DEVOTED ILLUSTRATION SPIRITUAL INTERCOURSE. HE OF

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

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

VOL. III.-NO. 47.

SP

NEW YORK, SATURDAY, MARCH 24, 1855.

WHOLE NO. 151.

NARRATIVE OF SPIRITUAL EXPERIENCE.

The Principles of Rature.

RES

BIGELOW'S MILLS, IND., Feb. 25th, 1855. MESSRS. PARTRIDGE AND BRITTAN :

The following facts were related to me by a sister of the person who is the subject of the succeeding narrative. I have known her several years, and as she is not at all posted up on the phenomena of modern Spiritualism, she could hardly have forged the tale.

Andrew Harris, a colored man, was born about the com mencement of the last war with Great Britain. He was considered rather foolish ; but some of his foolishness confounded the people of his time. When quite young, he affirmed he could see Spirits and talk with them. He would sometimes leave his sports to converse with those who were known to be dead, and returning would tell what they had said to him. But his older brothers called him a fool, and frequently threatened to cuff him over, unless he "held his tongue."

For a number of years Andrew resided in Perry, Marion County, Indiana. The country at that time was quite new. end no minister of the Gospel had ever ventured in those parts o hold meetings. As Andrew was walking with his father hrough the corn-field, he jumped suddenly upon a hillock and xclaimed, with great emphasis: "Oh, how I wish I was a preacher !" " You, a preacher !" said his father, with a laugh. A few nights after this he went to bed without his supper. and about midnight got up and came down stairs (as his mother upposed for a "piece"). The next morning he was not to be found, and his room-mate said that Andrew told him the Spirits were going to learn him to preach, and he must go and see them. As he did not return for his meals, search was made, the neighborhood was aroused, but for three days no trace of him could be found. His mother was almost frantic. About noon of the third day he was seen standing directly in front of the door. They all exclaimed, "Where in the world lie to me." She was told that her husband would die in a few have you been to ?" " I don't know; give me some water-I am very thirsty !" The water was handed him, when he said, "Uncle Mark, won't you read the Sermon on the Mount?" After it was read, he asserted that he could read it just as well as his uncle (although he had never learned a letter before), and taking the Bible he read the chapter, and from that moment could read and write. When asked how he learned so quickly, he replied that a white Spirit taught him. Repeated efforts had been made to teach him the alphabet but without success, and it was given up as a bad job. Yet the Spirits accomplished a much greater work in three days. For several days after this he had what is commonly called the "jerks." Elder Hargraves came into the settlement not long after and held a protracted meeting. Andrew was his first convert, after whom followed some sixty others. (The elder here spoken of, my informant says, was the father of Elder Hargraves who was presiding elder a few years since.) After this conversion Andrew preached occasionally during the remainder of his life. He seems to have had the gift of prophecy in no small degree. A young man living in the neighborhood was about to be married. Andrew got up one morning and said to his mother, "Such an one will be killed at a raising; he will be a corpse on his wedding-day." "Don' say so," replied his mother, "I can't bear to hear you talk." The young man went to a log-raising, and as he was standing on the sleepers in the inside of the house, a log was thrown up, which, proving too short, fell in and fractured his skull. He lay cold in death when he was to have been a bridegroom. Meeting a man who had been off upon a hunting excursion. he said to him, " Rufus, did you know your brother Gideon was dead ?" "No." "The Spirits just told me that he died of the colic this morning, after being sick only about an hour." Rufus knew his brother to be a very rugged man, and calling the poor negro a fool, left for home; but what was his surprise to find his brother dead, having come to his end just as he said. No one could have informed Andrew of the fact but the Spirits. Entering a tavern one Sunday on his return from meeting, he saw several young men partially intoxicated; he told the barkeeper that he had been to meeting. "Well, you had better go again," was the reply. "Oh," said Andrew, "you may the man was buried.

last fall; through neglect on the part of her husband she heart at this moment their calm influence, that the earthly spirit within me, methinks I shall pray much; for I certainly never in the body with material things, and this is obtained by us caught cold and died in childbed." He compelled another to is touched, and whispers, Oh, that my life were not one of sin, felt so elevated, so calm, and composed, and so much inclined walk many miles through cold and mud, in the winter season, and folly, and striving against God! But despair comes, and to pray under any earthly preaching as I now feel since listenwhich produced a disease resulting in death; and all has been the happy moment is fled. The spirit passes off into its deep, ing to those whisperings from the Spirit land. I'll not go and expands with a desire to be good, pure, and holy, must be fulfilled to the letter excepting his getting a fifth wife, which deep repose; and oh ! the unquiet, and troubled, and heaving back. I'll obey that voice and start now on my journey. They accompanied by mind-exercise, which renders the spirit intelhe may have done, as she has not heard from him since last commotion through which it passes in its beguiled rest! An- have chanted their last song to-night, and now leave me to my ligent. Ignorance forever precludes the possibility of acting

Andrew removed to Troy, Ohio, where he was married.

greatly distressed about her aunt's death, but, says he, " if you suddenly, thus fullfilling his prediction.

Andrew was off preaching, but would be there very shortly, sinned away his whole life? Didst thou, O God, send to that he saw them coming, and the Spirits said they would be me those sweet whisperings to give me courage? I hear an there in so many days, and on Sunday, at 12 o'clock. An- answer-"Yes." Can it be from the Spirit-land? "Yes." drew told his hearers that he was going to see his sister when The voice says, "Thou canst now commence to learn the great he got home, whom he had not seen in many years. After he came home he told them the circumstances of their journey. After which he gave a history of her husband's life (he was a angels come and bid thee follow them. Turn from thy sinful gambler), revealing his very thoughts. Sometimes her husband would begin to tell some account of himself in order to deceive Andrew, but Andrew would stop him and say, " Now, you don't forget about that; it was so and so, and not as you say. My brother's Spirit told me so, and my brother would'nt years; that she would run away, and on her journey would cross a large stream, on a narrow bridge, without a railing; that she would go in a one-horse wagon, drawn by a bald-faced cream-colored horse; that she would marry again, and her second husband would be a boatman, of good disposition, and one inch and a half taller than he whom shemow had.

gels see, but can afford no relief; and again another morn is own inner reflections; and, O God! in pity hear and help me

EDUCATION UNDER SPIRIT-INFLUENCE.

There are two classes of minds with whom I come in con-

tact in my journeyings. One, the cold, materialistic, selfish

acting entirely from motives of selfish or personal regard. If

he perform a good act, it is from policy, in the hope that he

may be rewarded therefor. He has no hopes, no realizations

beyond the present. This class of men not only exist among

the world at large, but from recent and extended observation.

I find large numbers in the ranks of the Spiritualists-men

who have only established the fact, that they live after the

death of this outward tabernacle. They have not yet learned

The other class of men are-I am sorry to say-few in

numbers. They are all Spiritualists-let them belong to what

sect they may-and act daily from a deep, innate principle of

absolute right, and know no fear for the scoffs and jeers of

people ignorant of such high motives. These men believe in

and feel Spirit-influences; they pray that "Thy will, oh, heav

enly Father, not mine, be done !" and become, to the extent

of their receptive capacity, mediums for the outworkings of Di

vine laws. The more enlightened and purified they become

the more they feel the heavy weight of responsibility resting

on them. The more the necessity of acting from pure. un

is with the high purpose of attaining the great end and aim of

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to act from principle, but to act for the reward.

FRIEND S. B. BRITTAN:

ushered into existence, and weary and sad the worn spirit pur- as I now start anew on my journey toward heaven. Even at My informant had not seen him for five years, during which sues his toilsome labor. Another twilight steals o'er him; this late hour, with all the infirmities of age upon me-with as natural law must be obtained by a contact with and an obsertime she was married, had taken several journeys, and passed again repose is sought; other angels bend near, and he listens the hopes of a whole lifetime blasted and crushed, pity and vation of external things, before the man will be enabled to through quite an eventful period. Andrew wrote her a letter to new whisperings, and hears-what? He thinks he hears forgive thy child. I am thy child, and dearly has thy love fully act out the golden rule, and "do unto others as we would

telling her of the principal events in which she had been en- whisperings in the air. Why, Spirits haunt me ! Can they been o'ershadowed throughout my whole existence. Forgive be done unto." The two classes of knowledge must be congaged; of the death of their aunt, and of a score of things be demons? No, those words which I heard were rather the the past, and felp me that all along in the future I may keep joined before men can become perfected. In this sphere of which he could not know in the ordinary way. No one had words of peace and comfort. Hark ! Methinks I hear it my eye steadily fixed on thee, the author of all good, of all our being, then, we can obtain the intelligence more readily written a word to him, and yet he seemed to know it all, and again-hark! No, 'tis not the wind-it seems like a voice I true joy, wisdom, and bliss. 'Tis not too late, and I come to than after passing from it, and we may also enjoy that interior said the Spirit told him. He told his sister that they had been heard in my youthful days, calling me-chiding me for some thee now, praying to be disrobed of all sin, unholiness, and communion with superior influences which crowns the perpast error and wrong committed. Hark ! there is no one pres- impurity of heart. So help me, great God, and I shall pro- fected man. So that, when properly understood and exercised, do not get off that farm you will be a great deal worse off in ent; all is breathless silence, and yet those whisperings audi- gress toward thee-the consummation of all goodness, purity, Spirit-influences are of the first importance to the race. But the spring." When spring came, four of the family died very ble! How plain to my senses! Now hark, another strain! and love. I bid adieu to earth and all its wild contentions-Oh, my Father, pity me ; hast thou indeed sent a warning all its inharmonious jargons, its tauntings, and reproaches ; on that source of knowledge, it is detrimental to the best in-

My informant and her husband, without giving previous voice to turn me from my errors, and to point to me the right and I hear the sweet whisperings of the unseen visitants that terests of men, because it takes them away from that dependnotice, went to Ohio to visit her brother. When she got to way that I may walk therein? Is that true which I hear? this night come to lighten my path, and to bid me a joyful en- ence on themselves, and that outworking of their own powers his house, her brother's wife (though she had never seen them) Are these voices from the Spirit-land, that come to tell me I trance into that new and living way which leadeth to untold through Divine aid which is so desirable to their perfection. an out and welcomed them, calling them by name, and said am not lost—that there is still hope for a poor wretch who has harmony and love divine.

while existing in what theologians not unjustly term the probationary state. The spirit or soul exercise, which quickens from pure motives.

A knowledge of that portion of Divine law which is known when sought for the moment, and strict dependence is placed

These are but a few crude suggestions, in the hope of se ing the subject fully discussed by some competent person.

ting up one morning he told his father it would do no good to that soul on earth may be ever so hardened apparently to with others chants. Hark! I hear-'tis the same! Oh, be mad any more, as Mr. ---- was dead. "How do you others, is there no silent moment that brings back in its deep those lines, how precious they now seem! And she tells me sion proceeds. I believe it is an admitted truth that no man ily yea. The present warring, selfish system of society has know?" "I saw his Spirit last night." Word came in a short stillness hurried memories of the past? Are there not quick that this night I am just starting on my heavenward course! can or does learn without making an effort for the reception been built up at the dictum of instinct-of the passion which of knowledge. If it is so in obtaining a knowledge of material held dominion over the infancy of the race. glances hurriedly and in fond retrospection that, as it were. What does she mean? That strain I have heard uplifts me, One day his brother asked him how many wives he was go- bring a whole lifetime, and center in one little moment all its and she tells me I can not listen and then go back. 'Tis true, things, it is eminently more so in spiritual exercises. time that the negro was right. But rejoice; a change has come. The spiritual man will ing to have. "Five," was the reply; "you will abuse two of acts, whether good or bad? Oh! is there not implanted there I seem all at once to have a desire to move upward, and the That there is a species of education which can alone be "REPUDIATE" institutions reared by gross animal INSTINCT. received under spiritual influences, I do not doubt. All the Socialism is but an EFFECT inevitably succeeding an ample them and cause their sickness and death." "How many chil- that which angels can, at a moment like this, water with holy thirst for that which vitiates seems not so great. She says: "You can not stand alone; God will support you. Pray." emotional, the prompting forces within man, are quickened, en- cause. That cause is intellectualism, and that the key to Spirdren?" "You might have one more than you will have, if you and divine dews from Heaven. Angels witness many a struggle within the hardened and But I have not prayed for years-have not dared to pray. She larged, expanded by spiritual exercises; but there is a class of itualism. Had man remained in the ignorance of the dark the brother, and he used frequently to laugh about his having rebellious heart, that draws forth from them tears of pity and says I did pray just then; when I had that new desire I prayed. knowledge, accurate information, which schools and disciplines ages, Socialism had never been born; but "there was light," five wives. His sister says : "My brother's fourth wife died love. They approach, and so gently twine around the erring If that is prayer, with the feelings I now have awakened the spirit, that must be obtained from the contact of the spirit and man claimed his rightful inheritance

Her husband died as predicted; and owing to some difficulties with her friends she concluded to run away; she employed a man to convey her; in their route she crossed the Kankaka river, and as she crossed the narrow bridge her brother's words flashed upon her mind. She said to the driver. "Let me get out and look at your horse's face." There indeed was the bald-faced, cream-colored horse, the wagon, the bridge without railing, the stream. For the fulfillment of the remainder of the prophecy she referred me to her second husband, bring thee." who was sitting by. Contrary to her expectation from his

general appearance, he had been a boatman on the Ohio, and is of the disposition predicated, and just one inch and a half tell me why this has not been announced to me before? "Be- new power to withstand the temptations continually besetting taller than her former husband.

She informs me that the early settlers in Perry, Marion County, Indiana, can tell many stories of her brother which she does not remember, as she was considerably younger. Her husband informs me that it became a common saying, "I have often thought of what black Andy said."

The Spiritualist can see how admirably the manifestations of twenty-five years ago correspond with those occurring. SANFORD NILES.

Yours, truly,

Did you ever sit at evening's twilight, when all nature was hushed and still, and all seemed at peace with its Maker? with a holy, reverential awe that, as it were, lifts upward his soul to God. He forgets the busy turmoil of the day, and goes

and beautiful law which progression teaches; thy whole lifetime has been sinned away and God disowned; but even now course, and we will show thee wherein thou canst walk and be happy." That's not for me; oh, no-I fear my case is hopeless. I look far back and see not one act of kindness and good will which has been performed by motives which should have prompted me, and I have been told from my youth up that the way of the transgressor is hard, and that many, oh, how many ! sin away their day of grace. Surely, I must be one of that number, for it is now with me the eleventh hour.

But hark! hark! another whisper! and what does it say "God loves thee still. He chides thee not, frail, erring mortal. And shall man dare to frown upon and crush on God's footstool that bright spark of holy love that has for so long a period lain dormant and been covered with darkness? Spirit, earth-born Spirit"-I hear-" arise; shake off thy shackles of sin, and arise. Stand on thy feet; open thy heart even at the eleventh hour, as thou art pleased to call it, and let angels come and minister to thee. They will convince thee that it is never too late, and even though thou mayest have been dyed with the deepest stains of shame and guilt, yet it is none too late to retrace thy steps and accept of the kind ministry that angels alloyed motives. Seek they Spirit-intercourse? If they do, it

But is it indeed true what I hear? The answer comes- their lives, namely, spiritual development, increase of soul "Yes, and angels will help thee." How strange! Will they power. Spirit-influences, flowing down into them, give them

cause thou wouldst not hear," they answer. But did I not them, aid in expanding the spirit to such a degree as to ren-For want of space I have omitted many interesting facts. hear weekly from the lips of those who are God's messengers der it more and more nearly perfected, more elevated, and a in the flesh, that I was condemned to perdition, and shut out nearer approach to a God-like purity. To them the realities forever from the broad gaze of Heaven ? Has not my char- of Spirit-intercourse are grand truths, sublime perceptions of acter been pictured in vivid colors again and again, by those the Spirits of men and angels, which yield them far more who do God's work on earth and preach to us his Gospel? enjoyment than material pleasures. With continuous aspira-What more can I expect from what they have told me, than tions and renewed endeavor they can not fail to rise higher that my future is sealed, and I can hope for no seat among that and higher in the scale of manhood, until, either in the throng which now seems to come and breathe into my soul external or internal worlds, they must and will assume angelic words of love, in the deep stillness of the night when all is forms.

But hark ! another answer comes-strange how those visit- from this has flowed much that is deleterious to the progress ants linger near one so sinful! I hear them very distinctly of Spiritualism. An impression has gone abroad that if any such low breathings of melody! Can it be Spirit-music? one will become a "medium," he will need to make no further 'Tis surely such. Oh, how sweet! how beautiful! Oh, I am exertion for the obtaining of an education, that he will be would not have been opened and those delicious strains come The first class of minds, already alluded to as existing among wafted so beautifully over my senses! They seem to melt Spiritualists, seek mediums and await development, with demy soul, and fill me with a holy awe. I'm calm as long as sires for present enjoyment or for the furtherance of their eduwith my hands clasped, and on my bended knees, I was taught men seek teachers. The one goes to enjoy, with the hope of

kind of effort, this deep desire, that all his elevation and expan- signed for no higher purpose in this his earth-life? Yea, ver-

Your friend, PHŒNIX THE YOUNGER.

DIVINE SOCIALISM AND POLITICAL SOCIALISM. "Our evils are social, and not political."- Owen.

FRIEND AND BROTHER BRITTAN: man, who imagines that he, in common with every one else, is

I address you by these titles because, like the writer, you are a fearless champion of the universal rights of man, and a defender of the soul-rejoicing spiritual dispensation agains: the attacks of ignorant bigotry on the one hand, and the coci. deliberate assaults of FALSEHOOD on the other. Go fearlessly on, brother, in your noble work. A false, heartless, and pernicious temporal and religious system is at length attacked from the right quarter-from the throne of Heaven itself Who. then. can doubt the issue? Time was when the disci ples of progressive truth, right, and justice were_compelle l to oppose the hydra falsehood, bigotry, and moral-wrong, unaided save by the celestial love of truth glowing in the soul. and making powerful the tongue and pen; but now the very artillery of heaven is leveled against the old rotten citadel of corruption. Its loosened walls already creak and grate harshly, and its scowling defenders, struck with fear and trembling. crv. " Lord, what shall we do to be saved ?" But Christ said eighteen hundred years since, " Not those who cry, Lord, Lord, shall enter the kingdom of heaven, but those who do the will of my Father.'

In the SPIRITUAL TELEGRAPH, Vol. iii., No. 28, top of page 100. is an article headed-" Judge Edmonds in Boston." At the foot of that article occur these words : "He also repudiated the idea that Spiritualists, as such, hold to the doctrine of Socialism." Now the writer has no means of knowing the precise words employed by the Judge in his "repudiation :" how much truth or error he brought to bear upon that much abused system-abused, be it remarked, by the same stupid, benighted conservatism which deems it its prerogative to abuse. belie, distort, and slander Spiritualism and Spiritualists ; but I would simply ask, Is SOCIALISM really so horrible in its nature and tendencies as to require to be so emphatically dealt with by the leading apostles of Spiritualism? or is this "repudiation" a mere passing obeisance to the old withered hag-PUBLIC PREJUDICE? What, I ask, is Socialism ? Socialism is

emphatically the very opposite of the present partial, conflicthushed, and not a sound dares to break the quiet stillness? That the above is true no rational Spiritualist doubts, and ive, unjust, selfish, uncharitable temporal system. The present trading, trafficking, extortioning, overreaching system is WHISPERINGS FROM THE SPIRIT LAND. nothing more nor less than a HUGE LEGAL SWINDLE. Look at it; is it not so? Is it not the aim, the study, the engrossing point of thought and act in every man, according to his pecu-Even man, so deeply dyed in sin, seems at such an hour filled not lost! I know there is hope, or the windows of heaven entirely able to receive all knowledge through Spirit-influences. liar vocation, to overreach or cecure an advantage over his fellow, legally, or within the pale of the law? Yea. Is it any wonder, then, that we should find the world debased as it to his rest; but is it with one quiet thought akin to his Maker, is? It is in its fairest aspects nothing more nor less than a or is it all confusion, and like the rough, troubled sea, without that music imparts such sweet tranquillity of feeling. "Oh; it cation. They come unto the fountains of spiritual knowledge carries me away-away back to the scenes of my youth, when with the second class, or the men acting from pure motives, as low, groveling, sordid, ANIMALIZED system-a system the spirone calm, murmuring ripple to break the wild commotion ITUALIZED MAN will yet learn to utterly scorn. Observe the Oh! are there no misgivings, no sad relentings, as that busy lower animals-the horse, the cow, the ox, the dog, the cat, drink off your liquor and sell out your stuff, but in two weeks soul seeks the quiet solitude and retirement which a night's by that sainted mother to lift my little heart to God. She told learning. The other goes to LEARN, knowing that he will repose may bring? Is there no little spark of divinity centered me that he would send his angels to watch over and shield her enjoy. The first fixes his attention, and puts forth effort suffi- the hog, and all the wild animals, day in and day out. they are you will be hauled off to the graveyard." "Get out of my house," was the reply. But when the two weeks came round, there, which is at that moment called into action, lighting up child. 'Tis she I hear chanting that melody of praise, and cient to enable him to satisfy his present ends, while the other groveling and hunting for food-for gain-each over his felfor the time being his whole existence, and creating new de- bringing up to memory those sweet infantile years, when my uses his whole effort for concentration and the appropriation low. Was man-that being created in the image of his God Andrew's father was angry with one of his neighbors. Get- sires, new motives, and new acts of life? Tell me, while spirit, pure and free, loved to lisp that little tune. She now of what passes from the lips of his teacher, and it is from this —that wonderful creation, enshrining in immortal soul, de-

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Glancing at the article above referred to, I find that the Judge declared that" one of the fundamental principles of their faith was obedience to the command of Christ, and in the pure and holy sense in which he gave it-' Love one another.' Speaking, as he did here, for the Spiritualists as a body, the Judge declared a truth; but the writer would ask him, in all candor and earnestness, how can men "love one another" while their interests are divided, as they are in this system of society? Does he not see every day-every hour (and who does not?)-that man is sundered from man from the moment their interests are discovered to clash? Anger between man and man is but an effect inevitably following a CAUSE--division of interest, the principle on which our present social system i based; and without a change of that system-2 removal of the CAUSE of anger-man can not love his fellow-man; and un less Spiritualists adopt the principles the Judge has thought proper to " repudiate," Spiritualism will prove as barren of any practical good to mankind as all the motley theologies which have been tried and found wanting.

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As to the popular character or reputation of Socialism, the Judge, and every Spiritualist, ought to know by this time that purity itself can be begrimed and distorted by the machinations of a foul, sinister, and corrupt pulpit and press. Such is the position of Socialism at this moment. A pure and holy system is begrimed and rendered black as night by the miscreant energies of a lying and debased press and pulpit. From both of these quarters has it been charged with being an agrarian system-with desiring to take by force and divide equally the property of others. It is enough to say that this is a fulse charge. The Red Republicans of France adopted this agrarian system, and they were called by a false deceitful press, " Socialists." But was the "divine"-the rea -Socialists to be charged with their crimes, because a julse and unprincipled press, set on by the alarmed monopolists o Europe, dubbed these desperadoes "Socialists?" Suppose sect of religious fanatics were to spring up in this country like the Thomites of Canterbury, England, who claimed all prop erty as belonging to God, and were prepared to sacrifice the life of all who should oppose them. Suppose such a sect were to arise here, and a pandering press should call them Spiritual ists, and then fasten all their crimes and misdeeds on Spirit ualism : and that there are those in control of the press in this country who do not scruple to do this, we can see by what they have and are now doing. Would not this be unjust and cruel in the extreme ? Yet they have played this game on Socialism, and hence its present reputation in the public mind and estimation. But men of candor and intelligence, of progressive aspirations, should be above this ignorant and unjust prejudice. They should judge it by its intrinsic merits, and not by the character it has unjustly received from the slanderous lips of its enemy. Agrarianism, as held by the Red Republicans, we call " Po litical Socialism;" but that Socialism espoused by the writer is called "Divine Socialism." And why is it called divine Because any thing to be divine must be friendly to the principles of truth, justice, mercy, charity, and humanity. Such was, and is, Divine Socialism--such was the original idea on lowest conditions of chaotic existence, has flown progressive which it was founded. It professes, unreservedly, to have no hope for present society, because it knows it to be founded upon false fundamental principles, and hence can result in nothing but error, with all its natural fruits, misery, poverty, and discontent. It holds that all efforts at reform in the present system will prove abortive and of non-effect-a mere waste of time, talent, and energy. It therefore proposes to build up an entirely new system, away and apart from old society-a system of united industry and interests, and thus to remove the cause of division of feeling between man and man, so that the Saviour's injunction-" Love one another" can, for the first time in the history of the race, be complied with.

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

NEW YORK, SATURDAY, MARCH 24, 1855.

THE A PRIORI ARGUMENT.

One of the first and most formidable obstacles with which he propagator of the truths of the new spiritual dispensation meets, is the prevailing disposition among mankind to assume as already settled the negative of the doctrine he offers for sensible intercourse between mortals and ultra-mundane intelligences can possibly occur. The assumers of this position, as a matter of course, do not hesitate to characterize all claims

of others to enjoy intercourse with Spirits as either idle superstitions or willful and wicked attempts to impose upon the credulity of mankind. At the first mention of the spiritual theory, we are told by these persons that it is all humbug, superstition, folly—a fantasy so weak and silly, that it deserves not a moment's attention from rational minds. They have not examined it, it is true, and they do not care to examine it, for (in their judgment) it is so transparently aband false as not to deserve a serious thought.

We have no specific remarks to offer now respecting the nodesty and true rationality of those who claim the ability to udge of this cause while closing their eyes and ears to all the facts upon which it professes to stand; but, for once, we will consent to waive all citations of positive proofs, and mee this class of disbelievers upon their own grounds. It is easy to see that these grounds, even when viewed in their mos favorable light, are altogether à priori. Their conclusion is drawn from the absence of evidence appealing to their own perceptive powers, which, in too many cases, are almost en tirely circumscribed within the sphere of the five senses, and which they are seldom very willing to use as channels for th eception of the facts upon which the spiritual hypothesis is based. They have never felt, tasted, seen, heard, or smelled Spirit, and hence they can not conceive the possibility of such manifesting its presence to man in this world, especially at this age of the world, even though they may be prepared by tradition and educational training to admit that Spirits do ex

ist in some inexplicable mode of being, and that they mani fested their existence to men at some previous age. But a glance at the real bearings of the à priori argument on this question may possibly afford grounds for a differen conclusion. Meeting the exigencies of those intellects who assume the impossibility of a *future existence* of the soul, be cause the fact has not been exemplified to their senses. we might boldly appeal to the analogies of universal existence to escape with slight scorching. and progression. Philosophical observation reveals the fact

itual, being as intimate as the successive links of a chaintion that this reciprocal connection and sympathetic interaction does exist between the forms of being on the human plane suppose, according to universal analogies, that it is intimately of this kind.

and inseparably connected with this world, and that the two and would destroy the harmony of the whole Divine plan. Our work, then, is done. We have shown that the à priori powerfully in favor of it. This consideration, we think, occurrences in the world. F

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, March 19, 1855. DEAR PARTRIDGE :

I commenced my course of lectures in the elegant Hall i Sansom Street on Saturday evening last. The night was dark and unfavorable, the atmosphere being loaded with aque ous vapors; but an audience of several hundred persons as sembled, and all seemed to listen with intense interest whil your humble servant was presenting his illustrations of th Gospel of To-day.

On Sunday morning the writer attended the Conference the "Harmonial Association," which holds its weekly sessions for the few, and, accordingly, it should be a small place like at the same place. There were not less than five hundred that in which they live, but that hell is for the many, and persons present. Mr. Rehn, who is already well known to the readers of the TELEGRAPH, is at present the chief officer of the Association, over whose deliberations he presides with equal dignity and courtesy. The exercises were commenced by singing an ode, after which several speakers successively occupied the rostrum, each for some twenty minutes. Prof. Hare was the last speaker. His remarks had a specific refer-

ence to a recent lecture against Spiritualism, delivered in this

rocating, sympathizing, and intercommunicating parts-the actually satanic or demoniant forces and beings, so monstrous connection of operations, from lowest material to highest spir- that they appear capable of swallowing up myriads of Spirits like himself. Such Spirits, could they fully communicate through We have, indeed, the sensible as well as logical demonstra- impressible mediums, would tell you that they had seen hell and that devils, more monstrous than the wildest and most perverted human imagination ever conceived of, had existence in and those immediately below it-indeed, between all forms in the spiritual world. Caravans of these creatures exist in the the material universe. Admitting, then, that there is a degree perverted fancies of sectarian Spirits, and the wild spectral ilof existen with ulterior to man in his earthly state—in other lusions that haunt the diseased minds of the victims of sowords, that there is a spiritual world—we must necessarily called revivals, are often produced by the influence of Spirits

On the other hand, the most magnificent and sublime apworlds, in whole and in their specific parts, forms, principles, pearances are presented in the mental firmaments which surand inhabitants, act and react upon, or communicate with, round and expand above the visions of mentally illuminated each other as decisively as do any other two connected de- balanced, and morally purified Spirits, and through the same grees of creation whatsoever. A conclusion the opposite of process the ideas which exist in the soul appear dramatized their acceptance-to assume as a fixed impossibility that any this would be opposed to the universal analogies of existence, in changeful tableaux upon the great hemisphere of heaven whereby their sphere of spiritual organization is encompassed Another truth follows this: in the inmost of every human argument, so far from being opposed to the doctrine of spirit- spirit exists a likeness of its counterpart, and when elevated ual intercourse in some form, is decidedly, unequivocally, and and harmonious Spirits have been sufficiently separated from their earthly condition, and after the intellectual firmament should so far predispose every intelligent mind toward the doc- about them has become glorified with divine ideas, projected trine of spiritual intercourse, as to consider its demonstrative into visibility through the method previously described, then facts among the most natural and reasonably-to-be-expected the image or likeness of the counterpart is projected in like manner, and appears like a Divine Being enthroned in that supernal dome which the spirit perceives with wonder, admi-

> There is a new wonder : Spirits learn soon to discriminate and are instructed that their objective heaven is the counter part of their subjective moral and intellectual state. It is easy for the calm, balanced nature to exercise the discriminating faculty. On the other hand, dark and bewildered Spirits, fettered by the manacles of their superstition. and, above all, by the slavery of their vices, refuse to discriminate; some even hold it a matter of religious pride to believe in the genuineness of the objective demoniacal appearances which they perceive; for they say that heaven is therefore it should appear as an immense region of clouds and darkness about their heavens. The philosophy of this statement will appear to the discriminative intellect as ground-

DISCUSSION AT CLEVELAND.

There has recently been an oral discussion-which was continued for several evenings-at Cleveland, Ohio, upon the

important fact which came under my own observation. and the truth of which I can vouch for. A lady with whom I became acquainted-Mrs. Thompson, of Philadelphia-being one day in New York, a Spirit came to her-as they came daily and almost hourly-and said, 'I wish you to take the Harlem railroad cars this afternoon.' 'Well,' said she, 'what shall I do that for ?' 'No matter,' answered the Spirit, 'do as I direct you, and it will be right.' She was in a strange place, knew nothing about any other street but Broadway, and did not even know where the railroad was, but in obedience to the direction she went to the station and got upon the cars. A short time after she had started, the Spirit told her that some six or seven miles distant there was a place at which she must stop, where she would receive farther directions. At some seven miles from the city the cars stopped at a station, and she was directed to leave them. This was also a strange place to her. She then inquired, 'What shall I do now ?' The Spirit directed her to go along a certain street, and following that direction for a square or two, the Spirit then pointed out a house, giving the number of the house and the names of its residents. She went to the door and asked if such a person lived there, and was answered in the affirmative. She then asked if she could see the lady of the house (whose name I have forgotten), and was answered that she could not, as she was sick. When the door was opened the Spirit took possession of her and spoke through her to the husband of the lady. She insisted so strongly upon seeing her, that a lady who was in the house told her she would go up and ask the two physicians, who were momentarily expecting her death, if she could be admitted. Having given their consent, she went up where the lady was lying and commenced making involuntary manipulations upon her. In fifteen or twenty minutes that lady was so far restored that the danger was over. She attended her for an hour or two, gave the necessary directions for the future, and that lady recov-

From what we have read of this discussion, as reported in the Plaindealer, we are satisfied that the truth has not suffered by its means.

DEPARTURE OF MRS. HAYDEN AND MISS JAY. The friends of Mrs. W. R. HAYDEN propose to hold a meeting, previous to her approaching departure for Europe with Miss EMMA F. JAY, in testimony of their high esteem of her many amiable qualities, and of the value of her services as medium for communication with the Spirit-world. Prof. Brittan,* of New York, Miss Jay, and others have volunteered to speak on the occasion; as also have Miss Jay, and the Wheeler Family, vocalists, to furnsh appropriate music. The meeting will be one of interest to all interested in the spiritual phenomena. It will be held in the MEINAON (Tremont Temple, Boston) on Tuesday evening, March 27, at half past seven o'clock. Admission 25 cents ; the proceeds, if any, to be presented to Mrs. H.

The following is the committee of arrangements : Allen Putnam, Esq., of Roxbury; Luther Parks, A. E. Newton, Phineas E. Gay, M. T. Dole, of Boston; C. P. Harding, W. K. Lewis, of Roxbury; and Jonathan Buffum, of Lynn.

ration, and reverence.

ed in the nature and constitution of the mind.

For humanity, JAMES NIXON. Potosi, Wisconsin.

SKEPTIC TAKEN BY STORM. PHILADELPHIA, March 12, 1855.

MR. EDITOR-A young friend of mine who recently joined the same Christian body to which I belong, being yet warm with spiritual zeal ever supervene, as some men now argue that there can be no and fervor. and having a high regard for my Christian safety, anxiously degree of sentient existence superior to the earthly state of dissuaded me from pursuing the subject of Spiritualism any further, saying that it would certainly lead me astray, etc.

A few days ago he was at our place of business, when our conversation turned again on this subject, and, as at other times, he opposed grees of existence above them? The fact is, if the law of the doctrine, a thought struck me that I should request him to lay his progressive development (under divine impulsion, of course) hand with we might be able to move the stool; for I had often heard that it can be'done, though never saw it doue myself.

We had our hands on the stool about eight minutes, when his lef hand (the one on the stool) became violently agitated. He tore it from the stool, when the influence passed into the right arm and began to beat the stool about the room with great vehemence. I then threw a to grasp it and write the following lines :

"Why doubt ! Why not believe St. Paul when he says, 'Prove every thing ! Doubt nothing. God is true, the Bible is true, and Spirits teach you truth-why not hear them !"

This he wrote while he was holding a controversy with an old brother of a sister church, who, by the way, stepped in while the influence was on him. After having written some two sheets, the influence left him ; and let me tell you that a snow-storm in July could not have surprised him more.

But a day ago I had another sitting with this young man, when w had most convincing proofs of the presence of our departed friends. Pass them by for this time. The Spirits handled him much easier this above him can really involve no more elements than he postime than before, and I think he is rapidly developing to be a good Spirit-medium. He is a young man of strong mind and firm decision, so that he may be a very useful instrument, to dispel the gross darkness that everywhere surrounds us.

Now what will my church-going brethren say to this ! Here is young man whose reputation as an honest man can not be affected, who never entertained a thought of being made an unwilling instrument for Spirit-writing, yet he was so. I would say to them, Oh, will you not examine for yourselves ! Prove all things, hold fast to that which is good ; drink deep at the fountain of truth ; it will refresh and cheer your drooping spirits, and the sun of glory will beam upon your

Yours, in search of truth,

SPIRITUALISM IN WILMINGTON, N. C.

head as you advance in the path of progress.

MESSRE, PARTRIDGE & BRITTAN :

that the great stream of creative development, traceable to the ly onward, by discrete degrees, through the consecutive realms | munity. of mineral forms, vegetable forms, and animal creations, until it finally flows into the form and constitution of the humar world. Each one of these successive stages of its onward flowing has been more important than the previous one, and more distinctly and emphatically prophetic of future and still higher stages, until the human world appeared. We ask, then, is it reasonable to suppose that after this stream has had an uninterrupted flow, from the foundation of the universe

through all the subsequent stages of the creative work, widening, deepening, and gaining a more powerful impetus at each

stage, it stops abruptly, as it were, against a solid wall bounding the earthly life of man, and there suddenly evaporates and becomes a nonentity? Suppose that before the first vegetable form appeared upon the earth, some form in the mineral kingdom had been endued with intelligence, might it not have as

rationally argued that no degree of creation above it could man? And might not vegetables and animals respectively ing, tasting. He sees firm ground on which he steps, solid have argued in a similar way in regard to any supposed dethe simple rule of combination it may be mathematically demonstrated that there are millions of billions-almost an infi-

nite number—of chances to one, that it will not be abruntly tions are more exquisite. arrested upon the present earthly plane of man, but that it will flow on to degrees of intellect, love, and purity still bepencil with paper on the table, when the hand was immediately made | youd, especially as aspirations for the still higher are incomparably stronger in the human world than they have been in any previous and inferior degrees of being.

We shall not now elaborate the argument to prove that this infinitely probable degree of intelligent existence superior to man in his earthy state is identically man himself ascended to a higher and spiritual plane. There will be little inclinaroom, or as a universe in magnitude. tion among truly philosophical minds to adopt more than one hypothesis on that subject. It may be well, however, to suggest to the reader that man, in his present state, is an epitome row boundaries, seeing nothing beyond the space to which But I dare not trouble you with too long a communication; I therefore of the whole universe, and that the degree of finite existence

> sesses in a lower degree in this world. Besides, man. unlike states; because to man in the body the horizon and the firmaall inferior orders of creation, is a progressive being, and there ment are fixed and definite, their distance and magnitude being is therefore no necessity of a separate creation of an order of limited, but to Spirits they are indefinite and capable of conbeings superior to himself, since he is capable of becoming, traction and expansion. The man of vast thought and trained

totally unacquainted, solving, without conscious mental effort. by progression, what they are, however exalted. But, waiv- intellect exercised upon principles, and of a correspondingly ing all questions of this kind, let us now inquire for the exalted moral nature expands the cerebral visual organ, and sees with a vision that takes in universes, while, on the other \hat{a} priori probabilities or improbabilities of some direct and this world and the ulterior degree of intelligence to which the lical superstition, creeds, moral depravity and inhumanity to his fellows-owing to the condition of the same organ, appears foregoing considerations point us. Let it be observed, then, that the All of created existence, to be within a very limited space; rolling clouds obscure that JOHN A. HOOVER. narrow firmament, and these existing in his own thought, including the natural and spiritual universes, with all their component forms and organisms, constitutes one grand unitary and operating distinctly upon the lenses of the mind, produce these external appearances of clouds and darkness. He peo-WILMINOTON, N. C., March 5, '55. Whole. It is self-evident, therefore, that all the parts and ples that limited sky which is above him with monstrous imadevelopments, great and small, visible and invisible, of this Dear Sirs-I take the liberty to acknowledge the presence of Spiritualges, horribly satanic, strange anomalous phenomena, correuniversal Oneness must be connected by reciprocal relations, ism in this vicinity. It has not as yet prevailed to much extent, but sponding to the extinct Saurean species of serpents, Saurberian progression is beginning to be the order, and mediums are becoming in a manner analogous to that in which the bones, muscles, monsters, many-headed combinations of the serpent and man, more developed. This place is favored with a circle of black people, cellular and vascular tissues, infinitesimal particles, imponwith other frightful forms which it is not wise to allude to. who are pure-minded persons and seekers after truth, and receive comderable nerve-essence, and even the soul-essence of the humunications of an elevated charater, some of which are from Sweden-He imagines these to exist, and they are as apparent to him as man being, are connected with each other. borg. There have been no lectures here on Spiritualism. A lecturer It is equally obvious that all the internal forces and more- if they did exist in reality. They are, however, subjective, or lecturers upon the subject would be liberally and gratefully received resulting from his own fantasies and illusions. These creaments of this Great Organism-all the operations of creation, by many of the most intelligent and respectable people of this com. tions of a disordered fancy are impressed upon this lensic orprogression, affection, and intellectation, from the first motive munity. Likewise a well-developed medium would meet with a corimpulse of the Divine Spirit upon primordial matter to the gan, and thus appear to have an external existence and movedial reception. Here is a promising field for a good speaking and give the following, which was offered by Mr. Rehn : healing inclium, and I have no doubt that a glorious harvest would be final ingathering of all the fruits of the Divine efforts in the ment. Being unable frequently to discriminate between the the result of their labors. Yours, respectfully, N. E. KEYES. highest of the celestial heavens, form also a unity with recip- subjective and the objective, he believes these appearances to be

city by a Catholic clergyman, wherein Protestantism, Infidelquestions, ity, and Spiritualism were sold to be children of the devil. 1. Do Spirits of departed human beings still hold intelligent and sen-

born since the Reformation, and now rapidly multiplying by sible intercourse with men on earth ! 2. Can the so-called spiritual phenomena be satisfactorily accounted an unlimited power of infernal procreation. The great chemfor without admitting the agency of Spirits? ist put the priest and his dogmas into the crucible; the latte 3. Are the spiritual phenomena productive of more good than evil? were consumed, but the Doctor's humanity suffered the priest

The disputants were Professor Mahan, of Oberlin College, who opposed the spiritual theory, and I. Rehn, of Philadel-Last evening the weather was still unpropitious, but my audience was large. The interest in the investigation of spiritphia, and J. Tiffany and J. M. Sterling, of Cleveland, who affirmed it. From the reports of the proceedings of five evenual subjects is increasing among the best people in this comings, which we find in the Cleveland Plaindealer of February

I am stopping at the residence of Dr. Henry T. Child and 28th, we judge that the discussion was conducted with his estimable lady, by whom I am most kindly entertained. Thine truly, S. B. BRITTAN.

IMPRESSIONS AND CONDITION OF SPIRITS.

On the 18th of last November, while Thomas L. Harris was in the company of several friends at the residence of Dr. Henry T. Child, 104 Arch Street, Philadelphia, he was profoundly entranced by an unknown Spirit, and spoke as follows respecting the sensational impressions and ideas of Spirits in the other world

When a man enters into the Spirit-world the first sensation odic force and animal magnetism which were precisely anal- the country. which generally affects him is one of extreme pleasure : ogous to those which Spiritualists attribute to the agency of consciousness of a new birth, the conditions of which, howbeings of the 6ther world, and he hence argued that the ever, he has yet to realize. The second thing that generally spiritual theory in explanation of any of these facts was unaffects him is a conviction that the spiritual world is material; necessary and unphilosophical. For example, a gentleman

it appears as material as does the natural world; he is conhad told him that he was once put in communication with scious that every sense exists-hearing, seeing, feeling, smellyoung girl--a magnetic subject--over whom he possessed objects about him, trees, mountains, and rivers-what is called strong power of attraction, and that, in placing his hands ove by artists "still life." In the third place, he generally appears her, he raised her off her feet. Frederica Hoff (the Secress of Prevorst), he said, had the power of producing raps in to himself (though there are exceptions to this rule) to have mine on a stool that stood near by, thinking that perhaps has made a million of ascensions, from first to last, then by materially improved his condition; he has a better body, better places distant from herself by a mere mental direction of the odic force; and in the presence of Angelique Cotton there senses, the air is sweeter, more elastic, stimulative, refreshing. were strange movements of light bodies, without visible con-Enjoyments are more refined and intense, while all the sensa-

tact, as owing to a similar cause. These were the principal facts upon which he based his theory of all the phenomena of After a Spirit has attained to this knowledge it begins to explosive sounds, movements of tables, etc., which have been desire to exchange its passive for an active condition, and then attributed to Spirits; and the fact that magnetic subjects often for the first time it discovers the existence of new conditions sympathetically receive the thoughts and emotions of person of which it had had no knowledge in the natural sphere; and in their presence, and are sometimes influenced by them to first, it discovers that it has this power to narrow down or imvocal utterances and various muscular movements, was though mensely expand the visible firmament which appears above it. by him to sufficiently account for every display of intelligence or, in other words, to dilate or to contract its vision, making its through, or in the presence of, the so-called mediums, which firmament, which is the boundary of its vision, as small as a

had been unnecessarily attributed to Spirits, ob extra. By way of fortifying this position, he cited many alleged spiritual

Spirits shut themselves in from the objective scenery about communications to prove that the degree of intelligence which them in this manner, and many inclose themselves within narthey displayed did not rise above that of the medium, or of the they have circumscribed their vision; and herein is perceived circle present; but these were of that class of communicathe first grand distinction between the natural and spiritual tions which Spiritualists acknowledge to be of a low order. The opposite party urged such facts in the alleged spiritual development as Professor M.'s theory failed to account for (of which they could, of course, produce almost any number), such as mediums speaking in languages with which they were

mathematical problems which altogether transcended their normal mental capacities, correctly describing the circumstansensible connection and intercommunication between man in hand, the narrow and belittled mind-belittled through theolog- ces and particulars of distant occurrences (or having the same described through them by rappings), when those occurrences could not have been even conjectured by themselves or any one present with them, etc., etc. They admitted that there were some false and ridiculous things that had been developed in connection with the manifestations—as false and ridiculous as the Professor could possibly represent thembut they, with Spiritualists in general, had deliberately made up their minds in favor of Spiritualism in full view of these facts, and their being reminded of them now by the Professor could have no possible influence in altering their convictions. Ridiculous and false things may, of course, be foisted upon, or may by ignorant and misguided persons be innocently connected with, the external manifestation of almost any truth, but does the truth itself therefore become any less a truth? As a specimen of the facts introduced by the affirmers of Spiritualism, and unexplained by the theory of Prof. M., we "Now I wish," said he, "to present to your consideration another table.

* In the absence of Mr. Brittan, his editorial representative would venture to suggest that our Boston friends must be mistaken as to his promise to be with them on next Tuesday evening, as a notice may be found in another place that he will be in Troy the same evening.

PROF. POWERS' CALENDAR AMD LUNARIUM.

We have been shown the new Calendar and Lunarium, by Prof. Powers, and must say it is emphatically multum in parvo. It furnishes a complete almanac from the commence ment of the Christian era down through the twentieth century, which is certainly long enough for all practical purposes, sc far as the living generation is concerned. It also indicates eminent ability and a generally calm and courteous spirit on the rising and setting of the sun, the changes of the moon, and

both sides, drawing large and intelligent audiences. the solar and lunar eclipses, etc. It is so simple in its struc Professor Mahan fully admitted the reality of the alleged ture that any person of ordinary intelligence can learn to use phenomena which have been attributed to spiritual agency. it with facility in a few minutes. Our attention has been called to nothing of the kind that is at once so simple and so but endeavored to account for them upon the basis of mundane causes, relying for his solution of the mysteries mostly comprehensive. Both the utilitarian and the connoisseur will upon the powers and phenomena of the odic principle of avail themselves of this beautiful and useful instrument. The Reichenbach, or of animal magnetism, with which he sup-price is only one dollar, and the article is well worth the posed the former principle was identical. He asserted that price. It can be obtained of Pease & Co., Oriskany Falls. Oneida County, New York, and of their agents throughout many phenomena had been produced by the operation of the

' RECORDS OF SPIRIT COMMUNION."

In a recent letter from our reverend friend and brother, J. B. Ferguson, of Nashville, Tenn., we are gently reminded of our neglect to notice his late publication, bearing the above title, and a copy of which was forwarded to our office. We can assure our brother that there has been no intentional neglect in this matter, but that soon after the book was received, it "mysteriously disappeared" from our desk, being spirited away probably by some light-fingered literary forager. whose conscientious scruples do not exactly run in the way of returning borrowed property, especially when the same is horrowed without the knowledge or consent of its owner. However, the book may turn up yet, and then it shall receive due notice. As nearly as we can recollect, it was a pamphlet-cov-

ered volume of some 200 pages, consisting mainly of communications from various Spirits on a variety of subjects, and given on different occasions. Mr. F. intimates that he has more communications from elevated Spirit-sources, which he proposes to lay before the public hereafter.

Our friend Miltenberger, of St. Louis, in a recent letter informs us that Mr. Ferguson's book is much liked there, and that the clergy are reading it.

the Editor of this paper will commence a course of ectures in the city of Troy on Tuesday evening of next week, at such place as the friends_in that city may select.

SPIRITUALISM AT THE BROOKLYN INSTITUTE .- Rev. Uriah Clark will lecture at the Institute, Wednesday evening, March 21st, commencing at half-past seven o'clock. Subject: The testimony of dying sages, martyrs, and saints in favor of Spiritualism.

AT A. J. DAVIS will lecture in the Brooklyn Institute, corner of Washington and Concord streets, next Sunday afternoon, at three o'clock. Until the first of May, Mr. Davis may be addressed care of William Green, Jr., No. 23 John street, New York. SPIRITUAL INVESTIGATIONS IN PAWTUCKET, R. I.-From a letter from Miss A. E. H., of Pawtucket, R. I., we learn that spiritual inquiries and manifestations have recently assumed a new and decided phase in that town. Until quite recently there have been but two or three Spiritualists there who were willing to show themselves as such, and but one medium (Mrs. Godfrey) through whom any demonstrations from the invisibles could occur. Within the last year the medium powers of this lady have been more fully developed, and quite recently the demonstrations through her have become so striking as to cause her house to be thronged, night and day, by anxious inquirers. Other mediums are at the same time being developed, and Spiritualism is becoming one of the most exciting topics of town-talk. A skeptic in one instance suggested that the table-tippings would probably cease if a pane of window-glass (a non-conductor of electricity) were placed under the hand of the medium. The experiment was accordingly tried; but as if in contempt of the pains (panes) which the man had taken to prove them humbugs, the Spirits proceeded forthwith to wring off two of the legs of the

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

NEW YORK CONFERENCE OF SPIRITUALISTS. SESSION OF FEB. 27, 1855.

Mr. HEVERTLY said, in a colloquy held through Mr. Conklin with some invisible intelligences, that he supposed to be spiritual, they, the said invisibles, regretted the want of means through which those who development in his own family, but there was considerable opposition did not feel able to spare the money could have an opportunity of investigating the subject in common with their brethren who were more highly favored with this world's goods, and urged upon Mr. Conklin going to show the benevolent designs of Spirits, and the interest they the duty and propriety of devoting a part of each day to a free circle. Mr. Conklin, in reply to this suggestion, said he thought it rather of the friends they have left behind them. For instance, a friend of his strange they should urge this course upon him, as he presumed they in the Spirit-world, with whom he is in the habit of conversing, on one were well aware he was poor enough, his daily receipts barely covering the necessary expenses of his family. They said they knew that of a small sum of money, and requested him to loan it to her. Upon very well, reminded him of former advice and aid, and finally proposed. calling on the widow the truth of the statement was exactly verified by way of securing their benevolent purpose without pecuniary detri- On another occasion the same Spirit informed him that his family were ment to himself, that he should keep a daily record of the manifestations, etc., occurring at his circles, hand them to himself (Mr. Heuertly), and let him prepare them for publication in monthly numbers, entitled " The Public Circle," at one dollar a year to subscribers, including the expense to kindle it, and nothing to buy wood with. Mr. Pitt said that some of delivery, or six and one quarter cents for a single number, the net proceeds of which to be devoted to the establishment of said free circle.

Mr. PARTRIDGE thought it might be productive of good ; they had often called for facts through the TELEGRAPH, but they had found more philosophers than narrators of facts. He thought the facts were more needed than philosophy; if he could get the facts before the people, he would trust them to make the philosophy. Philosophy, he said, is the relation between two or more facts : and when people philosophize upon Spiritualism (it being comparatively new), he thought the facts upon which their philosophy is based should always be stated, that the reader may have the means of judging of its probable truth. If this publication is made the means of spreading the naked facts in Spiritualism before the world, he should give it a hearty God-speed. But he feared the price was too low, and unless Spiritualists generally through the country interested themselves to give it a wide circulation, it would not afford support to the medium to enable him to devote his mediatorial powers to the public free.

The object seemed to meet with general approbation, and from fifty to sixty subscribers were obtained immediately.

A GENTLEMAN asked if any one present had ever seen a table or other ponderable body moved without being touched by the medium or other persons in the circle ! This question was answered affirmatively by several gentleman, who stated many facts of the kind in their own experience.

Mr. ODELL, in giving his testimony upon this point, detailed briefly the history of his own conversion to Spiritualism. He says with al his experience he finds need of care. We should go slow and sure. Much that may be received on superficial examination as spiritual, will be rejected on careful analysis. The subject is of vast importance to him, more so, perhaps, than many who know him would think. He is genial in his nature, fond of life and social intercourse, and might be supposed naturally to have but little regard for a subject of this kind. But he was brought up a strict Calvinist, and tried for a long time to subsist on the glowing beauties of that faith, though it smacked too strongly of brimstone to commend itself to his more mature judgment, and when he could no longer receive its dogmas he excommunicated himself. After remaining in the state of nothingarianism for many years, he was walking up Broadway one day when his attention was arrested by a triangular transparency, on which he saw the ominous-looking characters-Spiritual Manifestations. He ventured in, but said nothing. The subject excited his curiosity somewhat, and he asked himself the ques tion : " If, as the Bible assures us, Spirits did once commune with mortals, why may they not do so now !" Not being able to see any thing to the contrary, supposing them ever to have done it, he went again found a Dutch Reformed minister investigating the subject, and concluded to commence himself. A communication was rapped out, and signed-"Your Uncle Jasper.". Then his own name was revealed in the same way. Now these names were not known to any of the persons present except himself. It is needless to say the result astonished him, and induced further inquiry. He afterward joined a circle of gentlemen who have met once a week for more than a year for the express purpose of investigation. He had been much perplexed during his investigations with the question, as to how much of the mental phenomena of Spiritualism may be a mere reflex of our own knowledge or minds. Here are two instances in his own experience into which he thinks that question can not obtrude. The first occurred at Mr. Conklin's last fall. A communication was given, purporting that some one was happy to be able to converse with him through Mr. Conklin at that time, stating, among other matters, that he had not been long in the Spirit-world, and ending by giving his name, which, for some time he (Mr. Odell) did not recognize. At length he remembered it to be that of a boy whom he had known many years past in Tarrytown. On inquiring the next day of some of his relatives, he found he had died about six weeks previous to the communication of the fact to him through the medium, Mr. Conklin. To this it may be objected that he had once known the lad. Though so long forgotten by himself, Mr. Conklin, by some ingenious process (very common in these days to women and children, but wholly undiscoverable by philosophers) had been able to fish the facts of the box's death and name from the " Dead Sea" of his memory with a psychological hook. So let that pass. Here is a case against which even that objection will not lie. About twenty-four years ago he lost a brother, whose name was Nicholas. He died in this city, while his own residence was in the western part of the State. Among many communications purporting to come from other relatives, it had long been a matter of surprise to him that he had never received any from this brother, though he had carefully concealed the fact from all the mediums and circles he visited. On one occasion, while sitting in a circle with this thought in his mind, he mentioned it. It was at once replied-"It is not because he is not often with you here, but because the conditions have not been favorable." He asked who is this? Answer. Levi, an intimate friend of your brother. Now, this was not a forgotten fact-it was one he had never known. Subsequent inquiry confirmed the averment thus first made to him that his brother had a personal friend of that name. Mr. Odell was then asked by a gentleman in the Conference if he had ever seen pencils write without visible hands, music played without hands, etc. To which he answered, yes; provided he was not psychologized, he had seen five pencils all writing at the same time on five sheets of paper under the table, and his interrogator, with several other gentlemen, had seen it too, unless they were all in that mysterious muddle the psychologists have graciously prepared for all eyes but their own. With the same proviso he had heard music performed in a like manner. He was also asked if the questions propounded in that the new doctrine; that he had no faith in Spirit-intercourse, nor any circle were not answered in a style superior to the question ! To which he replied, yes; but there are talented men in that circle, and he was willing to concede it possible their minds mightin fluence the answers. He was willing to give skeptics the benefit of all the doubts he had. In one case he had proposed a question which was answered in part only. At the next sitting he had another question to ask, but he first inquired, "Does the Spirit understand the question in my mind !" Yes, and then went on to reply, not to the question in his mind, but to the previous unfinished subject of the former question. This looked as if it might be " all medium." But to get the Spirit's opinion of this theory, he asked : " Does the mind of a medium when interested in a subject upon which a question is asked, incritably direct the answer ?" To this it was replied, " No; we frequently influence the medium's mind to take a part in the interest, as through that channel we can speak more directly to the point. Your thoughts stand out so conspicuously,

BROOKLYN CONFERENCE. over the letter, the name of his father was promptly given, which somewhat startled him. He then inquired if he had any thing to say SESSION OF SUNDAY, MARCH 11. to him, to which inquiry he received this brief communication :

Mr. TOWNSEND opened the session, and gave way for others. Mr. PITT said he had several mediums of different kinds and stages of now.' The next day the young man again visited the medium, and received among them, and some apprehension, and it was not always that they long communication, with many convincing proofs of the Spirit's iden. could obtain a harmonious circle. Several things had recently occurred

tity. As a specimen of the nature and character of what was received. I will give the subjoined extract : continue to feel, and the intervention they sometimes exercise, in behalf " My son, justice and equality reign supreme here, and I feel. Frank.

in. that I have done you great injustice in not leaving you an equal share of my property with your brother. My reasons for not doing so were. because you were not so much at home with me as your brother. I now see the heart that I have injured, and that you are grieved, and think that I did not love you so much as I did Henry. In that you are mistaken, and I will do all in my power to have him do by you as I should have done. Tell him this, and say that I wish to have him share with you equally, and God will prosper him for the generous act."

A few days after, the brother, excited by curiosity, also called on the nedium alone, desiring a sitting, preserving his incognito. As soon as very strong physical manifestations had recently occurred with them. he was seated, the Spirit addressed the second comer by name, and A Spirit, purporting to be that of a friend of his in California, of whose said : "Franklin thinks that I do not love him so well as I do you, and death he had not heard, but from whom all correspondence ceased at that I have been partial, therefore I desire that you will do by him as I would now do had I the power." As a proof of identity the Spirit gave a verfect fac-simile of his signature through the hand of the medium. with other tests. which fully satisfied the son that it was in truth the Spirit of his father who had communicated to him. The result has been, that the brother who received the "lion's share" has very nobly and generously divided the property equally, and the two have becom reconciled to each other.

Every day the question is asked, "What good has modern Spiritualism done ?" The above facts, with thousands of others of a like nature, which are daily occurring in our midst, are deemed not to be inappro priate answers to the inquiry.

A gentleman who was present at a circle at Mrs. Hayden's, a few evenings since, wrote on a piece of paper concealed from the medium, the following question :

"If the Spirit of my father is really present, will he write through the hand of the medium ?"

Instantly the hand of the medium was firmly grasped, and the sub joined was written out :

"I answer this question to convince you that it is the Spirit of your father, S. D." The initials were correct.

The following definition of God, as given through the mediumship Miss Sarah J. Irish, from a Spirit purporting to be Lorenzo Dow, in answer to a request that he would define God, is to my mind very beautiful, and worthy a place in your columns :

"God is the interior of all things-the life of all matter-the essence of the Spirit--the great mighty whole--the first of all; the last of him on in his inquiries, He (Mr. T.) did not suppose that he himself all. In short, there is naught but God, or but what is pervaded with sense by which the fire or heat of the sun is felt, the natural organism initiative or generative step in all things, in all uses, is with us here in his Spirit."

8th, for " practical" purposes, and to see if it " would be wise, in the prestrary to any intention of his own, he was impressed to go with him o his rooms. While there, Mr. T. spoke of Spiritualism, when his ent condition of things, to form a CENTRAL NATIONAL ORGANIZATION, friend said he was very glad he had introduced the subject, as he wanted about fifty or sixty persons assembled as above on Wednesday morning,

Original Communications.

"Yes-seek me again soon, alone, I have much to say to you, but not NATURAL COVERING OF SPIRITS AND ANGELS FINAL RESTORATION.

> An effort was made in the former article upon this subject to show that the natural covering of Spirits and Angels, by which they are preserved in their natural forms, and by which they are kept in permanent natural connection with us, in such a manner as to be associated with us in uses, is the human form of the natural sun with them But as that idea as to the sun was not made clear to all readers, this is offered to remove the obscurity, by showing that the human form of that sun is the natural organism of the senses of a man. It is said natural, and not material, organism of the senses, as the term natural is here used as to things of the sun, and the term material as to things or matters from the earth; and as to this, the material organism of the senses is the material body, which, in dying, separates from the natural

organism of the senses, which remains a covering of the spirit forever. And now, for the sake of making the subject as clear as possible, a keleton view of the natural sun is here given. It is known that it consists of three distinct degrees of the same substances; the first or internal degree of those substances consists of forms of natural fire, from which heat is derived : and the second degree of the same substances consists of forms of light created by an aggregating influx of those forms of fire; and the third degree of those substances consists of atmospheric substances or forms, and which are created by an aggregating influx of those forms of light, and are the external degree, and are, as it were, the body of the sun, and may be termed its atmospheric degree, for from it proceed the atmospheric substances of which all material things were created. Now in reference to there being a human form of the sun, as a constituent of a man, this from Swedenborg: "When the natural world, including the terraqueous globe with all things on it, was finished, then man was created, and into him were

cording to this, and which accords to the spiritual philosophy of creation, man is a complex of all things of both worlds, and therefore collated all things of Divine Order, from first to last,"-L. I., n. 9. Acthere must be in him a human form of the natural sun; and as the as that sun consists of three distinct or discrete degrees, the human and the third of atmospheric substances.

us of external things are the senses by which we feel, see, hear, etc.,

Agreeably to a call in the New Era, for a convention, headed by Eliza | sun, and is therefore the degree of the organism of the senses which cor- against. The action between men and Spirits is mutual, and the pro-J. Kenney, John Orvis, John M. Spear, and others, to be holden in responds to the internal degree of the sun. And as the sense of sight is cess appears to be this : Our spheres of affection and thought as to use, Chapman Hall, this city, on Wednesday and Thursday, March 7th and the only sense which can see or recognize the light of the sun, the or- by afflux upon them, impresses them, causing influx into those impresganism of the sense of sight must be the human form of its degree of corresponds to the second degree of the sun. And as the sense of hearto make some inquiries about it. He expressed a strong desire to be and ninety to a hundred on Thursday, mostly strangers from out of ing is perceptive of the modifications of air and sound; and also as the duce a sphere of them, which is communicated to us by influx-we town. Eliza J. Kenney was chosen presidentess, and John Orvis sec. | sense of smell is cognizant of airs, or spheres, or odors of the qualities | breathe them in, in our internal or spiritual respirations, and they beretary. Speeches were made by Orvis, Spear, and others. Very little of things created from the atmospheres of the sun, or of its human form come the principles or powers of the life of use with us. That is, it is interest seemed to be manifested in the "practical" proceedings of the in man-for our form of the atmospheric degree of the sun emits spheres by the afflux of our spheres upon Spirits that they receive influx by convention, which was evidently more of a socialistic character than or atmospheres of its qualities of which things are ereated, and odors which they are moved into uses corresponding to the qualities of the spiritual; therefore your correspondent left without making a full re- from them are smelled by the same sense-and also as the sense of taste impression which our spheres of use make upon them, creating a sphere port of the convention's proceedings, not thinking they would interest is perceptive of qualities of those things when dissolved in water, in of the quality of those uses, which in flowing into forms of use of the A. E. Newton is about to publish a new spiritual paper under the pa- ism of the senses of hearing, smell, and taste must be of the human form which they are in, the same that they are in the spiritual life, but the tronage of the "New England Spiritual Organization." Mr. Newton of the atmospheric degree of the sun; and also must the respiratory quality of their uses is derived from us by the afflux of our spheres is well known as the author of the "Ministry of Angels Realized," and sense of the lungs be of the same form; and as the senses of hearing, of upon them. We and they are doing the same things; and at or in the also as having been connected with the New Era as one of its editors smell, and taste, and the respiratory sense do not recognize or perceive same time they are doing the celestial, the spiritual, and infernal, or ism are of a different discrete degree from the forms of the organisms of touch and sight, which are shown above to be the first and second dispossessing no motive power in and of themselves. We were only able February 25th and March 4th, the audiences being very intelligent and crete degrees of the human form of the sun; and this leads to the conclu- but an appearance that they act otherwise than by or through us as external or atmospheric degree of the sun. Now from the whole it to be restored to the happiness of order, which is heaven. seems conclusive, that the natural organism of the senses is the human form of the natural sun. illustrate this subject much, something of those degree is here offered. The internal degree of the natural sun consists of forms of natural fire spiritual fire from the spiritual sun terminating in them. forms of the other degrees of the sun. the forms of that fire, perpetually producing forms which, in proceed being such an image that a man has a form or sense by which he can or forms, and which, in being created, become an investing form of the senses or mind. forms of the degree of light, and this investing form of the degree of light is the atmospheric degree of the sun. The light becomes latent in the forms of this degree, and is the third or external degree of it; and each of the forms of this degree is an aggregation of a multitude of forms of the light of the second degree. In thus it is seen how these three degrees differ; the forms of fire or heat of the first degree are single; the forms of the second degree are each of them an aggregation degrees, the first becomes covered by the second, and the second by the leave until twelve o'clock. third degree, the one within the other ; the third being the external, the three constitute a one ; the three are the trine of the sun. Every as to the ability of the Spirit to perform its promise ; and upon trying however, for the sake of the Almighty, she consented to give a live coal one is such a trine or trinity. This order of these degrees is termed one door, and finding it seemingly fastened, we were almost in despair of to warm the weary traveler. No sooner did she open the door than a simultaneous order. The sun thus consisting of these degrees in si- getting in, but upon going to the side door it opened to us immediately. or forms from its atmospheric or external degree. In like manner as the three discrete degrees of the sun are in simultaneous order, so are the three degrees of the natural organism of the senses in simultaneous order, and thereby are a one, which is the out-

ural sun are preserved in the same single forms in its human form in us as they are in that degree of the sun, and so of all things. If this were not so, the forms of the sense of touch could not feel the heat of the sun, for the same singleness requires to be in the sense of touch, or in the forms which feel, as in the things felt; that is, single forms feel single forms, complex forms are cognizant of forms of the same degree of complexity. This seems to be true of all the senses of man, animals, and vegetables. The sense of sight can not see the forms of heat of the sun, because the forms of the organism of the sense of sight are not of the ame discrete degree, not of the singleness as the forms of fire of the sun. The forms of the sense of hearing being more complex than those of light, they can not perceive light. This seems to be enough on this point to show the general principle thatli ke, as to singleness or complexity, perceives like.

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It was shown in the former article upon this subject, that the human form of the natural sun, which is shown above to be the natural organism of the senses of a man, was created from his spiritual organism, in like manner as the natural sun was created from the spiritual sun, and that that organism in being created becomes a contiguous organic natural covering of his spirit. And, as to this covering, it may be remarked that a Spirit could not be a man without it, because it is the form or organism of his natural proprium, which is, that he can not move or act of himself; he can act only by reception of life, and which organism being the very basis of his spiritual superstructure, which is the organism or form of his spiritual proprium, viz., that he can move or act as of himself, it is evident that after death he must have such a natural basis with him that he may remain a man. And as a man to be a man must be a complex of both worlds, no natural organism could be basis of his spiritual superstructure, unless it be a complex of the first or inmost principles of all things of the natural world.

And as there can be no such complex but the natural sun or its human form, it seems a safe conclusion that every Spirit must be clothed with a form of the natural sun in the human form, the natural organism of his senses.

And all Spirits in the other life, good and evil, however deep the evil may be beneath heaven, have this natural covering, by which they are kept on the corresponding natural plane in us, and thus within the reach of our spiritual natural spheres of use, or of our spheres of affeccollation of all things into man was the humanizing them, the forms of tion and thought, or of our doctrines, whatever they may be; that is, those things in him are here termed the human forms of them. And by this natural covering they are kept in such association with us, that they can not but be impressed or modified to some extent by the afflux form of it in man must also consist of three corresponding degrees, and, of our spheres of all things of this life; thus making it practical of all as already said, those degrees of the sun are one of fire, one of light, in the other life being kept within the sphere of the Church with men on earth, and be impressed by truths concerning the Lord, though in the Now it is a truism in our school, that the human forms of things, with freedom of their love, to receive or reject. And as to the Church, allow this, that what there is of Divine or true order with men here in the body, is those things; i. e., the forms which constitute the organisms of the the Church on earth. And it may be shown that such is the connection senses are the human forms of the things which the senses can feel, or association with Spirits and men, that our progress in good or evil see, hear, etc., or recognize ; therefore as the sense of touch is the only is their progress-our delay in evil is their delay in the same, for the of that sense must be the human form of the degree of heat of the the plane of the Church, to which all uses are in relation, for or sions of principles of the same quality of those impressions, creating light, and is therefore the degree of the organism of the senses which them into forms of action by which Spirits are moved into corresponding uses, good or evil. And in the performance of those uses they prothe saliva of the mouth, it seems it may be concluded that the organ- same quality in us, move us into the natural performance of the uses the heat and light of the sun, it is evident that the forms of their organ- evil, of what we are doing the natural of. Now, according to the above, it appears to be true order for men and Spirits to act as one in all things. and that the initiative in all action is with us, and therefore it can be sion that the natural organisms of the senses of hearing, smell, and taste, | Spirits. But as this part of our subject is too full for a short article, and of the respiratory sense constitute the external degree of the hu- I will rest here as to it, in the happifying conclusion, that all evil man form of the sun, and is, therefore, the degree corresponding to the Spirits in the other life are being brought back to the church on earth Now to return to another part of our subject, to give more fullness to the idea of a man's being a universe, this is added. A man by travel And now as the philosophy of the discrete degrees of the sun will and the telescope can see such a wide, extended range of things that it can be said that he can take a universal view of things, but he can take such a view only by his being a complex of all things of the universe. created by forms of the spiritual affection of creating, or of forms of for he can see only what he possesses the forms of, because the forms of external things of which he is constituted are the senses by which i.e. These forms of fire are complex compared with the forms of the sees the things of the universe, of which he is a human complex, i. e., spiritual fire of which they are created, but single compared with the the human forms of things in man are the senses by which those external things are perceived or known. He can see a fly, an ox, a star, or Now as these forms of fire are natural forms of creativeness, or of the sun only by having forms of them in himself, as senses by which affection to create, there is a perpetual production of forms of heat from they are seen. And they appear to operate as senses in this way. The them (or shall I say a perpetual flowing of those forms of fire into presentation of an ox to the eye impresses the ox form on us, and thereby forms of light, and others being created in their place preserving the causes an influx into that impression of the principles which that ox integrity of that degree ?) These forms in proceeding become created corresponds to, creating that impression into a mental form of that by an aggregation of them into forms of light, which in being created ox, thus making it a constituent of his mind, and thereby giving him to become, by an affection of being conjoined in use, a form contiguously see or know that ox. Such appears to be the process of seeing or knowinvesting those forms of fire; this investing form of the fire of the sun | ing as to all objects or things. And according to this, a man being a constitutes the second, or middle discrete degree of the sun. And each complex of all things of the universe, he has a range of knowledge coof these forms of light consists of, as it were, a myriad of those forms of extensive with the created universe. But to see the things of the unifire; thus they are aggregates of the single forms of the internal de- verse a man must be an image of God, which is being a finite complex gree of the sun. The heat of the forms of fire becomes latent in the of the things of God; that is, to be such an image he must be an organforms of light created from them. And the forms of this degree thus | ization of the things of Infinite fullness, in a finite or created state, a constituted are, by an interior affection of creativeness derived from finite fullness of the uncreated and of the created. And it is only by ing, become aggregated into forms which are atmospheric substances see or know from God any and every thing that can be presented to his

Townsend replied, impulsively, without a thought as to what he was going to say, that there could be no need of his friend's witnessing special demonstrations in order to have evidence of the truth of Spiritualism, inasmuch as he was able of himself to see forms, between himself and the wall, and examine them at leisure, and even to transfer them upon canvas. His friend, the artist, acknowledged that this was so. The foreign gentleman restated his objections, and emphatically deied the possibility of Spirits acting on matter.

occasion informed him that his wife, still in the form, was in urgent need

in want of wood, and requested him to look after them. Mr. Pitt wa

surprised that the communication said wood, instead of coal; but

calling upon the widow he ascertained that she had coal, but no wood

about the close of last year, presented himself, and spelled out his name

of Richard-and, indeed, his whole name-and gave him the particulars

of his sickness and departure. Mr. Pitt requested him to give a char-

acteristic test of his identity, when he struck the table-a large, heavy

center-table-two blows, breaking it down, and even splitting the soli

central pillar. That was truly characteristic of the man, for he is, c

was, a striking character ; but Mr. Pitt was not yet fully satisfied of th

decease of the acquaintance in question, and thought perhaps it might

A STRANGER-an educated foreign gentleman-inquired whether

belief in Spiritualism was necessary in order to enjoy these communi-

cations, and whether he could communicate directly with a Spirit with-

out the intervention of a medium. These, and a variety of other ques

tions, were answered by Mr. Pitt and others. The gentleman was

skeptical, but frankly acknowledged that he had never given an hour's

attention to the subject, and said that all the delusions of the world

from Mohammed down, had claimed a spiritual origin. He believed in

the miracles of Scripture; there was a use in them; but he could see

no use whatever in these modern manifestations; and there were cer-

tain things he would not believe. For instance, he would not believe

He was kindly advised to inform himself on the subject before con

demning it—especially before coming there to condemn it, in the pres

ence of its friends, who, he could but see, after having devoted years

Mr. TOWNSEND said he was glad the gentleman had used the freedom

he had, and felt disposed to give him all the aid in his power to help

was a proper medium, and yet it seemed that at times he was a medium.

In connection with other members of his family, he-sometimes had the

raps, and occasionally had other manifestations. A few days since he

met a friend, an artist, whom he had not seen for a long time. Con-

convinced of its truth, and for that purpose was anxious for an oppor-

tunity to witness some of the so-called manifestations. To this Mr.

to its investigation, must have greatly the advantage of him.

be some mischievous Spirit performing in his name.

that Spirits could operate on matter.

Dr. ORTEN said that a familiar illustration of the power of Spirits to act on matter might be seen in the simple act of raising a chair from the floor with the hand. We all knew what bones and muscles werethey had often been chemically analyzed, and found to be earth-matter to move the chair, and other physical bodies, by the action of spirit upon them, through the medium of our arms and hands. The same was true of our material bodies. They have no power of motion in themselves, and we move them about, and keep them in activity, by the agency of the spirit within us, operating through thousands of nerves, and giving motion to hands, feet, eyes, and all the voluntary organs. The doctor then related some interesting facts connected with what is called the "Miracle Circle" in New York-incidents which no doubt have already been furnished you from other sources-and the meeting adjourned.

EASTERN CORRESPONDENCE.

As facts are the great basis of our glorious philosophy-the solid foundation upon which we rear our beautiful TEMPLE of TRUTH and IM-MORTALITY—I have thought it might be well to furnish your readers this week with a few specimens of the material on which we (Spiritualists) build our sublime faith, that the Spirits of those who were once like ourselves, dwellers in the earthly tabernacle, do return to this sphere and breathe their thoughts of love and joy to us. Who does or

GENTLEMEN OF THE TELEGRAPH :

can appreciate the value of Spirit-intercourse-the glowing descriptions of our celestial homes-the sweet words of comfort and hope that they pour into our thirsty souls in the dark hours of sorrow and trial, when our hearts are steeped in the bitterness of grief! Oh, it is indeed a priceless boon to feel and know that we can and do hold converse with those who were near and dear to us in this life. When this great truth shall be fully realized by the world at large, how changed will be the conditions which now surround men in this sphere ! When men become fully aware of the presence and guardianship of those dear friends who have gone before to their bright Spirit-homes, they can not but be come wiser and better through such knowledge. With the above prefatory remarks I will proceed at once to the relation of the following facts, for which I am indebted to the kindness of Mrs. W. R. Hayden, the well-known test medium of Boston :

A gentleman called on Mrs. H. one day, not long since, and expressed a desire to test the truthfulness of the so-called spiritual manifestations or phenomena, observing at the same time that he came merely out of curiosity, and to gratify some friends who had become converts to belief in the immortality of the soul or a future state of existence ; and in conclusion. he said he had simply stated his views in order not to de ceive the medium in regard to his true position. After the above confession of his unbelief, he took a seat at the table with the medium, when the following beautiful, significant, and consoling communication was given through the sounds and the alphabet :

" Dear Onc .-- I am watching thy anxious heart as it throbs to hear from lips not dead, no, nor even sleeping, words of hope and joy. We shall meet again and be happy. As the last letter of the name was given, he burst into a flood of tears declaring that he could doubt no longer, but felt fully convinced that the communication came from the source from whence it purported viz., the Spirit of his wife, whom he had given up as dead, and as no longer a conscious being full of life, beauty, and love.

The gentleman declared to Mrs. H. that it was the happiest day of that when a new one comes between, it can not eclipse the more perhis whole life, and that he now had something to live for, and he went fected idea, and I could only perceive the shadow of a thought which away with a heart overflowing with joy and gratitude to the "Giver reflected brilliancy on the old idea, and the mistake was mine, not the all good," that "that which was lost had been found." influence of the mind of the medium." (Signed) MARGAERT. Another gentleman desired to know if there was any Spirit presen Mr. GRIFFIN said he had been a Saul in spirit to the Spiritualists : who would communicate with him. Immediately light raps were heard there had been a time when he would have joined any respectable body and on going over the alphabet the following sweet little message wa of Christians in pulling down the house of Mrs. Fox in Rochester, and given thought he was "doing God service." When a friend of his invited him "Dear papa, I do so love to nestle in your bosom and cling around for the first time to go and see a medium, he proposed to accompany your neck. I love you more now than I did when I lived with you or him to the Bloomingdale Asylum instead. However, he did go under | earth. Winney is always with you, dear papa." The father said that the name was a pet one, and correct (Winnifred protest, and came away with some new thoughts, which subsequent inbeing the proper name in full), and further, that the last words the vestigation has ripened into a conviction which no psychologist can child ever spoke before it breathed its last breath was, " Dear papa." shake, of the truth that Spirits do communicate with us. One more. A young gentleman came with a party one evening to Mr. Griffia and other gentleman stated facts of their own observation as the alleged basis of their faith-facts which can only be disputed by hear the "raps," not having any faith in the spiritual theory of the phenomema. One after another of the company received communications. those who have never seen them-facts which lift the observer above until at length it came his turn to take the alphabet, which he did, and the clouds and darkness of speculative faith into the glorious light of the held it concealed from the view of the medium. Passing his pencil the courage to own. unfolded heaven. Adjourned, R. T. H.

your readers.

for a short time.

Austin E. Simmons, of Woodstock, Vt., a very good speaking medium, "addressed the Spiritualists of Boston" in the Tremont Temple, much interested. Ever thine, LEON.

MR. CAPRON'S NEW BOOK.

Modern Spiritualism; its Facts and Fanaticisms; its Consistencies and Contradic tions, with an Appendix. By E. W. CAPRON. Boston : Bela Marsh. New York : Partridge & Brittan. Philadelphia: Fowlers, Wells & Co. 438 pages ; price \$1 postage 20 cents

We have barely time and room to announce that the above work now for sale at this Office, and to notice its more prominent features. It professes to be an impartial history and picture of the essential developments in the modern spiritual movement. from the time the first "mvsterious sounds" were heard in the house at Hydesville, Wayne Co., N. Y., in 1844 (the house subsequently occupied by the Fox family), up to the time the book went to press. From a hasty glance at the volume, we judge that the author has performed his important and difficult task with fidelity and general correctness. This book contains the most complete statement that has yet been published respecting the tremen dous demonstrations which took place in the house of Rev. Dr. Phelps in Stratford, Conn., in the year 1850, and this we consider as a pecu liarly valuable and interesting portion of the work. It will probably be valued mostly, however, for the historical reminescenses of the origin of the spiritual manifestations in Western New York; of the phenome na which forced it upon public attention; of its conflicts with, and vic tories over, opposition and persecution, with most of the essential facts of which the author was personally familiar. We predict for this book an extensive sale.

NEW MUSIC.

We are indebted to Horace Waters, 333 Broadway, for the following contributions to our collection of popular music.

OUR Boys; a Ballad; words by C. D. Stuart; music composed by Thomas Baker. This piece is not particularly spiritual, but it will doubtless please the Yankees and pay the publisher. Price, 38 cents. CLARENCE. A sweet Ballad; by Thomas Baker; arranged for the Guitar. Price, 25 cents; for the Piano, 38 cents.

"THEY TELL ME THAT THY HEART IS CHANGED." A touching and beautiful Ballad; by Thomas Baker; arranged for the Piano and Guitar. Price, 25 cents.

BARBAROUS VILLAINY AND PROVIDENTIAL DELIVERANCE AT CROSSMO LINA .- A woman who, with her three children, lived in a lonely situa tion, had received £30 from her husband in America. One night she was awakened by a loud knocking at the door, to which she replied that no one should be admitted at that time of night. Being entreated, man rushed in, and placing a pistol to her breast, commanded her to bring her money to him, if she would avoid instant death. Terrorstruck, the woman came and placed £10 in the robber's hands. Not satisfied, he demanded more, and obtained another £10. This was not sufficient. "You have yet £10," said he : " bring them, or you must now die." The woman parted with all, rather than her life. With the treasure the villain decamped, but fearful that he was recognized, immediately returned, and telling the woman that die she must. he ordered

of the sun is the all of the substance in the forms of light of the secher to choose one of three deaths-by shooting, hanging, or. burning. The poor woman fell down insensible, and the wretch proceeded to ond degree, and by those forms of light the all in the forms of the atmospheric substances of the third degree. The fire of the sun being adjust a rope to the woman's neck and the house beam. Fearing, howthe all in these substances, it must be the all in all things of the earth, ever, that this might not be able to bear the load, he reached up both hands to test the beam, and was instantly fastened there-whether by as they are all created from those atmospheric substances; and such is fact that he does not himself expect to remain long in this world, and sudden paralysis or otherwise is not known-and remained hanging by the fire origin of all things of the earth. Now in like manner as the does not feel like calling on the old theology for his passport into the fire of the sun is the universal substance in the forms of the other dethe hands to the roof tree of the cabin. Meanwhile, the two brothers grees of the sun, so is the sense of touch the universal of all of the of the woman, living at some distance, troubled by dreams about their other senses. That is, the forms of the organism of the sense of touch sister, were compelled to rise and proceed at once to her dwelling, where they found their sister in a swoon, and her intended murderer are the all of the forms or substances of the organisms of all the other suspended as above described. Assistance being procured, the wretch senses. This resemblance of the universality of the organism of the sense of touch in all the other senses to the universality of the fire was secured, with part of the beam in his hands, and safely conveyed to the jail at Castlebar, where he now lies awaiting trial. He was at of the sun, in all things created from it, seems to be correspondential. once recognized as the woman's nearest neighbor, though blackened and | The universality of the organism of the sense of touch in the organisms stances connected with the exit into the spiritual world. of the other senses is evident to all. And it seems well to consider this also, that in the collation of all things into human forms of them in us, constituting man the human WE need not be much concerned about those faults which we have complex of all things, the single forms of the internal degree of the nat- Holy Spirit praying in us and with us.

DOOR UNLOCKED BY SPIRIT-AGENCY. BALTIMORE, Feb. 5. 1855.

DEAR SIR-Some time last winter, while attending a small circle at the house of a friend, it was remembered by my husband that he had forgotten his night-key, and as the servants were sleeping in a remote part of the house, he thought there would be great difficulty in our or a bundle of a myriad of those of the fire of the first degree, and the getting in. On expressing our fears to our friends, it was immediately third degree consists of forms, each of which is a bundle of a multitude spelled out to us not to leave, and some Spirit-friend, who gave her of the aggregates of the second degree ; i. e., they are an aggregation of name, said she would go with us home and let us in. We at length, aggregates. It is also seen in the above that, in the creation of these after repeated assurances of this kind, concluded to stay, and did not

While returning home we had, I am ashamed to say, great misgivings multaneous order, is perpetually giving off heat to the earth from its I can scarcely give an idea of the feelings with which we entered the degree of fire, light from its degree of light, and atmospheric substances | house, but it was with a profound conviction that our Spirit-friends were able to do all they said. There can be no doubt of the door having been fastened, as our son said he went back after seeing the servant fasten it to try, and found it both locked and bolted.

FUNERAL SERVICES FOR SPIRITUALISTS .- Mr. A. B. Archibald, of Oweside covering of a man's spirit. In the above, as to degrees, it is seen that the fire of the first degree go, N. Y., writes us suggesting that as in his town and many other places they have no public speaker on Spiritualism, and as Spiritualists are about as liable to migrate to the other country as other people, it might be well to publish a form of funeral services, and send it forth to the world. Our friend is prompted to offer this suggestion by the other. We fear that in this incipient stage of the spiritual movement, and before the chaotic elements incident to a transition state have had time to assume a shape, there would be a difficulty in deciding upon a form of funeral services that would be generally acceptable to Spiritualists, and the publication of which would not work more harm than good to the cause. We would therefore suggest the propriety of waiting for a little more light on this subject, even though in the meanwhile Spiritualists may be often called upon to submit to disagreeable circum-TRUE prayer is not a human but a celestial gift; the fruit of the

	DARTRIDGE AN	D BRITTAN'S SPIRITUAI	L TELEGRAPH.	
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a well-known and philosophical Spiritualist, the conversation			Discourses from the Spirit-World,	· SPAIN
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the way of a progressive comprehension of the true and de-	SPIRIT MEDIUM,	By an Act of Congress passed March 3d, 1855, all who served in the Revolution- ary War, or in any other war in which the United States has been engaged, 14 days,	is an interesting volume of some 200 pages, just published. Price 63 cents.	GENERAL AGENTS FOR THE UNITED STATES. The following are general Agents for the SACRED CIECLE and SPIRITUAL TE
monstrable philosophy of the modern spiritual unfolding, and	KOONS, NO. 020 DROADWAY, MENY TORA.	or more, and have not received land, are entitled to 160 acres.	Postage, 10 cents.	GRAPH, and will supply all the books in our list at publishers' prices :
of spiritual things in general. We both agreed that one of the principal obstacles was the want of a definite apprehension of all	from 9 to 12 A.M., 2 to 5, and from 7 to 9, P.M.	All who have served in any battle (though they only served one day), are entitled	Brittan's Review of Beecher's Report, Wherein the conclusions of the latter are carefully examined and tested by a	BELA MARSH, No. 15 Franklin Street, Boston, Mass.
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taxion things advance to interior things, and these to inmost, by de-	AND TO Alexa Dr. 4 D Child MD	PARTRIDGE AND BRITTAN, Agents for New York. JAMES McCLESTER, Proprietor.	the influence of man on earth over the departed. By John S. Adams. Price 25	Lockpoet, N. Y., Nov., 1854.
grees : not by continuous degrees, but by discrete degrees. Decrements	From numerous notices of the work the following are selected as expressive of the	Agents for the Sale of Mrs. Mettler's Remedies.	cents; postage, 5 cents. The Celestial Telegraph.	WONDERFUL DISCOVERY.
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increments and increasings from finer to grosser, or from rarer to denser,	sends out pectar draughts to the thirsty soul.—Spirit Advocate, Rockford, Rlinois.	Middletown, Conn. : Partridge & Brittan, New York ; Barbour, Binghampton,	ence, the rothin, and the occupation of the Soul after his Separation from the rody	fredated entirely by Spirit-direction, through
like that of light to shade, or of heat to cold, are called continuous de-	() and the second strain of continent of your of door entritual fealing nerved as	N. Y.; Erasmus Stowe, Oneida, Madison Co., N. Y.; Chas. R. Bennet, Glens Falls, N.	are proved by many years "Experiments, by the means of eight costatic Somman	MRS. E. J. FRENCH, MEDIUM, PITTSBURG, PA.
grees. But discrete degrees are entirely different; they are in the re-	the book Yankes Blade, Edited by William Mathews.	Y.; E. Waters, Troy, N. Y.; Upham, Poughkeepsie, N. Y.; Henry Sherburne, Esperance, N. Y.; Mrs. G. N. H. Browne, 882 Broome Street, New York; H. F.		These Finites are divided into classes adapted to the diseases specified under each
lation of prior, posterior, and postreme, or of end, cause, and effect.		Gardner, Boston, Mass.; Federhern & Co., 9 and 13 Court Street, Boston, Mass.;	Brittan. Price, \$1 00; postage, 19 cents.	ber, and are separately or in combination a safe and certain cure for all the dis named under the respective heads, many of which have for ages baffled the skill of
They are called discrete degrees, because the prior is by itself, the pos- terior by itself, and the postreme by itself; but still, taken together,		William B. Dver, Bridgeport, Conn.; Bela Marsh, 15 Franklin Street, Boston; Mass.;	Familiar Spirits.	learned, among which are St. Vitus' Dance, Tic Doloreux, Neuralgia, Rheumatis
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such degrees; and are, as simples, the congregates of these simples,	best part of the poems by OssianChristian Spiritualist.		New Testament Miracles and Modern Miracles.	Cramp, Colic, Cholera-morbus, Cholera, Quinsy, Influenza, and all Acuto Pains
such defices, and any as simpley and the estimation to estimate	The avidence of its environment of firmished by the angelic purity which beams	ATTO TTOM OT DOOVO	The comparative amount of evidence for each ; the nature of both ; testimony of a	Nervous Diseases. These Fluids have not failed to give relief in any of the ab-

and again the congregates of these congregates, when, taken together,
are called a composite. These last degrees are discrete, because they
exist distinctly; and they are understood by degrees of altitude; but
the former degrees are continuous, because they continually increase;
and they are understood by degrees of latitude.
and they are understood by degrees of the in the entritual and not-

All and singular the things which exist in the spiritual a ural worlds coexist at once from discrete and continuous deg from degrees of altitude and degrees of latitude. That dir which consists of discrete degrees is called altitude, and that • consists of continuous degrees is called latitude ; their situation

tively to sight does not change their denomination. Without a edge of these degrees, nothing can be known of the difference the three heavens, or of the difference between the love and wi the angels there, or of the difference between the heat and which they are, or of the difference between the atmospheres surround and contain them. Moreover, without a knowledge degrees, nothing can be known of the difference of the interior of the mind in men; or, therefore, of their state as to reformat regeneration; or of the difference of the exterior faculties, which the body, as well of angels as of men; and nothing at all of th ence between spiritual and natural, or therefore of correspond yea, or of any difference of life between men and beasts, or of ference between the more perfect and the imperfect beasts ; c differences between the forms of the vegetable kingdom, and the materials which compose the mineral kingdom. Whence appear, that those who are ignorant of these degrees can not, fr judgment, see causes; they only see effects, and judge of caus them, which is done for the most part by an induction continuo effects ; when, nevertheless, causes do not produce effects by ity, but discretely, for a cause is one thing and an effect another is a difference as between prior and posterior, or as between th forming and the thing formed.

That the nature and quality of discrete degrees, and the di between them and continuous degrees, may be still comprehen us take the angelic heavens for example. There are three heave these distinct, by degrees of altitude, so that one heaven is another; and they do not communicate with each other but by which proceeds from the Lord through the heavens in their orde lowest, and not rice rersa. But each heaven is distinct by itself, degrees of altitude, but by degrees of latitude ; those who are midst or in the center are in the light of wisdom, and those wh the circumference to the boundaries are in the shade of wisdom wisdom decreases to ignorance as light decreases to shade, which by continuity. It is the same with men ; the interiors of their are distinguished into as many degrees as the angelic heavens, of these degrees is above another ; wherefore the interiors of the are distinguished by discrete degrees, or degrees of altitude; man may be in the lowest degree, or in the higher, or in the according to the degree of his wisdom; and when he is only lowest degree, the superior degree is shut, and this is opened ceives wisdom from the Lord. There are also in man, as in hea grees of continuity or of latitude. A man is similar to the hear cause as to the interiors of his mind he is a heaven in its least far as he is in love and in wisdom from the Lord; that a man, interiors of his mind, is a heaven in its least form, may be seen work ON HEAVEN AND HELL, n. 51 to 58.

From these few considerations it may appear that one who nothing of discrete degrees, or degrees of altitude, can know of the state of man as regards reformation and regeneration, w effected by the reception of divine love and divine wisdom fi Lord, and by the consequent opening of the interior degree mind in their order; nor can he know any thing of the influx the heavens from the Lord, or of the order in which he was If any one think of these things, not from discrete degrees, or of altitude, but from continuous degrees, or degrees of latitude, he can sent; also Psychometrical reading of character, the name in the handwriting of the then see nothing of them but from effects, and not from causes; and dividual required. Price of each ONE DOLLAR. Medicines from pure vegetable seeing from effects alone is seeing from fallacies, whence come errors, one after another, which may be so multiplied by induction that at length enormous falsities may be called truths.

se simples,	best part of the poems by Ossian Christian Spiritualist.		New Testament Miracles and Modern Miracles.	C
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