STRATION OF SPIRITUAL INTERCOURSE. DEVOTED TO THE

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

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

VOL. III.–NO. 43.

NEW YORK, SATURDAY, FEBRUARY 24, 1855.

WHOLE NO. 147.

THE LAW OF SPIRITUAL AFFINITY. BY R. H. BROWN.

The Principles of Nature.

One of the greatest objections made to the Harmonial Phithe Spiritualist find his happiness amid the bigots of the old theology ? Does the poet or the musician join the mathematilosophy is, that it does not provide a sufficient punishment for sin. It is affirmed that we make all happy without distinction ot character, and place the good and the bad alike in heaven, the miserly, or does the pure-hearted Harmonial man select his thus removing the incentives to a pure and holy life, and decompanions from among the number of the undeveloped and stroying the force of the moral law by depriving it of its penin fact, would be sufficient to overthrow our whole system of rance of what the teachings of the Harmonial Philosophy are. The world has been so long habituated to the old standards of and so much opposed to all previous notions, should be mis-

Truth is sometimes best shown by a simple illustration. Let loses, and they are right in that, for if the soul is a free agent, action of your higher faculties, but light and knowledge shall it can never lose its free agency without being annihilated. be granted unto you. It is true that when you begin to reason us take a vessel of glass, and put into it earth, water, and oil. Cork it and shake these different substances violently together. What reason can God possess (and the All-wise Creator does you will also begin to doubt; but fear not, for no man ever The dark discolored mixture which is thus produced will be nothing without a sufficient reason) for preventing a soul's be- arrived at truth without first being a doubter. It is an honest ters, while he is at the same time repelled from others? Does no poor illustration of the manner in which the good and the coming pure and holy should it desire so to do? We are asdoubt, which, like a good angel, will conduct you safely into the bad are mingled together in this world. Let us now stand the sured that God delights in holiness. What purpose could he spacious temple of Truth. Therefore doubt on, and faint not mixture aside, and allow it to remain at rest. In a short space then have for such an exercise of power, unless it were for in your investigation, until you have found peace in the poscian in his abstractions? Do the benevolent associate with of time the law of material affinity resident in the atoms will the express purpose of inflicting torments? Suppose that the session of a faith which, being founded upon the granite rocks begin to separate and arrange the various elements. The dogma of an eternal local hell of fire is true, does any one be- of right reason, instead of the shifting quicksands of imaginaearth will sink to the bottom, the water will rise above it, and lieve that the souls who inhabit that awful realm remain there tion or prejudice, can not be overthrown. the oil will float upon the surface of the whole. From this voluntarily, or does any, one doubt that if by repentance and

sensual? How shall we account for these things without ad-What has been said to-day has been said in obedience to a alty. This is indeed a grave objection, and were it founded mitting the existence of a law which produces them, a prinyou may gain some faint idea of the manner in which the law reform they could escape, they would embrace the opporstrong impression that it should be said. That many of the ciple resident in our souls to which they may be referred? of spiritual affinity forms and sustains the spiritual spheres, tunity with joy? How, then, shall we reconcile the Divine ideas advanced are the result of spiritual impression is at least Without further comment on this point, we will now assume the ceparates and divides the good from the bad, and draws each justice with the idea of an eternal hell? Virtue and purity are probable, but whether that be so or not is of no particular conphilosophy. But fortunately for the Spiritualist, this objection existence of this law of spiritual affinity. The next point to soul that escapes from the form to its own proper place. It the cause of happiness, and happiness is an effect which must sequence. A thing is no more true because a spirit out of the is not founded in fact, and like most others, arises from ignobe considered is, whether it is a universal law or not, and is the law of spiritual affinity which keeps the whole spiritual follow them. This is the already-known, felt, and understood form says it, than it is because a Spirit in the form says it, for whether it continues to control the mind after it escapes from universe in order, and renders it impossible for any spirit to law of the universe; both the reason and experience of every things are either true or false in and of themselves, independthought, it is not strange that a system of philosophy so new, the form, or ceases it : operations at the death of the body. escape from its proper sphere-as well might a planet desert man will affirm it. It is then asserted, that should the lost one ent of the source from whence they come. A positive error If the law of spiritual affinity is not a universal law, it pre- its orbit while the law of gravitation still continues in force. repent and become pure and holy, God could not prevent can never be converted into a positive truth. An error would understood by the candid investigator, as well as misrepresent- sents the strange spectacle of being the only known law of Neither heaven nor hell need any bars, bolts, or doors, nor is his also becoming happy without first sweeping out of being be none the less an error because God spoke it, were he capaed by its opponents. The intention of this lecture is to give Nature which is not universal. The law of gravitation, or there any need, as the old Theology seems to imply, of a band the laws which he has ordained, thus exercising an arbitrary ble of speaking error. Were there such a being as the fabled a full and simple exposition of the teachings of the Harmonial material affinity, is found alike to control the earth, all the of angelic constables to keep souls in their proper places. and tyrannical power for the mere purpose of perpetuating Apollyon of the old Theology, a truth from his lips would be Philosophy upon the subject of sin and its punishment, virtue planets and their satellites, the eccentric comet and the binary On the contrary, every thing is controlled by fixed laws, and misery. Look at this subject as we will, it is impossible to none the less a truth, though it did come from him who has and its reward. It is true that we reject the monstrous and and tertiary systems of revolving stars which, existing far follows in the relation of cause and effect. How much more reconcile the dogma of an eternal hell with the known laws been called the "father of lies." It is not expected, therefore unnatural dogma of an eternal hell of fire, at which the en- beyond the Milky Way, are revealed to us by the telescope beautiful and philosophical is this than the idea of a book of of Nature and the acknowledged character of God. Again, that any one will accept a single idea which has been adsiaved mind has so long trembled; but at the same time we alone. The light which comes to us from the sun, the moon, accounts with a debtor and creditor side kept by the recording every soul is an emanation from God, and hath a part of God vanced, unless it accord with his own reason and experience. vindicate Nature, who has affixed a proper and sufficient pen- and the fixed stars has been found to be of the same nature, angel, or clerk of the court, a judge, and a judgment seat-an in it; to assert its eternal and total depravity is therefore to We lay no claim to authority. The Spiritualist needs no saalty to each of her laws. Our whole system of rewards and composed of the same parts, and governed by the same laws idea which, like most of the ideas of the old Theology, instead assert the corruptibility of the Divine essence itself, which is cred desk whose time-honored and oracular divinity stamps punishments, both in this world and all others, is founded upon of refraction and reflection. In brief, there is not one of the of being founded on nature and reason, is derived solely from no better than blasphemy. his teachings as infallible. the immutable laws of the universe. We affirm that the re- known laws of Nature which science has not demonstrated the clumsy institutions of men. But not to dwell too long on a single point, let us now in-Infallibility belongs to the priests; they have laid exclusive ward which follows virtue, and the punishment which comes universal. May we not, therefore, with reason conclude that Having thus attempted to show by the light of reason and quire into the nature of the happiness of heaven, and of that claim to it. Let them enjoy that claim alone-we have no deafter sin. do not flow from the direct action of the enraged or the law of spiritual affinity is also universal? If it be uni- intuition how the law of spiritual affinity produces, sustains, suffering which is the punishment of sin. Man has ever picsire to share it with them. Therefore when this lecture is conpropitiated mind of Deity, but that they stand, each to its anversal, then it follows as a necessary consequence that it exand controls the spiritual spheres, let us now devote a short tured his heaven out of the selfish desires of his own heart. cluded, if your reason does not rise up and say Amen to it, tends its operation into the spiritual spheres, above and beyond space to the consideration of the nature of those spheres. tecedent, in the relation of cause and effect. We also believe The poor Indian who delights in the chase, and whose home why, let it pass by you as the idle wind which you respect not. the earth, or rudimental sphere, and continues to act upon The Spirits teach that there are seven spheres immediately is in the wild wilderness, believes that heaven is a vast and that when the cause is removed, the effect ceases, and therefore when sin ceases, pain and sorrow will be no more. mind after its escape from the form. That this is so, may be beyond the earth, or rudimental sphere. They also teach that fertile plain, and looks hopefully forward to the time when, re-BUCHANAN'S NEUROLOGY. plainly shown by other considerations. No one will deny that | each particular sphere is a heaven to the spheres below it, and | leased from the toils and sorrows of life, he shall roam in peace In order to sustain what has been affirmed, let us refer to To any one desirous of studying man in his intellectual and Nature, that great revelation of God to man, whose divine authe laws which govern mind are necessary to its existence as a hell to the spheres above it, so that, as far as locality is conthe "happy hunting-groands." The Oriental voluptuary has transported his harem to heaven. The Christians, who are physical constitutions, from a stand-point where we are not mind, for in fact the laws of mind are the very principles cerned, heaven and hell are comparative terms. Heaven may thorship and infallible truth have never yet been questioned. which constitute it mind. From this it follows, that mind can be defined as any degree of happiness, greater or less, which commercial people, and make wealth their chief pursuit, believe enveloped by the misty hypotheses of enthusiasts, or chilled That every atom of matter in the universe is attracted to every by the cold sophistry of the materialist, any new science not cease to be governed by its appropriate and inherent laws flows from the practice of virtue and the possession of purity; that heaven is a city where all things glitter with gold. The other atom, by a force which is inversely as the square of the which promises to lead us by the clear lamp of philosophical without ceasing to be mind. But mind is immortal, and pre- and hell as any degree of suffering, greater or less, which streets walked by the ransomed are paved with gold; a golden distance, has been demonstrated by science. This is the law experiment on our upward way is a matter of great interest. crown rests upon the brow of the saint, and a harp of gold is in his serves its identity as mind when it leaves the form, and for- springs from the violation of God's laws, spiritual or physical of Newtonian gravitation or MATERIAL affinity. That an anal-It is because we only appreciate in a reformer those qualities hand. Alas! what a melancholy satire upon our ruling passion ever; therefore the demonstration is perfect, that the laws Heaven and hell are therefore a condition of the soul. Any ogous law existed in the spiritual universe sustaining and conwhich are in our own minds the most prominent, that we see as a people is our popular idea of heaven! The main ideas of trolling the spiritual spheres, had long been dimly suspected ; which govern mind here, will continue to govern it through all soul who suffers in a greater or less degree on account of sin but feebly the extent of his discovery in spheres where we most nations in relation to hell, on the contrary, are much alike but it was reserved for the Harmonial Philosophy to demoneternity and all worlds; so that if the law of spiritual affin- is in hell, and any soul who feels happiness, as the result of have not wandered; and it is only when we have followed him The Greek, the Roman, the Indian and Hindoo, the Chinese strate the fact, and to apply the great law of spiritual affinity ity exists at all, it exists as a universal law, and will continue good actions, though it be but one brief thrill of joy, is for the the ancient Mexican, the Persians, Jews, and Christians, all through his experiments or theories with the single aim of getto the elucidation of the secrets of the spiritual universe. to control the mind after its escape from the form. We have time being in heaven. This happiness is not bestowed as a ting at the truth, that we are qualified to act as judges. The proclaim that hell is a place of torment by fire. It is a lake When Newton demonstrated and proclaimed the law of manow established two points : First-there is a law of spiritual reward by the direct action of the propitiated mind of Deity. sensible mind abhors that species of legislation which decides of fire, says the Bible, a lake of fire and brimstone which terial affinity, a flood of light was poured upon the philosophy affinity, which may be designated as follows : *Every spirit in* It is an effect, and virtue and purity are its causes. He who on the merits of a new idea after examining it but on one side. the universe is attracted to, or repelled from, every other spirit, is virtuous not only deserves heaven, but he has a right to it; burneth forever and forever. The torment which is produced of the physical universe, the brilliant rays of a new and majestic truth lit up the distant realms of space, and gave to man directly as their states, intellectual and moral, are alike or un- by doing good he has evolved the cause, and the effect, which by burning the flesh has been in all ages and by all nations There is no work as yet issued from your press which has given the writer such a lively satisfaction as the "Outlines of justly considered as the worst form of physical suffering: new and sublime views of the wisdom and power of his like. Second-this law is universal, and will continue to conis heaven or happiness, must follow. Neither does God pun-Lectures on Anthropology," by Prof. Buchanan; and this beish the sinner for his sins. The sinner punishes himself. He hence fire has been so universally fixed upon as the agent heavenly Father. The illumination which has sprung from trol the mind after it has escaped from the form, and forever. cause it affords a clear, concise, and beautiful solution to very which our Father in Heaven employs to torture his children. the discovery of the great law of spiritual affinity, has equal- It will be observed that the enumeration which has been given too has evolved a cause, and the suffering which follows is but many modes of action among men. It holds up before me a Those who advocate physical pleasures in heaven and physical ed if not surpassed that which followed the announcement of of the laws of spiritual affinity, also includes a law of spiritthe effect of that cause, which is sin. He who is impure and magic glass in which I see reflected a beautiful image of Hutorments in hell, seem to forget that man is a spirit, which, the law of material affinity. It was the key which unlocked ual repulsion. There is no contradiction in this, for it will be selfish can no more prevent suffering than a stone can prevent manity; and into the cold and lifeless parts of the human frame when escaped from these gross forms, must regard silver and the mighty secrets of the spiritual universe, the lost link which seen that repulsion is but the effect of opposite attractions. itself from falling to the carth. it infuses the life of an exact science. It enables me to read Nor can God, by a redemption, or any other means, turn aside gold as dross, and all physical joys with utter contempt-laugh restored the harmony between the moral and physical worlds. In other words, if two things are attracted in opposite directions. my brother man, as angels talk together, to see on his external from him the punishment, without suspending the universal laws fire and brimstone to scorn. A spirit can only enjoy spiritual We see no longer "through a glass darkly," but the eye of they may be said to repel cach other. parts the impress of the living soul, and trusting not to sne-Repulsion has no existence as an actual force ; it is but a of Nature. Every thing is but the result of cause and effect, pleasures, and fears no torments but those of a spiritual nature. faith, guided by reason and science, clearly beholds the wide cious words or hollow protestations, to read upon his face and Heaven is the harmonious action of all the high and noble facnegative, just as cold is a negative of heat. I am impressed and when the cause is evolved the effect must follow. God realms of the spiritual worlds illuminated by the arisen sun of form, in writing from the hand of God, his secret character. ultics of the soul. It is the exercise of love, the practice of to believe this, because there is nothing in being which will has given us reason, that we may study the laws of cause and Truth. I know many will say that " though Dr. Buchanan may have effect, and thus escape hell and reach heaven. The Harmo- virtue, the possession of purity, and the inexpressible spiritual The law of spiritual affinity may be enunciated as follows : ever be annihilated. All things are approaching a state of absome truth in his system, yet he is bewildered by undemonsolute unity, and if repulsion exists as an actual force, it must hial Philosophy also teaches that hell, or the state of sufferjoy which flows from them. Hell is the bitter, burning pangs strable theories; his foundation may be truth, but the gorgeous of a guilty conscience, and the sense of self-degradation and be annihilated before that unity can be reached; therefore I am ing in the soul produced by sin, is not eternal in duration. temple surmounting it surpasses in fictitious splendor the fairv self-loathing which flows from impurity and the violation of impressed to believe that repulsion is a negative only, the re- Sin is the cause, and hell or suffering is the effect. Now by palace of Aladdin." To such minds I would say: You are on Does this law exist ? We can only answer this question by sult of two things being attracted in opposite directions, under all known and established rules of logic and experience, it is the laws of our being-a degree of suffering which as far a platform where you can only appreciate a limited amount of exceeds any physical torture as mental agony exceeds in terwhich circumstances they may be said to repel each other. plain that when the cause is removed the effect must cease. ror mere bodily pain. Such, in brief, are the teachings of the this new truth; and if you will but clear the film from your We therefore affirm, that no soul can remain eternally unhappy eyes, and boldly follow in this voyage of discovery, the chi-(or in hell) unless it remains eternally sinful and impure : nor Harmonial Philosophy, and it is confidently believed that no knowledge of the great law of spiritual affinity, to obtain mera will seem less and less aeriform as you approach it : and one can candidly investigate them without being struck with some rational ideas of the world beyond the grave. We have would it be just for God to continue to punish his children after as it emerges from the mist, the truth stands out before von in their truth and beauty, their superiority to the dogmas of the

tected? Is there not perceptible a sort of grouping together

of large numbers of similarly constituted minds into one cluster ;

and does not every man who is free to follow his attractions,

find himself unconsciously drawn into certain of these clus-

Every spirit in the universe is altracted to, or repulled from. every other spirit, as their states, intellectual and moral, are alike or unlike.

a reference to Nature and experience, and it needs but one candid glance at either to convince the mind. Why is it To proceed, let us now attempt, by the light afforded by a when you are in the presence of certain persons that the moments fly swiftly by, laden with peace and contentment? When the hour of parting surprises you in the midst of your now reached a branch of the inquiry too vast and important to they cease to be sinful and disobedient; and let me ask any all its freshness and beautv. social enjoyments, with slow and reluctant steps you tear be fully treated of in one lecture, and many interesting and candid mind what evidence there is in either heaven or earth old Theology, and their peculiar fitness to the nature of man. Who of our readers has not heard of, or seen experiments yourself away, and look forward with impatience to the time useful considerations which will naturally arise, must be de- that the soul sinful at death MUST remain sinful forever? Those who still cling to the teachings of the priests are inn. Psychometry-that wonderful science which enables us to when, meeting again, you may once more mingle your souls in ferred to some future occasion. At present the attempt will there is no such evidence, what evidence is there of an etervited to come and reason with us, and by a reference to nadraw from an autograph, held in the hand or against the forefriendship and love. Why, when in the presence of certain be confined to the presentation of the main outlines only. It hal hell, for the proposition can not be everthrown, that unless ture and experience see which is the better doctrine. It is other persons, is it that you ever feel ill at ease ? All the acts is necessary for you to understand at the outset that the law of the soul remain eternally sinful, it can not remain eternally un- true that they have forbidden us to reason upon these things, head, the character of the author? There are many who nevbut we might as well be told not to eat as not to reason. God ertheless have never indulged in thoughts concerning the philof politeness, and even acts of real kindness, are lavished in spiritual affinity acts with almost unobstructed force when the happy (or in hell), for there can be no effect without a cause. mind escapes from the form. The soul is then no longer To assert that sin is not the cause of the suffering which fol- has given us an organ curiously and skillfully designed for diosophy of this truth, and to such a few explanatory remarks vain; each moment spent in their presence is painful, and you feel that even solitude is to be preferred to such companions clogged by a gross and material organization. It is set at lib- lows it, is to assert that God torments the sinner gratuitously, gestion, as well as an appetite for food, which at regular inter- may not come amiss. ship. At the carliest opportunity you fly from them, and even erty, and follows its attractions unobstructed. The man who which is an absurdity, as well as blasphemy. If, then, at any vals prompts us to partake of nourishment; hence it is cor-It is a fact sufficiently demonstrated by the experiments of though it be against your interest, and reason seeks in vain has lived a pure and holy life is at once attracted to those time during eternity the cause is removed, the effect must rectly inferred, that God intended us to eat. The same Reichenbach and Buchanan, that salivation may be produced for a sufficient cause for your aversion, in their appearance or spheres where the pure and holy live, there to enjoy the pleas- cease, and the sinner becomes vir- benevolent Parent has given us reason also, the choicest of in impressible persons by holding a globule of mercury in the ure which springs from the practice of virtue and the society tuous. Those who advocate the doctrine of eternal hell tell his gifts, a divine faculty which ever and instinctively prompts palm of the hand. And Buchanan has found in this singular character, you ever avoid and shun them. Why this contrast? Is it not because in the one case there of the good; and he who departs stained with crime and hard- us that the soul is a free agent, and has the power to choose us to investigate his laws and character; may we not, there- impressibility a means of testing the properties of all the meis an affinity of soul which draws you toward, and in the other ened by selfishness, is drawn by an irresistible power down between good and evil, virtue and sin; now unless the soul fore, with the same justness, conclude that God intended that dicinal and chemical substances in use among us. An indiwe should reason? It is in vain that brother priest tells us vidual of the requisite degree of susceptibility will distinguish to the lower spheres, which are inhabited by those who re- ceases to be a free agent at death, it must retain that power a want of affinity which repels you from? not to reason; we appeal from him to a higher Power, who has with unerring certainty the nature of the substances held by Look about you. If you but look beneath the surface of so- semble himself, where inharmonious and discordant relations forever. Therefore throughout all eternity the soul must possess the power to repent, reform, and become virtuous; and commanded us to reason freely upon all subjects. Do not fear him, even though enveloped in paper; nay, more : this power ciety, does not the heterogeneous mass of individualities surround him, and the pangs of a guilty conscience follow him. which compose it seem to possess order and form, and may It is the great law of spiritual affinity, which, like an angel, who is there to prevent the free exercise of this power? then to reason, for by so doing you are obeying the laws of of analysis does not stop with the world of matter, for the emanot some rude outlines of various spheres and circles be de- will mount with you to heaven, or like a demon drag you down Will God do it? That would be depriving the soul of its free your being; and as a reward you will not only enjoy that pure nations from the active brain, stamped on the paper in the proagency, which the advocates of hell eternal assert it never pleasure which flows from the spontaneous and harmonious cess of writing, are to all eternity (or so long as the fibers of to hell. * Spoken at Concert Hall, before the Spiritualists of Detroit, June 11th, 1854.

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PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

the paper hold together) as potent in their action upon the psychometer's brain as the chemical or drug. Now how is this? Why, it simply goes to prove that mind is material, and that when it is active it is constantly throwing off its particles of matter, some into the atmosphere, some conveyed along the roady nerves, to be deposited as so much nerve-matter on the paper. It is by reason of this that a dog is enabled to trace his master's footprints though crossed by many others. there were not an actual deposit in that track, of matter peculiar to his master, which he has become acquainted with by association, how, I ask, in the name of common sense, could he tell that from a hundred other footmarks? Is any one so foolish as to suppose that there is a difference in the smell of these ? So you see you are offered a solution of the fact, that we sometimes conceive a sudden liking or dislike for a person we meet with for the first time; for our minds giving forth their emanations, these stretch forth like the feelers of an animal, and at once experience either pleasure or pain on coming in contact with the sphere of the stranger, just as he is like or dislike ourselves for better or for worse. This will also show you why clairvoyants tell us, that our heads and bodies are surrounded by a sphere of light, and as the mind is more or less actively and intellectually engaged, the scintillations are more or less brilliant. Perhaps this will tell you how Spirits are enabled to collect sufficient phosphorus to make their odic lights.

170

Again, as to the sympathy between the brain and body, and the mutual action of one upon the other. Buchanan proves by experiment that each function of the body is controlled by an appropriate organ of the head. For by exciting in an impressible person the different regions, he produces an action of the brain as a whole, lungs, heart, stomach, liver, or any abdominal function. He will thus produce either an entire vacancy of mind, sufficiation, palpitation of the heart, intense hunger and force thirst, or oppressive melancholy. These are not falsehoods; they have been demonstrated by him beyond cavil a thousand times. And as to his system of Phrenology, I learn from those who have been practical head-readers for years, that where the Gallian system has wofully failed, his system fills up a great hiatus and bridges a chasm. He explains the anomaly of a man's giving freely his money, but lacking that benevolence-more precious far-the bestowal of kind acts. He shows how a man may have a large Organ of Order, and yet be totally wanting in system, and the reverse; so that if a mechanic, he will leave his shop in most complete disorder, and yet be able to lay his hand on any tool even in the dark. He shows how a man may be a true Christian, and yet be possessed of a religion that keeps him out of the bosom of the Church.

Religion he places on the highest portion of the brain, as a

TELEGRAPH. SPIRITUAL S. B. BRITTAN, EDITOR. "Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, FEBRUARY 24, 1855,

SPIRITUAL MASS MEETING. IMMENSE GATHERING AT THE TABERNACLE!

The friends of Spiritualism in this city and vicinity assembled at the Broadway Tabernacle on Friday evening, the 16th inst., to the number alongside of Key's "Star Spangled Banner." of nearly 4,000 persons. It had been previously announced that Rev. T. L. Harris would deliver his last discourse previous to his departure for the South, and also that ex-Governor Tallmadge and Judge Edmonds would be present and address the public on the occasion. The weather was not very propitious, and the streets were still in a bad condition owing to the recent storms ; but the interest awakened was so intense and so widely diffused, that the elements opposed no obstacle to the success of the meeting. Long before the hour arrived for the exercises to commence the multitudes began to assemble, and when the speakers ascended the platform every seat was occupied, and the vast area including the spacious galleries, aisles, and spaces about the walls above and below, were densely crowded. Many persons have vainly imagined that the so-called "seven days' wonder" had departed-the papers said so-but the audience at the Tabernaele was a startling revelation to all such visionary mortals of the fact that Spiritualism is a power in the land against which all human devices and mortal opposition are utterly unavailing. It is now apparent to all that this great Truth has taken a deep and everlasting hold on the minds and hearts of thousands of our best citizens. So noiselessly has it made its way in this community, hat very few persons, even among the believers, were prepared to witness such a demonstration. As the eye of the silent spectator wandered over the sea of upturned faces, and his heart felt the impulse from the resistless tide of feeling and thought among the people, he was filled with profound astonishment. Moreover, when we remembered that only three years since the friends of this cause were generally denounced as fools and impostors, we could not resist the conviction that the presence of the Divine Providence is clearly revealed in the great Spiritual Reformation of the nineteenth century.

We have no space for further comments of our own, but our reporter has furnished a full and faithful record of all that occurred on the occasion, which will be read with intense interest and unqualified pleasure.

The hour for the commencement of the exercises having arrived, S. B. Brittan came forward and apologized for the absence of the gentleman who had been engaged to preside at the organ. The choir then chanted, "How Beautiful on the Mountains," etc., which was rendered in a beautiful and effective manner. A sublime invocation was then offered by Mr. Harris, after which Mr. Brittan introduced Hon. N. P. Tallmadge, who addressed the audience as follows :

LADIES AND GENTLEMEN : It is with the greatest reluctance that I undertake to say a word this evening upon the subject sort of window through which the soul may look up to its Divine Father, and through which the carrier-doves from that of Spiritualism; not a reluctance to speak upon the subject, Spirit-land may bring their beauteous messages of love, while but because my time is necessarily so limited that I can nei- after which Mr. Harris came forth, and spoke as follows Reverence is on the side-head, its lower portion running into ther do justice to the subject nor to myself. It is, therefore, Servility, making its possessor bow submissively to established proposed merely to make some preliminary remarks as preced creeds, and despotic governments either political or religious. ing the gentleman to whom the duty of addressing you is es-If facts do not belie themselves, the American nation must pecially assigned; and these remarks must, of course, be very desultory. The subject of Spiritualism has not been understood have, as a nation, more Religion than Reverence. by a large portion of the community. There are two reasons, And his system frees "the love of offspring, Philoprogenitiveness, from its unpleasant association with a group of ma- perhaps, why it has not been wholly understood, and why so lignant organs, where Jasper Spurzheim and Combe had cast many prejudices exist against it. The first is the course taken it, like some Daniel, into a den of lions. It is quite impossible by the public press in not presenting the facts connected with to exercise any one organ without at the same time exciting it to the public mind. I do not, however, say this for the purmore or less those immediately adjacent to it, and thus, as Bu- pose of casting censure upon the press, but merely to express forth to do its mighty work, and poetry to cheer, and art to chanan says : "The faculty of Love to our children, one of the my own regrets. The conductors of the press have had reanoblest attributes of Humanity, could not fail, when active, to sons satisfactory to themselves for withholding this informaarouse a host of malevolent and criminal neighbors." (I do tion. Facts have been developed, in the course of the investigation of Spiritualism, of the most astounding character. not give his exact words, but their sense.) Any one can recognize at a glance the difference between They have exhibited phenomena the most extraordinary in the one who has given full sway to his animal instincts, and one history of the world, and whether it be spiritual or philosophwho has lived a calm and virtuous life; and we notice in the lical, it is worthy the investigation of every practical and intellibody a change from delicacy of proportion to grossness, as gent mind. The time will come-and I predict that that time the mind of one naturally good is degraded to a sensual plane is not far distant—when the conductors of the public press by the pressure of evil associations. will feel and know that their course has not been a correct one. He also knows why " a reformed rake will make sometimes although they believed it to be such; but they will feel the the best husband," why the reformed drunkard becomes an entruth of what I say on this occasion thusiast in the cause of Temperance, and the brother who has There is another reason why Spiritualism has not been unlived until the autumn of life an infidel, will look upon the derstood--why the prejudices of the public mind have been divine religion of Jesus as his only hope for future happiness. so wrought upon--it is because it has been denounced from And in this way, when any organ has been over-excited, it fol- the sacred desk also, and denounced by those who have ac lows the immutable law, that action and re-action are equal. knowledged they never investigated the subject, who profess Nature is constantly aiming to establish an equilibrium between to know nothing about it, and who still have undertaken to give the two extremes, and it is because of this, that some of us will what they call light in regard to it. Now, I undertake to say rush into Spiritualism mad with enthusiasm, and having got a that these spiritual manifestations are in accordance with the little truth, commence the erection of noble aerial castles, that, Bible-that the Bible proves the manifestations, and the man under the sun of experience and common sense, disappear like lifestations prove the Bible. I therefore maintain in all this frost-work on our window-panes. the truths of the Scripture, although they have been ignored To enumerate one-tithe of the information we can gather and denounced by many. from this work, would require more time and space than your As I remarked, I will not occupy more than a few minutes toleration or my leisure would afford. Each must read for him_ and it is not my wish or intention to go into a formal investi self, and I think I am making no great departure from the truth nation of the subject. If I had one or two evenings I would when I say, that every one will arise from its perusal with a be enabled to do that justice to it which I find it impossible to feeling that he has derived real benefit therefrom. Though do now. I merely intend on this occasion, during the few minthe mind may be intoxicated by the poetic melody from Harris' utes allotted me, to read one or two communications on this lyre, and the ethical productions of some other Spiritualist au- subject. The first purports to be given, through the rappings thors, there are none who offer such substantial soul-food as and tippings, and is signed "John the Beloved," and you will Buchanan. Sweets of the most exquisite nature will pall the find what is put forth in it to be worthy of serious considerataste by too frequent repetition; the foaming nectar from the tion, and of the source from whence it come. It was made Champagne grape will bewilder our reason and destroy our to a select circle of the most intelligent and influential ladies health, if too much indulged in; but we need substantial food and gentlemen-a circle composed of those described in the to build our body day by day. communication---and through a medium of the highest charac-As to those who will reject this new system of Anthropol- | ter and respectability---the wife of a Methodist clergyman. ogy, 1 will make for them a free translation of a remark of took down the communication myself, letter by letter, as it was Saintine in his "Picciola :" "He wrote another work, with given through the tippings of the table : which the sages made their sport because of envy; and the rab-Lo, an assembly of wise men from the East and from the West, and ble from their ignorance." the North and the South, lawyers and doctors, judges, and governors, AMHERST. NEW YORK, February, 1855

dation. I have inspired his sinking soul with hope, and taught to reshall be lost in brilliancy. I have sat in the councils with the framers of human laws. I have expanded their views and softened the rigor of angels shall look down from their bright abodes upon this darkened sphere, and behold reflected, as from the face of a polished mirror, the image of the Most High from every heart of every son of man. JOHN HOWARD.

The following piece of poetry was communicated through Here the speaker read the following poem :

OUR NATIONAL ENSIGN.

Flag of the planet gems! Whose sapphire-circled diadems Stud ev'ry sea, and shore, and sky-Oh! can thy children gaze Upon thy silver blaze, Nor kindle at thy rays, Which led the brave of old to die? Thou banner! beautiful and grand, Float thou forever o'er our land

Flag of the stripes of fire ! Long as the bard his lofty lyre Can strike, thou shalt inspire our song-We'll sing thee 'round the hearth, We'll sing thee on strange earth, We'll sing thee when we forth To battle go, with clarion tongue ! Flag of the free and brave in blood. For aye be thou the bless'd of God!

Flag of the bird of Jove ! Who left his home, the clouds above, To point the hero's lightning path-Around thee will we stand, With glittering sword in hand, And swear to guard the land Which quell'd the British lion's wrath. Flag of the West! be thou unfurled, Till the last trump arouse the world !

Flag of two ocean shores ! Whose everlasting thunder roars From deep to deep, in storm and foam-Though with the sun's red set, Thou sink'st to slumber, yet With him in glory great Thon risest and shall share his tomb! Thou banner! beautiful and grand, Float thou forever o'er our land !

A beautiful anthem was then sung with much power and expression by the choir, eliciting a hearty burst of applause from the audience

whose molten firmament rains down madness, till keel, and 3. One of the most interesting of all philosophical experivile not when reviled, but to look forward to that great day when color ribs, and deck, and cabin clasped the doomed ones in an iron ments is that by which the human body under the influence shroud, and, streaming, sailed alive with endless flame blown of a galvanic current is made, though the Spirit has fled, to their spirit, and infused into their souls the spirit of liberty. My zeal by the furnace-breath of torture, bore them through the ever- manifest once more the functions of vitality. It is startling to will never flag, neither will my spirit weary nor my labor cease until lasting ages, burning yet unconsumed, dying yet never dead ? | see the corpse rise as if the breath of life once more were in Well, now against this terrible fear for the departed, of an. its nostrils. This, however, is but a triffing matter compared nihilation on the one side and perdition on the other side, when to another class of spiritual phenomena witnessed everywhere a telegraphic wire runs out and connects us with that vast world, throughout our land. I refer now to those phenomena known where they have gone, what do we ask? Pomps of diction, as spiritual possessions. There are perhaps a hundred thou-Ciceronian eloquence, the swelling phrases with which igno- sand mediums of different kinds. The eyelids close, the a young lady not more than fourteen years of age. I give it rance covers up its eyeless sockets and masks its dead heart? nerves relax, the pulse ceases almost to beat, a state deeper to you as a specimen, and I undertake to say that it will stand No. I want to have my friends tell me first of all, if they can than sleep, deep as death and its great spiritual awaking, is do it, if they are safe. What do I care for style? I don't induced upon the subject. Then that paralyzed form, quickgo to that telegraph as a critic of words, an epicure of hon- ened by an invisible fire, rises, the lips utter words that evieyed sentences, nor do you. As fathers and mothers, as hus- dently are the productions of a mind distinct from the spirit bands, and wives, and children we go there, and if that dear inhabiting the organization. The phenomena of speaking me-

municate with my kindred in the skies, it is enough.

phalansteries, to convert America to the tariff, to put down or build up banks, or to enable daily papers to tell beforehand in our hearts, ye deem it practical to comfort the brokenspan with arch of light the sea of desolation, to fill the atmoson earth, and good-will to men.

in America who by absolute investigation, commencing as op- effected through the phenomena alluded to. The spirit actuponents of the rapping phenomena, now publicly assert that ally does become so far disconnected from the body as to see the phenomena are occasioned by departed Spirits. It will with Spirit-eyes, hear with Spirit-ears, and thrill with Spiritnot do, with a body of credible witnesses embracing all classes | touch to the harmonies of the world of Spirits-retains still, in society, of this character and magnitude, to cry fraud. can not of course attempt learnedly to explain the rationale of the nature of that most absolute condition, that eternal life that the fact. Time forbids. No more is the Christian minister animates us.

obliged to explain how Christ healed the leper, stilled the sea, parts of the civilized world.

Who are the mediums for such manifestations? Gray- apparently revives for the moment, the eyes open, the form A compact statement of what Spiritualism is, will be, perrises, the hands are moved. Still more interesting is that headed men and women, standing on the Brink of eternity, and haps, the most useful contribution that I can add to the intel so through all this golden link of life, to infants unweaned, phenomenal manifestation of Spiritualism wherein invisible lectual wealth of the audience before me. I labor under the clergymen, editors, highest scientific authorities, jurists, phy-agencies operate upon the human living organizations, consame difficulty that a man might who attempts to condense sicians, merchants, mechanics, hunters of the forest, and sailors trolling the hands, controlling the persons, speaking through Homer into a verse, Solomon into a proverb, or the Bible into their lips in the voices of the departed, and suspending for at the yard-arm. an aphorism. Spiritualism, as we define it, is twofold---sub-Where have the rappings been heard? In the most the time the consciousness of the individual, and using the jective and objective. There is, first of all, under this subject organization of the individual as a medium through which to crowded assemblies, and alone in the midnight chamber, at the of Spiritualism, an empire of interior principles, that realm o communicate with men living in the body. This fact, I know birth of the infant and in the departure and burial of the dead. pure thought which pervades all minds from the ONE MIND In circles of bankers in the New York Exchange, in the lais denied, yet there is a method of proving it beyond all that broad domain from whence in all ages genius has come goons of the Pacific. doubt. Not long since, the daughter of a distinguished jurist. What has been said through the rappings ? Millions of test who is now present, and who is a medium for Spiritual comadorn, and religion to instruct the nations. answers to mental questions, laying bare heart-secrets, life- munication, without the possession on her part of any knowl-There is, secondly, an external territory, an immense realm secrets, voices of recognized intelligence, and faithful love, edge of the Greek language, was used as a medium through for art-phenomena, language-phenomena, and sensible demon from the millions gone to the millions crying for some voice whom Gen. Bozzaris, brother of the celebrated Marco Bozzastrations of spirit in matter cognizable by all the senses, facts from out that silent sky. Ah! it is as if the mighty heart of ris, and the President of the Greek Senate, communicated in of the world of facts, and serving as the basis of a grand in all departed loved ones impulsed its deathless blood-drops, his native language to a Greek gentleman from Athens, who, ductive philosophy whose rings and rounds of demonstration and dropped them in golden sounds upon the living earth. I think, is now in this city. I have the statement from the like those of Jacob's ladder, are founded on the very surfaces gentleman himself. 2. The second method by which Spirits communicate is by of the natural sphere, and rise into the heavens. Facts of this kind are occurring all over the land. Young temporary organizations of matter. A gentleman who is not When the disciples of John the Baptist asked of Jesus, girls, little children, who know nothing whatever of any lanidentified with Spiritualism, but who is perhaps as clear-Art thou He that should come, or do we look for another ?' headed and keen an observer as our nation affords, has in- guage but their own, are controlled by Spirits, and other lanthe answer that he gave was an appeal to the senses. He formed me that in a circle recently, five sheets of paper were guages are uttered through their organs. In this passive state pointed to the blind made to see, to the dead raised, and retones, accents, and communications are given, which friends placed upon the floor, and five pencils were at once seen writplied : "Go and tell John what ye have seen and heard." ing on these sheets. Senator Simmons, of Rhode Island, in- in the body recognize as coming from friends who have gone Thus we do to-night. Entering into no *a priori* argumen before them to the Spirit-world. Now we are told that the forms us, that a Spirit, purporting to be his son, without the we simply point to realities. The sylphs and gnomes of the Divine Spirit fell, in the past, upon the disciples gathered tointervention of any visible agency, controlled a pencil, and Rosicrucian philosophy, the gay and airy idealities of mythic gave a communication in the same manner. There are vari- gether upon the day of Pentecost, and they went out to speak systems of the past, the stately generalities of the mere theoous localities in the country where this form of phenomena is to the nations gathered in Jerusalem-the Greeks, the Ilrist who speculates of the universe he can not see—all these continually occurring. Now, if we admit such facts, we ad- lyrians, the Romans, the Cappadocians-each in his own we set aside. The facts of Spiritualism are its best argumit the existence of a power that is able to grapple the pen language. Here are the same phenomena, and even more ment, and for the purpose of our present statement we clasand write out its own thought free from any apparent mortal than that, for we are not told that any test communications sify them under seven heads. were then given from departed Greeks or Romans. But here. agency. If we are to credit the testimony of, perhaps, a hun-We assert, first, that Spiritualism-the doctrine of man's through the unconscious mediums, who never had a chance to dred thousand witnesses, the atoms of the atmosphere are conintercourse with immortal intelligences--is true, because madensed, and used by Spirits; by the use of which, as through learn those languages, these communications are given with terial concussions conveying intelligence reveal the intelligent such effect, that they convince the skeptical mind who hears a temporary organization, the disembodied intellect operates on agency of the departed. Much as Spirit-rappings, so styled, them, and make him a believer in the genuineness of the objects in the material world. are spit upon by the dressmakers of literature who deal in the phenomena. We have our bodies of scientific men : learnedly Widely varying opinions must exist concerning the hidden haberdashery of rhetoric, ideas thrilling of significance and laws whereby these phenomena are produced by Spirits; facts they discuss concerning the precise antiquity of a fossil oyster. epic strength have been and are communicated through Spiritthemselves, however, are too broad and current for dispute. or the age of some cypress root in the delta of the Mississippi. rappings. Style is nothing to the man after facts. The lost daughter is equally dear, whether she wear returning from her If we admit that Spirits can, under suitable conditions, con-They gather together at the nation's expense in Washington, dense the elements of matter diffused in space, then is and publish learned disquisitions as to the cause of roosters long captivity the adornments of fashion, or but the simple opened up the most important field for investigation that ever has crowing at a certain hour of the night! And oh! will not the drapery of the Indian maid. It is the speaking eye, it is the dawned upon the world. So far from matter being an impen- coming age ridicule our pseudo-scientific men for this? And beating heart, it is the love-fraught and love-tuned being, and etrable wall between man on earth and man unfettered and yet, when Spirits speak through mediums in the grand classinot the drapery of the person, that we see. It is essentially immortal, it all becomes a fluent medium for the appearing and cal tongues of the past-when the Greek, the Latin, and vulgar, and bespeaks depraved taste, to jadge the grandeur of the operation of the departed. Now Spiritualism covers this Chaldaic, and Persian, as well as the modern dialects, roll a fact, of a principle, by its mode of expression. Spirit-telebroad domain. So far from intelligent Spiritualists being the out from children's tongues, they lay the papers. not on the graphing through explosive sounds comes to us in that same dreamers of the age, they are engaged, with all their senses table, nor under the table, but they trample them under their matter-of-fact, American way in which our iron-ribbed, oak quickened, with all the intellectual powers energized, with all feet, as the ancient Jews trampled on the wisdom of the Just built steamers plow the Atlantic, and our prosaic railroads clasp with iron hands the virgin waist of the continent. They of the moral perceptions opened and illuminated, in solving the One of Nazareth. Yes, learnedly they speculate as to the universal relations between mind and matter. If it is a great primal forces that first organized lichens, that first clothed the are dear to us from their very simplicity. Poets of coming ages, when the present has mellowed into the past, shall sing thing for Agassiz or Humboldt to disintegrate the strata of the gray granite with incipient vegetation; and when, from the planet and discover how the God of Ages worked myriads of great world of causes, actual and tangible, spiritual and natuand divines, are met to try the Spirits ! Beloved, ye do well. Ye are them, and find grander themes of poetry than we find in the instructed from the great Book of Books, even the Book of God. thus landing of Pilgrims and the crossing of the Mayflower. To ages past, though that knowledge is of the past; how much ral organizations are made, and seen, and felt, and the departto proceed. Beloved, if all Spirits were evil, or if all Spirits were good, us especially they come as burning and potent facts. We grander is it to discover the great formative powers that ope- ed, through them, become visible to the senses, they call these this trial would be useless. By their fruits ye shall know them. Belisten to Spirit-rappings as we saw people listen at the office rate in the present; to ascertain, not alone how the fossils of an-phenomena unworthy of investigation! And when one, or a loved, can the leopard change his spots or the Ethiopian his skin ? When the Spirit leaves the earthly form for a spiritual, the Spirit is the of the telegraph for news from the passengers of the Arctic. tiquity had their origin, but actually to witness, as Spiritualists score, or a hundred, more candid than the rest, investigate and same, but in a new temple. My little children, ye have the privilege They did not ask to have the instruments spell out sentences in do now, the living forces of the universe performing their living come out and tell us what they have seen, they are ostracized Johnsonian style. They asked, Is my mother or my daughter work. I am glad to know, I am glad to recognize the shining called to order, can not speak, are hissed and choked down to make that new mansion an abode of happiness or misery. Beloved, ve have been truly instructed that every thought, word, and action of a divine idea in every crystal and every petrifaction; I And so truth goes begging in the street, while falsehood sits safe ? and when the answer came through but a Yes, it was as registered in heaven, even in the house to which ye go. When ye meet sympathize with those who unswathe the mummied past; how in a chair of purple in the Smithsonian Institute, established for if from the solid adamant the form of the loved one had stepped the deeds done in the body ye will know them. They will cause you then can I refuse to sympathize with that grander science that the diffusion of useful knowledge among men. unutterable bliss or unutterable woe. My little children, be instructed | forth and said, " I live !" There is one little argument which will illustrate the spirit Have we not loved ones gone out over a dimmer and a dark- brings me face to face with super-sensuous realities, that by one who loves you. Serve God with singleness of heart. Be a er sea, whose beating waters gather about the world? Have shows me how disembodied Spirits can speak through external in which these manifestations are met among another class of friend to the race for which Jesus died. not prophets of annihilation told us that the barque rich-freighted air, and make it vibrate on the tympanum-how they precipi- men, whom we have esteemed worthy of all honor, and whom JOHN THE BELOVED. with our immortal hopes has struck the rock of oblivion and tate the constituents of the atmosphere, so as to form visible we have clothed with authority, for whom we have built tem-And here is another, claiming John Howard as its author : ples grander than this, that they may reveal truths new as well My mission, both in my physical and spiritual form, has ever been, gone down beneath the icy billows of annihilation? "Ye shall hands that I can see, and tangible hands that I can feel; nay, wait and weep," they cry, "but never, never shall ye meet how much more shall my bosom thrill to that stupendous ope- as old. I refer to the clergy. These manifestations broke and still is, to ameliorate the condition of the human race. I have penetrated the darkest abodes of vice in every clime, and dropped the seed them more." And have not another class-the prophets of the ration whereby my friends clothe themselves with electrical out in Connecticut, in the family of a learned divine. They which sprung up to reform and repentance. I have visited the cell of flaming vortex and the everlasting fire-have they not told us elements of light, and so descend to the natural plane of vis- amused themselves with them, and, with most of their friends. the maniae, and calmed the troubled spirit, and led forth the sparkling that the barque that held them still floated, but drifted forever ion, as to reappear to my perception and radiate the sunshine ridiculed them, until a serious lover of truth-a friend of gem to glow and expand in the sunlight of freedom-to attract and be attracted. I have looked upon the poor slave in his chains and degra- and forever on the sea whose very drops are fiery agonies, and of immortal love through the eyes upon the heart. the family-urged them to form a circle, which they did : and

mother speaks, and that dear wife or child communicates, so diumship are thus presented. You are all familiar with the they give me some proof that it is they, I don't ask them to fact, that a skillful biological operator can produce states by give me Chapin's eloquence, nor call it "moonshine drizzle" if the operations of the mind upon persons of delicate nervous they don't. If they convince me in simple speech that I com. organization, in which the subject shall utter, not his own thought, but the ideas existing in the mind of the operator.

It may not be very practical, some may say, this commun- No one disputes it. It seems, as if these biological discorion. It may not instruct me how to construct Fourierite eries had been permitted and ordered to prepare the world for the mental operations of risen Spirits.

4. The fourth class of phenomena, still more significant about the storming of Sebastopol. But there is a nobler side because more personal, may be styled intro-missions into the to this practicality than the bread-and-butter side. Ye great world of Spirits. When a man dies, he lays aside the exand splendid empires of the free and happy dead, ye fathers ternal form; clothed upon with a garment of spiritual substance, and ye mothers, ye sacred and endeared ones, that live forever he beholds tangible Spirit-creation. He sees according to state, the inhabitants of that immense abode; and could the spirit hearted, with sun-like shafts to slay the Python materiality, to who has just left the body still retain possession of its lips to speak, or its hands to write, the wonders of that sublime apocphere with voices chanting glory to God in the highest, peace alypse could be at once made manifest to the vision of the

Spirit, and communicated to the mourners weeping round the There are probably three hundred thousand intelligent men | rent body of its mortality. Now this thing is substantially I however, sufficient control of the organs of speech to indicate

We assert, then, that we believe in modern Spiritualismor talked with Spirits. We appeal, as Christ did in his reply in the communication of Spirits with material things-because to the disciples of John, to the facts. Hundreds of thousands Spirits tangible prove their power to so control, under suitaof intelligent men and women, upon what seems to them ab- ble conditions, the ultimate essences or refined substances of solute evidence, proclaim that they have communicated with the natural world, as to assume temporary organizations, their departed friends. I ask, as was asked of old, hath this though apparently independent of the medium, and to give thing been done in a corner? Overleaping the limits of our communications to us. One of the most interesting of all exown continent, these manifestations are now occurring in all periments is that produced by the galvanic battery, where the electrical current falls upon the dead form, and that form

IMMORTALITY.

The forms we love resolve to dust. "Not so," I heard an Augel cry ; "The Spirit lives cternally, They who in Sovereign Goodness trust.

More real live, more real are, Than earth or heaven, than sun or star.

" New plumage finds the moulting dove, It mourns not though its feathers fall. The dead, in their celestial hall, Are clothed in splendors from above. Their dust hath fallen, and they shine Attired in light from Love Divine.

"Give up thy cloak of outer clay If Duty calls in flaming fire. God gives to thee divine attire In change for garments of decay. Who would not drop the beggar's gown For kingly robe and kingly crown !"

NOTUS.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

through the mediums of the family of this divine, the Spirits at the sacrifice of his temporal interests, and his friends have sought application of the knowledge of the fact that stands before us. communicated, and gave them test-answers, demonstrating the this occasion to testify their high appreciation of his earnest and efficient But many ask, what is the use-what benefit can possibly flow

identity of the Spirits communicating, which amounted to a satisfaction. The family of the divine, after this friend received his communications, asked for something from the Spirits. They spelled out one word-a significant word-and that word was "Mockery, Mockery." And I ask if these manifestations have not been mocked at? crucified as between two thieves? if the finger of scorn has not been pointed at them preme Court, came forward and said: It is with feelings of by the very men claiming to be the leaders of public opinion ? repugnance that I can not account for or describe, that I rise the spirits of the departed, how far more universal and perif the cry has not gone out : "If thou be true, save thyself, now to address you upon this occasion. Four years have now and come down from this cross ?"

I am admonished to brevity; and pardon me if I leave sev- subject to which your attention has this evening been called.

tion, saw the Spirits, talked with them, and came back and told matter of volition. But I was not desirous to thrust my opin- ever has been. what they saw. If we believe these facts, therefore, upon the sponding facts upon the evidence of the living. Believers in immortality-believers in the Bible as the Word of God-believers in the great spiritual facts of the New Testament-believers in the great truth that God never contradicts himself-God of the living-believers in the great prophecy that man day?

upon the evidence of the New Testament, that Philip was to the fell spirit of sectarianism, and claim the right to stand ent day upon the evidence of just men and Christian men- edge the duty 1 owe to those who have imbibed and entertain stoutly deny it, because "we should all fall off;" or like Ga- Brice, of New Orleans. Some of the most distinguished men in Athe the evidence of the senses on another? If we believe the evof testimony is given, to believe that the departed speak as well as the living ? clearest intellects and the highest philosophers of all times. that man does not originate ideas, but that they flow down in an orderly influx from ministering Spirits-from the skiesfrom God. Now, as believers in Spiritualism, we stand subjectively on the same platform stood on by Plato, Anaxagoras, or, in modern times, by Coleridge, Kaut, Cousin, and by our highest universities, adding to the simple order, method and precision, and finding in external, objective phenomena of correspondences, the evidences of the genuineness of an external faith. Grand and solemn thought! that as by the body we are connected to the earth, so by the mind, we are connected with the skies; as by the sensuous understanding we take cognizance of the world and the outward forms, so by the pure reason we take cognizance of eternal and immortal principles. As we are taught through the senses of the body by Nature, so we are taught through the senses of the Spirit by that world of higher and everlasting Nature that unfolds itself throughout these great immensities of everlasting life. Sublime and everlasting thought ! grand, magnificent idea ! Not alone are we surrounded by mortal agencies to minister to every worldly want, but by everla sting forms, the embodiments of pure intelligence, immortal sanctuaries of the Father's love! On this platform we stand, using all of our senses to investigate, using the highest intellectual faculties to discriminate, and the highest moral senses and perceptions as the ultimate arbiters, the official judge. Because all our senses, all our intellectual powers, all our moral sentiments are convinced; because we have the evidence of the natural and spiritual planes-evidence harmonizing with all the facts of the Scriptures: harmonizing with all the inductions of the idealist; because we have truths that commend themselves when tried by the most rigid Baconian formula; because we have heard our friends talk, have felt their hands, have seen their faces, have been inspired by their thrilling touch; because, in hours of darkness and sin, we have been comforted and instructed by their divine counsels and sweet and holy communings; because they have taught us to relieve the distressed, to restrain the appetites and subjugate the passions, to unfold the intellect, to vine Love and Wisdom; because they have made us better Christians, better patriots, and better Americans; because they have freed us measurably from the bondage of materiality; because they have brought us into face-to-face communion intelligence which speaks to us that we can understand, and

labors in behalf of a great but hitherto unpopular truth." . The speaker then announced that the choir would perform a select picce while a collection was being taken up for the benefit of Mr. Harris, after which the concluding address would be given by Judge Ed. the marvelous-it is something beyond that. monde.

We believe that there is to be found in it much to improve the condition of man, both here and hereafter; much to enlarge

JOHN W. EDMONDS, formerly one of the Judges of the Su- our knowledge of ourselves and of all of creation around us. vading the whole course of our existence here, than we have

rolled over my head since I became an investigator upon the ever yet been taught or conceived to be possible. All mankind, in all ages, among the savage and the civileral points untouched, and I will pass on and call your atten- Nearly two years have passed away since I became a firm be- ized, have in some form or other believed in its existence; all only to the brother and himself, the medium was impelled to take the tion to another head, under which we may class the spiritual liever in its facts and philosophy, and yet I have never, until religions have recognized it, and history, both sacred and prophenomena of the present day. To those of you who be- now, addressed an assemblage of my fellow-citizens in this fane, is fraught with it. From Hagar in the wilderness to hung with dark clouds, from which she drew a zig-zag line representlieve in immortality--that when a man leaves the body he en- place upon this subject. In other parts of the United States- Peter in his prison-from Abraham offering up his only son ters the Spirit-world-that if the spirit could still hold the beginning at the East, and ending with the Mississippi-I have to John in the Revelations bowing down before him who was corpse-like hand, and speak through those cold, pallid lips, he availed myself of the opportunity of speaking to many who yet but one of his brethren-the Scriptures are full of it. could tell us what he sees in that great dawning vision-I were strangers to me; but never until now have I risen among Socrates was attended by his familiar demon; Luther cried would say that tens of thousands of intelligent and virtuous those who have known me from my youth, and attempted to out against the approaches of the darker spirits. The Quakers which he stood was struck by lightning, and he was thrown twenty citizens--not infidels, but members of all the churches in the say aught upon this subject; and I can scarcely account for and the Methodists alike experienced it in the early periods feet, but without receiving any serious injury. No one present knew land--pass, at the present time, into states in which, retaining the repugnance I now feel. 1 entered upon its investigations of their separation. The witchcraft of the seventeenth centheir connection with the body to a certain extent, so as to use at a time when to believe its truth was to me a treasure in- tury was attended by similar manifestations; the traditions of

the hands to write and the lips to speak, yet are so far free from finitely beyond aught that earth could confer. I pursued it the Romish Church have ever taught it; the traditions of our it as to behold the wonders and beauties of the heavens, and com- earnestly, zealously, and I became a believer, not because I own day, as recorded in the ephemeral publications of the tation; but we have so many applications for the interpretation of simmunicate what they see. We are told that in the ancient times | willed it, for it was not long after my boyhood passed away | day, tell of it; and in the inspiration universally acknowledged, certain of the disciples of Jesus passed into the same condi- before I was taught the important lesson that belief was not a whether in painter, poet, or orator, it is still recognized, as it particular.

ions on others, and I pursued my inquiries, therefore, and im-Perceiving, then, in all ages a power in or connected with evidence of the dead, we are called upon to believe in corre- bibed my belief, quietly, unobstrusively, and as I hoped, un- man, whose existence can not be denied, what are we to do? heeded. But to my surprise I found that in this country, boast- Remain like the ages which have passed, in ignorance of it ing of its freedom, I was not permitted to do it. I was not or, in the true spirit of our own age, inquire what it is, and free to pursue the truth. I found my opinions thrust before what it may achieve?

the world, and I was arraigned for entertaining such religious The opportunity of solving this question is now proffered t believers in the great fact that the God of the departed is the faith as my conscience dictated. My deepest and most cher- us. Mankind are better prepared for it than they have ever ished feelings were torn with ruthless fingers, when I saw fit been. Our progress in the last half century, in our physical ed for years with epileptic fits, applied to a Mr. Horton, a man ignorant shall be delivered from the grossness of materiality, and hold to exercise my birth-right as an American in seeking for the development, in the arts and sciences, in literature, and in of medicines, who prescribed for him, and the result is, he has not had communion with the skies-believers in the great truth of min- truth; and even the innocent and unoffending members of my freedom, has shown how wide-spread and how wise has been stering Spirits-I ask, if according to the postulates of your family have recently been held up before the public as the the preparation for the advent of this new and most momentous own faith, you are not bound to believe in the corresponding subject of an indecent wager. Therefore, perhaps, it is that truth.' And the opportunity now afforded for the investigation facts upon the testimony of good and just men at the present I feel this shrinking on this occasion, so that were I to con- far surpasses any ever before offered to man; for the evidence sult my own emotions alone, I should not now stand before now comes addressed to our senses, and not as formerly.

Spirits prove themselves to be Spirits-prove that they act- you. I have, however, yielded rather to a sense of duty, and merely to abstract reasoning; not through one person alone ually do communicate at the present day, not alone by answer- to the solicitations of others. While, on the one hand, I ac- or in some single locality, but through vast numbers, and scating, under suitable conditions, thousands of questions covering knowledge no submission to popular clamor; while I can not tered over the whole face of the earth, and in every conceivall the facts of their past life, but also by lifting human bodies, bow in obedience to the conventionalities of society that able form, thus offering itself to all varieties of mind, whether and carrying them through the air. Christians, you believe would trammel my freedom; while I acknowledge no vassalage skeptical or credulous, sensuous or refined.

Now the question we desire to propound is, How shall we translated from one locality to another. If you believe that, up in the supremacy of my reason, bowing to no authority save meet this new era? Shall we, like the ignorant school-boy, I call upon you to believe the corresponding facts of the pres- the source whence I derive it, on the other hand, I acknowl- become augry when taught the revolution of the earth, and borhood lately, mainly on account of a course of lectures delivered by J

DIGEST OF CORRESPONDENCE.

A "MANIFESTATION" IN TOWANDA, PA.-MR. SPEPHEN POWELL, OF from it? With us, my friends, it is not the gratification of an Towanda, Bradford Co., Pa., writes us that the attention of inquiring idle curiosity-it is not to pander to a diseased appetite for minds in that place was primarily directed to Spiritualism by the circu-

lation of literature treating on the subject, since which time the spirit of investigation has been active among some of the most reputable citizens of the place As a specimen of the spiritual tests which their inquiries have called forth, our correspondent relates that at a circle at which Col. B., a skeptic, was present as a visitor, the hand of Miss B., the me-As to this life, we learn how intimate is the intercourse with dium, was influenced and wrote the name of the deceased brother of Col. B. The Spirit was requested to identify himself by some unmis-

takable sign, when the medium commenced examining the head of Col. B., in allusion to the deep interest which his brother had taken in phrenological science. In answer to the further demand of Col. B. for an allusion, by his purported Spirit-brother, to some circumstance known pencil and sketch the bank of a river, and a tree growing upon it, overing a stroke of lightning directed upon the tree. Col. B. at first was at a loss to know what it referred to, until the medium wrote, "Don't you remember the thunder storm ?" IIe then remembered that being at one time on a fishing excursion with his brother, a thunder storm came up, and they each took to a separate tree, when the one under of this circumstance except Col. B., and he declared that it was not in his mind at the time.

Our correspondent sends us a specimen of Spirit "short-hand," with the request that we should submit it to a certain medium for interpreilar hieroglyphs, that we fear it will be impossible to gratify him in this

VOICE FROM MICHIGAN .- MR. DEMAS HINE, of Cannon, Kent County, Michigan, writes us of the state of Spiritualism and anti-Spiritualism in that place. There are several speaking mediums, of various degrees of intelligence and reliability in the neighborhood, and the general tendency of the phenomena and their teachings has been salutary, improving the morals of those who believe, though some are disposed to trifle with the subject. Our correspondent adds : " We have also some healing mediums who have been somewhat successful, and performed some excellent cures. A Mr. Tuttle, a few miles distant, having suffer-

a fit since." The house of Mr. Horton has since been thronged with applicants for the benefit of his healing powers. A Mr. Tomlinson is also impressed to heal by the laying on of hands.

Alarmed at the spread of the heresy, a Baptist elergyman in the place lately undertook to put it down by Scripture arguments. Our corre spondent was present and was invited to reply, which he did in such a manner as to turn the Scripture argument the other way, and to cause many to look favorably on the subject, instituting more impartial inquiries in respect to the truth of its claims.

The Spirit-poetry sent by our correspondent appears to have been intended principally for the use of those who received it.

AFFAIRS IN ATHENS Co., OHIO.-We have been shown a letter written by Jonathan Koons, of Milfield, Athens Co., Ohio, to a friend in this city, from which we learn that an unusual excitement has existed in that neighpointed from among their number to visit the Spirit-rooms of Mr. Koons, and other circles, for the purpose of bringing the matter to a thorough investigation. The result of their inquiries is not stated, but may be reasonably conjectured.

Original Communications.

LINES. IN ANSWER TO "I'D HAVE THEE THINK OF ME."

Our readers will doubtless remember that some weeks since we pubshed an exquisite poem entitled, "I'd Have Thee Think of Me," by Mrs. Hart, of Providence, R. I. A sister Spirit has responded in a beautiful and appropriate manner, in the subjoined original lines, by Mrs. E. N. Gladding, also of Providence.-ED.

> Thy prayer is granted, my beloved, For we do think of thee: As one whose heart of hearts is far From life's vain revelry ! A "Spirit" pure whose vail of light Enables us to trace The guileless workings of the heart, Through thy transparent face !

We think of thee as of a." star" To linger on life's way---Nightly to beckon from afar, And usher in the day ! Our evening and our morning star, Oh. doubly blest art thou-To gild the darkened hours with hope, And gem the morning's brow.

We think of thee as of a "flower" With perfume rich and rare-A hidden mystery within. The outward form so fair. Whose soft-veined leaves, though crushed to earth, Send up an incense pure-Filling love's chalices with thoughts Forever to endure.

We think of thee as of that "bird" Whose music sweet and wild Is poured forth in the "solemn night." To ears all undefiled. Sing on my nightingale, sing on ! Nor deem thy warblings vain-They fall upon the thirsty soul As falls the summer rain!

We think of thee "apart, alone," At twilight's holy hour-As some pure seraph gazing o'er God's wondrous works and power Encircled in those "golden clouds" To "melt" like them away-Yet promising a new return, A sunset's passing stay !

men of thought and judgment--men who say that the senses the same faith that I have, and who say to me I have no right lileo, seek to know the immortal truth, and proclaim it to our have taken hold of the Spiritual philesophy, and a Committee was apare reliable in conjunction with the reason in determining facts to be so selfish as to close my lips when 1 can be of service fellow-man, even at the hazard of reproach and persecution? as evidences. You who have been accustomed to try evi- to so great a cause. Therefore I yield my own feelings, and Many, however, will yet ask, But why investigate? Of dence and weigh testimony-I ask, if you believe in the evi- stand before you on this occasion. Buf I stop not now to enwhat use will it be? I will not pause at the obvious answer, dence of the senses on one point, are we not bound to believe deavor to demonstrate to you the reality of intercourse between that no advance in knowledge can be useless to us; but I will us and the Spirits of the departed. Such is not my purpose. say, as the result of our inquiries, that many things now enidence of our senses when we clasp the hands of our friends, How vain, how futile would it be for me to attempt it! how shrouded in mystery will be made plain to us. Our own are we not bound, on the evidence of the senses--when they idle and presumptuous the task when God himself has planted nature will be made better known to us, and the connection are appealed to, and the facts are given-to believe that we the testimony in your midst, making it spring up at your own between the soul and the body, and the point where the aniclasp the hands of Spirits? We who believe on intellectual firesides, in every hamlet throughout the land, and in almost mal mind ends, and the immortal one begins. - We may learn evidence, that the spirits of our friends living in mortal bod- every habitation ! But I come merely that I may say to you that the power of communing with the departed is a faculty ies do communicate, are we not bound, when an equal weight what it is that we who have investigated think we have dis- of our nature, like many others, capable of cultivation and of covered in relation to this mighty subject, and in the hope that great advancement by proper training; and that when cultimany who have not yet investigated may now be induced, by vated, it is capable of unfolding the thoughts of our hearts to

A few words more and I have done. It is admitted by the the results of our labors, to begin their investigations. There others, and theirs to us; of banishing from us all superstition is much to learn. Even the most forward among us have and dread of the supernatural; enabling us to direct and contrive inspiration : to keep far from us the influence of evil, by learned little of that which is so freely proffered to us. The harvest is jumense-the field is great-laborers are wanted unfolding to us its presence, and to draw near us the influence obtained, but strange to relate, from the top of the picture streamed. for the work. Many minds are needed to investigate. Many of good, by teaching us how to invoke it.

Already has it done its work in reclaiming the erring, in difficulties are yet to be overcome. We have to contend with prejudices of early education-the violence of religious dog- arresting the suicide, in reforming the drunkard, in reclaiming mas-the active hostility of fear-against the most unhappy the thief, in withdrawing the distiller from his destructive and palpable ignorance of the subject, not merely of the world task, in stripping trade of its tricks, in teaching the selfish to pareney, and in the daguerreotype presents just the appearance which at large, but even among ourselves. We have to contend with do good, in conforting the mourner, in teaching all to mingle a skillful artist would give, who should attempt to represent on canvas our own fanaticism; for I assure you, from my own experience and observation, that the fascination of this intercourse is so fellow, and in instructing us that the purpose of government is great, that its tendency is to lead the mind away from its not to augment wealth, but to advance us intellectually, and proper judgment, and instill a spirit of fanaticism most revolt- that office is not the spoils of a sacked city, but a position deing to the calm and natural mind. We have also to contend vised for the promotion of the happiness of all.

This is what we believe Spiritual intercourse will do for u against the proclivities of the age to build theories. Theory temporally, and we may confidently ask those who malign ou after theory is built in our ignorance, and we forget that all truth is slow in its progress with mankind; and the more important faith to point to any of its teachings that are inconsistent with and vast the truth, the more difficult it is for the human mind it. Fools and fanatics may, perchance, be found to teach to comprehend and theorize upon. How many thousand years flower whence the bec imbibes its honey, but the nature of the intelligence. passed away before one truth was acknowledged, while mankind were building theories in regard to our planetary system ! | plant remains the same.

In reference to the future, it teaches us what death is, and How often were well-established facts thrown aside, in order robs it of its terrors; it demonstrates our immortality by evito sustain the theory that the earth was the center of the universe! At length facts enough were adduced to give the true dence addressed to the senses : it overthrows infidelity ; it philosophy to mankind. And we ask now, in reference to this teaches us what is the law by which that immortality may be great subject, such aid in its investigation that we may obtain made happy, and by unfolding to us the realities of the future facts enough upon which we can safely rest, and whence we life, furnishes the incentive, so long wanting, to obey that resided several blocks distant. While there her husband suddenly apmay draw a conclusion acceptable to the understanding. It law.

This is what we suppose Spiritualism has done for us is no matter in what form that investigation may be prosecuted -whether at the table with its quiet rappings, or in the higher And we ask that, as Spiritualism is sanctioned by Scripture walks of spiritual investigation-be it in what form it may, it and by history, why not pursue it-why not cherish it-why is the number of minds we wish to enlist in this matter. ['The | not investigate it ? And may we not ask, if some say that i planetary discoveries made by thousands of telescopes were is the work of Spirits of evil, by what car-marks are we to here alluded to as an illustration of this principle.] We ask know the Spirits of good ? The progress of Spiritualism has that intelligent minds of this country and of Christendom shall not been arrested by opposition or persecution. It is yet desdevote to this subject also the same attention, that out of this tined to roll over the land, gathering strength at every fireside wide-spread investigation truth may come. There are many and enriching the land, and bearing us on to a country where questions in reference to this whole subject of Spiritualism that we may stand hand-in-hand as one great brotherhood of free-

own no man master, to be free in the glorious liberty of Di- the very best informed can not answer. We can not say what men, worshiping one God, banishing from our midst the fel it is that produces the raps; we can not say what it is that causes spirit of sectarianism, which has so long armed man against while residing in Boston, several years ago, he went into a store in inst, to continue on the evenings of the 28th, March 2d, 5th, the table to move; but we may know what is infinitely more his fellow.

important—that through these raps and this motion there is an A henediction was then pronounced by Mr. Harris. The audience listened to these exercises throughout with the profoundest attention, and with every other possible demonstration of think I have reason to feel sad. It is my custom to sleep in an upper So we may not know what it is that causes a blade of grass to deepest interest in the subject-matter of the discussions. When the room in this same building ; last night, as the clock was striking twelve benediction was pronounced, they retired in the most perfect order, and and as the clear moonbeams were shining brightly into the window. their actions and expressions afforded every indication that the deenest my old friend, B., came into my room and looked upon me. I was enand most favorable impression had been made upon their minds and tirely awake at the time, and saw him distinctly. I rose quickly from my bed and went toward him, but as I tried to approach he receded EXTRA EDITION .- Deeming the report of the proceedings that's what makes me feel and look so sad." My informant tried to without ever yet understanding the cause. Nay, they have at the Tabernacle on Friday evening of last week, important laugh off this story as an idle dream, but the clerk insisted upon its refor general circulation, we have printed an extra number of ality as an indication of his friend's death. While they were yet talk while they are yet far from being able to understand why they copies of the present issue, and are prepared to supply orders mg about it, a messenger entered the store with information to the clerk that Mr. B. had died the night previous at precisely twelve o'clock are. So it is with Spiritualism. There are many things we for the same. This week's number will be mailed to any one -the moment when the apparition was seen in the store ! The clerk can not understand; yet we may know the reality, and make whose address may be forwarded to us, the same being achad not previously had any reason to expect his friend's death at that erned Friend is about to leave us for the South, to be absent some a practical use of it. What we ask is, that practical and in- companied by the price of the sheet, which is five cents per time; and the concurrence of the precise hour and minute made the months. For several years he has devoted his physical and mental a practical use of it. test a very convincing one.

FACTS AND REMARKS.

SPIRITUAL FORMS DAGUERREOTYPED .- Many experiments have been made for the purpose of testing the question whether spiritual forms and appearances may be transferred to a daguerreotype plate ; but these, we believe, have been uniformly unsuccessful, with the exception of a case which has just been communicated to the writer, in a private letter, by an esteemed friend in New Orleans. The essential facts of this case we condense, by permission, from our friend's letter, as follows : Mr. II., a daguerreotypist and medium, altempted, on the 8th inst., to take the picture of his infant son, two months old, as it lay in the lap of its grandmother. Two impressions were obtained which, though good pictures, were not in all respects satisfactory. "At the third sitting." says my friend who was personally present; "a beautiful picture was from a point somewhat resembling a cloud, a broad ray of light, descending on the infant's shoulder, and there losing itself. The ray of light, as seen in the daguerreotype, is broad and massive, presenting the appearance of a ray of sunlight streaming through a hole or opening. * * When closely observed it presents the appearance of transwith the world, and each to perform his whole duty to his the descent of influx so that the external eye might perceive it. Moreover, the ray in the daguerreotype is a most perfect illustration of a tation of spiritual influx. It will be observed that this result was produced without 'any special mechanical contrivance on the part of the operator, and when the latter was not anticipating it; which fact seems

Since the above was written, a copy of the picture referred to has

lated to us the following : A few years ago, while residing in the east earn part of the city of New York, she called, one day, on a friend who peared to her, standing in one corner of the room, and looking intently upon her. She approached him, and exclaimed, "Why, John !" when of the heart. When she saw his apparition as above described, she exclaimed, "John is dead !" and immediately went home and found that he had died, as nearly as could be ascertained, at the very moment she had seen his figure at her friend's house. The very fact that the lady

husband's death at that hour.

ANOTHER WRAITH .- A Mr. P., of this city, a gentleman of entir veracity, who is not a Spiritualist, recently related to the writer, that Washington-street, one morning quite early, and found the elerk, with 7th, and 9th.

whom he was intimately acquainted, wearing an unusually gloomy expression of countenance. Mr. P. asked him what made him look so

We think of thee as of a "dream"---A "shadowy" dream, "yet bright"---"Haunting" with "beauty's" witching spells 'The darkness and the light! Causing our hearts to bless His name, Who gave us one to share Our "daily paths"-with power to make" Our "lives seem still more fair."

Thus do we think of thee, beloved : With "earth's bright things" we blend Thine image in our heart of hearts, And to their glory lend ! We ask no other love where with To bind our souls to thine. Sweet sister Spirit soar thou on-Thy mission is divine ! E. N. G.

A SPIRIT OF THE DARK AGES.

The following paragraph is said to be an extract from the Chronicle of Florence of Worcester, a book recently published in England

"In the year of our Lord 1278 an evil Spirit caused great alarm at a ville called Troutville, in the district of Rouen, by audibly rapping with hammers on the walls and doors. He spoke with a human voice, alstream of interior influx, as we whose interiors have been opened see though he was never visible, and his name, he said, was William Arit in spirit. No previous picture presented any thing of the kind, and dent. He frequented the house of a certain worthy man, to whom he our most careful examination of surrounding objects could not assign did much mischief, as well as to his wife and family; and the sign of the even a plausible reason for the effect produced." My friend adds that cross and the sprinkling of holy water failed to drive him away. Morethere was a strong spiritual influences felt at the time the picture was over, when the priests conjured him in the name of the Lord to ouit taken, and the spirits told Mr. II. that the ray of light was a represen- the place, he answered : 'I shall not depart ; nay, more, if I please. I shall kill you all. The cross I know well enough, and as for your holy water, I have no fear of that.' This Spirit haunted the manor and mansion of the persons just mentioned, from the Feast of All Saints otherwise, as the serpent may draw his poison from the same to attribute it altogether to the power and ingenuity of the invisible (1st November) until after the Purification (2d February), uttering many lascivious and scoffing speeches."

> MISS JAY'S LECTURES .- Miss Emma Frances Jay lectured thronged, as it has been on previous occasions, when she has

Miss Jay is expected to speak in Dodworth's Academy Hall on next Sunday, morning and evening, at the usual hours. She invariably speaks in the trance state, and discusses the most difficult questions in ethics, theology, and relihe receded, and suddenly disappeared through the door. She had left gion, in a profound and graceful manner. Those who have her husband at home but a short time before, in his usual health, though not listened to her calm, cogent, and eloquent appeals. should he had been for several years seriously affected with an organic disease not fail to embrace this opportunity. The seats are all free at Dodworth's, but the reader is desired to remember that a collection will be taken up at the close of each service, for the benefit of the lecturer.

> DISCUSSION IN THE BROADWAY TABERNACLE.-All the preliminaries having been mutually arranged, Dr. B. Brown Williams and Rev. U. Clark are to commence a discussion on Spiritualism in the Tabernacle on Monday evening, the 26th

100 The lecture announced for last Wednesday evening, at sad. "When I tell you of what has occurred," said he, "you may the Brooklyn Institute, was postponed, on account of the extreme inclemency of the weather, until Wednesday evening of this week, 21st inst., when the Editor of the TELEGRAPH will reply to the Popular Objections to Modern Spiritualism.

been received at this office. It agrees in all respects with the description given of it above, and we have no doubt it is a veritable spiritual again last Sunday at the Melodeon, which was doubtless production A WRAITH.-A female friend, who is not a Spiritualist, recently re- addressed the Boston public.

was absent from home, is conclusive proof that she uid not expect her

with the hierarchy of the open heavens; because they have we may learn to make a practical and advantageous use of it. fulfilled the promises of Christianity; because they have rolled back the dark wave of materiality; because they have grow, but we know what use to make of it when it is grown. wrapped the earth with the mantle of spotless charity; be- When Franklin made his discoveries in electricity, the theories cause of all this we are willing to labor, to suffer reproach he built were untenable enough, but the facts were well es- hearts. because we believe that God, and our reason, and our affectablished, and he was wise enough to make a practical use of tion, and our consciousness are true; because we believe in the them. Mankind have for years enjoyed the benefit of those facts. sublime verifies of the Christian faith, the faith recognizing gone, by further investigations, increasing their store of facts. the presence of ministering angels, watching over and ministering unto the heirs of a pure and divine salvation. At this stage of the proceedings Mr. Brittan again came forward and said : "It devolves on me to announce to this assembly, that our Revenergies to the proclamation and defense of the truths of Spiritualism, telligent minds should do as we have done-make a practical single copy.

SPECIAL NOTICE .- Rev. T. L. Harris may be addressed, and vanished. I am sure, from this appearance, that he is dead, and during the month of March, at Mobile, Ala. Friends in the Southern and Southwestern States desirous to hear him, can have an opportunity by addressing him as above, and making satisfactory arrangements.

> MR. CHARLES PARTRIDGE, of this paper, lectured in Springfield, Mass., last Sunday, afternoon and evening, to crowded audiences, who listened with great attention. Spiritualism in that town is in an exceedingly flourishing condition.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Interesting Miscellany.

172

SLIDING.

What a lovely night! the round, red moon Sails high in the air like a great balloon, While the stars shine brightly, like so many sky-rockets, Or diamonds imbedded in topaz sockets; And, flickering over the slumbering town, The moonlight is streaming up and down, Till each slated roof and tall, thin spire Glows silver and red with its mystic fire; Nature, though dreaming, yet smiles in glee-What a night for a slide down the steep glacis !

> So let's away-'Tis no night for sleep-See ! the moonbeams play On the glacis steep, And the moon looks down With a laughing air-Oh ! let's not miss A night so fair.

Oh ! here's a health to the lucky man Who first invented the tabogan ; The red man's toils would be well repaid If he just tried a slide with his Indian maid. Here's the top of the hill-now down we go, Swift as the shaft from the twanging bow, Or, slicker than lightning over a way Well oiled and greased, as our friends would say; Our breath is gone, like his who was tied On the wild steed's back, for the dreadful ride.

They may talk of a sly flirtation, By the light of the chandelier, And such like dissipation, When nobody's very near; But then they never tried, On a starlit night and clear, Down the steep glacis, a slide, With a precious freight to steer.

They may praise the polka's round, Or the waltz's giddy whirl-To music's melting sound, As up and down they whirl-But give me the slippery steep ! Give me the cold moon's ray ! The cooling rush of the outstripped wind ! The glide of the Indian sleigh.

For though we may lack the chandelier, The light of the moon is passing clear; And though we have not soft music's swell, There's a silvery voice I love as well-Our roof is the azure sky, unfurled, Studded with many a starry world, Which shadows a gaver and grander hall, Than ever witnessed a thronging ball-So if dull care should come in your way, The best receipt is an Indian sleigh.

lake she embarked with the troops, and went as far as Bass Island. But when offered a passage over into Canada, she obstinately refused to embark a second time. Some of the men attributed her conduct to constitutional scruples, and observed that she knew it was contrary to the Constitution to force a militia pig over the line. She therefore had leave to remain.

left some of their horses on the American side. As soon as the line was formed, to the great surprise of the troops there was the pig on the right of the line, ready to resume her march with the rest. By this time the winter frosts had set in, and the animal suffered greatly on the homeward march. She made out, however, to reach Maysville, where the troops recrossed the Ohio river. There she gave out, and was placed in trusty hands by Governor Shelby, and finally taken to the Governor's home, where she passed the rest of her days in ease and indolence.

There are many in Kentucky who can now attest the truth of this remarkable story.

-----SPECIAL NOTICES.

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

MRS. JENNIE E. KELLOGG, SPIRIT MEDIUM,

ROOMS, NO. 625 BROADWAY, NEW YORK. Mrs. Kellogg will hold Circles for Spiritual Intercourse daily (Sundays excepted) from 9 to 12 A.M., 2 to 5, and from 7 to 9, P.M. 127" No sittings after 12 x., on Wednesday.

SPIRITUALISTS' HOME.

Mr. Lorin L. Platt has just removed to this city and rented the commodious dwelling, No. 762, Broadway, four doors above Eighth Street, where he will furnish elegant apartments and good board to a limited number of persons, if application be made 147 lm.

SPIRITUALISTS' BOARDING HOUSE, No. 187 Spring Street. 3m. 146.

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-Quebec Mercury.

port, N. Y., an Artesian well four hundred feet in depth, from the bottom of which rises a vein of salt water, holding in combination a large

percentage of diliquescing chlorides, which, mingling with waters of other veins, produce instantaneous crystallizations of beautiful sclenite in flattened eight-sided prisms of about an inch in length, an eighth of an inch in width, and a sixteenth of an inch in thickness. The lamin of these are so perfect that a single crystal may be divided, by means of heat, into two dozen distinct sheets. This well is peculiar in more respects than one. It is accustomed to spout salt water for but a few moments at a time, and then subsiding remains quiet for the space of an hour, at the conclusion of which it again begins to puff and roar

INTERESTING PHENOMENA.

and shoot forth its saline jets. When the workmen were sinking this well, the augur, upon attaining a depth of two hundred and thirtyfive feet, fell, and reached the bottom of a subterranean river, flowing with so strong a current as to produce a perceptible motion in the upper part of the stem of the augur.

In the town of Manlius, ten miles from Syracuse, Mr. Meriam examined some time since a wonderful lake, situated in the bottom of a circular, crater-like indentation, upon the summit of a high hill. The entire crater is about five hundred feet in perpendicular depth, and is filled to within about two hundred feet of the top with clear, cold water, which, when looked at from the top of the steep bank, assumes a vivid green color. Before sunrise, upon a bright morning, gases may be discovered by the eye, rising from every part of the bottom. Trees that fall into the water become incrusted with a green coating, which on being exposed to the air hardens to stone; and the boys in the vicinity procure small sticks, thus incrusted, from the water, and cutting out the woody part, make whistles of the stone incrustation. About the lake is found a sort of concrete, formed by the water, and somewhat resembling punice-stone.

The waters of "Green Lake," as it is called, are often in a state of chullition, caused by the escape of gases from below, and wood taken from it gives a strong sulphurous smell upon being burned. Several years since a singular phenomenon exhibited itself here. The son of the farmer who owns the spot was plowing upon a small level spot of ground in the vicinity, when suddenly he heard a roaring of waters behind him, and looking back saw the lake in a state of great commo tion, rising and beating against its rocky barriers in great waves. He hurried home affrighted and alarmed, but when he returned with his father to the place, every thing had resumed its former peace and quiet Upon the borders of Green Lake one November morning, Meriam found a garden of frost flowers, beautiful beyond description-the growth of the preceding night. They resembled the white poud-lily in shape and size, with the exception that the stems were shorter. The outer leaves were opaque on the edges, but the stem portion was transparent. Their discoverer plucked one and carried it in his hand for a distance of about a mile, until it gradually dissolved in his hand, just as the dreams and aspirations of a young and sanguine heart melt away when exposed to contact with the rude realities of life .- Boston Journal.

A MILITARY PIG. During the late war with Great Britain, a very remarkable circumstance occurred in connection with the invasion of Canada. A company of Kentucky volunteers, destined for Shelby's army, had their rendezvous at Harrodsburg, in Kentucky, and formed a sort of nucleus or rallying point for the military recruits of that part of the country. When they marched from Harrodsburg, toward the Ohio river, having got a mile or two on their way they noticed two pigs fighting, and delayed their march to see it out. After they had resumed their march,

the pig which had been the victor in the contest was observed to follow

them. At night, when they encamped, the pig found a shelter near, and

NOTICE. DR. CHARLES RAMSDELL, Clairvoyant, Writing, and Psychometric' Medium, would inform his friends that he has removed from Woburn, Mass., to Nashua, New Hampshire, where he will continue to attend to the examination of diseases and prescriptions. The patient may be present; or if he has a letter, the subject may be absent; also Psychometrical reading of character, the name in the handwriting of the in-In an interesting letter to the New York Courier and Enquirer, Mr. dividual required. Price of each ONE DOLLAR. Medicines from pure vegetable E. Meriam, the New York meteorologist, states that there is in Locksubstances always on hand, and sent to all parts of the country. CHARLES RAMSDELL, Nashna, New Hampshire. February 10, 1855.

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on the other side until the whole cortege crossed over, and then resumed our common table we charge twelve shillings per week. Some prefer to board by the her post upon one side of the moving column. Thus the animal kept up meat. Individuals can be accommodated in this way, and can vary the expense of

halted also. The next day the pig accompanied the troops as before; and thus she marched every day and halted every night with the soldiers, or near them. When they came opposite Cincinnati, at which place the troops were to cross the Ohio in a ferry-boat, the pig, on getting to the water's edge, promptly plunged in and swam across, and then waited with the troops till they crossed the State of Ohio and reached Lake Erie. On the journey, as the men grew familiar with their comrade, she became a pet, receiving a share of the rations issued to the soldiers; and destitute of provisions as the troops found themselves at times, no one thought of putting the knife to the throat of their fellow-soldier. What they had was still shared, and if the pig fared as scantily as the rest at times, it still grunted on, and manifested as much patriotism in her own line as the bipeds it accompanied did in theirs. At the margin of the