

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 118.

The Principles of Nature.

EXPLANATIONS OF SWEDENBORG.

EXTRACT FROM "HEAVEN AND HELL," PAGES 82, 83.

"It has been shown to me how the Lord appears as a sun to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The Lord was seen as a sun, at first red and glittering in such splendor that it can not be described: it was said that the Lord as a sun appears such to the angels in their first state. Afterward there was seen a great obscure belt around the sun, by means of which the first red and glittering appearance, from which it shone so much, began to grow dull: it was said that the sun appears so to them in the second state. Then the belt seemed to grow more obscure, and the sun thence to seem less glowing, and thus by degrees, until at length it became as white: it was said that the sun appears so to them in the third state. Afterward this white orb was seen to proceed to the left, toward the moon, of heaven, and to add itself to her light, from which the moon shone forth beyond its usual brightness: it was said that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom, and that the changes of state in each kingdom thus alternate in turns, yet not in the whole, but in one society after another; also, that those turns are not stated, but come upon them later or sooner without their knowing it. They said further, that the sun is not so changed in itself, nor does it so advance, but that still it appears so according to the successive progressions of states with them: since the Lord appears to every one according to the quality of his state, thus glowing to them when they are in intense love, less glowing, and at length white, when the love decreases; and that the quality of their state was represented by the obscure belt, which induced upon the sun those apparent variations as to flame and light.

"When the angels are in the last state, which is when they are in their proprium, they begin to become sad. I have spoken with them when they were in that state, and have seen the sadness; but they said that they were in hope soon to return to the *pristine* state, and thus, as it were, again into heaven; for it is heaven for them to be withheld from proprium."

Here is one of the clearest proofs of the psychologized state of the Spirits with whom Swedenborg associated, and of the ideal life they were living. The ideal appearances here spoken of were the objective appearance of their own thoughts, as all Spirits acquire the faculty of giving form to their thought, and of projecting it out, as it were, into space, where it seems to exist and occupy a position due to the object thought of; if the thought be of a home it is seen as such, occupying such a location as would naturally be selected for one here in this sphere. If the thought be of a ship, it will be seen either sailing or at anchor, in accordance with the thought, and so of any other object thought of. Now this was evidently the condition of the Spirits above spoken of. Unable to give any lasting definite form to their God, they had adopted that of the most resplendent object in nature to represent their divinity; probably they were worshipers of the sun while here on earth, and had not yet progressed beyond their preconceived notions of what heretofore constituted their divine. This conclusion is strengthened by the following extract from page 42: "The Lord appears in a divine angelic form [which is the human] to those who acknowledge and believe in a *visible* divine, but not to those who acknowledge and believe in an *invisible* divine, for the former can see their divine, but the latter can not." Swedenborg's lot appears to have been cast with those who could at all times see their divine, but whose thoughts differ very materially as to what that divine should be like. Now, the solution of the problem is this: When man enters the Spirit-world, and his thoughts become objective before his understanding becomes improved, he can not think otherwise than that all the objects thus presented to his view are produced by the immediate action of Almighty God.

The devout Christian Spirit, reflecting upon the immediate conception and birth of the Saviour, will see the stable, the oxen, the manger, the angels, Joseph, and Mary, and the child, all as really existing to their ocular view as if they were the objects of every sense, yet every object will be exactly the form of the thought which the Spirit had been entertaining; and had there been fifty of them together, no two would have seen the forms exactly alike, as no two would have entertained exactly the same ideas on the subject.

Their thoughts become not only objective to themselves, but also to others. If a Spirit is describing what he sees to one or more with whom he is in company, they, having no thought of their own upon the subject, become entirely abstracted, so as to entertain no thought whatsoever, except such as come from the one who is speaking; the speaker's thoughts then become theirs, which also become objective, and then the thoughts of the speaker are seen alike by all who are listening to him. The Spirits know that these are only appearances, yet, as in Swedenborg's case, they think that they are produced immediately by the Lord, therefore they desire nothing more than to live and revel in the beauties of their own imaginary creations. Whenever this psychological veil is removed, and they are obliged to look at their real condition, they become sad, not only at the loss of their splendid palaces, their gorgeous furniture, their dinner sets of gold, silver, and precious stones, their retinue of retainers, hirelings, and servants, but they also think that the Lord has withdrawn his favors from them, and they are let back into what Swedenborg calls their *proprium*, that is, into their real natural condition in the Spirit-world.

The following description of one of the courts and palaces in heaven (see "The True Christian Religion," page 495) will illustrate more fully what is said above:

"When they were brought to the palace they first viewed it from without: it was large, built of porphyry, and had a foundation of jasper; and before the gate were six high columns of *lapis lazuli*; the roof was of plates of gold; the windows high, of the most transparent crystal; their frames also of gold. After this they were introduced into the palace, and led round from room to room; and they saw ornaments of ineffable beauty; under the roof, decorations of inimitable sculpture. Near the walls were set tables of silver overlaid with gold, upon which were various utensils made of precious stones and of entire gems, in celestial forms, and many more things which no eye on earth had ever seen. While they were in astonishment at seeing those magnificent things, the angel said: 'Do not wonder; these things which you see were not made and fabricated by any angelic hand, but were built by the Maker of the universe and presented to our prince.' While they were engaged in those things, there came a messenger from the prince, who invited them to eat bread with him; and at the same time two attendants of the court brought garments of fine linen, and said: 'Put on these, because no one is admitted to the table of our prince unless he is clothed in the garments of heaven.' And they prepared themselves, and accompanied their angel, and were introduced into an open gallery; the walk of the palace, and they waited for the prince; and there the angel introduced them to an acquaintance with grandees and moderators, who also were waiting for the prince. And lo! in about an hour the doors were opened, and through a wider one, on the western side, they saw his entrance in the order and pomp of a procession. Before him went his familiar counselors, after these his privy counselors, and after these the principal officers of the court; in the midst of these was the prince, and after him courtiers of various ranks, and lastly the guards; altogether amounting to a hundred and twenty. The angel standing before the ten new-comers, who then appeared, from their dress, as inhabitants of the place, came up with them to the prince, and reverently presented them. And the prince, without stopping in the procession, said to them, 'Come with me to eat bread.' And they followed him into the dining-room, and saw a table magnificent; set; in the middle of it a high pyramid of gold with a hundred little dishes in triple order upon its branches, upon which sweet cakes and condiments, with other delicacies made of bread and wine; and through the middle of the pyramid there issued, as it were, a fountain overflowing with nectareous wine, the stream of which, from the summit of the pyramid, dispersed itself and filled the cups. At the sides of this high pyramid were various celestial forms of gold, upon which were dishes and plates filled with food of every kind.

"The celestial forms upon which the dishes and plates were set were of art from wisdom, which can not be produced from any art in the world, nor described by any words. The dishes and plates were of silver, having forms sculptured upon them like their supports; the cups were of transparent gems. Such was the furniture of the table.

"The dress of the prince and his ministers was this: the prince had on a long robe of purple color, spangled with stars of a silver color wrought with a needle. Under the robe he wore a tunic of shining silk of a blue color; this was open about the breast, where was seen the front part of a belt with the ensign of his society. The ensign was an eagle brooding over her young in the top of a tree; this was of shining gold set round with diamonds. The counselors were dressed not very differently, but without the ensign; instead of it they had sculptured sapphires hanging from the neck by a golden chain. The courtiers were dressed in gowns of a brown color, in which were wrought flowers around young eagles; the tunics under them were of silk of an opaline color, as also were their breeches and stockings. Such was their dress.

"The familiar counselors, and the privy counselors, and the moderators, stood around the table, and by order of the prince, they folded their hands together, and at the same time whispered votive praise to the Lord; after this the prince beckoned to them, and they seated themselves at the table. And the prince said to the ten strangers, 'You also, sit down with me, there are your seats.' And they sat down. And then the prince said to them, 'Take each of you a plate from the stand, and afterward each a saucer from the pyramid.' And they did so; and lo, instantly new plates and saucers appeared set on in the place of them; and their cups were filled with wine from the fountain flowing from the great pyramid; and they began to eat."

The legends of the "Arabian Nights" furnish nothing superior to this; the magnificence and splendor of the vision is not less conspicuous than the religious simplicity of the devotional part of the ceremony, and the high moral tone of the conversation, which is enough of itself to entitle it to our respectful consideration. But the question which more immediately concerns us of the present day is, did Swedenborg, or did he not, see the scenes as above described in the Spirit-world. I, from my own experience, can answer the question

affirmatively. Yet they were only superinduced appearances; they had no real existence, and are entirely foreign to the natural conditions of the Spirit-world.

This thought-seeing, this objective appearance of every thing which crosses the mind, can not be realized by any one only from actual experience; the man who has been psychologized has realized the nearest approach to it. My friends in the Spirit-world have given me the following illustration of the condition of the thought-seeing Spirits of that region. I was psychologized by them for the occasion, and then I was introduced into a splendidly constructed marble building, differing in form and architecture from any thing I had ever seen before. The building was nowhere highly ornamented, but built in the most durable and substantial manner. There was not a particle of wood-work about it; it was finished with marble throughout. The inside work was not elaborately finished, but done in a plain, decent manner, as if use was the first consideration of the proprietor. The ceiling of the vestibule was at least twenty feet high, and supported by several columns arranged in proper architectural order. From the vestibule was a flight of stairs which led to a gallery by which it was surrounded on three sides; from this gallery, over a flight of six steps, I ascended to the dining-room, which was in the third story; there was a table of extraordinary width running through the length of the room, at which several persons were seated. I immediately took a seat at the table, and casting my eye along the length of the room, thought it was quite too short for a house of such extraordinary dimensions. Instantly the room began to lengthen indefinitely, as I could not clearly discern the entire length in the direction I was looking. Such a movement Swedenborg would say was induced by the Lord to correspond with my affection, as it was not of my will. Had I been the owner of such a psychological mansion I should have willed the extension of that room to some definite length; the will would have acted as one with the affection, and the improvement would have been completed (not by the Lord), but by my will acting in conjunction with my wish, which being ultimated in thought would have been projected out, as it were, and thus become objective, hence as much an object of the ocular sight as if it had really been produced in matter which was tangible to every other sense. Here were two examples illustrative of conditions in the Spirit-world:

First. I was psychologized to see a large stately building which occupied no more space than if it had existed only in a dream.

Second. I was further psychologized into the condition of seeing the first conception of my own mind, in respect to that building, immediately realized as to the outward sight.

Thus it is with all Spirits who are under psychological influence; they at all times see either their own thoughts or the thoughts of others (except when they are in their proprium).

Man's entire ignorance of every condition of Spirit-life leads him to commit as many errors in his progress toward spiritual manhood as he does during his brief sojourn here in the rudimentary state. Arriving in the Spirit-world, and finding himself in every respect a man as before, and finding the world he then inhabits not entirely unlike the one he has left, he naturally concludes the road to happiness in both worlds must be in the same direction, but having mistaken the direction here, he is equally unfortunate there; and as wealth and power have been the predominant objects sought for here, they are, by the great masses, as eagerly sought after there. All the wealth which they desire is procured by the psychological means above mentioned, and power is also, in some measure, derived from the same source. The individual who has the most taste, skill, and judgment, combined with a correct ideal, displays the greatest amount of wisdom, and is accordingly looked up to there the same as a similar individual would be here. The individual Spirit, whom Swedenborg has described above, had been able to make himself a prince on account of his superior ability in producing, in a very extraordinary degree, all the outward appearances of splendor and magnificence with which such characters surround themselves here. Now all the magnificence of this prince would occasionally disappear whenever the natural condition of his life predominated over the ideal. This Swedenborg calls being let into his *proprium*, of which he says: "When the angels are in the last state, which is when they are in their *proprium*, they begin to become sad. I have spoken with them when they were in that state, and have seen the sadness; but they said that they were in hope soon to return to the *pristine* state, and thus, as it were, again into heaven; for it was heaven for them to be withheld from their *proprium*."

This *proprium*, so much dreaded by all idealizing Spirits, is the only real blessing which reaches them in their ideal existence. It comes like pain to admonish them of error. In the mean time, the sameness of their lives becomes insipid and distasteful, and notwithstanding all the diversity which a fertile and active imagination can possibly invent, this pomp and outward show become less and less attractive, until at last they seek their *proprium* as a relief from themselves; then, and not until then, do they find the true road to happiness. N. SAWYER.

BROOKLYN, July 25, 1854.

DR. ORTON'S LECTURE.

The subject of the evening's lecture, delivered by Dr. J. R. Orton, at Dodworth's Academy, July 9, was, The Failures of the Past, and the Prospective Successes of the Future of the Race. The speaker said:

The pains, sicknesses, and innumerable woes of a world, filled with contention, war, and crime, sufficiently indicate the present and past condition of our race. Science has failed to reform this state of things—the heathen and Christian churches have failed, and why? The reason obviously is, that they have too much lost sight of the spiritual nature of man; that they have labored in externals and for externals; that they have been satisfied with forms without substance; and have hid themselves from that Divine light and warmth by which alone it is possible to achieve success. The speaker illustrated his position by referring to a series of spiritual views, which on a certain occasion had been presented before him, in which a figure representing science, another a geologist knocking among stones, another an astronomer examining the stars, another a minister preaching from his pulpit, etc., passed in succession before him. The Divine light, represented by a bright sun surrounded by glorious haloes, was blazing in the heavens, but all these figures had turned their backs upon it, and were laboring in the light of external truth merely, which, alone, is darkness.

The Christian Church, as well as the others, has failed from this same cause. It has accomplished much, but not what was expected of it. It has occupied itself with forms, and creeds, and dogmas; and wars over them among its sects, in disregard of the Divine light and power. Ministers and church-members read the Bible by the light of their own creeds—by the light of the traditions of the past—instead of the Divine light. They read the words, but get nothing but the authorized sense. The *New York Evangelist* of a week or two ago copied into its columns Wordsworth's beautiful poem, "We are Seven." The editor, in his introductory remarks, is at the trouble to inform us, that the souls of departed children, though cut off from all possibility of further intercourse with us in this life, it may be, are in a conscious state of existence. What! is this the theology of the Christian Church in our day? and are they ready to admit the possibility that the souls of children live after death? So far, then, it is a spiritual church; but as to any communication between the living and the departed, that is pronounced an impossibility. They read how Moses and Elias came down and talked with the Lord, but it conveys no meaning to their minds, full of the contrary idea. They read of the angels' rolling away the stone from the sepulcher, and talking with those who were early at the tomb; of John at Patmos talking with the Spirit of one of the old prophets; of Moses, Abraham, Lot, and others, for a period of four thousand years, over which the Bible record extends, enjoying intercourse with spirits and angels; and though the Scriptures promise that the day of marvels shall continue, and come into even a greater fullness, the churches have decided to the contrary, and their decree is accepted as final.

Our ministers are in bonds. They have no freedom. They can not think, they dare not think. A step outside of their particular creeds brings them before the council, where they are forced to retract, or are cast out. The Rev. Dr. Barnes, a few years since, brought out some opinions in his commentaries, which were judged not exactly to tally with the doctrines of his church; but means were very shortly found to induce him to expunge them from his book. The Church, since its first age, has made no earnest effort to apply the vital principles of the gospel. A fair, righteous carrying out of the commands, to love God with the whole heart, and thy neighbor as thyself; do unto others as we would that they should do unto us; let him who has two coats give to him who has none, would not only require us to supply all our poor neighbors with cows, but also to relieve all their necessities, so long as we are a dollar better off than they are. An honest application of these principles would cut avarice up by the roots, banish want from the world, and make of the race one family, one brotherhood. Where shall we go to find faith in our day? Who so much as expects an answer to prayer? Who expects that the signs promised should follow believing, or even asks that they may follow? Certainly the churches do not: and the speaker said he did them no injustice when he affirmed that it would be a great relief to them could the passages to which he had thus incidentally alluded be stricken from the Bible.

The churches are equally unfortunate in their theology. The God of the pulpit is a hard, arbitrary, partial master, whom nobody can love. Not one in a hundred of the inhabitants who have peopled this earth ever heard of the Saviour, and still a belief in him is made necessary to salvation, while the day of choice, or probation, is restricted to this life. Such was not the doctrine of the Primitive Church with respect to probation. Such is not the teaching of the Bible, notwithstanding some obscurity thrown over this point by an unfortunate translation. That God should ever hedge in any of his creatures, so as to obstruct the way of life, either here or hereafter—that he should ever cease to throw good influences

around them, and invite them to become better—is abhorrent to the best feelings of our nature. The early Christians believed in a heaven and hell, and a middle region, or world of Spirits, without quality, which was neither heaven nor hell. In the nature of things there must be such a place. The infant, the good heathen, if saved by belief, by faith, must stop somewhere short of heaven in order to be instructed. This middle region is the quarter which the Catholics have perverted into a purgatory, which is the counterfeit and deformed shadow of the reality. When our translations of the Scriptures were made, this region was found in such deep disgrace, that it was ostracized, and the words referring to it were rendered indiscriminately hell and the grave, as would best comport with the supposed sense. But the point is settled by Christ himself, in his promise to meet the thief that same day in paradise; and his subsequent announcement after his resurrection, that he had not yet ascended to his Father. This middle region is here called paradise.

Again, the churches say, he that is not for me is against me, and thus cast off the whole race, at the start, on the side of evil, forgetting that Christ also says, he that is not against me is for me. Nothing can be more evident than that a man is as his loves. If his loves are pure, though he never heard of Christ, no place can be found for such a man in hell. His heart is right, and he only needs to have his ignorance instructed to fit him for heaven. Only those wedded to evil, whose loves are evil, are fitted for hell; and hence the dividing line indicated by the saying of Christ, he that is not against me is for me, is the correct one, instead of the line laid down by the churches.

But if the theology of the day is hard and unsatisfactory, how lean is the spiritualism, how shadowy and intangible the heaven, which it holds up for our future acceptance! Indeed, on this point, with the churches, all is a confused chaos. It is not very unusual to hear a member inquire of another, if he supposes we shall know each other in another world. But the question is not so strange when we consider that the general impression and teaching of the theology of the day is, that there is no eating nor drinking, walking nor working, sleeping nor breathing, in the spirit-realm. Of course, if we are to do none of these things, we shall not need the organization necessary to enable us to perform them; and so farewell to hands and feet, mouth, stomach, and lungs, together with the continent which sustains them in their places. In such an event it might be quite difficult for us to recognize one another.

Scientific external theology, and not the Bible, is responsible for these absurdities, which make the future all unreal—existence beyond the grave less than a shadow—and drive thousands of truth-loving minds annually into infidelity. The Bible and the light within us alike promise us a substantial future existence as men and women. Had Adam not sinned, he would not have died, but would have lived on ever as a man—ultimately an angel-man, as he ascended from sphere to sphere. Enoch and Elijah went up bodily as men. Christ ascended with a substantial body as a man. The Scriptures have taken special pains to inform us something of the nature and capacities of our future bodies and modes of life. We are told that our bodies are to be like Christ's body. His body, while it could pass through physical substances and be made independent of gravitation, was at the same time substantial; and he took pains to eat before his disciples, thus teaching them that his organs were still for use. The angels who came down to see Abraham and Lot, also ate with them. But the churches declare such things impossible. Indeed, they wage a severe war upon these portions of the Bible. To which shall we adhere, the churches, or the Word? Which shall we believe, Christ, or the priests?

But how is the world to be reformed, and get rid of its falsities and evils? The very soul of religion, of Christianity, is love. The man who is ignorant of Christ, but has a love like Christ's in his heart, and does the works of Christ with his fingers, is in a ten-fold better condition than he who has ever so ardent a belief in Christ in his head, and there alone. This love comes from God. We must turn our faces toward him, and receive it freely into our hearts, and suffer it to work out thence into our external lives—to soften and correct our feelings, our thoughts, and our actions. God will never force it upon us: we must face the celestial sun in order to receive its beams. But there are some who can find no God but Nature—no power superior to Nature's laws. What is a law? Of what force is a mere statute, without a hand behind it to execute it? That hand is God's. We ourselves are like God—made in his image. At the impulsion of the soul within, the secret forces of nature, obedient and set in motion by the will, travel from the brain along the nerves, and move the hands and feet. These forces are positive currents. By such forces, fitted to the action of mind, God moves his worlds; and by such forces angels and spirits work. The divine, the angelic, and the human modes of action are thus correspondencies of each other, each on its separate plane. We also convey our kindness and love to one another by the passage of positive currents; and the longer we sit within the sunshine of the countenance of a loving friend, the calmer and purer

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, AUGUST 5, 1864.

EDITORIAL CORRESPONDENCE.

SARATOGA, N. Y., July 28, 1864.

DEAR READERS:

The editor has a kind of rambling inspiration this morning, derived from the scenes and characters which have formed the subjects of observation and reflection during the past ten days. For the first time in more than two years your humble servant is fairly exhumed, having by incredible effort dug his way out from beneath the superincumbent mass of dusty manuscripts and printed sheets in which members of the profession are usually embalmed. On first coming to the light we were amazingly shriveled, but having carefully brushed the dust from our editorial remains, we find them in a better state of preservation than we had anticipated. To be sure, the extreme heat has dissipated a large share of the fluids by the process known as *endosmosis*, but the waste has been supplied by the waters from the Congress and Columbian Springs; moreover, by the grace of our legal friend, P. J. Avery, Esq., and his truly estimable lady, we have planted ourself in a good soil, and already we begin to swell like a seed deposited in a moist place.

We left New York on Wednesday morning, 19th instant, taking passage on the steamer *Armenia*. The day was extremely warm, but we measurably escaped the effects of the intense heat, and enjoyed throughout the greater part of the way a gentle breeze from the northwest, which was considerably increased by the motion of the boat. Those who travel in pursuit of health or pleasure make a great mistake when they encounter the noise, dust, and close confinement of the cars, while they can travel at ease and away from all such annoyances on a pleasant boat like the *Armenia*. The motion of the steamer was so slight as scarcely to be perceived, and her captain is certainly a most efficient and obliging commander. Our friends will do well to remember him and his boat when they have occasion to take a trip on the Hudson.

We spent two days, very agreeably and profitably, at least to ourself, among the Spiritualists in Troy. The writer enjoyed a brief but pleasant interview with Bro. T. L. Harris and his highly esteemed lady. The numerous friends of Mrs. Harris will regret to learn that she is still in feeble health. Some three years had elapsed since we last saw her, during which time, reflection, ill health, and the ordinary vicissitudes of life have contributed to diminish the original buoyancy of her nature, and it may be, to sadden the heart; but they have also thrown around her character and life an interest which only attaches to those who have been tried by the severe ordeals of the world.

At the invitation of our good friend Anson Atwood, the writer spent a very pleasant evening at his house, where several intelligent friends were congregated. Among the parties assembled were Dr. J. H. Rainey and his accomplished companion, Miss Emma Jay, a most interesting singing and speaking medium, of whose singular powers several correspondents have already spoken in terms of eloquent commendation, and Miss Malinda Ball, the gifted young lady who recently, and with one blow, split the Board of Education in Troy.

CLAIMS UPON THE CLERGY.

If a properly sacerdotal or clerical class of people is a legitimate branch of human society (and this we do not question), then the official duties of that class should be to preside over, and minister to, the moral, spiritual, and religious interests of mankind, in all their departments and relations. To God and humanity they are deeply and solemnly obligated to watch the interior unfoldings and defections of the people—to guard them against temptations, to study and supply all their spiritual wants, and to minister to their constant growth in all that pertains to an interiorly wise and holy life. This they are bound to do with the same unceasing care and solicitude with which the shepherd guards his flock, protects them from wolves, and seeks by every available means to promote their growth, healthfulness, and prosperity. As the shepherd of the sheep surveys the landscape, and makes frequent and toilsome journeys in quest of the greenest spots and the purest waters, where he may lead forth his flock and supply their wants, so the shepherd of souls should ever be on the alert for any and every new development in the intellectual and moral world, which may be appropriated to the benefit of those who look to him for a supply of their spiritual wants. If any new phenomenon or other development occurs that has any philosophical, psychological, or theological bearing, the clergyman should be the very first of all men to subject the same to a thorough and impartial investigation, in order that he may impart to his people correct information concerning it, according to their various requirements; and a clerical order, strictly and uniformly faithful in the discharge of these duties, would be of incalculable benefit to the world.

If new developments in general, such as bear upon the moral and spiritual interests of man, have these claims upon the clergy, how specially imperative are the claims of that modern unfolding called Spiritualism! Their candid attention and thorough investigation! Here is something, which, whether real or unreal, is confessedly exerting a tremendous influence upon the spiritual and religious conditions of mankind, and is hence emphatically within that sphere of human interests over which the clergy, by their office, have an especial guardianship. To whom, we ask, might the world more naturally look for correct information on this subject, than to the regularly appointed spiritual and religious teachers? And yet, what have the clergy done toward informing either themselves or the world correctly on this subject? As a class they have done comparatively nothing. Nay, they have unquestionably done much to perpetuate darkness, rather than diffuse light upon this important theme. They have labored hard to impress the people that Spiritualism is necessarily, and *per se*, a dangerous thing—a dreadful thing—a wicked thing, and a thing which no Christian should have anything to do with in any case; and thus they have endeavored to close up the doors of investigation, and have neither entered themselves, nor been willing that others should enter.

This darkening and restrictive policy they have sought to justify on a variety of pleas, which seem to us utterly nugatory. Some have alleged that the so-called Spiritualism is a wicked imposture originated by designing persons for the sake of

notoriety or gain, and this they have offered as a reason for keeping aloof from it. But if it is an imposture, who are so well qualified, and who are under more pressing obligations, to lay bare the whole anatomy of the fraud, and thus relieve the world of it for ever? Others, again, have said that it is an insane delusion; but if so, then who are so well qualified as these physicians of the soul (if they indeed be such) to analyze the facts on which it rests, and diffuse a healthful rationality respecting them? It is said by still others, that the so-called Spiritualism is all of the devil; but if so, then certainly, instead of skulking from the field of conflict, they are the very ones to meet face to face, and draw the sword of the spirit upon the old arch enemy, and drive him back howling to his own legitimate territory. The great Master gave his disciples power over unclean spirits, commanding them to exercise it in the deliverance of those who were infested by them; and so long as the early ministers of the gospel were faithful to their office and principles, their triumph was sure in every conflict with the interior powers of evil. Wherever there was error to overcome, or satans to discomfit, there the primitive ministers of the gospel recognized their legitimate field of labor, and there they marched up manfully to their work, grappling with and prostrating the foes of their heaven-born system of doctrine and ethics; and allow us to say kindly, yet in all frankness, clergymen, that if you had not sadly degenerated from your ancestors in the ministerial family, you would have the power and the willingness to do the same thing now; and if modern Spiritualism is all of the devil, as you suppose it to be, it would very soon be rendered harmless through your agency, if it would not be banished from the earth.

But permit us to remind you, that in the absence of a candid investigation you have no right to say this thing is of the devil, or at least that it is *all* of the devil, any more than the ancient Jews had the authority, from their own prejudices, to attribute the miracles of Christ to Beelzebub. Nor have you the right to pronounce the thing a humbug, or an insane delusion, until you know more of its facts and philosophy than ninety-nine hundredths of you now do. The people claim of you an honest and thorough investigation of this subject; they want you to dissect it, and analyze it, and view it from all points and in all its bearings, and then tell them frankly and honestly just what it is, and what it is not—what good and what evil—what truth and what falsity—are in it; and depend upon it, if you do not yield to them this justly demanded service, they will take the matter into their own hands, and dispense with your services altogether, in this, and it may be, in all other spiritual matters, as you see them beginning to do already. Be warned, we beseech you, and apply yourselves vigorously to your appropriate work, before it is too late. Remember that your prototypes of the Jewish hierarchy of old were, for their unfaithfulness, cast out of the kingdom, and the kingdom was given to a people bringing forth the fruits thereof.

SPIRITUALISM IN PRACTICE.

A mere profession of faith is not enough for the true Spiritualist. The soul that has been enlightened and lifted above narrow creeds and castes, and made to feel itself related by ties of kindred and duty to the world of mankind, and to know that God is not only the Creator—Father of all men—but an intimate, loving, and merciful Parent, watching over and communing with us in a thousand ways, and rewarding us according to our deserts—such a soul will hasten and be ever active to prove the superiority of its faith in the manner commended by the most earnest and eloquent of the apostles—by its works! "Show me," said James, "a man's works, and I will show you a man's faith." We do not know that any Spiritualist has failed, or will fail, to illustrate by the acts of his life that, in embracing a better faith, as he believes, he has not done so with the lip only. Spiritualism that begins and ends with declarations of belief—that makes a man profess larger duties toward, and a closer kindred with, God and men, and yet leaves him plodding in the old furrow, selfish and unbrotherly as before his conversion, is not a living and saving Spiritualism. We trust that in our ranks there are none such. The enemies of our faith are forced to acknowledge its beauty, and the only real argument they can bring against it is the taunting query, "Of what use is it? Christianity would exalt man if he would live up to it; but he will not, neither will he live up to the professions of Spiritualism!" Let the world be convinced that Spiritualists can and do exemplify their faith, and its triumph is accomplished.

There is much in every man's life that true Spiritualism will need to reform. His every-day relations and intercourse with his fellow-men are to be improved and harmonized by it. His heart is to be purged of bitterness and hatred, and all his thoughts and acts tempered by it. If human brotherhood, so long a mere name, is to be made manifest and universal before Spiritualism can accomplish its perfect work. Suppose we were to ask each professing Spiritualist, individually, what regeneration his new faith had wrought. Could he or she answer that it has inspired to higher thoughts and nobler acts—to a more earnest regard for truth, justice, and virtue—to extend the hand more freely and kindly to the unfortunate, the poor, and the outcast—to love the neighbor better, and, in fact, to do all the duties such a faith enjoins? If so, all is well; but if not so, the conversion is far from being thorough. In a late number of the *TELEGRAPH* we pointed out one of the practical means by which Spiritualists could justify their claims to a better faith. The article was in relation to our prisons and treatment of criminals, and it marked a wide and noble field of action for our brethren. We wish now to point out another means, particularly to such Spiritualists as may have store of what the world calls "capital." It is some improvement of the homes of the poor of our great city.

Within a few years extensive steps have been taken by some philanthropic capitalists in London to provide model dwelling, lodging, and eating houses for the worthy laboring poor, where, at a cost within the scope of their small earnings, they might have the comforts of a clean, quiet home, and the luxury of baths and reading rooms. The first experiments were made in the suburbs of the city, on the lines of railroad, where land could be had cheap, and extensive blocks of buildings were erected in a substantial manner, finished within plainly and more with reference to convenience and good ventilation than show; each house having its little grass and flower-plot in front, and a garden for the cultivation of vegetables in the rear. The cost of each dwelling was but trifling; the ground rent still less, so that the mason, the carpenter, the artisan, or the laboring man of whatever stamp, earning even but two shillings sterling per day, could afford to rent a model house and provide his family with all the decencies of life.

London is a city nearly twelve miles in diameter, and from its center to its circumference, where the buildings are erected,

would be, from the tortuosity of the streets, eight or ten miles, apparently a very inconvenient distance for the working-man to travel twice a day, to and from his labor. To obviate this inconvenience, the model houses were erected, as we have said, near the lines of railroad, piercing in various directions from the heart of the city, and provisions were made by which the laborer with his certificate could ride in and out for a penny each way at any hour, morning and evening. Each block of model houses was made sufficiently large for from 200 to 300 families, and to each a bath and reading-room, well provided with books and papers, was supplied. The right to enjoy these was made common to every one renting a house, an agent of the capitalists always keeping an eye upon both, to prevent abuses. Lectures, also, were occasionally furnished, some by provision connected with the rents, and some volunteered by well-wishers of these poor, but honest and industrious communities.

The first experiments worked so admirably, that they were immediately imitated in nearly all the suburbs of the city, and comfortable homes were thus provided for tens of thousands, who, cramped within the heart, and amid the filth of a city like London, would have lived lives of destitution and misery—to say nothing of the diseases avoided by a residence where the air was pure and invigorating, and where children could take cheerful and happy exercise, in sporting on the green-sward. After a little time schools were attached to these communities, and to the physical comfort of the rising generation was added the wealth of education—the noblest and surest wealth of the poor. The model dwellings soon suggested model lodgings, where the poor wayfarer or homeless laborer could have a bath and a clean bed for three-pence; and close upon these lodgings followed model eating-houses for the poor, all proving equally successful. The Whittington Club was founded by Douglas Jerrold, Wm. Howitt, and others, on this principle.

In the city of New York there are thousands of industrious, poor families, now suffering for some such benevolent enterprise—an enterprise which, in the city's suburbs or across the rivers, might be carried out with greater facility and success than in London, and which would pay any capitalist more than legal interest for the use of his money. Here the ground and materials for building are cheaper, water for baths is more abundant, and schools, books, and newspapers, for reading-rooms, are less by two-thirds than in London. There are men of wealth who might perpetuate their names and memories by turning a thought to this subject, and starting a work that would entail blessings upon grateful thousands. At Hoboken, Williamsburg, Jersey City, Staten Island, and even along the line of the Harlem and Hudson River railroads for several miles, there is fruitful and noble field for the work. It would be better even for the city to provide in this manner for the poor, than to pay millions in taxes to support pauperism and partial charities as it now does. But the greatest of all reasons for the work, is the physical, moral, and intellectual well-being of the poor. Give them clean and comfortable houses, which they can sustain by their own industry, and their regeneration will be as certain as the light of heaven. We need not say more, nor make our appeal more direct to Spiritualists. If there is aught commendable in the information given and the consequent suggestion, true Spiritualists will not require urging to act in regard to the matter, according to their means.

SUNDAY MEETINGS OF JULY 16.—We have unintentionally omitted to say, until now, that the morning lecture at Dodworth's Academy, to the meeting of Spiritualists, on the above date, was delivered by Rev. J. T. Goodrich, and that the evening lecture was delivered by Rev. Day K. LEE. Mr. Goodrich's discourse was principally upon the proofs that the Spirits of those who have been mutually attached to each other in this life, will recognize each other in the future state, preserving the same affections, purified and exalted, which bound them together here. In the development of the particular line of evidences which constituted its theme, the discourse was clear, cogent, and forcible.

Mr. Lee's discourse, in the evening, was on the words of the evangelist concerning the preaching of Jesus: "The common people heard him gladly." The main object of the lecture was to show that there is an innate religious element in the unsophisticated soul of man which naturally recognizes, and joyfully responds to, the addresses of all true and holy principles, when such are clearly and lovingly presented. We had not the pleasure of hearing this discourse, but from what we have heard respecting it we have no doubt that it was a favorable example of the usual clearness, simplicity, and poetic fervor of the speaker.

SUNDAY MEETINGS, JULY 30.—Morning lecture by J. K. Ingalls, after which remarks were made by Drs. Hallock and Gray. Notice was given that the afternoon meetings would be discontinued during the warm weather, and that the Conference would be held in the evenings. So in future, until further notice, there will be a lecture in the morning and a conference in the evening.

Notwithstanding this notice a number of persons assembled in the afternoon, and remarks were made by Messrs. Fishbough, Thomas, Davis, and two other gentlemen, whose names we did not ascertain. The persons present were not aware of the notice to discontinue the afternoon meetings. The small number present became a subject of remark, and various causes were assigned by the different speakers to account for the same, which doubtless would have been witholden if the speakers had been aware of the morning notice. The evening Conference was addressed by Dr. Gray and Messrs. Ingalls, Allen, Davis, and Pray.

CARRIED BY AN INVISIBLE POWER.—P. B. Randolph stated, at the Conference of July 25th, that a gentleman of his acquaintance recently went into his parlor with a candle in his hand, intending to get for it a candlestick that was upon the parlor mantelpiece. He distinctly saw the candlestick upon the shelf as he went toward it, but before he got to it some one in the other room spoke to him, and he went back to answer the person who had spoken. As he reentered the parlor the candlestick which he had before distinctly seen was gone, and at that instant he heard it fall upon a trunk about thirty feet distant from the mantelpiece where it had before stood. There was no visible person anywhere near who could have moved it, and the only conclusion that seemed admissible was that it must have been moved by Spirit-agency.

NEW TRAGEDY WRITTEN BY SPIRITS.—A regular five act-tragedy, consisting of some four thousand lines, has recently been written, under Spirit-impulse, by the hand of Mr. Isaac C. Pray, of this city. It purports, if we are correctly informed, to emanate from the Spirit of Shakespeare. It was read to the manager of the Broadway Theater and a select number of critics and editors, among whom was the editor of the *New York Times*, and we understand that all concurred in awarding to it literary merit of a very high order. One of them, as we understand, went so far in his admiration as to declare his belief that no living writer could equal it. It was written with great rapidity, and very few erasures or alterations are to be found upon the manuscript.

FACTS AND REMARKS.

CONFERENCE OF JULY 25.—This meeting was opened by Dr. Young, who related that a friend of his, Mr. T. Townsend, had been at a certain place in this city where a medium was under spiritual control, and that on putting his hand upon her head an influence proceeded from her which, streaming up his arm to his head, was so powerful as to make him reel. Raps, or rather poundings, took place in the presence of the same medium which were so heavy as to jar the whole house. P. B. RANDOLPH related an interesting fact which will be given in a separate paragraph. Dr. Young then related another fact, also elsewhere stated. B. J. BUTTS urged Spiritualists to measures of reform. There were three classes of men—the idlers, the talkers, and the doers. We have had much from the first two classes, but little from the third. Spiritualists were constantly urging harmony, but no true harmony could be brought out of the musical instrument until it was tuned. The musical instrument is society, and we must tune it. The laboring classes are a man toiling and sweating with a huge log resting upon his shoulders, and we must relieve that man of his burden. W. FISHER wanted to know which side of that log we should take hold of, and how we should manage to get it down without letting it fall on the man's toes. Dr. Young made a speech to show that the burden was to be removed by adopting the system of exchanging the products of one hour's labor by one man for the products of one hour's labor of another man, and by making the public lands free. Dr. THOMAS spoke urging the propriety of people practicing such reformatory principles as they felt impelled to preach. Dr. HALLOCK argued that we should reform from the interior outward, rather than from the exterior inward. Said he, "If an equal division of possessions were now made without reforming the interior, governing principles of men, the sun would not go down on the same equality on which it rose." Dr. GRAY said that in demanding of Spiritualists a social reorganization, speakers assumed what was not so, viz., that we are in a condition to reorganize. The office of Spiritualism, in its present stage of development, was to disintegrate rather than to aggregate. It destroyed old and restrictive authorities and made men free, and left social reform to other influences. W. FISHER did not see any very immediate connection between Spiritualism and land reform, or any other of the merely external reforms advocated by the previous speakers. He did, however, see an immediate connection between Spiritualism and spiritual reform—the spiritualization and regulation of our affections and thoughts, and the leading of a more holy life, which individual reform should be made the basis of all true social reform. "He who is more anxious to reform others than he is to reform himself," said Mr. F., "is not a true reformer." He regretted the too general absence of the religious element among Spiritualists, in consequence of which their fraternity is but a "ball of sand." He spoke with severity against the doctrine that existing social circumstances necessarily, in any case, make it impossible for man to conform to the golden rule, and contended that man should rise superior to circumstances, and change them, and not wait for circumstances to change him, or he would never be reformed. After a few more remarks from Dr. GRAY and Dr. YOUNG, the meeting closed.

SINGULAR SPIRITUAL IMPULSE.—A friend of ours, a physician now residing in this city, informs us of the following singular fact in his own experience: In the year 1836, while he was sojourning in Philadelphia, he took a notion to travel, for recreation, to the West. On Saturday he purchased a ticket for the railroad, and exchanged his money for Western funds, intending to set out on his journey on Monday. But when Monday morning came he felt a strong impression that instead of going West he must immediately go East and visit his family, who were then residing in the State of Maine. He accordingly returned his railroad ticket, exchanged his Western money for Eastern funds, and took the first boat for New York. As he went he marveled at the curious freak which had seized him, and could not account for it, but felt that he must go home and could not avoid it. Arriving at New York, he had the strongest inducement to stay there a day and wait for some friends who would then accompany him to Boston, but who were afraid to venture upon the Sound that night in consequence of a dreadful storm that was raging; but our friend was, as it were, preternaturally forced aboard of the boat for Boston, in all the storm, on that night. Arriving in Boston, he had external inducements to stay there also for a day or two, but he could not; and so taking the first boat for the Kennebec, he arrived home just in time to see his lovely little boy alive! He had not previously had any intimation of the child's sickness.

LIFE SAVED BY A SPIRITUAL IMPRESSION.—At the Tuesday evening Conference Dr. Gray stated that, a number of years ago, one morning, he rode out to visit a patient whom he was very desirous to see; but when near the latter's residence, he was seized with a vivid impression that he must proceed instantly to such a number in Waverly Place, where he would find a woman on the point of dying with an internal hemorrhage, and whom he alone, with the promptest efforts, could save. He authoritatively commanded his driver to proceed instantly and with all possible speed to the house indicated in his impression. The horses were turned and put at the top of their speed in the direction of Waverly Place. As he came to the corner of that street and Broadway he saw the servants of the family, who in the haste and alarm had been sent out to watch for any physician whom they might see passing along. Arriving at the door of the house to which his impression had directed him, he found the husband standing on the steps frantically wringing his hands, under the supposition that his wife was already dead. He (Dr. G.) passed into the room where the lady was lying and found her apparently dead from the loss of blood; but he quickly performed a difficult surgical operation and stanching the blood, and prevented the vital spark from making its final exit. She slowly regained her consciousness, and was restored to health; but had he arrived half a minute later she would inevitably have been past recovery.

INTRODUCED BY A SPIRIT.—Mr. Robert T. Shannon, who in company with a Mr. Wilson, another Spiritualist, was recently in Cincinnati, has just informed us of the following fact which occurred to them while in Cincinnati: Being total strangers in the city, they went, one day, into a large building that was occupied by numerous offices, in quest of a man whom they wanted to see. They ascended to one of the upper stories of the building where the man's office was, but found that he was not in. As they came down, and were passing through a long entry on either side of which were offices, a man came out from one of the rooms and invited them in. They and the man were mutually strangers to each other, but in explanation the man said he was a medium, and had just been told by the Spirits that there were two Spiritualists in the hall, and that he must invite them into his apartment. By means of this strange introduction our friends were made perfectly at home in Cincinnati, were introduced to other Spiritualists, attended circles and other meetings, and had a "first-rate time."

THOUGHT READING BY A SPIRIT.—Dr. Young related that Mr. T. Townsend, previous to making a visit to his kindred in the interior of this State, had desired to ask the Spirit of his deceased father whether he had any message to send with him to his former connections and friends. He accordingly wrote a question to that purport, and proceeded to the room of Mr. Conklin, a medium of this city. He asked the Spirit of his father if he would answer his question, and a response being given in the affirmative, Mr. C.'s hand was immediately controlled and this message was written: "Say not only to one, but to all, that Stephen Townsend indorses the fact of mortal and Spirit-communication. This, let it be particularly noted, was before Mr. T. had taken his written question from his pocket, or given the slightest intimation of its nature."

MR. HIGGINSON'S SERMON.

Scripture Idolatry. A Discourse by Thomas Wentworth Higginson, Minister of the Worcester Free Church.

Mr. Higginson is an independent minister of the Parkerite or Rationalistic stamp. He is a man of eminent talents, and in this discourse his powers are brought to bear, with a somewhat telling effect, against the idolatry of those who bow down to the Bible as a merely *exterior* and *arbitrary* authority. Without expressing any opinion (certainly without expressing any very favorable one) in regard to Mr. H.'s interior understanding of the book he here criticizes, we can not but hope that the publication of this discourse will lead to good results; for truth is omnipotent, and can never permanently suffer from the spirit of inquiry. We go farther and say that those who are in quest of a clear and forcible, and at the same time brief and comprehensive, presentation of the so-called rationalistic view of the Bible, could do no better than to avail themselves of this little tract. The writer of this paragraph, however, happens to be among the increasing number of those who deplore the general want of a more spiritual, and at the same time (we humbly think) more *interiorly* rational view of the Bible than any which now generally prevails. For sale at this Office. Price 6 cents.

we become. God is the universal friend. We are all his children, and the more we look up into his face, the better and nobler we become. The whole creation emanated from him, is bound to him, and momentarily sustained by positive life-giving currents from him; without which there could be no life. By these divine effluxes, have our spirits, our bodies, and the earth itself to be regenerated. It is the privilege of all to receive life directly from the Source of life; but he who can get no higher than angels, or spirits, or nature, will receive but indirectly, and in diminished streams. Who believes if the race were pure that we should longer be perplexed with contagious miasms, tempests, undue heats and colds, ravenous beasts, and poisonous reptiles? The earth is man's heritage—it is bound to him, and shares his fortunes. It takes the quality of its life, its circulations, from him; and as men come up, it will come up with him. Both will be regenerated together. In our latter day, our race are beginning to turn more toward the spiritual sun; are discovering that they are Spirits, and have need of spiritual food; are opening their interiors for the reception of the Divine light and love; and the effluxes come down in increased volume and power. Great confusion is occasioned at the first, by the commingling of unusual elements. But when the waves subside, and the mists are dispersed, then may we expect to witness in all its glory the brightness of the second coming—when man and nature shall again come in harmony with each other, and both with God.

SNAKE FASCINATION.

Numerous authentic testimonies might be collected, establishing the fact, that snakes have a power of fascination over human beings. The instances of serpent fascination which have come to our knowledge would also seem to indicate an intimate magnetic rapport and sympathy between the reptile and the creature subjected to his mysterious power. Take, for example, a case which was published in the *New York Sun*, of April 6th, 1843. It is to the effect, that some years previously, while a Mr. A. W. was traveling in Mississippi, he saw a large rattlesnake by the road-side. He dismounted his horse, provided himself with a stick, and struck the snake so as to disable it, when at that same instant he heard a fluttering in the bushes a few feet distant, and to his astonishment saw a partridge apparently under the fascinating influence of the snake. He continued his demonstrations upon the reptile, and every blow he struck seemed to tell with equal effect upon the partridge; and when the snake was dead, the partridge was found to be dead also!

Two brothers, in whose neighborhood the writer resided when a boy, were one day in the field at work, when one observed the other who was a little distance off, apparently spell-bound, with his eyes fixed steadfastly upon a certain spot near which he was moving to and fro in a semicircle. His brother called to him, but he was speechless, and when the brother went to the spot, he saw a huge black snake with head erect and eyes sparkling, and fixed upon the man who was fully under his fascinating influence. The brother instantly seized him by the arm and drew him from the spot, and the charm was as instantly broken. The man who had been fascinated, however, immediately became sick, and continued so for several hours afterward.

But one of the most interesting, and at the same time terrible illustrations of this fascinating power of serpents of which we have ever heard, is the following, which we clip from the *St. Louis Herald* of July 12. Two almost precisely parallel cases were related to us many years ago, in each of which the subject was a child, whose life also was sympathetically, though not so immediately, destroyed by the destruction of the snake; but the details of these cases we omit for the present. The *St. Louis Herald* says:

We have occasionally read accounts of persons having been fascinated or spell-bound by snakes, but never knew of an instance occurring in our vicinity until a day or two since, and one that we know to be a fact. A man by the name of O'Mara had a small child, a little girl about thirteen years of age, who came to her death through the influence of a snake, one day last week, under the following circumstances: O'Mara resides on Coppens Creek, in Franklin County, and but a short distance from the Pacific Railroad depot. Some nine months ago, early last fall, his family noticed the little girl to be pining away, and becoming very weak and pale, although she had been very fleshy and hearty, and apparently without any cause or complaint of sickness. By the time winter had fairly set in, she was wasted away to a mere skeleton, but as soon as the weather became cold she again seemed to revive. She never complained of being unwell, and in reply to all their inquiries in regard to her health, she invariably said she felt very well, only a little weak. As soon as spring arrived, she could not be prevailed upon to eat any victuals in her father's house, but would take a piece of bread and butter, or a piece of meat, and go out to the edge of the creek to eat it. The family noticed her regularly, always going precisely to the same place, and invariably complaining of being hungry after her return, when, if more victuals would be given her, she would again return to the creek, as they thought, to eat.

Finally, some of the neighbors, having heard of the circumstances of the child's extraordinary conduct, and also of her wasted appearance, suggested to her father to watch her movements, which he did last Friday. The child had been sitting on the bank of the creek nearly all the forenoon, until near dinner-time, when she got up and went to her father's house, asked for a piece of bread and butter, and again returned to the place where she had been. Her father kept behind her without making any noise. As soon as the child was seated, the father saw a huge black snake slowly raise its head into her lap, and receive the bread and butter from her hand; and when she would attempt to take a bite of the bread, the snake would commence hissing, and become apparently very angry, when the child, trembling like a leaf, would promptly return the bread to the monster. The father was completely paralyzed, not being able to move hand or foot; entertaining, as most Irish persons do, a great dread for snakes, he felt alarmed for the safety of his child, not knowing the nature of the snake or the extent of the influence on his child. His blood became almost clogged in his veins, and he groaned in perfect agony, which caused the snake to become alarmed, and glide away into the creek. The child then immediately sprang to her feet and ran home, apparently much frightened. Her father followed her, but she refused to answer any questions, and he then resolved to detain his child at home, but he was advised to permit her to go again next day to the creek, and to follow her and kill the snake. Next morning she took a piece of bread again, and went out to the creek; her father followed her with his gun in his hand, and as soon as the snake made its appearance shot it through the head. The child swooned; the snake quivered and worked itself around awhile, and then died; the child in the mean time recovered from her swoon, but was immediately seized with spasms, acting in a manner exactly resembling the writhing of the snake, and finally died at the same moment the snake did, apparently in the greatest agony.

This horrible, and at the same time melancholy occurrence, is the first we have heard of for a long time, and in fact the first we ever knew of where we could positively vouch for its truthful correctness. We know that there are persons who doubt the reality of snake fascination, but if they entertain any doubts on this subject hereafter, the relatives of this unfortunate little girl can be found, ready and willing to corroborate our statement. This should serve as a warning to those parents who reside in the country to be more careful in watching their children.

We had almost forgot to mention that it was a black snake (generally supposed to be harmless, that is, not poisonous), seven feet six inches in length, that fascinated the little girl.—*St. Louis Herald*, July 12.

Foreign Correspondence.

FROM OUR EUROPEAN CORRESPONDENT.

EDINBURGH, July 5, 1854.

FRIEND BRITTON:

It has been some time since I wrote you last; but, according to the conditions of my correspondence, I have the privilege of interrupting it at will. Long silence is best when there is nothing at hand of immediate interest. Your journal has a particular cause to advocate, a particular object in view, and whenever any thing presents itself that furnishes a theme in your line, or may add to the facts of spiritual manifestations, I will not forget you.

In the July number of the *Scottish Review* I find an article headed "Epidemic Delusions," which it seems proper to notice, not because it contains any weighty argument against Spiritualism, but because it is an index to a large portion of the public mind, and shows in what manner the so-called learned and philosophic attempt to dispose of questions whose import they do not comprehend, and to account for phenomena which they can not wholly ignore.

After a preliminary flourish of trumpet on the key-note of Epidemic Pestilences, which proves that there is something wrong in the sanitary condition of the population in whose midst they appear, the author of the leading article in the *Scottish Review* sagely declares that there are also epidemic disorders of the mind as well as of the body, which indicate something wrong in the mental and moral condition of the community wherein they appear. Cholera comes from the pestilential miasms of humanity in India; Spirit-rappings come from the whirlpools of society in the busy Western Republic. Without particular notice of his silly sneer at the civilization of the West, we will carry out his comparison a little farther than he would doubtless like himself. You say rightly that epidemics of body come from the impure food that we eat and the foul air that we breathe. When the soul's food has become putrescent, and the moral atmosphere in which it moves, lives, and has its being has become fetid with all sorts of foul vapors, then most surely we may expect epidemics of mind. Admitting for an instant that Spiritualism is one of these epidemics, may we not suspect that certain highly watered milk for the new-born into a multiplicity of kingdoms of priestcraft—milk, too, that has been growing more and more sour for some centuries past—that the strong meat of a spurious theology dealt in by an innumerable company, tucked out in Hebrew old-clothes, as putrescent in soul as the moral papulum, a thousand years old, in which they deal—may we not suspect that such food dealt out to a large portion of Christendom, has something to do with the spiritual cholera that afflicts the earth? We do not mean to say any thing against true religion, against belief in God, Christ, redemption, freedom, immortality. As intensely as we hate all creed-making, and every species of irrational theologizing, just so intensely do we love a holy trust and the beneficent deeds that spring from a soul quickened by the spirit that burned in the breast of the Redeemer.

The reviewer quotes largely from the work of Prof. Hecker, entitled "Epidemics in the Middle Ages," translated from the German by B. G. Babington. There is a glowing description of the Dancing Mania that first manifested itself at Aix-la-Chapelle, in 1374. "They formed circles hand in hand, and appearing to have lost all control over their senses, continued dancing, regardless of the bystanders, for hours together in wild delirium, until at length they fell to the ground in a state of exhaustion. While dancing they neither saw nor heard; being insensible to impressions through the external senses, but were haunted by visions, their fancies conjuring up Spirits whose names they squeaked out." Even St. Vitus' dance is pressed into the service, and a quotation from a celebrated physician of the sixteenth century: "The St. Vitus' dance attacked people of all stations, especially those who led a sedentary life, such as shoemakers and tailors; but even the most robust peasants abandoned their labors in the field, as if they were possessed by evil Spirits; and thus those affected were seen assembling indiscriminately, from time to time, at certain appointed places, and, unless prevented by lookers-on, continuing to dance without intermission until their very last breath was expended." The witchcraft of puritanical Scotland is pressed into the service, and from a dark vault in the crumbling temple of superstition is dug up the bones of the three men and four women who were burned at Paisley, on 10, 1697. Then away goes the reviewer, drawing all the time on Prof. Hecker, to enthusiastic Italy, and calls into court against Spiritualism the ghosts of St. Tarantula, who enlaid the life of the tarantula by dancing in a frenzied manner. "However tortured with pain, however hopeless of relief the patients appeared as they lay stretched on the couch of sickness, at the very first sounds of those melodies that made an impression on them—but this was the case only with the Tarantellas composed expressly for the purpose—they sprang up as if inspired with new life and spirit, and, unaided of their disorder, began to move in measured gestures, dancing for hours together without fatigue, until, covered with a kindly perspiration, they felt a salutary degree of lassitude, which relieved them, for a time at least, perhaps for even a whole year, from their digestion and oppressive feeling of general indisposition." It is said (*mirabile dictu*) that such things even take place at the present time in Abyssinia. To complete the formidable array of noted witnesses against Spiritualism, and to make confirmation doubly strong, Dr. Babington, the translator of Prof. Hecker, is placed upon the stand, and deposes that disorders resembling those described "may make their appearance among people who have had all the advantages of an enlightened education and every opportunity of enlarging their minds by a free intercourse with enlightened society."

Now, then, for a general exploding of "spiritual manifestations," a total scattering of the host of "mediums," and a complete upsetting of the "tables." "What," inquires the reviewer, "in the first place, are the phenomena of this epidemic?" His answer to his own question shows an ignorance of the subject in hand highly culpable in one who undertakes the task of a refuter. His ignorance would not be credited by a single reader of the *Telegraph* if his answer were not given in his own words. "A convenient table being at hand, a number of persons (varying according to the size of the article) seat themselves at it, and place their hands upon its surface. In some instances the additional formality is imposed of forming a continuous circuit by mutual contact of each individual's own thumbs and by the contact of his little fingers with those of his neighbors on either side. The party remains for a considerable time in anxious expectation of a result; the attention of every one is closely fixed on the table, and a sense of muscular tension, increasing so as to render it difficult to prevent the hands from moving, is experienced by such of the performers as are not so far absorbed in the contemplation of the table as to be able to attend to their own feelings. Soon a slight shifting motion is perceived in the table, preceded, perhaps, by a tremulous agitation, which a careful scrutiny will trace to the spasmodic jerks of one of the arms that rest upon it; the motion is repeated and prolonged, and after a pause, perhaps, the table is brought into continuous movement, and the performers, still keeping their hands upon it, first walk, and then run, round and round, declaring that they must do so in order to keep up with the accelerated movement of the table. This we have repeatedly witnessed, and we have no doubt whatever of the genuineness of the phenomenon, that is, of the motion of the table without any conscious or voluntary exertion of force on the part of the individuals whose hands were in contact with it."

Such is the only conception that our reviewer has of the phenomena, and he gravely tells us that the "true source of the movement lies in that unconscious and involuntary exertion of muscular force of which the psychologist can produce a multitude of parallel examples." Dr. Carpenter, author of "Principles of Human Physiology," Prof. Faraday, and Mr. Braid, author of a work entitled, "The Power of the Mind over the Body," are then called upon to furnish such parallel cases. The whole sum and substance, then, of the pretentious leader of the *Scottish Review* may be stated as follows: Reasoning from a doubtful analogy, we come to the conclusion that several persons may move a table rapidly by an unconscious and involuntary exertion of muscular force. To say nothing of the *prima facie* improbability of several intelligent, and even skeptical, persons becoming simultaneously deceived as to whether they are or are not moving a table, and not to call in question the very doubtful analogy on which the reviewer's argument rests, if we concede to him the conclusion at which he arrives, it will easily be seen that the main question has not been touched. He reduces the whole phenomena to the moving of a table while the hands of several persons are upon it. Now it is known to thousands that tables move when they are not touched by mortal hands; that bodies are lifted and hurled with superhuman force; that responses to questions are given by audible sounds upon untouched tables, upon distant walls, and in the air; that sweet music is made upon instruments far beyond the

reach of human fingers; these and many other phenomena are proved by a cloud of unimpeachable and unimpeachable witnesses. Our reviewer, who is either a simpleton or a knave, ignores, or is ignorant of, all these established facts, and tears to pieces his own man of straw with a great display of pious passion and a most noble appeal to conservative prejudice and materialistic stupidity.

The celebrated apparatus of Prof. Faraday is open to the same serious objection. The article of our reviewer seems, in part, to have been ground out by Faraday's anti-table-moving machine. To show your readers how extremely simple a tolerably good writer and a really learned *savant* may be when they attempt to tickle the long ear of prejudice instead of seeking the pure truth, I will quote the reviewer's description of Prof. Faraday's machine. "Take a couple of pieces of smooth wooden board, or thick pasteboard, of a convenient size for the hands to rest upon, and place between them a couple of small rollers of any kind, such as lead-pencils, glass tubes, or brass rods, so that when the lower board is placed upon the table the upper one shall be free to roll from side to side upon it. Its lateral movements are to be partially confined, however, by a couple of stout rings of vulcanized India-rubber passed round the front and back of the pair of boards; and a lever-index is to be so set upon a fulcrum-pin, fastened to the edge of the lower board, that its short end being put in motion by another pin fixed near the edge of the upper board, its long end shall traverse an arc several times as great. In this manner the slightest possible movement of the upper board from one side to the other is rendered obvious by the motion of the index in the opposite direction; and it has been found by experiments repeated over and over again, among table-turners of all degrees and kinds of belief—some advocating the 'spiritual' and some the 'diabolical' hypothesis, others maintaining that the rotation was electrical, others attributing it to a mysterious 'od-force'—that the table could never be moved by individuals whose hands were made to rest upon these indicators without such deflection of the index as gave evidence of the exertion of lateral pressure to a degree sufficient to produce the effect; while, on the other hand, if the performers themselves watched the index, and thus constantly kept in check the slightest tendency of their hands to make lateral pressure, the table never moved." Consequently, table-moving being predicated as the only phenomenon to be accounted for, the whole thing is blown to air. But, most unfortunately, tables move without being touched at all, though whether a table moves when one of the redoubtable Professor's exorcising machines is lying upon it we have never yet been informed. I wonder if said machine had been placed in the mouth of Baalam, the lever-index thereof resting against the old Hebrew's tongue, whether there would have been any "evidence of the exertion of lateral pressure to a degree sufficient to make Baalam's ass speak."

Bro. Beecher, and Pope Pius, and some others, who have less faith in machines, who have been unable to meet the difficulty in any human way, have had recourse to the devil; but, like Faust, they find it easier to raise him than to lay him. His satanic majesty has not lost his craft, and is very glad to lend any volunteer troops of the Lord who are not sharp-sighted enough to detect his old limp. The devil hates any benign spiritual communications to the human race, and willingly leads any blinded company of opposers. There is certainly better employment in our time for his Holiness and Bro. Beecher than serving as corporals under Captain Diabolos in an allied Papal and Protestant crusade against the Spirits in which both churches profess a belief. The editor of the *London Leader* sticks to his doctrine of materialism, faces the music like a man, and denying the evidences of his own senses, with a most superstitious faith in optical delusions, swears that the phenomena are all moonshine, thus clearing up the whole difficulty with his usual unequalled clearness. There is no method so perfectly lush as that of flatly denying every question that is likely to give us any trouble in the solution. Upon the grounds of denying the evidences of the senses, the editor of the *Leader* has no right to affirm that the bone he picks for supper is not the identical hind leg of an ass that has been so many times carried away as a precious relic from Rome.

But this letter is growing long, and many things that I have in mind to say must be left until my next.

Yours truly,

VICTOR.

STRANGE AND POWERFUL DEMONSTRATIONS.

MANXON HOUSE, YONKERS, July 10, 1854.

MR. EDITOR:

Dear Sir—Will you allow me to convey the following facts, being a few only in my experience in investigating the spiritual phenomena, to the public, through the columns of your invaluable paper?

During a recent sitting at a private circle in your city, consisting of four persons besides myself, the following demonstrations occurred. In about five minutes after the circle was formed, I began to feel distinct touches from some object resembling a human hand; these touches were first felt on the knee, then on the arm, and at last on the forehead. It was sufficiently light in the room to enable me to discern the movements of those who composed the circle, and I know as positively as I know that I am penning this article, that I was touched by no mortal hand in the room.

After I had felt a hand laid on my forehead five or six times, I suddenly reached forth to see if I could clutch it. I caught hold of an object resembling the wrist of a person. As soon as I had firmly clasped it, I was drawn from my chair across the room, for eight or ten feet. Meanwhile I was holding on with all my strength, and the object which I held on to was making much effort apparently, by wringing or twisting the arm and hand, to release itself from my persistent grasp. This hold of the wrist of a hand several years of age, who is at the same time very anxious to go and join his playmates on the greensward, and request him to remain with you while he is so desirous of going, and the efforts which he will make under these circumstances to release himself, are similar to those made by the invisible, but to me perfectly tangible, object, to break my hold upon it. When it touched my forehead, I could distinctly feel the fingers, and even the very nails upon them. The hand felt to be smoother and far less moist than the human hand; in fact, no Parian marble could be polished to such perfect smoothness.

I also held a closed fan up as high as I could reach, and it was taken from me, though no person was within several feet of me at the time, and I was fanned for nearly a minute, and so were the others in the circle, each one in turn. I requested the invisible intelligence to stop the ticking of a clock which stood on the mantle-shelf in the room. It was an iron clock, with enameled front, and it at once commenced ticking as rapidly again as it did ordinarily; it then commenced ticking slower and slower, till it almost entirely stopped. My shoe was taken off my right foot and thrown across the room, and the bottom of my foot was tickled excessively. My porte-monnaie was taken from my pocket, the bank-notes removed from it, and laid around on the heads of the members of the circle. They were soon replaced from whence they were taken, and the porte-monnaie returned to me. Indeed, it was slipped back into the pocket of my pants, opposite to the one out of which it was at first removed, it being the farthest off from those who were sitting with me in the circle. It was then written out, without even the medium touching the pencil, "Wealth does not make the man;" "The mind is the true standard of the man"—which seemed as reflections strikingly apposite to the demonstrations just given.

I could fill many pages with similar facts which have occurred during my investigations, and some of them, to me, far more remarkable than these, because, perhaps, more personal in their bearing. The medium, Miss M. T. Hutchings, whose rooms are at 337 Broadway, is a young miss of only thirteen summers. She bears upon her countenance no trace of artful design, and is no doubt a pure-minded, unsophisticated girl, who forms a bright and lovely link of mediumship between the spiritual and human worlds.

Yours truly,

INVESTIGATOR.

The facts communicated by our correspondent are surprising, truly, and to many they will doubtless seem incredible; but we have the name of our friend as a sufficient voucher to the incredulous.

PLANTING FOR POSTERITY.—"There," said a gentleman to us one day, pointing to a group of evergreens and other trees, "my brother is about to build him a house; these trees were planted for him by my father upward of twenty years ago." How fortunate this man to have such a father! Here he builds his house among these fine trees, and enters at once upon their enjoyment. He gains twenty-five years of time, and not only that, the plantation has a ten-fold value in its history and associations. It is a family monument. A beautiful example this for fathers. Such an inheritance has a moral as well as material value.—*Horticulturist*.

Original Communications.

THERE IS NO DEATH.

"She's dead," they said, and left me thus
With nothing but her urn—
"That she had gone to that dread bourne
From whence none e'er return."

I wept o'er this, and sorrowed much,
Till life was ebbing fast,
For on my heart lay dark despair,
And meekly of the past.

The past! oh, bright and happy past,
That bound two hearts in one!
And could two hearts thus firmly bound
Asunder e'er be torn?

No, no! for nature ne'er could thus
Its opening buds destroy;
'Tis false that she can cause a tear,
Or aught but purest joy.

My breast and mind on the dark waves
Of passion long were tossed;
They had no compass then, and on
Dark surfs were nearly lost.

At length arose forth a beacon light,
And reason gave me fire,
To kindle in my soul a strength
To mount forever higher.

I lit my lamp at Nature's shrine—
Became her simple child—
Nursed with no niggard hand, soon grew
From wildest passion, mild;

And still grew on—o'erleaped the grave,
And in the light of truth
Found her I loved—my benighted bride,
Twin-hearted of my youth.

This glorious truth full well I've learned—
And so all Nature saith—
'Tis deep as the foundation of
The soul: there is no death!

ALBANY, June, 1854.

LETTER FROM BOSTON.

BOSTON, July 12, 1854.

MESSRS. PARTRIDGE & BRITTON:

Regretting that you have no regular correspondent in this city to report the doings and sayings of the friends of the good cause here, I take the liberty to send you a brief account of matters and things in general, and some things in particular.

Yesterday was indeed a glorious day, and one long to be remembered with pleasure as a happy one to the little band of *progressives*, or Spiritualists, who left this city for "a day in the country," or, in more common phraseology, a picnic, amid the green hills and lovely vales, the sweet-scented flowers, the tall, majestic trees, waving to and fro in the summer's balmy breeze, near a "wide-spreading pond," there to worship in the temple of Nature—the only true temple of God "not made with hands."

We were "all aboard" and started from the station of the Boston and Worcester Railroad at half-past nine o'clock A.M., numbering in all a little more than four hundred and fifty strong, for Harmony Grove, South Framingham, where we arrived in safety after an hour and a half's pleasant ride through the beautiful towns and sweet villages that border and fringe the good old "city of the three hills." The morning was quite cool at the time of starting. No cloud marred the azure blue of heaven's broad canopy. Oh, it was indeed a cheering sight to see so many FREE SOILS gathered together in sympathy and love one to another. There were no long, sanctified, and hypocritical faces there, for they were transparent (so to speak) mirrors reflecting the light and joy within, whose soft and tranquil rays shed a radiance of harmony upon each other.

On alighting from the cars we found about a hundred persons from the neighboring towns awaiting our arrival to participate in the festivities of the day. Brother J. S. Loveland (Rev.), of Charlestown, called the people together for a few moments to set forth the proposed order of exercises for the day. The first thing to be done, he said, was for each and every one to have the very best time they possibly could; either to sing, dance, sail on the lake, walk in the woods and fields, swing, or any thing else that might seem good to them, until after dinner, when they trusted there would be "a feast of reason and a flow of the soul" from different speakers present. To this proposition they all seemed to agree most heartily, and there was at once a general scattering for different parts of the grounds. A grand rush of young gentlemen and ladies was made for the dancing floor, where to the enlivening strains of dulcet music they whirled and floated in the eddies and intoxicating whirlpools of the exhilarating amusement. Thrilling hearts and sparkling eyes lent a new life to the dancers beneath the deep blue skies. Others made for the fiery boats, which, arrow-like, shot out over the rippling wave of the glassy lake to the quick tune of the dripping oars, which glittered in the sunbeams like shining bars of silver, throwing off at every rise and fall liquid diamonds into the transparent bosom from whence they came. Others, again, sought the "deep-thatched wild-wood" for a walk in its cool and shady retreats. Here and there might be seen two *loving hearts*, all absorbed in each other, seeking for some sylvan bower, there to pour out from the gushing fount of love the pent-up emotions of youthful affection. Old men and women were seated here and there in small groups, discoursing of things past, present, and to come; while flying high among the tall trees were sylph-like forms in swings, propelled by some strong volunteer arm. And in the fields near by, seen through the opening wood, little children were playing in the tall grass and plucking wild flowers—the buttercup and the honeysuckle; and, to complete the whole scene or picture, several circles were formed in the house in the grove, and quite a number were seeking intelligence from the bright beings of other spheres who had come on the wings of love to join the happy band of earth's children who had gathered together for the soul's highest, holiest aim—HAPPINESS.

One o'clock soon came, and with it dinner, which was soon over, and the majority of the party assembled around the "speaker's stand" to listen to those who should feel inclined to give vent to the thoughts which burn and the words which choke for utterance.

The first speaker was a Mrs. Thomas, of Ohio, a "speaking medium," who talked something about wisdom, which was so much above or below her comprehension that I did not make much out of it, and therefore can not be expected to say much about it. The second speaker was J. S. Loveland, who at present presides over the Charlestown Society as a speaker. Mr. L. was formerly a Methodist Episcopal clergyman of good standing, but having had his eyes opened to the glorious truths of modern Spiritualism, he at once buckled on his armor and came out boldly into the great battle-field of progress to fight the hosts of old theology, and has thus far proved himself a brave and efficient soldier in the good cause. Brother Loveland spoke in his usual happy and acceptable manner, and concluded by calling upon Dr. W. R. Hayden to take the stand; but the latter gentleman declined to come forward at the time, giving as a reason that he had nothing to say and no words to say. Whereupon Mr. Hudson, a Unitarian clergyman of Chelsea, was next called, and came promptly forward. Mr. H. said that he would not say that he had nothing to say, for he had, and went on to say it in a very acceptable and sensible way. He spoke of what had been done and what must be done; he referred to the faulty and bad education of a large portion of the people, and as an illustration of the fact, alluded to the profanity which he had heard from some young men on the grounds that morning. But as we took no particular notes of the language of the different speakers we will not try to report what they did say at any length from memory, lest we do them injustice. We did not go to labor, but to enjoy *ourselves* like the rest, as best we could.

Mr. Uriah Clark (Rev.) was the next to take the rostrum, and it was at once evident from his peculiar manner that he was laboring under a load of witty things which it seemed almost necessary that he should unburden himself for his own personal safety and for the good of the digestive organs of others present, who seemed to relish the anecdotes

which he related and the amusing things which he said. After dispensing the lighter materials, he struck upon a higher key, and discoursed upon Nature and Nature's God, the surpassing beauty of the scene, the loveliness and grandeur of the Creator's mighty works.

Mr. Clure followed Mr. Clark, and was exceedingly happy and witty within his remarks, giving very general satisfaction to the majority of his listeners, his only fault being that he was a little too long-winded. Mr. Clure said many true and excellent things, and we much regret that there are not many more persons who *dare* to say the same. He spoke with hitting and bitter sarcasm of the pestering and hypocritical rule of priestcraft, who quote Scripture to support all our bad institutions, slavery, and a multitude of sins. He also gave the government a few hard hits for its rashness and demagoguism.

The sixth speaker was a young lady of very prepossessing appearance, and, if we may be allowed to judge, about twenty years of age, who desired that her name might not be mentioned, as she had friends (I) who had not who did not like to have her interested in the matter. The Spirit that purported to speak through her gave her name as the great steersman, Daniel Webster, and many things which it said was fully equal to him in his palmist days, and superior to much that he said in many of his speeches. The speech occupied a full half hour or more, and was attentively listened to by all present. He proved by what he said that he was an out-and-out Know Nothing, and charged his hearers that if they could be nothing else, to be "Know Nothings," but "to do something," declaiming violently against Popery, and calling upon the friends of LIBERTY to be up and doing, and if they must fight, why, fight to the last and die freemen, but, at all events, to crush the hydra-headed monster of Rome, who was seeking the downfall of our glorious Republic. In alluding to the present government, he said that he had been accused while in this life of taking a little too much and too deep of the wine-cup, but that the present incumbent of the Presidential chair did not know full the time as he veiled to and fro "whether he signed his name Franklin Pierce or Franklin Brandy."

Dr. Hayden next took the stand, and informed the audience that he would not trespass upon their time more than two minutes. He said that he had come upon the platform out of opposition to friend Clure, who had said that he did "not like to see people called upon the stand, but to speak where they were." "Now," said Dr. H., "I was born and brought up in opposition, and so I have come up here, although I like Mr. Clure very much indeed. Brother Hudson had spoken of hearing profanity from the mouths of some young men on the grounds, and he (Dr. H.) regretted to say that the same base and blasphemous sounds had floated on the pure air to his own ears, and he wished to say for the benefit of any strangers who might be present, that the breakers of the seventh commandment were not Spiritualists and did not belong to the party, but were outsiders, drawn there out of curiosity or in search of congenial companions. It is frequently asked what good Spiritualism has or will do. It has done and will do much. I have yet to know the first Spiritualist that makes use of profanity, or that is not opposed to slavery, capital punishment, imprisonment for debt, the rum traffic, and a whole host of evil evils, whereas many of the clergy and church sanctify slavery, wine-bibbing, and judicial murder, and quote the Bible to prove that wrong is right. Spiritualists have no such cloak under which to cover up a multitude of sins."

Mr. Hudson said that he hoped that he should not be misunderstood, as he did not for a moment suppose that the young men he had alluded to were Spiritualists. Brother Buffum, of Lynn, followed on the same subject, and said that he for one did not care what the world thought of us, and asked if the opinion of the world ever broke any body's skin.

Dr. Hayden disagreed with friend Buffum; he thought that the opinion of the world often did something more than merely break the skin—it often broke the heart. He knew of one of the best Spiritualists in Boston, well known to the most of those present, a most amiable man, who had been turned out of his house, in which he had lived some years, for being a Spiritualist, and the whole trouble had arisen from the slander of a long-tongued woman in the same house who was bitterly opposed to Spiritualism.

Mr. Buffum said he supposed that he knew the person alluded to, and had talked to him that very morning, and that he liked it rather than otherwise (if such be the fact we can not swallow it whole). Two or three persons more spoke in the traces state, when the hour drawing nigh for our return to the city, Mr. Loveland again called the company together, and desired to know if it was the minds of those present to have a second picnic at the same place this season, which was unanimously decided in the affirmative, and Thursday, the 31st day of August next, was the day assigned. The company then took their seats in the cars and arrived at the Boston station at seven o'clock, without the least accident occurring during the day.

I have much more (the particulars) which I would like to say at this time, but my letter is already too long and I have barely time to get this to the post-office before it closes, and will defer it until next week.

Yours, very truly,

W. R. H.

THE NEW ORGANIZATION.

Bro. BRITTON:

With wonder and astonishment we lately perused a well-written "circular" (published in the *Christian Spiritualist*), setting forth in a perspicuous manner, the intents, purposes, and designs of a large number of Spiritualists who have formed themselves into a society for the "diffusion of spiritual knowledge." Now, as a humble believer to a considerable extent in the principles and facts of Spiritualism, we deprecate exceedingly the construction of any such organization; that is to say, when the general appearance of the whole concern leads one who understands the customary mode of conducting the proceedings and deliberations of such societies, to suppose that the entire board of officers were selected by two or three individuals who might be easily designated by name and title. We have presented for our consideration and acceptance an imposing array of distinguished names—judges, senators, lawyers, doctors, etc., under the significant appellation of "a society for the diffusion of general knowledge," but after a careful and considerate examination we believe that this particular society does not represent the great mass of believers. How were the officers elected? Apparently in accordance with a despotic and time-honored custom, viz.: a few individuals meet together in secret conclave, choose their officers, prepare an address, and afterward indirectly nominate through persons who act as substitutes for the committee, those whom they had previously intended should occupy the positions assigned to them. There seems to be a determination on the part of our numerous friends to erect (at the present moment) stately church edifices, to sustain *selectarian* preachers, and to teach and inculcate fanatical doctrines. In relation to this organization, we oppose it on the following grounds:

1. Because it does not represent the people, or those who believe in the great fundamental truths of Spiritualism—they not being allowed a voice in the selection of officers.

2. Because all religious organizations must eventually become *partial*, one-sided, and sectarian in their natures; for no "body of men"—political or religious—can harmoniously agree upon "matters" pertaining to "beliefs."

We learn from the "call" published in the before-mentioned "sheet," that this association of gentlemen have in view the "relief of the afflicted and the erring," so far as to enable them to lead pure and upright lives, but even the amelioration of these almost insurmountable difficulties and obstacles can never be accomplished by Spirit-manifestations, neither do the persons who affixed their signatures to the "circular" inform the uninitiated, the ignorant, how they expect to succeed in relieving the wants and necessities of the poor. So long as the present social system is sustained, or the inequalities of life are tacitly adhered to and assented to—so long as majorities govern and oppress minorities—and the individual sovereignty of the will is suppressed, you may as well whistle against the

wind, as to reasonably expect any material alleviation of the miseries of mankind by voluntary donations through the medium of corporations. Let us seek out the unfortunate in our individual capacities, and tender aid and assistance freely, but by no means connect ourselves with "missionary" institutions.

We said—and your correspondent challenges manly criticism on the part of the gentlemen intimately connected with this new movement—that these manifestations can not, in and of themselves, from the nature of circumstances, produce any beneficial change or alteration in the condition of the human race. If they can tell us the way—point out the path; it is our duty to follow when reason coincides.

The *New York Mirror* contained, several days since, a "paragraph" relating to this organization, which is quoted pretty extensively by Spiritualists in Boston and vicinity. We copy *verbatim* from the *Boston Mail*, for the benefit of parties concerned.

The *New York Mirror* well says, that in the "association of Spiritualists just formed, with ex-Governor Tallmadge as president, we notice that governors, senators, lawyers, merchants, and manufacturers figure exclusively. There is not so much as one carpenter or fisherman among them all."

In conclusion, we can not countenance the existence of any society which prevents the attendance of persons who have sacrificed time and money, and suffered persecution for truth's sake.

A party or sect "that fears investigation, openly manifests its own error."

FREE SPEECH.

BOSTON, July 11th, 1854.

Our columns are open, to any reasonable extent, for the discussion of the merits of the subject of the foregoing communication, and we are willing to hear honestly and otherwise well-expressed views on either side.

REV. URIAH CLARK'S CORRECTION.

MR. BRITTON:

Dear Sir and Bro.—Accept my thanks for your courteous publication of my protest, and for your rejoinder to "the Premature Discharge."

The *Trumpet* and *Freeman* task you for announcing that "I had virtually dissolved my former connection," and claim that their sect, for certain reasons, dissolved its connection with me. Now, in defense of your announcement, allow me to state, what I am prepared to prove:

1. No action was taken against me till more than a year after I announced, to certain parties, my design to leave the ministry—nor till four or five months after I had moved out of the State in which the action was taken.

2. To this day no action has been taken which can stand the test of any legal or ecclesiastical court in Christendom.

3. No "responsible parties" ever dared to make any charges for which I could hold them answerable.

4. No committee or association has ever informed me or the public that I was deposed for "immoral and unministerial conduct." The *Trumpet* and *Freeman* are responsible for this misstatement.

5. Inasmuch as one committee acted in my absence, giving me no notice, and another acted without either conferring with me as to any of the arrangements, or sending due notice, and both after my removal from the State, I repudiate their proceedings as utterly outrageous and against all similar doings. I appeal, for defense, to that public sentiment which is able to discriminate between Justice and Jesuitism. Yours truly,

BOSTON, July 26th.

TO THE SPIRITS.

BY H. F.

I've tried to sing of other themes, of love and friendship true,
But now a wider field is mine, whose boundless depths of blue,
Unexplored by the human eye, but traversed by the soul,
Reveals to me bright heavenly scenes, where orb on orb doth roll.

The Spirit-land—that unknown shore, so beautifully bright,
Whose scenes of untold loveliness would dazzle mortal sight;
Where friends and loved ones meet again, oh, never more to part;
Where wisdom in true light is seen, and love doth peace impart;

Where no more shadows come between the fond soul and its dreams;
Where thou may'st utter unrepented thy feelings' brightest gleams,
Nor fear us in this world of ours misunderstood to be—
The bright and pure, the blest above, will think and feel with thee.

There sacred friendship, still unchanged, shall lead the loving hand;
There hearts that know love's holy spell shall form a lovely band;
There orphan's loved parents meet, each sorrow finds relief,
And peaceful joy and heavenly calm where once was care and grief.

And 'e'en for me, the lonely one, apart from hope and love,
Will smiles from kindred hearts be given—a sweet light from above;
The tears and cares of earth exchanged for heaven's most rapturous strains,
Free my unfettered heart and mind from weak and earthly chains.

My mother! I shall see thee smile in welcome to thy child;
My father! I shall hear thy voice in music's accents mild;
The loved and true, the good and pure, will welcome "even me,"
The erring child of loneliness, to immortality!

Ye bid me, Spirits, true and pure, still "Onward, onward go!"
Nor cease the prayer nor stay the thought that "upward" tend to flow;
I'll strive, then, though beset by cares, though girt by sorrows round,
To win a place in those bright spheres—that holy upper ground.

Then "Onward" be my watchword still, while on this weary earth,
As oft ye bid me, though I sit a stranger to the hearth;
Though seldom human sympathy in hope to me is given,
Yet whisper peace to my sad heart—fill it with hopes of heaven.

Father and God! inspire my heart with strength and constant love,
And let me, though so cold this world, still ever loving prove;
That no wrong thought may e'er intrude, but angels be my guests,
My spirit ready to obey thy pure and high behest

