

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 150.

The Principles of Nature.

INDIVIDUALITY.

Individuality is the soul of independence, and, also, the essence of originality or genius. That which the world calls independence, viz., so much money that one need never render labor or service of his own to any man in order to procure labor and service from his fellows, is in fact the veriest dependence. It is dependence on the possession of money, dependence on the power of money, dependence on the whole world's faith in money. Actual independence is a sole prerogative of God; one which it is as absurd for men to claim or grasp at, as to claim the attribute of self-existence. The free manifestation of his individuality or peculiar genius is the only independence that is either possible or desirable to man; and it is because "the love of money"—this love of conventional claims to wealth, or service, or honor—strikes at the very root of this independence, that it is in very deed "the root of all evil." Man was endowed with individuality by God; it is his peculiar gift to man—that which distinguishes him from every other creature of his love—a gift without copy or parallel in the whole universe—a gift that binds every individual, every soul, to God, and places him in a relationship peculiar and unique. It is not merely the stamp which distinguishes the printed soul from blank paper, but the umbilical cord that unites the soul to God, and through which it draws all its life and powers. To hide this gift is to hide one's manhood, to surrender its exercise, is to sever the soul from the fountain of life, and to drive it into the wilderness of shams, and lies, and excitements, after the mere affectation of life and happiness. To be independent is to be honest and sincere; to suppress one's individuality is to be a hypocrite and liar.

What I have said above will furnish the intelligent reader with a key to the whole mystery of human weakness and degradation; but it may be well to accompany it with a glance at the great antagonist of man's independence, viz., CONVENTIONALISM or FASHION. Every man likes to be in the fashion; every woman must be in the fashion, and give the air and stamp of fashion to her children if possible. I remember as the greatest of my childhood's troubles, the frequent injunctions received to "be like folks," and to "act like other folks." How could I be any thing else than what I was? And then there were so many folks in the world, all acting differently, and often in direct opposition, that the idea of imitating them all at once was absurd; nor could I give satisfaction by mocking even the best of them one at a time. However well-meant the injunction, I felt that I could not possibly conform to it, and always gave up in despair. I was much laughed at for my inability by others, and often went over it myself, but could find no remedy. Thus it is that woman's affection and approbation, or desire to please, is ever inciting her sweetheart, her husband, her child, to win social standing and applause, by suppressing their own untaught emotions and plagiarizing the air and manners of showy people; though no woman ever loved any thing in any man that was not strictly his own—an emanation from his own individuality—women can give their applause to borrowed graces, but never their hearts. The heart is always chilled the instant it comes in contact with any cheat.

The realm of "fashion" is, however, by no means confined to dress and manners; it includes every permanent sham—every make-believe that we adopt through external pressure, and keep up through fear of ridicule, or something worse, until it becomes a habit; whatsoever men "put on," whether it be outside courage, outside love, outside wisdom, or affected positiveness concerning some problem in religion, or politics, or morals, is of fashion; whatsoever springs from man spontaneously, and is but the outward manifestation of an interior perception, desire, or feeling, that is of individuality—of Nature—of truth. Fashion mingles quite as much with our opinions under the name of "orthodoxy," or of "democracy," or of "order," or of "freedom," or of "progress," etc. (it has as many names as dresses), as it does with our expressions of respect toward persons, or with our bows and attitudes. All its power is derived, primarily, from appeals to vanity and selfishness; but all who come under her sway become, like the fox that lost his tail in a trap, active agents for "roping in" the unsophisticated, and thus perpetuating the power whose slaves they are.

The great requirement of fashion is, that the individuality of each man, woman, and child should squeeze out of itself what it has not within itself; the net product of which operation is, sometimes, nothing visible; sometimes virtues born before their time, and sometimes swaggering pretensions and queer grimaces. But enough of fashion; let us return to its victim-principle, and, with a few more words concerning that, be done.

The exercise of individuality constitutes both sincerity and freedom. These virtues, like that of charity, are so entirely under individual guardianship, that extraneous help to sustain them in any soul is not only unnecessary, but polluting, and it may with truth be said that their only enemies are their friends.

I defy Greeley himself to strengthen any man's freedom or any woman's chastity by any other process than the negative one of letting it alone. Let each one of us, therefore, restrain his own meddling propensity, his own dogmatism, his own tyranny; let each of us exercise his own rights and mind his own business, and he will have done all that God requires of man. We shall then be free ourselves; and if any other should still lack freedom, he would only need to follow our example in order to become free also. Whoever makes a right use of the liberty he has, be it much or little, is sure to get more; and he who makes a bad use of it, should rather pray for its abridgment than for its increase.

For my own part, I am so much in favor of the mind-your-business principle, that I question the propriety of violating it by unsolicited interference with other men's thoughts, or votes, or acts, in any case whatever, without due warrant of law. Christ's injunction to "judge not," and to "be like little children," certainly seems to sanction and even to enjoin such abstinence. Little children cry, and laugh, and play, and act out all their individual feelings, without any effort to have their expressions of emotion echoed by those who feel differently. Why can't all our world-regulators, from Archbishop Hughes to Editor Greeley inclusive, do the same? But if they can't, and must have the driving of slaves they never reared or bought—if they must help Omnipotence to hold the reins of the universe—I can at least let them go on till they are tired, without fretting my soul about their doings. (See Psalm 37.) Yet I will take care not to forget that the real aim of much of the eloquence and all the bullying extant, so far as I have been able to make it out, is to pass off somebody's opinions, pretensions, or other wares, for more than they are intrinsically worth, upon such as are too lazy or too cowardly to do their own thinking and judging. (N. B. This remark is not intended to apply to information or advice given when asked for.)

That social harmony may exist without the help of Pope, or editor, or Empire Club, or electioneerer, I had ocular proof in the days of my boyhood. My father then lived near an Indian village, where each man and woman planted as much ground as he or she chose, and gathered its produce, without overseer, and without care or wrangling. They hunted where they pleased, and each took what game he killed, without the help of game-keeper or game-laws. Our white neighbors had quarrels and law-suits; our Indian neighbors had no law-suits, and few, if any, quarrels. Each felt all the love and respect for any other that that other inspired, and nobody asked or wished him to feel or feign a bit more. Each spoke what he thought to such as desired to listen, and was at perfect liberty to keep silent in any company for a day together, if he had nothing to say. Their chiefs were men who levied no taxes or contributions, but gave the benefit of their counsel and leadership to those who sought it, without forcing it upon any. I can not, however, say much in favor of their cleanliness or their cookery, having once been forced to eschew even a cake of Indian sugar, in consequence of the dirt and deer's hair that it contained. They were not without other faults, I dare say; but I never heard of their roasting or excommunicating each other for any mere difference of opinion; nor of their sachems requiring all men to sound a single note in the creed-gamut, like a concert of bull-frogs, à la Tammany, under penalty of being outlawed and ineligible to office. They had no dancing-masters; yet, as all their motions from infancy were regulated by each individual's free will, they were remarkably easy and graceful. Their bodies and their souls were upright; they loved the Great Spirit, and worshiped him by fasts and dances; they loved their fellow-men according to their several degrees of excellence, and their own powers of discerning it; they loved their tribe and their little corn-crib villages; they loved the sky, and the woods, and the lakes, and the streams, and the green mountains. May God bless their self-reliant, copper-colored souls, and grant that I may live to see a community of my own race who shall be as generous, as honest, as free from evil speaking, lying, and dogmatism, as were these sons of the forest ere the subtle blight of civilization and its vices fell upon them! If our present money-system should fall under the ban of true men, and labor-notes, based upon individual integrity and industry should come into fashion, who knows but I may?

P. S.—The nature of individuality should not be confounded with its perversions or mistakes. Though the parent of self-love, it is equally the foundation of every other human attribute. It is essential to all harmony—music consisting in the harmonization of individual sounds. Man's great error lies in his tendency to set the nearest individuality (his own) above all others; in forgetting that he is but one in an infinite system of individualities, the distinctive traits and ideas of no one of whom can he crush out, or degrade into bad counterfeits of his own, without marring the system of order whence he draws all his own life and happiness. If each man would make it his great life aim to force himself only—never attempting to do more to any other than to draw him by his good affections—would he but force himself into true place and harmony with all superior souls, and draw all his inferiors, according to his ability, into true harmony with himself, then would the kingdom of Heaven be established, and the work that Christ began by his example would be accomplished over the whole earth.

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FACTS FROM DR. CRAGIN.

Georgetown, D. C., Feb. 18, 1855.

FRIEND BRITTAN:

As facts are wanted, let me state what occurred to me at the rooms of Mrs. Coan, last August. I had arrived in New York early that morning, after an absence of four years, and having a little leisure before 4 p. m., when I was to leave for Worcester, I availed myself of the opportunity to see what might occur to me at some medium's. I called accordingly at Mrs. Coan's, whom I found alone, and did not introduce myself to her otherwise than as a stranger wishing to investigate the phenomena of Spiritualism. We were perfect strangers to each other, I merely knowing her as Mrs. Coan, and she knowing absolutely nothing at all of me. My object was to avail myself of my entire incognito to test the truth of Spirit-communion still further for myself.

Now for the facts: I seated myself opposite to her at a round table some three or four feet in diameter. Taking a pencil, I wrote down several questions, which were answered by "yes" and "no" by quite distinct raps. No names were uttered or written. My mother and my wife claimed to be responding to me by the sounds, and to the latter I wrote this question, "Will you not communicate to me by writing?" This was immediately responded to by two raps, which mean, "I will try," and at once Mrs. Coan's hand became agitated, and taking a pencil and a sheet of paper, which she pushed along over the table toward me, she proceeded to write a communication in the following astonishing manner. She began at the right-hand corner of the bottom of the page, as to her; and dashing the pencil in almost lightning speed, she wrote thus from right to left and bottom-side up, toward the top of the page toward me, and signed the message thus written with my wife's own name, just as she used to sign her letters to me when in the flesh. The whole page was thus written before I could have written three lines. To the medium it was written from right to left, from the bottom of the page toward the top, and the whole was bottom side up, so that I, who sat opposite her, could read it. To me it was just right, to her it was all inverted. I was astonished and delighted; yet, after a moment, the thought occurred to me, "Why should my wife have written in such a singular manner? How and why should she learn to write thus in the Spirit-world?" I proposed my difficulty to Mrs. Coan; who solved them at once in the following simple and beautiful manner. The Spirit stood opposite her by my side, took hold of her (Mrs. C.'s) wrist with her Spirit-hand, and used her passive hand just as her hand held and guided the pencil. The invisible Spirit by my side was the real writer, and to her the writing was as it should be, from left to right, from the top of the page to the bottom, and right side up. This was natural, simple, and probable.

The thought then occurred to me, that if I should take hold thus of another's passive wrist and write, that the small letters might not resemble my own handwriting, but that the capital letters ought to have somewhat of my peculiarity. Upon looking over the communication I found only two capitals; the first word was "I," which all make more or less alike. But the signature of her name was just as she used to make it. Upon my return home I took some of her old notes to me, and all her friends, upon comparing them, pronounced the signatures the same beyond all question, although the capital as she wrote it was peculiar.

To test the source still further, I inclosed the communication to the Rev. R. P. Wilson in Boston, whom I have never met, and who knows nothing whatever of my family, with a request that he would faithfully report to me the impressions it made upon his psychometrical sensibilities, and, of course, without informing him in any respect as to the origin, etc., of the manuscript. In a few days I received a reply, containing such a faithful, minute, and complete portrait of her character, with all her predominant tastes and tendencies, that all her relatives at once recognized it, and pronounced it as perfect as if the psychometrist had known her intimately. He also at once recognized its origin in the Spirit-world, became aware of her presence with him as a Spirit, and of her relation to me, and communicated to me very many characteristic messages of her affection.

Here, then, are the facts: I receive a communication through the medium of a total stranger, direct and appropriate to me, signed by my wife's usual affectionate and familiar signature.

I received it only just as I had in writing requested the communicating Spirit to do so. That moment Mrs. Coan's hand became agitated.

It was written in this astonishing and inexplicable manner with lightning-like speed. Mrs. Coan informed me that she had never learned the art of writing in this most astonishing manner, and even if she had, how came my wife's familiar signature there? Was it not good guessing?

How natural and easy it is to understand it all on the supposition that my wife was there by my side, invisible to us, yet visible in her effects!

The capitals ought to be like hers, and they were identical. The psychometrist, a total stranger to us all, and to all these facts, declares to me that it came from my wife in the Spirit-world.

May I not modestly request of sensible men what they would advise me to believe in this case. I know it all to be a fact, to be true. Humbug, of course, does not throw much light upon it. The "Falls of Niagara," "toe or knee joints," "involuntary pressure," "concealed machinery," all do not make the case much clearer than mud. "Detached vitalized electricity," "automatic cerebral action," and mesmerism in all its modes, are not very clear in explaining this "from right-to-left, from bottom-to-top, and bottom-side-up" mode of writing. I must plead guilty of not being thoroughly satisfied by any of these most clear, and learned, and scientific explanations.

I really can not help believing, since I personally witnessed all the facts, that my wife is yet alive, with all her old identities of love, intelligence, and power—living and acting in a body analogous to the luminous ether, and, of course, invisible to my ordinary sight. Do I quite merit the suspicion of folly, or insanity, or diabolic wickedness in accepting this hypothesis? Tell me, oh wise and modest science! If I do, will some compassionate *satan*, who knows what's what, have pity upon me, and give me something rational, decent, and proper to be believed? But do not tell me in the start that the thing is impossible and absurd, and deny the facts, for I have them to show you any day you please to call. What you will be so good as to give me is a rational, common sense, decent explanation of all the facts which I beheld. Do not make me a liar nor yourself a simpleton. I wait patiently.

Yours truly, CHARLES H. CRAIGIN.

MAN—A WORLD OF REPRESENTATIVE SPIRITS.

As all men are children of the same Infinite Father, they must all consist of the same parts or things; and as they are his children, each of them must be a finite complex of his Infinite things, i. e., each of them is a finite fullness of his Infinite fullness; and as the outside world is nothing else but things of that fullness, in their unhumanized form, a man is a form of all forms. By the term *form* is meant an organization of substances, which are principles or qualities, constituting a thing by which use can be performed. Thus a thing is a form of use.

All men thus consisting of the same things or forms, the difference in their looks and quality must arise from each man having a different predominating form from that of every other man; and different classes or races of men derive their differences in appearance and quality from different classes of forms predominating in them; and a man, by having a different predominating form from that of every other man, he is a different form of all forms from any other man. And being a form which is a complex of all forms, he has a form so relating him to the predominating or characterizing form of every other man, or class, or race of men, that he can be impressed, or have his forms modified, by the sphere of every other person. And every man being of a different quality, by virtue of being a different form of all forms, each one must impress another differently. And every impression made upon one by another, causes a flow or influx into it of spiritual principles of the same quality as that impression, creating it into mental forms, which are knowledges of the person by whom he is impressed. (Every general impression made upon one by another consists of as many particulars as there are particular things constituting a man.) And therefore all the impressions made on a man by personal acquaintance with him, or by reading or hearsay, must be created into knowledges of him. And as every such impression is a change or modification of all of his forms, there must be as many knowledges or mental forms created in him of that person as there are forms in a man. And all the knowledges of another person, in being thus created in us, become constituents of us, and at the same time constitute a spiritual organism or body representative of the person whom they are knowledges of; and it being an organic part of us, it subsists as a part of us, and thereby the persons or things thus represented in us are immortalized by us. It is our recognizing the forms of which that organism consists, as being things or knowledges of another person, that appropriates to them the influx of subsistence, keeping them existing perpetually as an organism representing that person with us.

Now, from this economy of the thing, it is evident that there must be with us such an organism or body, for every person or thing that we have ever known, by any kind of information. And these spiritual organisms are, as may be shown, so many distinct Spirits with us, representing every person that we ever knew, thus constituting a man, as far as we have known—a world of representative Spirits.

For any person thus represented in a man, in being made the subject of thought, by his being spoken of, etc., or by having the forms of the organism representing him modified by some secret spiritual or mental sphere, causes his repre-

sentative organism in us to be as a distinct and efficient Spirit with us, because thinking of a person thus represented in us is attended with a flow of spiritual principles into the organism consisting of things known of that person, by which influx there is produced from those things a sphere of them, which is a sphere of the qualities, which are the knowledges of the person represented by that organism, which spheres are the acting mental forms or powers of those representing organisms or Spirits. And by these spheres a man can and does operate through or by writing and rapping mediums, revealing things known of the person thus represented, and to some extent things not known, for things known of a person are a trial to things not known of him, from the affinity which exists between all things of a person. On the same principle a man can operate through spiritual mediums by as many different Spirits or representative spiritual spheres as there are different persons represented in him.

The sphere produced from a representative organism in thinking of the person represented, consists of forms as numerous as the forms or constituents of the organism from which they are produced. And as the myriad of forms of that sphere have the same affinities for each other as the parts or forms of the organism from which they are produced have for each other, they, in proceeding, must arrange themselves in the order of those affinities, and thereby produce before our spiritual vision a portrait likeness of the person who is the subject of thought, and in this likeness he is made to appear, face to face, in all particulars or looks, as he was when seen in real life, or in appearance according to an idea or estimate of him from hearsay or reading. What is here above said as to the production of representative images of persons known to us, illustrates the truth of the saying, that the thought of a person causes his presence; and accordingly, we have but to be in spiritual vision to see such apparitions of our deceased or absent acquaintances as may be made the subject of thought with us.

And it appears from what is above presented, that persons who are sufficiently developed or open in their spiritual economy to have spiritual vision of the images of the subjects of their affection and thought, must have, habitually, visions of images representative of those they once knew, whether they are in this or in the other life; for in their spiritual moods the thought of a deceased or absent relative, friend, etc., must picture to their spiritual vision images or apparitions of them.

The above seems to explain a great deal of what seeing Spirits consists in. But a person may say that he was not thinking of the person at the time of seeing his Spirit. To this it is replied, that a man may be so impressed in his spiritual plane by some external, spiritual, or mental sphere, as to cause influx of spiritual principles into a representative organism in him, producing from it a representative image or Spirit of a person once known to him, without his knowing any thing about it in the natural degree of his mind; for such is the economy of things, that the natural can not be perceptive of spiritual things. And these images are in appearance so substantial, that the seers of them may think that they are real Spirits, when they are only what their own thinking legitimately produces from the representative organisms of persons in themselves. And what seems of much importance is, that the representative organism of a person is formed according to our estimate of the character or quality of another as to person, or of his writings or teachings, whether that estimate be right or wrong; and also, that in thinking of a person who is represented by such an organism in us, we are appropriating to it principles of such quality as we estimate that person to be, thus keeping that organism of him a living representative of our idea of his quality. So these organisms of men with us are our men of them. For instance, Prof. Bush's and Judge Edmonds' representative organisms of Swedenborg, as to his writings or teachings, cast very different spheres of them; and if that difference were to be manifested through writing or rapping mediums, a very different valuation of his writings would be given; that is, one man's Swedenborg may be very different from another man's Swedenborg; my Henry Clay different from your Henry Clay; and on the same principle, my Christ differs much from A. J. Davis' Christ.

This subject of representative spheres seems to be deeply involved in the philosophy of spiritual writing, and rapping, etc., mediums; for, as already said, two different persons in operating through different, or the same medium, produce different manifestations as to the same thing. These differences in the quality of the representative spheres of men, as to the same person or subject, have done much to turn superficial observers to thinkers, from an interest in the spiritual manifestations of the day.

Not only men, but animals and trees have their representative organisms in man, and are thus immortalized by him. The family-dog long since dead, by being made the subject of thought, is produced on the plane of spiritual vision exactly as he was known in real life. His presence is produced on the principle above given, as to how thought causes presence; and in the spiritual manifestations of the day, spheres repre-

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, MARCH 17, 1865.

TO CORRESPONDENTS.

"MEMORANDUM" is informed that we have reliable information respecting a number of cases in which Mrs. French's Remedies have proved highly efficacious. The facts in some cases have been published in these columns. It is but a few days since a gentleman personally assured us that on the preceding Monday he was suffering intensely from inflammatory rheumatism—for which he could obtain no relief from the doctors—and that by using the remedy prepared by Mrs. French he was quite well and about his business on Thursday next ensuing. We think the number of bottles named by "Michigan" would be all-sufficient for a fair trial.

CONDUCT OF THE TRIBUNE.

For a number of years the New York Tribune has received the patronage of the moral and progressive classes in this country perhaps to a greater extent than any other journal; and until comparatively a recent date it has preserved, with occasional exceptions, a paramount respect for justice and a decent regard for the feelings and convictions of all classes. Of late, however, we have noticed a marked change in its manner and spirit, and especially so far as relates to its treatment of Spiritualism it is rapidly becoming one of the most intolerant, unscrupulous, and reckless journals in the United States. For a long time it treated the manifestations with becoming civility and dignity, but at length its moral courage failed, and its tone was correspondingly changed. This occurred while the Editor-in-chief was making the tour of Europe, and the claims of Spiritualism were being ridiculed by the pretenders, to science, respectability, and piety on both sides of the Atlantic. From that time to the present, the Tribune has followed Spiritualism afar off; it has warmed itself among the servants of the enemy; and as often as any one has ventured to intimate that it was with us, like Peter it has been ready to curse Spiritualism and to swear to its own ignorance of the whole subject, which, however, needs not the confirmation of an oath.

These remarks have been called forth by the Tribune's pretended report of the exercises at Hope Chapel, on occasion of the recent Complimentary Benefit to Miss Jay. We know not the individual author of the Tribune's article, and have no disposition to cultivate his acquaintance. That he has drawn a vile caricature which presents not one feature of the performance, or a single aspect of the occasion, so distinctly as it reveals the author's ignorance and malice, is abundantly manifest to all who were present to witness what he has pretended to describe. Some men and some deeds need concealment, and the representative of the Tribune, on the occasion referred to, did not take a seat at the table with the other reporters, but sought some obscure corner where he might escape observation. We are happy to mention it as most conspicuous among the writer's redeeming traits, that he was not brazen enough to show himself.

But we have no words to waste on those who are incorrigible. In another column will be found a just report of what actually transpired at Hope Chapel on the evening of the 8th instant, including a fair synopsis of the answers given through Miss Jay to the questions proposed on that occasion, by persons composing the audience. We have also copied the Tribune's article entire, wherein the writer boldly and falsely asserts that not "ten words" in Miss Jay's remarks were relevant to the questions before her, and that the first lamp-post or the nearest hydrant might have answered as well. Our readers will peruse the report in the next column; also, examine the Tribune's ugly caricature, and then exercise all the patience and charity they can for those who thus willfully pervert the truth, and vulgarly traduce its fair and unoffending ministers.

If aught else be wanting to satisfy the most incredulous that the Tribune grossly misrepresented the whole affair, it will suffice to state this single fact: At the close of the exercises on Thursday evening there was a united and earnest call for another similar entertainment, to be given this week, and on submitting the question to the audience it was carried by acclamation and without a dissenting voice. We have only to add that the Tribune slanders Spiritualism and caricatures its friends at its own cost; for the progressive classes who have hitherto supported that journal, and who are also widely and deeply interested in the spiritual investigation, will neither countenance its repeated violations of justice nor pay for its unmeasured scorn.

BORN INTO THE SPIRIT-WORLD.

Departed this life, at Fairfield, Conn., on Friday evening, March 6th, MARGARET, wife of Almon Roff, aged fifty-three years.

Mrs. Roff had been in feeble health for some years, but since January her physical powers rapidly declined. As the change gradually approached she relapsed into a semi-unconscious state, and for some days manifested but little disposition to notice her friends or other objects in the external world. During this time she probably sustained more intimate relations to the sphere of spiritual existence. About two days previous to her final departure from the body, she was aroused to a state of outer consciousness, and called her friends to her bedside. She assured them that Spiritualism was true, and exhorted them to believe. Her departed relatives and friends, she affirmed, had been to her to prepare her mind for the transition, and they would come again and take her with them. This lucid period was soon over. Gradually she became apparently oblivious of outward scenes, and her spirit passed away.

The funeral obsequies were solemnized at the late residence of the departed one, in Fairfield, on Sunday afternoon (11th inst.), on which occasion the editor of this paper pronounced a discourse on the nature and immortality of human existence. The occasion drew together a great number of persons, who listened with intense and almost breathless interest to our imperfect illustration of the sublime realities of the spiritual philosophy.

The Editor will lecture in the Hall of the Brooklyn Institute on Thursday evening, the 15th inst., on the nature and relations of matter and mind, with special reference to the modern spiritual phenomena. At the close of the lecture several interesting specimens of Spirit-writings and drawings will be exhibited in such a manner as to be distinctly seen by the whole audience.

MISS JAY'S BENEFIT.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

The Complimentary Benefit given to Miss Emma Frances Jay, at Hope Chapel, on Thursday evening, March 8th, was numerously attended, and gave great satisfaction to the mass of the audience. When the hour arrived for the exercises to commence, S. B. Brittan came forward and made a brief introductory address, in which he stated in substance that none of the more physical displays of spiritual power were anticipated on that occasion; that although there are a variety of distinct phases of mediumship, yet it is seldom that more than two or three of these phases are represented in the experience of a single medium. The speaker remarked that the mediumship of Miss Jay was chiefly restricted to speaking and singing, and then briefly explained the spiritual idea respecting the *modus operandi* of the Spirit's influence over the mind and organs of the medium.

Before taking his seat, Mr. Brittan extended an invitation to any person in the audience to suggest a question appropriate to the subject and the occasion, and said that while he and his friends had no power to control the invisible agents, and hence could not promise any thing, he nevertheless had no doubt the Spirits would respond to any sincere inquirer. The speaker concluded by saying that this course would preclude the objection that there had been a previous mental preparation on the part of the medium.

While a duet was being sung, the following questions were presented for consideration by persons in the audience:

1. "Are the efforts of Miss Jay produced by the direct agency of a Spirit, or are her powers simply quickened by spiritual influence?"
2. "Can Spirits after death pass through material bodies, so that if confined in a room hermetically sealed, they could escape or pass out?"
3. "What is spiritual information in regard to endless punishment?"

Our space will only admit of the following brief synopsis of Miss Jay's remarks in reply to the foregoing interrogatories:

The mind of this medium is distinct in its nature and functions from the Spirit that controls the organization before you. Her own mind, when acting on her material organization, simply portrays itself. Moreover, no mind can well act through an organization that is not adapted to that mind; so that if the mind of a Spirit controlling a medium be far superior to the mind that the medium naturally possesses, the former can not truthfully portray its thoughts and feelings. Hence this medium must necessarily possess the peculiar conformation and quality of brain necessary to supply the channels through which we may pour forth our thoughts, or otherwise we could not successfully use her as an instrument of communication with you. A musical instrument may be indifferently used by an individual who is not capacitated to bring forth the beautiful tones that dwell within its delicate chords; while another and more skillful hand would cause it to discourse most heavenly music; and yet the instrument remains the same. So a medium may possess powers and capacities which, for want of cultivation, the medium can not use; while a Spirit to which these natural and uncultivated powers are adapted, may exercise and control them, and thus express thoughts superior to any otherwise awakened in the medium's own mind.

The mind is a vast world, and no person knows the extent of his abilities. You are constantly unfolding and progressing; and this medium differs not from you in this respect. She possesses natural powers equal to any thing you have heard from Spirits through her; but that her previous study and discipline enable her to use these powers as we have done in your presence, we deny. It depends, then, upon conditions whether we quicken her own powers, or assume entire control of her organization, and give you our own thoughts. At times, if conditions are favorable, Spirits do possess her physical organization, and give you their views in their own language. But a person can not fully understand the nature of this mediumship without experiencing it in himself.

In relation to Spirits passing through solid substances: This is a subject which you can not fully comprehend, because we have no means of demonstrating to you the powers of the spiritual organization. You understand mind as being the internal power of the physical organism. Now the spiritual form is analogous to the physical, and is in fact the Alpha and Omega of your existence; hence it is the foundation of your physical structure. It is not dependent on mere physical conditions, or you would have no reason to suppose the mind immortal. In order to have an argument on which to build your faith in spirituality, you must make the spiritual powers the foundation of man. The spiritual body is composed of constituents invisible to the material eye, and you can only see its effects as produced on the physical organization. The mineral, vegetable, and animal kingdoms all possess a measure of the same innate spiritual power, which is only manifest to your external vision, as they affect the outer organisms. But you know that the spiritual principle exists in a flower, because you see its effect. There are grades of refinement in the spiritual elements as there are degrees of organic perfection. The spiritual human body must of necessity, in its relations to the physical, possess something of tangibility, and though it is vastly more refined than the material form, it must yet be somewhat material, to live in contact with material things. Hence I should say that the spiritual body might not, in all cases, pass through solid substances. You say electricity is material, and yet this can pass through solid substances, but it does not pass through them in an organized form. I believe there is nothing impervious to electricity; and it may be combined with the action of mind to produce spiritual manifestations; and thus a Spirit may produce sounds in a room, while it stands outside the door. It depends entirely on conditions whether a Spirit can or can not pass through material substances. If the Spirit has become so far refined as to be able to control the emanations of the spiritual body as it would an electrical current, then it would be able to pass in this manner through such substances; but it is unreasonable to suppose that a spiritual body not highly refined can pass through a solid substance without being temporarily disorganized. When the inmost spirit leaves the body in what you call death, it leaves gradually, retaining its relations to the spiritual body; and when going through this transformation it attracts to itself those particles of the spiritual organization for which it has the greatest affinity; so that where the dissolution of the physical organism takes place slowly, the spiritual body may become almost wholly re-formed before it ceases to act upon the external.

Now in relation to the third question—Eternal Punishment—we must consider the nature of the creation, and speak of good and evil. It is to the great First Cause that we must trace all effects. Your Bible tells you that God created all things, and pronounced them good. No one will deny that eternal punishment is a dire and positive evil; hence it can not partake of the nature of the Divine Being; and as he created all things that were created, I can not conceive it possible that he could be the author of any such positive antagonism to his own nature. I deny the existence of a positive principle of evil. But you have been taught, you say, that the principle

of evil emanated from the rebellion of an angel in heaven, who, being cast out and cursed, came to the earth, and tempted our first parents; that they fell, and thus sin was transmitted to us, and we were made subject to its penalty—to eternal punishment. Think a moment of the inconsistency of this doctrine. Suppose it possible for an angel of heaven, that had its birth there, in the presence of the pure Being who created him, could become discontented and be led to rebel against God, in consequence of which you affirm that the Creator cast him out of the celestial paradise. Now how is it that this created being possesses the power to create an infinite evil, and to establish an eternal antagonism to his Creator? Do you not thus make him supreme, and the source of a power that controls nine tenths of the whole human family, while God has power to attract to himself only the small portion that remain?

Christ, whom you regard as your great teacher, declared that a good tree could not bring forth evil fruit, neither a corrupt tree good fruit. But God created all things, and pronounced them good; and I ask if in Scripture, nature, or science there is one evidence of a new and infernal creation either by himself or another?

It is only as man perverts what God has pronounced supremely good, and abuses the powers for good with which he was endowed, that he reaps in bitterness the reward of his doings. Now I ask our good Christian friends, the clergy, if you had power, my brethren, would you not redeem mankind, take them from this pit of darkness, and lift them up to the celestial spheres? "Yes," they say, "we love mankind, we pity their sorrows, and we would redeem them from sin if we could. But God, who was the Creator, saw the end from the beginning. He who controlleth all things, and of whose mighty law of love you are but the simple reflection, hath power to accomplish this." Remember that, while you possess this degree of love and kindness for the human family, God is infinitely more pure and loving than you, and that the love embodied in your hearts is but a spark of the unquenchable flame of his Divine Spirit.

At this point in the proceedings several other questions, handed in by the audience, were read, but only the following discussed, owing to the lateness of the hour.

1. "Are spiritual manifestations opposed to our Creator, and are they more beneficial than pulpit instruction?"
2. "What are we to understand by the passage of Scripture that says, 'Between you and me there is a great gulf fixed?'" etc.

As soon as Mr. Brittan had finished reading these questions, Miss Jay responded as follows:

Respecting the effects of Spiritualism, and its superiority over what is termed pulpit preaching, I desire to speak for one moment. Can you trace in the world of nature, or in the revelations given in your Bible, one single evidence of the immortality of the soul that is not spiritual? Do not spiritual manifestations form the basis of every development of religion that has been made? How did Christ receive many of the instructions that he gave? Were they not influxes from higher sources than himself, or utterances from Spirits that surrounded him? Are there not repeated evidences of his holding converse with Spirits? Did not Paul, John, and, in fact, almost every one of the prophets and apostles, yea, and the patriarchs, receive their instructions from spiritual sources? What is called inspiration is no more nor less than a compliance with the laws and a realization of the results of spiritual converse, and it is through this that you have received every iota of knowledge in relation to the spiritual powers and a future life.

Now, if you have a man to stand in your pulpit and preach to you weekly, he will, perhaps, only give you what seems to him to be the true translation of the Scriptures—the revelations of other times. In this case you have the opinion of but one individual, while by resorting to spiritual communications, you may have a living inspiration, and ascertain the opinion of many upon these important subjects, while those who have passed the portals of the tomb must of necessity understand them more perfectly. This is one advantage of Spiritualism over pulpit instruction. You who have been subject all your lives to bondage through fear of death, and who have now become acquainted with this beautiful philosophy of Spiritualism, can testify of its useful effects. Death now presents to you no terrors, no darkness—it is simply a laying aside of the external material form, and the act of entering a more beautifully furnished apartment, to dwell forever in the Paradise of the common Father.

Again, you speak of a great gulf. That is simply a difference between the spheres or conditions of development. I can illustrate it in a few words, by bringing before you two infant children of the same age, possessing equal powers. They may apparently grow up subject to the same general conditions till they are twelve years of age, when one, we will suppose, gradually yields to opposing influences, and at length becomes the victim of every vice and crime, and thus sinks to the very depths of degradation. The other continues under the same pure influences that governed his early childhood, and his powers, physical and mental, are harmoniously developed; he becomes a man of giant strength in every good word and work, and is a blessing to society. They enter the Spirit-world at the same hour. Now the one has not been robbed of his original Spirit-power, but by indulgence of the flesh it has become palled, so to speak, or concealed from view by contact with the grosser materialities of the earth-life, and the sparkling brilliancy of the native gem is obscured; while the other was being constantly improved, and passing through a refining fire by which the alloy of his nature was separated from the gold which now sparkles with still greater luster. Do you not see the great gulf between them? Though they may be, with respect to their localities in space, as in the parable, within speaking distance, and be able to hold converse, yet can the one stop in his upward progress until the other shall rid himself of all the effects of his sinful indulgence and stand beside him in the immortal race? No; the thing is inconsistent and impossible. The mind that has once started in the path of progression can never stop, but must of necessity continue to unfold; and though the one who had sunk to so low a condition of degradation may in time occupy the very platform the other did at death, the superior Spirit will have advanced correspondingly, and the gulf will remain between them.

At the conclusion of Miss Jay's remarks, Mr. BRITTAN came forward and spoke as follows:

It is only a few weeks since Miss Jay first came to this city a stranger to you all. Yet in this short time she has won your confidence and esteem, found a cordial welcome at your firesides, and, as her friends believe, she has found and occupied a wide field of efficient and beneficent labor. Desiring to be useful in a great cause, she has, on all suitable occasions, resigned herself to the invisible powers from which she derives her inspiration. If at any time she has said aught that may not conduce to the interest and improvement of the hearer, she

is not to be held to any personal responsibility. On the other hand, if what has been said has been wisely spoken, she claims no credit for herself, but will cordially unite with you in ascribing the honor to the great Source of all knowledge and inspiration.

Being now about to visit Europe, to be absent for some months, Miss Jay desires me to express to this assembly her profound sense and grateful appreciation of your earnest sympathy and active efforts in her behalf. The uniform kindness of her numerous friends in this city will never cease to be held in grateful remembrance. Especially your cordial greeting, and the benediction extended to her on this occasion, has fallen like a gleam of brightest sunlight on her heart, and the cheering recollections of this evening will illuminate the orphan's path as it opens before her over the stormy sea. Whether afar off on the restless deep, or surrounded by the busy scenes of the great Metropolis to which she goes, or yet rapt away in visions of a diviner life, she will still think of you, and invoke the benediction of the common Father on all your interests, and the presence of his ministering Spirits to watch over, protect, and bless you.

The exercises were closed by singing

"I know thou art gone."

After which the audience retired apparently highly gratified with the entertainment.

SCENES IN THE OLD WORLD.

We have had the pleasure of seeing Mr. J. K. Smith's magnificent Panorama of the Tour of Europe, which is being exhibited every evening at Empire Hall, 596 Broadway. It consists of a vivid representation of the principal objects of interest which arrest the attention of the visitor while traveling over the Continent of Europe; among which are the most renowned cities, with their noted public buildings and most important surroundings, together with a view of some of the most interesting rivers, lakes, and mountains; besides a great variety of other curiosities, both natural and artistic. It can hardly fail to give the beholder nearly, if not quite, as correct an idea of these scenes as he would get by visiting them personally. While this splendid painting passes steadily and noiselessly before the audience, the artist gives such explanations as may be necessary to enable them to understand these representations; at the same time interspersing his remarks with historical accounts and pleasing anecdotes.

We can but earnestly recommend those who would pass an evening both pleasantly and profitably, to embrace the first opportunity to witness this great work of art.

G. F. Lewis, of Cleveland, Ohio, whose advertisement appears on the last page of our present issue, is a prompt and efficient business man. We feel assured that persons having claims under the new Act of Congress would do well to intrust them to his hands.

THE CAUSE IN BROOKLYN.

The Spiritual interest in our neighbor city would seem to be in a healthy and thriving condition. The Sunday meetings are flourishing; and the recent lectures of Miss Jay, Prof. Brittan, Dr. Orton, and others, have been well attended. On the occasion of Miss Jay's lectures, especially, the Hall of the Institute was full—the first night, when no admission fee was charged, but a collection taken up instead—to overflowing; and many could not find seats, or even entrance at the doors. We are glad to see Dr. Orton, after a partial confinement of some months from ill health, again in the field. His lecture on the afternoon of Sunday, the 5th, on the "Inauguration of the Golden Age," was listened to with profound attention. It is one of a series, in state of preparation, under interior illumination; the whole intended to cover the principal points and topics embraced in the spiritual field, and designed for general use. We subjoin the following pointed and eloquent passage, from the Sunday's discourse, on the subject of creeds:

Creed! creed! the world is cut up into sects and creeds, and lies, as it were, bound and helpless under them. I think it is Bacon who said, that he who promulgates a creed, commits treason against mankind. It is so. The moment we subscribe to a creed, we have no longer any room to grow. We have come to a dead lock. One step in advance, and we are beyond our stakes. I listened to the eloquent evangelist, Oberlin Finney, some twenty years ago, and deemed him then a star of light—a prophet of new things. I listened to him again, fifteen years later, and he had meanwhile written a book and perfected his creed; and he seemed like some antediluvian relic, covered with mold. Such has ever been the case. Creed has always been the rock on which reformers and reforms have split. Our Protestant churches, as they came out from mother church, revolted from prior organizations, generally made a step in advance. While young and pure they received outpourings of the spirit upon them, which mostly ceased by the time their creeds became thoroughly settled. The early history of Baptists, Methodists, Presbyterians, Quakers, and other sects, shows that spiritual manifestations were common among them, but were ultimately strangled and slain by their creeds. I warn you all to beware of creeds; and those whose minds and consciences are still enslaved by them, I implore to waste no more time, but to snap their fetters and throw them to the winds—to stand forth free men—to take the Bible in their own hands, without regard to priest or sect, and in the light of Reason and Revelation, baring their bosoms before God, to commence to think and act for themselves.

THE TRIBUNE'S FALSE REPORT.

SPIRITUALIST "BENEFIT" AT HOPE CHAPEL.

It was announced that the "benefit" of Miss Emma Frances Jay, a speaking and writing medium of some celebrity, would take place last evening, before the "Public Circle" of Spiritualists, at Hope Chapel. It was not promised that a talented company of distinguished Spirits were engaged, and would perform "positively for this occasion only," but as the fair beneficiary has been on terms of intimate friendship, for the past two years, with every body in the Spirit-world that is worth knowing, it was confidently hoped the Terrestrial-Celestials would be on hand. When the hour arrived, one or two songs were administered in a very dilated state to the waiting audience; after which an individual with an exceedingly hirsute countenance made some few remarks about the character of the coming performance, stating, in effect, that it would consist only of vocal responses to questions to be proposed by the assembly to the medium, and responded to by the obliging Spirits, insinuating that the table-tipping, chair-moving, and other pleasant cabinet-wares recreations of the higher intelligences, could be dispensed with on this occasion. This announcement occasioned some disappointment to many, who, not willing to trust alone to hearsay evidence, desired "ocular proof" of the presence of the intangible habitation of both this world and some other. But it was settled that they were to witness no extemporaneous homilies by the mahogany, no eccentric perambulations by the chairs, and even a "pas seul" by the pulpit sofa was not to be hoped for.

Several slips of paper were handed up by inquisitive individuals in the assembled multitude, with divers queries written thereon, concerning the after state of Spirits, the truth of the doctrine of eternal punishment, the genuineness of the theory of Spiritualism, and sundry other equally satisfactory abstractions, the exact truth of which has been so thoroughly revealed and mathematically demonstrated to us, that we could tell to a fraction the correctness of the replies. Seriously, not a single question was proposed which might not have been answered in any one of a hundred different ways, without the slightest fear of con-

sentative of dogs have played their part as really, as legitimately through mediums as spheres representing men have done. The Spirits of dogs, which have been manifested, consists of representative spheres of dogs in the form of dogs. A table was made to turn up one of its legs to the wall, in imitation of a dog, which was a manifestation of a table being animated by the representative sphere of a dog from some man in whom the dog was represented.

The mind of man in producing these images of the subjects of affection and thought is legitimately imaging the Divine mind in creating images of infinite things. In these images the finite Godship of man is manifested and illustrated.

Z. H. H.

OUR "SPHERES."

In my article on Buchanan's Neurology, I made the suggestion, that the luminosity of our heads and bodies, seen by clairvoyants, and called our *spheres*, might be the medium through which Spirits could so influence the conditions of matter as to produce the odic lights. Since then the following thoughts have suggested themselves:

This luminous atmosphere must be made up of the emanations from the different parts of the physical system, thrown off as each minute cell performs its function, dies, drops off, and is succeeded by another.

If it is true—as Buchanan claims—that the mind and body reciprocate influences, and that as peculiar functions of the mind are exercised, so will appropriate sympathizing parts of the body be increased, then, indeed, must this *sphere* vary in intensity at different points and in different individuals, and in the same individual at different times. For as the mind is actively engaged, either in intellectual, elevating employments, or in those merely necessary to carry on a healthy action of the bodily functions, the emanations must be proportionately intense at the seat of the organs in use. To illustrate—suppose the color of the emanations from Ideality to be a violet; from Reason a deep blue; and from Combativeless a red. Now, if a man use his Ideality and Reason—in the composition of an argumentative essay or the delivery of a discourse, the prevailing colors in his sphere should be violet and blue; and more intensely brilliant as the organs become aroused. Let Combativeless be now brought upon the field of action; instantly the sphere would assume a fiery appearance, leading to the gradual extinction of the violet and blue rays; just as the light from a blazing prairie will tinge the summer sky.

Now then, by intensifying the action of certain organs, and producing thereby the necessary discharges of nerve-matter, a Spirit, or band of Spirits, may so operate upon a single medium or circle as to produce either the odic lights, forms of hands, voices, movements of material objects, or convulsions.

Will a man of coarse animal instincts be a medium for lofty philosophical teachings from the other world? It seems to me his sphere is too coarse in texture to warrant the supposition. Neither will a refined and spiritually enlightened mind be troubled with angular demonstrations, unless he for the time being loses his natural position. You perceive then, that to produce manifestations of Spirit-power from those on the grossest plane, to such as would delight a man of thought or fire an angel's soul, it is only necessary to modify the atmosphere around the medium; and this is done as a skillful performer wends from the instrument by his magic touch the melody of the spheres. Should the instrument be out of tune, his skill is in vain. Of course, this shows that as the conditions of the circle are inharmonious, or the medium retains his will-force to carry on the actions of his own mind, so will the spiritual influence be diverted from its original end. The intelligence we get will be mixed with the predominant conceptions of the medium, as pure water becomes foul by passing through a dirty sponge. Should we not make allowances for errors in communications, and in place of charging a Spirit with the intention to deceive and lead us astray, examine into the physical and mental conditions of our medium? Should not those who are mediums have constantly before their minds the absolutely necessity of being passive, entirely passive, and of cultivating such elevating trains of thought that their luminous rays may pierce far up to the abode of the good and blest, and draw down one of those bright sons of God into a communion with our own spirits?

It is in the trance, when the avenues of sense are locked in slumber, that the mind can best arise from the ashes of its earthly home and come among the bright ones who stand around the throne—can, with awakened sense of hearing, drink in the melodious strains of angel-minstrelsy, and with the piercing clairvoyant eye behold bright stretches of Spirit-scenery, more radiant and beautiful than any thing on earth.

It was "in dreams, in visions of the night," that the souls of the Jewish prophets could free themselves, and from their mid-air position survey the hills of Time and see along the pathway of the future the ruins of their nations. It is in dreams, in trances, that our Davis and Harris break forth in song, and clothe the thoughts that burn within them with a pleasing external garb. It is in dreams, or in this state of bodily death and spiritual life, that we find our mediums can give us the loftiest communications—the most convincing proofs of Spirit-identity.

In conclusion, I would advise those having the time and opportunity to investigate the spiritual phenomena, to read what Buchanan says on the structure of the body, and take notice if there are not, in all instances, peculiar developments of mind and body in mediums for each separate phase of the manifestations, and whether we may not with these landmarks make such a satisfactory selection of members for a circle as to attain the most desirable results. I know not if this is so, but, as "Phoenix" says, offer it as an hypothesis, hoping that my idea, though covered up in words and buried beneath the ruin of fair sentences, may incite some abler mind to observation.

New York, March, 1865.

AMHERST.

THE DISCUSSION.—The discussion on Spiritualism, in the Tabernacle, between Rev. U. Clark and Dr. B. Brown Williams, was discontinued on Wednesday evening of last week, in consequence of the continued ill health of Mr. Clark. Unavoidable circumstances prevented us from being present more than one evening, and therefore we are unable to speak of the merits of the disputation.

The Discussion between President Mahen and Messrs. Rehn and Tiffany, which recently closed at Cleveland, Ohio, seems to have been conducted with spirit and ability on both sides. We have only seen the closing part of the controversy, and hence defer a more definite expression until it is published in book form. It will find numerous readers in all parts of the country.

tradition, or remotest possibility of ever ascertaining whether the answer was true or false.

Several of these definite inquiries having been selected for discussion, Miss Jay rose to her feet, shut her eyes, opened her mouth, and waited to see what the Spirits would put into it. At the word "Go," one or more of these accommodating gentry took possession of the rather comely material body of the medium, and forthwith commenced addressing the audience in a sepulchral tone and nervous manner (being probably "unaccustomed to public speaking") by means of the talking apparatus appertaining to the body aforesaid, at the same time achieving considerable melodramatic gesticulation with the arms thereunto belonging.

It was no easy matter to decide upon the exact character of the complicated harangue which ensued; first, it was something wonderfully muddy and unintelligible about the connection of the physical and spiritual bodies, with a magniloquent description of a death scene, in which the new spiritual body was represented as sprouting from the cast-off earthly corpse during the process of dissolution, in the same way as a new potato-shoot springs from the decaying parent bulb; then it assumed a philosophical phase, but got swamped in the mysteries of electricity; then it took on a physiological aspect, but was soon strangled in the throes of partition; henceforward it blundered on into a sea of shallow metaphysics, which yet was full deep enough to utterly wreck the communicating Spirit, whoever he might be.

One sapient Celestial vouchsafed the news that the world has been created millions of years, common opinion to the contrary notwithstanding; and said that the men restored to life by the miraculous power of the Saviour were only half-dead, so the performance did not amount to much anyway, with other remarks equally edifying and Christian-like. The remainder of the lecture was a namby pamby, weak disquisition on the origin of evil, and a relish in bombastic language of some of the weakest of those stale and shallow sophisms of infidelity which have been long since exploded by sound logic and strong common sense. When the speaking was over ten words had been said relevant to the questions at first proposed, and the gullible querists would have received exactly as much reliable information on the subject if they had propounded their inquiries to the first lamp-post or the nearest hydrant. Let Miss Jay be admired, and if she would afford her auditors a fair share of amusement for their money, another time give the chairs and tables a fair chance, and not play the entire programme herself, to the utter exclusion of the furniture.

BROOKLYN CONFERENCE.

SESSION OF SUNDAY, MARCH 4.

Mr. McFARLAND was speaking when the writer entered, Mr. Simonton having previously opened the session by reading an interesting communication. Mr. McFarland related several remarkable incidents in his own experience. He said, on Monday last he was in Boston, and having an hour to spare previous to the starting of the train which was to return him to this city, he visited the Fountain House, for the purpose of seeing an extraordinary medium, a young colored person, of whom he had heard. He found the individual, and was accommodated with a sitting. There were six persons who formed the circle, and all sat back from the table, and the medium's feet were separated from the floor and placed upon a chair. At least two feet intervened between the table and the medium. Against the table was then placed a guitar, with one end resting on the floor, and the speaker stood behind it with his feet. The instrument was not in tune, the strings being loose. The Spirit of Jesse Hutchinson then announced himself, who was an old friend and acquaintance of the speaker when in the form, and after the first salutation and a brief conversation, consented to give the circle some music. The speaker remarked to Jesse that he would have to tune the instrument first; when the strings, all plainly in view, were fingered by an invisible agency, the keys turned, and the tenseness of the strings tried by snapping—in short, the whole process of an elaborate tuning was gone through as naturally as though Jesse Hutchinson himself, still in the form, had had hold of the instrument, until it was in perfect tune and harmony. When that was accomplished, several pieces of music were sung, the guitar playing a spirited and artistic accompaniment. Mr. McFarland also referred to a fact, which I believe was published in the TELEGRAPH some time ago, of his having telegraphed, that is, sent a verbal communication, through the Spirit of his deceased daughter, from Massachusetts, to his living daughter in Georgia, which was accurately delivered to the circle in Georgia in the space of some ten minutes, as nearly as they could estimate, and a reply transmitted back to Massachusetts in a very few minutes after. He referred to that incident at this time because two of the individuals who were present at the circle in Georgia on the occasion when the message was transmitted, were now present in the room, and could testify to the truth and accuracy of the statement. The speaker also related several remarkable manifestations on the part of his deceased wife, whose recent death and burial at Lowell, Mass., with the attendant circumstances, are recorded in a late number of the TELEGRAPH. The most extraordinary of these was—and the speaker apprehended that skeptics, and perhaps some Spiritualists, might be startled by the relation—that on a very recent occasion, as the Spirit had exhibited an unusual ability in manifesting her presence by means of physical demonstrations, in answer to a sudden thought, as he was about to sit down to the table, he put her chair in its usual place, together with plate, knife and fork, cup and saucer, and requested her, in case she were present and possessed the power, to manifest it by moving those familiar articles; whereupon the knife and fork, cup and saucer were moved by an invisible agency, and went through with the evolutions common to the process of eating and drinking.

Dr. OTTOSY said the transmission of messages between distant points, by means of spiritual agency, was one of the most convincing facts in the whole range of the modern phenomena; and if evidence could substantiate anything, he supposed that ought to be considered fully substantiated. The testimony seemed to be positive and clear, that carefully written messages had been sent between New York and Washington, Washington and Pittsburg, Baltimore and Washington, and Washington and Philadelphia, and delivered *verbatim* in the space of a very few minutes, and frequently an answer returned within a few minutes more. The objector to Spiritualism would find it extremely difficult to dispose of such facts without admitting the spiritual theory. The speaker further said, that within the last few months new evidences were pouring in upon us, the field was sensibly widening, and every day was adding to its importance. Without doubt increased experience was modifying, and would continue to modify, the opinions, as well as enlarge the views, of Spiritualists. He had found it so in his case. He had started early in the investigation of the subject, and had constantly found his rugged opinions softening, his charity extending, and the future opening in a broader, higher, and more glorious expanse. In particular had he changed his views with respect to the dangers attending these investigations. The communicating Spirits, as a whole, had greatly improved in character and intelligence, or we had. God was evidently at the helm, managing this whole affair, for purposes of the highest wisdom. In the beginning he was fearful and at the same time fearless. God had at least permitted these manifestations to come on the earth, and he felt it to be not only his right, but his duty to investigate them. But at the same time he said, prayerfully, "I have come to a spot, Father, where my eyes are useless—all is darkness—thou must be eyes and staff for me, and thou wilt not suffer me to be harmed!" In this spirit, the speaker said, he pushed on boldly, but at the same time apprehensive, and not without cause, that large numbers of the Spirits communicating were undeveloped or worse. Now, he believed the higher orders of Spirits were more freely intramitted among us, and in any event, with a pure heart and honest motives, there was little to fear. Those Spirits who are not in a condition to benefit us may possibly be instructed and benefited by us.

Mr. WILD made some timely remarks as to the freedom which should exist among Spiritualists in social meetings of this kind. They were all brothers—a family, as it were—and should speak and act with the freedom of the family relation.

A STRANGER (to the writer) announced himself as an inquirer, and made some very sensible remarks, and asked some questions, which were answered.

Mr. PRICE (under influence) spoke with great point on the importance of purity of heart, and of Spiritualists eliminating their noble principles and brotherly sentiments in their every-day lives and actions. Others may have spoken who were not heard by the writer or are not now remembered.

The Conferences in Brooklyn are held at the Institute, corner of Concord and Washington Streets (back a block or two from Fulton Street), every Sunday morning at 10½ o'clock, and as well as the lectures in the afternoon, are free to all who may choose to attend.

J. R. O.

Original Communications.

A LETTER FROM MR. HARRIS.

We have just received an interesting private letter from our dear friend T. L. Harris, under date of March 3d. He was at Macon, Ga., fanned by vernal airs, and with the first Spring flowers lying on his table; yet winter seems to reign in his heart. One fair flower that blossomed in beauty beneath the kindling light of his eye, faded in the midst of the last autumn, to bloom no more on earth. Though its fragrance was exhaled to heaven, mournful memories yet remain to oppress the mortal heart, and these, ever and anon, break forth in a low murmur or a solemn wail among the responsive strings of his Heaven-toned lyre.

We received with the letter from our friend the following beautiful Poem, which for more than a week, according to the writer, continued to flow through him, "accompanied with a strange, wild melody."—Ed.

THE AUTUMNAL GUEST.

The crown from the forehead of Summer
Had dropt, the dim woodlands were sear,
When there entered our home a Strange Comer,
Afar from the Kingdom of Fear,
In the mystical fall of the year.

He darkened our doors, and the hours,
Once opening like myrtles in bloom,
Were blighted as if they were flowers
That droop in the shade of the tomb—
That wither and die in its gloom.

There came to our cheeks a strange pallor,
Our words grew unfrequent and low,
But one of our number with valor
Smiled sweet on that terrible foe,
As the rose on the cold falling snow.

My Star of the Night and the Morning,
My Joy and my Beauty was she.
Then came to my heart a forewarning,
A blast from the Winter to be,
The Winter that waiteth in me;

And I knew that my Kingdom of Summer
Must fade, and its crown disappear.
Oh! pitiless grew that Dread Comer,
Afar from the Kingdom of Fear,
In the desolate fall of the year.

Strange that Hearts can live on after breaking!—
At midnight my Darling was dead.
Her bosom had rest from its aching,
Fond bosom her babies that fed—
Pure bosom that pillowed my head.

A Grave 'neath the pines for my keeping
He left me, that sorrowful Guest,
A Soul that is weary with weeping,
A World that in shadow is drest,
A Life that is wild with unrest.

No more, never more to behold her!—
I wake by degrees to my loss.
I feel the cold world growing colder;
On Sorrows' drear ocean I toss;
I faint 'neath the load of my cross.

Yet high in the Infinite Summer,
Beyond the pale Kingdom of Fear,
God's Angels have crowned a New-comer;
She smiles from her Beautiful Sphere;
She calls me—the Morning is near! T. L. H.

STEAMER NORTH CAROLINA,
CHESAPEAKE BAY, Monday Evening, Feb. 26th.

FORMATION OF SPIRIT-HANDS.

The subjoined extract from a letter just received merits particular attention for the curious views it expresses on the subject which has recently elicited so much discussion before the Conference in this city.—Ed.

While I am now writing I will take occasion to make a few remarks about the subject of Spirit-hands, that has been talked about so much in your Conferences. I take pleasure in reading that part of your paper; I can there read human nature. It is really curious to see how different men will differ on the same subject. I am partially developed as a medium myself; and while I was magnetized a few evenings since, the question was asked me, "How the hands were formed?" I then gave a sort of explanation. I present it to you for criticism, that is, if the theory I present is worthy of it.

It was represented to my mind after the manner of galvanizing disjuncture plates. (I am an artist by trade.) I was one day arranging my battery for galvanizing. I placed a plate in the solution to be galvanized. I found when I looked at it, instead of its being silvered over, what silver was on was nearly all taken off. At first I did not discover the cause, so I placed the plate on the other pole of the battery, and soon there was a heavy deposit of silver. This circumstance was presented to my mind as an illustration of the manner in which the Spirit-hand is formed. The solid silver by the action of electricity on the anode is dissolved and is held in solution, and by the same current of electricity is deposited on the opposite pole of the battery, where the plate is hung to receive the silver, and the silver on the plate where it is deposited is just as firm as it was on the anode from which it was taken by the current of electricity.

Now the operation of forming the hand was represented as occurring on the same principle that involved the deposit on the silver plate, and that there were three kinds of electricity acting upon the same principle; one is vegetable electricity, by the means of which all vegetation is formed by the same mode that the silver is deposited upon the plate. Vegetable matter is deposited in all its various forms by that kind of electricity. Then there is a mineral electricity which will decompose solid material, and deposit them again in any form we wish by proper arrangements. Then there is animal electricity which will deposit animal matter in the various forms of animals, as vegetable electricity does vegetation. Man, by a knowledge of the laws of vegetation, can force their growth and bring them to maturity by artificial means sooner than nature produces them; so Spirits, by a knowledge of the laws of depositing animal matter, can produce a deposit in less time than the natural growth, by artificial means, and the principle they use is the same as with the silver, only with a different kind of electricity, the circle being the anode from which the material is taken; the Spirit-hand is the plate on which the deposit is made, and the atmosphere is the solution in which the material is held until it is deposited by electricity. As electricity will pervade matter and deposit bone as well as flesh, we may infer that bone is also decomposed and enters into the deposit

of the hand as well as the flesh—the exhalations of our bodies would produce material in the course of an evening from a circle to produce a hand. It may be that the hand is formed by only a part of that which comes from the body, it combining with other matter that is in the room; but the idea was given me that it was actually flesh and bones temporarily taken from the circle, and could be as quickly decomposed as formed, by a reversal of the same principle or process.

To make the thing more clear, I will give the answer I gave to another question. A Miss Place, in Lockport, while writing under spiritual influence, had some doubts as to its being Spirits; she says to herself, "If I could see blood upon the paper," as she had read of such a manifestation, "I would believe." In a few moments after she felt something wet on her hand; she looked and saw fresh blood; she dropped her pencil, and being frightened went into the other room and told her parents. They all saw it. The question was asked me how that blood came there, and the answer was this: "I saw before my mind electric rays passing crosswise through her hand, like rays of light through a sun-glass converging to a focus; and as it passed through, it took upon it small particles of blood, which were deposited at the focal point; or, electrically speaking, where the plate is placed to receive the silver in the battery. It seems that these phenomena are all done on material principles. Animal electricity acts so naturally upon the human system that we are not aware of its influence; so blood or flesh may be taken from us by that process in small quantities and we not be aware of it. I can not say the case is exactly analogous to the galvanic battery, but as near so as the electricities resemble each other, being a little different in their nature. It may be supposed that the conditions of their action may differ as their natures differ, and yet come under the same general rule." Now, sir, the above being given to me in this manner, I would like to see how it would bear criticism by the more advanced in these matters. I do not vouch for the truth of this, but it seems to me at present as being one way to explain the phenomena. When I am magnetized I almost always have an answer to these knotty questions, but I do not know how they would bear criticism. I would like to be situated so as to be tested in these matters; we have no scientific men here that take any interest in them. In looking over I see that I have not written or expressed my meaning as well as I might. GEORGE M. SLAYTON.

MR. MORRIS, N. Y.

SPIRITUALISM IN PARIS.

MR. EDITOR:

The following extract from a letter, dated Paris, 7th Dec., 1854, may interest your readers. It is from a gentleman of acknowledged scientific reputation, both in Europe and this country. He says:

"What will, however, especially gratify you is the immense progress of 'Spiritualism' among the brilliant intellects of science in France! Thus, De Sauly, the great Orientalist, has publicly written his profession of faith, and declared that he has seen such awful sights that he *withdraws forever* from inquiry. Friends of mine tell me of a very wide circle of high converts, and promise to initiate me. They wish to communicate with you and the United States on these experiences, exchange books, etc. I undertake (while wholly passive as to my opinion) to gladden your heart with these sympathetic circumstances. Their accounts of the other world are, however, identical with every thing you have told me—only more *diabolique* and marvelous."

It is not wonderful that Paris should be in communication with diabolical spheres, since Asmodeus has always been worshipped there.

The law of magnetic affinity is as absolute as that of chemical—even more so, since the first is a law of the soul; the latter of matter. We do not enough remember in our study of the strange laws of Nature, developed in the modern phenomena of so-called "Spiritualism," that all men and women are media, all acted upon by animal instincts or spiritual impressions. The magnetic impulses that govern the instinctive, involuntary powers of men and animals are as worthy of study as spiritual impressions. There is an antagonism between these, in which is, in my opinion, concealed the origin of the myths in regard to the two powers of the universe, Ormazd and Ahriman—God and Devil; the first representing the spiritual world, which acts by means of impressional imaging upon the brain, and occasionally obtains mastery of the muscles by means of cutting off the connection between the spinal ganglia and the perceptive organs; the last, the material magnetic or odic force, by means of which all animal instincts are propelled and guided. The wild fierceness of the animal is easily developed in the man who allows his instincts full play. It shows itself in the man excited by liquor or other stimulants, or by violent passion. Artists are well aware of the power of these instincts, and a great singer, or actor, or dancer, or the gymnast of the circus, knows full well that he never performs such wonders as when he wholly abandons himself to the mysterious soul that works within him. I believe we must learn to discriminate between these impulses of the soul and spiritual impression.

The subject is intricate, and I throw out these suggestions as indicating a path of inquiry to which I have paid some attention myself, and which I think worthy the attention of scientific Spiritualists, who desire to find a way to the discordant mysteries which now accompany so many of the phenomena.

Respectfully, J. WEST NEVINS.

LETTER FROM JOHN O. WATTLES.

WEST POINT, February, 1855.

DEAR BROTHER:

You will not be surprised if I express my opinion concerning the TELEGRAPH, nor flattered if I express it favorably.

I think I can say without hesitation that I cordially approve of the manly, patient, and liberal manner in which it is conducted, and trust that its editor will be abundantly blessed and triumphantly sustained by his own conscience, his God, and the liberal spirit of the age.

The minor differences of opinion will not separate Spiritualists if we are sufficiently liberal. Let us dwell most upon those things wherein we agree, for sameness is more real than difference.

There are great principles in Nature upon which all can agree, and at the same time have sufficient sea-room for the greatest individuality and most perfect, isolated originality. The universe is big enough for us all—top open and sides out.

The flood-tide of spirituality that now comes rushing down from high heaven, will, if we will, swallow up our little matters as the streams are swallowed up by the deluge.

What a sorry world we have had (and have now, but brightening)! How covered with bones! How the blood drips from its sides as it rolls along the pure heavens! Enough butchered on the battle-field to people it twenty times, or populate three systems as large as the solar, to which it belongs! And all for what? Shall we say it! For difference of opinion. It is time we began to cultivate unity instead of difference.

So much has the race been given to war and contention, that when

the Prince of Peace was born, they could not raise a choir on the planet to sing his natal anthem; but a band had to be sent from a neighboring world to sing "Glory to God in the highest, peace on earth, and good will to men." Shall it be so at the advent of the coming man?

It will be so unless the feelings of liberality and more general generosity shall prevail. And the Press has much to do with the matter; and I think I do not over-rate it when I say that its influence is more than the stage, the bar, and the bench—the school, the rostrum, or the pulpit; for it is but the freight-train taking in commodities at these several way-stations, and unloading them at every man's door.

And we can not reasonably expect any considerable advance of liberality among its readers until the press itself shall lead the way, or encourage others to do it. Besides the practical illustrations of liberality in the contents of the last TELEGRAPH, was the following from the editor's calm and patient reply to Calvin. I will copy it, and commend it to universal press—*not only the thought, but the fact*:

"It is not necessary to recede as Gospel, or as truth, all that appears in the TELEGRAPH. If it were so, the editor could never establish his claim, as he has never even pretended to believe all that is taught by his numerous correspondents."

This seems the true live-and-let-live spirit of liberality that should ever characterize the press, and which alone can qualify it for the work of the age, and make it the promulgator of the thoughts which are to work out the world's redemption. Let me further say that the TELEGRAPH meets with general approval in this section.

The conviction prevails from the East to the West, that the Spirit-world is at hand, in more senses than one, and that we are about to enter upon that enjoyment to which the hopes of all ages have been directed, and upon which the anticipations of the present are all centered; that the distance between the spirit within us and the Spirits around us is daily diminishing; and the earnest inquiry comes up from all sides, How can it be completed? How can this distance be wholly annihilated? How can the "great gulf" be bridged? How are we to prepare ourselves bodies out of which we can talk to our Spirit-friends and into which our Spirit-friends can talk to us?

That this is attainable is granted. That there is a manner how, is also admitted. To show it is the work of the philosopher and the philanthropist.

As ever,

FOR THE 900,000,000, JOHN O. WATTLES.

THE SPIRITS DOWN SOUTH.

NEW ORLEANS, February 25th, 1855.

EDITORS OF SPIRITUAL TELEGRAPH:

Gentlemen—The cause of Spiritualism has remained stationary during the past summer in this city. Occasional circles are held in private families, which were generally accompanied with manifestations, differing in importance according to the apparent development of the mediums. Many of the mediums ceased to be influenced, some withdrew reluctantly from the investigation of this important subject, and thus were persuaded or compelled by their friends to abandon it. Much of the neglect of the subject was probably due to the heat of the past season and the absence of many of our citizens, and the increased cares and responsibilities resting upon those remaining.

Recently a revival of interest has occurred, and the mind of the whole community seems to be directed again to the spiritual phenomena. Circles are now being held in private families all over the city. The phenomena in all their beauty and force are being exhibited similar to the manifestations of the highest power and value reported in other places through our paper. Within the last few days a public medium, Mr. Jason M. Adams, has publicly devoted himself to the public exhibition of the various manifestations given through him, which are of great variety, by rapping, tipping, writing, speaking personifications, clairvoyant investigations of diseases and prescriptions for the sick, exhibition of Spirit-lights, moving furniture, without visible agency, etc. Recently in his room, in the presence of ten or twelve responsible persons, writing was executed by Spirits in the middle of a quire of paper lying on the table untouched by any human hand. In fact, any and all manifestations are made which are solicited or may be advisable to convince any and all who seek sincerely for the truth; however skeptical they may be, they are, one and all, convinced so far as can be known. He is assured by his friends that the manifestations shall be furnished to him at all times of such a character as will be required to convince all who come. So far he and his friends have not been disappointed.

Under the direction of Spirits purporting to be delegated from or connected with the manifestations at Koons' Spirit-rooms, in Ohio, a circle has been organized, where all the phenomena exhibited there are promised to be given here. Many of them have already been manifested—Spirit-lights, the touching with the visible Spirit-hand, music on instruments, speaking in a great variety of languages through mediums, and speaking by Spirits aloud, and many evidences of power and intelligence which to the readers of your paper would not be new or particularly interesting.

Friend R. P. Ambler arrived here recently. He gave an interesting address at our hall this evening. It was surpassingly eloquent, and particularly appropriate to the place and occasion. He will give us a course of lectures, which we have arranged in a manner unexpected and calculated to give them great interest and influence with our citizens. We are assured that the banner is now broadly unfurled in our city, over which it will widely and freely float forever. Our citizens are naturally brave, bold, and free, the class above all others best calculated to lay hold of this glorious truth and produce it in trumpet-tones to the world. May all good Spirits join us in the holy cause.

Yours, E. C. HYDE.

LIGHT AND SHADE OF HUMAN DEVELOPMENT.

In the progress of the human race, perhaps there are no antagonisms which have so generally characterized its course as *REPROACH* and *PROGRESS* on the one hand, and *CONSERVATISM* on the other; and it will be more difficult than we might at first suppose, to find a case which has agitated the public mind to any great extent, that has not its basis fixed in these great dividing themes, or in which they do not figure as active elements. The birth of every great reform has been invariably attended with labor-pains, by which nature, their profuse mother, has been made to groan in agony, until the petrifying grasp of Conservatism has been forced to yield to the expanding throes of Progress, and thus a new birth presents to the world's admiring gaze the beautiful proportions of a natural and legitimate offspring of the age—a *Son of God*; for in this way God says: "Let there be light," and light is.

Light is a term not more appropriately used when applied to the sun, and the natural fitness of mother Earth for the reception of its beams, than in its application to spiritual, moral, and intellectual instrumentalities, and man's natural fitness and susceptibilities as a receptacle of their influence. I use the term, therefore, in the broadest latitude of its meaning, and as a natural, positive, and productive principle, and darkness of course as its natural negation or absence, which can in no sense be regarded as a producing cause, *not even of deformity*; it contains none of the elements of life or activity, but is simply a state of the absence of all light—a blank negation producing nothing. Hence, Wisdom is claimed as a positive, causative, productive principle; Ignorance, its negation, always unproductive, fruitless, and barren.

Conceive, if possible, a state or condition in which darkness reigns with inherent prerogative, by right divine, where there is no light; the cheerless shade of death! and if, in the lapse of time and God's providence, the struggling beams of light, by their natural and ignate activity, penetrate this pall of darkness, its fruitless dominions will at once assume the forms of animation and fruitfulness, and these products will be more or less perfect, according to the degree of light received.

It may be asked, "If this philosophy be true, whence come deformity, miscegenation, and antagonism?" In answer, I would say, that although I regard God as the inexhaustible Fountain of all light, and that, as a principle, this is naturally and inherently perfect, and that it is the very germinal and animating element of all intellectual and spiritual fruits, and that the human race is so constituted as to be its most fit recipient, yet facts in the natural range of cause and effect, will lead us unavoidably to conclude that these fruits must vary in accordance with the ever-varying receptivity of the objects, and the quantity of light bestowed.

What can be more natural than that men differently organized, differently educated, developed, and conditioned, and above all, differently enlightened upon a given subject of thought, should differ widely in their conclusions? Can we not plainly perceive in this the natural causes why not only individuals, but sects, nations, and different ages of the world should differ the one from the other? Is it not certain that these differences and antagonisms must originate in "THE GREATER

AND LESSER LIGHTS" of the conflicting parties? Let us then have charity for our fellows, for these things are in the broadest sense natural, and for aught I see in our present condition, in a great measure unavoidable. Charity therefore should be cultivated, cherished, and exercised, not only as the rightful claim of opponents, but as the very best means of producing fraternal harmony.

Now it seems to be admitted on all hands, that nature has nothing in all her boundless domains which is not governed, controlled, or in some sort actuated by an immutable natural law; and this very immutability has been fastened upon by the philosophic mind, and made the basis of every science known to man. The golden links in nature which inseparably connect cause with effect are the indispensable and fundamental groundwork of all true philosophy, and which make it *Natural Philosophy*.

From these premises the inference is legitimate, that no real fact, light, or idea, below Deity, can exist without its cause, law, and philosophy, and as far as these are known, its science too. These are the potent elements of human reason, the instruments by which she draws from the exhaustless stores of God's wisdom and love all practical truths for the good of mankind.

Analogy, so far as it proves any thing, demonstrates the doctrine of endless change and progression in all the works of nature's God, and man is not an exception, but a most triumphant and glorious confirmation of this natural law. Hence we see man, in all the progressive stages of his development, most faithfully daguerretyped in the various political and religious institutions of the past.

This law of our nature is of itself a prophecy of the most consoling and cheering character. Who that adopts this philosophy can fail to perceive in it the ultimate accomplishment of the prediction of "the good time coming?"

Thus, by the aid of facts, law, philosophy, analogy, nature, and common sense, we are impelled to the conclusion, that all the different political and theological institutions of the world, whether ancient or modern, with all their laws, canons, creeds, dogmas, bulls, ceremonies, absurdities, vagaries, abstractions, oppressions, cruelties, truths, and abuses, are but the natural offshoots, fruits of the unfoldings of man's mental and moral nature, and his wants at the time of their inception and elaboration, and always in accordance with the predominating characteristics of their founders.

W. WHITAKER.

TACV, Jan. 15, 1855.

SPIRITUAL MANIFESTATIONS.

A CASE FROM JUDGE EDMONDS' BOOK.

"A lady had a faculty of telling the character and mood of mind of a person upon whom she might fix her attention, though not knowing who the person was, and she did so by holding in her hand, or binding on her forehead, some writing in which that person's thoughts were expressed." And the Judge further says: "I took out of my pocket and handed to her, so that she did not see the writing, a memorandum of my own, in which I had recorded the thoughts of another person. She gave me a very graphic and perfect delineation of the character and mood of mind of the person whose thoughts I had thus committed to paper, and that when it was most manifest she could not have known what was on the paper." And the Judge says, that "I have frequently since that time witnessed the same thing."—P. 17.

Now in this case, the Judge, in recording the thoughts of another person on that paper, imbued it with a sphere of forms or ideas of what he knew of that person, and that paper thus charged or loaded, emitted from itself a sphere of the ideas and qualities of what it was charged with, and by giving it to that lady she was impressed by that sphere with all that the Judge knew of that person, which caused an influx into the impression made on her, of spiritual principles of the same quality as that impression, or of the ideas, or thoughts, etc., contained in that paper, or with which it was imbued, by which influx the particulars of that impression were explicated, by being created into mental forms, which were perceptions or knowledges of the ideas, thoughts, qualities, etc., which her mind was impressed with by that paper. And it may be remarked here, that if that lady's mind had been impressed more interiorly, she could have given a more interior explication of that impression made upon her, by giving a multitude of particulars which what the Judge knew of that person contained; for our general ideas of a person are made up of a host of particulars which are latent to us who only know the general things. This interior explication of general ideas is among the wonders of clairvoyance. It is a spiritual analysis. As when the odor of a rose is impressed upon the senses of one who is open to impressions in the internal spiritual plane of the mind, will produce a spiritual reading of the rose, showing that it is a book of the qualities of man, which the rose is but a natural type of.

It has long been observed that a letter, or a glove, or any thing imbued with a sphere of a person sent to another, even through the post-office a great distance, will impress some persons with the character and mood of mind of the person who wrote the letter, wore the glove, etc. And on the same principle can the Judge cause a medium, or an impenetrable, to improvise the character of any acquaintance of his, as far as he knows him.

Z. H. H.

CURES BY SPIRIT-AGENCY.

The following case of chronic rheumatism, cured by Spirit-agency after five of the best doctors in the city of Baltimore had exhausted their skill in vain, certainly affords strong evidence of the efficacy of the treatment.

TO WM. M. LANING, Esq., 276 Baltimore Street.

Dear Sir—Allow me, a sufferer from long-standing rheumatism, to speak of the unbounded worth of the *Nerve-Soothing Vital Fluids*, prepared under Spirit-direction by Mrs. E. J. French.

I suffered with the above disease for seven or eight months, as hundreds can testify that saw me using the best remedies that friends could prepare or newspapers suggest, with the advice of five of the best doctors in the city, without deriving any benefit. My system became so much reduced that many of my friends thought I was too far gone to be saved.

About that time a stranger happened to see my condition, and advised me by all means to see you, and try the Spirit medicines. Thank fortune, I did, and it has resulted in my entire recovery. You can do with this as you see fit, as I write for the benefit of suffering humanity. If you wish to refer any one to me, you may do so, and I will answer any questions with pleasure.

I am, with great respect, yours, etc., JOHN P. RINGGOLD.

No. 3 NORTH FOURTH STREET, BALTIMORE, MD.

We call the reader's attention to the advertisement on our last page, of Mr. Whitney's Circle. Mr. Whitney and his lady are intelligent and conscientious people, and they have devoted much time to the investigation of spiritual phenomena.

MARRIED—In Brooklyn, L. I., on Thursday, Feb. 22d, 1855, by Rev. F. A. Farley, D.D., Mr. GEORGE E. WARREN, Jr., author of the "Elements of Agriculture," and Miss EUPHEMIA J., daughter of Edmund Blunt, Esq., of Brooklyn.

DIED—In this city, Feb. 26, Mrs. Annie L., wife of Mr. O. H. Swain, aged 29.

Death, to her, was but a transition to another sphere, to a brighter, better land, to which she has gone, after many weeks of lingering illness.

She often expressed a desire to be at rest and to continue life's journey beyond the grave, for she fully believed the teachings of the new "Harmonical Philosophy," which demonstrated to her mind

