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# DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.—NO. 27. NEW YORK, SATURDAY, NOVEMBER 5, 1853. WHOLE NO., 79.

## The Principles of Nature.

### 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 sacralized 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 significance 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.

### COURTNEY'S ESSAYS ON CRIME.

MR. EDITOR: W. S. Courtney, Esq., of Pittsburg, has written two articles, both published in your valuable paper, upon the subject of the cause and cure of crime. I have read these articles with great interest, and I believe they contain more practical truth than I have seen anywhere in the same compass. To me, Mr. Courtney's propositions are all, or nearly all, axiomatic. Take, for example, his definition of sin. He says: "crimes regard our social natures;" that "they relate to our fellow-beings;" and he might have added, or ourselves, for it is as easy and as common to sin against ourselves as to sin against others. He adds, in this connection: "There must be a sinner, and one sinned against. Accordingly a crime is that which hurts somebody—is that which works injury, wrong, or unhappiness to some one or more of our fellow-creatures." What can be more self-evident than this? If there is nobody hurt, how can any sin be committed? This is so plain and simple that one would think the most ignorant and illiterate could not miss it; and yet I suspect few comprehend it, even among the intelligent—at least in its practical applications. People have some strange, undefined, and undefinable notions of sin, such as they have of a Zambif, or any other nondescript creature of the imagination; but Mr. Courtney has daguerre-typed it in such a way that there can be no mistaking it. All its lineaments stand out in bold relief, and every body in future must recognize it at a glance. Every finite thing, of which we have any conception, has one or more essential properties, without which it can not exist. So with sin. It can not be sin at all unless somebody is hurt, any more than matter can be matter without figure and attraction.

Mr. Courtney, I think, might have gone one step farther, and described to us negative sin—the sin of setting down and doing nothing; for it will not be denied that we are bound to labor constantly for our own happiness and the happiness of others. This sin, therefore is as heinous as any of the positive kind, and should be equally guarded against. My Spirit-friend, Dr. Forbes, once said to me, "If you would serve God—if you would be truly good, govern your passions, forget self, and let the aim of your existence be to happy your fellow-man." This will seem a little in opposition to Mr. Courtney; but as I said the other day to one of my correspondents, "I do not suppose that Dr. Forbes intended we should make an entire sacrifice of our passions, but that we should govern them; neither did he expect us so far to forget self as not to provide for our natural wants. All that he required, I feel warranted in saying, is, that we should live in obedience to the laws of our being, and do those things, and only those, which promote our happiness; for we may be certain that whatever rationally does this is a supreme good."

Another good Spirit said to me, "Activity is the life of man—inactivity his moral death." This goes to prove what I said before—we must work for the happiness of mankind—ourselves among the rest. For what else, let me ask, can we rationally work? Surely there is nothing else worth having. And yet, strange to say, orthodoxy would make us believe that God, during the six days' work of Creation, made a hell of fire and brimstone, whose smoke goes up forever and ever, with devils to guard and take care of it, and that he has so contrived that a large portion of his children of the human family are to be shut up there, and roasted to all eternity—not on account of the sins they have committed, but because it seemed good in his own sight, and promoted his own glory. It was no part of his plan that all should be saved. This is the character of the Hebrew God—the God, too, of the Christians. He is a God of blood, who delights in the smoke of a thousand rams, and who can not be appeased without the shedding of blood. What can be more horrible? What can be more past belief? And yet the votaries of this faith profess to hold that God is love, notwithstanding he is torturing with fire and brimstone a large portion of his children, and will infallibly torture a countless multitude more, which are swarming, and will swarm, into existence in all time to come; and that their torments will be forever and ever. And yet these men hold up their hands in utter amazement at the thought that the poor, deluded heathen should fall down and be crushed by the wheels of Juggernaut to appease their God! It is strange indeed that they should do so; as strange, almost, as it is to see enlightened men of this nineteenth century cutting holes in the ice, in the winter, the thermometer down to zero, and then plunging into the icy element delicate women, the angry north wind, meanwhile, almost congealing the blood in their veins. The object is the same as that of the heathen—to appease an offended God. When will the monsters, ignorance and superstition, cease to flap their leaden wings over a be-nighted world.

A friend of mine said to me the other day in a letter, that he verily believed the Bible to be the word of God; and that

John Calvin had given a true exposition of its meaning. Here is a fossil for you of the Silurian period. In reply, I said I could excuse a man for believing that the moon was made of green cheese, because it has an apparent resemblance to one, being round and having spots upon it, as green cheeses generally have; but I could frame no excuse for such an absurdity as that which he professed, for it was to believe without any proof, and without any probability. But this friend of mine is a clergyman, and a clever fellow at that. But he is in exactly the condition of the poor "Starling," excepting one particular—the bird wanted to escape from prison, my friend wanted to stay in. He hugs his chains.

But I am wandering from my subject, and must return. Before closing, I want to say, that among all the writings of Mr. Courtney I prefer these two essays—not on account of the superiority of their style, but mainly on account of their practical bearing and tendency. I think they will do good in the world. In reading them one feels impressed that the ideas are new—that they are original with Mr. Courtney, and are on their first visit to the world. If this be not so, at any rate their visits have been few and far between. The fogs and mists which have existed for the last eighteen hundred years or more are clearing away somewhat, and I am in hopes we are about to have a little sunshine. Several centuries before the Christian Era there existed a sect called the Stoic. It was started by Zeno, a celebrated philosopher of that day. He taught doctrines similar to that of Mr. Courtney. I give you a few of them, as follows:

"To live according to nature is virtue, and virtue itself is happiness; for the supreme good is to live according to a just conception of the real nature of things, choosing that which is in itself eligible, and rejecting the contrary. Every man having within himself a capacity of discerning and following the law of nature hath his happiness in his own power, and is a divinity to himself. Good is that which produces happiness, according to the nature of a rational being. As the order of the world consists in an invariable conformity to the law of fate, so the happiness of man is that course of life which flows in an uninterrupted current, according to the law of nature."

Nothing can be more true, than that good is that which produces happiness. Evil, therefore, must be that which produces misery. Asa Shinn, a very close reasoner, in speaking of good and evil, says: "These words are applied both to matter and mind; but they can only be applied to the former on account of its connection with the latter. If there were no minds in existence, matter would be good for nothing, because matter has no life and feeling in itself; and the words, 'good and evil,' can have no meaning, excepting so far as they relate to beings alive, and who are consequently capable of happiness or misery. Hence it appears that good is that which produces happiness, and evil is that which produces misery." Here, then, we see the same foundation upon which Mr. Courtney has built. I don't mean to say that he borrowed it, for I believe it sprang up spontaneously and indigenously in his own fertile mind. This is the true light, and if Asa Shinn had followed it out, as Mr. Courtney has, he would have been a far happier and better man than he was. But he did not carry it out; he turned off to follow after the Will-o-the-Wisp guide—the Bible—and thus became bewildered and lost in the fog of its unreasonable and unnatural teachings.

C. T. W.—  
NEW CASTLE, PA., October 4, 1853.

### THE SPIRITS—GOOD OR EVIL?

TO THE EDITOR OF THE TELEGRAPH: My Dear Sir—That remarkable and indisputable facts have occurred, called Manifestations of the Presence of Spirits, is so palpably true that proof is hardly necessary now. That these facts are real, and not juggles, and that all attempts to account for them upon scientific principles are unsatisfactory to reasoning and intelligent men, I think can not be disputed. The idea that the cracking of the joints of the body can reveal previously undiscovered facts, answer questions framed only in the mind of the questioner, ring bells, upset tables, etc., is too superlatively ridiculous and nonsensical for any sane man to believe for a moment. These facts have occurred in the experience of thousands of the most intelligent and veracious men, some of whom, like Robert Owen, have passed their whole lives in disputing and disbelieving all religion, and who, of course, were least liable to any superstition or credulity.

It can not be said that all these are optically deluded, without opening the only gap through which entire skepticism concerning all truth may enter the human mind. The senses of men are the only vehicles which convey matter for his reflective powers, and destroying them is destroying thought entirely. The evidences of Christianity are sensible evidences, and the great facts upon which that glorious structure is founded, and from which its divinity is proven, may as well be called "optical delusions," as the facts of the case before us. If man can be "optically deluded," then it is unsafe and unjust to ever convict a person of any crime, for the most palpable evidence may be discarded as a possible "optical delusion." I hardly consider any man, especially a Christian, so reckless as to open the flood-gates of infidelity by denying the

only testimony that can prove the religion of Jesus to be what it is, viz., the testimony of the senses.

By way of illustration, I will relate an incident that occurred in the experience of a friend, who for Christian integrity, deep erudition, and strong logical powers, is esteemed and admired by all who know him, and his circle of acquaintance is not small, he having filled for many years a high position in society. Some time since, to gratify his curiosity, and being fully equipped with the necessary armaments for detecting the "humbug and juggle," he visited a circle. His thoughts were fixed intently upon his deceased mother, and he had framed questions concerning her in such a manner that it would have been impossible for any quack to answer them without being detected. His turn for quizzing came at length, and he first asked for his father (then living). The answer was in the negative. He then asked for the spirit of his brother (deceased). The answer was, not present, as before. He then asked if his mother was present; but still the response was in the negative. Not having in his mind any one else, he asked, "Who, then, will communicate with me?" and immediately the names of his two children, who had died twenty years before, were spelled out. In this case imagination had no work, for his thoughts were fixed upon his mother, and he had not thought of his children at all—and they were only brought to his mind when their names were spelled out. That there was no deception on the part of those present, is apparent in the fact that their characters were unimpeachable, and that no one present besides the gentleman himself knew whether he ever had the children in question or not. This is one of many cases of equally remarkable character. I have cited it to show that there was neither optical delusion, imagination, nor deception in the matter.

The final and most important question is, "admitting these manifestations to be facts, can they not be explained by scientific or material law, or can we not account for them on other than Spiritual grounds?" I answer: 1st, In order to believe that they can be so accounted for, we must accept the atheistical theory, that matter can produce mind and intelligence, which is to grant the idea that God is not an intelligent being, but nature. Admitting the superiority of the mind or spirit over matter, we must conclude, 1st, that a thing made must be inferior to the maker; 2d, as matter is inferior to mind, it can not make or produce the latter. Corollary: therefore these manifestations are not produced by material law, inasmuch as many of them are of a very superior order of intelligence, and consequently they must be caused by a Spiritual influence exterior to man's mind, as they are often made to him, when his thoughts are upon entirely different objects.

But the subject would not be exhausted without considering another and most important part of it, viz., as to the character of the Spirits with whom these manifestations originated; are they from evil or good Spirits? After much deliberation, I have come to the conclusion that they are from the former, and not from the latter, for the following reasons: First, because their revelations are *in toto* opposed to the great truths taught in Holy Writ, and which the world has yet to know can be excelled in their adaptation to man's happiness and interest by any other philosophy or teaching. Secondly, because many of the communications are lying and contradictory. Thirdly, because they are unreasonable in representing persons of notoriously bad character while on earth as occupying a very enviable position in the upper spheres.

It may be asked, "Why an omnipotent and merciful Judge should allow these things to transpire, and to deceive the very elect?" To those who believe in a Providence overruling all things for the good of his creatures, this question will not be difficult to answer. We may as well ask why he permits, evil at all. But they are not evils which can not have a salutary effect—paradoxical as this assertion may seem. 1st, They tend to convince the most skeptical, and have convinced many of the truth of a future state of existence; 2d, they confirm the divinity of the Bible, by being palpable fulfillments of many of the prophecies of that holy book.

Those manifestations are not new, but have occurred in every age, if we may give credence to Biblical and ecclesiastical history. Consulting the Spirits, under the old dispensation, was punishable with death, and we have repeated mention of men possessed with evil Spirits.

This is a subject which should be met boldly and honestly by all enlightened seekers after truth. Whether the whole affair is a diabolical cheat or delusion; whether all those who draw unpopular inferences from the facts (and I defy any man to prove that they are not facts) are "crazy," "monomaniacs," "knaves," is not to be settled to the satisfaction of men who glory in the blessings of common sense, by the low scurrility, abuse, barefaced assertion, and unprincipled misrepresentation which have generally been the characteristics of all that has been said or written on the popular side of the question. "Truth is mighty, and must prevail," in spite of bigotry, prejudice, and the basest attributes of fallen man, by its own beautiful and winning luster, and all attempts to hide or obscure it will prove futile.

WILLIAM H. ORAM.



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, NOVEMBER 5, 1853.

## TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they do so to preserve them, invariably retain a copy, so as to preclude the necessity for our venturing them in case they are not published. Among the mass of rejected papers they are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

## 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.

## INFLUENCE OF SPIRITUALISM.

The veil 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 be dispelled and sensualized 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.

WARREN CHASE is now in Boston, where he will remain some two weeks, after which he will return West, stopping to lecture at the several places on his route where the friends of Progress may desire to hear him. On his return he will pursue a different course, stopping at Springfield, Troy, and Saratoga. From the last-named place he will go, via railroad, to Randolph, N. Y., where letters from Ohio and other places West may be directed until the 10th of December. The friends east of Randolph, who desire to listen to Mr. Chase, should address him immediately at Boston, Springfield, or Troy.

We have a highly interesting letter on the Spiritual phenomena, from Dr. Ashburner, of England, to a friend of his, in which the subject is treated with great candor and seriousness. We shall endeavor to lay it before our readers next week.

## NEW YORK CONFERENCE OF SPIRITUALISTS.

On Tuesday, Oct. 25th, the Conference met at Dadworth's Hall, opposite Eleventh 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 accordion 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 accordion sounded as if played upon by some experienced hand. When the table was turning over, and when at an angle at which the accordion 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 several 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 philosophizing 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 endorse, 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 Dadworth'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 or 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 species of 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 in 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 sectarian 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 institutions 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.

I. C. Pray said, that after the eloquent address of Mr. Harris, he could scarcely hope to say any thing very interesting. It is, indeed, necessary for us to actualize our Spirituality. We should not only feel, but act. No apology is necessary for introducing a subject of a somewhat personal character. He had become the editor of the *Reformer*—not that he desired to be a pioneer—but he had been asked to do certain things, and he believed it to be his duty to comply. There are two papers in this city devoted to the cause of humanity. Neither of them is adequately supported. The city of New York does but little for the *Reformer*, compared with other cities. The spontaneous movement in Boston was more favorable to its support than that created by exertion here. There is no life among our friends in New York. From the West, east, and north, much aid is sent. Our paper is published at cost, that it may not be considered a commercial speculation. For his own part, the speaker did not wish to waste time or means. He was willing to retire if the paper was not wanted. The principal reformers of the day were contributors, many of them working for nothing but the cause. He himself gave his time, which he could not well afford. He desired that ladies and gentlemen should know that hundreds were giving their time. The *TELEGRAPH* is in a similar position. Many of the writers are not paid. What is then to be done? Is the trouble, the expense, to fall on a few? One gentleman had expended a large sum, and desired others to aid. It was the speaker's duty to state the truth, for these papers must be sustained. There ought to be thirty thousand subscribers for the *TELEGRAPH*, and he should be happy to have half that number for the *Reformer*. He said that he was a pauper in the cause. He was obliged, willing, and proud to be one in so good a cause. Such is the condition of society that men should be taught to be free. There can be no advancement of the human race without the enjoyment of perfect freedom, without a recognition of the fact that God has made every individual to use his own reason. Each person should think and act for himself. The curse of the race all ways has been that a few have banded together to crush the

million. The few are masters of the many. We are all afraid. We fear that it will not be the fashion; but if tomorrow a few fashionable people were to say that Spiritualism is just the thing, we should find it to be the fashion. People would then say, We all think so. There is this beauty about it, that men and women will not believe it, till they have investigated it. If it were otherwise, he should have fears that it would have a bad end. Think for yourselves, not as I do. Use the instrument that God has given you. Let your hands and your feet—every faculty of your mind and body—act in the great cause in which God expects you to work. 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 *sacrum*, "respectfully declined." The facts which we stated are briefly recorded in another column.—E.)

## FACTS AND REMARKS.

IMPRESSIONS OF SPIRITS—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 excommunicate 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 Mr. 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 held 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.

SPIRIT-CONTACT.—On Monday night last, as I was seated by a desk at the printing office, reading the proof of the last *TELEGRAPH*, I was startled by a succession of gentle pressures or tapplings just above the ankle of my left limb. Without altering my position, I mentally requested that, as I 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, 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 as passing it over the place and requesting that the touches might be repeated upon it.

TERRIBLE 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 she 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 in 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-WHISTENING.—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. "G-r-a-m-m-a, I will whistle for you if you wish me to." The old lady almost having signified her wish that he should do so, a whistling sound was heard, 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 harsh or dry, whistling dweller in this world, to whistle whenever any thing pleased him.

INTELLIGENCE OF A FOOTSTOOL.—An acquaintance of ours asked the Spirits, through his wife, who is a "tipping" medium, if they would indicate a series of practical rules to him from the Bible! The response being in the affirmative, the Bible was brought and placed upon the table, and a footstool, on which the medium placed the ends of her fingers, was used in opening the Bible at various places, and rapping with its foot upon particular verses. The gentleman informed us that the verses, taken together, form a consecutive and beautiful system. The medium himself knew not where to find those passages, and was not aware that some particular ones were in the Bible at all.



## Original Communications.

## DEATH OF PAIN, AND BIRTH OF A SOUL.

BY VIOLA GURATA.

See you pale form upon its snowy couch,  
Majestic, yet so bowed with mortal pain?  
He seems a being of immortal mold,  
Down wandering from his home to earth  
To comfort and to bless the weary worn,  
And bear of suffering's heavy load;  
Till, crushed and worn, he laid him down to rest.  
But who is this, that, stooping from above,  
Wipes the hot sweat-drops from his aching brow,  
Cools his parched lips, and smooths in snowy fold  
The drapery of his couch?

How tenderly  
She lifts the damp locks from his marble brow!  
Behold, his pale lips move—his raven eyes,  
Ere flashing indignation at all wrong.  
Or kindling bright with joy and love, are now  
In meekness raised and supplication  
For the loved and broken-hearted one who stands  
Beside him, mute with agony.  
A murmuring sound like distant music breaks  
Upon the listening ear, and fills the heart  
With silent sadness.

"Father in heaven,  
Leave her not so desolately lone  
To bow with unrelenting sorrow,  
Till every life-drop curdles in the veins.  
And turns to stone. Oh, break the silence—  
Cause the quiet tear to flow with tenderness,  
And thus relieve the burdened soul.  
Oh, guard her from all evil wrong, and strife,  
And lead her safely forth through the cold world,  
In gentle ways, beside still waters,  
And whither may her trembling footsteps lead;  
Make all her portion happy, peace, and love,  
Till, ransomed from all pain, thou call'st her home  
To heaven."

His kindling eye sought hers,  
And blessed tear-drops coursed down her cheek  
In loving answer to his soul's fond prayer  
"I thank thee, Father, for this earnest of thy love."  
Then fell his thin hand on her shining curls,  
Who, young in years, seemed old in grief and pain.  
"My precious one," he said, "I fain would still  
Be guide and guardian of thy youthful steps;  
But not thy will, but His, who doeth all things well,  
Be done. 'Tis He alone can safely guide  
Thy slender bark o'er life's tempestuous sea  
To golden shores of perfect love and peace,  
Where pain, nor grief, nor trial never more  
Shall come, to shadow o'er thy life's fond dreams.  
Trust thou, my love, in Heaven's high, holy one,  
And He will comfort bring for all thy woe.  
He will thy father be, my angel child,  
When he who now so dearly loves and speaks  
To thee sleeps low within the silent tomb.  
Thy path and steps He'll guide through star-lit ways  
To heaven."

Then fainter grew the speaker's voice,  
Till, like a soft wind o'er a flowering vale,  
Which stoops to kiss some tiny harp, and leave  
Sweet music for the lone and drooping soul,  
It died—its mortal mission done on earth—  
To live, and love again on high, in heaven.  
Even while she stood and sorrowing gazed, it died;  
But angels caught its tones in chorus,  
And sang the Spirit-song—"Death, death to Pain,  
While into heaven another soul is born."

## THE SPIRITUALLY BORN.

Mrs. ELBERTA CROCKERY, 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 blessed 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 knew 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.

## 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 show 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.

## PROVINGS OF AQUA PETRA

From the Mineral Springs of Chase and Brittingham.

Commenced proving it the last of June, by taking a teaspoonful of the solution twice a day, prepared as follows, viz.: half a teaspoonful of the powder, obtained by evaporation of the water to dryness, was mixed with five teaspoonfuls ssc. ab. pur. and pure arrow-root, in the proportion of a quarter of the latter, so as to render the former more pulverulent. This again was divided into four or five parts, each part being triturated in a glass mortar, twenty minutes or upward, and the whole put in one quart of soft water, and well shook in a glass bottle. The following symptoms observed:

Itching and scaliness of the scalp afternoon and evening; burning smarting of the eyes, especially the margins of the lids; photophobia; mucous discharge from the eyes; headache through the eyes and orbits, increased by motion and the open air, or sunlight—relieved by quietude; itching in the ears, and snapping, on chewing, in the right eye; blood in the nose frequently, and dryness of the nostrils; itching and scaliness of the face. The tenderness of the gums over a decayed tooth immediately disappears; appetite, before poor, is increased; digestion improved; scraping and roughness in the throat; relief of the aching, faint, and gone sensation in the abdominal region, extending sometimes even to the esophagus and throat, especially after an evacuation, together with the scratching sensation extending the whole length of the alimentary canal; increased secretion of the alimentary canal; aching in the abdomen, and through the whole length of the alimentary canal, even to the throat (by its continuance some time), so that I was obliged to discontinue it, and take remedies for relief; two stools a day; pressing or bearing down sensation in the abdomen; increased secretion of urine and cutaneous transpiration; frequent micturition—urine pale, watery, and with but little smell; considerable sealding on micturition, and quite copious, scalding continuing several days; somewhat tenacious mucus in the larynx and trachea; cough and frequent or paroxysms of continued disposition to cough, with rough, scraping sensation in the throat; cough rather dry, with occasional expectoration of mucus, affording but little relief; aching and weakness in the lumbar region; sound and uninterrupted sleep, and disposition to sleep in the morning; tired on first waking; relief from the lassitude, and want of a disposition to attend to business which I had before taking it; relief of the symptoms at evening, except the cough and those of the back.

After fully recovering from the foregoing symptoms, I took two or three larger doses in succession, dry, at several different trials, when, from a renewal of most of the foregoing symptoms, I was obliged to discontinue it on account of the sufferings being so severe. The only additional symptom observed was pain, congestion, and stricture of the chest, several times. On the 23d October I put one half teaspoonful of the crude untriturated powder into little over a pint of well water, and commenced the proving again—doses nearly a spoonful, bis die.

The symptoms the first and second day were itching and scaliness of the scalp, also of the face and ears; roughness and adhesive mucus in the throat, which it is difficult to remove; sensation of something remaining in the throat, like particles of food; paroxysms of continued cough; aching, faint, and gone sensation in the abdomen, extending even through the esophagus to the throat, and in the throat, with diminished appetite; aching in the vesica and lower abdomen; urine increased and scalding; burning in the urethra, remaining after an evacuation; aching, faint, and gone sensation in the abdomen, extending to the throat; scratching sensation, with a faint weakness in the alimentary canal, remaining some time after an evacuation; congestion, pain, and stricture in the chest, more especially the upper half; weakness and rheumatic pain in the lumbar region, more apparent in the afternoon and evening; general weakness; lassitude in the afternoon; aggravation of the symptoms afterwards; relief at evening; sound and protracted sleep; much *status* passed toward morning.

All the symptoms of a violent cold, the third and fourth day, so that I was obliged to discontinue it on the fourth day after taking one dose in the morning; headache and fever in the afternoon, and coughing nearly all night.

On the fifth the sufferings were so great in the afternoon and evening—headache, chills, violent fever, and aching of the bones and limbs, and restlessness, together with the former symptoms—that I was obliged to take aconite several times.

On the sixth, frequent perspiration after taking the second dose of acon. and somewhat relieved; the roughness, scraping, and coughing continued, and are dreadful; had a paroxysm of coughing about ten and one or two o'clock, p. m., lasting from an hour to an hour and a half each time, with watery, frothy, transparent mucus at first, but later becoming tinged yellow, as from saffron or curcuma, appearing to come from the upper portion of the lungs; irritation of the fauces, larynx, trachea, and upper half of the lungs very great; sensation of roughness and scraping in them; the sputa was tenacious and watery mucus, without color, the first days; now watery and frothy, quite yellow; substances brought up by coughing from the throat, like that which collects round the teeth where the brush is not often used, smelling much the same, rather soft, like cheese; coughing apparently worse on lying down or exercising the lungs.

On the seventh, fever much relieved; from three doses acon. and one of bry., and coughing not as bad, but in the afternoon and evening aching in the upper portion of the lungs, extending to the throat; stricture and all the symptoms of ineipient pneumonia, or, rather, bronchitis (had talked and exercised the lungs too much); pulse full and more accelerated; sputa still yellow, and as yesterday, with now and then some few particles thick, opaque, and mucopurulent of a dark, which color mixed with it. A little pet dog having in the morning licked up the sputa expectorated by me, begins to cough in the same way toward evening, and during the night and forenoon following, has had paroxysms every hour, or oftener, of being almost suffocated and exhausted from efforts to free the lungs and throat from the accumulation therein; gave him three or four doses of acon. and one of bry., which has relieved him considerably.

Took acon. myself last night, and in the morning, and feel relieved; had only one violent paroxysm of coughing to-day, at four o'clock; sputa still yellow when coughing violently; the rough scratching sensation extends from the throat quite down to the middle or center of the lungs, involving all the upper half; the cough from the beginning at times is fatiguing, exhausting, suffocative, and the sputa difficult to raise, or, if raised, immediately replaced by other; in the dog it appeared croupal; the weakness and aching in the back toward evening continues; the secretions and excretions of the whole mucus membrane seem much freer, especially the trachea, lungs, alimentary, and the urinary; apparent restoration of the previously thin hair on the crown and top of the head from

using it locally the first proving. After this the symptoms gradually abated, so as not to be troublesome, excepting the weakness induced.

On the ninth and tenth day pretty comfortably, except weak; had, however, in the afternoon a faint, gone, oppressed or asthmatic sensation in the chest, lasting over an hour in its worst form, and some of it remaining all the afternoon; slight pain occasionally in the upper portion of the lungs.

Its greatest sphere of action seems to be upon the throat, larynx, and trachea, chest, abdomen, urinary organs, loins, and skin of the head and face.

D. R. K.—M.D.

We are authorized to say that Chase and Brittingham make no charge for the water from their spring, when persons choose to help themselves. If the proprietors spend their time in putting it up and sending it away to order, they require a fair remuneration for such services, which is certainly reasonable and right.—Ed.

## FUTILITY OF THE OPPOSITION.

MOUNT JOY, August 10, 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—may, 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 men 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 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-mortals 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 sweetner 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) aimed; 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 or 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 scenes 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 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.

SPIRIT INSCRIPTIONS DECIPHERED.—Dr. Rohrig, 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. Rohrig, 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 SCENE.—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."

## SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, NOVEMBER 5, 1853.

## BUSINESS NOTICES.

AN EXPLANATION.—Our Patrons are respectfully informed that the subscription and mail boxes of the TELEGRAPH are left entirely to the care of our mailing clerk, and consequently the proprietors themselves do not know of any particular number of copies of any one of their papers may be sent. Moreover, the business of the office is so managed that when a subscription expires the issue no longer appears before the person who writes the wrappers. The reader is requested to accept this as an explanation for any seeming abruptness which may characterize the discontinuance of the paper.

ADVERTISING.—The Publishers will insert a limited number of advertisements as circumstances will permit, always providing, the subject to which it is proposed to invite public attention is deemed compatible with the spirit and objects of the paper. All advertisements must be paid for in advance, at the rate of 24 cents per line, for the first insertion, and 8 cents per line for each subsequent insertion.

ALL ORDERS FOR BOOKS AND PAPERS.—Except from those wholesale dealers with whom we have open accounts—should be accompanied with the cash. When books are to be sent by mail, the remittance should be sufficient to cover the postage, otherwise the purchaser is required to pay double at the place of delivery. Deming Streetman is informed that his paper is mailed to his address, Delaware, Ohio; if incorrect, please inform us.

## HOME AND FOREIGN ITEMS.

THE NEW YORK REFORMER.—Our friends of the Reformer had their mechanical department thrown into *pi* by the destructive fire which occurred in Fulton and Nassau streets on Sunday morning last. We believe that they expect to resign their printing materials to the insurance companies, and to re-open with new type and fixtures. If we are not misinformed, the Reformer office is to be removed to Broadway. We trust that the disaster will neither diminish their ardor nor paralyze their efforts.

ATTEST WITNESSES.—In the trial of two liquor cases before the Common Pleas in this city, yesterday, Judge Bishop presiding, R. 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.

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*.

INSTEAD.—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.

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."

STRANGE CUSTOM.—A most extraordinary custom prevails among the Vizes, 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.

EDGAR A. POE.—A correspondent has sent us a poem, clipped from the Philadelphia Daily Register of the 8th inst., entitled "The Poet's Experience on Entering the Spirit-land," and purporting to have emanated from the spirit of Edgar A. Poe. The poem was contributed to the Register as having never before appeared in print. We are obliged to the friend who incited it to us for the TELEGRAPH, but on referring to our first year's file of the TELEGRAPH, we find that we published the poem—and a very beautiful one it is—on the 8th of May, 1852.

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 Vaillant, 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.

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. Teasing and rending, yelling 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.

MODERN MIRACLES.—Near the end of August, a Catholic priest who was reported to be of liberal views, in St. Lorenzo, Piedmont, had a housekeeper who was in the habit of confessing to the curate of the place. The priest fell sick and died, after an illness of four days. The physicians made a post-mortem examination, and discovered that arsenic had been taken into his stomach. The housekeeper was imprisoned, and after remaining in confinement a few days, declared that her confessor, the curate, had given her two papers containing powder, assuring her that it was the powder of the Holy Virgin, which she was enjoined to put into her master's soup. The object of this, he told her, was, that the Holy Virgin, might, as was to be hoped, work a miracle, and convert the master from a Liberal to a Catholic.

A WRITER in the Boston Medical Journal cautions the public against traveling lecturers who cruise the country over, "explaining the principles of vision," and peddling certain exhausting cups which promise great relief to those whose eyesight wanes. He has examined the subject and the cups, and pronounces the latter not only worthless, but positively injurious.

DICKENS is said to have cleared \$20,000 from the "Bleak House."

EMERSON.—During the four days that I resided 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 pinnacles. 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-noblemen.—*Miss Bremer*.

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.

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*.

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*.

NEW SECTS.—A writer in the Central Christian Herald, in enumerating the different religious sects in eastern Ohio, mentions, among others, the Omiah, and Manesse, which, he says, are divisions among the Mennonites or Harmless Christians. The difference between some of them is said to be the wearing of buttons instead of hooks and eyes, while the length and split of the coat tail is the great matter of controversy with others.

A COSTLY NECKLACE.—The most valuable article of bijouterie on exhibition in the Crystal Palace is said to be owned in New York. It is a pearl necklace, which consists of a wreath of pearls, with one large diamond in the midst, and is valued at \$15,000. It is said that a millionaire recently appointed by President Pierce to a diplomatic post in Europe, offered \$14,500 for it, but that price was refused.

A FIRST-RATE NOTICE.—The Syracuse Journal draws the following fraternal picture of a soft-shell delegate to the Democratic Convention:

"We picked out one of the beauties as the subject of a mental daguerreotype. He was mechanically fingering his bare neck, and feeling under his left ear. His image sunk into our souls. All the Ten Commandments had stamped the impress of their broken fragments on each particular feature. We couldn't safely trust that man to be merciful to a Quaker lady or a supernumerary clergyman."

GALISANI'S Messenger states that a manufactory of imitation champagne wine, made from the rhubarb plant, has just been established near Epernay. It is to manufacture four or five thousand bottles per week, at 45 centimes a bottle. This is nothing new. Rhubarb champagne was made at Cincinnati some three or four years since.

DEATH'S DOINGS.—Among the late noticeable deaths, are James G. King, the well-known banker of this city son of Rufus King, minister to England under Washington's Administration; Judge Elijah Paine, of this city, brother of the late ex-Governor Paine, of Vermont; and Hon. Mahlon Dickerson, a prominent citizen and politician of New Jersey.

The cholera in Great Britain is steadily increasing. At Newcastle there have been 935 deaths, and 80 a day—seven times as many as in 1831-32. At Gateshead, in fifteen days, there were 227, or nearly twice as many as in 31-32. The disease was visible in Hull, Durham, Hexham, Eton, Berwick, Darlington, Windsor, and Belfast, but had decreased at Manchester.

LUSUS NATURÆ.—A woman of Bordeaux, France, gave birth lately to a wonderful child, whose eyes are placed on the cheeks, and under each eye is a hole, which are its mouths. There is a big lip under the nose, to which two large teeth are attached, and its forehead is as round as a ball. Its legs are curved, and it has six fingers to each hand. The horrible being is alive.

A BLACK MAN TURNING WHITE.—The Indiana State Journal mentions a mulatto man, 75 years of age, whose skin for the past ten years has been turning white, until now, with the exception of his face and hands, he is of as fair complexion as most white people.

THE SANDWICH ISLANDS EVANGELIZED.—The American Board of Commissioners have formally withdrawn from the Sandwich Islands, as a missionary station, the nation having been redeemed from Paganism! This work has been done in thirty years, at an expense of \$800,000.

THE PRINCESS BELGIORIO, a European correspondent of the New York Tribune, lately died at Constantinople, of wounds inflicted by a discharged servant, who assaulted her with a dagger. Her letters breathed a lofty democratic spirit, and she was regarded alike for her intellect and her patriotism.

On the 20th ult. the marriage of Count Olivier de Larochehoucault, with Miss Montgomery, of New York, was celebrated at the Church of St. Valere, in the Faubourg St. Germain, Paris, in presence of a brilliant assemblage of the fashionable world.

REV. DR. BELLOW'S (Unitarian) society of this city are about laying the foundation of a splendid church edifice, on the corner of Fourth avenue and Twentieth Street. Its spire, it is said, will be higher than that of Trinity.



