

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"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. 49.

NEW YORK, SATURDAY, APRIL 7, 1855.

WHOLE NO. 153.

The Principles of Nature.

MAGNETISM.

To J. D., Esq., SAN FRANCISCO:

My Dear Sir—To your desire that I should give you, from my limited stock of information, some hints as to the application of magnetism, I offer the following reply, and through the columns of the TELEGRAPH, for the reason that almost every Spiritualist is more or less interested in the subject, and in making experiments, there are reasons to fear that grave abuses may creep in.

Leaving to those minds whose province it is to deal with the theories in regard to the nature of the magnetic element, I desire to say a word as to its application, and the bearing it has upon Spiritualism.

Our first assumption, then, must be, that an imponderable agent called magnetism exists; and that the human brain is a focus where a certain amount of it is centered, to be used in carrying on the animal economy, and uniting the minds of different individuals in certain relations to each other. In proportion to the natural strength of the brain, a greater or less amount of this agent will be attracted to it, and be made use of, just as a healthy stomach will feel the want of, and digest, more food than an unhealthy one. Of course, then, if two brains and bodies are brought into close relations to each other, the one in a vigorous, strong, and healthy condition, and the other lacking essentially these qualities, there must commence an exchange of influences, the diseased system attracting to itself, from the abundance of the other, the magnetic fluid, until there is established between them a perfect equilibrium.

This occurs when there is no effort used by the healthy person to impart his power; and of course if he stimulates his brain to an unwanted action, he immediately attracts to himself, from the atmosphere, an amount of force so much greater than is usually needed, as the action is more intense. His mind being occupied with the intention of imparting this influence to another as soon as obtained, it makes no considerable change in his own physical system; but let him have schooled his mind properly, and learned how to direct the current, he can obtain the mastery over any severe disorder by which he may have been visited. This is not assumption without proof; for we all know instances in our individual experience where men of powerful will (although ignorant of this law) have retained life after all hope had with others fled. Once get an application of this truth, and you will no longer wonder at the accomplishment of wonderful cures under magnetic treatment. In society we see that men of will and force of character invariably obtain an eminent position among their fellows; it is the all-potent influence of *will*. The feebleness of ones instinctively bow, as the fragile reed bends before the strong blast. Could your spiritual perception be opened when listening to a powerful address before a crowded assemblage, you would be able to see at work the causes which produce this outward effect. You would (losing the perception of forms and dress, and appreciating solely the presence of their brains) behold a sea of mind whose waves toss and heave under the influence of the master spirit, as our ocean rears its crested billows when lashed into turbulence by the gale. You would see this system of impartation and reception going on; and as the united minds of the audience were fixed upon that one man, those would be the most powerfully impressed which were the most susceptible to a magnetic influence.

In proportion as a person is impressed by another's will, he loses his own; hence you will see the immense importance of choosing a proper magnetizer. I know very many suppose this a matter of small consequence, but look at it in the light of common sense and I think they will see it differently. If a person acquires an influence over another, he makes an actual change in the physical system of the subject; he makes a deposit of a certain quantity of etherized matter coming from himself; and this is the *pabulum* on which the diseased system feeds and recuperates its energies. Now if the operator is naturally of a low, animal nature, possessing a will potent to impart his influence, and the subject be of a delicate and impressible temperament, in obedience to this law of exchange the latter must by degrees imbibe the spirit of the former, until, if the treatment is continued long enough, he reproduces in himself the operator's character.

It is asserted by enthusiasts, that a magnetic subject will be thrown into violent convulsions if approached by the magnetizer in an improper manner; but I see no reason for allowing this hypothesis—agreeable as it might be—when I can produce in Prof. Buchanan's experiments, in the most spiritually refined body, manifestations of the most malignant nature.

Now as this is done simply by placing the "aura" from the hand in contact with the organs, in an entire state of consciousness, how much the more powerful is the influence when I have a magnetic control of the brain, and can so direct its vital force as to center it for the production of any desired phase!

Reichenbach has, in his able work, proved that the hands are constantly sending off streams of what he calls *odic force*,

which at the different sides are of positive and negative polarities; also that the eyes are foci for this influence, and the breath is highly charged with it. It is for this reason that when you desire to magnetize, you take the subject by the hands in such a manner as to bring your thumbs in contact with his, and place the middle finger on the palm of his hand. Having subdued in your mind any unnatural excitement, and impressed yourself with the *most perfect confidence* in your ultimate success, you fix your eyes upon him—not with a wild, glowering look, as if the disease were some prey, that you, as some wild beast, were about to spring upon—but with a calm, clear, determined look—such a look as carries with it the conviction of power, and above all, *kindness*.

You see that by this time you have completed a regular circuit of your battery. As you sit opposite him with your knees and feet touching his (of course no gentleman would assume this position to one of the opposite sex, but would sit more at her side, but still facing her), your hands holding his, and your eyes streaming the influence in strong currents upon him, you bring his system and your own into the most desirable state to accomplish your end. In a few moments you will have (if not at first, after a little practice) a feeling as if your influence had commenced to produce its effect. A feeling of superiority will creep over you (a superiority in physical power I mean)—you are confident of success; and as this becomes more certain, you concentrate all your will upon the subject. You may now resign his hands, placing them upon his knees (you should have as few spectators as possible; one witness is far better than three), and your patient should be seated in a perfectly comfortable position, in a chair a little lower than your own.

Keeping your gaze fixed upon him, you gently raise your hand above his head; and, holding them at the distance of an inch, with the fingers directed toward it, after a short pause bring them slowly alongside as far as the shoulders, where you may allow them to rest for a minute; then with a slow, and graceful sweep pass along the arms to the knees, and occasionally to the feet. As soon as the eyes close, make a few passes before them, downward and outward. Now if you will very slightly apply the points of your fingers to the temples, about an inch above the cheek-bone, and an inch behind the eyebrow, you will come into contact with the region of "sensibility," as marked out by Buchanan. This region gives the brain notice of changes in the atmosphere, from moisture to dryness, and cold to heat, as well as the presence of the imponderable agents, electricity, the nerve-aura, and magnetism. A woman, to test the heat of her iron, holds it to her cheek and temple, because nature tells her interior self of the existence of this organ; and for this reason, as I before said, apply your fingers to the temples. You continue the "long passes," that is, the passes from head to feet—taking care that you do not concentrate too much of the magnetic fluid on the head—until your subject is in such a state that he does not hear the voice of those around him, and is insensible to the light from a candle held close by his eye. You will now perhaps find that though with others he is unable to hold communications, with you he may freely converse. He may tell you of his disorder, how it originated, how long it is to continue, and what remedies are the most appropriate. In all cases, do not trust blindly to your clairvoyant, but submit his prescriptions to the test of reason and common sense. If you can get the opinion of an honest-minded physician—one who is not so blinded by prejudice that he will assume a malignant skepticism—by all means avail yourself of it. The clairvoyant condition is such an ideal and imaginative one, that revelations from this source must be received with all proper caution. We should not, in our desire to maintain a due amount of this, rush to the opposite extreme, and with our critical scalpel, dissect the communication so very minutely as to leave nothing of it but a few shreds and dry bones. But, making all due allowances for the beauty of the language used by the subject, consider well how possible it is that by the power of your nervous force you have stimulated to extreme action the organs of ideality and imagination, producing in this perfectly natural way poetic breathings, as the summer wind gently trickling through the strings of the *Æolian* harp excites them to the production of sweet, dreamy music. But from this digression let us return to our patient whom we left in a magnetic slumber.

He will sometimes tell you how long he is to sleep; but should he not do so, you must beware of allowing him to sleep too long, as this fatigues him greatly, and the benefit which would otherwise have occurred is destroyed. When you desire to awaken him, it will first be necessary to form a wish to that effect in your own mind; tell him that in one, two, or three minutes he will gradually lose his lucidity and return to outer consciousness, *renewed in vigor, and with far less pain than before*. (This impression must be very powerfully made, as much good will result from it.) Now make reverse passes from the knees to the head, and at the end of each pass draw the fluid from the palms of your hands in an outward direction. Your aim should be to leave the head unlogged by the fluid. If the subject feels a weakness and debility, you may pat lightly his shoulder-blades, and down the spinal column, as

by this means you excite the regions of health and hardihood, and cause an increased flow of vitality through the great channel of nervous force.

In the foregoing instructions we suppose the application of magnetism to have been unattended by any unpleasant crises, but you must by no means believe that you will always be so successful; for in very many instances your patient will be thrown into convulsions as soon as the influence from your body and brain begins to circulate in his system. It is therefore essentially necessary that you should maintain a perfect self-possession under the most unpleasant phases of the treatment, for if you allow yourself to be worried, you create a disturbance in the magnetic conditions of your patient, and very serious results may ensue, even death occurring under extreme disturbance. You only want one of the *severe lessons* which sometimes fall to the lot of incautious experimenters, to impress you fully with the force of my advice. These suggestions are only intended to be used when some unexpected events render it necessary that an uninformed person should act as magnetizer. They are gleanings from my own experience, given without reference to any work on the subject, and having no hope of saying any thing which has not been said, and far better said, by others. I merely desire to say to such Spiritualists as are interested in animal magnetism, both as applied by operators in the form and *those out of it*, that before making any useless experiments on this dangerous ground, or attempting to understand the spiritual phenomena, they should procure works on the subject written by men of experience. They should fully prepare their minds before entering on the application of magnetism, as they will be in constant need of judgment, and this is best attained by experience.

Should your aim be to produce those effects of mind upon mind called "psychological," it will not be necessary to go through the tedious process of the passes. If you can succeed in rendering the mind of your patient so fixed for several moments upon a coin or a spot on the wall, or any point—it matters not which, provided that he brings himself to the requisite degree of susceptibility—you will be able to slip your influence between his brain and his physical system, and so be able to control his sensations and perceptions. If it is desired that you make him believe himself an orator, musician, or monk, have in your mind a clear conception of the character, and make an effort to impart the impression. Do not, I beg of you, indulge a miserably depraved taste for demonstrations of a turbulent or degraded character. Have no fightings, no licentiousness, no avarice represented; for you foster these organs so, that by a frequent repetition they become predominant. Some operators are very careless about removing the effect, after it has been produced. In all cases make as powerful an effort of the will to expel the impression as you made previously to produce it.

With the knowledge of this power before your mind, you will readily perceive of how great a use you may be to such invalids as are (either naturally or after preparation) in a condition to be influenced by you. And now that I have trespassed long enough upon your patience, I wish to say a word to Spiritualists. Such of you as have studied the laws of animal magnetism, can scarcely fail to see their connection with the demonstrations from the Spirit-realm. It is not unreasonable to assume that, exactly as one mind in this life can impart impressions and ideas to another, so our Spirit-brothers can impress upon the susceptible brain of the medium the thoughts he desires to transmit to us; and, inasmuch as favorable conditions are absolutely necessary, it will be to them a futile task to speak through an imperfectly developed organ of impressibility—the result can only prove abortive. Whenever, then, you desire to receive truthful and useful teachings from that beautiful land where is no sorrow nor darkness, you must place yourselves in proper relations to it, overcoming all obstacles in your mental or physical systems which obstruct your way. Reach forward your minds to grasp some greater portion of these beautiful truths than you now possess. Be not content to dwell in the dark caves of ignorance, shut out from the golden sunbeams, but, earnest in the pursuit of the jewels of truth, grasp your sword and banner, join the advancing host who strive to climb up higher toward the dwelling-place of Wisdom and of Life, and by the expansion of your intellect, and the dispensation of kind acts to those around you, cause future ages to say, "The world is benefited by his having lived."

New York, March, 1855.

Every man carries about him a touchstone, if he will make use of it, to distinguish substantial gold from superficial glitterings, truth from appearances. And indeed the use and benefit of this touchstone, which is natural reason, is spoiled and lost only by assuming prejudices, overweening presumption, and narrowing our minds. The want of exercising it in its full extent of things intelligible, is that which weakens this noble faculty within us.

LOCKE.

The heart must rest that the mind may be active. As the ballast to the ship, so to the spirit are faith and love. ZANONI.

THE SIGNS OF THE TIMES.

BY R. H. BROWN.

"When it is evening ye say, It will be fair weather; for the sky is red. And in the morning it will be foul weather to-day, for the sky is red and lowering. Oh, ye hypocrites! ye can discern the face of the sky; can ye not also discern the signs of the times?"

A person may live all his life in the midst of a great revolution and know nothing about it. In the confined circle of his daily life, the customary round of business or trivial amusement, he may be unconscious of grand and sublime events which close at hand are silently transpiring. Behind his counter selling tape, in his office drafting a declaration, at his home reading a newspaper with his feet on the fender, he may hear nothing—know nothing of strong and powerful influences working without speech or sound secretly within the minds of the masses. The very air about him may be pregnant with the most thrilling and important events, and he not dream of it, until, bursting from the secret recesses of a thousand minds, some grand idea develops itself into action, overturns the past, and builds something new for the future.

Few will believe the writer when he affirms that the present is one of those great eras which divide the world's history into sublime periods, and from which we reckon dates forward and backward—a landmark majestically looming up on the ocean of time. Yet it is so. Why it is so, we will attempt to show; and in doing so, the question as to whether the spiritual philosophy be true or false, will be kept entirely out of view, so that there may be no stumbling-block in the way of those who may differ with us on that point.

In reviewing the history of the past, the fact will appear that almost every nation on the globe has sooner or later developed a form of religion and government exclusively its own, which exhibited all the idiosyncrasies of the people with whom it originated. The Egyptian, the Persian, the Roman, the Greek, the Jews, the Arabian, the Hindoos, the Chinese, all had or have a form of religion and an idea of government intensely national, and peculiarly Egyptian, Persian, or Jewish, as the case may be. And in each may be seen reflected, as in a mirror, all the traits of national character to which they respectively belong and from which they were developed. Every religion is an outward projection of the internal characteristics of the minds from which it originated. The Greek was distinguished for his love of the beautiful, and in the Grecian religion beauty was deified. The Jews were a warlike people, and they invested their Jehovah with all the attributes of a military king. Implacable in their resentment when aroused to anger, they could only be appeased by blood, and in their religion the shedding of blood is made the grand and sovereign specific by which the wrath of their Deity may be turned aside. The same thing may be said of the various forms of government which have prevailed in the world. In each may be seen reflected all the grand characteristics of the age and the people from which they sprung.

We have said each nation on the globe has sooner or later developed its own form of religion. But there is one great and startling exception to this rule. There was a Grecian religion, there was a Roman religion, there was an Egyptian religion, and there is a Hindoo religion, a Persian religion, a Chinese religion, a Tartar religion, an Arabian religion—but where is the ANGLO-SAXON RELIGION? The proudest, grandest, most intellectual, most profound and powerful race on the globe has no religion of its own. We worship God in borrowed robes—the cast-off garments of antiquity. The Jews—those famous peddlers of old clothes—have given us all the religion we have. This is a fact too broadfaced to be denied. We can point with pride and pleasure to the Anglo-Saxon form of government, the most perfect the world has ever seen—a form of government in which all the noble, free-born, manly traits of the race are represented; but we peep about in vain for any trace of the Anglo-Saxon religion—a religion which embodies all the majestic reason, the deep philosophy, the broad philanthropy, the intellectual refinement, the independence of soul, the free thought and spiritual exaltation of the Anglo-Saxon race. Yet so sure as the sun continues to rise in the heavens, that religion will be born into the world. The nineteenth century is pregnant with it, and already feels the new divinity stirring within.

Look about you. What means this upheaving of the elements—this sweeping away of old landmarks—this spirit of free inquiry, which pulls Antiquity by its gray beard, stares into its wrinkled face, and demands by what authority it seeks to enslave the soul of man?

Let those sneer at the "isms" of the day who will. There are many minds who rejoice in them, be they true or false, because they are the indexes of free and manly thought—because they show that the minds of the masses are intent upon solving the great problem of social regeneration. Every "ism," if untrue, is but a false solution of that problem, and the attempt is to be respected, though it has failed, because it was sincerely and honestly made, and because it proves that the unlettered mind of the race is at work with unconquerable energy, digging for the great truth. Every true "ism" is a step in advance. Success, then, to all the "isms," may they

flourish and increase. Time will test them; be not alarmed; all that is error will die—all that is truth will live. "The agitation of thought is the beginning of wisdom."

Attentive observation will teach any man that the free thought of the nineteenth century has a particular and clearly defined direction, and that direction is a theological one. All the dogmas of the old theology are questioned without fear, and many of them exploded and destroyed beyond all hope of redemption. Among the latter may be enumerated "infant damnation," "a local hell of fire," and "total depravity."

It will also be seen that the unity of the race—the brotherhood of man—the paramount importance of deeds of love and mercy, and the absolute necessity of a pure and holy life, are all insisted upon as being fundamental principles of true religion.

But while all that is good in the teachings of the past is thus adopted, the supremacy of reason is affirmed, Nature is referred to as God's only infallible revelation and demonstration—declared to be the only foundation upon which to build our faith.

These ideas and their corollaries are spreading far and wide. They permeate the very heart of society; minds everywhere are thinking upon them, and when those minds get "en rapport" with one another, the work will be accomplished. Out of all this agitation of thought—this overturning of false gods—this casting out of the twin devils of superstition and error—this eager search after new truth—a grand and glorious system of theology is being gradually developed. When that theology is born into the world, it will sweep into oblivion all others, and endure for ages. Springing from the Anglo-Saxon race, it will reflect all the best attributes of its great parent. The volume of Nature will be its Holy Bible, with right reason, and science for its translators and commentators; its priests will be philosophers instead of parsons; its prayers will be deeds of mercy, and in the glad hearts of the poor redeemed from hunger, and sorrow, and crime, its hymns will be heard.

What the age of Confucius was to the Chinese, the age of Zoroaster to the Persians, the age of Mohammed to the Arabians, the age of Christ to the Christians—is the nineteenth century to the Anglo-Saxon. The events which are transpiring to-day in America will repeat their effects for long ages to come, and in the dim future will be looked back to as we now look back to the days of the meek and lowly Nazarene.

DETROIT, March 22, 1855.

SPECULATORS AND SPECULATIONS.

SAN ANTONIO, TEXAS, March 6, 1855.

MR. BRITTAN:

I notice that many of your correspondents are in the habit of writing long articles on Deity. So far as I am able to comprehend the spiritual philosophy, such articles can not, nor will they, enlighten the minds of men, except so far as they may develop new ideas upon various other subjects. Whether the communications on this subject come to us by influx from Spirits of the higher spheres, or from minds on this earth, they are, and of necessity must be, limited and inadequate. A mind which assumes to describe a subject, must have progressed to a plane of elevation corresponding to it. Now it must follow by the immutability of the laws of eternal progression, that no individual mind can or will ever comprehend that grandeur which is incomprehensible to all minds, except the one grand positive Mind or eternal Principle, or Center of all life in the immense universe.

Therefore, all descriptive accounts which it is possible for our minds to receive, are only speculative. A mind may receive truths by influx or otherwise, and be able to comprehend subjects, but to understand them fully they must be within its own sphere of progression; and as its inner desire leads it on—onward and upward—in the realms of infinity, that desire will always be responded to by the individuals, congenialities, and affinities from the planes or circles still above its own, and this throughout all eternity. A mind contemplating upon these subjects gets bewildered with ecstasy, and a complacent feeling of satisfaction will gradually creep over it. The theme affords a scope for reflection, and gives the certainty of a glorious future which is far beyond the most exalted and expanded intellects to comprehend. What such feelings are, all minds that have advanced in the studies of the Harmonical Philosophy, and realized its truths, will know; and possessed of this knowledge, how insignificant and petty do all the conflicts and disharmonies of this life appear to us! How repulsive and chilling is it when we are compelled by necessity to descend from that plane, and associate with the surrounding men, states, and things, as we in duty must while we are in our present existence!

We are drawn by various associations, and are compelled to mingle in them. We see men who profess to be acting as some sort of attorneys between God and his creatures, and we behold them proclaiming with great solemnity absurd dogmas which, in this nineteenth century, when the dawn of light and truth is in our horizon, should have remained where they belong—in the musty records of the mythology of past ages, or should

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, APRIL 7, 1855.

ANSWER TO A POPULAR OBJECTION.

Among the objections urged against the Spiritual character of the manifestations and their real significance, few are pressed on our attention with greater frequency and pertinacity than that which comprehends the alleged imperfection of all such modern phenomena. It is insisted not only that the present mode of communication with Spirits is clumsy and unsuitable, but that the communications themselves are utterly unworthy of a Spiritual origin. We propose to answer this objection, which will be found to have originated in ignorance of the whole subject, and an overweening egotism which dogmatizes without thought and condemns without investigation.

It will be obvious on a moment's reflection that if the results of Spirit-intercourse, in an intellectual point of view, were immeasurably beyond the utmost stretch of our powers, they could scarcely answer any practical purpose. The subtle and profound philosophy of the greatest minds could not be employed with any advantage in teaching those who had never even mastered the first principles of their vernacular; and this is substantially the condition of most of us; few, comparatively, having so much as learned the alphabet of the immortal language, or ascertained the first principles and elementary processes of the Spiritual World. With our brief experience and imperfect knowledge we may not presume to limit the powers of the spiritual teachers by the want of capacity on the part of their pupils. The former may be impelled by the very necessities of the latter to deal chiefly with the simplest rudiments of a great subject. Even these are not yet fully comprehended—certainly not by those who urge the objection before us. To conclude that the Spirits know no more than they are able or disposed to communicate, is not a logical sequence from any acknowledged premises, but a vain assumption which only exposes the fallibility of such human judgments and opinions as owe their existence and expression to popular ignorance and prejudice. Moreover, we have no reason to presume that the ordinary results of this intercourse with the world of Spirits will very far transcend the plane of our own moral life and mental development. For, however exalted in Spiritual culture and personal dignity the inspiring Spirit may be, in any given example, as frail mortality is required to supply part of the indispensable conditions to the intercourse itself, while men of imperfect or perverted natures constitute one party in every such interview, we may—nay, we must—expect that the spiritual treasure will be impaired and corrupted by its earthly channels and receptacles.

But the Spirit-world is peopled with beings who present every possible phase and degree of moral and spiritual development, and we may therefore reasonably conclude that the manifestations from that world will be correspondingly various. Indeed, how can they be otherwise? and would they be more reliable as revelations from the invisible world if they all exhibited the highest spiritual refinement and the utmost power of thought? We venture to say, No. What if the particular sayings of many Spirits are false and in one sense unprofitable; in another and a most essential sense they are doubtless true and of the utmost importance. We want to ascertain the real nature of the future life, and to be made acquainted with the states of individual Spirits in that world, to the end that we may discover the laws of human development, and be enabled to perceive the bearing of our mortal pursuits on our immortal destiny. But if the disclosures from the unseen world were all of the most exalted character they would afford us no reliable information respecting the numerous degrees and diversified aspects of Spirit life and thought. To know what this world really is, we must witness all its phases, the gross, frivolous, and repulsive, as well as the pure, the grave, and the beautiful. It is equally obvious that we could have no comprehensive idea of the immortal world and the states of departed Spirits unless permitted to view them in all their phenomenal aspects, as presented in the Spiritual Revelations of to-day. If, indeed, the communications were all strictly true and profoundly wise, we might say, without committing a solecism, that they would be totally unreliable and false, as indices of general conditions, personal qualities, and individual life in the spheres. The simple conformity of mere verbal statements to existing facts, whether known or unknown, is not all of truth, nor are such statements, necessarily, of any particular consequence. Only the communications from which we derive the most enlarged, comprehensive, and reliable views of the general subject to which they relate, are, in the highest sense, the most important and the most truthful.

The implied assumption that all communications really emanating from the Spirit-world must necessarily be elevated in their moral tone, and that they must also possess the characteristics of original thought and refined culture, disregards alike the facts and laws of human development. An awkward clown might find his way into the king's palace, but he would not on that account become a polished courtier. How then shall the vilest cannibal become the purest saint, or the greatest fool be made the profoundest philosopher by merely changing his relations to other existences. No conceivable change in the external conditions of a rational being can at once unfold the latent powers of such a nature to a plane of more moral activity and harmony. We are not to escape our manifold imperfections and to outgrow all human weakness by one spasmodic effort. The suspension of our mortal functions will not perfect our immortal faculties. These, in the gradual process of their development, are governed by the laws of a natural and Divine order, and even those who urge the objection under review can hardly credit what they virtually assume. In their material skepticism they have usually adopted the old proverb, "When the brains are out the wits are gone," but at present it suits their convenience better to presume that the loss of one's brains and the destruction of his whole body should have the effect to sharpen his wits immensely, and to give him a personal importance and dignity of character which he never before possessed. It is easy to see that the assumption which constitutes the ground of objection in this case, is not only false in itself, but the sincerity of those who assume this ground seldom amounts to a decent seeming. Such a notion is at irreconcilable odds with the dictates of reason and all that we know of human nature and its relations. Destroying the life of the body does not endow the man with any new powers; nor can it make him essentially wiser or better; and

those who assume that it does, probably have as little real confidence in their own integrity as they profess to repose in the veracity of Spirits.

It is a matter of no surprise to us that the effort to induce the higher phases of the spiritual phenomena are so often unsuccessful. On the contrary, we are rather surprised that the failures are not more frequent and complete, since our knowledge of the laws of spiritual intercourse is so limited. It requires the discipline of years to enable us to use our own bodily organs with the utmost success, and it will be conceded that many live and die who never fully subject the body to the power of the spirit. May we not safely conclude, therefore, that it must be still more difficult for departed Spirits to find mortal instruments precisely suited to their purpose? This is doubtless the case, and if the medium is not thus adapted to the peculiar powers of the inspiring intelligence, we can not reasonably expect that the results will be perfect of their kind. Philosophers and men of sense never indulge in such loose expectations. Only those who are either blinded by ignorance or intoxicated with egotism ever demand impossibilities. If it be true that "the fools are not all dead," there are, we doubt not, a few of this particular class remaining. We have known a man to scoff at the whole subject because his grandmother, who, perhaps, never comprehended the difference between multiplication and metaphysics, could not solve a difficult mathematical problem or explain the precise mode of the transmundane existence. Many a man who could not to save his life send the simplest message over the telegraphic wire to Boston, has the folly to insist that a Spirit should succeed perfectly in his first attempt to transmit his thoughts from one sphere of existence to another, notwithstanding he is wholly unacquainted with the instruments employed for this purpose. A Spirit that was allowed three years, while on earth, to learn to make a horse-shoe or to work a button-hole in a coat, is expected to write beautiful poetry and sound philosophy as soon as he gets into the Spirit-world. Plato must tell all he knows, though the medium has no more brains than a peacock. If the first attempt be unsuccessful—if the Spirit can not force the waters of the Mississippi through an ordinary stove-pipe—he is presumed to be a blockhead, and some writer on "Ghost Literature" forthwith publishes in the *Tribune* a pedantic disquisition on the platitudes of Spiritualism, and labors to convince the world that intercourse with Spirits is undignified and unprofitable. Why not attempt to persuade all the men on earth that it is best for them to have no more intercourse with each other, merely because vulgar and profane people sometimes speak?

Finally, we can not entertain the idea that the spirits of men are omniscient, and we certainly know of no perfect mediums for spiritual intercourse on earth. At the same time we are willing that both Spirits and mortals should do the best they can to enlighten the world, while we will endeavor to be patient in our observations and candid in our judgments.

TO OUR PATRONS.

We desire to apprise our readers that the present volume of this paper will be completed with the issue of three more numbers, and that we are very desirous of commencing the fourth volume with a large increase to our present list of subscribers. We trust that each one of our present patrons will feel such an interest in the cause to which our labors are devoted, as to esteem it a privilege to be instrumental in adding new names to our list. It may seem to them a small and delicate thing to solicit their friends to become subscribers to our paper, but we can assure them that such exertions on their part will greatly encourage us in the work to which our lives and best energies are devoted, and will doubly arm us for the conflict which truth and progress everywhere meet. Suppose your friends do not subscribe this year; they probably will next, or the year after, and thank you for calling their attention to this subject; but they can never excuse you who are in the enjoyment of these great and important truths, and neglect to press them upon their attention.

We trust that no one will suffer the discontinuance of our weekly greetings with the close of this volume, and we can only hope that our labors will be crowned with greater triumphs for truth and progress than hitherto. Please forward the address of those persons to whom you would have us send specimen numbers of our sheet.

PROOFS OF THE PRESENCE OF SPIRITS.

We have repeatedly called upon our friends to furnish us with written statements of occurrences which demonstrate the presence of Spirits, and the reality of a communion between the natural and spiritual worlds. We feel under lasting obligations to those who have from time to time responded to this call. But persons are constantly calling upon us to narrate very important facts which have transpired in their presence, and when we ask them why they have suffered facts which might convince souls of their immortality to slumber so long, the reply often is, "We don't feel competent to write for publication." But is this a sufficient excuse, when the world is famishing for that bread of eternal life of which you have enough and to spare? You find no difficulty in stating these facts to us, and why not put those same words on paper? People want the naked facts plainly stated, without the gloss of much learning. The facts which we call for are those which demonstrate the presence and identity of Spirits—those which form complete answers to the objections to spiritual intercourse—those which admit of no other solution than that which involves a Spirit-agency. There is an abundance of such facts occurring throughout our land, and we hope they will be committed to writing and forwarded to us, and we will, if necessary, prepare them for the types, and send them, through the medium of this paper, on their mission of converting desponding souls to a knowledge of their eternal life.

We learn that Dr. W. R. Hayden, Mrs. Hayden, and Miss Emma F. Jay did not sail in the Africa, which left Boston on the 28th ult., as was anticipated and announced in our last issue. We understand that they will leave in a few days.

The Editor of this paper designs to commence his course of illustrated lectures at the Brooklyn Institute, on Tuesday next. The first lecture will be on the Spirit Manifestations of the Bible, and the material aspects of the Popular Systems of Theology.

Warren Chase lectured at Dodworth's Academy on Sunday evening last to a large and attentive audience. We understand that the lecture was an able one, and gave general satisfaction. Mr. Chase left this city on Monday evening, en route for Cleveland, Ohio.

MOVEMENTS OF MR. HARRIS.

Our last favor from Bro. Harris was a private letter, dated Mobile, Monday morning, March 18th. He was laboring under slight indisposition at that time, owing to over-exertion during a course of lectures which he had just concluded. He was intending to leave in the afternoon of the same day for New Orleans, where he expected to remain until the 8th of the present month.

The Southern papers speak in highly complimentary terms of Mr. Harris and his lectures. The following is extracted from a lengthy editorial notice which appeared in the *Mobile Daily Tribune*.

Indeed, it was generally admitted, even by those who give no manner of entertainment to this Spiritualism, that it was very difficult to find a person so earnest, so fluent, so eloquent, so methodical, his arguments hanging together with singular cohesiveness, the links being joined in all parts with masterly neatness. With all this artistic skill, there was something more of altogether a higher order of merit, being of the moral kind. Thus the person may go to hear the lecturer, prepared to scoff at him and his new-presented evangel; yet just as sure as the auditor is intelligent, or has charity, or any manner of gentlemanly composition within his nature, he does not scoff—feels, indeed, a respect for the lecturer, if not for the doctrine he enunciates. This is something, in listening to the talks of earnest men. It is something to see that the outflow from the man is a part of himself—coming from him, not merely running through him. Most of our popular lecturers promise to cram the public—offer them draughts of pure cool water to quench their thirst, but after all it is only some of the element that has run through a thousand fields from its source. Even one of the best of these lecturers, Mr. Giles, is merely a skillful manager of other people's thoughts—his part of the merit being a happy knack of infusing some grace into the collection of words he uses. One hardly thinks of any thing but the man Giles. Otherwise it is with this Rev. Mr. Harris. His subject, not the man, is thought of, until after the discourse is past, and then one gives some attention to the speaker.

No person who is not afraid of being suspected of countenancing heresies, or of his own shadow, can fail to be very much interested in these lectures, and we do not see how he may be hearing them be made a worse man.

The *Evening News*, published in the same city, had a fine notice of his introductory lecture, from which we extract the following:

The subject selected for the occasion—"Spiritualism as it is"—was simply introductory in its character, and designed to open the way to those fields of high philosophy and shining eloquence in which—as was evidenced by the series of discourses delivered in this city, by the same speaker, last year—his teeming and beautiful mind delights to range. It was an interesting lecture, but mainly occupied in describing the various phases of fact exhibited by the spiritual phenomena and defending the hypothesis which ascribes them to a world of a higher substantially, as the only one capable of their satisfactory solution. In this presentation of the subject the different aspects of fact alluded to were, as a matter of course, assumed to be conceded—a concession made by the most competent, bitter, and pre-eminent of its opponents—while the material theories with which these have attempted to account for and defend the phenomena, were briefly discussed and forcibly answered. It was not until toward the close of the lecture that the speaker gave his auditory a taste of his peculiar flavor, when, rising for a moment above the analytical processes to which he had been confined by the force of his argument, he swept the subject in rapidly described circles of luminous and impressive generalization. We will not attempt a description of the discourse; the effort in so small a compass as our prescribed limits could not fail of doing it injustice.

TESTIMONY OF THE OPPOSERS.

Emma Frances Jay recently visited Portland, Me., where she delivered several lectures, which, if we may credit the testimony of the secular journals, opposed to *Spiritualism*, were characterized by remarkable ability. It has been intimated by some captious critics that the *TELEGRAPH* has spoken of Miss Jay's lectures in terms of commendation not warranted by their intrinsic merits, and as some anonymous fault-finder in the *Christian Spiritualist* of the 24th ult. intimates as much, we may be excused for copying the following editorial notice from the *State of Maine*:

SPIRITUALISM.—The discourse of Miss Emma F. Jay upon this subject last evening, at Deering Hall, was a wonderful performance, that must have impressed all present with a sense of its ability. At the close of the discourse, the lady uttered a prayer, pure in sentiment, and choice in language and expression, while her attitude and gestures formed a picture as beautiful as the ideal of an artist. She then sang a few verses while in a "trance state," having occupied over an hour in speaking.

The *Portland Advertiser* of the same date, has the subjoined paragraph by the editor, from which it will appear that even the papers that ordinarily oppose Spiritualism are far more profuse in personal compliments than the *TELEGRAPH* has been in its notices of Miss Jay and her lectures.

Miss Emma F. Jay lectured last evening at Deering Hall to a large and well-pleased audience. She purported to speak under the influence and dictation of some Spirit or Spirits, but whatever may be the character of her claims in this particular, there can be no doubt that she is a talented young lady, and the exponent of a very liberal and enlightened theology. She looks, talks, and sings like an angel.

LONDON FAMILY HERALD ON SPIRITUALISM.

The following clippings from a couple of late numbers of the *London Family Herald* will show that John Bull is at least mightily perplexed, and often bewildered in the mazes of conflicting and absurd theories, in attempting to account for the alleged spiritual phenomena which have become so conspicuous on this side of the Atlantic, and are now challenging the attention of the wise and learned throughout Christendom. The *Herald* remarks:

The Spirits are still at work in America; and even greater wonders than ever are done. The philosophers here think they have settled and laid them; but, as we shall presently see, it is chiefly by wrapping themselves up in learned and pretentious ignorance. Sir David Brewster is the alleged author of an elaborate article in the current number of the *North British Review* on this and kindred subjects, in which he reasons in such a manner as to create a doubt of his authority as a reasoner on those physical questions whereon his reputation as a philosopher is reared. Jumping to conclusions too hastily, accounting for effects with the most inefficient causes, substituting a mere Sadducean phraseology for philosophical explanations, and employing, in respect to modern alleged miracles, only such arguments as infidels employ in reference to Scriptural miracles, the reviewer just comes to such a conclusion as a Sadducee or a learned Roman would have come to in the times of the Apostles, and by the very same process; convincing, no doubt, those who pin their faith to his philosophical reputation, but leaving the question unsolved, and even untouched, in the estimation of the more candid and unbiased investigators. Taking up the least and the most possible of the phenomena, he coolly attributes them all to imposture, or "visual impression," "expectant attention," "illusions of the eye and the ear," etc.; and though it is morally certain that all England and Scotland could not produce a single specimen of toe-rapping, even for ten minutes, he has the philosophical intrepidity to attribute what is called spirit-rapping to the toe-joints, and to regard it as a settled question—and that, too, not on the credit of actual observation or experiment, like a true philosopher, but on that of a petty paper read before the French Academy of Sciences, entirely unaccompanied by any experimental demonstration, or any public or private comparison between a toe-rapper and a genuine rapping impostor. How very easily a philosopher can believe what he wishes to be true! After this a man may not be accused of ignorance for seriously believing that Mrs. Harriet Beecher's toe wrote *Uncle Tom's Cabin*.

We think it much more probable, though Sir David objects to this view of the subject, that a table is made on purpose, and that a medium by sleight of hand substitutes his table for yours so very quickly that you can not see the doing of it—using, perhaps, a powder-called glamour, which Dr. Jameson, the learned Scotch lexicographer, says, "makes people see objects differently from what they really are;" or the table, perhaps, being covered with an invisible green table-cloth, escapes the observation of the shrewd observer. How it is done we know not. We can only say that the *North British Reviewer* should make himself acquainted with a subject before he writes of it; and for the purpose of showing how much there is to explain which he and other critics have never touched upon, we select a few of the latest news from the American Spirit papers, which papers he does not appear to have either seen or heard of—or discreetly ignores.

The *Herald* then proceeds to quote from the *SPIRITUAL TELEGRAPH* the more essential portions of Mr. Partridge's article, entitled, "A Night with the Spirits," which we published some time ago, and then proceeds:

The *North British Reviewer* explains table-moving philosophically—such table-moving as a servant-maid practices when she dusts a table; but beyond that—moving tables without touching them—his philosophy extends not, and therefore he settles that question thus: "It is with difficulty we can bring ourselves to notice the extravagance of those who maintain that tables have moved at the will of an individual at a distance from them." This is very easy; any man may be a philosopher thus. The reviewer says he witnessed the experiments of Mrs. Hayden, a professed table-mover. She was not a table-mover! She expressly disavowed it; but tried it occasionally, and often failed. Such table-moving as flourished in England a year or two ago was merely child's play, and an explanation of it would settle nothing. We quote the following from an American paper, not *Spiritualist*, and a paper that objects to spiritual theories and doctrines. It is the *Lowell Fox Populi*, or voice of the people:

"And what," asks the reader, "do you know about Spiritualism?" We answer nothing—absolutely nothing. We have heard much about it—thought much of it—and seen those manifestations which are called by that name, and of these we propose to write. Persons called mediums have been seen, who, when in an apparently unconscious state, would write and speak as if they were beings who once lived upon the earth, but were at the time Spirits disembodied; persons whose word we would not hesitate to take as truth on matters of most vital importance—in whom we could confide if on their testimony depended our lives—such men have told us that they have seen writing which was produced by no visible agency, the pencil moving above and upon the paper with no hand guiding it—that they have seen tables lifted from the floor, and hung suspended to the very ceiling overhead, with no hand or visible power touching them—that they have seen a man lifted up, and carried over the heads of an audience, the full length of a large hall, no visible power touching or supporting him—and, finally, that they have seen a violinello played with all the power and accuracy of an accomplished master, the bow moving as if held in a skillful hand, yet no visible presence was within several feet of the instrument.

"These things we are told, and many more of like character, and we must form some opinion with regard to them. And first, as we can not presume that our informants intend to speak falsely, can we suppose that they are deceived in regard to the phenomena they believe they have witnessed?"

"Let us be careful how we decide this question, for infidelity stands in expectancy, and will seek to profit by the decision."

The writer then goes on to say that if it is mere illusion, the same may be said of the miracles on which the Church is built. "Three, five, fifty, in some instances hundreds, saw the miracles of which the New Testament furnishes a record; and therefore we are bound to believe on such a weight of testimony—yet these modern manifestations have been witnessed by numbers as great, and we are in every-day communion with the individuals who have seen them." Very Christian-like reasoning—so powerful, in fact, that the very arguments which Sir David Brewster and the *North British Reviewer* (Presbyterian and Evangelical) *Review* employ against the Spiritualists are weapons deliberately urged for infidels to use against themselves. The cheap press has often been maliciously and falsely accused of circulating infidelity; but the dear press is really its most efficient supporter. St. Paul would not have written such an article; but he wrote these words, "Beware lest any man spoil you through philosophy falsely so-called."

The variety in the manifestations, etc., is very great, and nothing like a system of common understanding or belief is perceptible. If you judged from one circle only, you might believe that nothing could be done without sitting round a table with hands on it; go to another, and there is no table at all. One will tell you that certain manifestations can only take place in the dark; in another, the same, or similar, take place in the light. One teaches you that certain organizations are adapted for mediums; another says that, that mediumship is a gift of the Spirit, and has been conferred on one for months, and then taken away; that a medium has been punished for misbehavior by the loss of mediumship for a season, after which it returned. One will tell you that Spirits out of the body see, as with bodily eyes, our world as well as their own; another says nay, they can only see through the eyes of a person in the body which they enter. All sorts of contradictory things are told, and opposite things done, and opposite systems pursued; and a bewildering variety, and as yet confusion of method and principle appear, which make it quite impossible to say what is the positive character of the movement; it is graduated as on a scale, the lower degrees being not unlike the tricks of the conjuror's art, or the pranks of schoolboys and girls; the higher degrees ascending by series, till you come to the arts of healing and consolation for body and spirit, and revel in the richest and purest poetry of a highly cultivated nature.

The circle described in our last belonged to the great city of New York, where every art which human ingenuity can practice may be supposed to be possible in the most recondite and indiscoverable manner. Let us leave it, then, and go to the country, among the rustic and simple peasantry of the West—persons not only unskilled in civilized arts, but ignorant of science and literature, with scarcely knowledge enough to till the ground for a bare subsistence.

The writer then compiles from the *TELEGRAPH*, the *Spiritual Universe*, and other sources, descriptions of the wonderful manifestations that occur at the house of Jonathan Koons, in Ohio. He then adds:

In a short article on the diversities of gifts, the editor of the *Boston New Era* writes thus: "Had they (the early Christians) the gift of speaking with tongues? so have we. Had they interpreters of tongues? we have the same. Had they the gift of prophecy? we also have that gift. Had they gifts of healing? our mediums cure the sick oftentimes in the most wonderful manner (witness the article entitled 'Charles Main: Gifts of Healing,' in the present number (i. e., of the *New Era*), and thousands of other things all over the land). Did they work miracles? we work them as well. There is no gift called Spiritual in the New Testament, but we can find its parallel in these times."

The literature of the movement is peculiarly interesting; it seems destined to form a new epoch in the history of poetry. The Spirits seem to be fragrant with an odor hitherto unknown to earth-songs. It looks as if the Muses were no longer a vain imagination, but a living reality; and they sing of Heaven, the morning land of the Spirit, and its destined home. No longer palled in ghost-like attire, and singing dirges of Earth and Hades, oppressing poor mortals with leaden thoughts, and wailing like corn-crakes amid stalks of corn whose luxuriant ears are beyond their reach—these regenerated deities have risen like the lark and sing from heaven the songs of the lower and the higher heavens. And such is the nature of the new inspiration that the medium chants, and sings, and recites his lyric and his epic in character, like a prophet bard, while his amanuensis commits to writing the words as he utters them.

The *Lyric of the Morning Land*, a poem of 250 pages, spoken in trance in thirty hours, by Thomas L. Harris, a Spirit-medium, is the last, and, we believe, the most beautiful production of the new poetic inspiration. It must take its place with the very richest compositions in feeling, though somewhat overblown with ideality.

The writer then goes on, in an admiring strain, to give descriptions of the plan and spirit of Mr. Harris' poem, and adds some beautiful quotations as specimens. He then concludes his article with the following remarks:

All this professes to be positive and unequivocal inspiration, words

retire, as they eventually must, into oblivion. And again, behold the thousands, or hundreds of thousands, of the Protestant ministers standing around the old rotten and worm-eaten theological tree, each one with his Bible in one hand and his pruning-knife in the other hand, and each one endeavoring to ingraft his peculiar idea and belief upon it! What a spectacle of confusion they all present, and what inconsistencies do they practice! First, they advocate the truth as proclaimed by Luther and other reformers, to wit, that the human conscience should remain free, and that each one should have the right of private judgment; but in their practices they follow the contrary rule.

But the glorious dawn and the light of the spiritual teachings are doing wonders. The clouds and foggy mists from the valley of ignorance are gradually evaporating, and the pure and good are purifying the poisonous miasmata from around us. The struggles of minds for freedom are more vigorous and effectual than ever, and who can doubt the result? Catholicism, Protestantism, and all other isms are fast running into seed, and the result will and must be a more rational and progressive spirituality. Man will better understand his mission on earth, will be convinced fully of his immortality, and will feel that there is a law within himself which can elevate him more and more, and ultimately even to an equality with the purity personified by Christ upon earth. Christianity will be understood and established. All contentions must gradually cease, and the kingdom of God upon earth will be established, and the divine attributes of wisdom, love, and justice will supersede all penal laws and churches. All, all will and must end in universal harmony.

A. M. DIGNOWITZ, M.D.

THE LIGHT OF HOME.

BY J. A. FRELIGH.

The Light of Home, so cheering,
Lingers sweetly 'round the heart—
The earliest appearing,
And the latest to depart.

The Light of Home comes shining,
As reflected from above,
Attracting and refining
Human happiness and love.

The Light of Home far streaming
O'er the weary waste of years,
Has a saving pow'r redeeming
Half our pilgrimage of tears.

The Light of Home then cherish,
For however rudely cross'd,
Though all but that should perish,
We can never quite be lost.

St. Louis, Mo., March 25th, 1855.

SPIRIT-MUSIC AND VOICES.

BRETHREN OF THE TELEGRAPH:

After a long silence, I feel moved to offer you a few more all-potent facts. My experience during my silence has been full of them, but I had concluded that you had received testimony enough from one witness, and therefore refrained from sending you an account of a multitude of demonstrations which otherwise might have been interesting. I have, however, recently seen, heard, and felt so many performances which I positively know were produced by departed human Spirits, that I feel like sending them into a skeptical world, and thus, if possible, adding to the immense amount of testimony which has been offered in favor of immortality as a demonstrable truth—a doctrine, as I humbly conceive, which never was realized except by spiritual intuition or external demonstration. But I did not mean to theorize, but briefly state a part of my recent experience.

I have not only seen heavy tables raised entirely from the floor without contact, but I have seen with my natural vision Spirit-forms, heard Spirit-voices, seen and felt substantial Spirit-hands, in company with scores of others, under circumstances in which, I most solemnly declare before God, angels, and men, I know I could not be mistaken any more than I am in regard to the fact of my existence. These things have been witnessed while a musical instrument was sending forth indescribably exquisite music in three parts, and questions of various members of the circle were answered at the same time by sounds of the instrument, all of which was performed without visible hands.

After the medium (D. D. Hume) had retired with my son on the evening of the 17th instant, I was called to hear the music. Knowing there was no instrument in the room, I doubted; but as I ascended the stairs, I distinctly heard the most exquisite, rich, and melodious sounds which have ever fallen upon my ears! As I entered the room, the music seemed to retire, till I could only hear, as it were, its distant echo; but as soon as we all became tranquil again, the glorious harmonious commingling of sweet, rich, heavenly music seemed gradually to approach, until the walls of the room seemed to be annihilated, and we realized that "Heaven was opened to man," and the caverns of eternal space were filled with the everlasting anthems of the blest.

To our surprise, we distinctly heard, mingled with some of the more prominent strains of this wealth of melody, the words, "Holy, holy, holy!" etc. Next we heard the name of my Spirit-daughter, as it were, incorporated in this glorious chant of heaven. Then we were all addressed by name, with such expressions of holy affection as are not in the power of words to describe; and we knew for the first time what the poet meant when he said—

"Harp of the blessed, your voices I hear."

Oh, it was then that I felt like just sliding out of my mortal shell, and joining that glorious celestial throng, to bathe my earth-scarred soul in that sea of beatific sight and song! "Glory to God in the highest, on earth peace and good will," is the spontaneous ejaculation of the ravished soul of your unworthy friend,

RUFUS ELMER.

SPRINGFIELD, MASS., March 26, 1855.

THE HUTCHINSONS.—We had the satisfaction of listening to these widely-celebrated Vocalists at the Broadway Tabernacle on Monday evening last, on which occasion they were greeted by a large and appreciative audience. The pieces, which were mostly new, were rendered with remarkable spirit and good taste, and the audience manifested the greatest enthusiasm. They will sing again at the Tabernacle on Wednesday evening, the 11th inst., and we are quite sure that the lovers of harmony and humanity will be there. The Brothers can make music as easily as some other people make a noise.

and thoughts alike produced without an effort of the mind of the medium; and a poem which would cost a laboring poet a twelvemonth's toil at the least, with innumerable corrections and interlineations, erasures and interpolations, patchings and mendings, is produced in thirty hours, with none of the usual accompaniments of intellectual exercise. It is true that the medium is a man of refined mind, who might be supposed capable of producing such a work by intellectual labor, and that we have only his own testimony to rely on with respect to the manner of the poem's birth; but if a mind, so many minds, so exquisitely tuned and richly furnished, are at the same time capable of practicing the most iniquitous imposition on their fellow-creatures, then what is the use of education at all, and what guarantee can society have for its amelioration in recommending the modern panacea of school-knowledge and intellectual cultivation?

Such phenomena, if true, in an age like this, constitute a remarkable fact, and a most important and valuable one. They seem to be preparing the world for the greatest controversy that has yet taken place—the final controversy of the Church. The Church is peculiarly a Spirit-institution. Was it or was it not founded by Spirit-manifestations? That is the great question, and that it is not settled, the increase of infidelity demonstrates; and that even the clergy and the professed Christians are disbelievers themselves in such phenomena as the Bible regards as genuine facts, such articles as the one we noticed in our last week's number abundantly prove. Who are the infidels? Are Sadducees infidels? Are all men infidels?

If not true, let the imposture be exposed and reasonably explained by some one who has read the literature of the movement, and visited the most distinguished of the so-called Spirit-circles in America.

We are glad to find this important subject so candidly treated by our grave and dignified contemporary on the other side of the water, and we commend the tone and spirit of his remarks to the special attention of certain slap-dash critics and philosophasters in our own country, as a suitable model on which they may proceed to mend their manners, if not their science.

BROOKLYN CONFERENCE.

SESSION OF SUNDAY, MARCH 25.

Dr. WELLINGTON was speaking when the writer entered, on the general influence of Spiritualism. This influence he declared to be good. It made men more liberal and kind toward one another, more just in their judgments and actions, and imbued them with a rational love for the Divine. While on the one hand it recoiled us to Nature, on the other it reconciled us to the world and its dealings with us. It furnished us a light by which to interpret Scripture; it loosed us from the traditional errors of the past; it made us better citizens and happier men; it cleared up the mazes of the future, and furnished us with a rational and inviting account of the country to which we are all about to emigrate. Nothing could exceed the interest of such knowledge. If a party of us were about to emigrate to Germany, we should be on the alert for every scrap of information we could gather with respect to its climate, laws, and condition, and two could not meet in the street without its becoming a subject of conversation. He contended, further, that Spiritualism was a physical as well as moral advantage—that to be in harmony with God and Nature added both to the mental and physical strength; that the man thus in equilibrium could endure more labor either of mind or body than the Wall Street broker, or the politician, or any other man or class of men who devoted their lives to selfish ends. He instanced the Rev. Mr. Pense, of the Five Points, who, he felt quite certain, performed double the labor that he would be able to do in a bad and selfish cause. Henry Ward Beecher he considered another example of the same kind, and many others might be found to illustrate the principle, if they were needed.

Mr. PITT had visited the rooms of a celebrated medium in New York (understood to be Mr. Conklin's) since the last meeting, and had witnessed a variety of remarkable tests. More than a dozen persons were present, none of whom was disappointed in identifying some Spirit-friend. He prepared the usual tests—names, affinities, etc., privately written on separate slips of paper—and they centered on his California relative, some account of whom has heretofore been given. The name was then written out in full—Richard—, the medium and parties present knowing neither Mr. Pitt nor the person called Richard, from whom he desired to hear. Richard upbraided him for not believing the proofs he had already given of his identity, and assured him again that he was no longer a tenant of the form—that he had been murdered in the mines, etc.

Dr. ORSON said, a friend of his in New York, Mr. D., was recently in the company of a medium, who began to complain of her leg, and got up and limped across the floor. She then sat down, and went through the dumb show of spreading out cloth and marking and cutting it; and then commenced the operation of sewing. On inquiry, the Spirit influencing the medium claimed to be that of an uncle of Mr. D., long since dead, who was a tailor by trade, and a cripple. Dr. O. further related the case of a gentleman who called long since on Mrs. Kellogg, of New York. The gentleman was a stranger to Mrs. K., and also to Spiritualism, but he had a book in his pocket of which he was author, and was interested in a very remarkable mechanical invention, the secret mechanism of which is intelligently understood perhaps by not more than two persons, one of whom is in Europe. Mrs. K., on being influenced, proceeded to his pocket and took out the book, and the Spirit acting through her, who professed to be that of a near relative, expressed his approval of the work, and then branched the subject of the invention, referring to its internal arrangement with perfect familiarity, and even suggesting some improvements, which, by this time, bewildered gentleman, on subsequent reflection, pronounced of real importance. Dr. O. also referred to the case of Hagar in the wilderness, when the angel came down and comforted her in her affliction, and said, if such things are not now occurring inside of the churches, they are occurring outside of them. He related two parallel instances where bright beings in visible forms had stood by the side of the afflicted, and administered to them celestial consolation: when the meeting adjourned.

LETTER FROM J. B. WOLFF.

MOUNTVILLE, MARSHALL CO., VA.,
March 4, 1855.

DEAR BRITTAN:

Spiritualism is with me a fixed fact; therefore you need not fear that I will abandon writing and speaking whenever necessary or useful. Of its interior philosophy I know less than many of your correspondents (I read no paper with so many good ones), and that I do know, or think I know, I hesitate to mingle with the thoughts of minds developed to higher planes than mine.

I am now preparing leisurely for some majestic experiments, which, if successful, will astonish some of the natives. The experiments will be mentioned only to a few confidential friends, who will testify to the antecedents and consequents.

There are some subjects connected with the new philosophy which have been but lightly touched, if at all, which I consider particularly belonging to my sphere. Upon these I shall write and speak when I get leisure, but not yet. It is frequently asked, What good is there in all these things? I can only answer for one, and briefly:

1. It has released my mind from intellectual bondage to other minds. It has made me a free man.

2. It has demonstrated the existence, in the world and in me, of a power which will ultimately be of universal utility.

3. It has furnished to me a full, clear, undoubted demonstration of the existence and identity of the thinking principle, after the body is decayed.

Under the second head I will cite a case or two: Three years ago I called to see a child about seven years old, the daughter of Col. James Evans, of Monticello, Va., who had epileptic fits, and was considered incurable. She was visited twice only. She remains well up to this hour, having never had a fit since I visited her.

Last summer a monomania was sent to me by his friends. His mind is relieved, and he told me this winter that his body also would be well but for his unfaithfulness to my rules. Others might be given, but these are enough.

Now, I ask in all good faith, is there no good in saving that child from idleness and a life of misery? And yet the very people among whom this was done tried to drive me out of their town. Such is the folly and blindness of minds enthralled.

Yours for progress,
JOHN B. WOLFF.

FACTS AND REMARKS.

MONEY FOUND BY ENTRANCED MEDIUMS.—A gentleman from New Haven related the following: A Mr. Fairfield, a medium, was some weeks ago sent from Springfield, Mass., to the house of a Mr. Barnes, another medium, in Fairfield (a village near New Haven), Conn. He knew not the purpose of his mission, and when he got to the house of Mr. Barnes, found that he had not money enough left in his purse to pay his fare home. On the evening of the same day he and Mr. Barnes were both simultaneously entranced, when they put on their overcoats, and went out. Their informant, who was present, followed them. They went up the road some distance, and stopped, when Mr. Barnes began to scratch in the snow, which was about three inches deep, as if in search for something. Presently he grasped something in his hand, and they both returned to the house, where, on opening his hand in the light, it was found to contain two quarter eagles, which, in obedience to the spiritual impulse, were divided equally between the two mediums. They went out again, our informant following them as before; and when they came directly in front of a certain church, they began to grope in the snow again, and digging out a board which had been covered up, they threw it aside. They then commenced a search where the board had lain; as the hand of one of them was passing to a particular spot, the narrator distinctly saw a small object lying there, which on being picked up proved to be a silver coin—a quarter of a dollar, if we remember. They then went and scratched in the snow and dirt on the steps of the Odd Fellow's hall, and found another coin. Subsequently Mr. Fairfield was walking out with a gentleman at or near that place, when he suddenly became entranced, and said there was something floating in the air. In a moment or two an object fell at their feet, which on examination proved to be a dagger-shaped case and plate which the gentleman had left at his house a few minutes before. We give publicity to these particulars, not as of themselves decisive proof of the interposition of supermundane agencies, but as curious facts confirmatory of such interposition, collateral with many other facts of a similar nature which are now frequently occurring.

CURIOUS APPARITION IN BALTIMORE.—We recently heard a gentleman from Baltimore relate the following curious particulars, at a Conference at 555 Broadway, this city: The gentleman's wife was a medium, and had had various emphatic manifestations in the house, such as opening and closing of the doors, etc., without visible agency. On one evening a friend of the family was present. They sent him out into the back yard for some purpose, but immediately he rushed into the house again, manifesting some alarm, and requested them not to send him in that yard again, as he had seen a sight which he cared not to behold the second time. The gentleman of the house—the narrator—banned him, and the two finally concluded to go out and explore the yard together. They went, and both saw the figure of a man standing upon a box or some such elevation, two or three feet from the ground. As they, in some trepidation, approached the figure, a stick lying upon the box began to move apparently without hands, striking the box and making a noise; and about the same time the narrator's companion was violently repelled or thrown from the figure. The figure itself presently, while the narrator was looking steadily upon it, suddenly disappeared. Had it been a man there would have been no way for him to escape except over the fence, and through the yard of the next-door neighbor, in which case he would have been seen by some of that neighbor's family, who had been attracted to the yard by the unusual noise and conversation which were occurring on the premises of our informant. Presently the narrator's wife came out, and at the same time a piece of coal was thrown violently and mysteriously against the window shutter. The wife, who had recently lost a brother, then said, "If Spirits do appear, I wish my brother would now appear to me." The figure then reappeared, as it had been seen before, and spoke audibly and said: "Fear not, it is I, and Spirits do appear;" and then vanished.

A DREAM VERIFIED.—A lady in Williamsburg, who foresees in her dreams almost every thing of importance relating to her family and friends, gives us the following item in her recent experience: When she had last seen her mother (who lives a few miles from the city), the latter was, to all appearance, in her usual perfect health. She afterward dreamed that she saw her mother, who was looking badly, and that she said to her, "Why, mother, what is the matter?" Her mother answered, "My child, I feel very badly; I have such a terrible pressure in my head." The daughter then advised her, in her dream, to call a physician, as she was in danger of becoming a great deal worse. The next time the lady saw her mother she found her looking precisely as she had seen her in her dream. On asking what ailed her, the mother made precisely the answer that was given in the dream. The daughter then advised her to consult a physician, but this was neglected, and the case grew worse, until it resolved itself into a stroke of apoplexy, and for a time her life was despaired of. While the daughter, anxious about her mother, was one night lying on her bed, an indistinct form appeared by her side, seeming to have wings, and whispered into her interior ear, "Be not anxious about your mother; she will live now longer than you will." Accordingly her mother soon began to grow better, and at our last information was not considered in any particular danger. The lady who had these visions does not profess to be a Spiritualist.

CLAIRVOYANCE AND A DOUBLE.—The New Haven gentleman who told of the money-finding by the entranced mediums, also related the following: Some years ago an old gentleman of the name of Daboll, residing in New London, Conn., and who was reputed to possess a faculty of seeing things in distant parts of the country, was applied to for information respecting a sea captain and vessel which had sailed from that port, and concerning whose fate there was some uneasiness. The old gentleman retired, and shortly afterward returned, and said he had seen the captain at a certain porter-house at New Orleans, in the act of drinking a bowl of punch, and that he was then on the eve of sailing for home. The circumstance was noted down, together with the day and hour of the observation. In due time the captain returned home with his vessel, and was questioned respecting his whereabouts on the day above referred to. He said, among other things, that he was at a certain porter-house in New Orleans, and that as he was regaling himself with a bowl of punch, he plainly saw old Mr. Daboll come into one door and go out at another. Many of our readers will recollect an almost precisely similar case related by Jung Stilling about an old seer who resided in solitude on the banks of the Delaware, near Philadelphia.

A SPIRIT-CURE.—Mr. H. P. Howlett, of Saugus, Mass., writes us of the cure of an abscess performed upon his child, by Mr. Stephen Cutler, who operates by the laying on of hands while under spiritual influence. The abscess was very painful, and the inflammation surrounding it extended over nearly half the limb. Mr. C. called in the evening, placed his hand upon the diseased flesh, and sat about half an hour, after which the child slept sweetly for the rest of the night. The next morning the parents, to their great joy, discovered that the inflammation had almost entirely subsided, and that the pain had nearly left the limb, the abscess itself being sensibly diminished in size. Mr. C. called and operated once more, and at the end of a week scarcely a trace of the abscess was to be seen.

SELF-SEEING.—Miss Emma Jay, the eloquent speaking medium who has lately been entertaining the audiences at Dodworth's Hall, this city, for several successive Sundays, informed us that while speaking in the entranced state she seems to stand by the side of her own body, and to look upon it, and is a passive auditor to what is being spoken by another intelligence through her vocal organs. She says she sometimes enjoys exquisitely, and is very much edified by, the addresses, over the utterance of which she feels she has not the slightest control. Mrs. French, and one or two other trance mediums, have given us similar accounts of their own experience.

ALLEGORICAL REPRESENTATIONS.—Much of the mental communication that exists between Spirits is probably by way of allegorical representations; and communications between Spirits and mortals often assume the same character. If this fact were borne in mind, we would often see beautiful truths typified in movements and gesticulations of mediums, which, to the superficial observer appear childish. A singular series of dramatic movements on the part of a family of mediums, has just been described to us, and which, though totally meaningless to the mediums themselves, were distinctly intelligible to us, conveying some very exalted lessons; and we are induced to commend this eminently reliable mode of communication to the more general attention of Spiritualists.

Original Communications.

THE DARK WATERS.

I saw a Stream whose nearer wave
Sobbed like pale Mourners o'er the grave;
Its distant waters in their flow
Sang as with bliss that Angels know.

The hither shore was dark with night;
The verge beyond arrayed in light;
And here the stream was drear and cold;
There, hued with Heaven's translucent gold.

Upon the brink anear me lay
Forms wasting with a slow decay;
The Shapes afar that met mine eye
Were clad with immortality.

Here fell the sad Autumnal rains;
Here Winter numbed the frozen plains.
There Spring bedecked her festive bowers;
There danced the Summer's virgin Hours.

My Soul went from me in a gaze
Of love, and pierced the distant haze;
Life ended with a fluttering sigh;
Methought I died—or seemed to die.

Joyful and calm my Spirit stood
With the bright Band beyond the flood.
Afar the Earth lay steeped in tears;
Around me glowed Celestial Spheres.

Eyes whose expiring radiance shone
Last on me in the midnight lone,
When, wrestling as my Loved One paled,
I fought with Death, and he prevailed.

Eyes through whom Love's eternal light
Shone last through death-mists on my sight,
Shone as the sun, with parting ray,
That leaves dull Night and taketh Day,

Those tender eyes, they shone once more
Until my Heart with joy ran o'er;
And, pure as light, my Mary then
Came radiant to my soul again.

T. L. H.

MOBILE, March 16, 1855.

SPIRIT-HEALING.

CLAY, Jan. 13, 1855.

BROS. PARTRIDGE AND BRITTAN:

For the information of those who wish to avail themselves of the benefits of a healing medium, will you publish the following letter of Smith M. Brown, of Rochester, N. Y., detailing the healing powers of G. C. Eaton, of Lockport, N. Y.

Yours, for progress, ORRIS BARNES.

ROCHESTER, Feb. 3, 1855.

FRIEND BARNES:

Yours of the 24th of January came duly to hand. * * * You ask me for information in relation to the healing powers of Mr. G. C. Eaton. To this inquiry I most cheerfully respond. As I made no entry of the time, I am not able to give you the date. However, that has no important bearing in the case. It was some time in the latter part of August last I had a severe attack of *shlema*. I used energetically such remedies as I had used with perfect success in the same complaint twice before, once on the Mississippi River, and once in the city of New York. But this time the medicine had no effect. I was fast running into the collapse stage, when Mr. Eaton, in company with a friend of mine, called to see me, not knowing that I was sick. Mr. E. being a stranger to me was introduced by my friend Greig, when Mr. E. without ceremony placed his hand on my head. At this time my limbs were purple and cold, skin dry, and further hopes of recovery were given up by myself and friends. His hand had remained on my head perhaps a minute, when a sensation like that of a gentle breeze of wind passed over me, and my pain ceased. In less than five minutes more I was drenched with a profuse perspiration, and perfectly free from pain. He then removed his hand, saying I would need no more medicine of any kind; that in half an hour the pain would return again as severe as ever, but would be of short duration, when it would operate as a cathartic, after which I would have no further trouble. Suffice it to say that the prediction proved true. I rested well the remainder of the night, and was able to attend to my business the next day.

N. B. I am not a magnetic subject. I doubt very much whether there is an individual living in the body that can magnetize or psychologize me under any circumstances.

The day after Mr. Eaton operated upon me, my daughter was taken with convulsions, occasioned probably by over-exertion and excitement the day before. She was taken about noon, and was insensible from the first. She seemed to be in the most intense pain until about ten o'clock in the evening, when Mr. Eaton called again. He laid his hands upon her head, and in a minute's time she seemed perfectly easy, went to sleep, waked up as usual in the morning, without any recollection of what she had suffered the day before or of Mr. Eaton's visit.

Yours, for progress, SMITH M. BROWN.

A "MANIFESTATION" 300 YEARS AGO.

CANAAN FOUR CORNERS, Feb. 10, 1855.

FRIEND BRITTAN:

Please read the following extract from an old book (History of Christian Martyrdom), originally compiled by Rev. John Fox, M.A., revised and abridged by Henry Wightman, and published by C. Wells, New York, in 1836, pages 354-5; and if you think it would be interesting to the numerous readers of the TELEGRAPH, give it a place in its columns.

Respectfully yours, DANIEL SIZER.

Six weeks after his trial, the unfortunate Duke was brought to the scaffold, and as Mr. Fox, the author of this work, was present at his execution, we shall give his account of it in his own words:

"In the year of our Lord 1552, the two and twentieth of January, the Duke of Somerset, uncle to King Edward, was brought out of the Tower of London, and according to the manner delivered to the sheriffs of the city, and compassed about with a great number of armed men, both of the guard and others. He was brought unto the scaffold on Tower-Hill, where he, nothing changing either voice or countenance, yet in a manner with the same gesture which he commonly used at home, kneeling upon both his knees, and lifting up his hands, commended himself unto God.

"After he had ended a few short prayers, standing up again, and turning himself toward the east side of the scaffold, nothing at all alarmed (as it seemed to me, standing about the midst of the scaffold, and diligently marking all things), either with the sight of the axe, or yet of the executioner, or of present death, but with the same alacrity and cheerfulness of mind and countenance as he was accustomed to show when he heard the causes and supplications of others, and especially the poor (toward whom, as it were, with a certain fatherly love to these children, he always showed himself most attentive), he uttered these words to the people."

Then followed his address, which on account of its length I omit. The historian continues:

"When he had spoken these words, there was suddenly a terrible noise heard, whereupon there came a great fear upon all men. This noise was as if it had been the noise of some great storm or tempest,

which to some seemed to be from above—as if a great deal of gunpowder being inclosed in an army, and having caught fire, had violently broken out. But unto some it seemed as though it had been a great multitude of horsemen running together, or coming upon them. Such a noise then was in the ears of all, although they saw nothing. Whereby it happened that all the people being amazed without any evident cause, they ran away, some into the ditches and puddles, and some into the houses thereabout; others fell down groveling upon the ground, with their pollaxes and halberds, and most of them cried out, 'Jesus, save us! Jesus, save us!' Those who remained in their places for fear knew not where they were; and I myself, who was there among the rest, being also afraid in this hurly-burly, stood still amazed. It happened here as the evangelist wrote of Christ, when as the officers of the high priests and pharisees coming with weapons to take him, being astonished, they ran backward and fell to the ground.

"The Duke in the mean time, standing still on the same place, modestly and with grave countenance, made a sign to the people with his hand that they would keep themselves quiet. After that the executioner coming to him, turned down his collar about his neck, and all other things which hindered him. Then lifting up his eyes to heaven, and covering his face with his own handkerchief, he laid himself down along, showing no trouble or fear, neither did his countenance change.

"Thus the meek and gentle Duke lying along, and looking for the stroke, because his doublet covered his neck, he was commanded to rise up and put it off; and then laying himself down again upon the block, and calling thrice upon the name of Jesus, saying, 'Lord Jesus, save me!' As he was the third time repeating the same, even as the name of Jesus was in uttering, in a moment he was bereft both of head and life, and slept in the Lord, being taken from all dangers and evils of this life, and resting now in the peace of God, in the prepayment of whose truths and gospel he always showed himself an excellent instrument and member, and therefore hath received the reward of his labors."

BROTHER HARRIS' "EPIC."

RACINE, Wis., Jan. 30th, 1855.

MY DEAR MR. BRITTAN:

I am now reading Rev. T. L. Harris' great Poem, "The Epic of the Starry Heaven," and I find in it so much that excites in me the grandest and sublimest thoughts, so much of pure spiritual beauty and truth, and I am filled so full of joy and gladness, that I can not resist the impulse to bear testimony to the excellency of the work, and add my feeble voice to that of the great multitude, which no man can count that I believe will yet appreciate this poem, and rise up and do Mr. Harris justice.

The admirable preface that is prefixed to it I read with great delight. Your sentiments are so just and forcible that none but a bigot can or would resist them. As for the Poem itself, I took upon it as one of the most wonderful things human genius ever embodied and gave to the world. It is a thing not to be read once or twice, but to be studied; and he who shall do it, will find his soul enlarged, purified, and beautified, filled more with thought divine, and its mortal vision sharpened until it sees as angels see. I confess there are some things in it that are innoxious to me at first sight. But all great works have veins of mystery. But I see glorious truth and beauty glowing thick and alive as sunbeams on every page; and again and again, as I read, I am compelled to drop the book in admiration and exclaim, "Well, this is the grandest thing I ever saw!"

A year or so ago, Alexander Smith's poems came out, and all the literary world, on both sides of the Atlantic, were alive with their praises. But, in my humble mind, the "Epic" as much surpasses Alexander Smith's, as he does the miserable trash and weakly sentimental frippery that we weekly and monthly find in our journals and periodicals. This is one of the noblest and truest passages of the many the Epic contains, on the 127th page, beginning:

"Flatter me not, oh, Angel!" etc.

And I wish it could cut in letters of fire into the world's wicked and iron-bound heart. It is true as though Isaiah had spoken it. I am not a Spiritualist in the exact sense of the terms; but if to believe and feel the truth, grandeur, and beauty of this poem make me one, then I am one, and am not ashamed to own it.

I have written a somewhat lengthy notice of it for the *New Covenant*, printed at Chicago, which, if you exchange, you will undoubtedly see in a week or so.

I am personally acquainted with your friend Dr. Ambler; we were classmates together under Rev. Thomas J. Sawyer, at Clinton, N. Y. Please commend me to him, and believe me, though not acquainted with you, to remain. Yours in the Spirit,

R. CASE, JR.

AUDIBLE SPEAKING OF SPIRITS.

MR. EDITOR:

I am personally acquainted with an individual who is a respectable member of one of the popular churches, possessing influence and influence.

This man holds converse with Spirits. He tells me that they speak to him audibly—that he can see no difference between their speaking to him and my speaking to him; that the sound seems equally emphatic, and that their advice is of the highest importance to him and his fellows. Yet they charge him to keep away from circles, and not to reveal himself to the public. They say if he does, the chain of communication will be broken by a spell of electricity that will be thrown upon him, and that the communications will become unreliable, and all their now most noble and splendid teaching will become confusion.

He tells me he has got several dispatches from a distance of two or three hundred miles with the rapidity and correctness that would fully equal any earthly telegraph; that these visitors purport to be deceased friends; that they appear to him about twice a week generally, sometimes oftener; that he has no power to control them; that if he asks them to converse with him at a given time, they answer, "If the conditions will admit."

Now, sir, I would like to have you give your views of what constitutes these conditions. Spirits tell this man that they are electrical; that the elementary principle by which they exist is electrical omnipresence, or an all-pervading power that keeps their existence; that the only knowledge they have of Deity is their knowledge of these all-pervading laws that regulate and sustain their being there, as the same supreme laws sustain our being here; and what we term "natural death," they say is the gate to glory—not to God; that we are always with God, and so are they—only as we get to quarreling among ourselves, and thus breed hell, as they have already done in the East. In that case we go to the devil, where all evil belongs; for they say they are happy to unfold the fact that they know of no other devil than evil—and of no evil without a projector to make it.

Now, Mr. Editor, the churches are in a bad fix. They are losing their devil, and without a devil they have no hell, and without hell they have nothing to scare them to heaven. * * * More anon,

ITHACA, March 27, 1855.

L. RUSH.

THE CAUSE IN ILLINOIS.

PROPHETSTOWN, WHITEHOUSE CO. ILL.

EDITORS SPIRITUAL TELEGRAPH:

It is now two years since the subject of Spiritualism first received any attention in this place, and then only by a very few; and although the development of mediums has been slow and the opposition great, yet at this very hour the believers and well-wishers of this most singular phenomena (as it is called) can be counted by hundreds. We have mediums for almost every phase of the spiritual phenomena—rapping, writing, singing, speaking, and healing—one lady through whom the different languages are spoken correctly and fluently.

Our sectarian brothers, many of them, are beginning to open their eyes and inquire for themselves, "If these things be really so, why has not the Church been the leader in this great reform, instead of trying to come in at the eleventh hour?" Those friends will soon find out that the Church is dead to spiritual things, and only operates in dollars and cents "with whip and spur." Then we have other brothers who can not get along without a devil and hell, any more than common humanity can without bread. The clergy are firing hot-shot from every quarter; but most of the explosions are in their own ranks. The TELEGRAPH, *Christian Spiritualist*, and the *Portland Pleasure Boat* have been unbidden guests to many houses in this vicinity, but are now commanding respect and attention by the intelligent and thinking portion of community. God speed them.

Yours in truth,

H. J. MATTHEW.

JOTTINGS BY THE WAYSIDE—NO. II.

THE EARLYVILLE MIRACLES.

UTICA, March 22d, 1855.

DEAR TELEGRAPH:

Thus far am I on my double journey—on the road to the West and the path of life. I am happy, because I find warm hearts and open hands to meet and greet me on the first, and because I have beheld afar off faint glimpsings of the glories of the starry home in the upper land, "where the wicked cease from troubling, and the weary are at rest," and have smelled the fragrance of the immortal flowers growing on the beautiful meadows above, and which bloom in rich luxuriance, and shed their divine odor on the ethereal breezes, which souls inhale. This is a beautiful world, my brethren, and it is a glorious thing to labor for the redemption of man from the chains of superstition and the credulity bondage in which he to-day is bound. Under the inspiration of the mighty thought that the errors of the past can be retrieved, and the foul stain on man's escutcheon be wiped out, I have entered on my allotted task with faith, believing in the innate purity of the human soul and the saving efficacy of the spiritual idea. Confused, the human mind can only grow slowly, for its very nature forbids it to stand still; but under the doors, open the gates, let down the bars, and emerging from its cramped sanctuary it goes forth in the garden of God, plucks the fruit of immortal knowledge, eats it, and lives forever. This, my brothers, is the birthday of freedom, the natal day of universal liberty. This spiritual day is the beginning of time, it is the rising of a sun that will never set again. The old fabrics are crumbling, their elements are disintegrating; soon they will fall, my brother, to rise no more. I am giving a course of lectures here; and hope to awaken an interest; indeed, it will be the only exception if I do not. I have thus far spoken twice to probably seven hundred persons all told. To-night I expect a larger audience. The celebrated miracle medium, Mrs. Wright, and son, from Carlisle, are here. We are all in the same house, and I transmit an account of the "wire wonder" which causes so much discussion in spiritual circles.

Mrs. Wright has been a medium three years, and on several occasions there has in broad daylight been seen to spin from her hands large quantities of what may be likened to silver hair. This substance could be taken hold of by another person and stretched across an entire room. It could be cut in two, but both ends would instantly unite. It has been kept several hours, and in the night looks like a wire of light. Enormous quantities of this substance could be pulled from her person. Her son, a boy of twelve years, is unquestionably one of the best mediums in the world, for in his presence I know of nothing they can not do in the way of physical manifestations.

I shall leave for the West shortly. Spiritualism progresses slowly but surely in this city. I give six lectures here. We want speakers all over the land. I am certain that much good can be done by good ones. We want no dabblers nor quacks, but good men and true, who understand the subject thoroughly. I have excellent houses generally, sometimes excessive crowds, nor is there an end to the invitations I receive to lecture on our thrice glorious and saving philosophy.

Hoping and believing God will speed our cause, I am, sir, yours for justice.

P. B. RANDOLPH.

TIME IN REFERENCE TO GOD.

MR. EDITOR:

I see that in a communication in your paper under the signature of F. B. Bemis, the writer, in common with a great many others, takes the ground that *Time*, as applied to the Deity, has no meaning. He says, "To him there is no future, no past, but one eternal now. And as there is no future nor no past to the Deity, so there is no future nor no past events to him."

But that this notion of your correspondent is altogether unphilosophical and untrue, it will not be difficult to prove. *Time* is occupied by a succession of events. Take, for instance, the seasons—spring, summer, autumn, and winter. Now these following in succession, it is impossible that with any Being they can be all present at the same time, for they do not exist at the same time. One must be present, and the others either past or future with all beings. To say, pose that they are all present to God at once, is to suppose that spring, summer, autumn, and winter can all exist together, which is a contradiction, and therefore an absurdity.

Take again a tree. At one time it is covered with blossoms, then with fruit, and then without either. Now it is impossible that the blossoms and the fruit should both of them be present with him at one and the same time, for the latter do not appear until the former are gone.

It is said that *Time* consists of a succession of ideas, and that with God there is no succession of ideas. But even supposing this definition of *Time* to be correct—which I should dispute—how does it appear that with God there is no succession of ideas? On the contrary, I contend that there must be a succession of ideas with him, as well as with other beings. A succession of events must produce a succession of ideas. For the ideas corresponding to the events as being present, can not exist with him until the events occur. The other supposition would involve a perfect absurdity.

