ILLUSTRATION SPIRITUAL INTERCOURSE. THE DEVOTED TO

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

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Ehe Principles of

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all-pervading day, so surely the human spirit opens the corolla of a spiritual light and heat that proceeds from the divine. It torical common sense of the race has admitted three distinct and enlargement of the human understanding, through the exintellect, puts forth the many-tinted blossoms of the affections in builds up the fabric of the spiritual body, and shines with the processes of heavenly manifestation-the inspiration of the ra- altation of the senses into the discrete degree above the natural the enhaloing luster of Deity. Surely as the natural sun gilds light of reason in the still chambers of the brain. The will tional faculties by means of an operation of heavenly truth- for the orderly perception and disclosure of the heavenly and vale and mountain and bathes the world in the billows of its feels it, and responds to its intense activity. The heart feels it, the enlargement, purification and ascension of the affectional eternal world. Mistakes occur incidental to the partial developlight and heat, so surely the Infinite Personality, the Creative and responds in all the many octaves of its loves to the rhythmic faculties through operation of divine and celestial love-the cle- ment and unbalanced condition of the organic forms. Falsities pulse-beats of its influence. Man dwells here with types and vation and quickening of the sensational organism by means of and crudities of statement doubtless are transmitted from crude shadows, and these are the visible things of Nature. Man a divine operation, and the unfolding of a discrete degree of and beclouded minds in the world of spirits. Truthful inspirations are but imperfectly rendered, by reason of the incompe-

With whice could get

As relates to the things revealed or made known to man tency of our mediatorial faculties in their germinating state. as to his intelligence, and love itself according to his infinite ex- of God. And we live in the midst of a double process of crea- through these varied yet related processes, when we come to Yet, with all drawbacks, how grand is the unfolding of the higher life, how sublime are the intimations that are afforded of the ous operation, encircling, inter-pervading and unfolding all things forever. There is a new earth each year, a new creation of ledge and opinion, we find three great degrees of apparent celestial and eternal sphere ! The heavens, once translucent to truits and flowers, and living and moving things, beginning with truth discernable, with more or less of clearness and precision. the fathers, have not become opaque and sepulchral to their spring-tide germination, and closing with autumnal fruition. The existence, personality and attributes of God is the central latest children. The heart of man, once the vibrant harp that There is a new heaven as well. Myriads of angelic forms are point of all disclosure. Even in the wilderness of classic fable, in woke to the blessed melody of love when angel fingers swept unfolded into moral and intellectual consciousness through the labyrinth of Indian cosmogany and theosophy, in the hieroits chorded octaves, has not become the tuneless and the silent these fleshly organisms, and then the scaffolding falls, that the glyphic structures of Egyptian myth and allegory, we see the shell of an extinct and unreturning harmony. The human reason, that, once illumed by fire from heaven, grew eloquent of temple may appear. "For we know that if our earthly house same great central truth, clothed in a varied language, hidden of this tabernacle were dissolved, we have a building of God, in a diversified symbolism, made known with a superior or infe-God and duty and eternal life, has not forgotten to break forth an house not made with hands." Outwardly we see the mira- rior luster of statement, according to the states of the peoples into inspired and solemn utterance, enkindled from the undying cle of a new unfolding world, and the roses and violets, the by whom such revelation was discerned. Through all the and beatified hosts. The senses of man, the nervous organism pomegranates and oleanders that put forth to-day are as really most ancient religions there is more or less of a divine project of the spirit, that once responded to every touch and pressure the work of God as their progenitors in Eden. But in human tion and appearance, a shining forth of the Infinite Personality. of the Infinite in all its quivering nerves, has not become the. hearts and bosoms, in the stately goings forth of reason and The heathenism of the ancients, with all its monstrous forms of mere servant and menial of corporeal desires. Still do the senimagination, in the pictured memory, in the templed conscience, polytheistic superstition, was not an original development of the ses thrill to the touch of the immortal! Still does the vision in the sacerdotal halls of judgment, in the love-lit chambers of spiritual sphere, but the distorted, fragmentary, half-remembered kindle to the splendors of the angelic hosts !- Still does the affection, in the massive fortresses of integrity and honor, in recollection of a past faith of the world's dim remembered hand respond to the hand, and the eye to eye, and face answers the holy solitudes and silences of the moral will, in the wide morning when God the Father was benignantly visible to man the to face, while spirits of the loved and departed look out from realms of the perceptions, in the peopled skies of the interior child. Grouped around this central truth of the Divine Personthe luminous vail of ether with the old familiar smile! How and immortal loves, in tine, in whatever goes to make up the ality, we find that ancient spiritual manifestations indicated the blooms the amaranth and the asphodel over all the icy peaks personality of man, in the orderly progress and processes of a existence of universes of human spirits, peopling the immeasurand wintry solitudes of death ! How dawns the upper day upon the night of bereavement and of loss! What sudden well-ordered and godly life, there is proceeding from day to able empires of creation, inheriting into the divine attributes, and day the creation of an heavenly world, a living form of good-unfolding in glorious appearances of the human form. Out splendors irradiate the dying bed while the departing rise, 'mid ness and of truth, that shall be filled at last "with the very from the bosom of all the past shines forth that sacred truthsolemn and triumphant music, utterances of attending angels, the immortality of the soul. Yea, all the past is as a Jacob's to the glories of a visible immortality! How, too, does

> I have said that this two-fold work is continually going on. ladder, and on the shining rounds of all its revelations we the human intellect once more assert its sovereignty over finite We see the one, we feel the other. We watch the procession behold the heavenly humanity ascending and descending in and visible things, the phenomena of the visible universe, and of the seasons, and behold each year the new creation of bloom blessed ministries above the slumbering humanity of earth re- rise in heavenly contemplations to the sea of crystal and the and melody. We watch, too, the moral seasons, the seasons of posing in its youthful dreams below. The third degree of an rainbow-circled throne ! And how does the deep heart of man, the immortal year, and we perceive the human form developing cient Spiritualism referred to the existence of an objective spir- so long thralled and prisoned, so long tortured and despairing, by degrees the rational, the spiritual, the celestial. We see itual world. And mark, if you will, how wonderfully true to the during all the dark era of materialism and fatalism and self-

THE SPIRITUAL ELEMENT HISTORY AND CONSCIOUNESS.* BY REV. T. L. HARRIS.

I purpose to occupy the time allotted to me through your courtesy to night, in presenting some brief statements concerning the Spiritual Element in Man-its past developments and present manifestations.

Man thinks invariably according to his state, modified however, for the most part, by his social relations, by ecclesiastical influence, by physical conditions, and by dominant spiritual spheres that prevail and operate upon his nation and his age. From the deep interior of the human spirit, where ideas are engermed from the Invisible, the Supernatural and the Infinite, they are projected through interior organs into consciousness, and thence through external organs into speech. Seldom are man's uttered thoughts more than the shadows of the first begotten idea, the archetypal or primitive form of truth being vailed as it descends into external utterance. Happy indeed shall I be if I succeed in giving orderly form to the ideas of truth that I aim to utter.

Absolutely considered there is but one thinker in the universe -God ! He is the fount of wisdom, and all our ideas are more or less the repetitions and reflections of his infinite cognitions. attribute to God successions of ideas, because I see them. You my hearers-each man in this wide world-each angel or spirit in all yon cosmic or heavenly immensities, is a thought, an idea of God, which he has clothed with visible form and projected with ultimates. In a lesser degree and in a lower sense, the earths and the heavens are the thoughts of God ; and so it is written, "the invisible things of Ilim from the creation of the world are clearly visible by the things which are seen and made."

Man is, or may be through internal harmony and elevation, conscious of two separate and eternally opposite wonders; conseious through his outer faculties of the universe of finite and created forms ; conscious also of the All creative and Infinite Spirit. We see or are blind to the Infinite according to our state. If the logical faculties are exercised upon material objects

Hature. Spirit from whom all thoughts diverge, and in whom all affections have their well-spring, bathes each finite mind-the universe of finite minds-in light and heat, in the light that is wis- dwells here with thoughts of true wisdom and affections of senses above the natural thereby. dom, in the intense ardor that is love. For God is wisdom itself eternal love, the unheard, but ever felt and evidenced realities

that are created.

There is visible to us through outer senses a natural light and heat. We trace it to the sun. Without it, nature is dead. Where it most abundantly falls and most harmoniously operates the skies are brightest, the flowers are sweetest and loveliest, the fruits are richest and most abundant, and all living things, in strength and beauty, in melody of utterance and intensity of enjoyment, move forth like incarnations of its ray. That sun which warms and lights the visible creation is the natural type of Deity What the sun is to the world, God is to the human spirit,

There is a thought-light and a love-light; there is a brightness that fires the lamp of intellect and kindles the eternal flame of virtue; there is a beam that falls upon the germs of understandng and unfolds the latent powers of rationality; and I call that light the radiation of God's own intellect, and that quickening ray the fire of God's own heart. There is a finite heat and light from the sun which make visible to the senses the things of the finite; and so there is an infinite heat and light proceeding from God, which make apparent to the human spirit the things of the infinite.

All natural forms receive and radiate the solar ray. So all spiritual forms receive and radiate the quickening influence of

Deity. I am far from asserting the cold dogmas of Pantheistic philosophy or naturalistic speculation. To me creation is finite, God infinite-God not alone in all and through all, but over all and before all. But God is not afar off-not a receding star, dimly visible through the telescope of history, and twinkling far and dim from the hollow gulf of vanished ages. He is the God f the Living, and the Living God! In him we live and move,

istence; and that love and wisdom stream forth in one continu- tion. New earths and heavens are being fashioned about us sift the sands of history for the golden grains of ancient know-

fullness of God."

alone ; if the sublime powers of the moral reason are dormant if the eye of the spirit be closed and its ear barred, and its touch made insensible through self-love, or personal pride, or sensuous excess-then we may fail to see the Infinite. But if the intense ardors of pure devotion to love and duty and the right have filled and fired the consciousness; if we have begun to think and plan, not from the baneful incentives of self-love, but from the inspirations of an unbounded humanity; if, above all, we have learned the secret of that blessed life that consists in sweet and tender ministries to all our race, not as a painful labor but as a living joy-then, as the divine and everlasting life pervades and dignifies our own, God is revealed to us, and we realize that we dwell and walk with Him. As our life inclines from God and becomes immersed in the corporeal and sensuous, we deify Nature. As our life inclines toward God, we arise above the sphere of idolatry and worship Him. As our real essential being is unfolded, we think less and less from the finite, and more and more from the divine. So we begin to realize that all that we hear, see, feel, taste, touch, handle with these senses of the body is, like it, a vail, a garment, "of such stuff as dreams are made of." We are delivered from the bondage of the finite. We feel that Nature is finite, but God infinite; Nature ephemeral, but God eternal.

So dies out the gross idolatry of the natural understanding. Our faith, enlarged and purified, is centered in the Infinite. Then Nature itself is transfigured before our sight, and is made apparent to us as a fluent medium for the operations of the Divine. In star and flower ; in the miracles of the seasons and of the year ; of birth and resurrection; in the vast formative, reproductive and transforming movements of the universe, we perceive the silent

pressure of creative power, the droppings of Divine Ideas into forms and colors-into speech and action. Nature is the soliloquy of God; and in the fields of ether thickly sown with stars as in the fields of earth mantled with constellated bloom. in fairest galaxies of human souls gathered on earth or in the happy skies, we see the ultimations of his benignant thought, the resultant meditations of the Infinite.

Man is more than a natural being. The form may come up from earth as the result of all material operations, the rich product of the alchemy of matter; but the soul comes down from God, and here the two meet, coalesce and are transfused. and the result is personality and self-consciousness. And so sings the greatest of all philosophical poets :

> "Our birth is but a sleep and a forgetting-The soul that rises with us, our life's star, Hath had elsewhere its setting, And cometh from afar. Not in entire forgetfulness, And not in utter nakedness. But trailing clouds of glory do we come From God who is our home.'

Matter's last gradation is lost in the refined particles of the outer form of man. We see more, hear more, receive more, realize and enjoy more than the finite. We see, hear, feel and realize the Infinite. Surely as the flower opens its corolla to the splendor of morning, and stands transfigured in the radiance of

* A lecture delivered at the Stuyvesant Institute, New York, June 27, 1855.

and have our being, and we, according to purity of intellect, are lamps and mirrors of his infinite eternal brightness. Every human mind gives off a light of reason according to its state. We and distributing the aromal warmth of a benignant affection. human attributes, as well as natural phenomena. The loving heart, like a glowing summer-orb, is visible, endowered with the rine fruits of disinterestedness; and all glowing forms and happy voices of screne affection adorn and fill with melody its Eden groves. But the heart frozen with self-love, is like some arctic world where death reigns in icy halls and barren solitudes of winter and despair. There is a light in true wisdom and a splendor in living virtue that outflames the zenith, and "they who are wise do shine as the firmament, and they who turn many to rightcousness as the stars forever and ever." There is a real walk encompassed by a visible radiation. Were these outward and natural bodies to be torn away, were each spirit here to lift his clay visor and drop his dusty mantle and reveal his real face, his real form, the degrees of glory that would radiate

form each immortal countenance and clothe each deathless orseparate intellect, the justness and integrity of each individual heart.

nature. And ye, O sphered, revolving galaxies of spirits, ve other. All natural objects point to the sun and say, "Not mine is this light, heat, fragrance, melody that seemeth mine.

> wide world over, the human spirit, unspoiled through the OF LIFE. Men feel, more deeply than they can ever express, coextensive with the human race.'

that all creation is the result of the Infinite Love. Scarred death.

over the great temple of the day, laying its beams in the clouds, apart by Divine Providence for the end of heavenly disclosures;

the child become the man; we see the man, purified through clearest philosophy of our time are the dimmest love.—how does the human heart once more feel the circula loving uses, become the radiant, undying angel. This two-fold spiritual hints and suggestions. The heavenly harmonies of tions of the Father-life, and respond in gentlest music to the work has necessarily been advancing upon our planet in the past religions, the ideal realms of the beatified, are the projecpulses of the Eternal love! Thanks be to God that we have one case, since the introduction of natural, in the other since tions and the correspondences of celestial beatitudes of love lived to see this day, while the Old Age of the old world departs. walk, if just and valiant for truth, envailed in spiritual lusters. the introduction of human life. And as certainly as every flo- insphered within. And so the monstrous and terrific forms of trailing his battle-robes, dyed in blood, to the tomb of oblivion, We radiate a moral heat, and move as the world moves, exhaling ral, mineral, or animal form is a natural, so every human form outward dissonance, the Plutonian terrors, the abysmal Tartarean and the New Age of the peaceful and harmonic future dawns on is a spiritual manifestation. All creation is the outbirth of glooms, are the shadows, "the gorgons and chimeras dire" of us here in this virgin continent, "Earth's mightiest empire and Light and darkness, heat and cold, summer and winter, are Spirit. The flowers, birds, animals ; the grassy slopes, beautiful lusts and depravities that pertain to perverted conditions of the its last !"

with aromal chalices of fairest form; the golden petaled flower understanding and the will. Heaven, as visible to ancient seers of the firmament : the crystal water-drops of river and ocean : was a lovelier and purer earth, whose landscapes unrolled in the

PLINY'S LETTER TO SURA.

WHOLE NO. 167.

The following letter of Pliny the younger to his friend Sura, that vast Niagara of stars and suns pouring everlastingly into luster of the sun of wisdom and of love. It was a domain o the gulfs of space, and opening into mild seas of wonder and floral and mineral and faunal creations, insphered in spiritual was written more than seventeen hundred years ago. In view of the relations which the facts therein detailed bear to the spirof bliss-all these are precipitations of thought; as if God substances, and typifying ineffable truths and infinite affections looked into the mirror of immensity, and pictured his medita- The nations of them that were saved walked in the light of it. itual phenomena, so conspicuous at this day, we are induced to tions there in their own surpassing forms of glory and of joy. And they needed no candle, neither the light of the sun, for the give it to our readers entire, especially as otherwise it might be inaccessible to most of them. The first account is remarkable. But while God has made Nature the finite picture and dream- LORD was their everlasting light. There blossomed the trees of landscape of his meditations, he has made man the image and life beside the crystal waters. There palaces of immortal art. not only for the beautiful spiritual appearance and accurate likeness of himself. The wonder that surpasses all others is man. consecrated to the infinite and perfect beauty, arose on the prophecy which it details, but as countenancing in some degree light that comes from God and that makes the godlike man to He is in his harmonic and real form the very utterance and out- dawn-lit hills and wide savannas of the day. There a beatified the idea of guardian spirits (or tutelar divinities, as they were birth of the Infinite. Nature is poetry, but man, after God, the and glorified humanity unfolded its fraternal empires and reared called by the ancient heathens) presiding over the interests of noet. Nature is art, but man, after God, the artist. Nature is its everlasting seats. There disease and discord and suffering cities and countries. The second, occurring as it did at that remote period, and forgotten by almost all the world, is remarkthe revolving orrery, but man, after God, the centre of its disc of were never known. There death was swallowed up in victory. suns and its periphery of stars. As man is delivered from the They saw, as through a glass darkly, those ancient seers, accord able for the analogy which it bears to the many phenomena of matrix of nature, and enters into the realities made visible ing to their degrees of interior illumination and spiritual har-"haunted houses," so called, which, in more modern times, have, with the same general features, occurred in different countries ganism, would be according to the moral transparency of each through love, through the moral understanding and the illumined mony. Yet, nevertheless, they walked in a light that was not and among different classes of people, regardless of the previous consciousness, he is by degrees intromitted into the world of ideas of this earth, that arose in its infinite luster in the deep and inof which nature is but the reflex and the correspondence. The ner soul, and shown with undiminished ray when the failing beliefs or disbeliefs of those who witnessed them. The fact that

Ye wave and blossom, O flowers ! Ye shine and move, O Infinite is the real abiding place of man. It is only as man seuses of the outward perished. And this is the note-worthy occurrences thus manifestly co-related, and by their analogies firmamental hosts ! enfolded in the brightness of the sun of arises into the sphere of the Infinite, that he comprehends the fact about these true seers of the past,-they never sought to mutually confirmatory, have been occasionally forcing themlife that is, or that which is to come. Until men sank so low supply the place of Deity, or to interpose themselves between selves upon human attention for so many ages, and under so great wave and ye blossom and ye shine in the great light of God! into corporeal habits and proclivities that they lost their own the human spirit and the heavenly life. They nover arrogated a variety of circumstances, must, in all candid minds, go far to Surely as there is a natural body and a spiritual body, so surely proper human self-consciousness, they never doubted the grand to themselves a monopoly of revelation. It was their life-effort redeem them from any imputed and necessary connection with there is a natural light for the one, and a spiritual light for the fact of intercourse between the spirit and its kindred, free from to produce in all men so far as possible a similar condition to superstition and credulity, and to place them in the category of the husks of the body, and dwelling in the happy skies. their own, to lead them into that heavenly harmony of disposioutstanding realities. It would seem, indeed, strange that the

And now, proceeding to the application of this train of re- tion that should result in the illumination of consciousness from manacled ghost which appeared to Athenodorus, was kept from The world itself, so cold and dead in its sunless regions, so mark, as bearing directly upon the mooted point of present the Eternal Infinite. And clear and loud, above the discords his rest by no other cause than having been denied the customwarm, living, eloquent in its sunfilled and happy realms, bids us thought, the genuineness of these phenomena which we and wailings of their times, arose and still reverberates their ary rites of sepulture; but if numerous concurrent and respectown the truth that creation does not proceed from the self-de- agree to recognize as spiritual, I observe first that all those lofty prophecy of triumph, for they saw that all men should able testimonies may be credited, it would appear that many veloping powers of the natural and finite form. And so, the spiritual phenomena which the skeptics of to-day deny, are finally attain to the very fullness of the mediatorial condition, other Spirits have, for a long time after separation from the body, necessitated, and grow out of the spiritual nature and relations and earth be consecrated in all its empires to the kingdom of been dissatisfied from a similar cause. Whether this is owing sophsims of a vicious external culture, seems spontaneously and of man. If I am asked when and where spiritual manifesta- God in man. They sought to lead men toward the kingdom of to a mere fancy on their part, or to some mysterious magnetic reverently to own the presence and the operation of the Sux tions began upon this orb, my reply is, "They are coeval and heaven by teaching them to observe those laws upon which deconnections, is of course impossible for us to tell. But to the pends man's orderly development into the mediatorial state. letter :

Beautiful are their feet upon the mountains of the past, those The present recess from business we are now enjoying, affords The question which underlies the discussions of our time is and shattered as it is-scarred with sins, shattered with tribu- this, "Can man, by virtue of his nature and its organs, hold harbingers of new-found paradise, for they bring good tidings you leisure to give and ne to receive instruction. I am exceedlations and iniquities-it is an orb of worshipers, this world of communication with purely spiritual realities and entities, un- and they publish peace. Great as was their mission to their ingly desirous, therefore, to know your sentiments concerning ours ;- this world of human hearts dying for love, and in the clothed with material externals ?" Now the common sense of own time, to us it is equally sacred. Translated from national specters, whether you believe they have a real form, and are a great faith of love seeking the beloved in the still realms of all ages has answered this question affirmatively. It has an- to universal uses, their utterances, so imperfectly understood by sort of divinities, or only the false impressions of a terrified imaswered it affirmatively by three grand admissions-the reality their barbaric contemporaries, are to us a fount of copious in- gination. What particularly inclines me to give credit to their

struction, as the era that they beheld in vision approximates to existence, is a story which I heard from Curtius Rufus. When There is therefore a two-fold brightness, a two-fold heat that of prayer, which is the intercourse of the soul with God; the irradiates and quickens the world we live in. There is first a genuineness of revelation, which is the orderly form of divine fulfillment, and the heavens and the earth alike bear witness to he was in low circumstances, and unknown to the world, he atfinite influence streaming from the sun, building up and arching truth flowing down from heaven through public mediums, set the advent of the MEDIATORIAL AGE. tended the governor of Africa into that province. One evening

And here, in conclusion, observe how the past blooms again as he was walking in the public portico, he was extremely surand building its pavilions in the heavens and the earth, and the the truthfulness of spiritual impressions which are produced by in the present, how the spiritual manifestations of ages gone prised with the figure of a woman, which appeared to him of a waters that are under the earth. And this natural heat and light the direct operation of spirits or angels, or of the Divine Mind. reappear in the phenomena of the present day. As then so size and beauty more than human. She told him she was the is a mediatorial element, wherethrough the Divine Love and As concerns the method whereby the invisible and spiritual now, the spiritual flows down through the gracious opening and tutelar power that presided over Africa, and was come to inform Wisdom operate in material ultimates. More than this, there is sphere descends into communication with man, that same his- regeneration of the human affections, through the purification him of the further events of his life; that he should go back to

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Rome, where he should be raised to the highest honors, and re turn to that province invested with the proconsular dignity, and there should die. Accordingly every circumstance of this prophecy was actually accomplished. It is said, further, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him on the shore. It is certain, at least that being seized with a fit of illness, though there were no symptoms in his case that led his attendants to despair, he instantly gave up all hope of recovery; judging, it would seem, of the future part of the prediction by that which had already been fulfilled, and of the misfortune that awaited him, by the success which he had already experienced.

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To this story let me add another, as remarkable as the former, but attended with circumstances of greater horror, which I will give you exactly as it was related to me :

There was at Athens a large and spacious house, which lay under the disrepute of being haunted. In the dead of the night, "E. L. B." will also accept our thanks; she will perceive that we have acted fro a noise resembling the clanking of iron was frequently heard, which, if you listened more attentively, seemed more like the rattling of chains. At first it seemed at a distance, but approach-GRAPH, and if so, where is he? ing nearer by degrees. Immediately after, aspecter appeared in the form of an old man, extremely meager and ghostly, with disheveled hair, rattling the chains on his feet and hands. The poor inhabitants, in the mean time, passed their nights in the most dreadful terror imaginable. This, as it broke their rest, ruined their health, and threw them into distempers which, with their horrors of mind, proved in the end fatal to their lives. Even in the day time, though the spirit did not appear, yet the of the work, and pass an honest judgment respecting its real remembrance of it made such a strong impression upon their imagination, that it still seemed before their eyes, and contin- who did, with rare exceptions, spoke with more caution than disually alarmed them, though it was no longer present. By this crimination. Very few had strength enough to tell the truth means the house was at last deserted, as being judged by every body to be absolutely uninhabitable, so that it was now entirely abandoned to the ghosts. However, in hopes that some tenant might be found who was ignorant of this great calamity which fine paper, and issued in the publishers' best style." attended it, a bill was put up, giving notice that it was to be let or sold. It happened that Athenodorus, the philosopher, came to Athens at this time, and reading the bill, inquired the price. The extraordinary cheapness raised his suspicion : nevertheless, when he heard the whole story, he was so far from being discouraged, that he was more strongly inclined to have it, and in short, did actually do so. When it grew toward evening, he with greater earnestness. The noise increased and advanced nearer, till it seemed at the door, and at last in the chamber. He looked up, and saw the ghost exactly in the manner it had

finger. Athenodorus made a sign with his hand that it should wait a little, and threw his eyes again upon his papers, but the ghost still rattling his chains in his ears, he looked up and saw him beckoning as before. Upon this, he immediately arose, and with the light in his hand, followed it. The ghost slowly stalked

as if encumbered with his chains, and turning into the area of the house, suddenly vanished. Athenodorus being thus suddenly deserted, made a mark with some grass and 'leaves, where the Spirit loft him. The next day he gave information of this to magistrates, and advised them to order that the spot be dug up. This was accordingly done, and the skeleton of a man in chains was there found, for the body, having laid a considerable time in the ground, was putrified and moldered away from the fetters. The bones being collected together, were buried; and thus, after the ghost was appeased by the proper ceremonies, the house was haunted no more.

This story I believe upon the credit of others. What I am now going to relate, I give you upon my own. I have a freed man, named Marcus, who is by no means illiterate. One night as he and his younger brother were lying together, he fancied he saw somebody upon his bed, who took out a pair of scissors. and cut off the hair from the top of his head. In the morning it appeared the boy's hair was actually cut, and the clippings lay scattered upon the floor. A short time after this, an event of the like nature contributed to give credit to the former story. A young lad in my family was sleeping in his apartments, with the rest of his companions, when two persons clad in white, came in shoulders." (as he tells the story) through the windows, and cut off his hair s he lay, and as soon as they had finished the operation, returned the same way they entered. The next morning it was found he boy had been served the same way as the other, and with the very same circumstances of the hair spread about the room. Nothing remarkable, indeed, followed these events, unless that I escaped the prosecution, in which, if Domitian (during whose reign this happened) had lived some time longer, I should certainly have been involved. For after the death of that emperor, articles of impeachment against me were in my scrutoir, which had been exhibited by Carus. It may, therefore, be conjectured since it is customary for persons under any public accusation to let their hair grow, this cutting off the hair of my servants was a sign I should escape the imminent danger that threatened me. Let me desire you then to mentally consider this question. The subject merits your examination; as I trust I am not myself. altogether unworthy to participate of your superior knowledge. And though you should, with your usual skepticism, balance between two opinions, yet I hope you will throw the weightier reasons on one side; lest, while I consult you to have my doubts settled; you should dismiss me in the same suspense and uncertainity that occasioned this application. Farewell. (Pliny's letters, B. VII., chap. 27.)



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

NEW YORK, SATURDAY, JULY 14, 1855.

TO CORRESPONDENTS.

"THE LILY."-In our paper of the date of June 30th, the reader will find a ver eautiful poem entitled as above, for which our thanks are due to Miss Belle Bush already widely known through her graceful contributions to the Philadelphia neriod icals. If Miss B, has any more flowers to give away, and especially if they have the beauty and freshness of this fair " Lily," we need not say how happy we should be receive them.

JOHN SPENCER, of some place (the letter does not specify his whereabe is two dollars, for what purpose we know not. Does Mr. Spencer want the TELE-

TELLING THE TRUTH ACCIDENTALLY.

When we published the "Lyric of the Morning Land," an exquisite poem of five thousand lines, improvised by Spirits in some thirty hours, and spoken by Rev. T. L. Harris, we sent kingdoms, the splendor of intellectual endowments, and the recopies to the principal secular journals in all parts of the United finement of the highest art. States, hoping that they would at least announce the appearance

merits. Comparatively few of them noticed it at all; and those without neutralizing its force with copious milk and water qualifications, and so it was not discovered that the poem possessed any particular merits, save and except that it was "printed on

Among the few who have ventured an honest opinion, the Cincinnati Weekly Times demands our special notice, though these unique specimens, the Portland Transcript and Eclectic, we cannot well decide how far the editor's sense of justice and whose editors are gentlemen of education and taste, bears the his appreciation of poetry are dependent on his ignorance of an important fact. Let us explain. Some time since Mr. S. Leavitt reviewed the "Lyric of the Morning Land" in some public journal, making several extracts from the poem, since which, through ordered a couch to be prepared for him in the lower part of the the careless blundering of the press, Mr. Leavitt has become the house, and after calling for a light, together with his pen and reputed author, and the spiritual claims of the Lyric are lost tablets, he directed all his people to retire. But that his mind sight of by those who never had any disposition to perceive who go rapping about people's houses, we actually saw the portrait of might not, for want of employment, be opened to the vain terrors them. Some of those same extracts are now going the rounds the great Socrates the other evening, at one of the lectures delivered of imaginary noises and spirits, he applied himself to writing of the secular papers, and are highly complimented. How ignowith the utmost attention. The first part of the night was rance brings out and displays these intrinsic charms! If the passed with the usual silence, when at length the chains began Spirits and Mr. Harris will only keep out of sight, other papers to rattle; however, he neither lifted up his eyes nor laid down will speak the truth as freely as the Times has done, and we his pen, but diverted his observation by pursuing his studies shall be obliged to publish the third edition of the book some time whether coming from a hand of flesh or Spirit, were admirably drawn. before we expected-possibly before our cotemporaries have had time to discover how much the honesty of a portion of the American press depends on the ignorance of its conductors. The subjoined extract from Mr. Harris' "Morning Land," is not the only been described to him; it stood before him, beckoning with the one that the Cincinnati Weekly Times has published and credited to his reviewer:

SONG OF THE VIOLET. BY S. LEAVITT.

From the reading of Mr. Leavitt's "Lyric of the Morning Land," the mind reverts so much to "Queen Mab," that one cannot help thinking that the poetic mantle of the renowned Shelley hath truly fallen

upon Mr. Leavitt's shoulders. There came a fairy blue, and sang : O, maiden dear, attend, attend! When first on earth the violet sprang, Each earthly maid had fairy friend. Who whisper'd in her car by night-

Sing, heart, my heart the mellow lav--And so the violet grew more bright Within her eyes from day to day.

Wake, fairies, wake from field and glen, Wake, fairies, on your azure steep. For ye shall throng to earth again,

ples? And if those who are earnest and powerful in thought thus regard nature in the least of her phenomenal exhibitions, how can we expect those who have deep and strong affections to be indifferent to the voices which speak to them from beyond

the vail? Surely, no one in the least distinguished for generous impulses and expanded ideas, would pour contempt on the name and memory of one who has cherished him, because another who is unworthy has assumed his name, nor yet because that friend may not be able to address him in ornate and classic language. And should that friend send from a far distant country some pledge of friendship or message of love, he would not quarrel with the messenger about the time and manner of his poe-etic inspiration.

arrival, nor regard as a sine qua non the literary merits of what his friend might say. No; bereaved affection has wept too long over the grave of its buried hopes to be excessively fastidious on this point. The mother who sighs for her lost child, will not stop to question the mere scholarship of any who may come to assure her that the child is safe. The anxious wife, who bends in prayer over the ashes of him who shielded her from the storm, who keeps long vigils from the hour of vespers until the stars grow pale in the beams of the orient, would only ask to be fully

assured that the loved one 15, and that it is well with him. The bare consciousness of his presence would produce, it may be, more intense and exalted happiness than all the wealth of

SHADES OF THE DEPARTED.

Our lectures in Portland, Me., delivered some six weeks since, were illustrated by the exhibition of not less than fifty specimens of Spirit-art, several of which were much admired by the most competent judges. Some of the heads of the ancient philosophers and artists, and the spiritual ideals of the principal divinities in the Grecian and Roman mythologies, were magnified by suitable lenses to fourteen feet in length, and brilliantly illumi-

nated by the hydro-oxygen light. Respecting the merits of following decisive testimony :

A MIGHTY SHADE .--- The Spirits, of late, seem to be turning their talents to good advantage. Spirit-art, in re-producing the past, and the great actors in it, is certainly opening a wide field for our observation and delight. Who would not like to look upon the faces of the great men who have given laws and opinions to all ages-of Moses, Plato, Socrates and the rest? If we are to believe the invisible gentlemen here by Mr. S. B. Brittan. It purported to have been drawn, through the hand of a young lady of New York, by the Spirit of an ancient Greek sculptor, and whether actually a portrait or not was certainly worthy of the old philosopher. The mountainous brow and classic Greek features were worth going far to look upon. Several of the other heads, The writer is about to add to his present collection many other and hold circles regularly. superior specimens of art, all drawn and executed by Spirits from the invisible realms; and in the course of the ensuing autumn persons organized, he was directed by the Spirits, through the tips, to will be prepared to illustrate the most interesting question of who desire our services in this capacity should make known their concerning the contemplated room, was performed by the Spirits. requests at an early date--if possible, before the first of September.

Large and Small Craft.

The Boston Traveler relates a circumstance which recently occurred in the Old South church. The venerable Lyman Beecher, D.D., was occupying the desk, and having placed his manuscript in the Bible, turned to another part of the book to find his text, forgetting in the mean time what disposition he had made of the sermon. Subsequently, the learned doctor's " preparation of the gospel" was missing, and just when it was most him where his wisdom might be found.

Original Communications.

MORE SPIRIT POETRY. RIEND BRITTAN :

At a meeting of our circle last evening, I was entranced and impressed to repeat the following verses. They claim to be dictated by the spirit of Edgar A. Poe, and are descriptive of his plish their wise and beneficent designs, I can well testify; though, as departure from the earth-sphere. The verses were taken down by one of the circle as they were spoken. Those who deny that these verses were composed by the arisen spirit of Edgar A. Poe, will at least be forced to admit the existence of an active living

Yours for truth and true religion, R. H. BROWN. DETROIT, July 2, 1855.

- Shut out from the beautiful realms of the day, In a region both gloomy and dire, And right in the jaws of the terrible way That leads to the kingdom of fire.
- Down in the depths of the undermost world. Shut out from the light of the day, With a mountain of darkness high over me hurled, My spirit despairingly lay.
- Darkly I wandered, forlorn and forsaken. O'er dismal and night-shaded plains, My soul with a tempest of passion was shaken, And shrouded in torment like Cain's
- And then came an angel appareled in light, With love in her luminous eyes; And Hope, like a star, arose on my sight, As she pointed the way to the skies.
- A chorus of music came down from above, As I earnestly gazed on the sky, And I heard a sweet whisper, in accents of love Entreatingly calling on high.
- Then out of the darkness and torture and night-The cloud of terrestrial woes-Up into the beautiful kingdom of light. Released by an angel, I rose.
- And there with my lost loving-hearted, The angel whose name is Lenore, I dwell, and we ne'er shall be parted, The angel and I, nevermore !

SPIRIT-MANIFESTATIONS IN ROSS COUNTY, O.

A NEW SPIRIT-ROOM.

CORAIN, Ross Co., O., June 27, 1855. MESSRS. PARTRIDGE AND BRITTAN :

EDGAR A. POE.

Some time in the month of February last, while Mr. John Q. Adams was returning home from the village of Hallsville, a voice from the invisible world whispered in his ear, "You must prepare a Spirit-room like unto that of J. Koons'." The words of the strange voice interested him. He consulted the Spirits through the medium of the rappings and tippings, and his faith in the words was strengthened by the corroborating testimony thus obtained. He was directed to procure a stand

On the third night after the stand was procured, and a circle of three

place a pencil and sheet of paper thereon, and they would write with their own hands what they desired him to do. He obeyed the direction, the age by such an exhibition as the world has not seen. Those and in about two weeks after this, writing, in rude and uncouth letters About this time, or a little before, Mrs. Adams was controlled by the Spirits, and nine different languages were spoken through her in the rienced. A violin approached very near me, and remained in the air, presence of Mr. A., and he was told by a Spirit calling himself Third just before my face, whilst an invisible performed upon it. The banjo King, that all these communications should be translated into English for him if he would prepare the room required.

Mr. A, was next directed to procure a tin trumpet fourteen inches in length. He immediately did so, and words were spoken through it. though in an inarticulate manner. The words "Good evening" and "Good night" could alone be distinguished.

Mr. Adams conjectured that his own mind might have something to do in the premises, as he was fresh from J. Koons' room at the time he heard the first whisper to build one of his own. So before proceeding to the labor and expense of constructing and furnishing the room, he wanted. In this dilemma the preacher set out on an exploring requested the directing Spirit, Third King, to give him some demonexpedition around and under the Bible, and extending his re-stration, concerning the same, that would remove all doubts from his searches over the front of the pulpit. The doctor's manifest mind, and inspire it with confidence. This request was soon granted in anxiety was at length relieved by a man in the gallery, who told the following manner : Certain marks and characters were made with

a pencil upon one of the joists of the house Mr. A. was then using for a

use to which the Spirits apply it for the manifestations, is its material while its yet unexplained meaning is its spiritual part. But I am speculating in lieu of being faithful to my narrative. Other bells of a larger size, and with handles, were now purchased, to be left unconnected with the battery, so that the Spirits might handle them and carry them whithersoever they pleased, about the room.

The room is now well prepared and almost thoroughly furnished. And that it is being made good use of by its angel projectors, to accomyet, I have only been here one night, and have had an opportunity of witnessing only one of their performances.

Last night, in company with a little harmonious band of Spiritualsts, I seated myself in the place assigned me in the room by the Spirits, and in the darkness quietly awaited the manifestations. I had not to wait thus long, ere the drum-sticks were taken up by the invisibles, and a lively and loud tune beaten out upon the drums with them. After a few tunes had been played thus upon the drums, all the various musical instruments belonging to the room were taken up and played upon by the invisible musicians, while the drums continued to give forth their hollow, muffled sounds. O! what a soul-enrapturing concord of sweet sounds! A hundred fold sweeter was it than its own harmony and music, because of the conscious knowledge it conveyed of its spiritual and heavenly origin. O! it is a great thing thus to be made to realize the blissful presence and beatific existence of the immortal soul in the eternal world beyond "the valley of the shadow of death," by real tangible manifestations, made in sweetest tones of softest music, by angel breaths and angel hands! In such moments the soul feels that it can ask no more of heaven. Its cup of joy is filled to overflowing, and the magic properties of its priceless contents thrills all through the soul with an electrical flash of indescribable pleasure!

The tambourine was carried by the Spirits and placed in the lap of Mr. Adams, and each one of the three bells, unconnected with the battery, was carried tinkling across the room and placed at the feet of as many persons. A female Spirit in a low, musical voice, audible only to Mr. A., said, in substance, that " the Spirit-land now desires to communicate something to Bro. Killgore." Questions were asked concerning its nature, and responses were given by blows upon the drum with the drum-stick. It was thus ascertained it was something they desired me to do for them. I asked what it was, and sounds were made upon the drum in imitation of a pencil writing. It was inferred from this that they desired me to write an account of the new Spirit-room, and have it published to the world. It was asked if this inference was correct. 'Yes!" was the violent and eager response. "Have it published in the SPIRITUAL TELEGRAPH?" "Yes." "Write it immediately?" "Yes." I promised them I would do so, and this communication is a fulfillment of that promise. May it be worthy of a place in the wide-spread TELE-GRAPH.

There is a certain place in this room dedicated by the Spirits to the ' lame and halt" and sick, and a chair is placed there for their especial accommodation. The sick person has only to take his seat in the chair. remain in a passive condition, and the Spirits will, in compliance with their promise, throw down upon, and infuse into his system, their vitalizing and health-imparting influence.

A few days since, while Mr. Moss and his son, and Mr. Adams, were sitting here in the room, the bass string was suddenly snatched off the violin by an unseen agency, and carried away. Yesterday it was found hanging on a block near the door.

I would like to hear the sapient Dr. Dodds, with his back-brain-involuntary theory, explain to the satisfaction of one mind above the plane of hopeless idiocy, some of the manifestations just recorded. I think it is time this gentleman, if he has not already done so, were beginning to take that "one step backward" which he so un-Websterianly spoke of in his Edmonds-and-Dexter-demolisher, and thereby save his favorite theory rom ridicule and contempt.

June 28.

I witnessed another grand exhibition here last night, and will now briefly narrate something of what transpired : The musical performances were better than the night preceding, and the other physical manifestations more convincing and satisfactory. A bell was brought from the table, and thrown with such violence upon my foot that pain was expewas brought and shoved against my person several times. I reached out my hand; it was laid within it, and I took it within my lap. The tambourine was brought and thrown down at my feet. A bell was carried some twelve or thirteen feet across the room, and thrown in the lap of old Brother Moss.

Verily, the spirits are "turning the world," as well as tables, "up side down." Wishing them a hearty God-speed,

I am yours, &c., JANES M. KILLGORE.

BORN INTO THE SPIRIT WORLD.

On Saturday, July 7, 1855, after a brief illness with the scarlet fever, PROSPER MARTIN, SON of Martin and Charlotte Ryerson, of Brooklyn, aged three years, seven months, and twenty-one days.

This is the fourth son of Mr. and Mrs. Ryerson whom physical death has wrested from their external embrace, and conveyed into the more

LIFE, DEATH AND IMMORTALITY. BY J. S. FRELIGH. Life is a drama--act the first Is finish'd here below, With ever varying chance and change, That ceaseless come and go.

> Death only comes to change the scene, And open to our view The second act, with scenery Grand, beautiful and new.

While Immortality, the gift Of Love, shall ever be Link'd with Progression, in the spheres Of vast Immensity !

DR. CHANNING .- The devotion of Dr. Channing to absorbing public interests, and to vital questions of religion and society. did not chill the warmth of his private affections, nor unfit him for the tenderest offices of friendship. He presented a rare and beautiful union of general philanthropy and personal attachments. Retaining the friendships of his youth and early manhood, he attracted, in later years, the generous and gifted spirits, whose sympathies were won by his prophetic wisdom and contagious enthusiasm for ideal beauty.

And sing to maidens in their sleep.

where the real claims of the Lyric to a genuine spiritual origin are unknown or forgotten, the critics are straightway reminded

We opine that the future involves some interesting disclosures. We happen to know that many books, composed and written by and matter, tongue and utterance; but the divinity quacks who now the agency of Spirits, are being published elsewhere, and highly commended by religious and secular journalists, who know nothing respecting the manner of their origination. We shall have an interesting chapter one day; in the mean time editors and critics had better be fair, and tell the whole truth where the claims of the Spirits are concerned. Those who repent and do better, will stand the ordeal of the great judgment which is now near them, "even at the doors."

POLITE LITERATURE AND ETERNAL LIFE.

If all the Spirits were original thinkers, and accustomed to speak and write in artistic style, we should be among the first to question the genuineness of their claims. It is quite impossible to conceive, without disregarding all known laws of mental growth that the persons who but yesterday or last year mingled in these earthly scenes, jostling each other in the dusty highways of life. and saluting us in common phrase, could so suddenly be unfold ed and exalted in mind to the dignity of the highest capacity. Not so do we read the laws of human development, and those who arrive at such conclusions disregard the experience of their

own souls. Mr. and Mrs. W. R. Hayden returned. In this age of prevailing skepticism, the most important feature in all such communications may not consist in their strict conformity to the rules of literary composition, but in the cardinal fact---if indeed, it be a fact---that they emanate from the Spirit-world. The true philosopher will not find fault with Naare seemingly irregular and disorderly. In the process of creathere is a skeptic left in Athens.

and political elements and the noise of revolution go before the spirit of Reform to herald the new and higher institutions of the world. In like manner, from the present confused mingling

of apparently lawless elements, may be evolved civil and religi-

ous systems, whose moral beauty and spiritual life shall one day realize the prayer and the prophecy of Humanity, in the glory of a new heaven and a new earth." If the philosopher who is swallowed up in the profundity of his vast conceptions, who worships only truth,

"And stoops to touch the loftiest thought,"---

if such a mind is always reverent and thoughtful in the investigation of all natural phenomena, however unimportant in the vulgar estimation, while superficial souls cavil and sneer at her modes of operation, may we not learn wisdom from such exam-

ecular journalists have been incredulous and captious, if they captain's seventy four guns. The Pleasure Boat is a real cutter, the shop, leaving eleven feet of it for a Spirit-room. did not treat the statement with undisguised contempt; but and on the occasion referred to, J. Hacker, master, paused as usual to make an observation. Here it is :

of our day know nothing of this indwelling fountain of divine life and down rather than upward.

power. The apostles could speak as the spirit gave them utterance, vind blows them away, the divines are powerless.

Progress on Long Island.

Last Saturday we made our second monthly visit to Southold und on Sunday addressed large audiences in the Academy and the Universalist church. In the afternoon the writer listened to a discourse from Rev. Mr. Wagoner (Universalist), a much esteemed friend, whom we had not seen for seven or eight years. Mr. W. n his discourse presented in striking contrast that cowardly and selfish prudence which prompts its possessor to regulate his life the whole man, which has characterized all true reformers, and short distance before him as he glided through the air. especially Jesus of Nazareth. Time and the vicissitudes of human events have left no mournful trace on the form or visage of our friend; he appears as youthful as when we last met, and not only does he yet smile benignantly on the world, but he looked at the writer through such a charitable medium, that he dogmatism has crowned our devoted head.

The Doctor and Mrs. Hayden, who, in company with Miss Jay, sailed for England some three months since, have recently returned to their old home, and may now be found at No. 5 Hayward Place, Boston. Mrs. H. has heretofore been of great ture because some of her phenomena occur unexpectedly, and service to the cause of Spiritualism, in her capacity of medium, yards of copper wire for the battery. They were obedient to the intion, Chaos preceded the reign of Order, while the strife of social

Stuvvesant Institute.

The morning lecture, by Mr. CLARK, last Sunday, the writer did not attend. In the evening, the hall was crowded in every part, and Mr. Clark delivered an eloquent and otherwise creditable discourse, occupying about thirty-five minutes. After he had concluded his remarks. Miss HAGAR I. JUDAH, who had the meanwhile been sitting on the platform in an entranced state, arose, and under the Spirit-influence, deliv-

course was its brevity, which, however, as had been previously anounced, was necessitated by the imperfect state of her health. Mr. Clark and Miss Judah will occupy the desk at the Stuyvesant In-

stitute, next Sunday evening again.

cabinet-maker's shop, and writing was performed by the same invisib With the foregoing circumstance in view, the Portland Plea- agency upon a blank sheet of paper, giving an explanation and the When we have asserted the fact that Mr. Harris in some of sure Boat, under a heavy pressure of sail, attempts to run down signification of the marks and characters upon the joist. They, as exhis brilliant effusions was really inspired by the immortal Shelley, the storm-beaten barque of popular orthodoxy, in spite of the plained by the writing, indicated that a partition should be made across

Soon after the required partition was made, in Mr. Adams' absence and in the presence of his father-in-law, Mr. I. Moss, the stand, by the mere slight imposition of the hand, began to dance over the floor, There is a vast difference between the apostles and modern divines. | twirling rapidly around upon one leg, turning topsey-turvey, and asof "Queen Mab," and " can not help thinking that the poetic The former had the truth and power of God in them, like a well of cending thus, legs upwards, to the ceiling, while Mr. Moss only held his mantle of the renowned Shelley hath truly fallen on the author's living water, and words flowed from the living fountain ; but the priests finger upon the bottom of the inverted leg, of course pressing the stand

[The stand has just performed, in my presence, some of the same feats without study or premeditation, for to them the truth became mouth recorded above, confirmatory of the truth of what is here written.] On Mr. Adams' return home from his absence, strange and incredible occupy their places must spend seven years in mercly learning the trade as it may appear, the following remarkable experience was most cerof preaching, and then study six days in seven to prepare their ser- tainly written upon his life's history, for he is a gentleman of unquesmcns-and miserable, dead, good-for-nothing concerns they are. If the tionable veracity, and he affirms that he is willing to be qualified before Almighty God that what follows is most indubitably correct : He was within about four miles of home, traveling on foot upon a turnpike. when he came to a "bye-path," which he took as it was a nearer way home than the main road. After he had followed this path about three hundred yards (it was then between sundown and dark) he was, by an invisible power, lifted from the ground and carried through the air over the path, homeward, with such astonishing rapidity that he was unable to count the panels of a fence along which he was carried, and which

he was impressed to number. He was transported thus nearly a mile. While he was being carried, a hand-saw and a square, which he held in his hands, were beaten together, and a delightful tune rang out. Λ by a time-serving policy, and that disinterested consecration of brilliant light, apparently about four feet in circumference, shone out a

The day following Mr. Adams' arrival home, he attempted to draw a plate of the "Retaining Battery" which he had been instructed or impressed to make for the room. He only partially succeeded in his attempt, for his drawing was, to say the least, imperfect. Thinking the drawing was useless, he attempted to burn it, but was prevented from doing so by the Spirits. He was directed by another medium to leave did not once discover the crooked horns with which theological the drawing in the Spirit-room. He obeyed the direction, and the Spirit of Third King, with his own hand, made the necessary alterations and additions, the want of which prevented it from being a perfect drawing of the projected spiritual machine. This drawing is now before me. It is almost a perfect fac simile of Messrs. Koons' and Tippic's ma-

chines. After the drawing was completed, the Spirits instructed Messrs. Mos and Adams, through writing performed with their own hands, to purchase a bass and tenor drum, ten ear and three tea bells, and twenty and we hope she will resume and continue her circles so long as structions. Then Mr. Adams was instructed to construct the battery, then strung on and connected with the battery by the wire, after the The Address by Rev. T. L. Harris, to which we referred same manner of those at Koons' and Tippie's. This being completed, in our last issue, will be found on our first page. It is a grand various other musical instruments were ordered and obtained, such as which mediums are impressed is intended to represent that one which the disciple toiled under as he ascended Calvary's hill, and upon which that her spirit still hovers near, and can commune with and watch the sorrowing and godlike Jesus was crucified-is placed erect in the over them.

center of the battery, having its different parts penetrated by the rami fying wire, in as many as four different places. Just above, and immediately over, the arms of this cross, connected with the circuitous wire, are four plates, each fashioned in the perfect form of a dove. The two

over the left are brass, while the two over the right are copper. At the ered a short but very impressive address, riveting the profoundest at- foot of the cross there are two more of these dove plates. These mild tention by her quiet but thrilling elocution. The only fault in her dis and innocent looking figures sit upon the wire facing each other, in brass and copper pairs. I am inclined to believe that there is some to become forgetful of everything truly noble and liberal. To be meaning in the construction of this battery, of which its form and shape wholly engaged in study, is to lose a great part of the usefulness of a is a representation, which, if properly understood, would clear away social nature. How much better would it be, if people would temper ome of the dark mysteries from the horizon of Theology. The happy action with contemplation, and use action as a relief to study?

beautiful world. They have the happy assurance, however, that their little ones are, in spirit, still around them, breathing peace, innocency, and love. For several months previous to the decease of the last one, Mrs. Ryerson had occasional and distinct pre intimations that his residence in the earth-sphere would be short, and she was several times arrested in her efforts to make him some clothing by an interior voice which told her it was useless, and that he would never wear the garments she was designing to prepare. When in the early part of last week he was taken sick, she immediately declared her strong impression that he would never recover. The day before his decease, she passed into an interior state, and a venerable old man appeared to her, accompanied by the spirits of her three children, and surrounded by a glorious light. She was immediately impressed that the aged man was one of the old prophets. He pointed upward toward a realm of celestial brightness, and said to her in substance, " Can you regret that your child should be transferred from his imperfect earthly condition to a realm of so much beauty and purity ?" She replied that she could not regret it, but yet felt that it would be painful to be separated from him; and just at this moment she aroused to her exterior state. and the vision disappeared.

While the funeral services were being performed by Mr. Fishbough on Sunday afternoon, Mr. Wild, a medium, who was present, passed into the interior state, and saw three bright paradisiacal children, encircled with wreaths of beautiful flowers, present themselves before the mother, and one of them grasped her hand. With such blessed and consolatory representations, of course Mr. and Mrs. Ryerson are not among those who mourn without hope.

In Waterford, on the morning of Friday, the 22d June, at the residence of her brother-in-law, John Proper, Miss Albertine Hicks exchanged her mortal for an immortal home, in the 26th year of her age. Miss Hicks was endeared to her many friends by her gentle disposition and great kindness of heart. During her long and painful illness, which was borne with uncommon patience and fortitude, she became acquainted with, and ardently embraced, the spiritual philosophy as made known to her, principally through the mediumship of Mr. Proper. Herself a partial medium, she often felt the soothing influence of her Spirit-friends, who seemed to be constantly around, preparing her for the great change so soon to take place; and it was with a joyful heart she received the welcome summons to lay aside her mortal garnents for the brighter robes of immortality.

Her remains were attended to their last resting-place by a respectable number of friends of the same faith. A few happy remarks made by Mr. White in the trance state, and the singing of a spiritual hymn or two, constituted the simple yet pleasing services of the occasion. H.

Born into the Spirit-land, on Thursday, the 14th of June. Mrs. PAM-ELA C. PAINE, wife of Samuel Paine, and daughter of the late Gen. which he did. In accordance with directions, the drums and bells were Jonathan Chase, formerly of Cornish, N. H., aged 74 years and 7 months. Mrs. P. was a woman of great powers of mind, her greatest delight being the acquisition of useful knowledge. She had lived over half a century in Randolph, Vt., and was highly respected by all her acquaintances and friends. She leaves an aged husband and many children and grand-children to mourn her loss. Many of them, however, believe

> Sweet to rejoice in lively hope, That when my change shall come Angels shall hover round my bed, And waft my spirit home."

It is a pity that most people overdo either the active or contemplative part of life. To be continually immersed in business, is the way

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

TO JANETTE.

BY MRS. LUCY A. MILLINGTON. I have been out upon the hills This pleasant autumn day, Brushing the thread of gossamer From sbrub and grass away-

And sailing golden maple leaves Adown the singing brook. And reading softly all the while : From nature's open book.

I thought of thee, pale darling, too; And for thy sake I write Some lessons that I read therein From memory, to-night.

First, let me say her printed page-Like some rare missal old-Is decked with quaintest characters In crimson and in gold.

And the light shining over all Is tinted with the dyes That wander, like the ghosts of flowers Along our autumn skies.

" Passing away" on every page Was written fair and bright : "Passing away"--earth's loveliest ones Are fading from our sight.

And yet the loss is only ours ; For they but fade to rise With brighter bloom and fresher life, 'Neath warmer sun and skies.

"Passing away"-our pleasant earth Hides in her bosom warm What once a spirit glorified-The suffering human form.

We may not lock upon it more. Or lift death's sable pall : But well we know that one we trust Is ruler over all.

" Passing away"-the dying leaves Fall on a lonely grave Made there, since on the winds of spring

They first began to wave. But the dear sleeper heeds them not ;

His earthly burdens fell Like pilgrim Christian's at the Cross--And lo ! with him 'tis well.

" Passing away"-both mine and thine, Our loveliest and our best ; We may not mourn--the early called Are but the early blest.

POPULAR THEOLOGY AND SPIRITUALISM. Under this caption I find some strictures in the TELEGRAPH of March 10th, on an article of mine published in it in December last, by a correspondent who skulks behind a false signature. It is one of the most bility to do what God and duty requires of him, is not the least puny attempts to be witty and wise that I have ever met with. Al- What! God made man and imposed duties on him which he is unable though the article has no merit, either in doctrine, logic, or composition, to perform! Can anything be more inconsistent? If the doctrine be to entitle it to the least notice, yet for the good of whom it may concern I will pass it in review.

"Calvin's" first exception to the article is its abrogating the practice of taking things on trust. He thinks there are individuals whose ipse dixit should be law, and mathematical proof of a truth ; while I contend that taking things on trust, from any person, has no foundation in reason or revelation, and should be discarded as subversive of society, science and philosophy. It keeps the people in ignorance, encourages superstition, and is the principal cause of tyranny and oppression both in church and state. Enlighten a people and no chains can bind them, no walls confine them, and no force can conquer them. We have thought and acted by proxy of popes, priests, and designing politicians, already too long. It is time that we break loose from blind submission to the would-rule. The only hope of the world's deliverance from sin. ignorance, superstition, bigotry and tyranny, is to teach the people to think and act for themselves. Truth is truth, and hence it requires no vouchers, since a world of unbelief can not make it false. A thing is none the more true because spoken by an apostle of God, than if uttered by the "father of lies." The fact that none are too wise or too good to err, is clear proof that we are not safe to receive anything without evidence. God has no right to demand our faith in anything without proof, or to impose a duty on man without showing him that it is not only just, but for his interest and greatest good to practice it.

And in no instance has he done it. No truly wise man will so im-

which it does not understand and can not comprehend ? But he does not stop here. After going into a labored argument (?) to prove reason worthless, and venting his spite at it, he assures us that "it is the exclusive work of reason to interpret the Bible." If this is not sublime and logical, there is nothing in the article that is! "Oh, consistency, thou art a jewel," especially when found in theology where thou art seldom seen! Is it not difficult to keep one's gravity in remarking upon such sublime nonsense and monster absurdities! One of the most fatal errors of Christianity is its ignoring science and philosophy. If it is not founded in these, it is undeserving the confidence and support of the people of the nineteenth century, and the sooner its requiem is chanted the better.

The fact is, we want, and must have, a religion adapted to the ageto free-thinking, inquiring, investigating minds-which shall honor man and glorify God. We are yet to learn that Christianity consists in knowing and practicing God's eternal truths, and not in splendid temples and costly domes, which echo with the rites and ceremonies of cringing sycophants and ignorant sincerity. We now come to divine truths, on which he lays great stress. What does he mean by divine truth? Is not one truth just as divine as another ? Does he mean that a truth or fact is any more divine because recorded in the Bible? If so, then I suppose the following nonsense is more sacred for being found in the Bible than if recorded elsewhere. We read in the Bible that God is angry with the wicked every day; and that anger rests only in the bo soms of fools; that God is unchangeable, the same yesterday, to-day and forever; that God hardened Pharaoh's heart that he would not let his people go, and then punished him for not doing what he prevented him from doing; that although God ordained, from the foundation of the world, that Christ should be slain by men, in which they were doing his will as much as the angels in heaven, yet they were condemned and punished for it. When we add to these the doctrines of the church in regard to "the fall," " original sin," "total depravity," "infant damnation," "the atonement," "the trinity," "predestination," "freeagency," "endless misery," etc., etc., do we wonder that some are driven mad, some to suicide, and others to infidelity! Reason was given to man to use in religious as well as other matters, and he who sets it aside, as most religionists do, is like a ship at sea without chart or rudder-the victim of every gale of passion and superstition which sweeps the sea of life.

"Calvin" tells us that "in regard to religious truths we should look to God for light." Any more than for all truth? There would be just as much propriety in our relying wholly on God for a *literary* as moral and religious education. He no more encourages slothfulness in the cultivation of the mind than the earth. The penalty for idleness in both cases is, those who do sow shall not reap, but shall beg in harvest and have nothing. It is a law of nature that we must labor for everything desirable. And I very much fear that those Christians will b heaven (if they ever do) they shall have nothing to do but recline on sofas of ease, while gentle zephyrs from groves of spices shall fan their brows, and rivers of pleasures and knowledge unceasingly and unbidden flow. For I think it is evident that knowledge and happiness are no more intuitive in another state of being than in this. Hence, whatever intellectual and moral culture we attain to here, will not, as generally supposed, be lost in eternity. Man's inability to reform and faithfully discharge the duties of life without some miraculous interposition of God, which is taught by the church, and implied in the phrase " Looking to God for religious truths," has shipwrecked more souls than all the gales of passion that ever swept life's sea. Of all the absurd doctrines of the Church, which are many, that of total depravity or man's ina rue, then God is an unreasonable and inconsistent being.

But admitting, for the sake of the argument, that "the mind of man is in ruins." and that he is so deprayed that his reason can avail him nothing, and that he is wholly dependent on "the Divine Spirit to guide him to a knowledge of spiritual truth—that is religious truth." a Christians believe," will "Calvin" inform us how it happens that those who thus give themselves up to the "guidance of the Divine Spirit" are guided to and embrace doctrines which are entirely opposite in their nature and results? For instance : one is guided to predestization, another to free-agency, one to the unity, another to the trinity, one to endless misery, another to the final holiness and happiness of all nen. If he replies, all are not guided by "the Divine Spirit," will he tell us who is and who is not? He seems to think Christianity is nearly or quite perfect, if not all who profess it. I conclude he does not judge a tree by its fruits. For what barbarities and cruelties have not been erpetrated in the name of religion! Its mild principles of peace and good will to all, and sanctifying nature, have been enforced by the whipping-post, the gallows, the fires of Smithfield, the dungeon, rack and inquisition. Its history is written in letters of blood, while its path is marked out with human gore! In all ages its altars have smoked and dripped with innocent blood, on which hecatombs of human beings have been offered un!

Indeed, there is no system of evil, although proceeding from the father of lies." which has so clothed the heavens in sackcloth, filled the world with weeping and lamentation, and made earth one common

tomb, to satiate man's unhallowed passions, as that named Christianity.

would it could be relieved of the gloomy darkness and doubt which

envelop it. I would not be understood as ignoring a rational and phi-

sophical religion. But with the popular religion of the day I have no

THE PORTRAIT.

TO HAGAR -----'Tis beautiful-the heaving breast. The jetty lash, the lip half curled-The face like that of Egypt's queen, That lost to Anthony a world. The faultless shoulder, rounded throat-The raven hairs luxuriant flow Toward her zone, in curling waves That half conceal her bosom's snow.

And those who lightly gaze may deem Beneath a face and form so fair There must exist a heart too light To e'er have known the touch of care . But one may read within those eyes, And in the blushing of the cheek-A trace of sorrow, that the lip Could not so eloquently speak.

That mournful look reveals to me A sadness all too deep for words-As if the touch of some rude hand Had jarred the spirit's inmost chords; And yet it almost seems a sin That grief should seek so fair a shrine ; That sighs should fill thy breast, or tears Begem that silken lash of thine.

Alas! 'tis but the common lot ; The loveliest features soonest fade The fairest blossoms earliest fall, The warmest hearts are first betrayed ; And even so, the purest breasts-That ne'er have dreamed of shame nor sin-Are first to feel the secret dart. And nurse the worm that gnaws within PHANTASIA.

TRANCE OF REV. WILLIAM TENNENT.

We are indebted to a correspondent (A. Ilsley) for a copy of the following interesting relation, taken from an old "Christian Family Annual," edited by Rev. D. Newel, a Presbyterian clergyman. Though the record of the remarkable trance of Mr. Tennent has been published several times, we presume it will be new to the majority of our readers, by whom it will doubtless be perused with deep interest. We commend the closing resadly disappointed who flatter themselves that when they get home to mark of the Rev. Orthodox writer to the special attention of such of his more modern confrêres as are disposed to deny that "in every age of the world" spiritual manifestations of some of the invisible world, and of the infinite importance of its eternal concerns."

> After a regular course of study in theology, Mr. Tennent, then with his brother Gilbert, at New Brunswick, N. J., was preparing for his examination by the Presbytery, as a candidate for the gospel ministry. His intense application affected his health, so much so that his life was threatened. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning in Latin with his brother, on the state of his soul, when he fainted and died away. After the usual time he was laid out, and the neighborhood were invited to attend his funeral on the next day. In the evening his of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although he was under the arm, and at the heart, and affirmed that he felt an unusual

warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral arrived, and no hopes of success were entertained but by the doctor, confined his request to one hour, then to half an hour, and finally, to a wet day; and he has continued to be well up to the present time. quarter of an hour; when his brother came in, and insisted with earnestness that the funeral should proceed. At this oritical and impor-

Mr. Tennent further informed me that he had so entirely lost the excite outright laughter, we can not, even in our mirth, lose our prorecollection of his past life, and the benefit of his former studies, that he found respect for the man

could neither understand what was spoken to him, nor write, nor read Mr. R. boldly announced his full confidence in the various phenomhis own name; he had to begin all anew, and did not recollect that he ena, gave a description of the same from the movement of a table to had ever read before, until he again learned his letters, and was able to the presentment of apparent actual hands, and the performance of pronounce the monosyllables, such as THEE and THOU. But that as his music by the unscen. He told his audience that the attempt to explain all upon the ground of magnetism, odd force, etc., only displayed the strength returned, which was very slowly, his memory also returned. Yet notwithstanding the extreme feebleness of his situation, his recollec- ignorance of those undertaking the task. He said it was no triffing tion of what he saw and heard while in heaven, as he supposed, and matter; already its advocates are numbered by millions; its literature the sense of divine things which he there obtained, continued all the is sufficient to compose libraries. It is supported by many of the most time in their full strength, so that he was continually in something like able and worthy men, and its literature is almost superhuman. He read an ecstacy of mind. 'And,' said he, ' for three years the sense of divine things continued so great, and every thing appeared so completely vain. when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have the thought of doing so.""

The reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to the revealed truth. or to reason, to believe, that in every age of the world, instances like that which is here recorded have occurred, to furnish living testimony jubilee, according to the fashion of the fast politicians; they should of the reality of the invisible world, and of the infinite importance of its eternal concerns ?

SPIRIT CURES IN LOCKPORT. LOCKPORT, June 21, 1855.

MR. BRITTAN : Dear Sir,-Being interested in the cause of Spiritualism, and a be liever in the harmonial philosophy, I have thought it would be interesting to your readers to state some cases of spirit-healing which have come under my own personal observation. Some time during last winter (I cannot give the date) I was afflicted with a singular disease. A celebrated physician told me that he had never seen but three cases like it, and that in those cases the disease had caused death within three days. He furthermore told me that there was no medicine that could cure the disease. I was in great distress, as can be imagined when I state that my whole body and limbs were badly swollen, and the blood settled under the skin in spots varying from the size of a dollar to that of a three-cent piece. These spots were very numerous, extending all over my body and limbs; they were of a deep scarlet color at first, and then they gradually assumed a darker appearance, until they were nearly black. At this time my friends were doubtful about my recovery. I was then directed by what I believe to be a Spirit impression to call to my aid the healing powers of Mr. G. C. Eaton, an excellent medium in the place, who devotes his whole time to healing the sick by the laying on of hands. I had perfect confidence that I should get well under his treatment, and my hopes were realized in a very short time; and I have been well since that time.

Miss Mary A. Walters, a young lady who boards at my house, was taken sick some time in the month of March, and she grew worse until April 7th, when she was so much worse that she was not expected to live ; and we telegraphed the fact immediately to her brother in Ruffalo kind have occurred "to furnish living testimony to the reality fresh blood in four or five hours, and she had apparently but a few At this time she coughed incessantly, throwing up a large quantity of minutes to live. We could not give her medicine, for her stomach

would not retain even a drop of water. She also had convulsions, which were very painful to behold. There was but one thing left for us to do, and that was to try Waho (the name of the Spirit that controls Mr. Eaton). I went to Mr. Eaton's rooms, found him there, and took him to my house. He looked very doubtful when he saw Miss Walters. He, however, said nothing, but took hold of her hands, and held them about twenty minutes, when she began to breathe naturally. Her face resumed its natural color, though a little pale yet, and she did not vomit up any more blood. Towards evening he came again. She was then in convulsions, and insensible. He took hold of her hands again : physician, who was warmly attached to him, returned from a ride in the the convulsions ceased instantly; she opened her eyes, and was concountry, and was afflicted beyond measure at the news of his death. He scious. The next day she was so much better that she walked, by the could not be persuaded that it was certain ; and, on being told that one aid of my daughter, into another bedroom. The exertion was a little too much, for it brought on the cough again, but not so violent as it was before. Mr. Eaton influenced her again, which had the effect to cold and still, he endeavored to ascertain the fact. He first put his own stop the coughing in a few minutes. The next day she was able to sit hand into warm water, to make it as sensible as possible, and then felt up. She kept improving, and in a little over a week was well, and continues to be so.

Another case that I witnessed was that of Mr. G. C. Lake, who was very sick with inflammation on the lungs. He had a very bad cough, should be requested not to attend. To this the brother objected as ab- and raised a great deal of blood ; and in a violent fit of conghing he surd, the eyes being sunk, the lips discolored, and t e whole body cold raised something which, after it was dried, resembled a piece of spongy and stiff. However, the doctor finally prevailed, and all probable means skin. It was an inch and a half long. The doctors who examined it were used to discover symptoms of returning life. But the third day pronounced it a piece of the membrane of the lungs. Mr. Eaton commenced treating his case on the first day of April; and, notwithstandwho never left him night nor day. The people were again invited, and ing the predictions of skeptics that he would die, cured him in eleven assembled to attend the funeral. The doctor still objected, and at last days, so that he was able to attend election, although it was a damp,

One case more that I can testify to, and I have done. Mr. Franklin Levalley was confined to his bed with the consumption. His feet and tant moment he, to the great alarm of all present, opened his eyes, gave limbs were cold as death, from the knees down. He coughed and raised a dreadful groan, and sunk again into apparent death. This put an end a great deal from the lungs. I recommended Mr. Eaton to him, but he to all thoughts of burying him, and every effort was again employed, had made up his mind that he should not get well, for all his connection

a long and able article from a spiritual paper on the teachings of the Spirits, and then added his opinion ; and what think you it was? "It is all earthly, Christless, and devilish. He gave an able history of his Satanic Majesty from Genesis to Revelation. He said it was not a snake, as we understand it, that the devil used upon the occasion of Eve's temptation, but an animal more of the monkey species. Poor Jocko, who would have thought that of him?

Alas! how are the mighty fallen. Methinks the snakes should hold a resolve that they have too long moved legless over the earth, and that the curse "on thy belly shalt thou go" be at once transferred to monkey-

Mr. R. may find it an easy task to reconcile his conclusion with justice, reason, and conscience. I have no doubt the task was just as easy to Christ-crucifying Judaism, and the priestly opponents of Luther and Melancthon. The man who, with learning in his favor, and the blessings of a mild disposition to mature his thoughts, idly pronounces these things devilish, incurs a great responsibility to God and man. The only reason for such a conclusion, is that it does not fully confirm the Bible in all its teachings. Let us reason this matter with Mr. Ramsey. You ask does Spiritualism agree with the teaching of the Bible ? You are aware, sir, there are some six hundred interpretations of that book. Each of these is represented by a sect, which claims in itself the discovery of God's policy as there laid down. I claim that these antagonisms are built on fundamental differences of opinion, as to what the book teaches regarding God's policy to man, etc. You ask that Spiritualism shall be tried by the Bible. Which of the six hundred interpretations do you mean, by which every new truth is to be tried? You are a Presbyterian. Are there not hosts of able, honest, profound men among the clergy, who will affirm your creed a vile interpretation of Paul? Are there not vast numbers among your brethren of the churches and of the clergy, with whom you dare not share the table of the Lord? I know of no more consistent Bible men than those of Salt Lake, whose prayers are eternally rising to heaven in your behalf, and who are looking hopefully for the time when you and all other "infidels" shall be welcomed

back to the true patriarchal church, after the example of Jacob and Abraham. Further, I know of no more prominent declaimer against the Old Testament than Christ. His sermon on the Mount is infidelity personified. What does he call that book? "The sayings of them of old time." Yea, not only the book, but the most sacred part (to the Jews), that of which Moses is the reputed author. Hear him--" It hath been said by THEM of OLD TIME, thou shalt love thy neighbor and HATE thine enemy ; but I say unto you, LOVE your enemies." Will you make Him contradict himself by saying "he did not come to destroy but to fulfill the law? I answer, he did destroy the law as far as his influence, denunciation and wisdom could do so. He rehearsed the law, repealed it, and instituted an opposite and better one.

Christ commands you in His parting words to preach His gospel, and how are you fulfilling this? Are you not preaching the gospel of Paul? Is not your very church built upon Paul's philosophy, as the Catholic is upon the rock of Peter? Did Christ command this? Paul, as you know, was His enemy for twenty-five years after His crucifixion. With fire and sword he pursued his followers, until, through a spiritual manifestation he was converted. So thousands are converted to-day, you say, by the devil. Who shall say that the same did not convert Paul? You are the real infidel. I speak in kindness. You profess to preach his gospel-and it was sufficient-yet are preaching the mixed philosophy of other men, embraced in a series of off-hand epistles. These men you know were converted into saints by the Nicene Council, and you worship these in place of your master. Their promiscuous writings were dubbed revelation by the same Catholic authority, and you receive it as equal to Christ's blessed gospel. This has

confused and distracted your ranks. If, then, you can not agree amongst yourselves as to what the Bible teaches, how, in the name of consistency, can you apply it as a rule by which to try us. Suppose we prove it to agree according to your interpretation, will we not find an uncompromising opponent still in the Baptist and the Methodist, the orthodox Quaker, the Episcopalian, the Catholic, New Jerusalemite, and the Mormon? As we agree with one, it is but to disagree with the rest. And should we become a face of wax, and mould to suit all, still what a heterodox opposition, equal in worth and talent, have we still to confront.

You say we are not Bible men. So says every sect of the other. Rather try the tree by its fruits. This was your Master's rule. "Let him that is without sin cast the first stone," and call our sun of immor-

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pose upon the credulity of his fellow man as to ask him to receive a doctrine or truth merely on his word. A man who never thinks for himself, but acts by others' will and worships by another's conscience and creed, is not to be trusted or respected. None are so wise as to know all things, and none so humble that they do not possess some truths. Indeed, some of the most practical truths, which have proved the greatest blessing to the world, have been brought to light by men of no pretension to wisdom, who had no "reputation for correct reasoning or consistent living."

> "Large streams from little fountains flow, Tall oaks from little acorns grow."

Are we not told in the good book that God chooseth the foolish things of this world to confound the wise? We should look to the proof of a truth rather than its birth-place and parentage, and decide all matters by nature's laws and evidence : for many truths have had a manger for a birth-place, and a carpenter for a father. Men nor place can make

sympathy, which a person may enjoy if he only prays, fasts and pays tithes, or supports the church, although he be an extortioner, oppresso of the poor, and devourer of widows' houses and orphans' bread. Such a religion is better adapted to the dark ages than the nineteenth century. Lockport, N. Y.

CURED BY CLAIRVOYANCE. BOONTON, MORRIS Co., N. J., June 4, 1855.

H. KNAPP.

FRIEND BRITTAN : Be so kind as to allow these few facts a place in the TELEGRAPH.

truth honorable, but truth can make them honorable. Reputation should For these last five years I had such a pain in my back and breast that I could not tie my own shoe until I set my foot on some have little or no influence in deciding a man's truth and philosophy, or the right or wrong of his acts. We should take men and things for what thing to bring it in closer proximity to my hands. I could not walk they are, not for what they scem or have a reputation. We should search except with a wriggling gait. I was often unable to work, and never for truth ourselves as for a hidden treasure, and not trust others to do it could sit down on a chair, but by gradually allowing my back to come for us, as ministers are hired to pray and preach for people who can not to a position causing the least pain. Often in the night it would be nefind time themselves, or have no inclination for such things. Although cessary for me to awake my wife to assist me to turn in bed, and my Christ "had a reputation for correct reasoning and consistent living," difficulty kept getting worse until this winter, when dyspepsia set in so vet he never enforced any truth on his word, but always gave the proof, that I could not cat even one meal a day. I had tried the water-cure : as in the case of Thomas. So in regard to his Messiahship, he cited his and a doctor of the old school, a very humane and philanthropic man, followers to his works, not words, as evidence of his authority. also treated me for years, all to no purpose, unless to make my complaint In short, there is no evidence, save in the false notion of society, that worse. * * * But last winter, by some means or other, I got hold it is just or right to take anything on trust. Neither should we reject of a part of a paper, called The Token, in which Mrs. French advertised men or principles on public opinion, but decide all matters by merit. to examine gratis those who were too poor to pay. I then wrote to her to take my case in hand, but when my letter arrived she was absent What truly learned man is not continually abandoning what he once supposed to be truth and taught as such, and embracing doctrines and from home. That true friend of his race, however, T. Culbertson,

principles which he once considered chimerical ?--which will ever be wrote me, stating that the treatment of absentees was so injurious to the case until change, progression and perfection cease to be eternal Mrs. French that she had to give it up, promising at the same time to furnish me with Mrs. French's invaluable Fluids, free of charge, for a laws of nature.

"Calvin" is next startled with the idea that "the christian world trial. After sending him a description of my feelings, thinking this considers the Bible the fountain of all truth." He wonders where I mode of action as much an experiment as the allopathic treatment, I can have passed my days to have imbibed such an idea respecting the wrote to Mrs. Mettler of Hartford, giving her only my name and residoctrines held by Christians. In answer to his inquiry as to where I dence, with a lock of my hair ; and Dr. Mettler sent me a prescription, have spent my days I would say, that I have spent fifteen years in the and described my pains and their locations in so distinct and correct a manner, that although I was before this a full believer in her powers, study and investigation of theological lore; and if there are any ropes in the theological ship with which I am not acquainted, from "the fall," I was overwhelmed with her surprising disclosures, not only of my own up through "original sin," "total depravity," "the atonement," "the pains but also of a disease with which my wife is afflicted, some of the trinity," "the unity," "predestination," "free-agency," "endless mis- features of which I was entirely ignorant of until my wife confirmed erv." to the "final holiness and happiness of all men," I should like to Mrs. Mettler's account of them, and this, too, without the knowledge have "Calvin" name them. Now to the idea that the Christian world that Mrs. Mettler had said anything about her case.

considers the Bible the fountain and guide to all truth, which he deales. As I was poor, and saw that Mrs. Mettler's prescriptions required If "Calvin" will tell us what "evangelical" Christian sect there is that some money to purchase the medicines, and finding that Mrs. French's does not pray Bible, preach Bible, sing Bible, talk Bible, and write Nerve-Soothing Fluids were adapted exactly to my case, as described Bible : that does not quote Bible to prove or disprove every thing with by Mrs. Mettler, (which, by the way, was liver and kidney complaint,) which they have to do; or what essays they write, or moral truth in- I wrote to T. Culbertson, and he sent me three bottles, two for external fuse, of which the Bible is not the Alpha and Omega, then my eyes may and one for internal use, and on the second application I felt so much be opened and I find myself in an error. We are told in the article better that I could sit down on a chair without pain, and as quickly as under review, that "evangelical Christians do not believe the Bible ever I could. But after I had used up six bottles more, I grew worse teaches scientific truths at all." I had supposed that all truths were than I had ever been, and broke out in biles all over my back, breast scientific. But, if the Bible does not teach scientific truths, of course it and arms, even fifteen at one time, which distressed me very much, and is not a scientific book, and hence would not have had a scientific author. swept away all hope of a cure. However, I continued the use of the Yet "Calvin" tells us that "it contains many things above man's reafluids, and now I have not the least symptom of pain in my kidneys. son and finite comprehension," that "it is reasonable that there should except when I am overworked, as I sometimes am. If I continue in be such things in a divine revelation." I am almost tempted to ask, is stooping position for a length of time, a sense of weariness overpowers the writer honest when he uses such language? What ! the Bible, which me, so that I cannot stand so erect as I could desire ; but I am still is a revelation from God to man, for his especial benefit, "contains using the fluids, and have every reason to hope that I shall ultimately be as well as ever I was. The pain in my chest I never feel many things above man's finite comprehension-above his reason !" Of only when I wake up in bed, baving lain on my back. Dyspepsia has what possible benefit then can it be to man, more than the problems of entirely ceased, and altogether I feel so much better that I deem it un-

Euclid to the child? But, to cap the climax, he tells us that "it is the fair to withhold a statement of the facts any longer from the public. exclusive work of reason to determine whether the Bible is of divine authority or not." How can reason decide in regard to any matter I remain, yours for humanity, WILLIAM COATES.

in hopes of bringing about a speedy resuscitation. In about an hour, had died with that disease. I urged the mother, and he finally consenthis eyes again opened, a heavy groan proceeded from the body, and ed. The first operation was on the 27th of April; his feet and limbs good and practical? would be a better rule. again all appearance of animation vanished. In another hour, life were supplied with new vitality, and were not again cold. He was inseemed to return with more power, and a complete revival took place. to the great joy of the family and friends, and to the astonishment and conviction of the very many who had been ridiculing the idea of restoring to life a dead body.

The writer of his memoirs states that on a favorable occasion, he can nestly pressed Mr. Tennent for a minute account of what his views and importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, " on the state of my soul, and the fears I had entertained for my future welfare. I found myself, in an instant, in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to commu nicate to mortal man. I immediately reflected on my happy charge,

and thought-Well, blessed be God ! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship ; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unut-

terable and full of glory. "I then applied to my conductor, and requested leave to join the happy throng ; on which he tapped me on the shoulder, and said, 'you must return to the earth.' This seemed like a sword through my heart. Take one of the liveliest of your New York orators, administer a In an instant I recollect to have seen my brother standing before me

disputing with the doctor. The three days during which I had appeared lifeless, seemed to be not more than ten or twenty minutes The idea of returning to this world of sorrow and trouble, gave me such a shock that I fainted repeatedly." He added: "Such was the effect on my mind of what I had seen and heard, that if it be possi- it ; after passionately praying for all to be awakened from a delusion ble for a human being to live entirely above the world, and the things so vile, Mr. C. turned coolly around, and informed his large and intelof it, for some time afterward I was that per-on. The ravishing ligent audience-what do you think? Why, that "Moses AND ELLAS sounds of the songs and hallelujabs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory that nothing which did not in some measure relate to it, could command

my serious attention." This extraordinary event is abundantly confirmed by the worthy suc- beheld even a type of it for intelligence, for honesty, for dignity and cessor of Mr. Tennent in the pastoral charge of his church. He states that after hearing from Mr. Tennent's own mouth a particular narration of this surprising trance, he said to him—"Sir you seem to be one indeed raised from the dead, and may tell us what it is to die, and be such, "Father, forgive them, they know not what they do." what you were sensible of while in that state." He replied in the following words-" As to dying-I found my fever increase, and I became weaker and weaker. until all at once, I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable !'' Here he paused, as though to find words to express his views, and lifting up his hands, proceeded, "I can say as St. Paul did, I heard and I dust is the one, and to dust must return ; of immortal, undying spirit saw things unutterable. I saw a great multitude before this glory apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and swept by the board. This is emphatically a true specimen of Mr. pine," started abruptly from his seat, and instead of exclaiming as a my rest and glory begun, and I was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hands upon my shoulder, and said-' You must go back. These word, went through me ; nothing could have shocked me more. I cried out

Lord must I go back ?' With this shock, I opened my eyes, in thi world. When I saw I was in this world I fainted, then came to, and fainted for several times, as one would naturally have done in so weak a situation '

fluenced by me every day until the 6th of May, when he began to recover rapidly. He was then influenced about twice a week until the 27th of May, when he was able to attend to his business, which is that of a farmer.

These are facts, and are not exaggerated. For fear I might appear to have enlarged a triffe. I have left out some things that might seem inapprehensions were while he hay in this extraordinary state of suspend- credible. In all of these cases not a particle of medicine was preed animation. He discovered great reluctance to enter into any ex- scribed. Mr. Eaton does not go through the manipulating process as a planation of his perceptions and feelings at that time; but being great many do. He simply places his hands upon the person in the manner that he may be impressed to do, and allows them to remain in that position about fifteen minutes. Many persons have found relief through his instrumentality, which causes violent opposition from the doctors. But the truth must prevail in spite of its enemies.

> Yours, for progression. WILLIAM C. HUSSEY.

THE CAUSE IN PHILADELPHIA. REV. JOHN CHAMBERS AND REV. MR. RAMSEY.

ESSES, PARTRIDGE AND BRITTAN :

I want no better evidence of the upward and onward march of our cause here, than the simple announcement that the clergy are becoming alarmed. These breaches in the time-honored defenses of bigotry and intolerance are the very indices we wish.

Mr. Chambers fired off another of his big charges a few Sundays back. I would recommend the use of a little hard shot to Mr. C. : his blank cartridges can never disperse this wide-spreading rebellion. Yet I always like to hear Mr. C., he is so earnest. Long hefore he utters a syllable, you can see plainly a something lively and entertaining, up.

goodly dose of asafactida just prior to his introduction, and you will BROS. PARTRIDGE AND BRITTAN : have but a meek specimen of our world-famed temperance orator. What I most admire is his apparent honesty. After thundering forth a perfect storm of astonishment that any should be so mad as to believe in such delusion; after warning all, upon the penalty of hell, to flee DID APPEAR TO CHRIST AND THE APOSTLES, but it was their LITERAL BO-DIES." No flimsy spirits, but their actual bodies, some two thousand years dead, and dissolved into their original elements! Of course this is not absurd. It is ridiculously reasonable.

Sad reflection, that such should be the degrading resort of our boast ed Protestant clergy. For say what you may, the world has never an invisible source.

down heaven-born truth, or what, on incomparable evidence, claims t

Mr. C. has, however, since renounced this absurd idea, as well as the whole theory of the corporeal resurrection. He has, with the simpleness of true sincerity, opened anew his Book of books, and confesses the discovery of new truths upon the great question of immortality. He says now, " Death is but a dissolution of the spiritual and mortal man. O is the other, and goes to the God who gave it." Thus you see the subsequent judgment, destruction of the world, resurrection, etc., are all Chambers' general character. He would turn Spiritualist or Hicksite to-morrow, if convinced of its truth. He is, however, a man of strong prejudices

north. There is nothing frigid, hasty, passioned, in the oratory of Mr. deponent saith not. Ramsey. He is a calm stream, pursuing its own way to its distinct outlet. While in this case one can find enough of the absurd and ridiculous to I am.

tality a fulse light, and of the Devil. Are we truthful? are the teaching

You speak of the devil as omnipotent in power; as having charge of the elements, even the fire of heaven ; as holding in his hand all manher of disease and mischief for man. You believe he so far deceived God as to secure a high position in heaven; that he rebelled against God and made war upon the inhabitants of that sacred place. A fool he must have been, and a more imprudent recreant to all justice you make our God of love, in saving that in punishment for the devil's do ings. He threw him into our midst, an omnipotent and eternal revolue inisobiof-maker and tormentor. If so be God is the real devil, and Satan but his proxy. I own none such. Let me rather fall into the comparative innocent hands of the agent, rather than risk the mercy of one who could deliberately plan so fiendish a policy. O, you know not how ye blaspheme the all-wise God, by charging upon him such infamous conduct.

It is the mission of Spiritualism to redeem the character of the Deity; make religion philosophical and reasonable; reaffirm the gospel of love, and free it from the contemptible rubbish which surrounds it : to show religion to be a principle, and not a hollow ceremony; to reveal the Spirit's reality, and make immortality manifest to all. This is being done, and will be yet completed in spite of all opposition. When the glorious consummation shall be fully realized, I envy not the reflection of him who prematurely and ignorantly sat in prejudiced judgment upon heaven's doings, and with assumed wisdom declared it to be the work of the devil.

Dr. Hare has been developed as a medium, thus giving him renewed evidence of the truth of the Spirits' presence. A. C. M'C.

FRIGHTENED BY "THE DEVIL."

CHILLICOTHE, OHIO, June 25, 1855.

There are some decidedly rich things occurring among "the elect" ecasionally-things presenting such "strong delusion," that they would. "were it possible." even deceive these fortunate and favored few. themselves. As a rather strong specimen, take the following merceau: The Rev. Mr. -----, of this county, received a mysterious letter from the post-office, informing him that, strange as it may seem to an orthodox clergyman, "Spiritualism" is not the "humbug" or "delusion" that the redoubtable Dods or the savant M.D.'s of Buffalo have alleged; but on the contrary, it is as "true as preaching," and that if. on a certain specified day and hour, he (the reverend one) would sit alone in a room indicated, he would have unmistakable evidence of the verity of this strange and heretical declaration presented him from

To make a long story short, the reverend gentleman faithfully comprudent humility. Sad reflection, that, through simple jealousy, they plied with all the requirements; and incredible ss it may appear to should resort to such absurd, obsolete, and unfair weapons, to strike circumscribed Horatio-philosophers, at the time appointed a stand, with a Bible lying upon it, lifted its stiff legs, and with the greatest complacency and sang froid imaginable, began with slow and measured step to approach the reverend gentleman with its precious burden on its head. When it had arrived to within a very short distance of his everence, it paused, and began to manifest alarming symptoms of an intention to toss the Bible from itself into his lap. But rejoice ! O ye elect, chosen from before the foundation of the everlasting hills! the powers of darkness were repulsed, and the gates of hell prevailed not, for your anointed of God with " frozen blood," " harrowed up soul," and "each particular hair standing creet like quills upon the fretful porcu-'giaour" Hamlet would have done-"Be thou a spirit of health or a goblin damned," etc., "I will speak to thee," he exclaimed, with all the power of his frightened and indignant soul, "Avaunt, devil ! I will The discourse of Rev. Mr. Ramsey was different. He is the great have nothing to do with thee. Infernal wretch as thou art, thou shalt champion of the prophecies. He is the south pole, while Mr. C. is the not toy with the Book of God. Avaunt !" Exit devil; and further

> In hopes of plenty of just such devil-manifestations wherever required, Yours, etc., J. M. KILLGORE.

PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

Interesting Miscellany.

44 _____

ARE THINE FOR EVER.

Here is one of Tennyson's exquisite little lyrics. It is worthy of his pen, and few if any, save Tennyson, could have written it :

> Sit down, sad soul, and connt The moments flying : Come-tell the sweet amount That's lost by sighing. How many smiles ?--- a score ? Then laugh and count no more. For day is dying!

Lie down, sad soul, and sleep, And no more measure The flight of Time nor weep The loss of leisure ; But here, by this lone stream, Lie down with us and dream Of starry treasure!

We dream ; do thou the same, We love forever; We laugh, yet few we shame, The gentle, never ; Stay, then, till sorrow dies-Then hope and happy skies Are thine forever!

SPIRITUAL FLOWERS. In every human heart there grows A sister pair of faded flowers, Truth is the lily-Love the rose. Transplanted from celestial bowers.

'Tis watchful Duty's gentle care To keep them ever in her sight, To feed them on the beams of air. And shield them from the dews of night.

And when they've lived the little sphere To earthly joys and sorrows given, Commissioned angels will appear And bear the exiles back to heaven. --- The Crisis

A MODEL BOOK PEDDLER.

"Don't you want to buy the 'Life of Christ,' to-day, mister ?" said a determined looking Yankee book-peddler, who yesterday entered our sanctum, with a gutta percha traveling bag, and a rather powerful odor of whiskey on his breath.

"No, not to-day," was our bland reply. "We're rather too basy to speculate in theological literature at present." "Better look at the book, anyhow, hadn't ye ?--chuck full of pictures

Sarmon on the Mount's done up fust rate. Reg'lar jam up book, that is ; writ the hull on't myself-did, by thunder !"

"No; we've an abundant supply of works on divinity."

"But, stranger, this air's suthin' new."

"We rather guess that the Bible and Josephus contain about the gist

of your compilation, don't they ?" "Jo-se-phus! who in thunder's he ? No, stranger, you're out thar.

I tell yeou there's things in that book that Josephus never heard tell on."

It was no use, however; we declined purchasing, and Yankce at length bowed himself out.

A moment afterwards he re-appeared.

"Stay, Mister, mout yeou know Mr. P., next door ?"

We intimated that such was the fact.

does belong tew."

"Why do you inquire ?" we asked.

I always let on that I belong to the same church, and that ginerally takes-that does. If I know what church a man jines with, I never miss fire selling under them circumstances."

"Well, did you make inquiries concerning our religious tenets?" "Stranger, I did ; yeou can bet high on it."

"Not very successful, it would appear, for you haven't sold us a book."

"Wal, no; but if you kin tell me what church Mr. P. belongs tew it'll do jest as well."

"You can't sell him a book ; it's no use making the effort." "Stranger, I'll bet ycou a hat on it."

through the same motions as her predecessor, and again the pungent mixture and cold water were in requisition. The disconsolate damsels returned without their purchases to the quiet village, where they speedily proclaimed the villany of the rascally pastor, who getting wind that all was discovered, made tracks between two days during the past week.

Since his exist it has been discovered that he some time ago forged a draft on Mr. Elliott, of the Methodist Book Concern, which was honored. No tidings have been heard of him since his absquatulation ; but we presume he will turn up under another name, when he can discover a convenient field to reap a harvest by playing upon the credulity of the susceptible teminines.-Cincinnati Enquirer.

JESUITISM AND GREAT INTELLECT .-- Look at the Catholies of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic, di-tieguished for anything but his devotion to the Catholic Church. 1 mean

has any distinction in science, literature, politics, benevolence, philanthropy. I do not know one: I never heard of a great philosopher, naturalist, historian, orator, or poet, amongst them-

The Jesuits have been in existence three hundred years ; they have had their pick of the choicest intellect of all Europe-they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of-They have a scheme of education masterly in its way. But there has not been a single great original man produced in the company of the Jesuits from 1845 to 1854. They absorb talent enough, but they stran- ing of the individual. Price One Dottar Each. gle it.

Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the bole, and what becomes of the tree? The bole remains thin, and scant, and slender. Can a man be a conventional dwarf, and a natural giant at the same time? Case your little boy's limbs in metal, would they grow? Plant a chesnut in a teacup, do you get a tree? Not a shrub, even. Put a priest or a priest's creed as the only soil for a man to grow in ; he grows not. The Great God provided the natural mode of operation-do you suppose He will turn aside and mend or mar the Universe at your or my request? I think God will do no such thing .- THEODORE PARKER.

CONDITION OF MORMON WOMEN .- An officer belonging to Col. Steptoe's command, now stationed at Salt Lake City, in a letter to the Providence Journal, thus speaks of the condition of the Mormon women. "With a word about their melancholy condition, I will bring a long letter to a close. As a general thing, a woman here, having satisfied what we call the 'lust,' but what the mormons call the 'holy desires,' of some righteous elders, is left to shift for herself; not the least support does she receive from him to whom she has been in many cases forced to Box 1703, Philadelphia, Pa. prostitute herself. Their condition is infinitely worse than that of the slaves at the South. One of the wives of ' the chief of the twelve Apostles,' washed for a boarding-house here to support herself. Two wives of Parley P. Pratt, another apostle, have repeatedly begged for work. Women here have told me that their pretended husbands have not visited them for months and years. One of the apostles asked a family of three girls to marry him, and to get them he would take the old mother. They refused, and he has since maligned them in every way. We received many requests for assistance to leave from women in every position. Their case is peculiarly hard, separated by hundreds of miles of the inventor to visit the city. Terras moderate. plain and desert from the outside world, brought here by false inducements, degraded and oppressed, with no hope of succor-they are in

great, very great numbers, entirely disaffected. They abhor the very thought of polygamy, the very name of Mormonism. This is the simple truth."

WHISKERS .- The editress of the Lancaster Literary Gazette says she would as soon nestle her nose in a cat's nest of swingle tow, as allow a man with whiskers to kiss her ; to which the New Orleans Lee somewhat ungallantly responds : "We don't believe a word of it ! The objections "Wal, kin yeou tell me what religion he belongs tew? Some says which some ladies pretend to have to whiskers all arise from envy. he's a Methodist, some calls him a Swedenborgian, and another feller They don't have any. They would if they could, but the fact is, the consays he bankers arter the Mormons. I'd like to know what he railly tinual motion of the lower jaw is fatal to the growth. The ladiez-God bless them ! adopt our fashion as fast as they can. Look at the depredations the dear creatures have committed on our wardrobe the last tew years. They have appropriated our shirt bosoms, gold studs and church a man belongs tew before I try to sell him a book, because then all. They have encircled their soft bewitching neck in our standing innocent little hearts have been palpitating in the inside of our waistcoats, instead of thumping against the outside, as naturally intended-They have thrust their pretty feet and ankles through our unmentionables-unwhisperables-unthinkaboutables-in short, as Micawaber would say, breeches. And they are skipping along the streets in our high-heeled boots. Do you hear, gentlemen ? we say boots."

> THE SUN.-Sir David Brewster makes the following remarks relative to the sun : "So strong has been the belief that the sun cannot be a habitable world, that a scientific gentleman was pronounced by his medical attendant insane, because he had sent a paper to the Royal Society, in

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