

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 141.

The Principles of Nature.

MIRACLES.
WILLIAM S. ANDREWS.

Miracles have been denied on the ground that they would be a departure from what are called the laws of nature, or *general laws*. It is said that such a departure would be derogatory to the wisdom of God, as implying that he had ordained laws for the government of the physical universe which were so defective, that under certain circumstances he was obliged to violate them himself, in order to effect his purposes. I do not, however, see any soundness in this objection. For even admitting that there is such a thing as *general laws*, which I deny in the sense in which this term is here used, they are but the expression of the will of God himself, as carried out in the production of certain effects in the physical universe. And this will may be changed if circumstances in his judgment should require it, and a different mode adopted by him to produce the same effects. There can be no law which shall operate upon and bind him, for he is the maker of the law, and can alter and repeal it at his pleasure. He is the Sovereign of the universe, and can make and execute what law he chooses.

But I deny that there are any such things as *general laws*, in the sense in which the term *law* is properly used. By *general laws*, as applied to matter, is usually understood a uniform and invariable mode by which certain phenomena or effects are produced in the material world, and which effects are produced by some inherent energy imparted to matter by God, acting in and of itself, and capable of so doing without the immediate agency of any intelligent cause foreign to it. Whatsoever—and of course without the agency of God for this purpose. Now in this sense, I contend that there are no *general laws*, and that matter in all its forms is in itself incapable of the effects that are produced, but that these effects depend altogether and always upon the direct agency of God himself, or of some intelligent being whom he has commissioned for this purpose, and endowed with the necessary power. A law can not execute itself, neither can matter be made capable of comprehending and governing itself by it. A Being, therefore, foreign to matter itself, must execute the law who is capable of comprehending it, and of making it the rule of his operations—and this Being is God. In other words, what are called *general laws* are mere modes of operations, according to which God chooses to conform himself, and which are usually uniform and immutable, but which may be changed if he should see fit to do it. His agency is the immediate and efficient cause of all the effects that take place in the physical universe, acting according to certain rules he has prescribed to himself and not to matter, and which are for convenience, though improperly, termed *laws*.

It follows from the preceding views, that if circumstances should arise requiring that the same effects should be produced in a different way from what they are usually produced, this may be done by varying the mode of operations. And this is done in the case of *Miracles*, which is only another way of producing the same effects, when the end to be answered renders it necessary that it should be done. And the *Miracles* which are related in the Bible as having occurred at different periods of the world, illustrate this position and prove its truth.

To suppose matter to be made capable in itself of the effects produced, and that by an inherent energy imparted to it all its operations are carried on without the constant and continued action of any external power upon it, is to suppose matter to be endowed with intelligence. And then it would be difficult to show that matter in its own nature is not intelligent. In other words, it is to make it God himself, and is asserting the doctrine of *Pantheism*. For to what does this amount? In all the operations of nature we discern contrivance, design, and skill, means adapted to an end; and this end beneficent in itself, as contributing to the happiness of animate beings, whether brute or rational. Can inanimate and senseless matter be made to possess the power of continually carrying on itself these operations by which these purposes are effected, and no wisdom nor power external to it guiding it, and acting through it to produce these results? To illustrate this matter, let us take a plant. It springs from a seed, and then by the process of growth is made to produce a flower, and afterward fruit, which minister to the gratification of man, and perhaps beast, who are endowed with senses to receive this gratification. Now can you suppose this process of growth to proceed from any inherent and senseless energy in the plant itself, whether imparted to it or not, which shall take that cause exactly to answer that end which it does answer? This supposition would be as irrational as to suppose the parts which compose a house were to take exactly the place which they should to construct this house—to suppose that by some inherent energy imparted to the parts themselves they could be made to act in such a way as to produce a house. Can you suppose that the bricks, and the wood, and other materials which compose a house, could be endowed with a blind and undiscerning

energy which would enable them of themselves to shape themselves, and take precisely the place they should do to form a house, without the intervention of man for the purpose, without the aid of his intelligence and contrivance? Yet when you suppose a plant can come to maturity of itself, unaided by any intelligent power constantly operating upon it, you suppose something as remarkable and as unaccountable as in the case of a house. And as no one could suppose a house capable alone of forming itself, so no one ought to suppose the plant capable of itself alone of attaining to maturity, and reproducing its species in the way we see that they are reproduced. The same train of remarks may be applied to animals. And the conclusion is irresistible in both class of cases, that some Being, having the requisite intelligence and power, is employed by his immediate and constant agency in producing and rearing both the plant and the animal. And if in regard to them, so in regard to all the operations which are going on in the animate and the inanimate world—they are but the materials, and God is the maker.

Again, in proof that *Miracles*, properly so called, have taken place, without going to Scripture for the proofs, we have only to look to the formation of our globe, and the productions it contained in its early stages. *Miracles* may be defined, I conceive, to be a departure from the usual way in which certain effects are produced in the material world—to be a way different from the latter. Now the present mode of operations by which animals and plants are produced could not always have been the mode in which they were produced. For there must have been a time when they could not have been so produced. There must have been a period when they were produced for the first time, and therefore could not have been produced by a course of successive propagation, in the way they are at the present time. The first animal could not have been produced by a preceding one, nor the first vegetable, and therefore some other than the present mode must have been used for producing them. There was a time when the animal was not produced from the ovary, nor the vegetable from the seed, for they did not exist. Therefore there must have been a time when *Miracles*, as they are called, were performed, when there must have been a departure from what is now the usual mode of operations, or what are improperly called *general laws*.

And this view of the subject is confirmed by geology itself. Geology teaches that the different tribes of animals which have existed at different periods since the beginning of organized matter, could not have been produced by what has been considered a sort of progressive and spontaneous creation carried on by matter itself, continually changing its forms, and producing a higher type of the animal tribes; for the remains of different tribes of animals are found in different strata of rocks, so far apart and so arranged, that the subsequent ones could not have been produced in any possible way by the preceding, but must have been a new creation by God himself. And the earth also has been from the creation undergoing such changes as would fit it to be the abode of these different tribes of animals at the time they came upon the stage, and not at any time preceding. In this way, it proves that the changes in the material world were contrived and carried on with a view to the production of these subsequent tribes of animals. And this coincidence clearly proves the wisdom and power of a designing Providence in adapting means to ends, and causes to effects.

Again, all effects in the mineral, vegetable, and animal worlds are produced by certain physiological or chemical processes by which certain properties or elements are brought into combination. The mineral, the vegetable, or the animal are but the production of certain properties or elements existing in nature which God has formed, combining in a certain way to produce them. These usually take place by the slow process of accretion or growth, because this is the way in which God usually sees fit to produce them to answer certain ends he has in view in their production. But the Being who knows exactly what these properties or elements are, and in what proportion they must be combined in order to produce a certain substance or animal, could, if he saw fit, produce them instantaneously as well as gradually. He could produce an animal or a vegetable by an act of his power full grown, and at once as well as by the slow process of growth, for it is only a combination of the elements in a certain way which constitute it, which he knows how to do. He could produce "the loaves and the fishes" instantaneously as well as by the slow process of growth, or the physiological and chemical process by which they are now produced, and by what is called nature. For all he has to do is to bring into combination instantaneously those elements which compose them. And one of our chemists could produce bread instantaneously if he had command of the elements or ingredients which compose it, and knew how to bring them into proper combination for the purpose. He knows no other way but the slow process of raising corn, and grinding it into meal, and then baking it. But God may know of a different way, and on one occasion, in the New Testament, he is said to have adopted this way when he multiplied "the loaves and the fishes." For in both

cases it is only a combination of the same elements to produce the same substance—in the former case slowly and gradually, and in the other rapidly and instantaneously.

The objection has been made against *spiritual manifestations* on the one hand, that they would be a departure from *general laws*, and for this reason incredible; and on the other hand, it is contended that they are in strict conformity with *general laws*, and for this reason they should be believed, if supported by a sufficient weight of evidence. But if the view which I have taken upon the subject of *general laws* be a correct one, they are not produced by any conformity with *general laws*, for no such laws exist, but are produced by the direct agency of Spirits themselves, who are endowed by God with the power of producing them in the same way that he conducts all his operations—that is, by a direct agency. It is true, material forces may be employed by Spirits in producing the phenomena, but they are employed as instruments put in operation and controlled by the Spirits themselves at the time the phenomena take place, and not as acting by virtue of any inherent energy imparted to matter, and making it capable of acting itself without the intervention of any spiritual agency for the purpose. They act in the same way when Spirits use them that they do when God uses them—as materials and modes, and not as efficient of themselves alone. Every phenomenon or effect in the physical universe is produced by *spiritual influence or agency*, either by God himself or by some Spirit, either in or out of the body, whom he has endowed with the necessary power for this purpose.

And in these spiritual manifestations God may have invented and carried into operation new modes of producing physical phenomena, such as were never used by him before. He may have created new forces for this purpose. For it is not to be presumed that his work of *creation* has ceased with the present forms of matter, and the forces which are made to act upon it, and that his power of *creation* has exhausted itself by the works it has already produced. This power may continue to operate through eternity, and be employed in the production of new forms of matter, and of new forces to act upon it. A new power, different from magnetism or electricity, or any known power, may have been produced by Him to operate in the production of such *spiritual manifestations* as are physical in their character. For there is no reason to suppose that He must necessarily be confined to his former mode of producing motion, and that he never could invent nor practice any new one. This would be setting bounds to his omnipotence and his omniscience. He has at all periods of the world been employed in new acts of creation. Why may He not continue to be so? We certainly do not know, and have no reason to suppose the contrary.

And so those who contend that a *miracle* is impossible or even improbable with God, only reason from their own limited knowledge and feeble powers. And they do not reflect that these do not extend to Him, with whom is all knowledge and all power, and who finds no more difficulty in performing what they call a *miracle* than they do their accustomed operations. Let such persons read that wonderful and sublime production, the Book of Job, and learn a lesson of humility in the estimation they place upon their own understandings, and in the limits of power and wisdom they see fit to assign to the Almighty. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

THE MISSION OF SPIRITUALISM.

"But those, who do the Will of my Father."

Looming up out of the gloom of the past appears that bright and cheering ray of hope, "Spiritualism"—a new-born certainty of an hereafter conscious existence, and a relief from the almost universal inward dread and fear of utter extinction at death. It came as it were "like a thief in the night," noiselessly and void of ostentation, and has taken the cold and stolid sentinels on the walls of materialistic philosophy by surprise. Beauteous and divine light! God's new covenant with sinking humanity! a blessing pregnant with a seeming hope of a redemption of the race. Will it prove such? That is the question which now agitates the deep-thinking lover and friend of his species. Will it prove of any practical benefit to man, or will it, like all preceding systems, resolve itself into a mere talking Theology? Spirits may communicate; nay, God himself may commune with man, but unless man obeys in life, in act, and in deed the injunctions given, we remain where we are and have been for ages. We are still the same divided, conflicting, competing, *legally* swindling, overreaching, plodding, huckstering beings we ever were. The injunctions, "Be united," "Love ye one another," can no more be fulfilled than it ever has been.

We most emphatically declare, and are willing to stake the truth of our declaration on our answer from the Spirit-sphere, that the present state of society is not the state for Spiritualists to live and abide in—that it is antagonistic to morality and utterly subversive of a life of spiritual purity—that it is at once an absurd, pitiless, degrading, and inhuman system. The system perpetuates an *inequality* of physical condition—imparting enormous corrupting riches on one hand, and

degrading, painful penury on the other. Such results are inherent in, and inseparably connected with, the present social or, more truly, *anti-social*, system, and for this it ought to be condemned and shunned by every one believing in the spiritual philosophy. What is, and has been in all time, the great, prolific source of ignorance, immorality, and crime? What but poverty? Away then with a system, for the future, which tends irresistibly to enchain the mass in hopeless penury, while it yields inordinate wealth to the few, making them tyrants over the many. Can there ever be purity, contentment, or brotherly unity under so selfish and merciless a system? What is commerce, really, if once stripped of its assumed dignity? Verily, an embodied lie—a huge deception! Men who are engaged in its pursuits cultivate falsehood as a science, indispensable to success. They unscrupulously employ untruth as part of their legitimate stock in trade.

This seemingly sweeping charge is no exaggeration, as every one's observation and experience will attest. Is a system so mean, groveling, and animalized adapted to the life of a people actuated by a pure Spiritualism? Nay, it is suited only to the gross sensualist—to the selfish, misanthropic, and miserly soul. God evidently gave life to the intent of its being perpetuated and preserved to the longest possible period. But every advance in the price of food (the aim of all traffickers) renders it just so much more difficult to be procured to appease hunger, hence it is just so far an attack upon the life God has given, and hence must be a sin in his sight. To aid in famishing people to death is the unvarying tendency of all the leading modes of traffic and commerce; hence such are species of indirect murder, and as such must shock and revolt the nature of the genuine Spiritualist. Divided interests, competition, and little petty selfish efforts, may have done very well for the past—for the infancy of the race—but they are not adapted to the exalted and glorious career of the future.

Spiritualists must aim to found a new temporal system; a system based upon those principles of love, mercy, and justice which shall be consonant with their high aspirations toward a spiritual life. You must seek to build up the TRUE UNITARY KINGDOM. The past and present belong to the kingdom of *mammon*. The past has been characterized by *division and disunity*; the future must exemplify the opposite—unity, coöperation, brotherly and united effort. The possessive pronoun "mine" must be supplanted by that more fraternal word "ours." There must be "our palace, our gardens, groves, vineyards, and luxurious farms, our temple, our music hall, our library, our sculpture and picture-galleries;" in fact, our every thing that is at all calculated to advance our knowledge, purity, and happiness. Industry, toil, and merit have pined in hovels in the past; be it the task of the new dispensation to see it housed in palaces in the future. Such is the mission of Spiritualism, failing in which, it were an empty bubble, like unto all preceding systems.

The old system is worn, rickety, decrepit, inasmuch that every lip becomes prophetic of its downfall. All cry, "Some change is about to take place." Such is the soul of man speaking through the lips its deep conviction of the corrupt and impious nature and tendency of the present conflicting system. There must and will be a change. Who shall guide and control the wild and explosive elements in the coming crisis? Who so proper as Spiritualists? The people have ceased to have reverence for their ancient guides. Orthodoxy has lost its power to govern. The new order, then, is the only hope of society in the approaching change. We fearlessly repeat, that the upbuilding of the unitary kingdom is the allotted mission of Spiritualists. For the truth of this declaration we are willing to abide the answer and decision of our spiritual counselors. Question them on the subject, and then act, or cease to trouble them any longer.

The superficial may object on the ground that "the coöperative and unitary principle has been tried, and failed." The simple answer to this is, "It failed for the very want of Spiritualism!" Inquire if such was not the fact. Spiritual communion is the only light, the only guide, which can teach the grand secrets of the unitary kingdom, or perpetuate it in all its glory, purity, power, and usefulness. The spiritual kingdom and the temporal kingdom must be in *union*, must be one and inseparable. One is the handmaiden of the other. United, they become omnipotent for good and noble ends—the exaltation of sinking humanity. United, they form at once a grand science—the science of sciences. They take guardianship of every thing relating to the welfare of the soul and the body—of the whole and entire man. They form a perfect science whose aim and grasp is wide as the race of man. The unitary kingdom in its scope and appointments, as revealed to us, is grand and magnificent in the extreme, abounding in every thing rich, chaste, and beautiful; in every thing that will elevate, ennoble, and purify humanity. In the great work of its erection, Spiritualists are destined to become the visible hands of God laboring upon earth for the salvation of his suffering people. Your parent hath cried, "Come home!" Inquire of your counselors if it is not so. You are to cry no longer, "Lord, what shall we eat and what shall we drink, and wherewithal shall we be clothed?" He has said, "The

laborer—his laborer—is worthy of his hire," and he will add all these things unto you. You will be the princes of his household, ever welcome guests. At his board you will be well and sumptuously supplied, without money and without price. Want, tears, and poverty shall be known no more.

In the Truth, JAMES NIXON.

POTOSI, WISCONSIN.

MATTER, MOTION, AND GOD.

ANTWERP, JEFFERSON CO., N. Y., Nov. 26th, 1854.

MR. EDITOR:

Your correspondent K., whose article, under the head of "Material and Spiritual Progression," appeared in the TELEGRAPH some weeks since, raises the following question, viz.: "Is the soul of the spirit a development of matter obtained under the law of progression resulting from the action of motion, or is it the direct creation of the Divine Mind?"

I do not propose to discuss this important question with K., for he has not even intimated to us his own position with regard to it, but simply requested your readers to "ponder it." And I address you in hopes that I may call your attention, or through you the attention of some of your able correspondents, to some of the points contained in the article alluded to, upon which the writer, together with a large majority of the writers on the spiritual philosophy, seem to me to commit important errors.

Your correspondent in bringing up the question which I have quoted, states a principle as the teaching of Spirits which I can not indorse without more light, and which, in my opinion, is calculated to lead the mind very widely astray from the truth. The principle asserted in this: "That motion is ever acting on matter, causing an absolute progressive change of form and refinement of inherent element and nature—hence that matter never can be stationary, but is ever progressive." Now I do not doubt that this principle has been taught by Spirits; but I claim the same right to question its truthfulness as though it had originated in the mind of K.

The idea conveyed to my mind by the above teaching is, that motion as an abstract principle is acting upon matter, which would otherwise remain motionless. Or, in other words, that nothing is acting upon something, and producing all the varied phenomena and forms in the universe. Now I can not conceive how motion can exist outside or independent of matter, for in a perfect vacuum it is evident there could be no such thing as motion without the introduction of matter into it. But I can conceive how one particle of matter can, by moving, cause another particle to move, and hence it is clear to me that all motion is either the result of the action of matter upon matter, or is the voluntary action of matter in some form independent of matter in all other forms. And it follows, that motion is not acting upon matter, but that matter in its highest forms is acting voluntarily and of itself upon matter in its lower forms, producing involuntary motion, and thus developing new forms of motion and of matter, not by the action of law or principle (for law or principle is passive or inactive), but according to laws or principles which, being inactive or passive, are consequently immutable, eternal, and unchangeable—and which do not, as is often asserted, "emanate from the Divine Mind," but which are clearly perceived and comprehensively understood by him, and by which all his voluntary actions are controlled. And I would say, then, that the soul of the spirit is a direct creation of the Divine Mind; and that it is a development of matter obtained under the law of progress and of motion by the voluntary action of matter in its highest form, according to these laws.

But I may be asked, how I can conceive of matter in any form, capable of voluntary action or motion, independent of matter in all other forms? I answer, if I can not conceive or comprehend how such a thing is, I can conceive and think I can demonstrate, that it can not be otherwise. I can not comprehend how space is infinite and boundless, yet I can conceive that space is of necessity infinite and boundless.

Now as we have already seen that motion can not exist in a vacuum when there is no matter, we see also that principles do exist everywhere. For instance, the law or principle by which water runs down hill exists everywhere, and would if there was not a drop of water in the universe.

If, then, principles are passive or inactive, it follows that all action, whether voluntary or involuntary, belongs to matter, and if the power of self-movement does not belong to matter in any form, then there is no such thing as voluntary motion, but all motion is the result of the relation which matter in one form bears to matter in another form. But if all motion is involuntary, then the organization of all forms is involuntary, and from whence could a consciousness of existence be derived? That there is such a thing as consciousness, we know, and we know that volition results from consciousness. Now is consciousness a result of the combination of different forms of matter, or is it an attribute of matter in some eternal and unchanging form? If consciousness arises from the combination of different forms of matter, then those previous forms must have existed unconsciously, and have resulted from involuntary action.

But I may be told that consciousness is the combined effect

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

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MODERN PROPHECY—KOSSUTH.

of the senses. But I answer that consciousness exists in each of the senses separately; for destroy all of a man's senses but his hearing, and he will be conscious that he hears, and that he exists; or all but his seeing, and he will be conscious that he sees, and that he exists; so with his feeling, his taste, and his smell.

But again, I may be asked, are not these senses the result of the combination of different forms of matter? Again I answer, then those previous forms must have resulted from involuntary action, and from whence proceeded the consciousness that exists in each of these senses? Again I ask, what is consciousness but knowledge or wisdom? And what is knowledge or wisdom? Is it an abstract principle, or is it an attribute of matter—matter so subtle and so inactive as to be affected by the movement and existence of every other form of matter in the universe? And what are love and will or volition? Are they principles or laws, and consequently passive and inactive? Our wisdom sees and feels their action. Hence we say they are attributes of matter, and not abstract principles. Then we reasonably conceive that these three forms of matter must of necessity exist, viz.: the wisdom element, the love element, and the will element; and these three would be highest, or superior to all other forms of matter. And also being the first trinity in mind, and being universal, they would constitute a universal mind, or the soul of the universe, or God. Such a mind we can easily see would be self-existing, because being constituted of the highest forms of matter, and possessing a knowledge of all the immutable and unchanging principles of nature, and possessing the power of volition, he would necessarily have the control of all other forms of matter.

It is also easy to conceive that the association of one or more particles of each of these three elements would constitute an individual mind, or the soul of the spirit, which also would be (when arrived at its ultimate condition) self-existing and immortal, and that by virtue of the elements of which it is composed.

It appears to me, that by the light of this reasoning we may find an easy and rational solution of those much vexed questions, "What and where is God?" "Is man a free moral agent?" the question of a First Cause, etc., which have been so much agitated in the columns of the TELEGRAPH with so much learning and ability, and so far as settling the points at issue are concerned, to so little purpose.

Yours, H. GREER.

IMMORTALITY.

The immortality of the soul is not only a delicious and a magnificent dream—the most delicious and magnificent of dreams—but it is a law, the most absolute of the laws of the universe. It is a truth, the fullness and purport of which no fierceness of imagination can compass; and yet it is, when once rightly apprehended, as plain a reality as this living body, this breathing *I am*, in which it is temporarily concentrated.

The fact of to-day is the fancy of yesterday; and so forever the universal imaginations of eternal souls print themselves deathlessly into sensuous expression. Fact is the highest poetry of the universe. It is the expression and resolution of all thought. The spiritual powers of thought-realms are ever seeking to become something—to express themselves materially—to impregnate, as it were, the womb of time—and perpetuate their deathless natures in generation; and so the book of fate—the records of destiny—are written in the eternal conjunctions of thought and matter—Osiris and Isis, Ormazd and Ahriman, Jupiter and Juno, Creator and the Created, expressed symbolically in every religious myth that has visited the soul of man.

This is the law of spiritual impression. The spirits of every man and every woman are electrically or magnetically or odically (I use these words for want of better) coincident with certain spheres of thought, love, hope, desire, or endeavor. We are all of us expressing in our daily lives the spiritual spheres to which we naturally belong, and the daily history of this planet is the outspoken thought of the spiritual realms that are acting upon it, modified by the material conditions which they can not wholly control, and by those individual idiosyncrasies which are derived from the heart of Nature herself. We talk of the law of progress, but there is an immortality of the past as well as an immortality of the future. "Before Abraham was, I am." Progress pertains, however, to consciousness, which is a culminating point in the history of the soul, when the wandering spirit, having exhausted ethereal realms, once more incorporates itself materially, and the marriage of Cupid and Psyche is again consummated under the auspices of Hygeia.

PHILADELPHIA, JAN. 1, 1855.

A MORNING UTTERANCE.

The flowing stream of melody
Through all the quiet night
Moved calmly on and silently,
And filled the heart with light;
And when the sun sublimely rose
And filled the heaven with day,
And tinged with flame the mountain snows
That on its threshold lay,
Its brightness gave each living thing
A winged, harmonious voice,
And bade them in the ether sing,
And worship, and rejoice.
O human heart, O weary heart,
But yield thyself to love,
And, touched by more than mortal art,
Thy fluent life shall move
In harmony with birds, and flowers,
And angels in their sphere;
And gifted with immortal powers,
Thou'lt be an angel here.

MORNING (Aug. 8).

INSPIRATION.

Forget thyself, if thou wouldst be
A messenger of Truth to men;
The human mind should be the pen
Moved by the hand of Deity.
Forget thyself, but not thy kind;
The heart that like a fountain flows
With generous love most purely glows;
God through the heart inspires the mind.

THE CLOWN.

For him the artist is a man
Who colors canvas for a trade.
"Better," he says, "to delve with spade,
Than picture out the starchy plan."

NOTES.

sins and crimes; to shake her thrones and fill her kings with terror; and behold, it shall not cease until justice is done unto my peoples—until liberty is restored to Poland, and Hungary, and Italy—lands wherein I desire peace, freedom, and righteousness to flourish. Declare unto the banded men—the warriors and kings—these my words, for I am the Lord, thy God, and their God, and I will cause justice to be done."

This part of the prophecy remains to be fulfilled. Let us watch the issue. Kossuth has not, as yet, failed to approve himself a true prophet. Well might such a soul, as its external vision saw on English walls—in the midst of a great oration to the orator and prophet—the names of his country's martyrs, behold them pass in solemn spiritual procession before him. But enough. We trust in God that Kossuth may live to see the uttermost tittle of his prophecy fulfilled—live to triumph and rejoice with the liberated nations, and to pour his burning prophecies broader and deeper upon the world's heart. Orator, sage, statesman—and warrior, perchance, in days to come—Kossuth is not least significant and glorious as a prophet. And all things are a prophecy—time, history, human aspiration—all point on and up, teaching man more and more of his spiritual being and power; more and more of his affinity with the spiritual world and with God, and more and more that it is not wrong and violence, but love, and wisdom, and truth, that are to reconquer Paradise on earth, and bring to living man the felicities of Heaven.

A VISIT TO BOSTON.

Our recent visit to the East, though not signaled by any very important incidents, afforded us an opportunity for a brief but pleasant interview with several esteemed friends. We left home on Thursday, the 28th ult., and proceeded as far on our way as Worcester, where we remained over night, at the residence of a sister, who lives some three miles west of the city. Mrs. David R. Gates, the sister referred to, has a little girl aged seven years, who is subject to the control of the invisible powers. About a year since the Spirits directed the family to procure an accordion, promising at the same time that they would develop this child as a musical medium. The instrument was accordingly procured, and the first experiment was so far successful as to astonish the whole family. During the evening which we spent there, this little girl played some twelve or fifteen times in our presence, and when we awoke on the following morning, she was quietly seated at the head of the stairs, outside of our chamber door, and serenading us in a truly spirited and spiritual manner. It is worthy of observation, that notwithstanding this child now plays more than twenty different tunes, she has never had one moment's instruction from any visible teacher, and not a single member of the family has ever acquired the use of any musical instrument.

On Friday we continued our journey, and arrived in Boston about noon, where we remained until the afternoon of New Year's day. A large number of Spiritualists assembled in the Melodeon on Sunday, afternoon and evening, and the writer, agreeably to previous announcement, delivered two discourses, which were listened to with marked attention. Among our hearers we recognized several old and familiar friends, who, many years ago, listened to some of our earliest pulpit efforts. Their presence awakened memories of other days, when we struggled against the despotism of creeds and creed-men, and for spiritual freedom—struggled and achieved our aim, at the expense of personal ease and clerical honors. We asserted our independence, at a time when individual freedom from sectarian bondage cost more than it now does; but, after all, the price of liberty, though dearly bought, bears but a small proportion to its real value. Standing amid the wreck of temporal prospects, and surrounded by the perishable symbols of false friendships and ephemeral pleasures, we have still had abundant cause to rejoice, while every day has opened new sources of unutterable peace and joy.

During our brief sojourn in Boston, we were cordially entertained by Dr. W. R. Hayden and his esteemed lady; A. Bingham, to whose hospitality we were indebted on a former occasion; and by Dr. Gardner, proprietor of the Fountain House. Mrs. Hayden is widely and most favorably known as an excellent Spirit-medium; at the same time she possesses such an assemblage of intellectual, moral, and social attributes and graces, as never fails to secure universal respect and unqualified esteem. Spiritualism is greatly indebted to the Dr. and Mrs. Hayden for calling the attention of many distinguished persons in England, as well as in this country, to the manifestations. During their visit to London Mrs. H. was instrumental not only in securing the attention of a highly respectable portion of the English public, but the phenomena exhibited in her presence were of such a nature as to satisfy the powerful mind of Dr. Ashburner, and sufficient to overthrow the life-long skepticism of Robert Owen. Mr. and Mrs. Hayden now reside at No. 5 Hayward Place, Boston, where those who desire to investigate the claims of modern Spiritualism will be sure to meet with polite treatment and the most favorable opportunities.

MISS EMMA JAY.

Miss Jay, to whom we have before referred in these columns, is believed to be one of the most gifted speaking and singing mediums in this country. But this is not all. Her self-sacrificing devotion to her deepest convictions, and to the principles of individual freedom and spirituality, has been subjected to severe ordeals, but her principles have triumphed in each succeeding trial. While she is gentle in spirit and manner, she is also magnanimous in soul and in action; and we feel persuaded that no perverted sense of delicacy can easily allure or drive her from the path of duty. She has many sincere friends, who will pluck up the thorns which beset that path, and plant flowers in the fair pilgrim's way.

At a select circle convened at our office, on Friday evening, 5th inst., Miss Jay was entranced by a Spirit, who delivered through her a philosophical disquisition which astonished all who were present, among whom were Gov. Tallmadge, P. J. Avery, Esq., and other gentlemen and ladies of superior intelligence. The Spirits proposed to engage in a discussion of any subject which might be suggested by any member of the circle, whereupon Mr. S. W. Britton, of Troy, instituted the following inquiry: *Are there any human beings, idiots or embryonic forms of humanity, who are not sufficiently developed, spiritually, to preserve their individuality in the immortal state?* The Spirit *en rapport* with Miss Jay, maintained that there are not; that the immortal entity is first evolved, and that it attracts to itself the grosser particles which compose the physical organism. It was urged, in a lucid and forcible manner, that the human form, wherever it exists, is a clear revelation of the existence of a spirit; that the manifold imperfections of such outward forms are properly referable to the

incidental obstacles which interrupt the harmony of their development, and that SPIRIT is at once the Alpha and Omega of human existence. This view of the subject was illustrated with remarkable eloquence and irresistible logic. As an impromptu effort on a profound question, we have no hesitation in saying that it was equal to anything we ever heard.

On Sunday morning, last, Miss Jay addressed a public audience in Dodworth's Academy, in a calm and forcible manner for an hour and fifteen minutes. Her theme was Immortality, and at the close of the discourse, which was listened to with manifest interest, the invisible intelligence offered a solemn and beautiful invocation.

At the close of the meeting, Mr. Partridge remarked in substance that the audience had the proof before them that the spirit of inspiration was not dead; but that it still lived and found utterance through mortal instruments. He was succeeded by Gov. Tallmadge, who, in a few brief observations, referred in a felicitous manner to what he had witnessed; and expressed the high gratification which the occasion had afforded him.

It appears that even St. Paul was in danger of being "exalted above measure" on account of "the abundance of his revelations," and we know that many modern mediums have been ruined by vain pride, and a thoughtless and selfish ambition. There are many earnest and true friends who sincerely hope and trust that the youthful subject of this notice may be graciously preserved from so great an evil, and that the Spirits of Purity and Wisdom may have her in their everlasting keeping.

RAZORS AND BRAINS.

"Good. Rev. E. H. Chapin, in his lecture upon 'Modern Chivalry,' says that the wearing of hair upon the upper lip is indicative of mourning for the loss of brains."

If our eloquent friend really expressed the idea ascribed to him in the above paragraph from the Boston Transcript, he is certainly entitled to the merit of originality. We should never have suspected that there was such an intimate relation between things so essentially diverse as razors and brains. Even now we must be excused if we remain incredulous. Were all men brainless, we should like to know, until barbers were invented? Are the American Indians, who pluck out their beards by the roots, more intellectual than some Anglo-Saxons who do not? These questions may be answered by any one who is conscious of deriving either mental faculties or cutting ideas from razors.

The discoveries in electro-physiology disclose the fact, that the brain is the chief seat of nervous or vital power. No small portion of this goes to support the hair, and it is estimated that by the process of shaving, at least sixty feet of this embodied vitality is removed in the course of a lifetime. Now it is not probable, in the light of physiology, after cutting off sixty feet of a man's brains, that he will have more left than other people. Nor do we believe that Moses and the prophets, Christ and his apostles, and the philosophers of ancient Greece, whose thoughts have contributed to mold all modern systems of Philosophy, Theology, and Art, throughout the civilized world, had any occasion to go in mourning for such a loss as is referred to in the paragraph from the Transcript. Shaving may be a convenient fashion for those who do not fancy a protracted residence at Jericho. (2 Sam. x. 5.) Moreover, it is conceded that the scythe may improve the face of a country that is overgrown with scattering hambles—hambles, that is, a person's appearance may possibly be improved by the razor, provided his beard resembles a scanty crop of fox-tail or red-top in a dry time. But such persons need make no apology for their cutting propensities. Even Nature has no right to find fault with a man for slighting gifts she has either never bestowed, or conferred to the damage of the recipient.

If Mr. Chapin can establish what seems to be implied in his remark, namely, that a smooth face and strong brains go together, he must at once yield the palm of superiority to woman. Moreover, by way of further applying the principle, we may mow the same meadow for fifty consecutive years, removing every vestige of each succeeding crop, and thereby improve the soil; we should cut off the lion's main to strengthen his cerebellum, and pluck the plumes from the eagle's crest, to prepare him for a bolder and loftier flight.

We find the natural covering of the face very comfortable, especially at this season of the year. If you please, Bro. Chapin, include us among the mourners on the present occasion. We are resigned, since in this case it is emphatically true, that "they that mourn shall be comforted."

We are not very well posted in the nomenclature of vegetables in general, and if there are not the right terms, we beg leave to refer the whole matter for decision to Nebuchadnezzar, who is supposed to be the highest biblical authority on grass.

FOUNTAIN HOUSE.—This house, situated on the corner of Harrison Avenue and Beach Street, Boston, is kept by our old friend, Dr. H. F. GARDNER, formerly of Springfield, as a Spiritualists' boarding-house and hotel. The building is situated but a few rods from the dépôt of the Western Railroad, and our friends who may have occasion to visit Boston will at all times be able to reach the Fountain House without a carriage. Dr. Gardner entertains his friends and the public with so much cordiality that they soon find themselves most essentially at home. If his guests require medical treatment they have no occasion to send out of the house, as Dr. G. is himself an excellent physician of the Reform School.

FOR THE BENEFIT OF THE POOR.—Rev. Mr. Inskip advertizes to unmask Spiritualism on Monday evening next. The following is a copy of the ticket he has issued: SPIRIT-RAPPING UNMASKED.—Rev. J. S. Inskip's Lecture on Modern Spiritualism. Fleet St. M. E. Church, Brooklyn. Monday Evening, Jan. 16th, 1855 at 7½ o'clock. Proceeds for the Benefit of the Poor.

We hope our friends will attend the lecture. We, for one, are quite willing to be abused, if it will feed the hungry, clothe the naked, and kindle cheerful fires on the cold and desolate hearth.

OPTICAL INSTRUMENTS.—We desire to call the attention of our readers to the advertisement of H. Shlarbaum, which will be found on our last page. Our German friend, who is an intelligent Spiritualist and a good mechanic, may be overlooked by those who seek for large ware-houses and imposing signs, but he certainly will not be by those who prize a good article and fair dealing. If the reader should be in want of any thing in our friend's line of business, we recommend him to call at 290 Broadway, second floor, ten doors from our office.

CORRECTION.—In our reference to Mrs. JENNIE E. KELLOGG last week, an error occurred in the number given as the location of her Rooms. Mrs. K. is at the residence of Mr. Wood, No. 625 Broadway, where our friends may find favorable opportunities to investigate their relations to the Spirit-world.

NEW YORK CONFERENCE.

SESSION OF JAN. 3, 1855.

Mr. Levy was speaking when the reporter took his seat, and if he was understood, was commenting upon a printed circular, being "A Brief Statement of the Views, Objects, and Plan of the Ceresco Union, Wisconsin, together with their Constitution." Mr. Levy commended it as being, so far as his knowledge extended, the first organization of the kind which recognizes the element of modern Spiritualism. By request of Mr. Levy,

Mr. Partridge read the preamble to the constitution, and remarked that organizations had not accomplished much for the benefit of man. We have a vast political organization—state and national—the principal benefits of which are confined to minor organizations and elites, whose object is to amass wealth, without regard to individual rights; and we also abound with religious and social organizations, which, up to the present time, have been mainly remarkable for the education and training of sharp disputants and expert wranglers, who, in their pursuit of victory over each other, generally forget what little principle they may have been blessed with in the beginning. What he wanted to see was a proper organization of the individual. If we can get the man right, he will make clothes to fit himself. Organizations want to boil their fish before they have caught it. His maxim is, "First catch your fish."

Mr. Fishbough thought Mr. Levy mistaken in supposing no prior effort at social organization, incorporating the element of modern Spiritualism, had been made. It had been done both at Hartford, Conn., and at Mountain Cove, Va., neither of which had set the world on fire as yet, or we would have seen, at least, some of the smoke; though he thought the world would yet receive benefit from their efforts, particularly that of Mountain Cove, which had planted some seeds of eternal truth, which would yet irradiate the sterile plains of this unbecoming world with their immortal beauty. In his opinion the Wisconsin organization would not succeed. It lacked the proper cement. Crystals in nature are not formed by the pressure of suffering from without, but by affinity from within. Nor is that force of their own creation or of themselves. God is there in the potency of an eternal law, and he must be recognized as present in all human organizations as well, or they will be inevitably crumble to pieces as a ball of sand.

Mr. Ingals said he was about to make the same correction instanced by Mr. Fishbough. The early Christians were also a case in point. They were a pretty fair crystal, too, but their Spiritualism did not consist merely in stupid wonder at the mere facts of their newly opened intercourse with the spiritual world. It existed in them other faculties besides that of marveliveness. It shone in their deeds of justice and love to each other and to the world. It took effect on their lives and actions. Spiritualism, old or new, which consists of a mere belief in external wonders, which looks with holy awe upon the lifting of a table, and with supreme indignation upon the misery of man, is not the Spiritualism which commends itself to his respect. He would not say that the external manifestations of our time were low or trifling. God never trifles with us. They have reached many minds, doubtless; which could be influenced in no other way. But his faith in immortality was not founded on a table, and he thought the faith in Spiritualism which began and ended with that piece of furniture, insufficient to redeem either its possessor or the world from existing evils. He could not say amen to Mr. Fishbough's prophecy of failure, based on the want of a divine element in their preamble. It recognized a *divine truth* which might be a tolerable substitute, though the name of God did not appear. Deeds, not professions, are the true criteria of judgment. He had seen practical Atheists with their belief in God done in such exquisite word-painting as to deceive even themselves. He did not believe a man a Christian simply because he said he was one. You might cover a liberty-pole with the name "apple tree," in gilt letters, without changing its character essentially (though we may our own), but we are sure to be set right when we come to gather the crop. We should submit the proposed effort of our Wisconsin friends to the same test. He would not condemn it as hopeless until its results had proved it so; nor was he devoid of hope in similar efforts. There was vital power in the combined action of true hearts. A three-fold cord is not so easily broken. There is efficiency in united wisdom and virtue. Thus it may require ten men to remove the obstructions from a piece of ground on which only one man may afterward raise excellent wheat. So of the mighty forest of vice and ignorance, raising its gigantic growth above the soil of modern Christianity. Its demolition is work for hardy-handed pioneers. It can not be grained down nor pruned down. If human beings are to take the place of the wild beasts that now haunt it, it must be cut down and removed, so that the sunlight can enter it. Your crystal can not form unless the proper conditions are supplied, the law of affinity notwithstanding.

Mr. ——— remarked that he could relate many facts which had occurred during the past week. He did not pretend, however, to account for them, nor did he know that they were performed by Spirits, but he was thoroughly convinced that no one in the form had any physical connection with the manifestations.

At a circle held Christmas night, the Spirits directed a sheet iron blower to be placed under the table, on which they endeavored to light matches. This we heard, but could not ascertain from whence these matches were obtained, as none were on the carpet at the time the blower was placed there. They were frequently heard rubbing upon the iron, but did not ignite, and were probably not of Partridge's make. Every member of the circle was touched by spirit hands. Several of them had their feet raised until their toes touched the bottom of the table. The table itself was many times partially lifted.

Several pages of useful communications were rapped out by the alphabet.

A whimsical description was given of Purgatory, but, at the same time, bearing strong analogy to comparative truths. The Spirits advised that their combative advancement should be understood by their replying in numbers to the question, "What latitude are you in?" instead of "What sphere do you occupy?"

A Spirit who stated his latitude to be 2, as compared with that of another Spirit, more progressed, who claimed 6 as his latitude, after describing his present position to be extremely uncomfortable, said, "It is not fire and brimstone, but I can tell you, it is a place to dread."

The question was then asked, "Are you less happy than when on earth?" "Oh, no; I am not half so wretched. I outlived my friends, and my property took wings, and I was a most miserable creature on earth. I died a victim. My Spirit is despoiled of beauty, and I am not what I might have been."

Question. Have you access to as advanced Spirits as when on earth? **Answer.** The Spirit of my soul has forsaken the haunts of wickedness, and here alone I mourn over my past follies. I by practice was wrong, but in theory I was not bad.

At Mr. Hume's circle, Dec. 27, ten persons present, the speaker was requested to stand on a table. The Spirits then lifted him and the table. Two other gentlemen, who are now present, were also requested to stand with him on the table, and the Spirits lifted all three with the table, the total weight of the three being six hundred and thirty pounds. An accordion was placed under the table, and the Spirits played "Sweet Home," and the themes of many other tunes, which seemed to be original—at least, unknown to the members of the circle, one of whom was a music publisher. The table was many times lifted a foot or more from the floor.

While two tables were a short distance apart—say six inches—and a cloth thrown over both, spirit hands were pressed upon the lower side of the cloth, so that members of the circle placed their hands on the top of the cloth and received their touches.

At a circle lately held at Mrs. Brown's the speaker placed a concertina in a case under the table. The Spirits took this instrument out of the case and sounded it. The sawing of wood and filing of iron were loudly and well imitated. A large number of articles placed under the table were moved about and arranged in every imaginable manner—many handed up into the hands of members of the circle. A warm hand touched the hands of the members when held under the table, and several times many were touched at the same instant.

Three bells, placed under the table, were rung. The largest of these bells was suspended in the atmosphere, and rung violently for two and a half minutes, the rapping going on constantly during the ringing. Stair rods, placed under the table, were stood upon end between members of the circle, outside the table, and from that position fell over on the floor.

The table was lifted several times, but at no one time were more than three legs off the floor.

The feet of one of the circle (the speaker) was lifted so as to strike the toe of his boot against the top of the table on its under side. Mr. Ives related a very conclusive test which he had recently received

through Miss Calliope, a medium, to be found at 894 Broadway. Facts, and a conversation which transpired twenty-three years ago, were correctly stated through the alphabet—facts known only to himself. They were stated as proof of identity, and were what he called *proof*. Mr. Ives said it always pained him when he heard these external manifestations undervalued; they had done much for him—too much to permit his speaking of them lightly.

Mr. Barnard gave an in-stance at his own house on Christmas day. They had a family party, and a very skeptical relative of his wished to have a circle. Without any expectation of much success they complied. Among other tests very satisfactory to the gentleman, one by way of a certificate of personal identity was given him, which he had all to himself. The medium, personating his deceased friend, gave him the grip of the *Scarlet Degree of his own secret order*! whereupon his skepticism fell considerably below par.

Dr. Gray read a correspondence between himself and Judge Edmunds, which is hereunder submitted.

LETTER FROM DR. GRAY TO JUDGE EDMUNDS.

Christmas Day, 1854.

DEAR JUDGE:—Rules of evidence in Spiritual Manifestations may, perhaps, in a short time, come into universal acceptance, but as yet we have none. Each observer makes and modifies his own, from stage to stage in his experience. What is evidence to an observer one day, may not be so the next; there is no forum to decide when he vacillates; he must observe mere facts, and revise his rules as best he can. But I hold it to be a true charity to communicate whatever stationary results we may have arrived at, to other minds, that they may be saved somewhat of the pains of skepticism in that inevitable process, the partition of faith in the human soul.

In this spirit, I have seriously preached, as a maxim of my observations in animal magnetism and Spiritual Manifestations, that the belief or conviction of a seeing medium as to the identity of a Spirit is not evidence per se.

In speaking to assemblies of the Spiritualists of New York, I have on two or three occasions, instanced the published results of your Spirit-seeing as unreliable, or rather as immature experiences, because they have no other basis of credit than your convictions at the time of their occurrence. I have added Swedenborg, Davis, Fishbough, and others, as illustrious examples of a like character; and I can not for the life of me see that they ought to be censured for declining to receive the avowments that these men, or you, make as to the personal presence of the Spirit men and women you have seen. Indeed, I am not able to see that visions are evidence to any mind, unless they carry intrinsic demonstration with them, or are supported by other considerations than the assertion of the seer. The seer, while seeing, is psycho-negative, and receives impressions from whatever mind or minds with which he is in mesmeric rapport, with religious reverence as an indisputable revelation. Vain is it to say, with Swedenborg, that God, in the person of Jesus, authorized and consecrated his Spirit-visit, so that his convictions could not be illusory as to identities; no man can say that Swedenborg's persuasion is evidence.

Vain is it to rely on the integrity and childlike honesty of the seer's outer-life character, as a protection against illusions on this topic; the world's history is full of overflowing of the recorded contradictions of seers.

Vain and cruel is it to undertake the stern Hebrew process of stoning the prophets, or of pretending to be able to discriminate the true from the false among them; for all are true and all are false at times. Moreover, it is well that it is so; for men should have no such thing as authority. Testimony is wanted, not authority. Truth for authority; not authority for truth. Every man must create for himself upon the facts; he can not be a cuckoo to eternity, however he may desire to be so.

These ideas form in me the basis of an absolute freedom of criticism as to the mediumship. I will have neither fear nor favor; friend and stranger, Jew and Gentile, ancient and modern, sacerdotal and necromantic, among mediums, come alike before my judgment, as peers to each other and to me. Rejecting their persuasions as to the source of their inspirations, and as to the identity of the persons they see, and also as to the fact of their seeing any person or thing objectively, I kindly and earnestly examine the legends and doctrines uttered by them, to see if they contain the, to me, true stamp of veridicality—if they have the internal evidence of truths vitalized by the love of us.

In this way I have examined some of the writings ascribed to Swedenborg, which came through Dr. Dexter, and were endorsed by you; and I am compelled to say, that I can not find a single foot-print or finger-mark of the Swedish philosopher in any of them. So also of your Arctic letter; I can find no evidence that you saw Judge Sandford or Mr. Blunt.

I doubt not you in these or any other cases, but I doubt the accuracy of your Spirit-sight in some, though not in all of the instances I have knowledge of.

You say, perhaps, "What need is there of telling me of your sage doubts?" I answer, because I am pained to find by hearsay, that you complain of this criticism as being a virtual breach of our kindly relations—because I love you too well to have you suffer one single moment of needless pain.

My duty, as I appreciate it, is to make use of all my experience in medicine, all my observations in mesmerism, all my heart-voles, and head-acquirements, for the advancement of Spiritualism, as I understand it, among the men of our country and of our time; and to do this right-end foremost with my full power, I must be free to criticize by vivisection all products of mediumship, especially those of my own household. I pray you, therefore, old and true friend, to bear with me so far at least as to be ready to meet me with joy after we shall have made the change of spheres. Yours, fraternally, JOHN F. GRAY.

JUDGE EDMUNDS' REPLY.

Dec. 31st, 1854.

MY DEAR DOCTOR—You were correctly informed as to what I said, and I acknowledge I ought not to have said it except to you. As it was, I said it only to a mutual friend, and then when I was smarting under a sense of the treatment I had received from the Spiritualists of this city within the past year.

The difficulty with you was this, that in your public address, as in your note to me, you assume that I had avowed an opinion as to the identity of Bacon and Swedenborg. That is the mistake. I have not done so, but on the contrary we were careful to avoid that in our publication, and for the very reason which influences you, viz.: hostility to authority.

You know not what my doubts are as to that identity, nor what my belief is on that point, nor on what it is founded. Yet you assume that you do, and the very intimacy to which you referred gave force to the intimation that I had formed an opinion, and formed it upon an insufficient basis.

I could have given to you and to the world that basis, but to what end? that others might believe it was Bacon and Swedenborg! and thus pin their faith on their sleeves rather than on the doctrines taught! That was the very thing we intended to avoid, and you will notice that in none of the communications given through me, whether didactic or visions, do I ever inquire or even intimate who it is that is working with me. Here again I was governed by the same motive.

We meant to leave our readers to judge for themselves as to who they were from, and we purposely withheld many things which would bear on that question, from the fear that our readers might pause by the wayside to give their attention to the consideration (which has too long been injurious) who it is that speaks! rather than to that of, who is said!

Now, under these circumstances, is it right to assume that we have expressed an opinion of identity, or that that opinion has no adequate foundation? or right to complain that I desire to curtail the legitimate freedom of criticism?

No, my dear friend. I do not feel myself amenable justly to either of those charges, and if those who know me will only give me credit for ordinary prudence and discretion, my task will be lightened. If, however, their estimate of my character is such that they can not conscientiously do that, I must trust to time to do its work, in convincing believers as well as the world that I have my wit about me, and at least intend to act with discretion, and am not governed by a spirit of fanaticism.

Be that however, dear doctor, as it may, on one thing you may rely, that no criticism in which you may indulge in respect to me can ever disturb our friendly relations, for I know you can never consciously deal unjustly with me, and I can not forget the gratitude which I owe to you and yours for opening to me in the darkest hour of my life such unfailing sources of light and happiness.

I would have answered your note before, but I wanted to see you

and read to you my introduction to our Second Volume, in which these very points are touched upon, but I could not, and now I write, while confined to my room with those excruciating pains which trouble me so much. I do not know but my letter may bear tokens of the disease, yet I will not delay any longer begging you to be assured of my enduring gratitude and affection. Yours ever, J. W. EDMUNDS.

Dr. Gray.

A gentleman stated his seeing lately what are called spirit lights. They were in globular form, from the size of a pea to that of a grape. They were floating about the room, and some of them alighted in his hand. On being touched they emitted a faint odor of phosphorus.

Mr. Fishbough related similar facts from reliable sources, such as the formation of a hard, yellow substance, like gold, in appreciable particles, through spirit agency. Also a case in New Orleans, on the authority of Mr. T. L. Harris, where a Spirit produced the odor of camphor strong enough to be noticed by the servants in another part of the house. These and many other like facts point to the conclusion which he has stated on former occasions—that all substances are spiritual entities. All that we see in nature is the mere exteriorization of spiritual substances. Where did the phosphorus or the camphor come from? In the case of the camphor, he could not suppose it an aggregation from the atmosphere of New Orleans, as he did not think there was enough (the plant not being indigenous) to produce such an effect. He therefore concludes that it, together with all else that impinges upon the external senses, is the ultimatum of spirit substance.

The gentleman referred to thought we ought not to import our theories when we have plenty of the raw material at home. Phosphorus is well known to exist in our atmosphere. It is given off from human bodies and from decaying vegetable substances. Sulphur, too, is often separated from the atmosphere. These obvious facts point to a natural explanation. We know that phosphorus imbues the atmosphere, and it seems rational to conclude that Spirits used the existing article for their purpose. As long as we know it to exist in nature around us, why need we theorize about its spiritual origin?

Mr. Fishbough mentioned the subject because it was interesting. The facts may be as the gentleman has stated, but he thought his explanation would not cover them all. He could not think that camphor enough to fumigate a three story house could be extracted from its surrounding atmosphere. To his mind it is more easy to conceive of it as a spiritual production.

The gentleman replied that intensity of action—a known substitute for quantity in many natural phenomena—might explain Mr. Fishbough's difficulty as to the camphor.

Dr. Gray stated a conversation between himself and our invisible friends on the subject of the supposed atmospheric aggregation of substantive forms. It was distinctly averred that such was the fact. He then asked, Why is not fire heat generated in the production of temporary hands, etc., by Spirits? It was answered (through the alphabet) "Because we have a process of conducting or abducting the heat thus generated or rendered active. This was one of our greatest obstacles." He was opposed to the far-fetched material of Mr. F.'s theory, though he had no doubt of the spiritual origin of all organic forms. But the materials for the phenomena we are considering, exist in amplitude all about us. Mr. Fishbough is mistaken in supposing camphor is not abundant. It is found in peppermint, sage, lavender, rosemary, etc. Enough, therefore, is to be had, and it is not necessary to ascribe to Spirits any agency in the affair beyond the ability to use it for their peculiar purposes.

Mr. Fishbough called attention to the rendering of objects invisible by Spirits. In this very room a key was made to disappear from a gentleman's hand, and other substances are often rendered invisible by them. Writing, pictures, coin, etc., have been subject to this process over and over again. But how is it done? Not by a removal of the object from the room necessarily, for in some instances this is known not to be the case. Pictures made by Spirits have been obliterated and reproduced on the spot. The key in question is probably in this room now. The disappearance and reappearance of substantive forms are simply reverse processes of the same agents acting at will on the plastic elements of the interior world, whence all exterior forms and entities originate.

ADJOURNED.

R. T. HALLOCK.

A GOOD TEST.

If our correspondent has any other facts of equal interest to the one related in the subjoined letter, we shall be most happy to lay them before our readers.—Eo.

MR. BRITTAN: CINCINNATI, Dec. 24th, 1854.

Being at leisure, I thought I would improve the time in relating to the many readers of your valuable paper one of the tests that I have had since I became a "medium." Just one year since, I was sitting alone in my room, when I heard a slight noise, apparently in the ceiling above. I turned my eyes in the direction from which the sound proceeded, and there appeared, just entering, a bright light, and as it advanced, I could distinctly see the outline of a face. Presently the whole face entered, surrounded by a brilliant halo of light. I recognized in it the features of an acquaintance of mine, whom I had heard nothing of for nearly two years, but I supposed that she was still living and in good health. My arm was, however, immediately controlled to write, by a Spirit calling himself Russell Eldridge, the brother of the Spirit I had just seen, who wrote as follows:

"I have many things to tell you. The first, however, is, that my sister Amanda has joined me in the Spirit-land. She left the form in March, 1853, aged twenty-eight. Her disease was consumption."

I doubted this very much, thinking that I should have heard of it, had it been true, and thinking (as I was then quite a novice in spiritual matters) that if it were true, it would do much to establish the cause of Spiritualism in my mind. I therefore, on Feb. 19th, 1854, wrote to the father of the Spirit mentioned, who resides in South Manchester, Conn., and gave him the facts as related to me, and on the 2d of March following, I received a letter from Mr. Eldridge, confirming the statement in full. This was very gratifying to me, inasmuch as it proved that it could not have been my own mind in the least, as I knew nothing whatever of the circumstance. On another occasion I was controlled to speak four different languages, of which, in my normal state, I knew nothing. There are many other instances that I could relate, were it necessary. I may, however, have wearied your patience with my already long communication. With many wishes for your welfare and prosperity, I remain, sincerely yours, MARY L. PEASE.

SONNET.

Events succeed each other, alternate;

And known effects follow on causes known.

This rule acknowledged, Nature will dare dispute:

'Tis true in all of Nature, to man shown.

All science is induction from this law;

And all so called exceptions to its sway

Are but apparent: for if we but saw

The future, as we do the passed day,

We'd see in both the fixed certainty

With which all Nature works. Our consciousness

Rebels against this dogged destiny;

We will and wish. In our conceitedness

We think 'tis we that act, and think, and do;

We are but puppets, prompted by some cue.

PHILADELPHIA.

AN ANSWER.

Nay, nay, God works in man through willingness

To do His will. Man's inmost self is free.

And God preserves the soul's integrity.

Man through his freedom wins true happiness,

Choosing a medium for God's will to be.

The earth, the starry vault, thou too, Oh sea!

With thy tumultuous waves, art but a part

Of man's inheritance. Eternity

Is the soul's home. Man works with sacred art,

Building, through conscious freedom, noble deeds

Of love and virtue, scattering winged seeds

Of benefactions from his sunlike heart.

If man is but a puppet, Spirits are

But blind worms warming in a sepulcher.

NOTES.

The vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve.

Original Communications.

"WE'LL ALL MEET AGAIN IN THE MORNING."

BY HENRY CLAY PEASE.

It was a beautiful exclamation of a dying child, as the red rays of the sunset streamed on him through the window—"Good-bye, papa! good-bye! Mamma has come for me to-night; don't cry, papa; we'll all meet again in the morning!" And the heart of that father grew lighter under its burden, for something assured him that his little angel had gone back to the bosom of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Oh, wild is the tempest, and dark is the night,

But soon will the daybreak be dawning;

Then the friendships of yore

Shall blossom once more,

And we'll all meet again in the morning!

Art thou doomed in a far distant region to roam,

To meet the cold gaze of the stranger!

Dost thou yearn for the smiles of the loved ones at home,

While thou pray'st God to shield them from danger?

Ah, the night of the waters may shadow thy form,

Yet soon will the daybreak be dawning;

Then thou'lt mingle once more

With the loved ones on shore,

For we'll all meet again in the morning!

Dost thou miss the sweet smile of a fond loving wife,

Whose music brought balm to thy sorrow!

Didst thou see her decline in the sunset of life,

Nor felt one bright hope for the morrow?

Oh, cheer up, dear brother! though the night may be dark,

Yet soon will the daybreak be dawning;

Of all ties bereft,

One hope is still left,

We'll all meet again in the morning!

Art thou wearied, oh pilgrim! on life's desert-waste!

Dost thou sigh for the shade of the wild-wood!

Have the world's choicest fruits proved bitter to taste,

And mocked all the dreams of thy childhood!

Oh, cheer up, poor pilgrim! faint not on the way,

For soon will the daybreak be dawning;

Then the dreams which have fled

Shall arise from the dead,

And all will be bright in the morning!

Oh, servant of Christ! too heavy the cross,

Has thy trust in the Master been shaken!

In doubt and in darkness thy faith has been lost,

And thou criest, "My God, I'm forsaken!"

But cheer up, dear brother! the night can not last,

For soon will the daybreak be dawning;

Then the trials of earth

We have borne from our birth

Shall all be made right in the morning!

WASHINGTON, D. C.

REV. U. CLARK'S SPIRITUAL DEVELOPMENT.

None who know how little I am disposed to accept the marvelous and incredible, will suspect me deceived in reference to what follows. Three months since I should have regarded it impossible to experience what I now know to be the most unquestionable realities. For more than twelve years I have been able to give evidence of possessing strong positive psychological capacities, yet without evincing the least susceptibility to the influence of other psychologists. Within the last two months, however, I have found myself growing strangely susceptible to innumerable foreign influences and impressions, sometimes flowing into the interior like the revelations of a whole universe invested in supernal radiance. Coming within the sphere of certain individuals, I began to receive an involuntary impression of their entire being, and would readily delineate all their emotions, wants, tendencies, physical and spiritual conditions, spirit-relationships, etc., and would administer whatever counsel their peculiar cases required. The operation seemed so natural and simple, and yet so remarkable, at first I could hardly believe it real. But after subjecting myself to numerous experiments, and examining nearly one hundred persons, most of whom were strangers, and with some of whom I had exchanged no words, I have received tests allaying all doubt in my own mind. Sitting down by the side of individuals, or sometimes standing apart in the same room, and often lately when persons are at a distance, while I am in a condition perfectly normal, I am drawn into communication, and receive a reflection of their interior state distinctly impressed on my own interior senses. To my spiritual perceptions all the objects and emotions absorbing the individual become as natural and palpable as material objects and scenes thrust before us in the public street by daylight.

Nothing but tests, however, will satisfy the skeptical as to the reality of spiritual pretensions like these. While lately in Troy and vicinity I experimented with about forty persons, and was said to fail in no single instance. One night, addressing an audience filling the Troy Tabernacle, I lost sight of every thing except a kind of impression which put me in communication with the whole assembly, and enabled me, for an hour and a half, without any preparation, to anticipate the spiritual wants of the hearers in a manner I never before realized. May not this afford a hint of apostolical inspiration, and account for the involuntary eloquence which broke forth from men of old as they were moved by the "Holy Spirit" to open their mouths, with the promise of an utterance whose words swept over the heart-cords of the multitude like the breath of Heaven, thrilling melody of rapture to angel-choirs! At the house of Mr. W. Holmes, retiring late one night, a few moments after, a spirit-form, in the garb of a gentle man, came near the bedside, and giving a graceful salutation, in a moment disappeared. After several inquiries the next day, the Spirit was identified as a friend of Mrs. Conn, the medium, who was on a visit with us in Troy.

Another night I became disturbed by various singular sounds around my head. They seemed like efforts to tune stringed instruments of music. Two or three times something like a tuning fork appeared to shoot through the brain, leaving a sound behind more novel than agreeable. Doubting my senses, I arose in bed, and sat upright. But the sounds grew more distinct and harmonious, and snatches of beautiful tunes smote my ear. It was along toward morning, and the night was dark, stormy, and tempestuous. The wind smote with clattering strokes on the tiles of house-tops; window-blinds and shutters swung with discord, and the rain pattered down in dismal drops, anon changing to torrents, threatening the desolation of a deluge. I sprang to the floor, to be reassured of my senses, and looked out up to the darkened heavens. At that moment I distinctly heard the closing bar of a magnificent tune, which seemed to be played by an innumerable band, sweeping through the aerial realms at the distance of about one mile, and up at an angle of about forty-five degrees. I threw up the window, and listened to hear if any voices or footsteps were audible. But all was silent save the elements of a dark and stormy night. Nobody in Troy would aid me in finding material cause to account for that midnight melody, notwithstanding the most persevering inquiries.

Falling into a drowse, on a lounge one afternoon, while residing in the house of Dr. Dexter, New York, Mr. Clark was reading an article on Keats and Shelley, and she made some remark, unheard by me, in regard to Shelley's being present. Soon after, I awoke with a thrilling consciousness of the poet's presence, and with him I seemed to have just gone to his distant tomb, and wandered through the Oriental scenes among which he reposed on the eve of his mournful departure from a world which knew little of his bright and burning soul before it took its celestial flight.

In communication with a Brooklyn lady one evening, I seemed carried away to Oriental lands, to live in an ideal life, modeled after the warm-colored poetry and philosophy of the East; and I told her she must have been exceedingly fond of Moore's Lalla Rookh. The lady, with astonishment, declared that "Lalla Rookh" had been her ideal poem, and that she had read it forty or fifty times. I never saw or heard of her before.

At my father's house, in Mt. Vernon, N. Y., a few evenings since, while my mother-in-law was relating some interesting incident, I suddenly checked her, and confidently stated that there was a person in the next house, feeling very unhappy at that moment. I was not acquainted with the family, and none of its members had been named

during the evening. My mother immediately went in, inquired, and found my impression to be so strikingly correct that the family were nearly alarmed on learning the occasion of the inquiry.

I was in a large circle a short time since, when I was peculiarly impressed with the fact that a certain lady present was in strong sympathy with some spirit-friend, who desired her out of the earth-form, and who had influenced her to believe she was not to remain long in this mundane sphere. At the close of the circle I was presented to her husband, neither of whom I had ever seen or heard of before, and on telling him what I saw, he declared his lady had been influenced as I stated, and that she had spoken of dying with pleasure within a few days. The next day, however, her feelings entirely changed into a happier mood, precisely as I had predicted previously to knowing to the fact. I have never yet spoken to the lady, and I believe she has no knowledge of my having had any revelation in regard to her.

These are only a few out of many test illustrations of the practical and beneficent workings of the spiritual philosophy now unfolding with matchless rapidity. This psychologic faculty of reading the soul of humanity, when understood in all its bearings, will be recognized as one of the divinest gifts of God. We have but to know each other—know all the deep springs of the interior life—and then we shall suspend all censorious judgment, and see in each a germ of sympathy and fraternity worthy of celestial regard, however deeply enveloped in darkness; and we shall learn how He who told the woman of Samaria her whole life, still sought the lowliest and lost of humanity; and how Heaven, to whose eternal eye all secrets stand revealed, still beams with everlasting benediction over an entire universe.

I ask none to accept the testimony I here offer, without investigation, and I hold myself in readiness to afford all aid in my power to those who sincerely ask.

U. CLARK.

No. 103 South First Street, Williamsburg.

WONDERFUL PHYSICAL MANIFESTATION.

MR. EDITOR:

As facts are what are wanted now-a-days, I will give a few which occurred in a private circle, in my room in Broadway last April. Five of us formed a circle around a cherry table weighing twenty-five pounds, myself and another medium being present. We asked the Spirits if they would give us some strong physical manifestations? They said they would if we would sit quietly a few minutes. After sitting five or six minutes in silence, with our hands lying on the top of the table, it began to tip and rock to and fro very rapidly, and stamp its legs on the floor as if trying to break itself to pieces. We asked the Spirits if they could raise the table clear from the floor with our hands lying on the top? Immediately it rose in the air about two feet, with all our hands lying on its top; and this was repeated at our request five times, and all done within fifteen or twenty minutes—thus completely upsetting Professor Faraday's theory of mechanical pressure. Two of the circle then sat down on the top of the table and were immediately thrown off by my hands being placed on its top. (At a circle held some time previous to this, the table was taken up in this way as high as we could reach, and floated like a feather in the atmosphere; and one of the circle was taken hold of and his clothes pulled by the Spirits.)

After the two were thrown off the table, we formed a circle all around it, by taking hold of hands and not touching or being within two feet of it, and then asked the Spirits to move it if they could without any person touching it. Soon the table began to move, and tip, and jerk, and for ten minutes we had questions answered by the tipping of the table without any human being touching it. It would move or tip any way at the request of any one in the circle. One of the circle asked the table to move up to him. All of a sudden it started and came with such force as to startle him considerably. Rappings were heard on the table, and by request the Spirits imitated the beating of a drum, the sawing of wood, and the creaking of a ship in a storm at sea. Tests were also given by rapping out names of Spirit-relatives then present. One of the circle who never saw any thing of the kind before, and being rather skeptical, received a punch in the back by an invisible hand; another was shaken by the Spirits and somewhat frightened.

We formed a circle around the table again by laying our hands on it, when the alphabet was called for, and the name of "Ben Jonson" spelled out by the tippings. We asked him to give us a communication. After trying, but not succeeding very well, the alphabet was again called for, and the name of Shakespeare was spelled out. We then asked this Spirit, if he was really William Shakespeare, to give us a few lines of poetry. The alphabet was called for again, and the following lines spelled out very rapidly,

"Wait for influence sublime,
Which trickles through the bars of time."

We then asked the Spirits if they would not work Pease's Dial alphabet, as there seemed to be some difficulty in giving communications; but the answer was No. But we put the dial on the table, and a Spirit came along, purporting to be the sister of one in the circle—the one who received the blow in the back. After giving her name and several tests to prove identity, the brother asked her to give him some quotation from the Bible, as she was very familiar with the Scriptures while in the form. Immediately was spelled out by the dial, "Fear God and keep his commandments; for this is the whole duty of man." He then asked the Spirit to find the book, chapter, and verse, for no one in the circle knew where to find it exactly. Then came "Ecclesiastes, last chapter, 13th verse." On looking we found it to be correct.

G. T. MOULTON.

MEDIUMSHIP OF MR. RAMSDALL.

Woburn, Mass., Dec. 20, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—Through three months after date, I presume it may interest the readers of the TELEGRAPH to know that for some time past manifestations, conclusively proving Spirit identity, have been going on very quietly in this village for some time past through Charles Ramsdall, healing, writing, and trance medium. I think it right that Mr. R.'s qualifications as a medium should be generally known among Spiritualists.

While in the trance state one day, Mrs. R. announced two gentlemen at the door. The controlling Spirit, Dr. Kittredge, formerly of Epping, N. H., said (of a child then under examination) that it was a child—that the seat

Interesting Miscellany.

THOUGHTS IN HEAVEN.

No sickness there,
No weary waking of the frame away,
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray.

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a sweet relief,
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song;
Its willows break and melt away in foam
Far from the mansions of the Spirit throng.

The storm's black wing
Is now spread athwart celestial skies;
Its billows break and melt away in foam
As some too tender flower fades and dies.

No night distills
Its chilling dew upon the tender frame;
No moon is needed there. The light which fills
That land of glory from its Maker came.

No parted friends
O'er mournful recollections have to weep;
No bed of death enduring love attends,
To watch the coming of a pulseless sleep.

No blasted flower
Or withered bud celestial gardens know;
No scorching blast or fierce descending shower
Scatter destruction like a ruthless foe.

No battle-word
Startles the sacred host with fear and dread;
The song of peace, creation's morning heard,
Is sung wherever angel-minstrels tread.

Let us depart;
If home like this await the weary soul,
Look up, thou stricken one. Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White robes and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

DEPRESSION OF LABOR IN NEW YORK.

The New York *Tribune* gives a sad picture of the effects of the "commercial crisis" in this city and vicinity, particularly among the working classes. We condense the following from its statements:

The iron business is very much depressed, and large numbers of workmen are destitute of employment. In a recent tour through the foundries and machine shops we learned that upon the average not more than half of the men are now employed, and the anticipations for the future hold out still gloomier prospects.

In Brooklyn some five hundred men in this business have been recently thrown out of employment, and about a like number are now at work—many of them, however, upon half time. One shop that employs a large number of hands has discharged a quarter of them, and put the rest on three-quarters time, and expects to be compelled to discharge still more. At the Novelty Iron Works about 25 per cent. fewer men are employed now than at the same time last year.

Many of the leading book and job printing offices have discharged two thirds of their employees, and have reduced the remainder to two thirds of a day's work. A large number of journeymen printers have left the city—others are working a day or two in a week as substitutes in the offices of the daily journals, but many more are totally destitute of work. The stereotypers have reduced the number of their hands two thirds. The type-founders are doing scarcely any thing. One house alone, for the past month, showed a decline of business to the extent of some 40,000 pounds of type, as compared with the same period of last year.

Bookbinding also suffers severely—never worse. The Tract Society, Bible Society, Methodist Book Concern, Harpers, and other establishments, have either discharged a large number of their hands, or reduced their hours of labor. Of the 1,000 men engaged in this branch of industry, between 200 and 300 are now out of work.

The builders have scarcely any thing under way. Many of the masons, bricklayers, plumbers, carpenters, and others, have left the city to seek employment elsewhere. A large contracting mason estimates the quantity of business now doing in his profession at about one eighth of that of the same period in 1853. He says that not more than 1,000 of the 6,000 to 7,000 masons usually employed in New York are now at work. Workmen who last year commanded \$2 per day, can now be hired for \$1.50, and laborers who then obtained from 10 to 12 shillings, are fortunate now if employed at \$1 a day. House carpenters are among the principal sufferers. Many of the small employers have closed their shops.

At a recent meeting of the ship owners and agents, it was resolved to reduce the wages of ship carpenters from \$3 to \$2.50 a day. It has been estimated that at least one half of the ship carpenters in New York are unemployed. In the nine ship-yards of Williamsburg and Greenpoint, employing, on the average, in good season, an aggregate of 1,000 persons, only 237 men are now at work. The depression of this branch of industry necessarily affects large numbers of operatives in other professions, as rope-makers, block-makers, curriers, riggers, and a host of others.

The plasterers are no better off than the house carpenters. The head of an extensive firm in the plastering business assures us that no more than one sixth, or about two hundred men, are now at work. Many of these can not now command more than ten shillings a day, where twelve months ago they readily obtained fifteen.

Of the 1,500 plumbers, it is estimated that not more than one half are employed.

The brass-founders and brass-finishers share in the general depression. Nearly all the employers have reduced the hours of labor one half. With the tanners and morocco-finishers no marked change has taken place that we could hear of.

Umbrella makers also suffer. One manufacturer who last year employed 300 persons, has now 40. Not more than 30 per cent. of the average force of hands is employed.

About one half of the tailors of New York are out of employment. A leading wholesale manufacturer of clothing informed us that next Saturday at least one thousand persons who are now at work will be discharged. We are informed that from five thousand to six thousand tailors in this city (mostly females) do not know where to get the next job from. The prospects are dull in the extreme: the wholesale trade is said to be dead.

There has been a great falling off in the wholesale dry goods trade, estimated at 60 per cent. The retail trade is reviving, for a short time, on account of the holidays.

Reports of a like tenor have been received from the jewellers, piano makers, cabinet makers, manufacturers of hardware, picture frames, looking-glasses, clocks, and artificial flower makers, and boot and shoe makers. All concur in stating that times were never worse with them; many have discharged large numbers of work people, and reduced the hours of labor of the others.

The soap and candle makers are said to have been less affected by the "hard times" than almost any other business, probably from the fact that the major part of the work in this trade is performed in the winter and spring months. Organ builders are also exempt from the general depression, probably owing to the length of time for which orders are given ahead and occupy to be completed.

MATRIMONIAL PUN.—A clergyman, soon after uniting in marriage a couple whose Christian names were Benjamin and Ann, was asked by a friend how they appeared during the ceremony. He readily replied: "They appeared both ANNIE-MATED and BENNIE-FITTED."

SOULS AND KOSUTH.—While Soule and Kosuth were at Mr. Saunders' house, in London, a short time since, the conversation turned on the "manifest destiny of races."

The Frenchman asserted the superiority of the American race over all others—a superiority which is, he said, palpable by the ascendancy it acquires over others wherever it may settle, though in numbers inferior to those of another origin that may surround it. The Hungarian denied the asserted destination of any race to supremacy over the rest, which would thus be taken as predestined to subjection. He did not, of course, dispute the actual existence of such a supremacy—but, then, this is to be explained, he said, by the unnatural state of political and social bondage in which the seemingly inferior races are for the moment, and until they should become their own masters, groaning under. "Let only," said the Magyar, "your neighbors be free like you, and you shall see the fate of that supremacy you assert. People with their hands and feet bound can not, of course, dispute with you in the race of progress." "Well," replied Mons. Soule, "the fact that we are free, and have the use of our hands and feet, proves our supremacy." "Gently, sir, gently," answered the Magyar, "you must not forget that your history is some fifty years old, and that you face nations that have braved the storms of a thousand years. We shall see, in two or three centuries, what state you will be in!"

PARABLE.—Two travelers were performing a difficult journey over mountains, amid cold, night, and storm. Drearly and famishingly they wandered on, till one of them, a weak human brother, sunk and perished in despair. The other still pursued his way in the indomitable strength of a great, courageous spirit, till the cold, night, and storm were over, and the hills passed. And when the morning smiled on him the bleak mountains stood in sublimity behind him, and a lonely valley stretched before him, where his own home, containing its domestic heart-fire, and loving hearts, was ready to greet him with warm welcome. Here he found refreshment, rest, and sympathy, which were doubly intense for his late struggle.

In the following months, when summer was too intense and profuse in her gifts, she melted those snows, filling the mountain-veins with waters, which gushed out where the frost had rent the rocks, and danced to the plain, irrigating the fields, and dispensing health to all plants and animals who would receive it.

If we will be brave in winter, summer will give us rest and joy. Out of the rigor of winter, come choice blessings of summer.—*Charles Worth.*

A DANGEROUS DISCOVERY.—A correspondent of the *Allan's Express*, writing from New York, furnishes an account of a new invention which bids fair to work a revolution in the production of bank notes. The inventor is a Yankee, who has contrived by photography to manufacture spurious bank bills which defy detection. As a test, the inventor took from the president of a bank, a five-dollar note on his own bank, and on the following day returned it with an imitation, which so closely resembled the genuine that the president was unable to identify his own bill. He deposited the spurious bill with a number of good ones, at the counter of the bank, telling the officers that he believed one of the bills to be counterfeit, but they decided that all were equally good. What is to become of the paper currency if this invention falls into the hands of dishonest men?

WITCHCRAFT IN THE 19TH CENTURY.—Astonishing as it may seem, it is nevertheless true, that in one of the upper districts of this county, some persons are firm in the belief that they are under the irresistible influence of witchcraft, to resist which they refuse to have association or even speak to a neighbor. To preserve their cattle from destruction by these hideous air-travellers, some house-pious conjuring is enacted, and little bags fastened on the ears of horses, horns of cattle, tails of pigs, and beads of turkeys! A little while ago we had a missionary call on us for a contribution to assist in the education and conversion of the wandering Jews of the world—would it not be well to suspend that operation for the present and pay the most little attention to a portion of this county!—*Westminster (Md.) Carroltonian.*

STARVATION IN A LAND OF PLENTY.—Four young children of a destitute German emigrant family, died lately in New Orleans of starvation, and when the coroner entered the room where they lodged, the mother was weeping, half-distracted, over her little ones, while endeavoring to nourish a fifth, which was still alive, though dying, with a little porridge made of hard-on-meal cake. The father stood looking on the scene in a state of apparent stupefaction. The dead were two little boys, aged one year and seven and a half, and two little girls, aged six and two and a half, while the dying one was a girl of five years. Two had their arms locked together as they died.—*Westminster (Md.) Carroltonian.*

UNHAPPY MARRIAGES.—An English paper descending relative to the various qualities of connubial bliss, states that in the city of London the official record for the last year stands thus: Runaway wives, 1,132; runaway husbands, 2,848; married persons legally divorced, 4,175; living in open warfare, 17,345; living in private misunderstanding, 13,279; mutually indifferent, 55,340; regarded as happy, 3,175; nearly happy, 127; perfectly happy, 13.

A NEW TEST.—Bishop Hopkins, in a lecture on the Naturalization Laws, advocated the establishment of courts whose duty should be the examination and scrutiny of all candidates for naturalization, and is in favor of applying strong tests. He is unwilling, under any circumstances, to see atheists, deists, pantheists, or those who do not believe in the doctrine of future rewards and punishments, become American citizens.

SPECIAL NOTICES.

DR. G. T. DEXTER,
89 EAST THIRTY-FIRST STREET
Between Lexington and Third Avenues,
NEW YORK.

The meetings of the Harmonical Association of Philadelphia are held every Sunday at the Sanson Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M.

A CARD.

Professor J. W. Marks and lady (late Mrs. B. G. Bushnell) have left the city for their residence in Wyoming Co., to spend the winter. Persons desiring examinations and prescriptions through Clairvoyance, will receive prompt attention, by addressing them, post paid, at Yorkville, New York.

J. G. ATWOOD, HEALING MEDIUM.

Would respectfully answer the inquiries by letter, of many from various parts of the Union and the Canadas, that he has arranged his business so as to enable him to devote his entire time to the examination and treatment of diseases, and for the better accommodation of persons from abroad, has taken rooms in a large private boarding-house. He gives no medicine in any case whatever—relies wholly upon Nature's remedy. His practice is similar to that which was prevalent in the days of "miracles." The whole is guided by a familiar, though invisible, intelligence.

Lockport, N. Y., Nov. 1854.

MATRIMONIAL.

A young gentleman, aged twenty-seven, of unimpeachable reputation, of acknowledged moral and intellectual culture, of warm, social, and affectional nature, of frank, cordial, and cultivated manners—deemed a fair model in stature, and not unattractive in personal appearance—dark brown hair, dark blue eyes, a clear complexion, with a well-balanced temperament, and by profession a member of one of the popular fine arts, affording a moderate income, is desirous of honorable matrimonial negotiations with a young lady or widow, whose age is not under 20 nor over 30, must be healthy, well formed, of about medium size, not unattractive, ardent in her affections, a lady of character, liberal in her principles, confiding and devoted in her love, unquestionable in reputation, possessing a competence sufficient to assist an acceptable companion in the financial responsibilities of domestic life.

Such a lady, and only such an one, may be assured of meeting with the most proper and polite consideration, by addressing, post paid, Box No. 96, Broadway Post Office, New York city, care of B. Lockwood, and she will receive unexceptionable references of the most satisfactory character.

OPTICAL INSTRUMENTS.

H. SHILARBAUM, Practical Optician and Manufacturer of Mathematical and Philosophical Instruments, small Machines, and Inventor's Patterns, etc., 290 Broadway, corner of Reade Street, first floor, Room No. 5.

The subscriber respectfully solicits your kind patronage, and offers you his most faithful services. By practical and scientific education received in Europe, and by his principles as a true Spiritualist, he believes himself to be entitled to your confidence.

"A PEEP INTO SACRED TRADITION."
BY REV. ORRIN ABBOTT.
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