

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 139.

## The Principles of Nature.

### RHAPSODY AND REASON.

MR. EDITOR:

The old Greeks understood the philosophy of spiritual mediumship. You will find it set forth, very beautifully, in Plato's Dialogue of Ion. The persons of the dialogue are Socrates and Ion, a rhapsodist. I make my extracts from Plato, translated by Burgess, Vol. iv. of Hohn's Classical Library. The rhapsodists were a kind of itinerant minstrels—similar to the troubadours of the middle ages—who strung together, and sang portions, chiefly of the Homeric poems. They were a particular dress of scarlet or purple—the latter to represent the color of the sea, the former of blood—while they were chanting portions of the Odyssey and Iliad respectively; and when they had a contest, the victor gained a lamb as the prize. According to Xenophon, Socrates said they knew Homer indeed accurately enough, but were in other respects great simpletons. We have legends of rhapsodists coming on earth again, in the shape of mediums of all kinds. It is well, perhaps, that we should listen to Socrates on the subject. I extract such portions of the Dialogues as bear upon the topic:

Ion. What can be the reason, Socrates, that whenever any one is discoursing upon any other poet, I begin to nod; but when any one brings Homer to my recollection, I am at no loss what to say.

Socrates. It is not difficult, my friend, to guess the reason of this. For it is plain to every one that you are unable to speak about Homer by an accident. All the other poets you would be able to speak about as well as the other poets. Why I say this, do you, Ion, request to hear from me?

Ion. Yes, by Zeus, Socrates, I do; for I delight to hear you wise men.

Socrates. You surely are the wisest man, Ion, you the rhapsodist and performer, and those whose poems you recite; whereas I speak nothing but the simple truth, as becomes a mere unskilled person.

In the statuary's art, did you ever see any one who regards a single statue as a skill in explaining what he has discovered well, but as regards statues in general, was at a loss, grew drowsy, as having nothing to say?

Ion. No, by Zeus, I never knew such a person as this, but of this I am conscious to myself, that as regards Homer I speak the best of all men, and as least at a loss, and every body else says that I do speak well, but not as regards the rest. Consider then, why is this?

Socrates. I do consider, Ion, and I commence showing you how this seems to me.

This faculty of speaking well about Homer is not an art, but a divine power, which moves you, like that in the statue, which Euripides calls the magnetism. For this stone not only attracts the rings, but imparts a power to the rings, so that they are able to do the very same things as the stone does, and to attract other rings, and sometimes a very long series of iron rings hang as from a chain, one from another, but from that stone depends the power in all of them. Thus, too, does the Muse herself move men divinely inspired, and through them inspired, a chain hangs together of other inspired divinely likewise. For all the good epic poets compete all their beautiful poems, not by art, but by being divinely inspired and possessed (by the Muse); and so, too, the good lyric poets, just as the Corymbians dance, not being in their own senses, compose their beautiful lyrical poems, when they are not in their sound senses, but when they go on according to the harmony and rhythm, they become mad, possessed by a god, as are the priestesses of Bacchus, who, possessed by a god, draw from rivers honey and milk; and are unable to do so, when in their senses; and the soul of the lyric poet does that which they say they do. For assuredly they say to us, that drawing from fountains flowing with honey, and gathering flowers from the gardens and glades of the Muses, they bring us their songs, as bees do their honey, and as even now on the wings. And they tell us, too, what is true. For a poet is a thing light, and with wings, and sacred, and unable to compose poetry until he becomes inspired, and is not of his own senses, and his imagination is no longer under his control. For as long as a person is in complete possession of it, he is unable to compose verses or to speak oracularly. Hence as they compose not by art, they may say beautiful things relating to their subjects, as you do about Homer; but each is able to compose that alone through a divine allotment to which the Muse has impelled them; for they do not compose by art, but through a divine power; since if they knew how to speak by art upon the subject correctly, they would be able to do so upon all others. And on this account a deity has deprived them of their senses, and employs them as his ministers, and oracle-singers, and divine prophets, in order that when we hear them, we may know it is not they to whom sense is not present, who speak what is valuable, but the god himself who speaks, and through them addresses us. And of this assertion Tychonius the Chalcidian affords the greatest proof, who never composed any other poems which any one would think worth remembering, but the *Pean*, which every body sings, of almost all hymns the most excellent, and as he himself states:

"As a woman of senseless mind"

For in him, most especially, does the god seem to me to point out to us, that we are not to doubt about these beautiful poems being not human but divine, and that the work, not of man, but of gods; and that poets are nothing but interpreters of the gods (or spirits), as we now call them; and by whatever deity they may happen to be. And in pointing out this, the deity has through a poet the most indifferent sing a melody not the beautiful. Or do I not seem to you, Ion, to say what is true?

Ion. To me at least you do. For you, Socrates, know, touch my very soul by your arguments, and the good poems seem to me, by a divine allotment, to be in this way to be the interpreters of the gods.

Socrates. Mind now, Ion, and tell me this: Whenever you are speaking well, and attributing your knowledge to the gods, do you not feel that you are in a state of ecstasy? and does not your soul fly away, carried away by a state of ecstasy by the deity you are telling?

Ion. How clear a proof have you, Socrates, produced? For when I am reciting any tale of pity, my eyes are filled with tears, but when

any thing of horror, my hairs stand erect through fear, and my heart leaps.

Socrates. Know you that you rhapsodists produce this same effect upon the majority of your spectators?

Ion. I know it very well. For I am constantly looking down from my standing-place above, upon those who are weeping, or looking fiercely, or astonished, in unison with what is narrated.

Socrates. Know you not, then, that this spectator of yours is the last of the rings, which, I said, receive their power from one another by means of the Hieraclean stone? The middle ring are you the rhapsodist and the actor, but the first ring is the poet himself. By means of all these does the god draw, wherever it pleases him, the souls of men, having suspended from each other the power. And as if from that stone there is suspended a very numerous series of chorus-singers and dancers, and under-masters, hang the rings depending from the Muse. But from one Muse one of the poets hangs, another from another. And this we call by the expression, "he is possessed"; for the meaning is very similar, since he is held fast.

I have made this long extract from this Dialogue in order to show to your readers, if you think it worth while to lay it before them, that the phenomena of Spiritualism, as developed in these latter days, are but the exhibition of laws of the human soul which expressed themselves in a most poetical form in the mythology of ancient Greece, as well as in all mythologies that have ever existed.

Spiritual communion is the cause of all religious impressions; and the worship of a people indicates the sphere with which they are in connection. The gods of ancient Greece were the spirits of departed heroes, molding the people whom they loved into social conditions, coincident with their own natures.

The modern phenomena of spiritual mediumship and telegraphic communication with departed souls furnish a key to the mysteries of all the ages. This Dialogue of Plato is utterly uncomprehensible, except by the light of mediumship. Any one at all familiar with the rhapsodies of mediums, will see that there are many Ions on earth again, and that the cool, calm wisdom of Socrates is needed to tame their transports and reduce their inspirations to order.

Respectfully your obedient servant, J. WEST NEVINS.

PHILA., Dec. 1854.

### DIVINE LAW.

We are often asked how we can possibly reason on spiritual matters in which we have no premises, and those asking such questions are evidently under the impression that divine law is distinct and separate from natural law. We consider it fair to infer that all natural law is divine, and hence we are enabled by reasoning from things known to things unknown, to advance a step in our clearness of thought, if not in our spiritual progression.

Every movement we make is *ex parte* to any property of the matter moved; the mere raising of an arm must be spiritual by assistance, or an imbuing influence not originating with the arm itself. Indeed, this is equally true of the entire form of man. A man has no least weight immediately after death than before, and still we find all his abilities for motion are annihilated, and this, too, without apparently parting with any of his material organizations, and without any change having taken place other than that of an invisible force or power having been abstracted from his mass.

When we compare age with childhood, we readily perceive a distinct difference in the ability of thought, a higher power to deduce correct results from fewer premises; in other words, a power to give birth to new thoughts by the conjoining or comparison of old ones. We find also that the platform of thought is so enlarged that the mind is more readily impressed with a new truth, and still we know that this often occurs at a time of life when the quality of the material of the body has deteriorated, still leaving the powers of mind superior to those of the child, or even of the youth. We call this by the various names of education, experience, etc., and seem to forget that it is separate and distinct from any inherent properties of matter.

We become expert in judging of character, even by outward indications, and other new functions evidently not belonging to mere matter or its configuration, and this power continues to be developed even to the very hour of dissolution. Thus we find very elderly persons, long after the mind has evinced deterioration in its exercise on particular subjects, very clearly quickened on those connected with religious aspirations, and not arising from any morbid sensibility, but rather from an increased ability in abstracting pleasure from the ideal portion of the mind's exercise.

We may suppose that the spirit is active, increasing in power as it is progressed in subjects relating to itself and its future destiny, which we think proved by the clearness of thought and argument maintained by elderly persons after they have ceased to be active-minded on ordinary subjects. The admission of such advancement of spirit clearly embraces the thought that when the necessity for considering all classes of subjects, except that of spiritual existence, shall have passed away, as when the form is separated from the spirit, then the living spirit shall still further increase in the activity and strength of its powers at least as rapidly as before its separation from the form. Thus, then, without the proofs consequent

upon spiritual manifestations, as received from the spiritual world, many minds have a clear view of the existence of spirit in the form. Even those who would argue that a certain amount of consciousness does belong to matter, and that therefore man is intelligent by the aggregation of the materials which go to compose his form, irrespective of an immortal distinct spirit, must still admit that without change of material there can be no change in such sensibility of observation and active power of thought.

How, then, will they account for the fact that the divine laws, known by some as nature's laws, are not understood by all mankind, but may be so understood under proper tuition? Now tuition is but another word for progression, and as the material portion undergoes no progression, and the sensible or spiritual portion is the receptacle of such improvement, it must be admitted to have separate properties, if not a separate existence, from the material form. There are facts in philosophy which are clearly established as truths, not recognizable to our senses. What unprogressed man can understand that a thousand years of time is occupied in the travel of light to our senses from some of the nearer fixed stars, and still this truth is well understood by more progressed minds. Does this not arise from an increased power in the spirit of such progressed individuals, and has any physiological change in their forms the slightest connection with the ascertaining of this fact?

We think that all must admit that natural law is divine law, and that its exercise in the Spirit-world is but progression, in degree as compared with its exercise here, and the change in its operation but consequent upon the necessities of the case.

### SPIRITUAL ANNEXATION ONCE MORE.

PARTRIDGE AND BRITTON:

Esteemed Friends—The report which I made of the doings of the Spiritualists in Brooklyn, and which appeared in your paper of the 25th ult., has been made the occasion, by J. H. W. Tooley, editor of the *Christian Spiritualist*, for publishing in that paper of the 9th inst. an article nearly three columns in length, of a most extraordinary character.

Duty to myself as well as regard for the cause of spiritual truth and progress, forbids that I should allow such an exhibition of passion and prejudice to pass without proper rebuke. It is painful for me to stand in an antagonistic position toward any one, and especially before the public in connection with the cause of social and spiritual reform, yet at times it becomes necessary, not only to assume a position of antagonism, but stoutly to maintain it. In the present instance I assume merely the defensive, to repel a wanton and gratuitous attack upon myself, and, as I conceive, a covert one upon the Brooklyn Spiritualists.

The article in question is an extraordinary one in several respects, which I propose to specify and succinctly to characterize in a fitting manner; and after briefly remarking upon the merits of the question, which the belligerent propensities of the editor of the *Christian Spiritualist* has prompted him to drag in as an issue between us, to leave the subject forever. It is requisite that I give this assurance; purely personal consideration—the mist, anise, and cummin—should give way to the weightier matters of the law. Spiritualists have a right to expect that the columns of their journals will be devoted to the dissemination of the facts and philosophy of the new unfoldings, rather than to the discussion of merely personal matters; to the spreading abroad of the harmonizing influences of spiritual truth, rather than to giving facilities to gossiping scribblers to sharpen the appetites of the lovers of scandal.

It is extraordinary and anomalous, in that it proceeds from the chosen mouth-piece of a society professedly organized on the most Christian basis, put forth through its *Christian organ*, and which therefore may be regarded as the exponent of the society itself; however, the tone and spirit of the expostions may conflict with the known character and qualities of the men claimed as constituting it.

It is further extraordinary, and I may say simply ridiculous, when it is considered as proceeding from a mind professedly qualified by practical experience in the most holy things, imbued with a love of truth, and with that brotherly kindness that thinketh no evil, yet manifests such reckless disregard of the proprieties and decencies of life, as to be willing to compromise itself and prostitute its talents; by bandying such opprobrious expressions and statements as the following:—"that he might have a right to haze the next meeting," "So nearly false," "the faintest shade of truth," "proved to be a ruse," "all the bad faith and trickery of the political platform," "philosopher par excellence," "anti-marriage crusade," "no government," "wire-pulling for office to get the start of Mr. Townsend and his clique," etc., etc., in nauseous profusion to the end of the chapter.

Its extraordinary character is further evinced by its want of logical consistency. According to the logic displayed, an insincerity so palpable and heartless is betrayed, that the pos-

sessor apparently would palm off upon the confiding believers in Brooklyn a corrupt instrument to labor among them in establishing upon sure foundations a work of unexampled beneficence! What other conclusion can be drawn from the premises laid down? Did the writer intend to deliberately set the hypocrite, or did he intend to affirm with double emphasis the doctrine that the "end sanctifies the means"? Let us see. Peculiar sensitiveness is manifested on the subject of the reputation of the prominent supporters of the cause, as it is said, "since we think any man, however intellectually qualified, however capable to instruct in a school room or caucus, is not qualified to take a part in the development of true Spiritualism, which is manhood and heroism, who is not above trickery and intrigue," and he regards "the development and spread of Spiritualism, the one thing to be desired above all others." In pursuance of such exalted views, it is but fair to suppose that he intended to act, and he distinctly informs the public "how the Brooklyn society had its origin." "We proposed to our friend that he should interest others, and get up a meeting for the next Sunday, with the understanding that the Rev. U. Clark should lecture morning and evening." "As this friend was well known to us, we said much more, to the effect that he would interest himself and others, as Mr. Clark was ready and willing to give the helping hand wherever there was any prospect of success, or doing good," and it is further declared that he has "known" this individual for "ten or twelve years." Notwithstanding all this, in the same article it is alleged that he is lacking in "consistency and integrity of purpose," so much so as to be capable of "wire-pulling for office," "so as to get the start of Mr. Townsend and his clique," and charges him by implication as a "cast-off and immoral" man, and desires that he "will not only meet the issues of the Universalists, but be very cautious in future how he gets up side issues to hide his own come-shorts, for if he is blind to the moral obligations to Spiritualism and the friends of progress, he may be sure distributive justice will sooner or later punish all who attempt to ignore the moral order of society, and the strict demands of equity."

In my report I gave no cause, or in any manner either previously or subsequently to its publication, for the gross personalities indulged in. Neither was there any thing in the report to give occasion, or that could properly form an excuse, for the severe and injurious personal reflections upon others whom it was necessary to name in making a report of the proceedings of the Brooklyn Conference. It is very difficult to conceive of a state of facts that could justify such apparently malicious aspersions as are cast upon one of the individuals named. I know nothing personal of his antecedents or of those of the editor of the *Christian Spiritualist*; but what ever they may be, I can not discover any valid cause for him to thus travel out of the way to fasten upon another, such a weight of odium as was evidently intended in this case; and that there was no sufficient cause is evidently confessed, for it is alleged in this extraordinary production, that "We," (the editor of the *Spiritualist*) "say bad, for it could be nothing less, when one person makes a false charge for the purpose of justifying his lack of consistency and integrity of purpose; and another person makes such charge public in order to place an opposing party in an objectionable position."

Now, what was this "charge" which is so flippantly denounced as "false"? Why, simply this—that the "Society for the Diffusion of Spiritual Knowledge" had through its "representative" unwarrantably interfered with the course an individual had marked out for himself to follow. This "charge" had been made by one, and made public by another, and it is this that renders an "explanation imperative." Three mortal columns are required, and of course there can be no "convenient" clap-traps to develop side issues" resorted to. The justification for which, and all the gross personalities therein contained, may be found in these words: "If therefore we have to be somewhat direct and personal in our remarks, the blame must rest primarily with Mr. Clark, who lacked sincerity and honesty in making the issue he did with the society, or its representative (although such representative never had a being); and secondly, with Mr. Tappan Townsend, who had not discretion enough to let a bad thing rest."

The "issue," then, was the simple statement by Uriah Clark to the Brooklyn Conference, that his mind had changed, and that he was now opposed to the Brooklyn society becoming auxiliary to any other, and this valiant rescue of the "society" (i. e., the Society for the Diffusion of Spiritual Knowledge) had been performed; the "imperative" "explanation" made, because I had stated in my report, that this change of position by friend Clark "was occasioned by what he considered," to use the language of the report, "an unwarrantable interference on the part of a representative of said society," with reference to his own course since the preceding meeting." This, it strikes me very forcibly, is tantamount to a confession of no sufficient cause for the attack, even though there may have been, for the sensible speech of Tristram Shandy to the fly, whereby it is indicated that "there is room enough in the world for both of us" without a "quarrel" with those differing from us" (him).

Let us see what the grounds were for the "charge," and what justification can be found for the assertion that "such representative never had a being." In the first place, the *Christian Spiritualist* is published by the "Society for the Diffusion of Spiritual Knowledge," and is its acknowledged organ; in the second place, the editor of this paper appeared in the Brooklyn Conference from time to time, and finally proposed for the basis of an organization the Preamble and Resolutions which were embodied in my report; and in the third place, the general form of said Preamble and Resolutions had been made to correspond essentially to the style of the formularies of said "Society for the Diffusion of Spiritual Knowledge," and one of the resolutions declared the Brooklyn Society should be "auxiliary" thereto. Superadded to this, as soon as the Preamble and Resolutions were adopted, and before the next meeting—when the same were unanimously reconsidered—this same editor, as was charged by friend Clark, "impertinently" read him a private lecture as to how the child "broughten to the parent, so "paternally" cared for, should be "broughten" up. Friend Clark having made substantially this statement at the meeting my motion to reconsider was made, "the interference" was apparent enough. The motion, however, was not made at all, on account of the "unwarrantable interference," or on account of hostility to the "society"—but as stated in my report—because but few individuals had participated in the proceedings, and knowing, as I did, that there were strong objections to the idea of spiritual centralization. Here, I think, are sufficient grounds for the report, that the editor appeared there (which was by no means objected to) in some sort as the "representative," and few, I apprehend, in view of the circumstances, can doubt the correctness of the charge of "unwarrantable interference," or that, if he thus presumed to interfere in his capacity as an individual, and not as "representative," that the "interference" was as "impertinent" as charged.

One word more and I have done. The amazing complacency and egotism with which the subject of organization is treated is remarkable. The sensitiveness also exhibited upon this subject it would be hard to account for, except upon the supposition that the writer sustained relations with the "society" at least as intimate as those of a "representative." The tendency to magnify the "society" at the expense of other enterprises or plans of effort cherished by others, appears to me to be in very bad taste, calculated to produce impressions unfavorable to the idea of disinterestedness, and fears that the spirit of proselytism underlies his acts. These impressions are deepened by the attempts to stigmatize and ridicule all the proposed modes of organization that are based on the integral idea of the unity of man, and that his physical as well spiritual wants need attending to. The basis proposed for the organization of the Brooklyn Conference by Mr. Ryerson, so far from ignoring all "aids, auxiliaries, or helping societies," was especially guarded by "the wise caution and holy prudence of social order and gradual progress."

And now, with the foregoing remarks, I take my leave of the redoubtable J. H. W. Tooley, promising, however, to continue to read the good things that appear from time to time in the *Christian Spiritualist*, as I have done heretofore, and I hope to see its columns more appropriately filled in future.

In conclusion, allow me to add that the cause in Brooklyn is steadily progressing. The meetings continue to be well attended, notwithstanding the absence of the editor of the *Christian Spiritualist* since the meeting last referred to. The interest of the meetings has been much heightened by the frequent attendance of friends from New York; and I know I am not assuming too much when I say, that the Spiritualists of Brooklyn fully appreciate their labors, are under many obligations to them, and hope they may continue to be the recipients of such favors.

BROOKLYN, Dec. 18, 1854.

TAPPAN TOWNSEND.

### IMMORTAL HISTORIANS.

If the Spirits of men who peopled the earth in past ages can come back to us, and speak intelligently through the very elements that surround and pervade our being, what may we not anticipate from their future disclosures? By patient investigation of the laws that regulate this intercourse with immortal beings, the modes of communication may be perfected, so that our inquiries concerning the past may be satisfied. The antiquarian has long been seeking to discover, among the ruins of ancient empires, the secrets of their actual life; but hitherto only the silent monuments of the dead, with their mystical lore, have answered to the earnest questionings of the living. But why may not the representatives of those buried nations, over whose earthly homes the winds of time have swept the dust of centuries, yet speak to us, and supply the missing pages of human history!

THE CONQUEST OF CANADA.—The French officer, Saint-Arnaud, before embarking at Constantinople, sent his will to his attorney in France, with the order: "If Saint-Arnaud is not taken on the 25th of September, you may execute my will on the 26th." On the 25th he was of a sudden seized with the disease with which he had so long struggled, and died in the hour of his military glory. We find this state ment in the *Courrier des Etats Unis*.



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, DECEMBER 30, 1854.

## TO CORRESPONDENTS.

THE SPIRITUAL TELEGRAPH.—The second volume of "Spiritualism" will be issued soon after the first day of January, when it will be forwarded to its subscribers. Your remittances will cover the book, including the postage, and will leave a balance to your credit of twenty cents.

"The Spiritualist's Almanac"—This is a little work for its length, and is really a gem in its class.

"The Spirit's Home"—These three exhibit considerable feeling, and the sentiment is good, but they are not so important as papers intended to do the work they would necessarily do.

"We are a Happy Little Band, Mother"—The lines commencing as above are an instance of some which appear in a former number of the TELEGRAPH, and which Mr. B. B. Waterman has been kind enough to send.

"A CAROLINA CAROL"—Many of the author's thoughts are very well, but the attempt to express them in rhythmical numbers is unsuccessful. It is far better to write reality in plain prose than to fail in an attempt to write poetry.

## "THE SPIRIT GIVETH LIFE."

A superficial system of philosophy will always be material in its nature, since it regards only the outward forms and visible phenomena of the Universe, while a profound philosophy will necessarily be spiritual, because it seeks the mysterious depths of existence, and aims to discover those hidden laws and spiritual forces on which all physical developments depend. The deepest philosophy will, therefore, be the most religious, if not in the popular apprehension, at least in a rational and true sense. If "the ungodly Astronomer is mad," it would seem that our investigations into Nature should serve but to deepen the reverence of the truly rational mind. Those who look at Nature from without—whose question her oracles from the world's remote position—never hear the responses from her inmost shrine. They know as little of her divine utterances as the traveler, in a strange land, may know of the forms of worship peculiar to the country he is in, while he only gazes from a distance at the walls of its temples. We must enter the divine precincts—breathe the spiritual atmosphere—and bow at the altars from which the incense of perpetual worship ascends. Standing within the veil, we discover that the illuminated seers, and the inspired poets and prophets of all ages, in their sublimest moods, have but echoed the voices of Nature, or spoken the words of God, from out the inner courts of his Sanctuary.

The vital principle in all things is *Spiritual*. In every object we trace the presence of a power, greater than all material things, as the actuating principle is superior to the gross forms it governs. The comparative immobility of matter, in its inferior combinations, is incompatible with the existence of the superior forms and functions of organized being. The susceptibility of matter to motion must be increased by the attenuation of the physical elements, in order to develop those changes and combinations, among the ultimate particles which are indispensable to organic formation. It is evident that, among the more ethereal conditions which matter assumes, the atomic relations are constantly changing; and as we traverse the great spiral of ascending life, the forms in each succeeding gradation become more curious and beautiful, and their functions the more mysterious and divine. Enthroned above the dead elements in an unparticipated essence, is the spiritual power from which their vitality is derived. The nearest form in Nature—the feeblest thing in which the living principle is enshrined and revealed—receives the quickening energy from the infinite Sensorium. From Nature's great heart the vital currents flow out through all the arteries of Being. All life is the action of Mind on Matter; it is the revelation of a spiritual presence—of God's presence! If we ascend to those sublime heights, where thought folds her weary pinions, and aspiration seeks repose; or, if we descend into the mysterious and fathomless abyss—to the vast profound, where the shadows of nonentity veil the germs of existence—in every place, and in all nature, is God revealed. In the endless cycles of material and spiritual development—from the deep Center to the undiscovered circumference of being—His thoughts are written; and from all spheres accessible by men or angels, it is revealed that, "the Spirit giveth life."

**FRIENDS OF SPIRITUAL SCIENCE!** We congratulate you on the signs of promise which accompany the advent of the New Year. To you the morning of the Resurrection has indeed come! The stone is already rolled away from the door of the sepulcher, where so many wept over their buried hopes. During the past year great numbers have heard, as it were, the voice of an angel, calling them from the death of unbelief to a living consciousness of the life immortal. Angels are now their companions, come to soften the asperities of outward existence. The pale mourner, who heard a requiem for the dead in every passing breeze, and wildly, from the depths of his grief, questioned the silent stars for some tidings of the absent and the lost, now feels that the objects of his devotion are neither lost nor absent. To his awakened consciousness and illuminated vision they are ever present, and stand unveiled before him in the beauty of their sublime estate. Not from afar do they speak to him now, but the very sanctuary of his earthly home is hallowed by their presence and their ministry. Seraphic fingers touch the chords of mortal life, so long and so rudely swept by every storm of passion, and the golden strings vibrate to the music of celestial spheres. To thousands life has a new, and deeper, and a holier significance. To-day a flood of light and inspiration is sweeping over the world, and the spirits of the awakened and redeemed, beautiful in the sphere of divine activities, walk before us. The world wherein the interior soul shall yet realize its aspirations, appears to the recovered vision of man. Once more Seers and Prophets gaze into the opening heavens, and are amazed at the light, as if a great orb had suddenly appeared in the firmament, before whose rising splendor the stars might retire, and the sun delay his coming. Go in spirit to the poor captive, and for a while share his lonely lot, where night is unbroken, and darkness spreads her sable wings over all his waking hours, while the years pass slowly and uncounted away. Open the prison doors and release the captive; let the sun shine on him, the free mountain air fan his cheek, the music of birds and the incense of flowers charm his senses once again; and the intense joy of recovered freedom shall witness to us all how grateful to the aspiring soul, in the midst of its darkness and imprisonment, is the spiritual light, liberty, and inspiration of God.

But this is not alone a season for congratulation; it is an occasion of peculiar responsibility, and a time for earnest thought and self-examination. When old foundations are unsettled by the force of new ideas, and a revolution, in the

minds of men and the institutions of a people, becomes inevitable, great prudence and sagacity are necessary on the part of those who sustain intimate relations to the movement. Even the wisest counsels, if sanctioned by the best example, may not wholly restrain the thoughtless in the hour of their delirium. Every revolution, whether in the political, social, or religious ideas and systems of the world, is attended with individual examples of great extravagance and folly. The most sacred cause may not hope to be exempt from such unhappy illustrations of human rashness and weakness. Men are not all philosophers. Thousands who were never moved by a deliberate and rational conviction, yet act their part in the daily affairs of the world—and they must act—and if action be not the result of calm reflection and far-seeing intelligence, it may be the offspring of blind impulse or sudden caprice. The annals of history are disfigured by numerous instances of this kind, wherein the vilest passions have run riot, and madmen have claimed absolution, for their recklessness and self-abandonment, in the abused names of Freedom and Reform. Let the friends of the great spiritual movement, which is now attracting the attention of the civilized world, consider these things, and wisely improve the experience of the past, that we may escape the consequences of misdirection, fanaticism, and passion, and be filled with the spirit of wisdom, which is the spirit of God.

## THE LADIES' FAIR.

The Ladies, associated with Miss M. A. Dow in the management of the institution known as the Ladies' Humanitary School, opened their Fair in aid of said school on Thursday evening of last week, at No. 600 Broadway, where a large number of persons testified by their personal presence and material aid their interest in behalf of Miss Dow and her noble enterprise. The whole company seemed pleased with themselves and each other, and what was better and more to the purpose, they evinced their interest in the cause of Humanity. The Fair presented the usual variety of useful and ornamental articles, with some things not ordinarily met with on similar occasions. Among the latter, we can not omit a brief mention of Mrs. Bradley's remarkable collection of SPIRIT DRAWINGS, executed through her own hand. Whatever may be the judgment of critics respecting their conformity to artistic rules, they are certainly very curious; and as specimens of delicate shading, we think they can hardly be surpassed. That they are, in the most essential sense, executed by an invisible intelligence, and not by the medium, is now universally accredited. The exhibition of the drawings contributed very much to the interest and the proceeds of the Fair. A piece of shell-work, in the form of a cathedral—the handiwork of Mr. Whitney, editor and proprietor of the *Patriarch*—was an elegant contribution. This work was performed by Mr. W.'s own hand, during his convalescence from a severe illness, and displays great taste and patience.

The Fair continued through the remainder of the week, closing on Saturday evening. We were present on Thursday and Friday evenings. The hall was full, and the visitors, magnetized by an array of warm hearts and bright faces, tarried until a late hour. There was some speaking by Mrs. Rose and several gentlemen, and the entertainment was further diversified by vocal and instrumental music. At the time of going to press, the amount received from the Fair had not been ascertained.

## A DISINTERESTED WITNESS.

The New York *Dutchman*, edited by R. M. Griffin, is very candid in its treatment of Spiritualism and the TELEGRAPH. The editor does not profess to be a Spiritualist, but he certainly has the honesty and discrimination to distinguish between calm thought and passionate feeling; between reasons and assumptions, facts and follies, science and superstition; and we hope he will make the distinction in such cases as broad and clear as the fundamental differences involved in the subject. The editor reads a short lesson to several members of the editorial fraternity, respecting the injustice of their course in copying only such things concerning Spiritualism as are calculated to deceive the public, by placing the subject in a false light. We are happy to acknowledge that our contemporary gives additional force to his precepts by a righteous example, as will be seen from the following, which we extract from a late number of his paper:

**SPIRITUALISM.**—Much of the country press have been induced to remain silent on this subject, who formerly were rabid against it though we still have considerable doubt about it. The press which now speaks against Spiritualism usually pick up all the stray paragraphs on the subject which have a tendency to place the Spiritualists in a foolish and unbecoming light. How much better, more consistent with truth and justice, and more liberal toward other people's views, it would be if this class of papers would occasionally give a paragraph on the other side! One half the people who still cry huzzah, mad, crazy, fanatic, never have attended a circle, never investigated the subject one hour, and never read any work on the subject. The *SPIRITUAL TELEGRAPH* is the first paper started to discuss this subject, has discussed it in a very liberal manner, and never introduced any assertion against the subject before the people without giving reasons, facts, etc. We are not Spiritualists, and regard the leaders in the cause as strong enthusiasts, and as such, ready to assert every thing, at present unaccountable, to originate with Spirit, but still, the *SPIRITUAL TELEGRAPH* is the first paper of the kind started—very liberal upon the subject, and persons who will take the trouble to read a copy will find it remarkably sane on the subject, and in other affairs it is by no means entirely devoted to Spiritualism; well posted, advocating the principles of morality, truth, and justice, as taught by the Bible, and in every respect a very readable, well-conducted sheet.

## RULES FOR YOUNG WRITERS

1. When you undertake to write for the public, be sure you have something to communicate.
2. Let the ideas you would express be well defined in your own mind before you attempt to convey them to others.
3. Be particular to express your thoughts in as few words as possible, and avoid a too frequent recurrence of the same terms in similar relations.
4. Remember that an idea, when once appropriately expressed, derives no additional force or importance by being repeated.
5. Do not begin by selecting the profoundest subject within the whole range of human thought. We recollect an instructive anecdote of a boy, who was presented with a new hatchet, and he straightway got on to the largest log in the wood—and then—he got off again! It is not advisable to take the largest log first.
6. If unpracticed in composition, bear in mind that you may exhaust your powers in treating a familiar theme.
7. Be sure to discuss the claims of your subject, and keep your own out of sight.
8. Always commence where your subject begins, and stop where it ends.

## MOVEMENTS OF A. J. DAVIS.

We give place to the following brief note from Dr. Davis, that our friends who want him to lecture may know where to address him. As a philosophical and practical teacher Mr. Davis has few competitors, and his lectures must command attention for their intrinsic merits, while the remarkable powers and singular history of the Lecturer contribute to invest him with a peculiar interest.

PORTLAND, ME., 10th Dec., 1854.

DEAR FRIEND OF THE TELEGRAPH:—I would write you concerning my journeyings, but I do not think them sufficiently interesting to occupy your space. For the most part the people are interested in the "Notes of Spiritualism." But there are some minds inclined to investigate the "Principles of Nature." My Teachings consist of Explanations, Illustrations, and Classifications of Laws which inhere in the constitution of things. I am now giving a course of lectures on Individual and Social Reform. My audiences are not large at all times, but the friends, though few in numbers, are strong in the right.

My P. O. address will be at "Troy, N. Y., care of E. Waters," till the 6th January, then Ashburn, or Syracuse, or Rochester. Yours, A. J. Davis.

We should certainly be pleased to have a letter from our esteemed friend, A. J. Davis, detailing the incidents of his travels as often as may suit his convenience, and we are sure that our readers would be largely in his power.

**PASSING THROUGH LIFE.**—The following brief paragraphs from the *Philosophical Ledger*:

The Rev. ANTONIO BACON says, that if Providence had given her "invalid husband half a dozen children, her salary as a clergyman would be amply sufficient to sustain comfortably through life. Hence a hint for a "sick" man—situation comfortable, warmer coal, and a young lady freezing her feet in a single bedstead.

We are not quite sure that the Rev. Miss Bacon's remark is not ironical. We know something of the salaries of many country clergymen. They are frequently lean and unvarnished as the ghost of Calvinism itself. The smallest salary in the world might help a family of half a dozen "through life" quite as quick as a larger one, though they might not go through so "comfortably" after all.

**J. B. CONKLIN'S RETURN.**—From a brief note received from Buffalo, we learn that Mr. Conklin will return to this city on Monday, the 25th inst., and will recommence his Circles at his Room, 542 Broadway, on the evening of that day. Mr. C. has excited much interest in Buffalo, and many persons have been convinced of the great truth which is so satisfactorily illustrated by the phenomena which occur in his presence.

## FACTS AND REMARKS.

**DEMONSTRATIONS IN BUFFALO.**—The Buffalo *Age Progress*, edited by Stephen Albro, describes some interesting proceedings which recently occurred at a spiritual circle in that place, of which the following are the main particulars. The cover of the table around which the circle was seated was removed and thrown on the floor. The table then passed against one of the medium, and pushed him to the furthest corner of the room where it turned upside down, shutting him up in the angle of the corner. The table cover then was thrown several times at different persons in the room, hitting them. The table was then moved in all directions, a pitcher of water was thrown at one of the persons present, and partially took effect upon him. A tumbler of water was afterward dashed into the same person's mouth as he opened it to drink. Books and papers were torn to pieces and flung in the faces of persons present; a small and almost good-for-nothing clock, standing upon the mantle-piece, was shattered, its door torn to pieces, and the pieces, together with the pendulum, face, hands, etc., were thrown about the room, striking the wall and the ceiling. The machinery of the clock was placed in the middle of the floor and set to running with great rapidity, and it kept in motion for an hour or more. While it was running the Spirit spoke for singing, and they then sang the sounds of the motion of the clock to beat time to the tune very accurately. A pitcher was thrown upon the stove, and thence fell upon the floor, making a noise as though it had been broken into many pieces; but on examination it was found whole. Various communications, signed by different Spirits, were silently written on different slips of paper, without human hands, during the time, and after these proceedings had been kept up until half-past eleven o'clock, the Spirits took their leave and the company parted, feeling that they had been much entertained and instructed. It should be added that these demonstrations took place in the absence of a lamp, but it was sufficiently light to enable the parties to see each other.

**SEVERAL WORRIED OUT.**—A medical man belonging to one of the ocean steamers recently attended, in company with a friend, a spiritual circle in this city where the manifestations consisted in table-tappings. After witnessing the movements for a while, he declared his belief that they were made by some person or persons in the circle, but not by Spirit. As he expressed this idea, all persons except himself withdrew from the table to the back part of the room, but the table continued moving as before. He still declared that the phenomenon could not be explained, when his chair was quickly drawn back several feet, and whenever he repeated his declaration of skepticism the same movement of his chair would occur. He afterward left the room and walked down Broadway, occasionally saying in his mind, "It can't be Spirit; it can't be Spirit," but whenever he mentally repeated this declaration, an influence would thrill through him depriving him of all strength and compelling him to sit down. He afterward stopped at a hotel and his mysterious experiences to a friend, ending with the usual declaration, "It must be spiritual!" but on repeating the latter expression his chair was jerked back again several feet, and so the manifestations followed him, who was forced to resign his skepticism and acknowledge that they were spiritual.

**DECEASED TESTS OF SPIRIT-IDENTITY.**—A friend who requests that names should be suppressed in this relation, mentioned to us the following facts concerning a man at a recent circle. The brother, while the facts concerning him were entirely suppressed, said, "Adeline is here." He said that the Spirit was formerly an acquaintance of Mrs. D., who was present. That lady, however, had no recollection of a deceased acquaintance of that name, and the Spirit, for identification, proceeded to describe the place at which they had last met. The description was so perfect in every particular that the lady instantly recognized it, and thus knew the Spirit. She asked the latter what was the cause of her death, and was answered that she was murdered by a young man who had come and her life out by pressing his knee upon her chest. She said that the young man was imprisoned for the act for seven years, and she even mentioned his name. Mrs. D. recognized the statement as correct in every particular, though it was certain that the medium had never known any thing of the circumstances.

The same circle met on the evening of the same day, when the Spirit, "Adeline," appeared again, and said to a person present, "Tell your aunt that she must get rid of that habitual coldness of the feet, and that headache, or the consequences may be serious." The lady said it was true that she did experience much difficulty from coldness of feet and from headache, but that she had never mentioned this fact.

**REMARKABLE PROPHECY.**—The following remarkable prediction was made by Prior Bacon, who was born in the year 1214, some 660 years ago. "Here," says a certain writer, "is poetry and philosophy woven together, forming a wondrous chain of prophecy."

Bridges unsupported by arches will be made to span the foaming current. Man shall descend to the bottom of the ocean, safely breathing, and treading with firm step on the golden sands never brightened by the light of day. Call but the secret powers of Sol and Luna into action, and behold a single steersman sitting at the helm guiding the vessel which drives the waves with greater rapidity than she had been filled with a crew of mariners tugging at the oars, and the loaded chariot, no longer cumbersome by the passenger, shall dash on its course with swiftness and rapidity. Let the simple elements do thy labor, bid the eternal elements, and yoke them to the same plow.

## NEW YORK CONFERENCE.

DEC. 12, 1854.

The subject proposed for consideration this evening was—The Facts and Results of Individual Experience in Modern Spiritualism. Mr. Brittan was asked, "What profit other than to his pocket he had derived from this error?" Mr. Brittan replied, in substance, that the effect of his faith, and advocacy of Spiritualism upon his pocket had been for some years past not exactly in the direction of "laying up treasures on earth," and there was still "room to let" in that interesting locality. Still, to him, Spiritism had been simply the ultimate of his thoughts. We see the proof of this throughout the whole field of human activity: in the state and sciences, education, government, in fact everywhere. It may not be that any man fully realizes his ideal, but his outward acts are an attempt to embody it, and they place the moral and intellectual status of the man. In the ratio, then, of the elevation of thought, will be the purity of life. He did not claim that Spiritualism had yet accomplished all its glorious destiny in him, but he was sure it had done much. He had settled on the invulnerable basis of demonstration what he conceived to be the highest ideal of human thought, and this must rest upon the life. It is impossible to be a genuine Spiritualist without a corresponding impulse being imparted to the religious feelings. It may not affect him in the external and popular sense of the term, but in regard to the life-Spiritualism is a religious man. The character of Spiritualism is to subjugate the senses to the soul, to bring the passions under the dominion of reason. When this is done, then will Spiritualism have accomplished its mission in us, and not till then. The subjugation of a human soul to itself, and the development of its immortal manhood, is its highest aim and its most glorious victory.

Dr. Young expressed himself glad of the opportunity to confess that Spiritualism had not done much for him as yet. He thought there was not much known about it to be of much use to any one. He thought it was a mere passing fancy, and a very shallow basis of faith. Much of the alleged evidence of Spiritualism could be blown to four winds. He did not wish it to be reported that he was not a Spiritualist, what he wanted was, that every alleged fact should be denied, denied, and canvassed, until every child should be annihilated. He thought Thomas was the best disciple Christ had. He asked for physical proof and got it. "We should do the same, and with the broadsword of sound logic make war with all that is vulnerable in the spiritual hypothesis."

Mr. spoke of the difficulties and doubts which had beset his mind, more especially in the earlier investigation of this subject. He started from the platform of entire skepticism with regard to it. Time after time he visited mediums and would go away apparently convinced of its truth, and again doubts would arise, again to be resolved by a force of evidence which he could not withstand, and until it can be proved by evidence equally clear that he has been the victim of the most stupendous swindle imaginable, he must hold it to be true. At any rate, it had in him all the force of truth. There are some truths which we can only know through observation and experience. It was said by Brougham, that a man by thought alone might arrive at the conclusion that two and two make four, or he might receive it as a mathematical axiom, and proceed to build upon it, but no man could tell a priori whether a pebble would fall up or down. Observation alone could determine that. So of the vast range of natural phenomena, we must examine for ourselves, we are slow to believe that which occurs without the range of our own experience, but the moment we make a test of our own personal verification, it really suggests a variety of applications. This is eminently true of the manifestations he has witnessed. Prior to his investigation he did not believe in a future state. He could not observe it or know of himself any thing about it. It did not lie in the field of his own experience. But Spirits themselves by a thousand proofs have demonstrated it to him, and he must receive it as a fact, and proceed to build upon it, but no man could tell a priori whether a pebble would fall up or down. Observation alone could determine that. 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