? uncle? aunt? etc., but to all these questions the response was in the negative. Then pretending to think awhile as if embarrassed to conceive of any other relations, he asked, "Is it a wife?" The answer was, promptly, "Yes." Then pointing to different ladies in the circle, he asked, Is it this? this? etc., but the answer was uniformly "No," until he came to the lady opposite him, when the raps were strong in the affirmative. "Do you mean to say that she is my wife that *is to be*?" said the gentleman. "No." "But you talk very strangely," said the gentleman; "you certainly don't mean to say that *she is* my wife?" "Yes, yes, yes," said the Spirit; and after the fact had been insisted upon for some time, the gentleman and lady "owned up," and, to the no small amusement of the company, confessed the plan which they had previously agreed upon to test the intelligence which purported to communicate through the medium.

A REMARKABLE SPIRITUAL GIFT.—A friend in whose veracity we have the most implicit confidence, has related to us the following: Mrs. — (names are suppressed for personal reasons) had been for some time under serious impressions. At length she was relieved, and became, by joyous experience, a participant of the blessings of the inner and higher life. In short, she was, according to the usual phrase, "hopefully converted." She lived in times when opportunities of education were very limited. She could not read. With her Bible in her arms, she prayed, wept, and mourned for several days. She awoke in the night: the room seemed to be filled with light, and her heart with a divine and holy joy. She was moved to arise and take her Bible. She did so, and to her surprise *she could read*; and ever after enjoyed that privilege. This happened long ago, and the poor woman departed to the higher world ere the spiritual phenomena of the present day were heard or thought of. Her daughter, who is a member of a Christian church, and who is not, that we know, a Spiritualist, has related and confirmed the incident to us in the most ample manner.

A PAINTER'S VISIONS.

AMONG the many eminent intellects that have professed faith in the power and reality of close communion between man and the Spiritual world, the Irish painter, Blake, whose name and works are rapidly rising in public estimation since his death, is a noted example. Many of his finest creations upon canvas, both portrait and composition, he claimed were but the transcripts of visions, in which he was privileged, as he firmly believed, to look not only into fairy-land, but into the realm of Spirits, from whence innumerable sitters came to him. This fact in his art-life subjected him to both pity and ridicule, and he was called "distempered in the brain," "diseased in fancy," etc. But neither pity, ridicule, nor entreaty, nor want of worldly comfort could wean him from his visions or faith. He had an exceeding reward for all the worldly inconveniences of such belief and practice, which he regarded above all other rewards, to the close of his life. In a lately-published London work, called "Lights and Shadows of Artist Life and Character," we find the following allusion to Blake:

The life of our own Blake reads far more like a fiction than many of the clumsy narratives which profess to be such. Think of him in turn, in his days of apprenticeship, applying himself closely to the graver all day, and retiring to the solitude of his own room at night, to make drawings, and illustrate them with verses, for the decoration of his mother's chamber. The story of his wooing is as brief and characteristic as that of Robert Hall. He was describing, one evening, in company, the pangs of unrequited love, when a slender, dark-eyed maiden, named Katherine Boucher, gave expression to her earnest pity. "Do you pity me?" said the young artist; "then I love you for that." "And I love you," was the frank reply. They were married shortly afterward, and throughout a long and checkered life the tenderness of her affection, the reverential regard in

which she held his genius, and her unwearying coöperation with her husband in the labors of his profession, fully justified the wisdom of his choice. It is pleasant to look in upon him at his humble lodgings in Poland Street, and to watch him sketching designs, engraving plates, writing songs, and setting them to music, while the "dark-eyed Kate" of his verse cheers him with hopeful and encouraging words. But the poet-painter has visions; spiritual intelligences hover about him, and voices from the men of old renown are perpetually ringing in his ears. The productions of his pen and graver reflect the mysticism and enthusiastic fancies of his own mind, and inasmuch as they are unintelligible to the multitude, they meet with but little sale, and the poor artist daily becomes poorer. He buries himself in humbler lodgings, works with redoubled energy, penetrates yet deeper into that spiritual world with which he has already held communion, and comes at length to believe in the reality of the visions which his vivid imagination conjures up. To a revelation from the Spirit of his favorite brother, Robert, he asserted he was indebted for the knowledge of an original and novel method of engraving upon copper, which he ever afterward employed with great success, and cherished as a valuable secret. Homer and Virgil, Dante and Milton, visit him in these visions; and the delicate creatures of Faerie-land are not excluded from his ken. "I was walking alone in my garden," he once remarked to a lady, "and there was a great stillness among the branches and flowers, and more than common sweetness in the air. I heard a low and pleasant sound, and knew not whence it came. At last I saw a broad leaf of a flower move, and underneath I saw a procession of creatures of the size and color of grasshoppers, bearing a body laid out on a rose-leaf, which they buried with songs, and then disappeared. It was a fairy funeral!" And in the reality of this product of a graceful but distempered fancy he steadfastly believed. So potent was his imagination, that visitors to his studio would often find the poverty-stricken artist gazing into space, with a look of rapt enthusiasm, and transferring to his canvas the lineaments of some hero or monarch, then standing, as he believed, immediately before him; and the portraits painted in these moods, it is but just to add, are full of character and sentiment. There is something inexpressibly touching in the fact of the noblest of all his productions—the Inventions for the book of Job—having been conceived, drawn, and engraved "in a small room, which served him for kitchen, bedchamber, and study, where he had no other companion but his faithful Katherine, and no larger income than seventeen or eighteen shillings per week."

PHILOSOPHY OF GROWING GRAY.

A VERY STRONG DOSE OF ELECTRICITY.—A most extraordinary effect, produced by electricity, lately happened in one of the electric telegraph offices in France. A gentleman, employed in one of the principal offices, was in communication with one of his colleagues, when the electric wire for the purpose of transmitting intelligence happened to relax, and to come in contact with his arm. The electric current was passing through it, and the *employé* sustained a violent shock, which, raising him from his chair, violently threw him through a window opening on a garden. When he recovered his senses he could not recollect his adventure, and could only be convinced of it by perceiving that his hair and beard, which were formerly of a beautiful jet black, had become in various places as white as snow. It devolves on scientific men to explain this phenomenon, which will form an epoch in the history of electricity.—*Exchange*.

We make no great pretensions to science, but we offer our solution of the problem involved in the singular fact stated above. It is doubtless true that some subtile agent acts on the ultimate particles of matter in such a manner as to change their polarities, thus producing the various material transformations which are known to occur. That electricity is the proximate agent in producing such of these effects as occur among the grosser elements is rendered extremely probable by the nature of many physical phenomena. Indeed, the opinion is widely entertained among electricians that all chemical changes result from electrical action. It should, moreover, be premised, that a sublimated form of this agent exists in animal bodies, as is demonstrated by numerous facts and experiments, and that it performs an important part in the vital functions. Not only electric fishes, but, under certain

circumstances, several quadrupeds, exhibit electrical phenomena, which are external and sensible. Professor Beckenstein, of Lyons, while investigating the origin of the remarkable electrical powers displayed by the torpedo, gymnotus, etc., was surprised by the resemblance of the cells of these electric fishes to certain minute vessels, united by nerves, and supplied with moisture, which exist in nearly all the various species of animals. He observed that in man these channels of the electric force are most fully developed at the period when the organism possesses the greatest strength, and that they are collapsed and dry in old age. After a protracted series of experiments, which occupied three years, he made a statement of the results. We extract the following, merely to show that electricity exists in all living animals, and that the equilibrium of this agent may be so interrupted as to derange or wholly suspend the life functions, which fact sufficiently indicates that it sustains intimate relations to all vital motion.

When the temperature is below thirty-two degrees, the wind north and the sky clear, expose a cat to the cold until his fur lies close to the skin and appears greasy; expose your hands to make them equally cold; then take the animal on your knees, apply the fingers of your left hand on its breast, and pass your right hand down its back, pressing moderately; at the fifth or sixth pass you will receive a slight electric shock. At first the cat appears pleased, but as soon as it feels the shock it jumps away, and will not stand a repetition of the experiment during the same day. After the experiment the animal looks tired; some days after it loses its appetite, seeks solitude, drinks water at rare intervals, and dies in a fortnight. The same experiment has succeeded with rabbits; they die the same day. It is unsuccessful with dogs. Once only it has been made on a cow; she was tied to an iron ring; the ground was frozen; one hand was placed on the breast, and the other passed down the back, when such an electric shock occurred, that Mr. B. was thrown to the ground. The cow appeared very much irritated, but it is impossible to know if she suffered from it, since she was killed by a butcher three days afterward.

M. Du Bois Reymond, of Berlin, some time since made numerous experiments, by which he demonstrated the passage of electric currents through the human organism, which must be regarded either as the proximate cause or the immediate effect of muscular action. The following brief extract will indicate the results at which he arrived, and also the means whereby the results were obtained :

A galvanic current, produced by voluntary muscular contraction, was discovered a few months since by M. Du Bois Reymond, of Berlin. It was obtained in the following way : two platina strips, connected with the extremities of the wire of a very delicate galvanometer, were immersed in separate cups containing salt and water. If a finger of each hand was then plunged into these cups, a slight deviation of the galvanometer needle took place, but it soon returned to its zero point, if the fingers were allowed to remain stationary. On contracting the muscles of one arm a deflection of the needle was then produced, and by timing the muscular contractions of the two arms with the operations of the needle, a very considerable motion could be produced. This result was confirmed by Humboldt, and others of the Berlin school.

Professor Buff, of Giessen, under these circumstances, has repeated the experiment of Reymond, with a new feature, with entire success. He caused sixteen persons to join hands, previously moistened, the individuals at each extremity making connection with the cups. By simultaneously contracting the right or the left arm of the whole series, the needle was now much more powerfully deflected, and in opposite directions.

With these brief observations on the relations of electricity to chemical action and vital force, we will submit our idea of the probable causes of the phenomena under consideration. From an analysis of the hair we discover that sulphur is a constituent which enters largely into its composition. Any physical derangement or mental excitement which occasions a strong determination of the vital forces to the brain is liable to develop an electro-chemical action, in which the oil containing the coloring matter of the hair may be absorbed by the sulphur, which is then seen through its transparent en-

velop. Thus hair of all colors and of every conceivable shade assumes the same appearance. It is well known that extreme fear, or, indeed, any sudden impulse or violent passion which occasions an undue determination of the nervous forces to the brain, is liable to produce this change. It has, moreover, been observed that fear sometimes causes the hair to stand on end, which fact, as we conceive, must be referred to the same cause. Every novice knows that electricity will produce this effect. It is only necessary to insulate a man and pass an electrical current through or *over* him, and each separate hair will assume an erect position. Now, if powerful cerebral excitements develop the same result, we may reasonably infer the presence and influence of the same agent. This inference derives additional confirmation from the fact, that if you pass the hand over the cranium of the man, or along the spinal column of a cat or dog, while the nervous forces are thus excited and disturbed, electrical sparks may be distinctly perceived.

The truth of our general idea is still further supported by the fact that this change in the color of the hair occurs first over those portions of the brain which are most exercised. Hence this change is unequal in all persons who are subject to violent impulses, or distinguished for angular mental developments; while the process not only occurs at a later period in life, but it is gradual and uniform in persons who possess a calm, unruffled spirit, who are characterized by a more harmonious cerebral development, and a consequent equal distribution of the vital forces. I will cite a single fact illustrative of this point. While the writer was giving lectures in Worcester, Mass., some three years since, a lady who was suffering from severe physical derangement came to ask advice respecting her health. She was a total stranger. Glancing at her head, I discovered that the hair over that portion of the

brain wherein the phrenologists locate veneration and marvelousness was almost white, while in the region of hope it was still dark as a raven's wing. "Madam," said I, "you have been fearfully excited on the subject of religion." She gazed at me a moment, with evident astonishment, and then proceeded to say that she had been greatly disturbed by the doctrines of "Father Miller," and, on this account, that *she had formerly been in the lunatic asylum.*

If the principles of this philosophy are founded in truth, it will appear that the hair undergoes this change in old age because the vital-electric forces are gradually withdrawn from the extremities—from all the external surfaces and portions of the body—and gathered up at the brain and other vital organs, where the life principle remains to the last.

Our explanation may be thus briefly comprehended: Either the electrical discharge from the battery through the telegraphic wire developed the chemical process already described, or, otherwise, it was produced by the sudden and powerful determination of the vital electricity to the brain, occasioned by the shock. Whether it was the external or the internal current, or both, that changed the hair of the operator, we can not absolutely determine; but that the phenomenon was electro-physiological we have no doubt. S. B. B.

FAITHFUL FOREVER.—It is a dear delight for the soul to have trust in the faith of another. It makes a pillow of softness for the cheek which is burning with tears and the touch of pain. It pours a balm into the very source of sorrow. It is a hope undeterred—a flowery seclusion, into which the mind, when weary of sadness, may retreat for a caress of constant love—a warmth in the clasp of friendship, forever lingering on the hand—a consoling voice that dwells as with an eternal echo on the ear—a dew of mercy falling on the bruised and troubled hearts of this world. Bereavements and wishes long withheld descend sometimes as chastening griefs upon our nature, but there is no solace to the bitterness of broken faith.

PROOFS OF SPIRITUAL PRESENCE.

THE following facts are communicated by a highly intellectual lady of this city. The writer is well known in literary circles, and was herself the medium on the occasion referred to :

In a small private circle, a lady expressed her belief that the communications were but the reflection of the mind of some one present, when the alphabet was suddenly called, and the following message given : " You are sinful to doubt my existence and influence. You will find a friend in me. You should have more interest in one who has loved you. You must prepare to meet me where there is no doubt nor lying ; you will then know that I have not deceived you." On asking for the name, that of a gentleman, unknown to all but the lady, was spelled out ; and a mental question, which she asked as a test, correctly answered, though in a manner unexpected by her. She then asked for some positive proof of identity. Immediately a communication was given, reminding her of a confidential conversation which had taken place in a particular room in a house in which she had formerly lived. When the exact room was mentioned, the lady, who had seemed to be vainly trying to remember what the message alluded to, started up in surprise as the whole flashed on her recollection, and put a stop to the calling of the alphabet, professing herself convinced of the presence of a distinct and separate spiritual agent.

On another occasion, a lady wrote the question, " How shall I live to join my friends in heaven ?" concealing the question from all present. The answer came promptly, " Strive to work while the day lasts ; the night cometh."

EXTRAORDINARY HALLUCINATION.

THE *Echo de Mayenne* says: "A respectable woman, named Besnatre, wife of a farmer at Hardat, had been for some years possessed, at certain periods of the year, with the idea that she was so desperately wicked that she must inevitably be consumed in hell-fire unless she expiated her sins by being burned in this world. This idea had of late become more and more confirmed, and a few days ago, putting a quantity of fagots into the oven, and setting fire to them, she waited until they were half consumed, and then crept into the oven herself. She was found there horribly burned some time after by her niece, who raised an alarm. Medical aid was immediately brought, but the unfortunate woman expired some hours after in great agony."

Here is another victim to the great Moloch of endless misery—reared long ago in the Tartarian gulf of the heathen poets—which, like a burning idol enthroned on the crushed heart of humanity, has produced little else than despair and madness. But it is *popular* to make men mad or melancholy in this way, and so no one is disposed to condemn this cardinal dogma of the Church. The secular press panders to the old superstition and worships the great idol most obsequiously. When some excitable mortal is confused by the sudden conviction that he sustains intimate and tangible relations to the spiritual world—though the real cause of his distraction is to be found in the false, ghostly, and horrible ideas of that world, which he had previously derived from a dark and fabulous theology—Spiritualism and its advocates are summarily denounced and held responsible for his misfortunes. Such are the ideas of justice entertained by men who think that the unpardonable sin alone consists in holding unpopular opinions. Why not put out the hell-fire of the popular theology which

stimulated that poor woman to roast herself in a burning oven? Why not denounce those who first kindled the flames of the imaginary pit, and all who have contributed to keep them alive for centuries? We can not speak confidently respecting the probable reasons why this is not done, but we strongly suspect that it is because *it will not pay*. S. B. B.

A WORD OF ENCOURAGEMENT.

MANY of our correspondents speak in the most decided terms respecting the merits of the TELEGRAPH, and we have often been charged with injustice to ourselves in suppressing this portion of our correspondence. It is, moreover, a fact, attested by our columns, that we have copied from other papers a number of the most unfavorable notices of the TELEGRAPH, while we have scarcely published one of the many highly complimentary notices which have appeared in respectable journals. In this respect we may slightly modify our course hereafter, and if we do, we trust that our readers will ascribe the change to the right cause. We shall yield to the suggestions of our friends, and to a desire to commend the paper, and the great subject to which it is devoted, to the favorable consideration of the public, rather than to any desire for self-glorification.

We extract the following paragraph from a private letter, just received from a clergyman in Massachusetts:—ED.

For nine years I have been a preacher of the Gospel, according to my understanding of the New Testament, have been a constant reader of *very* many of our best conducted papers, but never—no, *never*—have I been so highly pleased or received any instruction compared with what I

have received from your paper, of which I have been a constant reader from its commencement. Its tone—so full, so free, so high, so clear—is to the liberal, progressive mind, in this age of mammon-worship, like a running stream of pure water, in a desert place, to a faint and weary traveler. Judge Edmonds—Dr. Dexter—the TELEGRAPH! God, in his abundant mercy, send these burning, shining lights, all through the land!

Yours, etc.,

* * *

INFLUENCE OF POPULAR PREJUDICE.

MESSRS. PARTRIDGE AND BRITTAN :

On Friday evening, the 25th of November, I called with a friend, at his request, at Mrs. Brown's, 78 West Twenty-sixth Street, and for the consideration of such of your readers as may be as skeptical as I had previously been in regard to the so-called "spiritual phenomena," I will give you the substance of the evidence I received on that and subsequent occasions.

At the first sitting, replies were received from an intelligent source that claimed to be the Spirit of my father. After answering several written and mental test questions correctly, he gave me the year of his birth, and also of his death, neither of which I could have told myself at that time, but which I have since found to be correct. The following was also given through the alphabet :

"My dear son, I wish to have one confidential talk with you, on some proper occasion, when we can analyze old theories, and profit by the new."

I then asked (writing the question so that no one but myself saw it), Is sister M— present with you? At the same moment three taps were heard, lighter than those previously made, at which Mrs. B. remarked, "That was the rap of a female Spirit!" I then asked mentally if sister H— were present, and received an affirmative reply, and had begun to ask for a third sister, when I was interrupted by a call for the alphabet, and the following was spelled out : "We are all watching over you, and guarding you from danger and evil influences."

On the evening of the 5th of December I again called at Mrs. Brown's, to test the matter in the following manner : I had prepared fourteen papers, on each paper was written a different name, and folded up so that no per-

son, not even myself, could tell the name written in either of the papers. I asked the Spirit purporting to be my father if he would designate the paper on which his own name was written? "I will try." I threw them promiscuously on the table, and commenced taking them up one by one, receiving a negative reply to each, until I came to the sixth or seventh, when the affirmative signal was given, and on opening the paper I found to my astonishment that it contained the *name of my father!* This test I have since repeated with the same Spirit, and also with others, and invariably with the same result. At this interview the following communication was received :

"My dear son, I know you do not look for perfection in Spirits disembodied. We are a little in advance of you, inasmuch as we can now look beyond the veil of shadows with optics undimmed by prejudice. God is love. His character has been traduced by his professed followers. He wills that all shall partake freely of Heaven's bounties. His laws of progression were not understood by me when confined to the narrow limits of the Church." To my question, "Are your views of Jesus Christ the same now as formerly?" he replied, "Not the same, but no less exalted."

On the second evening after receiving the above I called at 31 Howard Street, and on being shown into the room of the medium, Mr. Conklin, I found four individuals, none of whom I had ever seen before, seated around a table, apparently holding communion with some invisible intelligence. On being invited I took a seat with them, and when it came to my turn to ask questions, a sister Spirit responded, and gave a very pleasant and *characteristic* communication. But the most remarkable incident of this evening was a communication claiming to come from my father's Spirit, written out in my presence through the hand of the medium. After several remarks entirely personal to myself, which I will not repeat here, this communication was received :

"Seek the pure, elevated, and unselfish spirit of truth, and let your motto be *Freedom and Progression.*" [A short pause.] "I told you, my son, that I still held Christ dear, and so I do, but not in the sense I did while on earth. I now see that he was Divinity in man perfected—nearly. His examples are worthy the attention of all mankind. Follow them, and you will be happy."

The inference in the above to the previous communication received at Mrs. B.'s is, I think, too clear to escape the notice of any one. However, I have at present no comments to make. The above statements are literally true, and, so far as they go, I am willing to let them speak for themselves.

I was first informed of the facts related in the first part of

the above communication by the clerk in our office, who was present when they occurred. At my solicitation the gentleman has written them out for the TELEGRAPH, but he declines to give his name to the public, because he is in prosperous business, and is a member of one of our most rigidly orthodox churches in this city, and fears that his business and religious relations would be jeopardized thereby. Persons in similar conditions are constantly calling on us for interviews upon Spiritualism, under injunctions of secrecy. They often relate manifestations which they have witnessed of the most astounding and interesting character. Were we permitted to publish these spiritual phenomena with the names of the mediums, witnesses, and narrators, their business, social, and religious relations, it would produce as much excitement and consternation in this city as would be occasioned by the landing of the Russian army among us.

A terrible mental volcano is smoldering in our midst, and constant eruptions may be expected, which will shake the foundation of church and state. A light is being kindled which ere long will expose the infidelity and ghastly subterfuges for honor, justice, and religion. Already the churches in our city are thoroughly impregnated with modern Spiritualism, and the expediency of withholding fellowship on account of these new doctrines begins to be seriously questioned since the side of the majority in many of the churches has become a matter of grave speculation. There is no disguising the fact, that men and things are gravitating to their true position, and beginning to exert their legitimate influence. Men are no longer satisfied with the embarrassments and restraints of sectarianism. Spiritualism has quickened the human mind, which is now disposed to take hold of the more enduring realities of time and eternity, and nothing—if it concerns the interests of humanity—within its grasp will be esteemed too sacred for its

most thorough analysis, or too trifling to merit our solemn contemplation.

This we demand for Spiritualism, especially as we conceive it to be of the greatest importance to humanity in time and eternity. We demand it as a protection to our rights and privileges in all business, social, and religious relations. We demand it in the name and for the sake of freedom of thought and utterance, and as a relief from the disabilities to which superstition, bigotry, and ignorance expose ourselves and our fellows. The advocates of this great truth demand it as a means of preserving the integrity of hundreds of thousands of our citizens who, like Peter, for the prejudice of the people, deny the truth. And finally, we demand the investigation for the dignity of manhood—that man may be raised from the slough of duplicity into the glorious sphere of freedom of thought and utterance—that justice may be done, love be cherished, and the truth spoken.

CHARLES PARTRIDGE.

THE SPIRITS THREE HUNDRED YEARS AGO.

THE history of the Catholic Church contains many spiritual legends, some of which are vague and improbable, while others are unquestionably founded in truth. To which of these classes the following alleged facts appropriately belong, our readers will judge.—ED.

SPIRITUAL RAPPINGS AS OLD AS 1534.—There is a curious criminal process on record, manuscript 1770, noticed by Voltaire as in the library of the King of France, which was founded upon a remarkable set of visions said to have occurred to the monks of Orleans.

The illustrious house of St. Memin had been very liberal to the convent, and had their family vault under the church. The wife of a lord of St. Memin, Provost of Orleans, died and was buried. The husband, thinking that his ancestors had given more than enough to the convent, sent the monks a present which they thought too small. They formed a plan to have the body disinterred, and to force the widower to pay a second fee for depositing it again in holy ground.

The soul of the lady first appeared to two of the brethren and said to them: "I am damned like Judas, because my husband has not given sufficient." They hoped to extort money for the repose of her soul. But the husband said, "If she really is damned, all the money in the world won't save her," and gave them nothing.

Perceiving their mistake, they declared she appeared again, saying that she was in purgatory, and demanding to be disinterred. But this seemed a curious request, and excited suspicion; for it was not likely that a soul in purgatory would ask to have the body removed from holy ground, neither had any in purgatory ever been known to desire to be exhumed.

The soul, after this, did not try speaking any more, but haunted every body in the convent and the church. Brother Peter, of Arras, adopted a very awkward manner of conjuring it. He said to it, "If thou art the soul of the late Madame de St. Memin, strike four knocks," and the four knocks were struck. "If thou art damned, strike six knocks," and the six knocks were struck. "If thou art still tormented in hell because thy body is not buried in holy ground, knock six more times," and the six knocks were heard still more distinctly. "If we disinter thy body wilt thou be less damned? certify to us by five knocks," and the soul so certified.

This statement was signed by twenty-two Cordeliers. The Father Provincial asked the same questions the next day, and received the same answer.

The lord of St. Memin prosecuted the Father Cordeliers. Judges were appointed. The procurer-general of the Commission required that the said Cordeliers should be burned; but the sentence only condemned them to make the "amende honorable," with a torch in their bosom, and to be banished. This sentence is of the 18th of February, 1535. (See Abbé Langlet's "History of Apparitions.")

And the Soul answered, with a ghastly frown,
 "In what life loved, death finds its weal or woe ;
 Slave to the clay's DESIRES, they drag me down
 To the clay's rot below !"

It spoke, and where Rome's Purple Ones reposed,
 They lower'd the corpse ; and downward from the sun
 Both Soul and Body sunk—and Darkness closed
 Over that two-fold one !

Without the church, unburied, on the ground
 There lay, in rags, a Beggar, newly dead ;
 Above the dust no holy priest was found—
 No pious prayer was said !

But round the corpse unnumber'd lovely things
 Hovering, unseen by the proud passers-by,
 Formed upward, upward, upward, with bright wings,
 A ladder to the sky !

"And what are ye, O Beautiful ?" "We are,"
 Answered the choral cherubim, "his DEEDS !"
 Then his Soul, sparkling sudden as a star,
 Flashed from its mortal weeds ;

And lightly passing, tier and tier, along
 The gradual pinions, vanish'd like a smile !
 Just then swept by the solemn-visaged throng
 From the Apostle's pile—

"Knew ye this beggar ?" "Knew—a wretch, who died
 Under the curse of our good Pope, now gone !"
 "Loved ye that Pope ?" "He was our Church's pride,
 And Rome's most Holy Son !"

Then did I muse : Such are men's judgments—blind
 In scorn or love ! In what unguess'd-of things—
 DESIRES OF DEEDS—do rags and purple find
 The fetters of the wings !

TRIAL OF MAGNETIC POWERS.—Mr. Thomas Wentworth, writing from Antwerp, Paulding Co., O., gives an account of the visit of a medium at his house, and of several interesting psychical and spiritual occurrences which took place during her sojourn in his family. One of these occurrences was as follows: The son of Mr. Wentworth casually spoke of the probability of his being able to magnetize the medium, when the Spirits rapped out a request that he should try. He accordingly made the effort, and easily succeeded in throwing the medium into the magnetic state; but after he had induced the trance, he found it impossible to control her, as the Spirits exerted a counteracting and superior power. He then attempted to wake her, but here, again, his efforts were entirely frustrated by the superior action of the Spirits. When he acknowledged himself beaten, the Spirit gave him permission to wake her up, which he did without difficulty. The Spirit then requested him to magnetize her, and promised not to interfere with the operation. He did as the Spirit requested, and found that he could control her the same as he could other magnetic persons, and waked her up without difficulty at the first attempt. Our correspondent considered these facts as proof that magnetism by man and magnetism by Spirits are but different degrees of one and the same thing.

SPIRITUALISM AMONG THE UNSOPHISTICATED.—Aside from the more conspicuous spiritual developments that have been pressing themselves upon public attention for the last few years, there have been always cases occurring among the unsophisticated of the common people, the claims of which have, by persons "spoiled by philosophy and vain conceit," been unwarrantably set down as among the assumptions of an ignorant superstition. A case which we have upon authority perfectly satisfactory we will here relate: The lady whose mother miraculously received the gift of reading (for which see page 430) was once attending a female friend in sickness. The disease of the latter had been protracted, and was soon, to all appearance, to terminate in physical dissolution. The long-continued wasting of her body, as with many other diseased persons, had been attended by the gradual unfolding of the interior or spiritual senses, and she as gradually obtained the power of visually perceiving Spirits of the other world. When attended by the lady before mentioned, she spoke of and described these Spirit-visitants, and among her other declarations she described one of the angels, who she declared had said lady's child in its arms. The description of the child, which had become an inhabitant of the Spirit-world some time before, perfectly satisfied its mother as to its identity.

SPIRITUALISM IN FRANCE.

THE Paris correspondent of the *Tribune*, in his last letter, under date of the 15th ultimo, communicates the fact that our cause is onward, and that the manifestations at the French capital are rapidly assuming all the phases which have characterized the spiritual phenomena in this country. We apprehend that the truth will get into the heads and hearts of the masses without the assistance of the Bishop of Verviers, and in spite of his opposition:—ED.

The turning tables, of which I wrote you last spring, have long since become speaking and writing tables, and even musical composers. Indeed, there is nothing in the way of American spiritual rappings that is not now rivaled or surpassed by French development in like kind. Pamphlets are written to prove that it is all humbug, that it is all electricity, that it is all supernatural spiritualism. But what I find more curious than any of these is a very long "pastoral letter on the danger of experiments with speaking tables, addressed by the Bishop of Verviers to the clergy of the diocese." It is quite too long to get into my letter by the strictest processes of abridgment; it is too prosy as well, though very funny in parts. The turning tables, as a matter of amusement, the bishop does not object to; but when they come to speak, they must be let alone. The bishop explains at length the different kinds of Spirits in the other world with whom communication is possible; then he tells the different methods of communication that are lawful, as laid down in the canons of the Church; all other than these methods are damnable. What makes the tables move and speak he does not absolutely opine upon; may be it is devils under the table, may be it is devils in the brains of the operator; that it is the devil's own work, he is positive about. He therefore forbids his clergy to dabble in the matter. He tells them, also, to privately dissuade the intelligent faithful in their respective families from a continuance of experiments. He tells them that this pastoral letter is not to be read in the churches, for it might put it into the heads of the vulgar mass to set their tables turning and talking, while at present they are innocent and ignorant of such things.

LOVED ONES AT HOME.

BY C. D. STUART.

IN childhood, when life is all beauty and bloom,
 And our pathway is laden with flowers ;
 When pleasure and gladness the present illumine,
 And we dream but of goldener hours ;
 Ere the heart has been touched by a sorrow or care,
 Or our footsteps have ventured to roam,
 What pleasure so sweet, and what treasure so rare,
 As the circle of loved ones at home ?

Oh, the circle of loved ones at home,
 What pleasure so sweet, and what treasure so rare,
 As the circle of loved ones at home ?

In manhood, when youth and its visions are past,
 And the dreams of our childhood are flown ;
 When the shadows of care round our footsteps are cast,
 And life's thorns 'mong its roses are strewn ;
 When the heart from its sadness and sorrow would turn,
 And our footsteps no longer would roam,
 What pleasure so sweet, and what treasure so rare,
 As the circle of loved ones at home ?

In childhood, or manhood, or age's last hour—
 When the taper of life flickers dim ;
 In gladness or sorrow, in weakness or power,
 What joy fills our cup to the brim,
 Like the joy of the heart that, for good or for ill—
 Wherever our footsteps may roam—
 Is anchored in sunshine, that haloes it still
 From the circle of loved ones at home !

ANCIENT CHRISTIAN SPIRITUALISM.

BY WILLIAM FISHBOUGH.

IN the pending controversy in respect to the alleged existing intercourse between man and the denizens of the unseen world, the professedly Christian Church has, strange to say, shown herself the most formidable champion in the negative. Not that the believers in Christ and the Bible suppose it impossible, *in the nature of things*, for any interchange of thought to take place between men in this world and invisible intelligences in the other, for the Book which they professedly receive as the chart of their faith, is full of testimonies to the reality of such occurrences. But it is assumed and proclaimed with much assurance by them, that the link of connection between mundane and spiritual intelligences was permanently severed at the close of the apostolic age—that since then the Spirit-world has been dumb and silent to all the invocations of mortals, and all alleged messages, impressions, and miraculous endowments from that quarter have necessarily belonged to the category of illusions or willful impostures.

Now it is upon this assumption, and upon this alone, that the Church's whole opposition to the doctrine of existing spiritual intercourse rests; and unless the assumption can be shown to be well founded, the opposition must evidently either give way, or be turned with equal force against the reality of the same phenomena as alleged in Biblical records to have existed in the former ages of the world.

But where, we ask, are we to find a shadow of proof that

spiritual intercourse was intended to cease at the close of the apostolic age? It will not be asserted that this proof is found in the known constitution of man or of Spirits, or in the known relations of the material and spiritual worlds, for these, for aught we can determine, are essentially the same now as they were before the apostles were in their graves. Nor can I imagine where proof of the point can be found in the Bible. The only three passages I have yet seen or heard adduced as proof (viz., the refusal of Abraham in the parable to send Lazarus from his bosom back to the earth; the saying of Jesus on the cross, "It is finished;" and the prohibition in the Revelation of St. John against adding any thing to that particular book, Rev. xxii. 18), it seems to me, do not meet the case; and the very weakness of the arguments derived from these passages conveys an idea of the desperateness of a cause which finds it necessary to employ them.

But on the other hand, Jesus and his apostles seem to have considered a perpetuity of the spiritual intercourse during the after ages of the *true Church* as a *matter of course*, and show by several implications that they expected its continuance so long as Christians remained faithful. Thus Jesus promised the Holy Spirit *indiscriminately* to those who would sincerely and devoutly ask it of the Father (Luke xi. 13), and Paul distinctly characterized the Christian dispensation as one which brought those who received it "to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to *the spirits of just men made perfect.*" Heb. xii. 22, 23. It appears that during the age of the apostles, prophets, seers, discerners of spirits, speakers with divers tongues, workers of miracles, and other "*mediums*" for divine and spiritual influences, existed and were multiplied in the Church everywhere; and there is no evidence, either in reason or

history, to show that the gifts of these were all taken away, and the lamp of heaven forever ceased its direct shinings, as the last of the apostles sank into his grave. There is, on the contrary, the most direct and positive historical evidence that these spiritual gifts were universally considered by the Christians as existing uninterruptedly, to a greater or less extent, in the Church, for nearly three hundred years after the commencement of the Christian era. Their existence was then disputed only by a few, and by the mass of the Catholic world their occasional occurrence has been admitted in all ages, down to the present day, and even some Protestant sects have, until recently, believed the same.

Let us now glance at some of the numerous historical testimonies as to the post-apostolic perpetuity of spiritual gifts and intercourse in the Christian Church. The learned Dr. Mosheim, in treating the history of the Church during the second century, says, "It is easier to conceive than to express how much the *miraculous powers and the extraordinary divine gifts* which the Christians exercised on various occasions contributed to extend the limits of the Church. The gift of foreign tongues appears to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there."* Dr. Murdock, the translator of Mosheim, sanctions these statements with emphasis, adding a long note, in which he argues the point, and refers to numerous passages in the ancients to establish it.

The epistles of St. Barnabas, St. Clement, St. Ignatius, St

* Mosheim, Eccl. Hist., B. I. Cent. II. Part I. Chap. I. § 8.

Polycarp, and the Shepherd of Hermas, written immediately after the apostolic age, or perhaps one or two of them a little before the death of St. John, distinctly recognized the existence of miraculous, prophetic, and other extraordinary spiritual gifts in the Christian Church during the lives of their authors; and these epistles were for a long time afterward publicly read in the Christian churches as possessing an authority little inferior to that of the apostolic writings themselves. The authors of these respective productions are called the *Apostolic Fathers*, from the fact that they were the cotemporaries and immediate successors of the apostles. The writer of the epistle of St. Barnabas is thought to be the Barnabas spoken of in the Acts of the Apostles as at one time the companion of Paul, though by others this has been disputed. St. Clement is supposed to be the Clement spoken of by Paul in Phil. iv. 3. St. Hermas was a brother of a bishop of Rome, and wrote his tract in his old age, about the middle of the second century. The revelation which it contains purports to have been given him by an angel who appeared in the habit of a shepherd; and hence the book is entitled "The Shepherd of Hermas."

The account which Hermas gave of his experience will be recognized as bearing a close resemblance to some experiences of modern mediums. In the beginning of his revelations he fell into an ecstasy, and he was carried away in spirit, when an angel in the form of a young woman appeared to him and convinced him of some particular sin to which he was addicted. At another time an angel in the form of an aged and venerable woman appeared to him while on his knees in prayer, and took him by the hand and raised him up, and made some revelation to him respecting the Church. When at a subsequent time he was walking through the fields and praying that this revelation might be confirmed, he heard

something like a human voice saying to him, "Doubt not, Hermas." The Shepherd Spirit, from whom he received his principal visions and revelations, appeared to him after this, and was for a long time his frequent companion. Finally, after he had written his book, he says, "The angel which had delivered me to that shepherd came into the house and sat upon the bed, and that shepherd stood at his right hand; then he called me and said, 'I delivered thee and thy house to this shepherd that thou mightest be protected by him.' And I said, 'Yes, Lord;' and he added, 'Whosoever shall do according to the commands of this shepherd, who is a prince of great authority, and in great honor with God, he shall live; but they that shall not keep his commands shall deliver themselves unto death, and shall be every one guilty of his own blood. But I say unto thee, keep these commandments, and thou shalt find a cure for all thy sins.'"

ST. IGNATIUS was an immediate disciple and personal associate of the beloved St. John, and was by the latter appointed bishop of Antioch. He was said to be "a man in all things like unto the apostles." He was summoned from his bishopric to Rome in the year 127, where he suffered martyrdom by being exposed to the fury of wild beasts in the theater. He was accompanied to Rome by some of the members of his church, who wrote an account of his journey and arrival there, and testify to the existence of visions and spiritual apparitions at that age in the following passages: "The night after his (Ignatius') sufferings," say they, "we were together watching in prayer, that God would vouchsafe us (weak men) some assurance of what had passed; whereupon several of the company fell into a slumber (ecstatical, because *watching in prayer*), and therein saw visions in which Ignatius was represented; which, when we had conferred together, we glorified God, being thereby assured of his blessedness."

ST. POLYCARP also, in the earlier part of his life, was a personal disciple and associate of St. John, and was by that apostle appointed bishop of Smyrna. During the earlier ages of the Church he appears to have been universally considered as endued with similar spiritual gifts to those which characterized the apostles, one among other proofs of which fact is the esteem in which his writings were holden for three hundred years, during which time, as before stated, they were publicly read in the churches in connection with those of the apostles. This holy man suffered martyrdom for the Christian cause in the year 147, when at an advanced age. An account of his last suffering, with what preceded and followed, was written in a circular letter by some members of his church at Smyrna, and directed to all other churches; and some particulars of the history are entirely conclusive as to the manifestation of spiritual presence and influence in those days. Speaking of several others who suffered martyrdom at the same time, they say, "While they were under torments they were *absent from the body* (probably under the ecstatical impressions), or, rather, the Lord Christ stood by them, and conversed with them, and revealed things to them inconceivable by man, as if they were no longer men, but already become angels. As to Polycarp, he saw a vision three days before he was taken; and behold, the pillow under his head he saw ail in a flame; whereupon, turning to those about him, he said, prophetically, 'I shall be burnt alive.' After his apprehension, and while he was going into the place of execution, there came a voice from heaven, saying, 'Be strong, and quit thyself like a man, Polycarp.' Now no one saw who spoke to him, but many of our brethren heard the voice." After describing the scenes of the execution, the writers say, "Such was the end of Polycarp, who, in our times, was a truly *apostolical and prophetical* teacher; for

every word that went out of his mouth either has been already fulfilled or will be." The writer of the copy of this account, from which the foregoing is extracted, adds, "This epistle was transcribed from the copy of Irenæus, the disciple of Polycarp, by Caius; after which I, Pionius, wrote it from the same copy, which I found, *by a revelation, wherein Polycarp appeared and directed me to it*, as I have and do declare in a most solemn manner.

Justin Martyr, an eminent apologist and defender of Christianity, who flourished about the middle of the second century, affirmed, according to Eusebius, that the gift of prophecy shone brightly in the Church in his time. About the year 180, Athenagoras, in an apology which he was commissioned by his Christian brethren to carry to the Emperor of Rome, describes in it what in our phrase would be called "*speaking mediums*," and which seemed to have abounded in the Church at those times under the names of prophets and prophetesses. "I call them prophets," says he, "who, being *out of themselves and their own thoughts*, did utter forth whatsoever by the impelling power of the Spirit he wrought in them; while the Divine Operator *served himself of them, or their organs, even as men do of a trumpet, blowing through it*. Thus have we prophets for witnesses and affirmers of our faith; and is it not equal and worthy of human reason, O ye emperors, to yield up our faith to the Divine Spirit *who moves the mouths of the prophets as his instruments?*"

Ammonius Saccas, a Christian philosopher, who opened a school at Alexandria, in the latter part of the second century (which school was for a long time in great repute), *taught the art of procuring communion with spirits, or demons, as he called them*. His disciples called this art "theurgy;" but whether the spirits invoked by such means were always of the most *Christian* character does not appear. (See Mosheim.)

During the fore part of the third century (spiritual gifts in the Church still continuing as general as before), Eusebius relates, that while a persecution raged at Alexandria, there was among the martyrs a young woman named Potomiana, whose courage and fortitude under her last sufferings excited the astonishment of the spectators. Three days after the execution of her body, this same Potomiana appeared in spirit by night, "to one Basilides, a Roman soldier, and, covering his head with a crown, said he must shortly be taken away. The vision wrought effectually to convert Basilides," and who, for his confession of faith in Christ, was loaded with chains, and shortly afterward rewarded with the crown of martyrdom. "Many others also, at the same time, in Alexandria, were wrought upon to the open confession of their faith in Christ by visions of Potomiana, who in dreams urged them to do so."

An account of the election of a Bishop of Jerusalem is also worthy of note, as showing the manifest operation of spiritual influences at that age. It is to the effect that when Narcissus, Bishop of Jerusalem, was about one hundred years old, and disqualified by that extreme age for the further discharge of his official functions, Alexander, a Cappadocian bishop, was admonished, in a vision by night, to go to Jerusalem for some purpose. When Alexander approached Jerusalem, several of the chief persons of the church of that city also had visions, in which they were directed to hasten out of the gates of the city, and receive the bishop ordained for them by God. Being thus miraculously appointed, Alexander exercised the functions of bishop to that church for years, and died while under imprisonment for the faith, in the year 253.

Tertullian, in his tract concerning the soul, chap. ix., says: "We had a right, after St. John, to expect prophesyings, and we do now acknowledge the same spiritual gifts; for there is at this day living among us a sister who is partaker of the gift

of revelations, which she receives under ecstasy in the spirit in the public congregation; wherein she converses with angels, sometimes also with the Lord, and seeth and heareth divine mysteries, and discovereth the hearts of some persons, and does minister succor to such as desire it; and while the Scriptures are read, or psalms are singing, or they are preaching, or prayers are offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul *while this sister was in the spirit*: after the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was; for these things are heedfully digested, that they may be duly proved. Among other things, she told us that a material soul was before her, and *the Spirit was beheld by her, being of a quality not void and empty, but of the color of the sky, and of a thin brightness, preserving the form throughout of the human body.* What well-informed Spiritualist can fail to be struck with the similarity of this description given by Tertullian, and many occurrences which are witnessed at the present day? The description which the prophetess, mentioned in this extract, gave of the soul, will be recognized as perfectly accordant with the revelations which Swedenborg and subsequent "mediums" have given on the same subject.

Notwithstanding there appears to have been a gradual decline and final cessation of *heathen oracles* after the establishment of the Christian Church (and we might show strong reasons for believing that these oracles were actual spiritual communications, as both heathens and Christians believed them to be), there seem to have still been among the heathens some mediums for spirits (or the alleged gods) for a long time after the apostolic age. Between these spirits and their mediums on the one hand, and the Christian prophets on the other, there was generally an open hostility; but wherever a

trial of powers occurred, the heathen spirit was forced to give way, showing the existence still in the Church of that power conferred by Jesus upon his disciples to "cast out devils." Hence we find Tertullian, in his "Apology for the Christian Religion," boldly challenging all heathendom to a trial of the powers of their patron spirits and divinities, who were accustomed to possess and speak through the bodies of certain men. "Hitherto," says he, "we have used words; we will now come to a demonstration of the very thing, that your Gentile gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a devil be brought into open court before your tribunals; when that spirit shall be commanded by a Christian to speak, he shall as truly confess himself a devil there, as elsewhere he falsely claims to be a god. Or let one equally be produced who is among you Gentiles judged to be *inspired of God*, who waits at your altars, and is esteemed a sacred person by you; nay, though he be acted by one of your most venerated deities, be it Diana the heavenly virgin, or Esculapius that prescribes your medicines, and who pretends to relieve the dying, yet these, or any others, when they are summoned, if they dare to lie unto the Christian summoning, and if they do not confess themselves openly to be devils, then let that reproachful Christian's blood be spilt by you on the spot."

It may not be presumed that Tertullian would have given this open challenge to the heathen deities (or tutelar spirits) unless the example of common and notorious occurrences had been such as to give him confidence of victory in the trial; and hence we find him afterward triumphing over the vanquished demons in the following manner: "A fine Deity, indeed, that is subject unto a man! But they know that our Christ is their judge, and that they are by an uncontrollable authority made subject to his servants; therefore from

our touch and breath they fly out of the bodies where they did reside, unwilling and with grief, in your presence."

Tertullian died about the year 231, and hence this reflex of the state of spiritual gifts among the Christians must be considered as applicable to the Church a little before that time. Numerous testimonies might be cited to prove that this power of "casting out devils," or in the more fastidious phrase of modern Spiritualists, of expelling "unprogressed Spirits," continued for a long time after that, as did also the necessity of frequently exercising it. Indeed, Mosheim informs us that in the third century the office of exorcist, as a special office, was created in the churches, it being the duty of the one holding it to cast out these subtle and unchristian spirits from the bodies of such as were infested by them, and which they did by a process similar to that employed by the apostles.

Thus, employing a collection from the ancient Fathers now before us, as well as the testimony of Mosheim, Eusebius, and others, we might go on to cite numerous passages to prove that spiritual manifestations in the form of prophetic dreams, visions, impressions, speaking impulses, power to cast out devils, etc., continued more or less in the Christian Church, and were universally recognized by its members, until the Church, owing to outer prosperity, grew so corrupt and worldly as to render the free and general access and operation of spiritual influences any longer impossible. These influences were operative upon simple-hearted and devout men and women in all classes of Christian society, and even simple and unsophisticated little children often uttered the words of supernal wisdom while under the divine afflatus; and by the revelations thus given forth the Church was principally governed, and opposing religions were triumphantly vanquished for more than two centuries. Indeed, no Christian ever thought of denying the existence of these spiritual influ-

ences in the Church until near the age of Constantine. According to Eusebius they existed in the Church to some considerable extent, even at that age, and Constantine himself sometimes experienced them—not only being admonished by the vision of the luminous cross which he saw at mid-day in the heavens, but being warned in dreams and visions concerning the plots of his enemies.* And, according to Mosheim, so firm and general was the belief in spiritual communications in the fourth century, that St. Ambrose publicly cited the testimony of Spirits, called *dæmons*, who spoke through the vocal organs of men (as Spirits *now* do) in proof of the falsity of the doctrines of Arius; and the testimony was rebutted by the followers of Arius, not by denying the reality of those spiritual communications, but by saying that Ambrose had *bribed* the Spirits to give such testimony.††

Dispensing with the abundant matter which might be given as corroborative of the foregoing, what, so far as we have gone, is the plain aspect of the question which has occupied our thoughts? Why, it is proved as plainly and positively as any point can possibly be proved by historical evidence, that the manifestations of spiritual power and influence *did not* cease with the apostolic age, the assertion of modern theologians to the contrary notwithstanding, but that they continued

* Euseb. Life of Constantine, B. I. Chap. xxviii.; xlvi.

† Mosheim, B. II. Cent. IV. Part II. Chap. III. § 8.

† I esteem myself fortunate in having, in the investigation of the ancient spiritual history of the Christian Church, fallen in with an old English work expressly written on this subject. It is entitled, "The General Delusion of Christians touching the ways of God's revealing Himself to and by the Prophets," etc. The first edition of it was published, anonymously, in the year 1713, and the second and last in 1833, at London. It is specially valuable for the copious extracts from the writings of the ancient Fathers as bearing upon this question, and from these extracts I have freely drawn, leaving unnoticed a large amount of additional testimony equally subservient to the purposes of the present article. My argument might also be prolonged and fortified by additional citations from Eusebius, and other writers, but these are generally accessible to such readers as may be curious to know their contents.

in uninterrupted succession, though somewhat declining in degree, for at least two hundred and fifty years afterward! But in proving this we prove at the same time that spiritual communion *is the normal privilege of the true and faithful Christian Church, irrespective of the age of the world in which it may exist*, and that that Church which denies the possibility, and scouts even the thought, of intercourse with spirits and angels, must necessarily have experienced a mournful defection from the estate of that *true and primitive Church*, whose members, by an express Divine dispensation, were brought “to an innumerable company of angels, to the spirits of just men made perfect, and to God the judge of all.” Oh, professed Church of Christ! how art thou miserably fallen from the heavenly connections in which thou wast placed in thine earlier days! How art thou puffed up with worldly pride and power, gloating upon the wealth of thy learning, thine estates, and thy gold, while, like thy prototype and prophetic mirror, the Laodicean Church of old, thou art in all *spiritual* things poor, and miserable, and blind, and naked! Consider, now, thy fearfully degenerate state, and repent thee in dust and ashes, if peradventure God will listen to thy penitent prayers, and restore to thine inner sanctuary the glory of his ancient Shekinah, whose beams have so long been clouded in darkness!

But we fear that all exhortation to the Church, as a *body*, is vain, and that the sentence is far more applicable to her communicants, “He that is unjust let him be unjust still, and he that is holy let him be holy still, **FOR THE TIME IS AT HAND!**” And “he that hath ears to hear” may now, we think, distinctly hear the angel trumpet sounding through the earth, saying to all who are willing “to follow the Lamb **WHITHERSOEVER HE GOETH**, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues—come to

the glorious city of the New Jerusalem, which already beginneth to descend from God out of heaven, in which the spirit of the Lord alone reigns over his people forever!"

But this spiritual defection of the Church—this "*falling away*"—was distinctly predicted by the apostle Paul, that the "*man of sin*" might be revealed. (2 Thess. ii. 3-12.) By the "*man of sin*" I understand the mature state of ungodliness in general, and the lust of spiritual power and dominion in particular, whether applying to Catholics or Protestants—to men in this world or Spirits in the other. It is that spirit of human selfishness that exalteth itself above all that is called God, and which, sitting in the temple of God, seeketh to be worshiped as God, and which, I have no disposition to deny, is in some degree represented in the "*signs and lying wonders and deceivableness*" of a *portion* of the spiritual communications of this day. All these, together with the effete carcass of a Church which, like the Jewish Church of old, has lived out its time and ceased to perform uses, will the Lord destroy, "*with the brightness of his coming*," as he descends in these latter days, "*with all his holy angels*," to consume error and corruption, and establish his everlasting kingdom!

Where, then, is the theological objection to the doctrine of spiritual intercourse as applicable to this day? Such intercourse, when of a proper kind and properly conducted, surely can not be proved illegitimate by the gospel, or by the history of the post-apostolic Church, for we have seen that the teachings and examples of these are decidedly in its favor. Whoever denies its possibility in the nature of existing things, by that denial acknowledges his own destitution of its graces and privileges, and thus utters his own condemnation, as judged by the standard of the early Church. Whoever *indiscriminately* denounces the modern spiritual communications, as dæmonism, utters a sentence equally severe

against the existing Church, for had not the latter sadly degenerated as to her spiritual powers since the days of Tertullian, she might now easily *exorcise* and check the dæmons, as Tertullian and his *confrères* exorcised and silenced the Spirits which personated the heathen gods. If it is alleged as an objection, that much of the modern Spirit literature and philosophy is of a trashy nature and an infidel character, then we say, for this, again, *you* are in a great degree responsible, in not recognizing the possibility of *good* as well as evil communications, and in not bringing the piety of your church and the learning of your clergy, together with such superior light as *you* may obtain from on high, to bear in rectifying errors and restoring the true communion with heaven and with God. No doubt the inanity and infidelity of much of modern Spirit-literature (which many Spiritualists and Spirits deplore) is owing to the fallen state and undutifulness of the Church, which disqualifies her from staying this tide by means of her *superior* spiritual powers, such as were granted to the Christian disciples of old.

Here, then, we rest the argument, insisting upon the proof from the teachings of Christ and his apostles, and the experiences of the ancient Church, that any *true* and *really faithful* Church of Christ will enjoy communion with *good* Spirits, with angels, and with God, as its *normal and divinely appointed privilege*, and will possess the God-given power of withstanding and checking all irruptions of evil from the lower spiritual spheres. Let the echo be sounded through the earth until all shall hear!

CURIOSITIES OF SLEEP.

THERE are some curious incidents on record of sleeping and waking. In Turkey, if a person happens to fall asleep in the neighborhood of a poppy-field, and the wind blows over toward him, he becomes gradually narcotized, and would die if the country people, who are well acquainted with the circumstance, did not bring him to the next well or stream, and empty pitcher after pitcher on his face and body. Dr. Oppeheim, during his residence in Turkey, owed his life to this simple and efficacious treatment. Dr. Graves, from whom this anecdote is quoted, also reports the case of a gentleman, thirty years of age, who from long-continued sleepiness was reduced to a complete living skeleton, unable to stand on his legs. It was partly owing to disease, but chiefly to the abuse of mercury and opium, until at last, unable to pursue his business, he sank into abject poverty and woe. Dr. Reid mentions a friend of his, who, whenever any thing occurred to distress him, soon became drowsy, and fell asleep. A fellow-student also, at Edinburgh, upon hearing suddenly the unexpected death of a near relative, threw himself on his bed, and almost instantaneously, amid the glare of noon-day, sunk into a profound slumber. Another person, reading aloud to one of his dearest friends stretched on his death-bed, fell fast asleep, and, with the book still in his hand, went on reading, utterly unconscious of what he was uttering. A woman at Henault slept seventeen or eighteen hours a day for fifteen years. Another is recorded to have slept once for forty days. A man twenty-five years of age, at Timsbury, near Bath, once slept for a month, and in two years he slept again for seventeen days. Dr. Macnish mentions a woman who spent three fourths of her life in sleep, and Dr. Elliottson, who has collected several instances of this sort, quotes the case of a young lady who slept for six weeks, and recovered. Herodotus, in "Melpomene," alludes incredulously to a race of Scythians, or Tartars, in the extreme north, who were reported to sleep away six months of the year. "Two young gentlemen," says Dr. Graves, "college-students, went to bed in perfect health the night previous to their examination; they slept soundly; the elder one rose early in the morning, and left his younger brother in bed still asleep; he remained so for two

hours more, having slept altogether for more than ten hours, when he awoke in a state of complete insanity."

The same author likewise relates the case of a gentleman who fell asleep with his head resting on his hands, folded together before him on the table after dinner. On awakening, one arm was paralyzed, and remained paralyzed to the day of his death, which followed not long afterward. The celebrated General Elliott, Frederic the Great, and John Hunter seldom slept more than four or five hours in the twenty-four. Dr. Macnish mentions a lady, in perfect health, who never slept more than three or four hours in the twenty-four, and then only half an hour at a time. General Pichegru, according to Sir Gilbert Blane, had only one hour's sleep in the same space of time for a whole year. The venerable St. Augustine, of Hippo, prudently divided his hours into three parts; eight he devoted to sleep, eight to recreation, and eight to converse with the world. De Moivre slept twenty hours out of the twenty-four. Quin, the celebrated player, could at his pleasure slumber twenty-four hours in succession; and Dr. Reid could, when he liked, take as much food and as much sleep as would serve him for a couple of days. Theodosius, falling asleep in the morning watch of his last great battle, saw in his dreams an apparition that assured him of his victory over his desperate foe Eugenius, and the issue of the forthcoming day verified, or coincided with, this strange presentiment. The Dauphin, son of the unfortunate Louis XVI., the descendant of the sovereigns of France and Navarre, shut up in a loathsome nook, with a hole in the wall through which his scanty rations were thrust, was killed by the want of sleep. His feverish temples were scarcely laid upon the pallet, when a stern voice pealed round the walls—*Capet, où es tu? dors tu?* By a refinement of cruelty of this description, his ductile and confiding spirit, drawn out to the last gasp, silently gave up the ghost on the 8th of June, 1795, in his tenth year. The famous St. Dominic never reposed except on the floor, or the bare boards which served him for a bed. St. Bonaventura, one of the first Franciscans, made use of a common stone of some size, instead of a pillow; and St. Peter, of Alcantara, slept but an hour and a half in the twenty-four hours for forty years together, either kneeling or standing, with his head leaning aside, on a little piece of wood fastened for that purpose in the wall. He usually ate but once in three days, yet he lived to be old, though his body was so attenuated and weak that it seemed to be composed of the roots of trees, and his skin so parched that it resembled the dry bark of a tree, rather than flesh. People may sleep in all sorts of postures. According to Mr. Wilkinson, the ancient Egyp-

tians, who, as every body knows, shaved their scalps, slept with their heads resting on an iron prong, like that of a pitchfork, wetted with something soft. This they did for the sake of keeping their heads cool, which they supposed strengthened their wits. The postillion will sleep on horseback, and the sentinel at his post. An entire batallion of infantry have been known to sleep on the march. It is about three or four o'clock in the morning that this propensity of sleep is the most overpowering—the moment seized upon by troops for driving in the enemy's outposts and taking the bivouac by surprise. Maniacs are reported, particularly in the Eastern hemisphere, to become furiously vigilant during the full of the moon, more especially when the deteriorating ray of its polarized light is permitted to fall into their apartment; hence the name lunatics. There certainly is a greater proneness to disease during sleep than in the waking state, for those who pass the night in the Campagna di Roma inevitably become infected with its noxious air, while travelers who go through without stopping escape the miasma. Intense cold induces sleep, and they who perish in the snow, sleep on till they sleep the sleep of death.—*Journal of Psychological Medicine.*

PHOTOGRAPHS ON TEXTILE FABRICS.—Some time since we announced an invention of a Manchester artist in England by which daguerreotypes were produced on wood. We have now the pleasure of stating that a new discovery has been made by which various descriptions of fabric can become impressed with the lights and shades requisite to produce a picture, which will economize and consequently extend the application of the photographic art to manufacturing purposes. *The Builder*, published in London, England, says:

“Messrs. Wulff, of Paris, have placed before the French Institute some specimens of photography on linen, oil cloth, chintz, etc. This discovery will be of great importance for architectural ornamentation and other useful purposes. Such pictures can be cleaned by wiping, nay, they can be washed, and a portrait on linen or long cloth can be forwarded in a letter. As, moreover, these photographs can be obtained at a cheaper rate than those on metal or paper, the art will become more popularized. Messrs. Wulff keep their proceedings yet secret, but it is thought that they operate on a preparation of iodized collodion.”

GREAT DISCOVERY.

A UNIVERSAL TELEGRAPH.—The *Mining Journal* minutely describes the marvelous improvements effected by Mr. Wilkins in the electric telegraph, by which the system bids fair to be thoroughly revolutionized. Mr. Wilkins is a telegraph engineer at Hampstead, and has secured a patent for his extraordinary invention, which will be made available to the public by the Universal Electric Telegraph Company. The improvements for which Mr. Wilkins' electric telegraph will be distinguished are intended to meet all existing defects. It will form one of its very peculiar and striking characteristics, that instead of the message being, as at present, expounded often by guess, liable to be misunderstood or mistaken from variations of the index, or from many other causes, *the message will be written by the telegraph instrument itself.* By means of his singularly ingenious apparatus, the message leaves the telegraph written on paper by the instrument in clear and distinct characters, delivered in a continuous line and unvarying position. It is not even dependent, as was formerly proposed, on the chemical action of the electric fluid on certain sensitive colors, but the machine will enable parties to perpetuate an accurate record of the message, the value of which, in all intercourse, as well in affairs of state as in all legal, monetary, and commercial transactions, is almost incalculable. The ingenuity is perfectly marvelous which arranges the telegraphic apparatus to be worked by the electric current in such a manner as to give motion to a marker or tracer, and thereby impress, mark, or otherwise render visible, in a continuous line on paper, characters representing letters, words, and figures on the recording surface, which is kept constantly moving by means of clockwork, or other suitable machinery, while the characters are marked or otherwise produced by the electric current in a fixed manner, capable of being read upon it. By a contrivance of surpassing ingenuity, the transmission of the message will be simultaneous to any number of radiating stations without the aid of intermediate operators, only one operator being required at each telegraph. This branch of improvement is effected by a delicate piece of machinery, the "Automaton Repeater," by means of which any number of towns or places within the

circle of connection, may be communicated with at the same moment by one and the same electric touch. Mr. Wilkins' plan is also remarkable for the extreme simplicity of the telegraph, for one wire will be sufficient, and in order to prevent the uncertainties which have impeded the development of the telegraphic system, he has devised a superior plan of insulators. It is calculated to insure the most perfect and unerring accuracy by the total absence of quivering points and needles, and by abstaining from the use of chemical preparations, always liable to mislead and very often to fail. It will possess this further great advantage, that by a return communication the message will be repeated at the place from which it is sent, instantaneously with the delivery of it at the place for which it was intended, and the person sending it will thus be enabled at once to see, himself, that his message has been accurately transmitted, the telegraph, without any other intervention, in effect insuring its accuracy. The directors contemplate telegraphic communication with nearly 800 principal towns and places in the United Kingdom, irrespective altogether, when necessary, of railways. The company propose to establish district offices in all or most of the towns and places in the kingdom containing over 2,000 inhabitants, for the purpose of receiving and transmitting messages upon the principle of radiation. When unerring certainty is thus assured, and the price and means of general communication brought within the reach of every person, it will be difficult to speculate upon the possible extent to which the public may avail themselves of these proposed benefits.

SPONTANEOUS KINDLING OF FIRE IN THE HUMAN BODY.—The *Courier de l'Europe* communicates to the world an account of spontaneous kindling, though no combustion, in the person of a mantua-maker. This young lady was sewing one night by the light of a candle, when she felt an undue heat all over her body. She noticed at the same time that her fore-finger was on fire. The flame was bluish, and emitted a sulphurous smell. She plunged her hand into cold water, and wrapped it in moistened cloths, but the burning still continued, and spread over her hand. Her apron caught fire, and she was obliged to take it off. The flame was only visible in the dark. The girl spent the night in efforts to extinguish the flame, and only succeeded at daybreak.

DEPARTURE OF MR. HARRIS FOR THE SOUTH.

T. L. HARRIS took passage on Saturday last, on board the steamer Marion, for Charleston, S. C. ; he will proceed immediately to Montgomery, Alabama, by railroad, thence by steamboat to New Orleans, where he will probably arrive on or about the 16th instant.

We desire to remind our Southern friends that the temporal interests of Bro. Harris have not hitherto occupied a very prominent place in his own thoughts, and that consequently his principal possessions are not the kind which can be readily transmuted into the constitutional currency. On the contrary, his capital chiefly consists of a large stock of *living ideas*—the greatest curiosities in all animated nature. As there are many people, rich as the world goes, who are not yet supplied with this kind of “live stock,” we suggest that they would do well to make a small investment, transferring a few shares of whatever they may possess, and paying the difference *ad valorem*.

While we have no disposition to advise others, and especially those who are capable of understanding and performing their duty, we will take the liberty to observe, that if the friends of Spiritualism, wherever Bro. Harris may remain for a few days, would tender him the free use of a suitable Hall, and leave him to receive whatever the public might be pleased to contribute, in the form of a small admission fee or otherwise, they would doubtless do much to further the knowledge of the truth and to strengthen the hands of one of its most earnest advocates.

Bro. Harris leaves behind him in this city many true and admiring friends whose sympathies, warm as the Southern skies to which he goes, will follow him. Space can not neutralize the soul's attractions, nor time disturb the relations which render kindred spirits one in loving affinity, in earnest effort, in desires for a divine life, and in the worship of the Infinite. Our friend will return to us again. When the Spring cometh to warm the earth and to quicken the latent germs in her cold bosom, he also will come to warm the hearts of his Northern friends, and to animate them by the light of his countenance and the power of his inspired thoughts. Until then, farewell, Brother. May the heavens smile above thee, and the earth beneath grow more beautiful because of thy presence and labor of love.

THE MEMORIAL.

WE trust that our friends in every part of the Union are busy in obtaining signatures to the Memorial which we sent out two weeks since. Our desires are embodied in terms which can not be deemed objectionable to any one who believes in the actual occurrence of the mysterious phenomena, though he may wholly reject their claims to a spiritual origin. For this reason all can sign it, except, perhaps, such persons as still persist in treating the whole matter as a mere device of the devil, or "a cunning trick of wicked men," all of whom we will cordially excuse, on the ground of their being *non compos mentis*. Let every friend of truth, justice, and progress take the Memorial in his pocket and solicit all—those last referred to alone excepted—to sign it, and let the same be re-

turned to this office on or before the first day of February next ensuing. We should have at least one hundred thousand names within thirty days. We shall roll them up on a cylinder provided for that purpose, and forward the same to Washington as soon as we hear from all sections of the Union.

Let no one pass by his neighbor without calling his attention to the Memorial. Even those who want to "put down the humbug" can not more effectually accomplish their object than by adopting our suggestion. Submit the whole subject to a scientific committee, and the humbug, if there be any, either among the friends or foes of Spiritualism, will be likely to be detected and exposed. Let all Spiritualists unite in this movement, and thereby refute, before the whole world, the slanderous assumption that they are disposed to hide this subject in "*dark corners and upper rooms.*" The Memorial is being circulated in this city and vicinity, and great numbers of all classes—not excepting our merchants, officers of insurance companies, bank directors, the masters of art, science, and law, as well as the teachers of theology and religion—are already on the list. If any shrink from the light of this proposed investigation, and retire into the aforesaid "dark corners," we trust that none of the advocates of Spiritualism will be among the number.

S. B. B.

REMARKABLE INCIDENT.—About three weeks ago, the wife of Mr. Henry Colvin, of Coventry, rose in the morning, complaining of a pain in her side. She soon after fell asleep, and died, as supposed. When her friends came to attend the funeral, they were struck with the remarkably life-like appearance of the corpse, and the funeral was deferred. Since then, she has laid in the same condition, and many have visited Mr. Colvin's house, none of whom can discover any signs of decay. There had been no alteration on Friday, the 21st, a period of about three weeks.—*Providence Post.*

THE NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

[Mr. Fishbough has furnished the following report of his speech delivered on the occasion of the last meeting at Dodworth's Hall. The remarks of the other speakers presented nothing of importance that has not appeared in the reports of previous sessions of the Conference:]

W. FISHBOUGH said that the mark which that latter-day wonder, called Spiritualism, had already made upon the mental world, and the auguries for the future presented in its phenomena and increasing developments, not only demanded for it the serious consideration of its disbelievers, but also seemed to require a more systematic, more comprehensive, and more specific analysis by its friends and supporters. Launched, as we are, upon this newly opened ocean of wonders, it becomes us occasionally to pause in our rapid career and consult our log-book, work up our dead reckoning, and endeavor to ascertain our precise latitude and longitude. In working out these reckonings we should not allow our conclusions to be warped by our DESIRES. In other words, in surveying the general scene of Spiritualism, as it now is, we should set down facts for facts, and truths for truths, in all their legitimate force and emphasis, whether they be honorable or dishonorable to Spiritualism, or flattering or condemnatory to ourselves as Spiritualists. If the mariner upon the natural ocean should neglect the obvious elements of a just reckoning for the purpose of working out conclusions simply accordant with his desires or flattering to his vanity, he would be constantly at the mercy of the Maelstroms and Scyllas and Charybdes, and his ill-guided bark would soon be rifted into fragments and scattered upon the sandy and desolate shores, which, to the spiritual mariner, would be the shores of Cimmerian darkness. He came before the audience, therefore, not with honeyed words of flattery, but to speak the truth, "nothing extenuate, or aught set down in malice."

Spiritualism, then, what is it in its present state? What are some of its lights and shades, its good and its evil points? These questions may, perhaps, be best answered by a consideration of the MUNDANE GERMS from which it has been developed—by considering who and what were

and are they to whom it has made its appeal, and from whom it has met with an assenting response ; for it was by developments from the mental and psychical planes of such that it must have received its present character, even as the different forms in the vegetable kingdom are the products and correspondents of their seeds.

Spiritualism has as yet met with no assenting response either from the world as such, from nations as such, or from sects as such ; therefore it has as yet developed no world-form, no national form, and no sectarian form. It has, however, met with the assent of INDIVIDUALS of all classes, all sects, and, it might almost be said, all nations ; and coming down to the planes of these in all their diversities, it has developed forms nearly as heterogeneous as were the recipient minds. These individuals do not as yet admit of any other than the most GENERAL classification ; but such a classification I will offer in brief, proceeding in the order of their sequence, and inversely in the order of their importance.

The FIRST class are those who had strong religious and spiritual aspirations, but who, becoming dissatisfied with the inanities and general practical unproductiveness of the religious sects of the day, withdrew from ALL sects, and, while ardently desiring the truth, held themselves free to investigate all subjects of a religious or spiritual nature, and to receive or reject ideas according to the appeals made to their own reason and intuitions. But the individuals of this class, acting without concert, and having different mental powers and predilections, have pursued somewhat divergent paths ; and hence, while they exhibit no active antagonisms, they exhibit no well-defined and coöperative unity.

The SECOND class from whom Spiritualism has met with favor, consists of those who, though dissatisfied with the sectarianism of the day, still had strong prejudices in favor of certain theological dogmas. Making these the standards of truth, they have engrafted their Spiritualism upon them, and thus developed among themselves forms of Spiritualism as diverse as were their specific mental directions at the time this new light began to inflow.

The THIRD class which has responded to the new developments, consists of those who disbelieved the immortality of the soul, but who desired its truth and wished it proved. These are not particularly antagonistic among themselves, but they are, in general, united in their purposes of doctrinal propagation only on the ground of the proof which the new phenomena afford of the immortality of the soul. On ulterior points of theology their influence is, for the most part, negative and denying, rather than positive

and affirming. It seemed to the speaker that many of these were seeking to infidelize Spiritualism with about the same degree of zeal with which its orthodox converts are seeking to orthodoxize it; and if bigotry is predicable of either party, it is predicable of both in about an equal degree.

The FOURTH class consists of infidels (I do not use the term reproachfully) who care little about the doctrine of immortality, or any other corollary of the spiritual manifestations, but who are free to look at the subject and to coldly assent whenever sufficient evidence is produced. These are, in general, neither practically affected by Spiritualism, nor do they essentially affect it.

The FIFTH class by whom the "manifestations" are assented to and sought after, consists of the frivolous and profane, who follow them up simply for the AMUSEMENT which they afford—simply for the sake of an occasional evening's entertainment, and without having a thought of their solemn import.

Individuals of all these diverse classes have naturally attracted to themselves Spirits of their own kith and kin, who have too often echoed their own opinions back upon themselves, and thus confirmed and fortified them in their previous errors.

Such being the qualities and diversities of the human mind-germs that have been brooded into life by the unfolding influences of the other world, it were perhaps unreasonable to expect any unitary or, comparatively speaking, any important practical results from the unfolding in its present incipient stage. It is by no means strange, therefore, that when we survey the world of Spirit-mediumship, Spirit-literature, and general Spirit-teaching, something like the following spectacle meets our mental eye:

We find one class of mediums claiming to receive communications directly from God—not by an interior influx into a purified, regenerated, and loving heart, which is possible—but exteriorly, by rapping, writing, or verbal impression, as man would organically or magnetically communicate with man. (The speaker referred to several examples of the uncouth denunciations, dictatorial commands, rhapsodical nonsense, and unphilosophical absurdities which have been given by and through such mediums.)

But far more numerous are the mediums and Spiritualists who go to an equally absurd OPPOSITE extreme, and deny that there is any God at all, except a great huge bunch of intellectual magnetism whose NIDUS and mathematical center is away off in the almost infinitely distant vortex of the PHYSICAL universe, and who knows and cares about as much about us as we know and care about the ants upon yon distant mountain which

looms above the horizon! These spiritual philosophers would have us believe that Jesus Christ was a mere man like any other man—a very excellent sort of a man, it is true, but one who, owing to the early age in which he lived, was necessarily somewhat “UNPROGRESSED,” and is hence not so important a light to the nineteenth century as several teachers now living. They would have us place the Bible upon the upper shelves of our libraries, where it would be most out of the way, and whence we might take it down occasionally, wipe the dust off of it, and look in it for records of the ignorance and superstitions of the “unprogressed” ages. They would have the world believe that man grew up spontaneously through the various kingdoms of nature, without the interposition of a Divine creative hand, as the cabbage or the mullein-stalk grows up from the ground, and that, without need of regeneration or of worshiping God (who, it is thought, never hears or responds to his prayers), he will everlastingly put forth the SPONTANEOUS efflorescences of his interior qualities through the spiritual and celestial spheres! The strangest theories (for so they seem to me) are sometimes put forth to get rid of doctrines the truth of which may be intuitively known by all who, through heartfelt love to God and man, will but do the WILL of the heavenly Father.

There are several modifications of this and other classes of Spiritualists which I have no time to name; but withal there is a class—an increasing class—who, humble and retiring, resting upon the plane of love to God and man, and holding self and selfish predilections in abeyance, while they are free to examine all doctrines however sacred or profane they may have been esteemed by the Church or the world, are constantly receiving and practicing the profoundest and holiest truths. This class constitutes the immortal soul of the present spiritual unfolding; and, receiving influx from a Source which is essentially heavenly and divine, it is destined to expand and become more glorious, while all opposing principles and forms shall recede, until it shall have spread over the whole world and realized the long-predicted and long-expected “kingdom of God among men.”

Thus do we see that the thoughts and theories of Spiritualists in the present stage of the unfolding exhibit the general aspect of chaos, heterogeneousness, and disunity, simply as a necessary consequence of the varieties in the mental qualities and conditions of those to whom the Spirit-hosts have appealed, and to whose plane the new light had to adapt itself, or be rejected. But what then? Is this any argument against the reality of spiritual manifestations? Quite the contrary, as it POSITIVELY DEMONSTRATES that there has been no collusion or confederacy on the part of so-

called Spiritualists, to cheat the world. If these alleged manifestations were mere tricks of human cunning to impose upon the credulity of mankind, they could not sustain their claims for one single day, as these various individuals and parties who are in theological and philosophical conflict would instantly expose each other. But the very fact that this wonderment and increasing inquiry has been so long kept up among persons thus mutually interested in exposing any unrealities in the grounds of each other's claims, proves positively that the "manifestations" come from an independent source beyond and above man, and that man has little or no control over them. * * * * *

Besides, there is evidently an unseen unity—a unity of DIVINE DESIGN—in all these spiritual proceedings, from the lowest to the highest. If you survey an army upon a field of battle, you will probably observe that each regiment and company marches in a different direction, and exercises in a different way, from all the others; and, observing their involved movements, you would, perhaps, almost be disposed to say that there is no order nor method in their proceedings, and that all their strivings for their country's honor must come to naught. So it may seem also to the soldiers themselves, who are as ignorant of any existing plan or method as you are. But look to the top of yon hillock, at that man seated on his white charger, with his aids coursing swiftly to and fro between him and various divisions of the army; in his mind all this apparent confusion and disunity which you see pervading the hosts upon the field assumes the form of one grand unitary plan, which, if successfully carried out, will achieve a glorious victory. So we may rest assured that the great Divine Generalissimo who, as described by St. John in the Revelations, "had on his vesture and his thigh a name written, KING OF KINGS AND LORD OF LORDS," and who is now leading forth the armies of heaven to make war upon the ignorance and corruption of the world, has a mighty, glorious, and unitary PLAN in all those spiritual proceedings; and by following out this plan according to his infinite Power and Wisdom, a victory will be ultimately achieved, unspeakably more glorious than ever perched upon human standard!

The speaker said that the grand unitary and divine plan of the spiritual manifestations had been represented to him, in vision, under the form of a conical cloud of light, whose base rested upon the earth, and covered all classes, parties, and nations, and whose lofty top, running to a point, was surmounted by a cross. The BASE of this cloud of spiritual light enveloped and penetrated men of the widest extremes of faith and practice; but as they were spiritually elevated in its life-giving atmosphere, they were

brought nearer and nearer to the cross, where all conflicting parties would ultimately converge and form an eternal oneness.

The speaker concluded with an earnest exhortation to Spiritualists to adopt the principle represented by that cross—the principle of entire self-sacrifice for the glory of God and the good of humanity—as the only means of hastening the desired unity.

EXPERIENCE OF A HEALING MEDIUM.

COLUMBUS, OHIO, *Oct. 2d*, 1853.

MESSRS. PARTRIDGE AND BRITTAN :

In compliance with your request when I was at New York, I am happy to transmit to you the following from my *experience as a medium*, which you are at liberty to dispose of according as your better judgment may deem proper :

Before leaving Columbus for the East, my attention was called to the condition of Mr. EARHART, of this city, a student of medicine, who had a wen of the size of a large walnut on his left wrist, which was of nearly three years' standing. Out of sympathy, as I suppose, for the young student, I was influenced to operate upon the part affected. I saw him at three distinct times, operating upon him at each interview. When I returned from the East, on the 7th ultimo, I found that he had entirely recovered, there not being even a trace of the affliction left behind.

While at Rochester, N. Y., I visited, during four days, fifty sick persons afflicted with various complaints and diseases, among which I would instance the case of Mrs. KNOX, who was afflicted with a severe pain in her left side, rendering her unable to sit up. The very moment I took her hand, she ex-

perienced a shock through her whole person, and from that period to the time I returned to Rochester—two months—she did not feel the least return of pain, but immediately assumed her usual avocations, and is now in the enjoyment of good health. I would mention also, not so much, perhaps, on account of the intrinsic merits of the case itself, as for the circumstances attending it, that being accompanied by two or three friends, I met, in a street of Rochester, two persons, both of whom being afflicted by severe seated pains, insisted upon my stopping in the street and making an endeavor to cure them; whereupon my hand instinctively moved to the parts affected—though I was not informed myself by either of them as to the seat of their pain. Within a few moments after my hand was exercised, the pains were entirely removed.

The following are a few extracts from my consecration by the Spirits at Rochester. To wit :

“ Stranger, dost thou see that beautiful temple with a dome thereon? Time hath made no changes in its appearance. Beautiful in its proportions, enduring as the pillars of eternity, it towers unto heaven; it stands unshaken and unharmed by the tempest and the storm. Rise up and stand upon its resplendent dome, where you may survey the wide world around.”

“ Can’st thou tell what this temple means, friend?”

“ Thou, friend, shalt go forth on errands of mercy, of charity, and of love. Lay thy hands on the sick, and they shall be restored to health.”

Judging from my history thus far, as a medium, I can unhesitatingly declare that I *feel* around me the influence of the spiritual presence of the departed. I can fully and faithfully assert that I am not mistaken in this matter. I *feel* this in my heart; I *act* accordingly, day by day; my hopes for immortality are heightened and made glorious by this new awakening,

and heaven is a land of brighter promise and richer reward to me to-day, by far, than when I advocated, in the pulpit, the doctrine of a partial God and a state of retrogression beyond the grave. And I am confident also that I express the settled convictions of a large majority of this world-encircling, world-regenerating faith, when I say that a belief in it has a tendency to heighten our enjoyments here ; to make us better men and better Christians ; to reveal to our vision the bright features of the world to come ; to dispel the fear of death, and light up the passage to the tomb.

Yours, always sincerely.

N. UPTON.

CASE OF DOUBLE PERSONALITY.—The stepmother of the wife of the present writer informed her of the following singular fact : A first husband of the informant was out one evening until a late hour, when the wife heard a loud rapping at the door. She went to the door supposing that her husband had arrived, and had lost, or by some means was unable to enter by, his night-key ; but on opening the door she saw no one near. She went back to her room, where she had no sooner arrived than another loud rapping occurred at the door. She again opened the door, but still no person was to be seen. The rapping, in like manner, occurred the third time, when on opening the door, the image of her husband entered, wearing a grave and solemn look, and, without saying a word, passed directly through the entry into the back yard, and then suddenly disappeared and was nowhere to be found. As he passed through the door and entry, the wife clearly distinguished his form and features, and was certain of his identity. After wondering for some time at his sudden disappearance, she again retired to her bed-room, and shortly afterward her husband came home, entering the front door by means of his night-key. He declared that he had come directly from the place where he had been spending the evening, and had not been near the house that evening before he entered the door with his key. The gentleman died about two weeks after, and his wife considered this occurrence as a premonition of his decease.

GLIMPSSES OF THE HEAVENS.

PHILADELPHIA, PENN., Dec. 5, 1853.

MR. BRITTAN :

Dear Sir—Although I am a perfect stranger to you, I feel *impressed* to send you the following communication, received yesterday, from my “Spirit-mother,” which, if you think it worthy, please insert in your invaluable paper. I have been a *writing* medium for about two months, during which time I have received some beautiful “Gems” from the “Spirit-world.” Several pieces of poetry, from H. K. White, have been given through me. Of myself I can not compose two lines of poetry. Trusting you’ll excuse the liberty I have taken in addressing you,

I am, sir, with due respect,

Your friend,

MARGARET B. GOURLAY.

No. 26½ NORTH 11TH STREET.

When time shall have ceased to be, then shall the mother have forgotten her child. Who so untiring, patient, and watchful in their love as she? Do you see that fond mother bending low o’er the couch of her sick and suffering child, breathing a silent prayer to her heavenly Father for his restoration to health? A whole life of agony is crowded into one moment of time as she seeks the face of her earthly physician to learn his fate there. But let us turn from this *sad* picture to one more bright and glorious. Your Spirit-mother you can not see with outward eye, but is her love less pure, less devoted? Oh, no! but like the gentle dews it sinks deep into thy heart, my child; even now my influence is felt by thee. The tear-drop in thine eye is a token of this. When thy mission is finished, then will I welcome thee to that land of pure delight where sorrow never comes, where all is bright—brighter

far than the most gorgeous picture of earthly splendor ever drawn by artist's hands, where time shall be swallowed in one eternity of praise to Him who gave these blessings. My child, why so sad at the thought of parting with loved ones on earth? Dost see yon mansion, fair to behold in exterior? Wouldst like to see its interior? Take my hand—we will explore its beauties. Dost hear the music as it gushes forth from its portals? Hark to the trumpet notes as they die away in the distance like the soft tones of the Æolian harp. Now let us enter. Read that inscription on the *Gothic* arch above thy head. "Blessed are the pure in heart, for they shall see God." Cover thine eyes, for the light is so radiant with God's love here, that thou wouldst be unable to proceed. Have you become accustomed to its light? if you have, we will progress. This is the third division of that "mansion not made with hands;" here the light is more mellow, more subdued, more heavenly. Look around on those happy faces, lighted up with such love to each other as entirely to forget self. How busy they seem! Is it possible they work here? you exclaim. Yes, your home is but a *type* of this; only all evil, so called, is excluded in the higher spheres. Now let us up; grasp that "spiral cord." Step by step, my child; you have gained the landing. Stop! enter not there, until you bow in reverence and adoration to God the Father. See those letters of silver and gold over the entrance to this sphere. "Oh, Lord God Jehovah, great is thy love!" Who is this approaching? didst ever see her before? Now she sees you. Oh, rapturous bliss! it is thy *loved sister*. Does she look the *poor, heart-broken* creature she did when last you saw her? Thanks to our Father, no; all is light with her now. But who follows in her footsteps? See the little angelic-forms of thy children! Does this not compensate for all thy trials on earth? Hark and hear the children sing, and as their voices raise in one

triumphant jubilee of praise, all knees bend in prayer. Listen as they pronounce these words: "Great Source of light and goodness, how feeble are our efforts to render unto thee such thanks as shall be acceptable in thy sight! Loving Father, teach us thy will now and forever, and we will give all praise to thee." I have given you but a slight conception of the "spheres" my child, because your mind is earth-bound yet, and could not receive those heavenly truths. The atmosphere that surrounds this sphere is, in color, like the *many-tinted* rainbow. I have not been permitted to enter the fifth sphere yet. Your children are but *visitors* here; they reside in the seventh sphere. Now farewell, my child, and look to God for support in thy *mission of love*.

L. N.

THE PRESS AND SPIRITUALISM.

THE *Sunday Dispatch* of this city has a lengthy and interesting article respecting the facts, influence, and progress of Spiritualism, in which the writer exhibits a high sense of justice and a paramount love of truth. It is due to the *Dispatch* that we notice the honorable position it has assumed on this subject. It not only dares to tell the truth freely, but it does not make the least effort to neutralize its effect by sneering at the preposterous claims and disorderly proceedings of a few persons who have a zeal without knowledge, and whose pretended spirituality is incompatible with good order and common sense.

The *Police Gazette* is publishing a series of articles on the spiritual phenomena. The two chapters which have already

appeared are candid and sensible, and we commend the writer's example to several of the more unscrupulous journalists in this city. We hope that the general tone and temper of the *Times* will improve, until it shall be worthy to rank with the *Herald* and the *Police Gazette*. We opine that the moral courage of several modern scribes who figure in the *Times*, will yet increase in proportion, it may be, to the growing popularity of Spiritualism, until they shall venture to respect the Truth which they have so long affected to despise.

The *Herald* copies our Memorial entire, and accompanies the same with extended editorial remarks, conceived in its usual vein. In an attempt to be facetious at our expense, the editor unwittingly makes a significant disclosure of the predominant tendencies of his mind.

The New Orleans *Delta* comes to us with several columns devoted to Spiritualism. The principal writer is a gentleman of intelligence who resides in that city. The subject is treated in an earnest and popular manner, and the spiritual origin of the phenomena fully accredited. Our present limits will not permit us to make any extracts, but we may have occasion to call the reader's attention to this series on another occasion.

S. B. B.

A NEW EXPLANATION.—A writer whom we know, and who is a genius in his way, has suggested, through the *Williamsburg Times*, that in all cases when the mysterious table-movings occur, the legs of the table, which are purposely made hollow, are pumped full of electricity and corked up, and that the table thus intoxicated with the subtle influence is set to dancing whenever the "medium" wakes it up by a gentle touch. We think Messrs. Burr and the Buffalo doctors would do well to publish this happy suggestion as an appendix to their next THUSOLOGICAL and KNEE-JOINTOLOGICAL ESSAYS.

LETTER FROM LEBANON, OHIO.

MESSRS. PARTRIDGE AND BRITTAN :

I am a reader of the TELEGRAPH ; in it I see records of many strange and startling developments, but am inclined to think that the " half has not been told." There are many intelligent men engaged in the investigation of spiritual phenomena who, from negligence or delicacy, refrain from laying before the world the startling manifestations that fall under their notice. Thus much that would be of interest is lost.

Long before the outbreak of Spiritualism, a Dr. Jewitt was proprietor of a water-cure establishment in the little town of Moggadore, in the northern part of this State. (Dr. J., by the way, was a very worthy elder of the Christian Church.) One night, after the family had retired to rest, an accordeon that was left on the table commenced playing as though some skillful hand was taxing it to its utmost capacity. After it had played some two or three tunes the family arose, but no one was touching it, no one was near it, and no one could account for the music. So they all concluded it was a token of the death of some of the inmates of the house, and went to bed again.

While on a visit to Portage County, I was taken to task by a Baptist lady for being a Spiritualist. I reasoned the case with her, and she finally concluded to investigate. The family sat in a circle, but the first night they saw nothing. At the second sitting a message was written out through the hand of a medium that could not write alone. At the third sitting, the lady referred to saw and conversed with her friends in

the world of Spirits. At the fourth sitting they conversed and wrote through her, rapping at the same time to confirm what was written. But they are people of high standing in the church, and their minister condemns Spiritualism as being the work of the devil; so they must keep the secret or lose caste.

The son and husband of the lady referred to had formerly worked at the village of H——, some five miles distant; but the husband, at one time, returned with the intelligence that his employer could furnish him with work no longer, and made his arrangements accordingly. Three or four days after, the wife was impressed that they must go to H——. At first she was startled, and asked if her son was sick? She was answered, No; but that they were wanted on business. Still, thinking it might be her imagination, she requested that the messenger would rap on her right shoulder for Yes, and her left for No. Then she proceeded to question until she was satisfied. Shortly after, she remarked to her husband, "You will have to go to H—— to-day." "I know it," said he. "How do you know it?" "Why, I have been impressed with that idea for some time." "What do you think you are wanted for?" "Some kind of business; this afternoon we will go and see." They went. "Why did you come to H—— to-day?" asked the son on their arrival. "I was impressed that we were wanted on business." "Yes, indeed, you are," said the son; "Mr. T. wants to see father and hire him for the winter; he tried to send him word, but could not, and thought of sending me on foot to tell you."

At a house in this place an Irish domestic got serious on the subject of Spiritualism, and sat at a stand one evening. Presently the stand commenced rocking. The woman of the house seated herself on the stand, when all legs raised clear of the floor and floated some two feet from its proper level

It is needless to say that the female equestrian dismounted. Table-moving has been practiced in some two or three other families in this neighborhood. At the house of a lawyer, whose father had discussed, or rather disputed, the claims of Spiritualism with me through one of the county papers, a table was broken. He fell back upon the theory of Prof. Faraday, and said it was "electricity," and dropped it.

A minister called at my shop and told me his experience. He said that he had seen a halo of light similar to a rainbow encircling him for weeks; that as he had gazed at the sky a light like unto a moon attracted his attention. As it seemed to come toward him he became more and more absorbed, until it struck him, and he was filled with joy unspeakable; that while riding on horseback he had been so operated on that he could not endure it, so he hitched his horse, laid down, and groaned until relieved; that when a mechanic he had been so filled with spiritual influence, that his hammer would play with almost the rapidity of lightning; and that he believed that he had conversed with the Spirit of his mother. He was invited to attend our circle, but he declined. "Poor fellow," thought we, "he is in a strait place;" but I think that our sympathy was thrown away, for I have since heard that he had a chance of investigating on his own hook; that his hired girl was a clairvoyant medium; that the Spirits have floated her over the stand at times; and that through his own hands they had moved tables and bureaus, and, best of all, had written through him. He is an interesting preacher and a very spiritually-minded man. He draws the mass after him, and speaks in a manner that shows he is not illuminated in vain. He probably is doing more good than he would do if his course was more ultra.

If this very hastily written letter finds a corner in the TELEGRAPH I will write again. There are matters connected with

our own circle that are of more interest to readers than these, and they shall be forthcoming. Yours,

M. G. TOUSLEY.

LEBANON, WARREN CO., OHIO, Nov. 23, 1853.

We would thank our correspondent to transmit to us any other important facts which may have come to his knowledge.—ED.

THE JOURNAL OF MAN.

WE regret the necessity which obliges us to announce the unexpected suspension of this work, at least for one year from the first instant. Dr. Buchanan, in a private letter recently received, assures us that the duties of his professorship, and other considerations which need not be detailed in this connection, have determined him to remain another year at the West, notwithstanding he had previously resolved to remove to this city, and fully authorized the statement which appeared in the last number of the SHEKINAH, and subsequently in these columns. We were not at all prepared to receive this announcement from Dr. Buchanan, and of course were surprised and disappointed; besides, it subjects us to no little inconvenience, inasmuch as we made arrangements to discontinue the publication of our magazine, with the express understanding that the JOURNAL OF MAN should take its place.

We have already received a number of subscriptions for the JOURNAL and the SHEKINAH, which, for the present, we hold subject to the order of the subscribers.

AN EDITOR'S EXPERIENCE CONTINUED.

BUFFALO, Dec. 30, 1853.

MESSRS. PARTRIDGE AND BRITTAN :

Gentlemen—On a former occasion I addressed you, giving you, somewhat in detail, my own experience in Spiritualism, but omitted to speak of the progress of the new faith in this city, because nothing on that subject worthy of especial note had come to my knowledge. There had been several attempts to organize circles, but for some cause unknown to us they were unsuccessful; and, on the approach of the business season, which, from the opening to the close of lake and canal navigation, absorbs nearly the entire mind of the city, members would drop off till none would be left.

One circle, though imperfectly organized, and not as assiduous in their efforts at development as they should have been, managed to hold together during the business season, and have now a flattering prospect of success. There are several members of this circle in course of development as mediums. One is a young lady (Miss B.) of great promise. She was developed as a writing medium some two or three years ago, and got some communications purporting to come from Swedenborg and other highly-developed Spirits; and, indeed, they were such as did not in any wise discredit the authority claimed for them; but she was modest and diffident, and not at all emulous of the knee-clasping ordeal which the Fox sisters submitted to at the hands of the three Galens who immortalized themselves by their discovery that the spiritual philosophy was but knee deep. This diffidence, and the odium which orthodox bigotry, professional quackery, and

slavish journalism have conspired to cast upon the infant manifestations in this city, have kept her back, prevented her development, and deprived us of the light which she was evidently designed to reflect upon us from the Spirit-world. She is now coming forward again, and fast developing as a rapping, writing, clairvoyant, and speaking medium.

We have others in process of development, among whom is a young gentleman (Mr. L.) who is a rapping and clairvoyant medium. He and Miss B., when in the magnetic state, give us communications in a manner which I do not remember of seeing any account of. It is by the dumb alphabet, which neither of them know any thing about when in the normal state. A week ago last Sunday was the first of these singular manifestations. These two mediums were both required to be magnetized at the same time. Two Spirits of deaf mutes, as they represented themselves, took possession of them, and they gave communications both at the same time—Mr. L. using the single-hand alphabet, and Miss B. using the double-hand alphabet. And it was a singular circumstance that there were two members of the circle, one of whom understood the single, and the other the double-hand alphabet, neither understanding both. In this way they communicated quite ten times as fast as could have been done by the raps.

By this manipulating process I received a communication from the Spirit of a female, through Miss B., which would have been sufficient to convince me of the truth of spiritual communications, if I had been, up to that time, as flinty-hearted an infidel as the most orthodox of those who hold that the court of Heaven passed an eternal non-intercourse act immediately after the Patmos revelations. The communicating Spirit was one with whom I was intimately acquainted when we were both young. She and the medium—if I have the age of the latter correctly—never were inhabitants of this

sphere at the same time. When this Spirit made her first communication to me, through this medium, I was not present, wherefore it is plain that no mind in the earthly form could have influenced it. She recounted circumstances unknown to all but herself and me, and directed the communication to be delivered to me at the next meeting of the circle. At that meeting I received the communication as directed; and as soon as Miss B. was put in the magnetic state, the same Spirit took possession of her, and gave me a sequel to it by the medium's fingers.

We have another lady medium, whose guardian spirit represents himself to have been an Indian chief, who left the American hunting-grounds before the advent of the pale faces. He speaks Indian through her organs with great fluency; but no one here in the normal state can understand a word of it. Sometimes the Spirit attempts an English translation of what he utters in his native tongue, but he succeeds but poorly. At the last meeting of the circle, when this lady was present, Miss B. being in the magnetic state, the chief addressed some remarks to her, which it was evident she understood. Sentences uttered by the chief, closing with the rising inflection, were responded to by Miss B. with an affirmative nod or a negative shake of the head. We asked Miss B. to tell us what the chief said, and she instantly spelled his questions with her fingers. He seems to be an elevated Spirit by the copiousness of his knowledge; but still he indulges in facetious repartee, which, though entirely innocent, seems to be wanting in gravity suitable to the high importance of these developments. For instance, some of the circle jocosely observed to Mrs. —, the medium, "This chief seems to have taken a great fancy to you—does he take you for a squaw?" The chief immediately replied through her to Miss B., and Miss B. to the circle, by giving several ludicrous occurrences

in the courtships of several members who joined in joking the medium. The most recent of these occurrences happened more than twenty years ago, and had entirely passed from the memory of the parties. Perhaps you can explain how the Spirit of this savage came by this information, of which he availed himself so readily. Remember that the lady medium has not been an acquaintance of any member of the circle more than four months, and that Miss B. was born long after the occurrences had been forgotten.

Of physical manifestations the circle has had little more than the usual rapping, table-turning and tipping, and handling of mediums, which have become too common to be of interest to your readers. One circumstance may be worthy of especial notice: At a meeting of the circle, some two or three months ago, Mrs. R., who is very susceptible of magnetic and spiritual influence, but who is prevented from becoming a regular member of the circle by circumstances, was present. The circle were ordered, through the raps, to sit back from the table and join hands. This done, they were required to sing. When the singing commenced, the table commenced beating time by tipping, without a human hand or foot near it. This it kept up till the singing ceased, when it started, apparently self-moved, and ran at each member of the circle, till it had given every one a very palpable push; one of the circle was overturned, chair and all, and prostrated upon the floor. The member thus complimented, considering it a mark of distinction, gathered himself up again, in great good humor, and re-seated himself. Hereupon Mrs. R. cried out, "They are lifting me!" The effort to lift her was twice repeated without success, she crying out each time; but at the third trial she was lifted clear from the chair, in her sitting posture, with her child in her arms—a stout boy of some two years old—turned around while touching nothing visible, and set

upon the table. This was done so suddenly that she had not time to make any resistance, but it frightened her so much that she came very near swooning. Since this occurrence she has been very chary of sitting in the circle.

Yesterday I received notice that Miss B. had been magnetized by the Spirits the previous evening, and that she had spelled out a call for a special meeting of the circle last evening, for the purpose of making a thorough organization for the new year. We met; she was magnetized as directed, and the Spirits, through her hands, organized the circle in the most thorough manner, appointing to each member his position at table, by number, and assigning to each the particular duty required to be performed by him or her when the circle is in session. By attending strictly to the duties thus enjoined, we are promised manifestations and communications of a higher order than any we have hitherto received.

I am fearful I have been too prolix in this communication; but I give you full liberty to cut it down to suit your own convenience, or to delay it *ad libitum*. It being our first report, I could not well condense it more than I have done, and do justice to our small experience. If you should be inclined to receive future communications from us, we will endeavor to be more economical of our ink and your columns.

With sentiments of high respect, I am happy to subscribe myself yours, fraternally and faithfully,

FRATER.

INFORMATION BY A DREAM.—Mrs. F., of Williamsburg, said to the writer one morning, several weeks ago, “From my dream last night, I receive the impression that my aunt W. (an aged lady residing in Philadelphia) is dead.” No more was thought of the matter until a few days ago, when Mrs. F. received a letter from a friend in Philadelphia, stating that her aunt was dead. The time of her death, as stated in the letter, corresponded, as nearly as could be ascertained, with the date of the lady’s dream.

SPIRITS OF HEALING.

- MR. J. SMITH, JR., Lyma, Susquehanna Co., Penn., and Dr. J. P. Lambert, of Auburn, while in our office, some time since, narrated the following singular phenomena :

Mr. Smith's wife was taken ill, and continued growing worse for about a month, during which time Dr. Lambert attended her without being satisfied as to the nature of her disease, which evidently did not yield in the least degree to his treatment, although he is regarded as one of the most skillful physicians in that section of country. The patient's appetite and strength continued to diminish, and for four days and nights she had taken no nourishment, nor had she slept, when, during the night of Sunday, the 23d of October, she said to them that she felt as if she were dying. The family were aroused, and she passed into a trance state, and to them appeared to be wholly unconscious, and so remained until eight o'clock on the succeeding evening, when she spoke, gave a pantomimic exhibition of a religious nature, after which she again swooned, and remained apparently insensible until eight o'clock in the morning, when she again opened her eyes and said she had passed through the dark valley, had been to Calvary, and seen the cross., etc. She also said that three crowns were exhibited to her, differing in brightness, and she was told that they were intended for certain persons now living on the earth. She was informed that there were prophets on the earth, and she saw a white stone with a name written on it, which was placed in a man's hand. She was moreover told that whoever receives the stone

on earth will be able to open the sealed book. The day of judgment, it was said, is now transpiring among men, and every angular demonstration in spiritual circles on the earth was shown to be a symbol of the condition of that circle, or of the state of some person in that circle. She was assured that each person's state will finally be made known, and that all shall see eye to eye, and that each person will be truly known as he or she is indeed and in truth.

She passed into the trance state again, and appeared to be in distress of mind, and said, "My God, my God, why hast thou forsaken me?" She remained in the trance until four o'clock in the morning, when she suddenly rose up, and her hands—without any conscious volition of her own—were made to pass over her head and side, where she had suffered pain a short time, and she aroused and said, "I AM WELL." It is worthy of remark that *she has remained well ever since.*

The next morning, while in bed, she saw her son pass her door, shaking with chills and fever, from which he had been suffering for several weeks. A voice said to her, "Arise, and give him a cup of cold water to drink;" which she did, and he immediately vomited copiously, after which she was involuntarily made to pass her hands over him, and he was cured in that same hour; and up to the time this narrative was given me by the above-named gentlemen, no symptoms of disease had returned.

Since this time Mrs. Smith has healed others, who were variously indisposed, by this, to her, unconscious and mysterious power.

C. P.

REVELATIONS OF ANCIENT TIMES.

AT a circle held in this city, one evening last week, one of the mediums became entranced, and with a deep voice and most impressive manner uttered the following :

Fragments, withered leaves, desolate wrecks, ashes from the conflagration of antiquity, gods, idols, precious gems, on every side are scattered beneath my feet. I stand, or seem to stand, amid the vestiges of departed nations. The American Babylon, its Nineveh, its Thebes, lie prostrate around me. The skeletons of departed ages crumble at my feet. The very dust is formed of the decayed members of shapes once human. Come forth, ye spirits of remote antiquity! Were ye men? Ye were dwarfish, sensual, carnivorous, ape-like in intellect, serpent-like in craft! And were these your works? And did ye worship these? Did ye drag your captives by the hair of the head up the steps of these terraces, and offer them on these altars to your demon gods? Were human bodies divided and consumed on days of solemn state by yonder hideous multitude?

A cannibal, sensuous, and idolatrous people reigned through all this wilderness. Their empire has become their tomb. Whence came this race? From Farther India. The Affghan, the Malay, the Hindoo, the Mongolian, and the Aztec—all branched out from one primeval race of men. Search deep in the tertiary diluvium of the Ganges, and evidences shall be discovered by means of which it shall be established beyond the possibility of a doubt that kindred nations once existed on the fertile plains of Hindostan and upon the central portions

of America. The art, the character, the sacred rites identical—the architecture similar. The various symbolical forms are evolved from the same dialect, and image identical conceptions. Produce from Farther India its most ancient relics—Subject them to psychometrical analysis. Place them in the hands of the sister spirit now present.* She shall unfold revelations of primeval ages. Go forth and gather from the lands in the central portion of our continent the various relics which have been exhumed from them, the traces left in the copper mines, on the banks of Lake Superior, the various relics in the country of the Algonquins and Hurons and the ancient towns of the Six Nations, the various relics exhumed upon the banks of the Delaware, and bring from the Mammoth Cave fragments of the skeletons preserved therein. Subject these to a psychometrical examination in that serial order which shall be indicated by interior truth, and results shall be unfolded which, in grandeur and importance, shall transcend your highest conceptions. The nations shall speak from the depths of primeval times; and the earth, interrogated, shall reveal the secrets of every epoch since man existed thereupon.

AN OLD-FASHIONED GHOST.—The Marysville (California) *Herald* says, “A merchant doing business at Industry Bar, relates that a figure having the similitude of a man, dressed in a cloak as an outside garment, has been seen in the vicinity of the Bar by a number of creditable witnesses. It has been questioned by many, and shot at by fifteen individuals at once, and still persists in its visits, saying nothing but ‘Death to the murderer!’ Great excitement prevails at the Bar concerning it, and some of our citizens propose going up to satisfy themselves in regard to the matter. One person saw it and discharged his pistol, confidently expecting to see it drop; but finding it produced no effect, he became terrified, and fled, but the ghost kept beside him, seeming to glide rather than run.”

* Mrs. J. R. Mettler.

WRITING OBLITERATED BY SPIRITUAL FLUID.—Mons. Cahagnet, of Paris, in his "*Arcanes*," of which the English edition bears the general title of "The Celestial Telegraph," states the following fact, which, considered as to its bearings on Spiritual philosophy, we deem highly instructive. Mons. Ch. Renard, of Rambouillet, near Paris, a friend of Cahagnet, wrote to him asking the favor of having a bottle of water magnetized by his clairvoyant, Adèle, which he desired to use for a nervous affection with which he was troubled. Cahagnet accordingly presented a bottle of water to the entranced Adèle, and she proceeded to magnetize it by the aid of a Spirit whom she saw present, and who claimed to be Swedenborg. Being about to paste some labels upon different bottles, Cahagnet also put one on this, and afterward wrote upon it, "*Eau Magnétisée*" (magnetized water). Three hours had scarcely elapsed when, looking at the label on this bottle, he found only the word "*Eau*" (water) upon it, the ink being very black, while the word "*Magnétisée*" had entirely disappeared. He again wrote the word "*Magnétisée*," and the next day, as he was about to send the bottle to his friend, he found that the word had again disappeared without leaving the slightest trace of its former existence. He wrote the word a third time, and immediately dispatched the bottle to his friend. He had already ceased to think of this incident, when his friend wrote him that he had received his bottle on which was a label having simply the word "*Eau*" (water), and reminded him that he ought at least to have indicated by his label *what kind* of water it was. Struck with the mysteriousness of the affair, Cahagnet again entranced Adèle, and Swedenborg being present, he inquired of him what it meant. The Spirit reminded Adèle that he had told her to have the bottle labelled—"*Eau Divin Spiritualisée*" (Divine water Spiritualized), and the clairvoyant acknowledged that she had forgotten this part of the direction. In the explanation which ensued, it was asserted that the *will and the fluid* of Swedenborg which had been infused into the water in the act of preparing it, and which it still contained in action, had effaced the word which the label was not designed to bear, and that this was the sole cause of the phenomenon. The reflective reader will perceive in this fact an evidence that the sphere or vital emanation of a man or Spirit is virtually that man or Spirit himself, and will not fail to apply this truth in the solution of many important problems in Spiritual philosophy.

CURIOUS PSYCHOMETRICAL FACT.—At a recent spiritual conference, Mr. W. Fishbough related the following interesting fact: Mr. H., with whom

he had been connected in a spiritual circle, was a partial medium, and had been for some time in intimate *rapport* with the Spirit of a young man of his acquaintance who, some two or three years before, had gone over Niagara Falls. Following out a practice which was common in the circle at the time, and which appeared to be attended with very beneficial psychometric effects, Mr. H. requested the principal medium of the circle to wear his gold ring for a few days, so that it might be thoroughly magnetized or saturated with the emanations of the high and good Spirits with whom the medium then appeared to be constantly associated. After the medium had placed the ring upon her finger, she became mysteriously impressed, as it were, with the presence of a large body of water. This impression continued to haunt her for days, and, indeed, so long as she wore the ring. Sometimes the impression was so vivid that she could seemingly almost hear the roar of a rushing river, and even mentally see the water before her, and at one time, when seated alone, she distinctly felt the sensation of a shower of drops, like the spray of a cataract, falling upon her. She frequently spoke of these sensations, and neither she nor any of her friends were able to account for them, until it was thought to inquire into the spiritual connections of the gentleman whose ring was then upon her finger. It then became evident that her vivid and persistent sensations of the presence of *water* were owing to sympathy with the Spirit connected with the owner of the ring, the magnetism of which Spirit, characterized by his thoughts of the closing scene of his earthly life, had become attached to the metal. This fact, which to the unreflecting would be totally insignificant, strikes us as being of great importance, and the more so because it was so evidently undesigned. It shows what apparently trifling physical links of connection may sometimes exist between us and the world of Spirits, and proves the probable reality of the influences ascribed to AMULETS and TALISMANS—objects receiving the magnetism of the Spirit-world, and carried about the person for protection against the evils of life.

CONFERENCE OF JAN. 5TH.—The regular weekly Conference at this office on Thursday evening last was fully attended, and the usual interest in its exercises was manifested by the audience. S. B. BRITTAN, being the first speaker, related a remarkable psychometrical demonstration of the presence and identity of a certain Spirit, as given through Mrs. Mettler. W. FISHBOUGH followed with remarks upon the frequent reënactment by Spirits, through mediums, of the scenes of their earthly experiences. He

took the ground that every experience of man or Spirit becomes an organic form of affection, thought, and action, which is of itself permanent and *immortal*, and that this shows why it is that Spirits, in proving their identity, so frequently represent their life scenes, and death scenes which occurred before their entrance into the Spirit-world. Dr. YOUNG thought that many such scenes, as represented through mediums professedly by Spirits might proceed sympathetically from the thoughts of persons present who associated such experiences with the Spirits. Mr. BRITAN, in reply, related facts of his having presented papers to psychometrists, endeavoring at the same time to control the diagnosis by his will, but that he had been uniformly unsuccessful. Mr. FISHBOUGH stated psychometrical facts tending to prove the reality of the influence of amulets and talismans—objects receiving a psychometric influence from the Spirit-world, and carried about the person. The rest of the evening was principally occupied in a discussion relative to the origin and character of certain facts which were referred to as tending to prove the existence of evil-disposed Spirits.

THE MIMIC TURNED TO THE REAL.—A young lady at Lake Mills, Wis., frequently indulged in the habit of mimicking the actions of Spirit-mediums, saying that their spiritual pretensions were all hypocritical, and that she did not believe a word of them. After continuing this practice for several weeks, an irresistible influence suddenly came upon her one day, and threw her into a trance, and for four or five days she was compelled to do the bidding of what purported to be Spirits. She was then released from the influence for a day or two, when on remarking that she did not believe that it proceeded from Spirits, the same power again suddenly seized her, and defied every effort at resistance on her part. After subjecting her to a variety of additional exercises, she “gave in,” and is now a firm believer in spiritual manifestations. These occurrences are stated by A. V. Valentine, writing to the *New Era*.

TEST IN A FOREIGN LANGUAGE.—The following was related at a recent convocation at our office, by Mr. G. J., who was knowing to the fact: A friend of the narrator was conversing, through a medium, with one of his Spirit-friends, when, after receiving a variety of other tests, he asked the Spirit if it would translate a French sentence if he should write one. It

signified that it would. He then covered the paper with his hand and arm in such a manner that the medium could not see it, and wrote the words, "COMMENTS VOUS PORTEZ VOUS?" A signal for the alphabet was then given by the raps, and the Spirit spelled the word "COMMENTS," when the gentleman said, "Why, you are spelling just what I have written; I asked you to give me a TRANSLATION of that." The Spirit again called for the alphabet, and spelled the words, "How do you do?" which is a translation of the sentence. The medium did not understand French.

REMARKABLE DISCOVERY IN RUSSIA.—M. B. Larsky, the engineer, lately deceased, who had also acquired a reputation as a poet and an archæologist, made a discovery of the greatest importance in White Russia—a discovery brought to light when his papers were examined after his decease. Being occupied in making a road in that province, he found it necessary to drain off the waters of a lake into another lake at a lower level, and in the course of the operation he discovered in a forest, several feet below the surface of the soil, a road paved in the antique Roman or Mexican style, with traces of a stone bridge of a peculiar construction. In M. Larsky's opinion, two thousand or three thousand years must have elapsed before the face of the country could have been transformed to such an extent as he observed, and if this supposition be well founded, this district must have been inhabited before the time of the Scythians by a more civilized nation. M. Larsky's discovery will, doubtless, not pass unnoticed, and may lead to important results.

A WRAITH.—As the writer of this (who as a general fact does not consider himself a Spirit seer) was one night, some weeks ago, lying upon his bed, he saw, before going to sleep, the distinct mental image of a lady whose name is well known to the readers of the TELEGRAPH. The countenance of the lady, which, in all its features, could not have been rendered more distinctly visible even by the light of noon-day, wore an emaciated and deeply serious aspect, as though the lady had just passed through some solemn scene of trial. The form vanished in a moment, and little more was thought of the phenomenon until several days after, when the writer was told that the lady had left the bodily form on the very night on which the apparition occurred.

INTUITION, CLAIRVOYANCE, PSYCHOMETRY.

BY DR. J. R. BUCHANAN.

WORDS are often as important as things in the minds of those who investigate and discuss debatable propositions. Many a discussion, apparently involving principles of the utmost importance, is in reality a mere struggle of the parties to refute imaginary errors, or a mutual struggle to be correctly understood, impeded by the vagueness of language and the inaccuracy of definitions.

A similar source of confusion is found in the critical distrustfulness of those who are aiming to accomplish different purposes or express different thoughts—each being apprehensive that those who have expressed other truths without express reference to their own favorite truth are unconscious of its existence, and therefore in error. Writers are often criticised for not saying distinctly something which they would have said if they had deemed it necessary, or if time and space had permitted. These remarks are especially applicable in the sphere of those truths which are newest, profoundest, and most revolutionary. Hence the importance of clear and accurate definitions, which save a vast amount of labor arising from confusion of language and the consequent confusion of thought.

There is a constant tendency to originate and multiply those errors of expression which end in confusion. Words are continually enlarging or modifying their meaning. Beginning with a definite meaning, their application is extended and their meaning made more comprehensive, as the word *mes-*

merism has been often applied to phenomena of which Mesmer had no knowledge. Beginning with a distinct application they become changed into epithets which have an indefinite application. The word *villain*, originally signifying a feudal serf, became in time a mere epithet of contumely, and finally has assumed a signification positively felonious.

The words *magnetism*, *mesmerism*, *clairvoyance*, etc., are subject to the usual fate of language from the vagueness of popular speech. There is also a tendency in many minds to seek analogies and insist upon their importance, to the disregard of differences which actually exist. Thus, electricity is one of the imponderable agents, and of course presents many points of resemblance to all other imponderable agents (the number of which is far beyond the present boundaries of scientific knowledge). Hence many are disposed to rejoice in the discovery of such analogies, and to pronounce every imponderable agency a specimen of *electricity*, as the ancients confounded all gases with atmospheric air. It is easy to point out analogies between all gases, or between all liquids, as well as between all imponderable fluids, but such a course retards instead of advancing science. If one should protest that all botanical specimens which might be shown him were mere *plants*, and therefore were all essentially the same thing, not deserving distinct names, he would be crushing instead of developing the science of botany. Analogies are most obvious. A purblind man can discover that a multitude of individuals passing before him are all alike—men; but it is only one of accurate observation who can recognize at once the peculiarities of each, and give a description by which they may be distinguished.

For reasons like the foregoing I feel a lively interest in preserving the accuracy and distinctness of language in guarding against the confusion or commingling of distinct words

and distinct ideas—processes which are continually going on in the popular mind, and which every friend of science and philosophy should resist by diffusing more accurate conceptions.

The word PSYCHOMETRY, which, I believe, was first coined and introduced by myself in 1842, has a very definite significance, which is determined by its etymology. As every classical scholar knows, it signifies literally *mind-measuring*. In the old craniological process, introduced by Gall and Spurzheim, the mental faculties were determined by a process of calculation and inference from his cranial developments—much as one would estimate the muscular power of a giant by measuring the clothes in his wardrobe. This process of *craniometry*, or skull-measuring, certainly leads to a very respectable approximation to the truth, but one which is far less accurate than what science demands. Hence, when I discovered the possibility of measuring the mental faculties by sympathetic impression—by placing the finger in contact with the organ to be explored, or by obtaining a general impression of the brain, I felt at once the necessity of a new word to express the fact that mind could measure mind when brought in contact, as the thermometer measures the heat of an adjacent body. Distance is measured by bodies of perceptible length; weight is estimated by counterbalancing weight or forces, and mind is measurable only by mind.

The process of mind-measuring I have practiced equally by direct contact with cranium and by contact with bodies upon which the cerebral or mental emanations have made an impression—especially by contact with letters and other autographs. The publications which I have made in reference to *autographic psychometry* have tended to fix the public mind upon that process as the sole and entire meaning of the word, which in reality belongs to the cranial as well as to the autographic process.

In many instances, I have no doubt, practical phrenologists really exercise their psychometric faculty in describing character, entirely independent of craniological data, and give credit to craniological doctrines for the result, when in reality the credit is due to their own unsuspected psychometric capacity. Indeed, I have heard confessions of as much.

The superiority of *psychometry* to the old *craniometry* is very apparent—its results are more positive, as weighing a box is a much more certain method of determining the amount of its contents than measuring its surface. Boxes may be empty of solid contents, and so may heads as regards their spiritual energies.

Having discovered and established the superiority of this process of investigation over all cranial methods (both in the development of the principles of phrenology and in their practical application), the source of the psychometric power was determined by its own application. This faculty which measures mind is one of the intuitive group, located just above the root of the nose, lying on the internal aspect of the inferior portion of the front lobe, in the region of what was called by Spurzheim, individuality.

In this region, commencing at the *crista galli*, and extending up the internal aspect of the front lobe, we find those organs which manifest the most wonderful and purely spiritual powers of the mind. These powers consist of *Clairvoyance*, or mental vision; *Psychometry*, or perception of mind; *Consciousness*, or the perception of our own mental condition; and *Prevoyance*, or intuitive perception of the future. These organs (unknown to the Gallian system of Phrenology) constitute a spiritual group, the full development of which is rare in the present stage of human society, but which are beginning to be more cultivated, and will no doubt in time be fully developed throughout the human race, giving to all a practical wisdom

and a holy spiritual communion which will lead humanity to the highest condition of social harmony and happiness.

The organ of clairvoyance, manifesting the lowest form of the intuitive power, enabling us to see without the employment of the eyes, occupies the lowest portion of the intuitive region, located at the juncture of the frontal and nasal bones. The organ of the psychoscopic or psychometric sense, which perceives not physical objects, but mental conditions, is located a little higher, about upon a level with the upper part of the brow. This is the distinction between clairvoyance and psychometry—they belong to different organs and they are different powers, independent in their development and action, as the organs of form and color which the painter exercises in conjunction without ever confounding them. The word *painting* includes *drawing*, *shading*, and *coloring*—as the word *intuition* includes *clairvoyance*, *psychometry*, *consciousness*, and *prevoyance*. To object to these necessary distinctions in language would be to object to all precision of thought or expression, and merge positive science in vague quantities, bringing mental philosophy back to the vague condition from which it was to a great extent redeemed by Gall and Spurzheim.

It is true that in the exercise of clairvoyance the other intuitive powers are commonly brought into activity, as well as the faculties of reason, memory, calculation, invention, etc., but the fact of their synchronous exercise does not render those faculties identical with the faculty of clairvoyance, because they are exercised during clairvoyant operations. The clairvoyant may or may not possess a good psychometric faculty, and may or may not be a prevoyant. On the other hand, a psychometer of good capacities may be incapable of making any display of clairvoyance. Indeed, a good psychometric capacity is far more common than a good clairvoyant power among those whom I have examined.

The discovery of these organs, and the mode of applying them to practical utility, which I made in 1841-42, was so entirely novel, that even now there are very few who know their localities or the mode of bringing them into use which I have been teaching for twelve years past.

It is true that these powers have been exercised by the human race, in all probability, from a period of time long anterior to all historical records—they have been in existence as the continent of America was in existence before the voyage of Columbus; but it was not known, understood, or believed as a scientific fact that every human being possesses organs for the manifestation of such powers; that they have definite cerebral localities like other phrenological faculties, and that by the concentration of excitement in certain portions of the brain, these powers may be developed and displayed even when they are not naturally active to the same extent.

Gall discovered organs for faculties and propensities which were universally recognized as elements of human nature; but in discovering the intuitive organs, I found organs for faculties the very existence of which was generally denied (although their spontaneous manifestations were well-known to pneumatologists), and the special manifestations which I elicited from these organs in craniological and autographic psychometry, entirely independent of mesmeric processes and abnormal conditions, were new as well as useful discoveries.

Mr. Courtney ingeniously and lucidly traces the analogies between the clairvoyant and psychometric faculties; but *analogy* is not *identity*. As many analogies might be traced in the action of any two adjacent organs of the brain; but to dwell upon analogies and overlook distinctions is one of the greatest errors in philosophy. Gall himself fell into this error, being unwilling to recognize any difference between the faculties of benevolence and conscientiousness, conceiving

the latter to be only a higher manifestation of the former. All subsequent phrenologists agree that Gall was wrong in this opinion, and recognize the distinction made by Spurzheim.

I have no disposition to disregard or overlook the fact that these powers have been spontaneously exercised and have been highly developed in the mesmeric state; on the contrary, I refer to such facts as proof of their existence. But as the source of such powers was unknown until my cerebral discoveries, and their most important application to the revelation of scientific truths and the determination of individual character *by a very simple process* was also unknown, I do not esteem the discovery one of trivial importance. The facts which I have demonstrated not only place all anthropology on a new and secure basis (psychometric demonstration), but show that in every community there are a considerable number of persons who have the capacity, with a little instruction, of becoming teachers of anthropology and guides in the development of character, independent of any abnormal state or mesmeric operations.

The specific novelty in the manifestation of these newly discovered organs, is the process of taking persons of intelligence in their normal condition and teaching them how to explore and determine by their psychometric faculties the entire mental condition of any one to whom they have access, learning, at the same time, the physiological or pathological operation of their constitutions through the brain. This exploration, which requires for its perfect performance some knowledge of cerebral organs (which were previously unknown), was never attempted, nor even believed possible, until it was first accomplished by myself in 1841-42. Nothing of the kind was previously known, excepting that wonderful powers of discovery and diagnosis were exercised in a mysterious man-

ner in the abnormal state of somnolence, or by mysteriously gifted seers.

Another equally striking novelty in the application of the same powers, was the demonstration that persons possessing certain active organic developments were capable, in their normal state, of recognizing cerebral action when transmitted to them several inches through any suitable conductor; and were also capable of detecting cerebral action when the new aura from the brain had been transmitted to and fixed upon any suitable substance, as a painting, a letter, or any other object which had undergone the influence of mind. This form of Psychometry (chiefly autographic) has within a few years become more familiar to the public by means of the number of persons who have discovered themselves to possess the faculty. To avoid extending this essay to an extreme length, I shall not allude to other applications of the same faculties which I have been accustomed to make.

As to the novelty of such discoveries, it may be remarked that no discovery can be an absolute and total revelation of matters beyond human ken; and if we thus distort the meaning of the familiar word discovery, there is no such thing as discovery at all. Fulton made no discovery at all—he merely did what Fitch and Rumsey had done before; Watt made no discovery—he merely revived the discovery of Solomon de Caus; Solomon de Caus himself made no discovery, for the power of steam had often been observed in its *spontaneous manifestations*, though no one had attempted to apply it in the same manner; Gall made no discovery, for all the powers, or faculties and propensities, which he pointed out in man were familiarly known many centuries before he was born, and by some of the most judicious these faculties were referred to the brain, although they did not give the precise localities which Gall pointed out. Neither was his discovery of differ-

ent organs of any value, for the greater part of them were only different manifestations of the same power, like clairvoyance and psychometry. He merely originated a few unnecessary and unphilosophical distinctions, instead of following the path of the metaphysician, who easily proved analogous faculties to be one and the same thing in different aspects. Mesmer was still less a discoverer than Gall, for he merely called attention to phenomena as old as creation, and introduced some processes for displaying these phenomena more readily.

Nevertheless this hypercritical view of the nature of discoveries is not in accordance either with true philosophy, with the genius of language, or with the sentiments and grateful emotions of mankind who delight to honor their benefactors after the lapse of time has rendered the amount of the benefaction unquestionable. Harvey is honored as the teacher of the simple fact of the circulation of the blood, notwithstanding learned pedants pretend to trace the discovery among the ancients, and Gall is and will be honored with increasing gratitude through future ages for his grand discoveries and demonstrations in mental science.

To return to the distinction of clairvoyance and psychometry. This is not a question for philosophic speculation, but a question of fact dependent upon the structure of the brain. As the discoverer of these organs I show their distinctness, which is as great as that of any other adjacent organs in the brain. Their proximity accounts for their analogy and their frequent association in manifestations. The identity of which Mr. Courtney speaks is the identity of the entire organ of intuition, of which clairvoyance and psychometry are two distinct portions; and the error into which he has fallen is the almost universal error of speculative philosophers anterior to Gall—generalizing and identifying faculties which were anal-

ogous but distinct—an error from which positive science alone can free us.

The alchemists, like the metaphysicians, confounded the distinct objects presented us by nature, and sought to produce one from another. Chemistry and phrenology have given us more valuable and truthful knowledge by pointing out the existence of distinct simple bodies and distinct mental powers heretofore concealed from clear perception by analogies and imaginary identity.

In studying our faculties by the interior method of consciousness, we recognize the fundamental identity of the spiritual power which operates in each, and forget the organic and external difference; if we should study our bodily movements in the same manner, by consciousness, rather than by the anatomy of the muscular system, we should come to a similar conclusion as to their identity, recognizing the same volitional energy and muscular effort in each without perceiving the different muscles brought into play which anatomy alone reveals.

As spiritual science and material anatomy were riveted together by the Creator in the eternal bands of causation and correspondence, the study of either apart from the other is a disregard of his obvious teaching. The anatomist who does not understand the science of mind in connection with matter, gropes in blindness, appreciating nothing but what he can touch, and the Spiritualist who knows nothing of the material brain and body of man, builds a "castle in the air," which, having no foundation on *terra firma*, is of no more sublunary utility than the rainbow that spans the sky, or the golden clouds that beautify our sunset.

EXPERIENCE OF AN ORTHODOX DIVINE.

SPRINGFIELD, OHIO, Oct. 24, 1853.

MR. W. D. M. :

My Dear Friend—In accordance with my promise, I proceed to present to you, in as concise a form as possible, my observations in “spiritual manifestations.”

The chief object of my present visit to Ohio, outside of the desire to visit my numerous connections and friends, and some secular business that required my attention, was to secure the privilege of personal observation of these strange phenomena. Much to my disappointment, I was informed, upon my arrival, that the excitement with respect to them had died out, and that it would be difficult, if not impossible, to prosecute my designs. So frequently was this fact stated to me, that I had well-nigh given over the search, when, most unexpectedly, I introduced the subject in the house of a worthy friend, who informed me that himself and his brother were mediums. They had not been exercised for eighteen months; had just come in from the corn harvest to pay their respects to me; and, though anxious to gratify me, evidently wished I had sought some other gratification. By persuasion, however, they consented, and we sat down seriously to the “table.” We had not been seated long until we had the “raps,” the tipping of the “stand,” and decided charges in their nervous systems. We received, also, responses by the aid of the alphabet, and the name of an aged and deceased preacher companion of mine was spelled out. The manifesting power answering to this name gave answers to audible and mental questions, somewhat remarkable in their character, but by no

means satisfactory as to the degree of intelligence in the replies. There was enough, however, to excite all my powers of inquiry, and to command my most serious attention. I had not thought of the deceased father in Israel; but having loved and honored him in the flesh, had no objection to communing with him in spirit. The afternoon, however, was wearing away, and my friends were expecting me at the house of a relation. I persuaded my friend, the best medium, to accompany me there. We opened the examination again at night, with like results. Spirits that had departed in the room we occupied were said to be present; and among many strange things revealed to us was that I myself would receive unmistakable manifestations shortly, and manifestations of some degree of palpability during the ensuing twenty-four hours. Those who witnessed the proceeding concluded that all we had seen and heard were involuntary effects produced by the medium. We retired to rest, dismissing the subject. Late in the night I awoke from a most delightful dream, when I recognized distinct "raps" upon my right shoulder and breast. Of course I was all attention. Satisfying myself that I was entirely awake, I directed mentally several questions to the rapping power, and received not very remarkable answers.

The subject was more or less dismissed from my mind, and engagements in this place and in Cincinnati called me away.

On Saturday morning last, a friend in Cincinnati having procured me tickets to this place by way of Dayton—not the direct route—I was much disappointed in learning that a bridge on the way had been burned down on the night previous, and I would be compelled to reach here by another route, late in the night. At once the thought occurred to me that I might spend the day in my desired investigation. But having but few acquaintances in the city, I failed to find the acknowledged mediums, and most of the day was passed in reading. I

arrived in Springfield at ten o'clock at night, and found my family were all gone—save the servants of the house where I am now writing—to Madison County, not to return for three days. As Sunday passed away, mostly in the company of a brother-in-law, a gentleman called and assured me we could have a meeting with a medium at night. The meeting was arranged for my room; and after tea at another house I returned, and found quite a company gathered, and three mediums present. I mention these particulars, because there was much in this meeting that, to say the least of it, revealed remarkable coincidences. With the exception of one individual—a Methodist clergyman, formerly from Tennessee—I was a total stranger to all present. They neither knew me, nor knew of me. Some of them had come in, they scarcely knew why; and one of the mediums was a total stranger to us all, who came, as he said, under the impression that he must come to this place to-night. The coincidences of desire and of unexpected meeting were so remarkable, that but for my knowledge of all that had been done toward the meeting, I would have feared collusion. On this point, however, I was fully satisfied.

The meeting was opened by prayer, at the suggestion of my clerical friend. All the company were professedly religious—one of the mediums a Methodist preacher, and a majority members of that church.

We were soon seated around a table, and joined in a good old song of Zion, as they said, to produce passivity and harmony of mind. Our clerical medium stated to us what we had previously heard, that he was a man of embarrassing timidity in the presence of strangers, and had been so all his life. That he enjoyed spiritual communications best alone, and that in company, even when he felt the influence most powerfully, he hesitated to act. We encouraged him, and did all in our

power to make him feel at ease. Soon his arm was singularly agitated, and, taking a pencil, he wrote as follows: "You (the Spirits addressing him) should do your duty at all times, and under all circumstances. What if you are in the presence of strangers! You are also in the presence of heavenly messengers, who are ever ready to help and assist you. We know the state of your mind. Be passive. We will think; you must write. Say to all who see and look on, God is present by his messengers, and we wish to show that writing may be done intelligibly even by one who is not willing to do his duty. You can not be made to write now. You are too much excited.—R. F. MILLER."

This gentleman continued nervously agitated, occasionally wrote, but would not allow us to see his communications. He folded them carefully and put them in his pocket, and could not be prevailed upon to exhibit them. He is an amiable, timid man, of the most respectable character, universally beloved; and, though thought to be demented on this subject by some, he is Auditor of the county, and a man of ordinary information. The name to the above communication is that of his son, deceased, with whom, he says, he enjoys daily communion. He gave us his experience in the spiritual phenomena, which was strange enough, but quite a happy one.

Our stranger medium, whom we call Mr. S., was all the time nervously agitated. He evidently passed into the state called clairvoyant, when, in a very collected and pleasant manner, he gave us the following, which I took down from his lips:

The Spirits will speak. Mortals are too anxious. We can communicate, but our communications take the cast and coloring of the instrument's mind. The instrument can not always connect the words as we impress them; and a very slight alteration made by the bias of their mind causes error instead of truth. We must therefore be cautious. The "truth is

mighty and will prevail." Were we possessed of perfectly passive instruments, we could overpower all minds in the body.

At this moment another medium commenced speaking, who had responded to all said by Mr. S. We will call him Mr. L. He seemed to take up the last remark of Mr. S., and proceeded as follows, in the German language, which was translated for the benefit of all present :

Love in the heart, and a strong desire for wisdom, connected with a going out of the mind toward God, the All-good, unites all present in a chain of sympathy, by which Spirits in the body come in contact with Spirit-minds. If supreme love to God were in you all, and reverence for his will over you, a perfect chain of sympathy would be established with you and all Spirits throughout the universe, whether in the body or out of the body. Then why will you not submit to his will in the flesh, that your progress may be increased when you leave the body? Why waste so much of your precious time and privilege? Why not progress toward the Great Center of the wisdom and the love Principle?

We do not know every thing; nor can we do every thing. We do all that can be done with the mediums we influence. Spirits out of the body are often not much further advanced than those in the body. Many Spirits are also unwilling to reach forward. But wherever they do desire to advance toward the great perfection, there are ever those who will assist them. Be cautious. Believe not every Spirit that purports to come from the Spirit-world. Believe no Spirit that bears not the impress of God's character. Spirits out of the body, as well as in it, say, "We are good enough." But, you will ask, why do not Spirits out of the body make progress? Because they halt between two opinions. Hence the good Master said, "Why stand you idle at all times?" And you would not come to me, that you might have life. [Mr. L., in the natural state, can not speak German at all.]

Here Mr. L. stopped, and Mr. S. began :

Progression onward and upward! What is progression on earth, if it extend not to the Spirit-worlds? Advanced Spirits look upon mortals with sympathy and pity. They see the vital spark of immortality enter the body, to run its course upon the earth. The infant is taught by the mother, and the mind is bent—for what? For wisdom? Alas! too fre-

quently the reverse. From the training of the mother the child passes to the tutor; is watched vigilantly, urged on strenuously, and taught to accumulate—what? Earthly treasures. He is urged on to premature manhood; ushered into business, often with constitution destroyed by study, and body worn out by vices. The paths of manhood are then strewn by thorns and brambles, and he is ushered through the world to a premature grave—and where is he? Where is the germ of eternal life given of God? It is uncultivated, undeveloped, has made no progress—and where is it? By the laws of nature it is attracted to the lower spheres, there to remain till generation after generation has been born into the earth, until some good Spirit shall be able to recall its existence, not much removed from that of the brute.

A second birth! How often the misconstruction of this word! Think ye not that the death of the body is the birth of the Spirit? Many in the body, when they are permitted to taste the fountain of the waters of life, imagine they have received the second birth. Deceive not thyself, mortal. Every time you taste these heavenly waters you are advanced in the power of love. God is love. Heaven is love. Heaven is here. Heaven is with you. Its kingdom or rule may be within you. Harmony and love make heaven—hatred and discord, hell. Beware, therefore, of a premature birth into the Spirit-world, and wait not to depart to commence thy development and improvement.

Here Mr. L. sung us a most beautiful German song, music and poetry purporting to be composed by a German ancestor, deceased more than a hundred years, for the occasion. The ideas were certainly good—the music very good. What made it remarkable was, that all his acquaintances declared that he knew not, in his natural state, one word of German. I will give you a translation of the song as soon as I have time.

After singing, the Spirit again spoke :

This medium's mind is difficult to impress. He resists our power, owing to his fear of the criticism of superior minds present. The thoughts he tries to express are the views and experiences of many Spirits. We wish to say through him, that whenever you seek spiritual communion you should divest the mind of all prejudice, and fill it with a desire for progress in wisdom. If you come with idle curiosity, your good friends in the Spirit-world leave you to inferior Spirits, who will also have sympathy

with you, and perhaps gratify you, but deceive you. It can not be otherwise. Like loves like. With a good object good Spirits everywhere have sympathy.

Think not that your good friends, at death, go far off. Give up the false idea. Look not to the grave. There is neither father, mother, brother, sister, nor friend there. They are around you; and could they express their happiness and their interest in you, you would never look again for them in the dark grave. Your sorrow and grief would pass away.

Bear up under your lot. In every trial you have Spirit-friends who sympathize with you. Many honest men will not receive this truth, because of its simplicity. They will ask for greater manifestations. When they receive these, they will still ask for greater. But remember the weakness of our instruments, and keep good objects before you. Live right, and your eyes will be opened to heavenly visions.

Here Mr. S. said he desired to speak to me. He said :

You are often under spiritual influence. We direct you in many things. In your daily walk and private devotions we are near you. We whisper things to you contrary to your former convictions, and we see the growth of your mind. We have led you from the beaten path, you think at times, too far. Look not back, we pray you. Fear not. Press onward and upward.

Thus they continued alternately, speaking in German and English, singing and gesticulating, till the evening had grown quite late, when what purported to be the German Spirit sang a parting hymn through the medium, bidding each of us good-night, and assuring us we would meet again.

The whole proceeding was to me strange and remarkable. I was left without doubt as to the clairvoyant power of both; but as to the *spiritual* origin, you will allow me still to suspend the expression of my opinion for a short time.

With assurances of the highest respect, believe me, dear sir, very truly, etc.,

F. B. J.

TABLE TURNING IN PARIS.

WE some time ago copied from the *Tribune*, a curious account of revelations made to a circle in Paris, who were investigating the Spirit phenomena, by what purported, on its own statement, to be a demon. Since then, we have learned enough of the case to make us regard it as a very remarkable one. An eminent Catholic clergyman of Paris, who was one of the investigating party, has communicated to the *Paris Univers*, a full account of the interview with the supposed demon; this account, copied in the *Courier des Etats Unis*, of this city, has been translated from that paper to the columns of Archbishop Hughes' organ, the *Freeman's Journal*, whose editor says of the communicant of the interview, that "his name (M. Gay) is perfectly well known and respected, not only by his own countrymen, but also by American Catholics who have lived any time in Paris." Here is his communication :

PARIS, Oct. 21, 1853.

MR. EDITOR (OF THE "UNIVERS") :

It appears to me that it is my duty to publish the following facts of which I have recently been a witness. I will state them simply and without commentary. They are sufficiently clear in themselves, and were it not so, sufficient light would be thrown upon them by the daily increasing analogous cases :

On the 9th October, M. the Abbé Bertrand, cure of Herblay, in the diocese of Versailles, consented that the table-turning experiment should be made in his house. About twenty persons assembled at his house, and the customary circle was formed. In about ten minutes the table turned, in fifteen it answered questions by striking the floor with its feet. The replies were nearly all correct, and were all, without exception, conformable to the Catholic Faith.

A Spirit which had once lived upon earth was there ; he told his name, his country, asked for our prayers, etc., the interrogatory enduring more than two hours. The affair was told to me by a relative of mine who had been present. This was an addition to so many others of which I had heard, but not one of which I had seen, that it was impossible to doubt it. The next Sunday I myself was at Herblay, which happens to be the residence of my family. Naturally enough, the scene of last Sunday was the topic of general discourse. I said what I thought of it ; that I was perfectly convinced of the possible and common intervention of demons in ordinary affairs ; that I had a great conscientious repugnance to assist at these experiments ; that I did not wish to do so, but still, that if the occasion were to present itself naturally to me, I would perhaps consent to assist for once, not for my own sake, but for the sake of those to whom my testimony might be of service, besides that I would do my utmost to compel the demon to manifest himself, and to convince those present that my belief was as correct as it was precious to me.

I was then requested to beg M. the cure of Herblay, to make an experiment before me, and, after some moments of hesitation, I accepted. M. le Cure had the goodness to accede to my request, and the rendezvous was appointed for Sunday, after Vespers.

I promised to relate simply ; I must keep nothing back. Vespers finished, I knelt before the altar, and showed unto God the purity and truth of my intention in this affair, and I besought Him either to permit no manifestations, or permitting them, that all should turn to the glory of Jesus Christ, and to the confusion of Satan. Then we went to the presbytery.

We were in all thirteen, the worthy Cure, a young Deacon, a friend of his, ten other most respectable persons, and myself. Six, among whom were the ecclesiastics, formed with their hands a continuous chain upon the surface of a table, a common center table, about a yard in diameter, with three massive feet upon castors. Half an hour passed without any movement, despite of the ardent desire and reiterated injunctions of the operators. At the expiration of this time, however, the table turned to the right or left, according to the will of the performers. It was interrogated, and enjoined to answer by striking against the floor with its feet, once for "yes," twice for "no," and for letters, a number of strokes corresponding to the number of the letter named in the alphabet. A half hour passed without any result. They told it to signify its willingness to reply by turning. It appeared to accede, for it turned, but it obstinately refused to strike with its feet for two whole hours.

I have said "it." I should have said "he." I already knew the moving power, and the others were soon to learn it.

The performers were fatigued, despite the forced pleasantries which some of them addressed to the table, despite the laughter that the obstinate persistence of the performers called forth. At length the performers, wearied, rose; but one of them, before he lifted his hands, said in a loud sort of voice, "Art thou an evil Spirit?" At once the table rose beneath the hands of this one person to the height of five or six inches, and struck one strong blow upon the floor.

It was natural to follow this up. Every one resumed his place. "Tell us," said the person last mentioned, "tell us the Christian name of the Abbé Gay?" At once the table struck three blows for C; again eight for H. My name is Charles, and I begged them to stop here, requesting M. le Cure to interrogate the Spirit in Latin. "*Loquerisne Latine?*" asked M. Bertrand. No answer. "Do you speak Latin?" The table struck once. Then again, "*Quis es tu? Dic nobis nomen tuum.*" No answer. Then in French, "Who art thou? Tell us thy name." The table struck four times for D. "The second letter?" The table struck five times for E. It was easy to guess the rest, but they went on. Then the table appeared to be mad. One of the operators cried out, "It is mad!" It made a convulsive movement and rapped out M, and then O, and the N.

You can easily fancy the emotion caused by this terrible word Demon. I can not give you an idea of the effect produced by the repetition of the letters, and the mute awe which followed the final N. Faces grew pale, and a universal stupefaction took possession of all. I rose, and taking the blessed beads which I always carry about me, placed them upon the table. Then I said to the Cure, "Interrogate now, if you please?" "Can you still speak?" he asked. No answer, amid profound silence. I left the chapel. "And now you can speak?" he asked. The table rapped once. I replaced my beads. "Are you happy or unhappy?" asked the Cure; "if happy, rap once, if unhappy, twice." No answer. Again I lifted my beads, and the question was repeated, and the table rapped twice.

The trial became insupportable for many present, and we stopped. But the whole affair was so conclusive, that M. Bertrand, cure of Herblay, and myself agreed immediately to draw up a minute report. It was written at once, signed by the thirteen persons present, and sent to the Lord Bishop of Versailles, in whose hands it will remain.

There, Mr. Editor, are the facts in their exact simplicity. They will be

judged by every reader according to his individual opinions. Let philosophers explain this naturally if they can; for us, appointed guides in the way of truth and life, it is ours to give a fitting opportunity a practical decision. I speak as a witness. I have thought it my duty not to be silent. My conscience instigated me to publish this, and serious advice has decided me. If it shall prove good for one single soul, I shall feel glad that I have written it, and grateful to you, Mr. Editor, if you will publish it.

Receive, etc.,

CHARLES GAY,

Of the Clergy of Paris, and Honorary Canon of Limoges and Tulle.

“KOSSUTH A SPIRITUALIST.”

WE are indebted to an intelligent correspondent for the subjoined account of an incident which is further illustrative of the Spiritualism of the great Magyar hero and prophet :

Your remarks, Mr. Editor, under this head, a week or two since, recalled to my mind an incident of that wonderful man that I have not seen in print, but which goes to strengthen your opinion. During his stay in Boston, he had one evening held an immense and delighted auditory spell-bound for some two hours while he read to them the speech he had prepared for the occasion; but they were unwilling even then to allow him to retire, and he was as unwilling to go while a word could be said to listening ears in behalf of his “poor Hungary.” He accordingly proceeded to speak *extempore*, in such language as he could command; but in attempting to give utterance to an idiomatic phrase, he was unable to recall the English word he wished to use, and the extraordinary gestures he employed to convey his meaning excited the risibles of a portion of the hearers to an uncontrollable degree. The orator paused, and joined in the merriment—pleasantly apologizing

for his defect, in words something like these : “ Excuse me, friends—I am a foreigner, and have had but little opportunity to learn your language. Indeed, I often wonder where I learned so much English as I do speak. *It sometimes seems to me as if some Spirit were speaking through me and using language which I could not use!*”

Although I was not a believer in the spiritual theory at that time, and had seen little of the phenomena, the remark, coming from such a man under such circumstances made a deep impression on my mind ; and in connection with my later observations, has quite convinced me that Kossuth is not only a Spiritualist, but a *medium* of the highest class. Will not this throw some light on the extraordinary familiarity he everywhere displayed with local histories, reminiscences, etc., and the wonderful adaptation of all his speeches to his auditors, and the exhaustless resources which seemed ever at his command ?

A. E. N.

LOCK PICKED BY SPIRITS.—Some three weeks ago we published the fact, that a compound permutation lock, which, if one attempted to open by *guess*, he would have several thousand chances of failure where he would have one of success, was in eight different instances opened at the first trial, and without a failure, by directions given by Spirits. We perceive that our paragraph announcing this fact has been copied by a considerable number of our cotemporaries, as though the evidence of supernal intelligence which it presents were deemed of a more than ordinarily striking character. We have now to announce that since the publication of our first paragraph the same feat has been performed by Spirits in a large number of instances, and that the experiment has become quite a common thing in some circles in Williamsburg, where it originated. A single fact of this kind we should deem sufficiently remarkable ; but the numbers which have occurred would seem enough to entirely overwhelm all skepticism.

DREAM-WARNINGS.

MILTON, in his great Epic, confesses his belief in the direct communion of divine, spiritual agencies with our race, even in the hours of sleep. He makes Eve, waking from slumber in Paradise, say to Adam, who has just returned from conference with an angel :

“ Whence thou return’st, and whither went’st, I know ;
For God is also in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging.”

Whatever other incidents there may be (and the experience of mankind is full of them) to practically justify Milton’s faith, we find two very remarkable ones recorded in Chambers’ “Information for the People,” in an article on the “History of the Jews in England.” Among the eminent Jews who made England a place of refuge (after her persecutions of that race abated) was one Garcias, a Portuguese, of great wealth, and celebrated for his integrity and intelligence. The profession of the Jewish religion being at that time, 1747, an offense punishable by death, or banishment and confiscation of property in Portugal, Garcias had managed to bring up a lovely family in accordance with the strict requirements of the Jewish faith, yet so secretly as to escape suspicion until in his old age. At this time, suspicion attached to him, and he was arrested and thrown into prison, where torture was resorted to, in order to extort a confession of his Judaism. He made no confession, however, but was for several years kept in prison, while the place of his imprisonment was unknown

to his family and friends. Prior to his arrest, his daughter had been betrothed to a young man named Podriques, whose family were also persecuted, he himself fleeing from the country. The dream-warnings already alluded to were given to his mother, and the simple account of them, as narrated in the volume before us, is perhaps the best we can give, and the warnings will, we think, strike our readers as allied to a higher source than chance or coincidence. We quote :

“ In the seventh or eighth year of his (Garcias') imprisonment, the great earthquake of 1755, which almost destroyed the whole of Lisbon, took place. The confusion and ruin extending to the prisons of the Inquisition, caused the guards and officials hurriedly to disperse, and left the gates open to the several prisoners. Many fled, but in so doing sealed their own doom ; for they were mostly all retaken, and their flight pronounced sufficient evidence of their guilt to condemn their persons and confiscate their whole property. Garcias knew or suspected this, and quietly abode in his prison, attempting no escape, and apparently regardless of the dangers round him. After this, all attempts to compel a condemnation of himself appear to have ceased, and he was restored to his family. So little had his danger and various trials affected him, that he would have continued calmly to pursue his business in Lisbon as before, if his eldest daughter (who had been betrothed prior to her father's arrest) had not besought him on her knees, and with tears, to fly from such a city of horror. The unknown destiny of her father had of course prevented all thought of the fulfillment of her marriage engagement ; and not long after Garcias' summons, the parents of her betrothed were in the Inquisition likewise, and Podriques, the young man himself, compelled to fly. So much secrecy and caution were necessary effectually to conceal all trace of such fugitives, that no communication could pass between the betrothed. She had not even an idea of the country which had given him refuge, nor of his means of subsistence. His mother, not herself an actual prisoner, was an inmate of the Holy Office, as a voluntary attendant on her husband, and twice herself exposed to imminent danger, both times foreshadowed by an extraordinary dream. Once she fancied herself in the arena of a bull-fight, exposed to all the horror of an attack from one of those savage animals, without any means of defense. The bull came roaring and foaming toward her ; death seemed inevitable, and in its most fearful shape,

when suddenly the infuriated animal stopped in its mad career and laid itself quietly as a pet dog at her feet. She awoke with a strong feeling of thankfulness, as if some real danger had been averted, and the impression of this strange and peculiarly vivid dream remained till its foreshadowing seemed fulfilled. She was summoned to the "question" by the evidence to condemn her husband; the instruments of torture were produced, and actually about to be applied, when the surgeon interfered with the assertion that she was not in a state of health to bear them, and she was remanded, and not recalled. In her second dream, she was alone on the summit of a high tower, which suddenly seemed to give way beneath her, leaving nothing but space between the battlements where she stood and the ground several hundred yards below, causing the fearful dread of immediate precipitation and death, yet still as if the doom were averted by her being upheld by some invisible power and aid, and a safe descent permitted, the means of which the vagary of her dream seemed utterly to prevent her ascertaining. Not long afterward, the great earthquake already mentioned took place. She was in one of the upper chambers of the Inquisition at the time of the first shock, and rushing out on the landing with her infant in her arms, found, to her horror and consternation, that the staircase had disappeared, and nothing but space lay between her and the second story, her only means of escape into the open air. While gazing with horror on her terrible position, the recollection of her dream returned to her, and she felt strengthened by faith that she and her child would both be preserved, though how she could not indeed imagine. A few minutes passed, and then came a second shock, *restoring the staircase to its place*, and in little more than a minute the awe-struck but grateful woman was in safety. Incredible as this story seems, we have neither added nor diminished one item of the real truth."

GOOD TESTS.—We have received from Dr. Dexter, of this city, the following facts which were recently developed in his presence, at a circle in Springfield, Mass. A Dr. Haskill, of Rockford, Ill., a conscientious member of a Baptist church, and who had come to the East principally for the purpose of investigating the alleged spiritual phenomena, was present at the circle. Dr. H. was strongly desirous to receive a communication from the clergyman of whose church he was a member, and who had died some time ago. After seating himself in the circle, one of the mediums became entranced, went to him, and said that she was requested by the Spirit of a

clergyman, whose name was Whitman, to speak with him. The Spirit then, using her vocal organs, went on to describe the disease of which he died, and spoke of his connection with the Church, and his personal relations with Dr. Haskill. He spoke also of his own family, alluding particularly to his two sons, and certain startling peculiarities in their characters. He moreover said that he sent a message to Dr. Haskill once before from a circle, through a gentleman of the name of Horseman. The Spirit of the clergyman then apparently receded, and the medium came under a totally different influence, and said to the doctor, "Do you know 'Bel. Horseman?'" "Yes," said the doctor, "I know her very well." "I should think you might know me," said the Spirit, "for you attended me in my last sickness." The Spirit then went on with a lengthy and familiar conversation with the doctor, in the course of which she incidentally mentioned the names of aunts, uncles, parents, grandparents, and a variety of other relations, and alluded to many facts in her earthly life well known to the doctor. The latter acknowledged that the name of the clergyman and others that were mentioned during this interview were correctly given, and that the facts and circumstances to which allusion was made were correctly represented. Considering that the doctor was a total stranger to the medium, and that he had given no external clew to the names and circumstances which were thus correctly mentioned, the tests, we think, may be considered as eminently convincing.

AN ANCIENT SPEAKING MEDIUM.—Many of the old writers on pneumatology give instances of persons under the control of spiritual influences, speaking apparently without the use of the vocal organs, the sound often seeming to proceed from the interiors of their bodies. An instance of this kind is related of one Romanus, an ancient Christian of Antioch, who suffered martyrdom during the persecution of Dioclesian. While preparations were being made to burn him alive, the emperor arrived at the place, who, deeming his proposed punishment too light, ordered his tongue to be plucked out by the roots. This was promptly done; yet the martyr, in holy ecstasy, continued to speak and exhort the people as before, his enunciation being unimpaired. The emperor, in order to remove him out of sight of the people, caused him to be sent back to prison, where, after undergoing many tortures, he was secretly strangled. See Butler's "Lives of the Saints," vol. iv. p. 505.

S—, IN THE SPIRIT-WORLD.

WE find the following beautiful 'plaint of an earth-soul, addressed to a departed Spirit, in the New Orleans *Daily Delta*. The poetry is exquisite. We are reminded of Poe in his happiest moods; but this effort by T. H. Howard is not only more human and rational, but it is more spiritual in a true sense. Mr. Howard is a Spiritualist, and is at present occupying a large space in the columns of the *Delta* with a series of interesting articles on the facts and principles of the New Era.—ED.

I dwelt with sorrow bent—
 The sunlight came and went;
 Through many a mournful day it came and went the same;
 It seemed to me as dark
 As shadows in the park,
 Where fountains murmured sorrows, syllabing her name.

In the embowered walks,
 Where, rifted by our talks,
 The teeming silence slumbered in the azure air;
 Where flowers of music spake,
 And melody could take
 All forms of tenderness—these were no longer there.

Where dwell the ever-bright?
 Whence comes the new delight
 That supersedes the sorrow of the olden time?
 Oh, God! what darkness clings
 To human thoughts and things;
 What dense obdurate walls shut out the Spirit-clime?

The broad expanse hath shed
 Like stars, its glorious dead—
 They come like music-notes in cadences sublime ;
 They stud the unseen air,
 Like jewels in the hair
 Of Night, the Beauty, languishing in the embrace of Time.

I meet *her* now the same
 As once she went and came,
 Blending a thousand gems of radiance with the blue ;
 Just as she came and went,
 Ere I, with sorrow bent,
 Lingered along her paths, she hath returned anew.

From the Invisible
 She twines me with a spell—
 Pervades my soul as sunset doth the golden cloud ;
 And whatsoever light
 I see, she maketh bright,
 Seeming to me a glory risen from a shroud.

What murmurs from the Past,
 Have ridden dark and fast,
 Across the wasted meadows of my inner thought,
 Where, from the wasted grounds,
 Now spring melodious sounds,
 Attuned to heavenly harmony, which she hath taught.

Swift—swift and far, are flying
 The clouds, that late were lying
 Along the arching sea that bends above the day ;
 Oh, aid me, friend and neighbor,
 While, with my simple labor,
 Far hence I drive the clouds that darken yet *your* way.

Oh, Love ! do thou impart
 That strength of mind and heart,
 Which, though it seemeth weakness, God bestows on His ;
 Endow me with some tittle
 Of power, however little,
 To make each friend and brother know *the God he is*.

SPIRITUALISM IN WASHINGTON.

AN intelligent gentleman, who has recently removed to Washington, to assume the duties of an official station, to which—most unexpectedly to himself—he has been appointed by the government, has promised to keep us informed of the general condition, progress, and aspects of our cause at the Capital. We publish below his first letter, which we are sure will be read with interest.

DEAR SIR :

The following striking *proof* of spiritual presence and communication was given to several ladies and gentlemen assembled at the residence of Mr. C. Laurie, in this city, on the evening of Dec. 17th, 1853. The medium was Mr. Abraham P. Pierce, of Philadelphia. He was a total stranger in this city, having for the first time arrived here a few days previously by direction of the Spirit-guardians in whose keeping he has placed himself.

After having successively spoken and acted under the influence of M. Arago and a Camanche Indian chief, the medium was controlled by a new influence, which first manifested itself by a representation of *gold-digging*, which was for a time carried on with great apparent success, until the miner, becoming elated at the discovery of some “big lumps,” took to drinking and dissipation. The scene of his drunken death was acted out by the medium with most startling effect; and soon after the close, the following words were spoken to the company, but in so low, faltering, and stammering a tone as not to be readily understood :

Thus I entered the Spirit-land. The change was so sudden that it was long before I knew where I was, and then only from the fact that I was in

a new place. I was led astray—did wrong—and now must inhabit the dark spheres until I acquire the light to fit me for a higher life, which I ought to have gained on earth.

One of the company, seeing that the influence was about to be taken off the medium, and the stranger-spirit about to depart, desired, before he should leave, that he would give his name. The following statements were then made by the Spirit, each one in answer to a question from some one of the company :

My name was Henry Pierson. I died in California. I was a native of Bangor, Maine. I was doing well at the mines, but got into bad company and was led away—gambled, drank, and died in a fit of *delirium tremens* on the *twenty-fifth of December, 1851, at midnight*, after a drunken fit, and spreeing all day. [Here there was a pause, when some one made a remark on the startlingly real and painful scene of *drunkenness* which the medium had just been made to enact. The medium, who was still entranced, was made to reply, "Is it not horrible?" and then he was taken with a fit of weeping.]

No one present had ever heard of such a person as Henry Pierson. But Mr. Laurie's hand was suddenly controlled to write "John Wm. Stettinius." He at once recollected a young man of this name who lived in this city; and the next day it was resolved to call at the house where he and his mother resided, in order to ascertain if her son had ever known such a man as Pierson. Mr. S. was at the time absent, but his mother said that "he had often spoken of a *Henry Pierson*, from Maine, who had passed much of his time at his saloon, where he died *two years ago, on Christmas night, near midnight*, in a fit of *delirium tremens*." It appeared further that Pierson had acquired a considerable sum in gold by his labors at the mines, but that he had lost it all in *gambling*, and that for some time previous to his death he had been very dissipated; that upon the Christmas day in question he had been

drinking hard, and had brought on an attack of *delirium tremens*, which caused his death.

Here, then, is a convincing test. Mr. Pierce, the medium, being a stranger in the city, did not know, and had never heard of, Mrs. Stettinius or her son, he had, in fact, only formed the acquaintance of two families in Washington at the time the above message was received. It was not a result of "clairvoyance," or of "mental reflection," for no one present had ever heard of Pierson, and consequently no one could have been *thinking* of him. Besides this, how came Mr. Laurie's hand to write a name which he had entirely forgotten, and of whose connection with this event he could have had no knowledge? The inquiries next day proved the revelation to have been a *true one* in all particulars. *What produced it?* Answer, Mr. Editor of the *Express!* Respond, O Mattison!

There have been some remarkable developments here connected with the spiritual philosophy, during the past four weeks. The above solitary case I have selected out of some *fourteen* equally as good which have transpired here. Several members of Congress have sat in the circles, and some of them are believers in the spiritual origin of the phenomena. Mr. Pierce has been made to speak under different influences, purporting to be the Spirits of John Whitfield, Patrick Henry, Andrew Jackson, and Henry Clay. These speeches were most strong and eloquent; and whether they were spoken by those Spirits or not, they were certainly superior to any effort which the medium, unaided, could make. This is the universal verdict. Mr. P. has spoken in a public hall here, and also in Baltimore, where a large society has been formed to investigate the "new phenomena." A good deal of interest has been awakened in the subject here in Washington. It was said in one of the speeches purporting to be by Clay:

My voice has often been heard in the Capitol, and it shall yet ring there *again*; for the words of truth shall there be spoken through those who are impressed by Spirit-influence! Although dead in the body, I live in the Spirit; and efforts are about being made by which Spirits who have left the form can impress members to speak such words in the council halls of the nation, that all who hear them shall know and acknowledge their high source.

I should like to give you some of the more remarkable demonstrations which have been witnessed in Washington during the past four weeks; but they are of a character so strange and unusual (to say the least) that few or none would believe my statements; and it would be difficult so to write them out as to convey an intelligible idea of the reality to the general reader.

Some persons filling high positions in society and governmental affairs are believers in the super-mundane solution of the manifestations; and the number of such is daily increasing here.

The following message was unexpectedly written out *in French*, through the hand of a young girl here, while seated at her desk in school. She knows nothing of the French or any other language but her own, and could not read what had been written:

A false balance is an abomination to the Lord; but a just weight is his pleasure.

The above was correctly written in French. I made the inquiry at a circle that evening if the Spirit in communication knew who had written that message, and was *instantly* answered, "Yes—LA PLACE."

Yours, truly,

B.

We will thank our correspondent to send us the remaining thirteen facts.

SEPARATION FROM THE CHURCH.

IT will be perceived that Mr. and Mrs. Newton, of Boston, have left the Church. They were charged with "*a deviation from the articles,*" which will not be likely either to jeopardize their salvation or to diminish the public confidence in their love of truth and duty. That the books may be fairly "posted up," let them be credited with a faithful account of the facts of their experience, and an honest adherence to their own convictions, and it will at once appear that there is a large balance to their credit. It might be proper to charge the aforesaid "articles" with a deviation from Mr. and Mrs. Newton; we, incline to the opinion that our friend will bring them—the articles—to a searching trial:

Boston, January 4, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

Perhaps it may interest you to be informed that the relations of myself and wife to the "*visible Church*" have at length been brought to an end. After a delay of eight months, the zeal of our brethren, "for the honor of religion and the purity of the Church," prompted them to cite us to appear and answer to charges of deviation from the "Articles of Faith" held by them. The occasion was of course gladly hailed by us as an opportunity to lay before them some of the "reasons of the [better] hope" that now rejoices our souls. Having done this, and abundantly shown them that their course in relation to us accorded neither with the precepts of Christ, the dictates of brotherly love, nor the impulses of common manliness—so that our connection with them had ceased to be of any profit on either side—we declared our right voluntarily to withdraw from, as we had voluntarily entered into, relationship with them. Accordingly we renounced all further allegiance to, or recognition of, their authority in any degree. So that the occasion was, in fact, a trial and excommunication of the Church, rather than of ourselves. It is presumed, however, that in accordance with "*Congregational usage,*" they will deem it their duty to bring down the executioner's axe, although our necks will not be there to receive the stroke!

Poor, blind brothers and sisters ! our only feelings toward them are those of pity, love, and hope. May the Father forgive them, for they know not what they do !

An interesting incident of the occasion was the coming to us, a few hours before the final hearing, of the former pastor of the church, who has been for some four months in the Spirit-world, with a message which he wished us to deliver to "the dear people of his earthly charge." It was (as dictated through Mrs. N.) most beautiful, appropriate, and impressive, and was communicated to the Church, according to his request. As might have been expected, "some mocked," but it is believed that others will be incited to "hear more of this matter." (Acts xvii. 32.)

Our answer to the charges, etc., is in course of preparation for the press, and will soon be issued. We hope it may give courage to many of the thousands in the churches who are now deterred from an avowal of their faith in Spiritualism by fear of the terrors of ecclesiastical censure. We have met the lion and found him utterly harmless.

Yours, in truth and freedom,

A. E. NEWTON.

VISIONS OF OLD.

CHARLES THE BOLD, emperor of the Franks, claimed to have had a vision (in the 12th century) of the places of punishment of the wicked, and of the happiness of the just. This vision was revealed to him by the Spirits of the departed bishops of his father's realm, and he declared it to the world. It created a great sensation in Europe. His account of the vision is given in D'Israeli's "Curiosities of Literature." Dante is said, by some able critics, to have been indebted for the leading ideas of his "Inferno" to "the vision of Alberico," and similar works, common in the middle ages, and claimed as having been uttered by Spirits through highly exalted students, monks, and recluses. Take Spiritualism and chivalry from the middle ages, and there is but a sorry skeleton left.

THE NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, January 10th, the Conference convened at the usual hour in Dodworth's Hall, No. 806 Broadway.

Dr. GRAY, who first occupied the stand, alluded to some dissertations concerning theology, made at the previous meeting, which he considered foreign to the object for which the Hall was procured, and for which the Conferences are held, and foreign to the subject of Spiritualism, which the audience desire and expect to hear discussed. One person has as good a right to free his mind on any subject as another, and Dr. Gray did not wish to deprive any one of that privilege; but he wished to impress upon the minds of those present, that the original design of the Conferences was to present facts directly bearing upon the great question, "Do those who have left the earth-sphere communicate with men on earth?" It was his judgment that this subject should have the precedence of ever thing else. He was determined that no man or Spirit should be restricted by his opinion, except one—*Dr. Gray.*

ISAAC C. PRAY was also in favor of having those who occupy the time of the Conference confine themselves to facts rather than to theories. It is impossible for every one to receive the same class of manifestations that his neighbors do; and it appeared to the speaker that it is only according to the receptivity of each individual that he can receive certain kinds of manifestations. He would be obliged, he said, in relating what he had seen, to ask the audience to give him credit for having his eyes open, and his senses about him; and he would also ask them to believe that he was not psychologized, because the kind of manifestations of which he was about to speak were not of an ordinary character, yet he could cite several witnesses who would corroborate his statements. Such manifestations were not new to him, though they were to some of the parties present on the occasions to which he should refer.

While walking up Broadway, a few days ago, the speaker met a gentleman of some distinction—a medium—who was here on a visit from a neighboring city. He was accompanied by a friend; and, after the usual

salutations, he invited the speaker to meet him the next morning, at a place specified, where another medium would be present. The gentleman's friend objected to having the invitation extended until the Spirits had been consulted. The Spirits were consulted a few moments after, and their assent was obtained; but the friend still objected on the ground that the Spirit that gave its consent was an evil one. However, the matter was compromised, and he concluded to accept the invitation, provided he did not hear from the gentleman previous to the time appointed for the circle.

When the speaker arrived at the house where he was to meet this gentleman, he found the other medium there, as was expected; and after the members of the circle had seated themselves and commenced talking, the two mediums were thrown into a tranced state. They appeared to be possessed by evil Spirits—Spirits that the speaker was very fond of talking with, for he was never afraid of any Spirits, either in or out of the form, and he did not believe any worse Spirits inhabit the Spirit-world than those we find in this world. The Spirit that controlled one of the mediums was a murderer, and the one that controlled the other was a forger. The former seized the latter by the throat, and soon the face of the one attacked became black. The person who believed in evil Spirits was frightened, fearing that the results might prove disastrous; but the speaker told him to "keep cool," that nothing serious would take place. It was an impressive picture of moral depravity. They rolled upon the floor, and while grasping with each other they laughed heartily, and laughed precisely alike. A lady, who was a skeptic, but a partial medium, and was in sympathy with them, also laughed. Her husband, thinking her laughing was intended for ridicule, was considerably annoyed, as he desired her to believe. The persons present were directed to place chairs at the head and feet of each medium. One said, "Put his head on the chair," which was done, when the same one said, "Put his heels on another chair," which was also done. He lay there suspended on the two chairs for several minutes, and seemed as stiff as a stick of wood. It is impossible for any circus performer or clown to enact such a feat. This medium said, "Put *his* head and heels on a couple of chairs," referring to the other who was entranced. It was done, and that one rolled and turned on his neck and heels like a turkey on a spit. One of the mediums finally fell upon the floor, and requested each one to raise him. The several gentlemen present successively made the attempt to raise his head from the floor, but found it impossible. The husband of the lady present thought

the opportunity was a good one for convincing her, and he said to her, "I think you have found something now that will teach you to show some respect for these things." She put her hand under the medium's head, and it rose into the air, as though it were as light as a feather; so she was not convinced by that means. The speaker said he supposed it would not do for all to be convinced by the same means. The other medium then seemed to be possessed by the late Tyrone Power, who spoke with his usual brogue, and then showed how he was imitated by Mr. John Brougham, whom he mimicked admirably. He next purported to be Dr. Valentine; then came Booth, and many of the principal deceased actors of our time. It should be borne in mind that persons were imitated that the medium never saw. He was a stranger in this country, and knew neither Booth, Dr. Valentine, nor the others whom he personated.

In the evening, the Spirit of Bengough, the scenic artist, addressed a gentleman present, who said he was sure it was Bengough. One of the evil Spirits alluded to had presented his portrait to the circle, and affixed it to a cover of a book. This was done while the book was locked up in a desk. One of the gentlemen present at the time heard a knock at the front door an hour before the meeting of the circle, and requested his daughter to go and open it. She was slow in answering the door, and a boy brought up stairs a letter, and said that a man with a patch over his eye wished it to be delivered to this gentleman immediately, as he knew he was at home. The description answered to that of the portrait. It was an invitation for that gentleman to attend the circle in the evening.

Both mediums were present and sat about ten feet apart, at each end of a long table. The speaker, who was sitting by, saw two lemons drop from the air upon the table. Inquiries were made as to where they could have come from, when the lady of the house said she had placed them in a little basket on the mantelpiece, and immediately the basket descended upon the table. While the company were discoursing upon these singular phenomena, a loud knock was heard at the door, and a little girl left the room, and who brought a letter addressed "To the Gentlemen of the Circle." The envelop was removed and thrown upon the table with the seal upward. A lady took it up, and over the subscription was the well-known portrait of the murderer alluded to—permanently, though instantaneously, fixed in water colors.

A few moments afterward the Spirits called for paper, and a boy brought half a sheet, on which was a receipt for twenty-eight dollars; and the medium commenced to tear off a piece, and tore into the paper about an

inch, when the gentleman of the house requested him not to tear it. The medium then took a pen with no ink, wrote twenty-five or thirty lines on the back of it, folded it up, and placed it under the waistcoat of the gentleman, and told him to keep it. Soon the Spirits wrote, "Where is that paper?" The gentleman replied, "I have it;" but on examination found that he had not. It was seen upon the floor, and when it was opened there was the entire letter written in ink, and perfectly legible. The receipt was on the back side of it, and the speaker had not the least doubt that it was the identical paper that the boy brought. The medium possessed by the murderer went through a scene of robbing, gambling, duelling, and other vices, and those present could hear the rattling of the dice boxes. The older medium said he wanted air, and went into the entry and struck his head against the wall with considerable violence. The speaker then took him by the arms and led him into the yard, where he struck his head against the wall five times, and said, "I feel much better now." These evil Spirits do not often do much damage. It was evident to the speaker that on this occasion they were directed by something exceedingly intelligent and wise; for while he was unable to control some who were present, the Spirits were quite successful in their endeavors to quell their excitement. They would say, "Will the gentlemen please to be quiet, and not be alarmed?"

In some respects these demonstrations transcend any thing the speaker had ever seen; although he had been somewhat extensively favored with similar objects for investigation. We might theorize about these things, but we really know nothing. No man can have but one teacher—that is, himself. Each must learn by his own experience. The speaker narrated these things to prepare the minds of those who may be addressed by what appear to be evil Spirits. He thought that if we could escape the influence of the evil Spirits of this world, we need apprehend no danger from those of the spiritual spheres. Clergymen were rather excited by this subject, and were rather timorous. Some of them were ready to learn, and were profiting. One of them, who lost his wife recently, had had some singular manifestations in his house. His daughter had been alarmed by the presence of her mother—a slapping of hands, as it seemed, had taken place between the family portraits. The mother's daguerreotype had been mysteriously moved from its place, and the China cups had been arranged to convey a meaning understood in part by the family. The clergyman is now investigating, and out of these apparently trivial matters will yet gain light and consolation. Lessons of value can be derived from

these manifestations. Many a man thinks he has the whole truth—but no one has it. Each has his theory; but each should find out his own position and relations to the truth. There is a still small voice, which, if heeded, is full of manifestations. That will answer all questions, and open the higher degrees of the human soul.

Dr. HALLOCK prefaced his remarks by stating that it has been said that the turtle is a low order of intellectuality, and if you place an obstacle before him he will try to crawl over it from morning till night, instead of going around it.

It seemed to the speaker that men sometimes imitate this illustrious exemplar. We do it, he observed, when we attempt to oppose fact by theory. He thought it the true way to make room in our theories for facts. He considered that if a man occupies the time of the Conference, and wearies the audience by theorizing against facts which are undeniable, it is not only the misfortune of those who are compelled to listen to him, but he who takes that course stands in his own light, and must stand there, like the turtle, and climb so long as he persists. He thought the great difficulty that has always been in the path of progress is, that the opinions of men *must be true*, notwithstanding the facts to the contrary. It seemed to him that if a man really deserves to advance and build up truth, he must put down error by fact. If he can show that what is called fact is not fact, then he has accomplished his object. The speaker then related a circumstance that occurred at Mr. Conklin's room while he was there.

It was proposed by persons at the circle to ask if their Spirit-friends were present that they would signify it by responding to their names when pointed out. The speaker wrote the name of some Spirit on each of ten or twelve slips of paper, and mixed them up in such a manner that he himself was unable to point out the one on which any particular name was written; and then requested that if any of his Spirit-friends whose name was on any of the papers was present, it would designate on which one as it should be pointed to. He commenced removing the pieces of paper, and had removed several before any response came; but finally he removed one which was responded to. He then asked the Spirit to spell the name on that paper by the use of the alphabet, when the following was spelled out, "My dear brother, permit me to welcome you—Elizabeth." He asked if Elizabeth was the name on the paper; and the Spirit affirmed that it was. On unfolding it he found the name Elizabeth there written. The same result was obtained with reference to several of the papers. When he pointed to one, the following sentence was spelled by means of

the alphabet: "My dear Brother—It is not for the glorification of any idle curiosity that I spell the name.—David."

Again he prepared a number of slips of paper as before. As he was passing them over he came to two pieces which the Spirits declared contained two names of which he was thinking. They refused to spell them out, so the speaker, before unfolding the paper, told the persons sitting by that the names of which he was thinking were Nicholas and Emily. When the papers were examined they were found to have these names—Nicholas and Emily—on them.

Said the speaker, "The way to prove spiritual manifestations to be false is to show how these things can be done, and not to manufacture some ingenious theory in opposition to Spiritualism, regardless of the numerous facts in the case." He said that he might relate many facts, but he thought the one he had given would furnish those who desire to prove the matter to be all a hoax, a text on which to begin. Said he, "This is a matter well worthy the serious consideration of its enemies as well as its friends; for it is either the most stupendous truth, or the most sweeping error that ever man had to grapple with. If it can be shown that it is a delusion, that the living experience of this age has been grappling with a mere phantom, let some future historian picture the result. It needs no prophet eye to scan that result; for if Spiritualism falls, with it goes down not merely the new-born hope of the present, but all the cherished hopes which the faith of the past has kindled in the soul. But if it be what we feel that we know it is, how beautifully it comes to substantiate the experience of our fellow-beings who have lived before us! How lovingly their characters loom up amid the fog of doubt which has so long hung like a dark cloud over the past! How it clears away the mysteries of our own experience, and how their experience coincides with ours!"

THE SPIRITS IN LOUISVILLE.—A gentleman writes us from Louisville, Ky., that a Mr. R— W— (we are requested not to give the name in full), stopping one night about five miles from that city, and retiring to bed late, was disturbed by a mysterious and invisible power which suddenly moved his bed across the room. He sprang to the floor in great consternation, and immediately the bed moved back again to its place. He alarmed the family, and the room was searched, when it was found that

his clothes and the chairs belonging to the apartment had disappeared, and these were afterward all found deposited upon the top of a little hillock near the house. Before going to bed, the gentleman had taken the precaution to securely lock the doors; and all investigation now failed to discover any mundane cause for this strange transaction. Matters being readjusted, the gentleman again retired to bed, leaving a lamp burning on the mantlepiece, in order that he might detect any trickery, should such be attempted to be practiced upon him. Soon, however, the light became extinct without any visible cause, and then suddenly the previous motion of his bed was repeated, but with more violence than before. The family was again alarmed, and the room was again searched, but to no purpose. The landlady then locked the door of his room, and kept the key, and the gentleman again retired, but not to sleep; and in the course of the night his mattress was suddenly jerked from under him by the same power, or an equally mysterious one, which produced the previous disturbances. The gentleman was exceedingly alarmed, and strongly accused his Satanic Majesty of being the author of the mischief!

MYSTERIOUS WRITING.—The following fact we give on the authority of Dr. Dexter: During the recent lecturing visit of himself and Judge Edmonds at Springfield, Mass., there were a couple of gentlemen who accompanied the lectures with vocal music. At the close of one of the lectures, Dr. D. stepped upon the stand to thank them for their excellent performances, when he observed one of them rolling up a sheet of music, the back of which was perfectly blank. They afterward informed him that as they were going home that sheet of music became unrolled, and when one of them (who was carrying it in his hand) proceeded to roll it up again, he found a number of mysterious characters written upon the back of it, and directly under them was an apparent translation written in plain English. The sentence contained a pertinent allusion to a matter concerning which the gentleman had been cogitating for a long time. The gentlemen positively declare that there was no writing upon the back of the sheet when they first rolled it up, and that the sheet did not pass from their hands until after the writing was discovered. They are well known and universally respected in Springfield, and their testimony would be implicitly received by all their acquaintances.

ORDER FOR JUDGE EDMONDS' BOOK.

THE following curious order for a copy of "Spiritualism, by Judge Edmonds and Dr. Dexter," was received a few days since. It purports to have been written by a Spirit in J. Koon's Spirit-room, in Athens Co., Ohio. What we publish is but an extract from a lengthy communication in the same vein. The Spirit, perhaps, may perceive that our columns are crowded at present and so excuse the suppression of the unpublished portions of this specimen of his poetic capabilities.—ED.

MILFIELD, DOVER, ATHENS Co., O., Dec., 30, 1853.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—

Send along Judge Edmonds' book
 To one who seeks for light,
 For we are told it's like a brook
 Whose water clears one's sight.
 The popular waters here appear
 To flow from muddy pools;
 Their murmuring rills are heard to sneer,
 And call us Spirit-fools;
 Their fishes, too, as we pass by,
 Appear to take alarm,
 As if afraid we would espy
 The secret of their charm.
 The mist that rises from those streams
 Has quite a sulphurous smell;
 Their clouds obscure the brilliant rays
 That over them do dwell.
 There is one living fountain here,
 That lately has appeared;
 Its water seems all souls to cheer,
 Whose minds were sickly reared.

The soft'ning and the balmy dews
Give tone to every flower
That grows around this fount profuse,
Amidst our fragrant bower.
Now when we get Judge Edmonds' book,
Among the pearly treasures there,
We, from aloft, can then o'erlook
Their fogs and clouds with pleasure rare ;
We'll send the money free of charge,
For book and post expenses ;
Please send it on—no odds how large
May be its own incentive—
And forward it to my address ;
Be sure that you enamel
My name in terms that will express,
One *Daniel Yont McDaniel*.

A SPIRIT ERRAND.—Dr. Dexter relates to us the following : When he and his son George, in company with Judge Edmonds, were at Springfield, Mass., on Sunday, the 8th inst., he took out his watch in the afternoon, and, observing that it was half-past four o'clock, remarked that their circle was at that moment in session in New York. Dr. D. being a medium, his son called, through him, for an attending Spirit named "Lizzie," and asked her to go to New York and see what they were doing at the circle. At that moment, as they afterward ascertained by comparing time, the words, "Lizzie, George's friend," were written out by the hand of the medium at the circle in New York ; and then presently the words, "Send for George," were written through the medium, apparently by the same Spirit. The members of the circle were at a loss to understand what it could mean ; but when, on the return of Dr. D. to New York, the circumstance was mentioned to him, he readily explained the last sentence by saying that there was a mistake in its wording, the Spirit having evidently intended to write, "*Sent by George.*" The mistake probably occurred in consequence of the indisposition of the medium, which rendered her less impressible than usual ; but the strong fact in the case is the coincidence between the time of sending the Spirit and the annunciation of its name in the circle to which it was sent—a coincidence which can scarcely be supposed to have been the result of *chance*.

THE CRISIS IN THE OLD WORLD.

THE following communication was handed to us by a gentleman well known in this community, and his name is at the disposal of any of our readers. It was spoken at a small private circle, in Washington city, on the 28th December last, through Abraham P. Pierce, a Spirit-medium, and reported phonographically by Mr. Parkhurst, reporter in the United States Senate.

Look at yon battle-field! It is a struggle for religion, and it will be a desperate struggle. It will be a struggle that will cost many thousands their lives, but it will be a victorious one. Yes, the God of armies and of battle will be a guide for those who fight for their freedom against tyranny, against him who would grasp the kingdom and wrench it from them. They will receive an arm of might that will cause them to press on but more firmly. And they shall receive aid from other sources. Aid has been promised, and aid will be given them. France is now too deeply engaged to withdraw, and England can not stand and look on. She must come forth and lend her aid, or receive a check to her honor and her arms. 'Tis not now with England as it was in 1806 and 1812. She has got to stand firm and decided. She must lend her assistance to him who is struggling against that tyranny which he wishes to impose upon his neighbor. France must, and will assist those two powers combined in alliance to support the integrity of him whom that proud autocrat would grasp and level, that he might have yet more sway. His career is going to be checked. His armies have already received a check. His honor is fast becoming dim; his luster will soon be gone, unless he yields—unless he comes to substantial terms, and then

his honor and his dignity will of course receive an undoubted check, and such a one as he has not received for years. It is thus that he battles, hoping yet that something may occur in his favor—hoping that other powers may yet conflict and come over to his side. But far from it. Two powers nearest to him, which he has bought before with his gold, he can not now buy. They dare not go forth. But they would, did they think his armies would prosper; they would then go forth and aid him. But they are afraid of those who stand behind, afraid that they too would receive a check, and not only a check, but an entire overthrow. And Austria has been subjected before, but she is now completely ruined in her finances, and if she meddles, or aids him, she will receive a check she has never known before since her existence as a power. Prussia is ready to lend her aid, but she stands neutral for fear of the result. And why? Because there are others stronger, and she has no agents to back her up or stand by him. [Nicholas.] But there are two formidable powers combined in alliance to support the Sultan, and thus they fear the result. Were it not for that, they would at this moment yield to him and his wishes. Let Russia threaten British India, that will not mar her. They may threaten battle, but he has a foe in his rear which will interrupt and then compel him to retreat. He has foes already around him in the strongholds of the mountains, which will give him a severe lesson for his audacity. He threatens to take their homes from them, but he will receive such a check as will make him tremble. He already trembles, but he will tremble more before this conflict is over; because a mighty battle will yet be fought; a mighty, yes, a decisive one against him. There have already been several battles fought, and against the honor of his arms. He thought he could go on conquering and to conquer, and that he could increase his territory and his power. But he has

found at last a power weaker than himself—that was a people sustained by brave hearts—those who would fight for their country and their land until the blood of tyrants should run in streams. This is all his anxiety now. Soon will you hear of mighty battles which will make him tremble in his palace, and fear not only those whom he fights against, but *his own subjects*. There is already in his own house strife and discord. There is already slumbering that which will before long burst upon his head. • He will find that he has treachery and enemies surrounding him, and when the moment comes they will thrust him from that power which he now holds.

WELLINGTON.

Dec. 28, 1853. (*Night*.)

ANGEL WHISPERS.

BY S. M. PETERS.

FROM what we have heard respecting Mr. Peters, we feel authorized to infer that the following beautiful lines were dictated by his angel-mother.—ED.

I left you when you needed most
 A mother's fostering care ;
 And though you long have deemed me lost,
 I oft am with you there ;
 I watch my children everywhere,
 Through all their earthly lot ;
 For them I breathe a mother's prayer,
 And yet they know it not.

All of them are my children now—
 Not one can I forget ;
 I visit all, but only thou
 Hast heard my whi sperings yet ;

I followed you through glen and grove,
And long your heart I stirred ;
Aye, long and anxiously I strove,
Before my voice was heard.

When spring returned on balmy wings,
And gentle south winds blew,
I followed all your wanderings,
Where early wild flowers grew ;
Of white star-flowers and violets blue
You wrote, in measured line,
In hope and doubt, before you knew
Those woven words were mine.

The joys of childhood's happy hours,
The trials of your youth,
Your lessons from the birds and flowers,
Soon paved the way to truth ;
Hearts that are marked with pencilings
Of sunset and of shade,
Will learn to love the smallest things
Our Father, God, has made.

If any thing prepares the heart
For tidings from above—
That bids the last dark doubt depart—
It is the law of Love.
That law is written on the mind,
And points to Spirit-birth ;
That law is found where'er we find
The beautiful of earth.

Your world is beautiful, my son ;
Its fields and woods are gay ;
I prized their beauties, every one,
Ere I was called away ;
But oh ! they never can compare
With those around me here,
For Spirit-blossoms, rich and rare,
Are blooming all the year.

THE GUILTY PHANTOM.

BY SIR WALTER SCOTT.

I CAN not forbear giving you an instance of a guilty formed phantom, which made considerable noise twenty years ago or more. I am, I think, tolerably correct in the details, though I lost the account of the trial. Jarvis Matcham—such, if I am not mistaken, was the name of my hero—was pay-sergeant in a regiment where he was highly esteemed as a steady and accurate man, so that he was permitted the opportunity to embezzle a considerable part of the money lodged in his hands for the pay of the soldiers, bounty of recruits—then a large sum—and other charges which fell within his duty. He was summoned to join his regiment from a town where he had been on a recruiting service, and this, perhaps, under some shade of suspicion.

Matcham perceived that discovery was at hand, and would have deserted had it not been for the presence of a little drummer lad, who was the only one of his party to attend him. In the desperation of his crime, he resolved to murder the poor boy and make his escape; he meditated this wickedness the more readily, that the drummer, he thought, had been put as a spy on him. He perpetrated his crime, and changing his dress, after the deed was done, made a walk across the country to an inn on the Portsmouth road, where he halted and went to bed, desiring to be called when the first Portsmouth coach came. The waiter summoned him accordingly, but long after remembered that when he shook the guest by the shoulder, his first words, as he awoke, were—“My God! I did not kill him!”

Matcham went to the seaport by the coach, and instantly entered as an able-bodied landsman or marine, I know not which. His sobriety and attention to duty gained the same good opinion of the officers in his new service which he enjoyed in the army. He was afloat for several years, and behaved remarkably well in some actions. At length the vessel came into Plymouth, was paid off, and some of the crew, among whom was Jarvis Matcham, were discharged as being too old for service. He and another seaman resolved to walk to town, and took the route by Salisbury.

It was when within two or three miles of this celebrated city that they were overtaken by a tempest so sudden, and accompanied with such vivid lightning, and thunder so dreadfully loud, that the obdurate conscience of the old sinner began to be awakened; he expressed more terror than seemed natural for one who was familiar with the war of the elements, and began to look and talk so wildly that his companion became aware that something more than usual was the matter.

At length Matcham complained to his sailor companion that the stones rose from the road and flew after him; he desired the man to walk on the other side of the highway, to see if they would follow him when he was alone. The sailor complied, and Matcham complained that the stones flew after him, but did not pursue the other. "But, what is worse," he added, coming to his companion, and whispering with a tone of mystery and fear, "who is that little drummer boy, and what business has he to follow us so closely?" "I see no one," answered the seaman, infected by the superstition of his associate. "What! not see that little boy with the bloody pantaloons?" exclaimed the secret murderer, so much to the terror of his comrade that he conjured him, if he had any thing on his mind, to make a clear conscience, so far as his confession could do it. The criminal fetched a deep groan, and declared that he was unable longer to endure the life which he had led for years. He confessed the murder of the drummer, and then added, that as a considerable reward had been offered, he wished his comrade to deliver him up to the magistrates of Salisbury, as he would desire a shipmate to profit by his fate, which he was now convinced was inevitable.

Having overcome his friend's objection to this mode of proceeding, Jarvis Matcham was surrendered to justice accordingly, and made a full confession of guilt. But before the trial the love of life returned. The prisoner denied the confession, and pleaded not guilty. By this time, however, full evidence had been procured from another quarter. Witnesses appeared from his former regiment to prove his identity with the murderer and deserter, and the waiter remembered the ominous words which he had spoken when he awoke him to join the Portsmouth coach. Jarvis Matcham was found guilty, and executed. When his last chance for life was over, he returned to his confession, and with his dying breath averred (and truly, as he thought) the vision on Salisbury Plain.

HOBBS OUTDONE.

OUR readers will remember that we recently gave an account of the opening of the celebrated Bramah lock by information received from the invisible world. The experiment was tried *eight times*, and the *Spirits were successful in every instance*. One after another the skeptics are quietly yielding up the ghost, and we presume that those who read the following and other similar statements will require no *post-mortem* process to elucidate the causes of their sudden dissolution.—ED.

Considerable interest having been created by the late published account of Spirits having frequently opened the *Bramah permutation or combination lock*, Messrs. S—— and K——, two decided skeptics of Williamsburg, resolved to try this test again. I might here state, that the former gentleman is satisfied to a certain extent in the phenomena of what familiarly passes under the name of *Spirit-rappings, tippings, writing, speaking, etc.*, but can not, in his present light, admit of any other cause than some unknown, but yet to be discovered, law of nature; the latter gentleman either affects to, or really considers the whole a monstrous humbug, originated by knaves and sustained by fools, and consequently he, like many others in the supremacy of their wisdom, can not treat the subject or its advocates with common civility.

The lock was closed by Mr. S—— to a certain combination of four letters, and in a sealed envelop, and closely pasted up, was the same arrangement written. I might here mention, for the satisfaction of those unacquainted with this kind of lock, that unless a person has the *word*, or *set* of the letters to which it was locked, there would be 20,736 chances to one of his guessing the proper way to open the lock.

Calling on Mr. Conklin, medium, No. 31 Howard Street, Mr. B——, to whom the lock was intrusted, after a few minutes laid the lock upon the table. Inquiring for the Spirit of his friend, Captain C——, who announced himself present, he was asked if he would open the lock? Answer. "He would try."

B—— remarked he did not urge it for his own gratification, but to convince two skeptics. It was then spelled out, F O O L. This word on trial was found not to be correct. Somewhat surprised, and with a slight inclination to take off his coat, B—— inquired if he intended to apply that remark to him? Ans. No. To Mr. S——? No. To Mr. K——? Yes. B—— felt relieved.

Being strongly urged to give the word, it was answered, "Not now." "Will you give me hopes you can do it this afternoon?" Answer. Yes. Other persons coming in to investigate and get communications, attention to the lock was for a time suspended, and B—— was thinking of leaving the subject for another day, when it was unexpectedly spelled out, "D—— (the Christian name of the interrogator), *sit by, and I will now open the lock;*" and M N O P was given as the proper letters, and on trial the lock was opened to this combination. It was then asked if these letters were in the envelop? Ans. Yes.

The opened lock was next day returned to Mr. S—— with the unopened envelop, who affirmed these to be the correct letters. In regard to the contents of the envelop, we have only the word of the captain *out* of the form, and the word of my friend S—— *in* the form, both gentlemen whose veracity have always been above suspicion.

Yours,

D. B.

MORE MODERN MIRACLES.

WE are indebted to Mr. Elisha Waters, of Troy, a gentleman of the highest respectability, for the subjoined correspondence, which will be perused with eminent satisfaction on account of the extraordinary proofs which it affords of the actual presence and intelligent agency of departed Spirits :

FRIEND WATERS :

In compliance with your request I forward you a curtailed copy of my letters, which you are at liberty to use at your pleasure, not mentioning names any further than I have inserted.

I expect that my sister will be with you on Sunday, the 29th of January ; at least she has made the promise, and she never breaks them. * * * * * Please remember me with brotherly kindness, and believe me to be, in the cause of truth and progress,

Yours, very respectfully,

HENRY.

Closing part of a letter from England, dated Manchester, Nov. 13th, 1853.

During the past summer we have been spending a few weeks in the vicinity of Lake Windermere. While there we attended a circle at the residence of one of our intimate friends, the whole company, except the medium, being altogether skeptical as to spiritual manifestations. Seating ourselves around a large table, we had scarcely time to collect our scattered thoughts before the family Bible was thrown open, and we were directed to read the fifth chapter of Matthew, during which time a piano in the opposite portion of the drawing-room struck up several interludes, none of us being within twelve feet of the instrument at the time. We proposed an interview with many of our Spirit-friends, but, as a general thing, did not get a satisfactory response. At length I mentally inquired for your sister Annie, and immediately the pure Spirit beamed from the eyes of the medium. She kissed me, she embraced me, as she was always wont to do after a long separation, and her every motion and tone were true to the life. Dear girl ! she was truly there, manifesting her stern re

proval of all that is wrong, and her love of the pure and gentle. I asked her many questions in reference to the probable result of these manifestations, to which she gave me suitable and satisfactory answers; and upon inquiring the object of her mission, she gave us an address replete with the highest order of oratory. We requested her to write out the address through the hand of the medium; but after many unsuccessful attempts, she said, "HENRY will write it out for me." We inquired what Henry? "My brother Henry," was the reply. "Do you ever visit him?" "I preached a discourse through him not more than fifteen minutes ago." "What was your text?" "'They have taken away the key of knowledge, they have not entered in themselves, and they that were entering in they have hindered.'" "What length was your discourse?" "Forty-five minutes." She said, "You appear to be very skeptical;" and she kissed and embraced me again most affectionately. We then told her that we were skeptical, and as a test of the truth of these things, we asked her to give us the closing part of the discourse, so that we might write to you and ascertain the truth of the communication. When she said she had left you fifteen minutes ago, it was precisely ten minutes to five, P. M., on the 17th day of July, 1853.

The above I received from a female cousin of mine in England, about the first of December, she being altogether ignorant as to my being interested in spiritual manifestations. On the 17th day of July I delivered a discourse from the aforementioned text, and the closing portion of it, which was given to them as a test, exactly agrees with my own copy, as I almost invariably get a second impression of my communication in writing. I closed my discourse a few minutes after twelve, which, reckoning the difference of the time between the two countries, with an additional fifteen minutes as her traveling time, would bring it to the hour mentioned in the above letter. At their request I sent them the discourse, and a few minutes after receiving the letter I was impressed to write the address delivered to the circle in Manchester, upon the purport of her mission, which was also forwarded to them, and a few days ago I received the following answer:

MANCHESTER, *Dec.* 13, 1853.

MY DEAR COUSIN:

My surprise was not greater than my pleasure when I last evening received a package containing the documents you were so kind as to forward. At the time Richard brought it in, sister and myself, together with a num-

ber of our dearest friends, were holding a circle, being the third one we have had since our return from the lakes. We were astonished to find that the closing portion of the discourse was a correct copy of what Annie delivered to us in H——'s drawing-room last summer; but we were still more dumbfounded when we found that the other address you inclosed was, as far as our notes will carry us, quite correct. In our first circles we had nothing of importance, but last night we had a glorious time. I can not comprise what I heard and saw in a letter, but your old friend T. will post you up.

In Manchester, especially, there are a great many circles, principally among the higher classes, but few seem to make a public avowal of the things they have seen and heard, lest they should be dubbed as fools. From the frequent rappings in our own house, our north-country girl has left us, satisfied that the dwelling was either haunted or that we were possessed of devils. Oh, Harry! your Spirit-sister talked to us last night with tears; I never felt more sensible of any living presence; she was the personification of gentleness, still she was all courage and intrepidity.

In the course of the evening a small piece of ribbon was taken out of the Bible and placed before my sister, with the request that she would write some inscription upon it, which she did; it was then placed before me with the same request, which I obeyed; it lay on the table for some time, when one of the company growing impatient took it up and threw it into his hat, which was lying on an adjoining table; immediately the hat, without any visible agency, was rolled on to the floor, and the ribbon was never seen after. Annie declared that she would take it to you. Thomas was up here this morning; and asking him about the ribbon, he very seriously affirms that he has not seen it since; but what wrought still more upon his organ of marvelousness, was the fact that when he came to put his hat on this morning he found a small hole cut in the lining of the crown, and a very small penknife there deposited. The knife is about three inches long with a dark transparent handle. These are strange things for a dabbler in philosophy to communicate, but I want you to write immediately and say if you have seen a piece of ribbon answering the above description, and tell us what was written upon it. The knife, I expect, is one of Tommy's hoaxes.

I am your cousin,

M. H.

On the 12th of December, about two o'clock, P. M., I passed off in a vision, in which unconscious state I remained for some six hours. During

that time one of my attendants discovered a piece of ribbon placed upon my forehead answering the above description, with the following words upon it, "Keep this as a gift from your cousin.—E. H."

On the other side was written, "Where the spirit of truth is, there is liberty ; always contend for the right." M. H.

MANCHESTER, *Dec.* 12, 1853.

Some few days after I missed a small penknife which I had just been using previous to my vision, and which answers the above description, but whether the one spoken of is my identical knife I can not determine until I see it.

REMARKS.—But few facts have come to our knowledge since the commencement of the modern manifestations which equal, in certain aspects of the case, the examples here furnished. These will appear to be the more startling and convincing—to those who do not deem them altogether incredible—owing to the intervening distance between the different localities at which the manifestations—seemingly produced by the same Spirit—actually occurred. However, the facts are, in reality, scarcely more remarkable on this account, since Spirits, for aught that we know or can conceive to the contrary, may travel with the rapidity of thought. The fact that the same communication was made through mediums on opposite sides of the Atlantic at or about the same hour, demonstrates the possibility of sending and receiving messages to and from every part of the world by these invisible couriers—*provided, always, that they are disposed to engage in this service.*

As to the implied transportation of the knife and the ribbon, we will only say, that while we are not at all inclined to dispute the possibility of such an occurrence, still the testimony in this instance, as contained in the correspondence before us, is not sufficiently explicit to place the matter beyond a rational doubt. It may be observed in this connection, that there are several apparently well-authenticated examples of a similar

kind recorded in Cahagnet's "Celestial Telegraph," and in the works of other authors.

One of the persons who is said to have witnessed the manifestations at Manchester, is already widely known, and the literary world will doubtless receive from that source, during the coming year, a more circumstantial account of these and other similar phenomena.

LITERARY LARCENY.

THE TELEGRAPH is the casket from which many of our contemporaries select such gems as sparkle most, and appropriate them to their own use and behoof. They transfer our goods in a sort of *sans souci* manner, as the French would have it, never so much as indicating the source from which they are obtained. It is not yet popular to acknowledge any indebtedness to our journal, and there are several editors who have not as much moral courage as Martin Luther.

The lines entitled, "A Story for Critics," which were dictated by a Spirit through T. L. Harris, and recently appeared as original in this paper, are copied, without credit, by the *Yates County Whig*. C. D. Stuart's original and beautiful poem, "To the Old Year," which was first published in the TELEGRAPH of Dec. 31st, has been appropriated by several papers. We have not taxed our memory with the numerous other cases of a similar character which are constantly occurring. We can not vouch for the consciences of those gentlemen, but that they are possessed of literary taste and an appreciation of beauty and artistic perfection is a claim which they may very properly set up and cite us as witnesses to its validity.

PROFESSOR FOWLER'S LECTURE.

BOSTON, *Jan. 2d*, 1854

MESSRS. PARTRIDGE AND BRITTAN :

Having been one of those exceedingly fortunate individuals who were present at the course of lectures on the *NEW ERA*, delivered in this city on the evenings of Sunday, Monday, and Tuesday, Dec. 25th, 26th, and 27th, by Professor J. W. Fowler, President of the New York State and National Law School, Poughkeepsie, I can not resist the temptation of writing a short notice on his admirable discourse for your journal, that those friends of the cause who were not so happy as to be present on the occasion, and who are deeply interested in the great and mighty work which is at present going on in the *NEW WORLD*, may learn what a powerful instrument has been raised up in their midst to go forth to battle in this glorious work of universal humanity, although I feel how inadequate I am to do him a shadow of justice.

Professor Fowler is rarely gifted in many respects, possessing, in the first place, a fine manly form, as erect and majestic as the stately oak in its native forest ; a face beaming with intelligence, benevolence, and love ; added to this, a voice seldom equaled for its varied richness, depth, and power. At one moment it sounds like the reverberating thunder through the heavens, striking awe to the very hearts of his audience with its volume and power ; anon, descending into soft and plaintive tones, like the rich melody of the flute, charming the ear with its more than magical sweetness, rivaling the fabled *Æolian harp*. United to these accomplishments, Mr. Fowler

possesses a giant intellect—a mind that by its varied acquirements proves that he has not been idle while in this sphere, but, on the contrary, has been most active in cultivating the rich treasure God has given—THE IMMORTAL SOUL.

It is only necessary to prove that Mr. Fowler is one of nature's true noblemen, to call to mind the present high official position which he occupies. The bright prospects which a man of such extraordinary powers might justly entertain for the future, were he but to walk in those beaten and flowery paths of public favor and approbation which lie open before him to renown, standing as he does, at the very head of a profession which it is deemed almost indispensable in this country to possess to reach any high eminence of fame; yet, notwithstanding all these inducements are in his reach, he prefers to pass them by; to lose the sympathy of those connected with him professionally, and who are opposed to his present course; to give up the winning smiles of the world at large; to bear its taunts and jeers, to forego the public laurels which might otherwise be his; to trudge along the rugged path of the world's opposition, with a wreath of thorns upon his brow; to enter the great battle-field of human error, there to marshal on to the conflict the little army of progress to higher exertions—to nobler deeds of self-sacrifice and valor; to raise higher the standard of equality, universal brotherhood, and love among men, such a man is Professor Fowler. May the love and power of God rest upon and be with him in his glorious labors to redeem poor fallen man, to raise him nearer to God—to be the companion of angels. May a bright crown of eternal glory be his, and when "life's fitful fever's o'er," may he (to use his own words) "look down from his Spirit-home on high, and see men living together in the bonds of love and equality; and, as I go down the long, endless ages of eternity, I will erect monuments

everywhere, and inscribe them all over and over with that one word, EQUALITY ! EQUALITY !”

Perhaps some of your readers, who were not present on that occasion, may think I am too lavish in my praises ; but I feel if they had been there, and listened to the man as *I did*, they would acknowledge that my poor pen failed a thousand times to do him any thing like justice ; and to “ the last syllable of recorded time” I shall ever remember, with pleasure and profit, his masterly efforts.

Mr. Fowler prefaced his remarks by saying, that if any of his audience had come thinking to hear an harangue on Spirit manifestations, they would be disappointed, for that was not his purpose, having a higher object in view. First, that he should show that the race of men had been continually progressing from their creation. Secondly, that God had been operating upon men in all times past by spiritual influences, through the agency of higher Spirits, to those in lower spheres, and they in turn upon men ; that the present time was a period of transition from the physical to the spiritual ; that he should attempt to prove, by history, that the present race were further advanced, intellectually and morally, than at any other age of the world, and, further, that he should endeavor to show that this country was raised up especially by God to be a nation of universal brotherhood for all people, that its influences should be spread over all the earth ; that a NEW and beautiful ERA has commenced, and that every man shall one day repose under his own vine and fig-tree, and love rule the world.

For nearly two hours on each evening Mr. Fowler held captive, chained in breathless attention, a large and intellectual audience, entranced in wondering delight with his burning, matchless eloquence, as he poured out his vast stores of knowledge in one unbroken stream, like the gushing fountain that is overcharged, calling up by his magical power bright

images, dazzling and sparkling like a sea of celestial diamonds, his glowing thoughts choking his very utterance, so fast did they flow out from the depths of his soul; dancing from heart to heart, thrilling its tenderest cords with music, such only as the angels sing around the indescribable throne of God. Then, like a great artist, who throws his whole soul into his beautiful creations, he would paint the most brilliant pictures, redolent with more than usual life and vigor, the light and shades combining all the colors of the rainbow blended in one harmonious whole. Then, like a monster Hercules, grasping as it were with a mighty hand the four corners of the past, bringing up the great volume of history, laying open its pages before his audience, and pointing with the unerring finger of Time to the unmistakable proofs of the never-ending footsteps of universal progress. Again would his unfettered mind soar aloft, far beyond the twinkling stars that keep heaven's watch by night—flashing like a bright meteor athwart the deep azure vault above, catching a celestial thought, and clothing it in the loveliest garb of beauty and splendor, reveling and bathing in the ever-glorious sea of wisdom. Now, like some mighty magician with his wand, presenting a panorama of unlimited extent, on which he would trace with master hand many of the principal scenes and events in the world's past history, going back almost to the period of man's creation, every figure seemed to be endowed with life, and speaking. Man rose before the sight in all his primeval beauty; then commenced a grand scene of action; men were fighting like brutes for the mere love of blood and carnage; millions of armed men were seen dead and dying on the battlefield of the past, weltering in their crimson gore, and like the very offal, causing the green grass to grow above their decaying remains. Again were men seen contending in the deadliest strife, but not for the mere love of murder and death, but

for the love of power and extended rule—for self-aggrandizement. The Roman Empire arose in all its majesty and grandeur. The arts, sciences, and the different branches of learning were cultivated in all their perfection for that period; yet, with all her strength and power, “as she sat on her seven hills, and from her throne of beauty ruled the world,” she declined, and fell amid her ruins a sad memorial to coming generations of her past greatness and glory. The cause of all this was clearly shown. The grand predominant motive of her rulers was selfishness and ambition, which are ever the sure instruments of self-destruction. Passing from this epoch to another, when men were actuated by nobler and higher motives (alluding to the war of the Crusades), when men fought for the love of their faith and in defense of their religion, showing that in every succeeding age men were more and more progressed, and further removed from the brute creation.

Taking another great step in the march of time, Mr. Fowler brought his hearers up to the war of the American Revolution, when men fought in self-defense, in the protection of their families, in the great cause of republican liberty, for God and their country. Glancing back again, the lecturer pointed to an old time-worm and crumbling convent in Spain, standing at the gate of which stood an old mariner, over whose head the sun of fifty summers had risen and set, holding by the hand a little boy and begging for a crust of bread to appease the cravings of hunger, asking of the monks how he could reach the throne of Spain to crave an audience with the king. This old man was haunted by a phantom, which was ever at his side, urging him on, waking or sleeping. He dreamed in open day, with the bright sun shining above him, that there was a vast Western World beyond the barrier ocean, and in the simplicity of his heart he told this seemingly visionary tale from place to place. The religious world looked upon

him as a blasphemer, for daring with impious presumption to entertain a thought of going beyond the boundaries which God had set up, as they professed to believe. It was sacrilegious impiety, and they turned away from the old man's importunities with a frown and counted their beads. The learned and scientific scoffed and jeered, but he heeded them not, and "still toiled on, hoped on," for the fires of hope burned as brightly as ever on the altar of that veteran's heart. Now, kneeling at the feet of the king and queen, he tells his story. Why, and wherefore, they *know* not; the queen grants his prayer, and his hardy and storm-worm visage is illumed with joy. Now see that old sailor with three small vessels, one only having a deck, shaping his course in the direction of the setting sun, over the trackless, dark, and stormy deep, urged on by his phantom—no, not phantom, but to him a bright and living reality. After many hardships, and suffering more than death itself, the watching, longing eyes of the dreamer are blessed with—what? Why, the sight of the promised land, which has haunted him for years! That man, said the lecturer, was Christopher Columbus, and that land was our own dearly-beloved country.

Mr. Fowler then went on to show the necessity of this country being discovered at the very time it was, alluding to the dark state of the Old World at that time; then turning to the Pilgrim Fathers, he showed why they left their native shores to seek a home in the Western wilds, and why they had been selected from different nations to people this continent. He reviewed the causes which led to the American Revolution, paying a just and merited compliment to the master minds of that day—to the prominent actors in the great struggle which established our glorious independence. One of the most interesting and original points in Mr. Fowler's discourse was his allusion to the previous owners of the soil of North

America. "Where are they?" said he; "who will tell me where they are gone? When our forefathers landed at Plymouth, there were more than two hundred thousand in what is now known as the New England States, and millions of others in other parts of the country. Where are they now? Gone! But where are they gone? I ask again. Their beautiful hunting-grounds no longer kiss their footsteps and welcome them to the chase. They no longer kindle their battle-fires and dance around them. They are gone, but who will tell me where they are gone? But few, comparatively, have fallen in battle; no amalgamation has taken place; no disease or plague has visited them more than their white brethren; it is true a few have been removed a little farther to the West, but that will in no wise account for their disappearance. Have they vanished into the air, or gone down into the watery deep? Who will answer me? No one. Then I will. The Almighty through his ministers has laid his hand upon them, and they dwindle away like the dew before the morning sun. They no longer increase and multiply at the same ratio as other men. The red children of the forest have gone to their happy hunting-grounds on high, where the war-song is heard no more."

Mr. Fowler then went on to show that this country has been raised up especially by Divine Providence as a vast field for universal brotherhood; that our destiny is to be far higher than that of any nation or people that ever before dwelt upon the face of the earth. The lecturer then drew one of the most lovely pictures of what society ought to be, and will be at no very distant period, that I ever listened to. During its recital many of the audience were affected to tears, and the heart of the speaker seemed to be more than full, showing that he was not insensible to his own beautiful creation.

Mr. Fowler's lectures were confined to three evenings, which was far too limited for his subject, and compelled him

to hurry over much that would have been deeply interesting to his delighted audience. Mr. Fowler gave the political demagogues of our country a most scorching and withering rebuke for their love of the "loaves and fishes" and utter disregard of truth, justice, and honor, seeking rather their own advancement and selfish purposes than the common good of their country; also to the licentious press, for its libelous character, suffering itself to be bought and sold to the most barefaced and dishonorable schemes, attacking private individuals, and blackening the character of the innocent, instead of lending its power as a shield of protection.

Professor Fowler has consented to return again to Boston, as soon as his official duties will permit; and I trust that his coming may be more generally known, and I feel that no hall in this city will be sufficiently large to hold his audience.

The Spiritualists may well be proud when such noble champions as Mr. Fowler enter their ranks. I feel that I have not done him any thing like justice in this hastily-written sketch, and I trust your readers will not judge Professor Fowler's discourse by the quality of this article, or hold him responsible for any inaccuracies which it may contain.

Yours, in the good faith,

WM. R. HAYDEN.

A QUAKER'S REASON.—A Quaker, vindicating the pertinacity of his sect in refusing to give titles to men, gave this whimsical account: "I had the honor," said he, "one day to be in company with an excellency and a highness. His excellency was the most ignorant and brutal of his species, and his highness measured just four feet eight inches without his shoes."

THE GOVERNOR'S MESSAGE.

WE find the following interesting report of a Spirit-communication in the *Carson League*, a journal devoted to the Temperance cause, and published in the western part of this State :

FAYETTEVILLE, Dec., '53.

MR. EDITOR :

I give a case of spiritual communication in this place. The story dates back about eighteen months, and closes the first of this month.

Mr. Alfred Baily, a merchant, and others of our village, called upon a resident who is called a writing medium. Writing facilities were put in order, and Mr. Baily applied for a communication. After the usual spasmodic motions, the hand seized the pen, and wrote thus :

"I will communicate with Alfred Baily.

GOVERNOR CRAFTS."

"Who is Governor Crafts?"

"I was Governor of Vermont for four years. Your father was then a member of the House. You were — years old when you moved from — to —."

And so went on giving Mr. B.'s history accurately, except as to the date of his moving from a certain place.

A few weeks after, Mr. B. and others called upon the same medium, and received communications as before. The question was also put—

"Will the Spirit give his *first* name?"

The following was instantly written :

"Samuel C. Crafts, of Craftsburg, Orleans Co., Vermont."

"Did you ever communicate with me before?"

"Yes."

"Were all your statements correct?"

"Yes—except that I said you were 31 years old when you moved from a certain place—whereas you were but 19."

This correction made, the whole matter was truthful. But this is the

clinch : About the 1st inst., Dec., there came to Mr. Baily's address a newspaper called "*The Vermont Watchman*," stating that "on the last of November, 1853, *Samuel C. Crafts* departed this life, at about 80 years of age—had been Governor of the State, and held other high and important offices. He died at Craftsburg, etc.

Now, sir, give us a solution of this, if you can.

CALEB WHITFORD.

SPIRITUAL CONFERENCE OF JAN. 12.—The Spiritual Conference at this office (No. 300 Broadway), on Thursday evening of last week, was addressed by Messrs. Partridge, Young, Waters (of Troy), Brittan, Fishbough, and others. The evening was spent mostly in the relation of facts, of which there were several stated that were more marvelous, if possible, than any others which have yet occurred in the history of this modern spiritual unfolding. Those stated by Mr. Waters were specially remarkable, showing, as they did, an almost instantaneous correspondence, by means of the action of one Spirit, between mediums on opposite sides of the Atlantic Ocean. Discourses were dictated, through a medium, on one side of the Atlantic, and immediately duplicated on the opposite side through another medium; and, on afterward being compared, they were found identical. But what is most marvelous of all, and would be utterly incredible if it did not rest upon a weight of testimony that crushes skepticism by main force, is the fact that a ribbon with an inscription written upon it, addressed to a medium in this country, suddenly and mysteriously disappeared from a circle in England, and a ribbon of exactly the same appearance, and bearing the same inscription, was on the same day and hour found lying across the forehead of the medium to whom it was addressed in this country, while the latter medium was in a trance. At the same time the latter medium's penknife mysteriously disappeared, and an exactly similar knife was found in the hat of a person in the circle in England, in which hat the missing ribbon had been deposited. A more detailed account of this affair will probably be given in our next week's issue.

THE NEW YORK CONFERENCE.

Reported Phonographically by T. J. Ellinwood.

ON Tuesday evening, January 17th, the Conference met, as usual, at half-past seven o'clock.

A GENTLEMAN commenced the exercises of the meeting by reading the following article, written by a lady, and addressed to the members of the New York Conference :

Thinking any communication in reference to Spirit-manifestations will be received and appreciated by Spiritualists, if from a reliable source, I have taken the liberty of penning a few lines to you as a body of believers.

During my investigation of the wonderful phenomena called Spirit-rappings, I have learned that Spirits do sometimes communicate things that are false, and oftentimes when solicited or interrogated in regard to coming events, predict that which does not happen. I have also learned that communications given voluntarily are reliable in regard to the past or that in the future. I have had many instances of predicting the future. I will refer to two that occurred at the house of Mr. Charles Partridge, two years ago last September. I went to his house by and through the politeness of Mr. Edward Fowler, the medium of a circle that met at his house weekly. It was communicated to me by the alphabet, without my submitting any question or thinking about the matter : "Your son will receive an appointment from the Naval Department during the next session of Congress." Congress assembled at the usual time, and one week before they adjourned he received orders to prepare for an examination that would immediately take place preparatory to his appointment. I will just state that it was during the long sessions, which brought the prediction eleven months in the future. The other communication read as follows, and was voluntarily given : "I approve of your journey to the South—good will result from it." I asked, "What good?" The answer was, "Go and see." I went to the South ; great good did result. No one knew me in the circle, or knew I intended going South, and it had not passed through my mind during the evening.

The Spirit that communicated the above purports to be the one that manifested himself in producing blood through the hand of the medium on the island of Nantucket, to which your attention was called on Tuesday evening last at the Conference. At a recent sitting at a circle on that island, by the same medium and the same Spirit, a stove moved from its place the distance of one foot with the pipe attached. The medium did not have his hand on the stove. A table moved from the wall some distance by request of the medium, and moved back again to its former position. By requesting the Spirit to do so, it will move the leaf of the table with rapidity against the wall. Many more instances of minor importance to you, but highly significant to

me, I could relate. The Spirit of this dear friend of mine purports to be in the sixth sphere, and testifies that when he left the body his Spirit went to this sphere. I have always had truthful communications from this Spirit, by tests and by predicting future events. If these few incoherent sentences will be of interest to you individually or collectively, they are at your disposal.

Yours, respectfully,

M. C. B.

P. S. This Spirit-friend was my husband, and was murdered in California three years since, under very aggravating circumstances.

January 16, 1854.

With reference to the subject of false communications, alluded to in the first part of the foregoing communication, the speaker said there was much connected with it which we do not understand, and which no one, as he believed, professes to know any thing positively. He knew of instances in which persons at the commencement of a sitting had received a great many correct communications, but afterward, what they considered falsehoods, which were ascertained by investigation to be true; which fact goes to prove that communications are often pronounced false when they are not. It seemed to the speaker that if a person goes to a medium for the purpose of lying, he will naturally get responses adapted to the condition of his mind. If there are lying Spirits, and Spirits are drawn to us by affinity, it is natural to suppose that a liar would attract a lying Spirit. On one occasion he himself received a false statement, and was afterward frequently reminded of it by the Spirits in such a manner as to cause him to think that it was given him to teach him a useful lesson.

The speaker thought it a significant fact that in the early stages of the spiritual phenomena our immediate friends were most likely to communicate, while now philosophers and distinguished men address us, instead of our family connections. He had ceased to form theories; for his experience had been that as often as he formed theories some new developments would be manifested which would upset them. Spirits seem to help us to form theories and then give us facts to overthrow them, as if they would teach us how weak we are, and how limited is external knowledge.

Mr. OLCOTT followed with the relation of a few facts which had come under his notice since he turned his attention to Spiritualism. Immediately after the Fox girls were at Cleveland, a circle was formed at Amherst, Ohio, of which the speaker was a member. The circle met regularly for eight months without receiving a single demonstration of spiritual presence; but the members were finally rewarded for their patience, as a lady, who had been developed as a clairvoyant, was sent to them, who was competent to control the circle, and through whose mediumship the members received

communications from their Spirit-friends, and a great variety of tests, proving the identity of the Spirits communicating. They had received communications which breathe the purest sentiments of humanity and philanthropy, accompanied by the true spirit of eloquence. They had received these communications in different languages, and on almost every subject. At that circle three gentlemen were developed as healing mediums, one of whom is Mr. Finney, and the name of the others is Steele. In some instances dramas have been enacted by five or six mediums who were controlled to speak different languages, and to imitate the customs of different tribes and nations, showing the different stages of man's progression.

A skeptical lady, who belonged to another circle, said that if the powers influencing her would prove to her that what she was controlled to utter was really a *language* she would believe it to be Spirits. A few days afterward, a gentleman who had for the last seventeen years been trafficking with the Indians attended one of the meetings of the circle, and two or three of the mediums addressed him in what appeared to be different Indian tongues, one of which he thought was a dialect with which he had a slight acquaintance. The next day he and the skeptical lady met at a neighboring town. She was moved to go to him and speak in a language which she did not understand. The gentleman seemed astounded. The earnestness of the medium increased, until she thought the Spirit controlling her was getting excited. The gentleman understood what she was saying, and she urged him to give her an interpretation of the communication, which he refused to do. A communication was subsequently given through the mediumship of the same clairvoyant, stating this gentleman had defrauded the Indian that addressed him of a deerskin before his death. The speaker himself had been made to speak that which was not English, and what was supposed to be a language.

The speaker had seen a table suspended in the air, about two feet from the floor, at the request of persons present; and he had heard raps so loud that he did not care to imitate them by rapping on the table with his bare hand. He had also seen ponderable objects thrown about in the atmosphere by some invisible agent. While in Amherst the speaker was addressed by a Spirit that claimed to have known him in this city. He asked the Spirit to prove his identity, when the medium said that the Spirit pointed to his heart, and indicated that a blood-vessel had ruptured there. Finally a name came to the mind of the speaker, and before he uttered it the medium said, "Yes, that is it," and spoke it. The speaker

had had a slight acquaintance with such a person. The next morning the same Spirit came to him and wished him to write to his father. Soon after he received a letter stating that the young man had died.

Mr. LEVY arose to state a few facts which had come to his knowledge. He had but recently become a convert to Spiritualism. Previous to his conversion he had been a materialist for many years. His belief in materialism was founded on the philosophy of nature, and he was led to his conclusions by reasoning. In all the works he could read on science, or any other subject, he could find no evidence that there was any thing in universal nature but matter; and he came to the conclusion that after our earthly career should close we should no longer exist. He was conscious of the fact that we have minds which make us superior to the animal creation; but he thought that might be owing to a different organization. He knew that there must be a power that creates and recreates, but he concluded that it was not for us to know what power. He could not then see the object of man's creation.

A short time since the speaker commenced the investigation of the new manifestations, and he was fully convinced that they have the origin claimed for them. In embracing Spiritualism his former opinions were not changed, but extended. Having become interested in the subject, and being anxious to witness the phenomena, he formed a circle at his house, but to no avail. A few days ago he went with his wife to visit a lady acquaintance for the purpose of forming a circle. Accordingly a table was taken from one room to another, and a circle was formed around it. They were unable to get any manifestations, until a little boy belonging to the family said, "Mother, I have a Spirit that I can call." The mother did not know what the child could mean; but he related the following circumstance that had occurred a short time before: Five little children, the eldest twelve and the youngest four years of age, went into the basement entirely by themselves, and formed a circle around a pine table, for sport. Soon the table began to move about. It answered any questions they desired to have it, and among other things spelled the name, Rachel Beekman. None of the children had ever heard of such a person, except a little girl who was present on a visit. She said *she* knew who it was—that it was her cousin who died about two years ago, and said that Rachel used to be very fond of dancing and singing. They asked the Spirit to dance, and the table did dance, and moved in such a way as to drum a tune.

After the boy had told his story, the mother told him he might call his

Spirit. Said the child, "I wish she would come; she said she would." The speaker took every precaution to guard against being deceived. Soon the table began to move, and answered a great variety of questions. Sometimes one end of the table was suspended, and sometimes the other; and it was caused to assume positions in which no person in the form could place it. The lady of the house asked the Spirit to move the table back to its place in the room from which it was taken. It commenced moving in a straight line, and passed through the door, which was so narrow that there was but just room for it to pass, with as little difficulty as though it were guided by the most skillful mechanic, and stopped exactly in the place from which it was removed. One leg after the other raised over the sill as it passed through the door.

These manifestations made a deeper impression on the mind of the speaker from the fact that they first came to those innocent little children, who were too young to practice deception.

He then quoted the following passage of Scripture, which he thought was quite applicable to the foregoing circumstance: "Jesus answered, and said, 'I thank thee, oh Father! Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes.'"

A STRANGER next occupied the stand, for the purpose of relating a few facts told to him by an intimate medical friend, who was formerly a resident of this city, and a disbeliever in Spiritualism. By request, this friend visited a circle where were three mediums—young persons of eight or ten years of age. He was told that he would assist more than any one else at the circle if he would place his hands on the table with two of the little girls. He complied with the desires of the Spirits by placing three fingers on the table, when, to his surprise, it commenced dancing. He "called off" for it while it was dancing, and it obeyed his directions. He asked who it was that produced those movements of the table, and was informed that it was "Uncle Sam," and that his "partner" in the dance was "Aunt Sam." "Uncle Sam" intimated that he wished to have a scuffle, and on being asked why, he said he wanted to convince those present (some of whom were skeptics, and determined not to believe) that Spirits have power. No one was willing to scuffle with him; so the persons present were requested to place themselves around the table, when it commenced rocking violently. Finally, all the hands were removed from the table but those of the speaker's friend, and one of the other skeptical gentlemen said, "Hold on, Uncle Sam, you are a little too fast," and grasped the

table with the intention of holding it, when it moved him all about the room, to the great amusement of the spectators. After moving him about in that manner until he perspired freely, the table pitched in such a manner as to throw him on the top of it. Not daunted, however, he called a friend to his aid; but the two were unable to manage "Uncle Sam." Several others made the same attempt, and met with the same success.

The speaker's friend then said, "Uncle Sam, can you break this table?" No reply was given. Then said the friend, "If you *will* break it we will pay for it." Soon it raised up, and in its descent struck on one leg and broke it. Instead of settling down as it naturally would, it fell in such a manner as to knock the top off and split it through the center, leaving the table a perfect wreck. It is quite a common thing for "Uncle Sam" to meet his friends. He was present at a circle in the same neighborhood when a boy some ten or twelve years old commenced acting the drunkard, and finally danced and manifested a degree of wit entirely exceeding his own capacities. A lady who was visiting in the neighborhood, and who had previously lived there, was present, and asked who the Spirit was, when the medium was controlled to say, "It is your Uncle Sam, and he is going to make the little girl and myself laugh in a moment." Soon the medium and a little girl present commenced laughing. Then the medium said, "He will make you laugh too." She was made to laugh, and it was not long before the whole company were laughing. The lady was reminded by a certain remark made by the medium, which was peculiar to the Spirit while living, that while young she lost an Uncle Sam, who was a drunkard, and she was convinced that it was his Spirit communicating.

On another occasion, a young man who had heard raps in his presence, but who was a disbeliever in the spiritual manifestations, was induced to sit at a table with others, when his hand was forcibly raised from the table and returned with great violence. He pretended that he did it himself. It was communicated that the Spirits would make him write during the evening, when he remarked that it would take more Spirits than there are in the Spirit-world to make him write. But soon his hand moved to the pencil, and when it came in contact with it he threw it across the room. It was then written, "Let the pencil be, and we will make him pick it up." "No you don't," said the young man. In a few moments his feet began to move, and he advanced toward the pencil, stooped down and took it between his fingers, and although he tried to, he could not get rid of it. He was compelled to write, but his writing was not legible.

He finally refused to sit any longer, and as he left the table he observed, that if the others would sit there and be humbugged they might. He declared that he was going out, and started toward the door, but very suddenly turned and went the other way. He made several attempts to go, with increasing determination, but was unable to depart.

Another STRANGER related a fact which he thought would answer the question which is often raised, viz. : "What is the use of spiritual manifestations?" About a week ago he met a medium about two hundred miles from this city, who, three weeks from the present evening, left her home for the purpose of going to a village a mile distant to do some shopping. When she left the omnibus at the end of her journey, instead of going and doing her shopping, she was surprised to find herself rapidly running toward home, not knowing why. When she was passing a mill-dam connected with the factory in which she worked, she heard the following cry, "Oh, save me from drowning, from freezing!" She raised an alarm, and the life of a young lady, who, it was afterward ascertained, intended to commit suicide, and had prepared her graveclothes, and written and left directions as to the manner of her burial, was rescued from a watery grave. Thus was this medium made an instrument of saving the life of a human being.

IRA B. DAVIS did not desire to feed the curiosity of the audience by relating manifestations which he had witnessed; but it would be a great source of happiness to him to relate a few facts which had come to his knowledge, and which, though simple in themselves, seemed to him as wonderful as any he had ever heard related, if by doing so he could excite in the minds of his hearers a desire to investigate the subject, or tend to elevate the moral and social condition of man, which he thought to be the object of the manifestations. Before relating facts, however, he thought it might be well to state the effect which they had produced on himself.

Before he witnessed any of these manifestations he was what the world called an infidel, simply because he could see no reason for believing in immortality; and the doctrine was to him a mere sound that fell on the ear, although he prayerfully examined the subject, listened attentively to every man's arguments in favor of it, and read all the works he could command that professed to give light respecting it. The more he reasoned the less he believed, till he not only discarded the doctrine of immortality, but was at a loss to believe even in the existence of a Great First Cause.

The first that he heard of spiritual manifestations fell on his ear like some idle story. A few months rolled on, and he met his friend Charles

Partridge, and the subject of Spiritualism being broached, he told Mr. Partridge he did not suppose any one so silly as to believe any thing in spiritual manifestations. Mr. Partridge then invited him to attend a circle at his house, which he did. He sat at the table around which the circle was formed, and was asked to examine it carefully to satisfy himself that there was no mechanical arrangement connected with it. Although he had the utmost confidence in his friend Partridge, he thought that inasmuch as these were strange times, it could do no harm to make the examination, so he availed himself of the opportunity, but discovered nothing that appeared like trickery.

The speaker remembered that Mr. Partridge said to the members of the circle, "You need not feel strange if any of you should be touched; the invisible agent sometimes does touch individuals," and told them that if they did feel a touch, it would be of no use for them to look around, for they could not see the object touching them. The speaker was sitting quietly, and soon felt a touch on his hand, that lay over the back of his chair. He, naturally enough, looked back, and saw that it was a lap-dog that had touched him. This he thought a strange spiritual manifestation, but let it pass, as he was willing to investigate the matter thoroughly. The raps were produced in their presence, and others who questioned the power that produced them claimed that their questions were answered correctly; but all this was no evidence or satisfaction to him. A gentleman at his right asked concerning some relative, and he was informed by the intelligence communicating that this relative was present. Said the questioner, "Do you mean to say that that relative is in the Spirit-world." He was answered in the affirmative, and told that the deceased came to his death by drowning. While this communication was being spelled out, there was a noise produced on the table which sounded like ships' pumps at work, and quite as loud, and the table was jarred so as to move the cloth that lay on it. The sound was so well imitated, that if the room had been dark, persons might well have fancied themselves at sea. He then thought that if these things were performed by any mechanical arrangement the machinery was well conceived.

Before going to the circle, the speaker had prepared himself for asking questions, and had selected some particular individual with whom he wished to converse. After being informed that there was a Spirit present that would communicate with him, said he, "Is it the one I wish to communicate with?" He received an affirmative answer, and asked the Spirit if it would give its name. The Spirit said it would; so the speaker wrote a

number of names, and while writing that particular one he heard raps, and when he had done writing he asked if he had written enough. The answer was in the affirmative; and when he pointed to each of the names he had written, as he pointed to that one the raps occurred again. The responses were all correct, and the speaker thought that if it was all guess work, it was pretty well done.

He was not prepared to believe without the most conclusive testimony, and he watched the papers closely to see if there would not appear some philosophical explanation of the strange phenomena, until he became out of patience with the manner in which the subject was treated by the *press*. Subsequently he visited Mrs. Brown, where a gentleman asked questions in the French language, to which he received correct and prompt replies. Mrs. Brown said she was unacquainted with the language. There was an Italian in the circle, who smiled as if he thought some person was causing the raps; but after the other gentleman had received answers to questions in French, he said that if he could get answers to questions in his language he would be satisfied. He asked a number, and said the answers he received were correct. In the mean time the speaker purposely engaged the medium in conversation; but the rapping went on just the same. The next time the speaker went he felt that the subject deserved serious consideration, and had a number of questions prepared with reference to his departed relatives. One was a little child of his that died at the age of four and a half months—so young that he did not suppose that it could communicate, even if other Spirits could. He asked the Spirits to select a name from the list he had prepared, and as he passed them over, the raps occurred when he came to the name of this little child. The speaker said, "I think the Spirit has made a mistake," and went over the list again; and when he came to the child's name the raps came again. He then asked by writing, so that no one could see what he wrote, "How is it that you are able to communicate with me now, while you were not when you went to the Spirit-world?" when the following was spelled out: "I have progressed much faster than I should if I had remained with you." The speaker then wrote, "Will you give me the age you bore at the time of your death?" The answer was, "Four and a half months." A great number of the speaker's relatives purported to be present, and he could distinguish the different raps which were peculiar to each one, even when he asked his questions mentally, as well as he could distinguish the voices of different individuals in the flesh, when with them in the dark. While sitting there, his foot was clasped by a hand, which he felt as plainly

as though he had had no boot on. Answers to questions had been rapped out on his chair, for a period of nearly an hour. He was obliged to acknowledge that there was intelligence manifested. He had witnessed these things, and many more, and the effect that they had produced on his mind was to convince him that the doctrine of the immortality of the soul is true. He was now a convert to that doctrine, simply through the influence of these manifestations. He did not think it would have been possible for any man, by any reasoning, to thus satisfy him of the immortality of the soul. He was unable to point to a sentence that he ever heard uttered, that would convey to his mind the truth of immortality, previous to his acquaintance with Spiritualism. He thought it hardly possible that he could have been convinced of the truth of future existence, if he had not witnessed the manifestations. He believed that if every man had sworn to the fact, he would have thought the world had gone mad, or he was dreaming, instead of believing it himself.

The speaker did not now discard his associate infidels, and he was frank to say that he had always met the most Christian spirits among them. He had always found them the most generous class of the community with which he was acquainted, and it was painful to him to hear them spoken of lightly. He had seen in the TELEGRAPH severe remarks against those who do not believe in the Great First Cause, and he thought the parties who wrote thus must overlook the fact that we all believe according to the evidence we have, and according to our capacity to receive the evidence which is presented to our senses. He was sorry to see Spiritualists deal harshly with the clergy, many of whom are induced to profess to believe that this, that, or the other doctrine is true, because their living depends upon it. Observation had taught him that clergymen are no more at fault in this respect than the rest of us.

The speaker thought the friends of Spiritualism ought to present some remedy for the evils of society, and uproot and destroy the old systems on which it rests. He thought these manifestations were intended to produce these results, and not merely to reunite us with our friends. He had hesitated about taking the stand, because he knew it was the desire that speakers should adhere to the facts of Spiritualism; but he thought that they should confer together for the purpose of ascertaining how some good can be done, as well as to state what manifestations have occurred. •While almost every business man is arrayed against his neighbor, and almost every class arrayed against every other class, he thought measures ought to be taken to teach man to love his neighbor as himself; which he did

not think could be done so long as the merchant finds it expedient to charge high prices. There can be no equality so long as the lawyer finds it to be for his interest to blacken the characters of the innocent, and try to free the guilty; or when the doctors, if they should cure their patients with some simple remedy, would lose their practice, because the world would learn the remedy. The speaker had been led to believe that doctors many times, when examining a patient, instead of revolving the question, "How much medicine does this party need?" thinks, "How much will he bear?" He had found that the man in trade does not say, "How much can I afford to sell this article for?" but he says, "How much can I make out of it?" His success depends upon how much he can wrench from his neighbor.

These things being true, the speaker considered it to be the duty of Spiritualists to investigate these evils of society, as well as the fact that Spirits do exist; and if it be true that our future happiness depends on our degree of development here, he thought it behooved them to seek to relieve society of these evils. He had taken some part in trying to cure them, but he could say that if he had not become interested in Spiritualism, he might have turned villain himself, for his patience was nearly spent in the labor of reform; but Spiritualism seemed to come in just at the time when it was most needed. He would be happy to meet with any body of Spiritualists who would interest themselves in the laws of society, and he would like to have Spiritualists appoint a committee to look into that subject. But to return to the manifestations.

Soon after Mrs. Coan came to this city, last summer, the speaker called on her, and received communications from the Spirit of a daughter. The medium and he were entire strangers. He was informed that his daughter would give her name, so he took up the alphabet, and the letters that spell Emma were responded to. When the first "m" was indicated by the raps, the medium said, "That is a double letter." Shortly after the medium was influenced to seize a pencil, and wrote four or five verses of poetry, and signed it "Your little daughter, Emma." At this time the muscles of the medium's arm were observed to be quite rigid, but not cold; and it was with difficulty that the pencil could be removed from her hand.

The speaker visited Boston last summer, where he had not been before in thirteen years, and there he received a communication similar to the one referred to above, which was signed by this little daughter. Wherever he goes this Spirit accompanies him, and whenever an opportunity is pre-

sented she favors him with a beautiful communication, to which her name is attached.

The speaker stated that he had frequently, for his own satisfaction, and to satisfy others that the mind has nothing to do with the manifestations, engaged Mrs. Coan in conversation, and yet her hand was moved rapidly to write intelligent communications, and give tests, such as writing names, etc. He had seen her write sentences upside down, writing half a line in a place, and after going over three or four lines in that manner, her hand would go back and fill up the vacancies, so that the composition would be complete; and during this time the medium would be conversing with somebody present. On another occasion, the same medium was so violently attacked by illness, that her husband and others present were fearful that she would not recover; and the speaker thought her spirit was about taking its final flight from the body. Her whole frame became rigid, so that but very slight indications of remaining life were visible. It was asked if Spirits could manifest through her, and give directions as to how she should be treated; when her hand moved in response, while her eyes were fixed in their sockets, and the rest of her person was as rigid as though she had been dead, and by the movement of her hand directions for her treatment were spelled out. She did not regain her consciousness until magnetized by the Spirits.

The speaker contended that no man is justified in condemning these things, and calling them a "humbug," without giving them a thorough investigation; and that if he does so, he not only wrongs the individual that he deters from investigating, but he wrongs himself. Those very persons who condemn the Jews for crucifying Christ, are the Jews of the present day. They condemn and crucify the truth connected with these manifestations, and will not even examine them.

