



## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 168.

### The Principles of Nature.

A DISCOURSE ON THE MILLENNIUM.

BY E. A. HOLBROOK.

"And the seventh Angel sounded, and there were great voices in heaven, saying, The kingdom of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."—Rev. 11:15.

In all ages of the world on which the prophet, the philosopher and reformer have left the impress of their spirit, man has been hopeful of a time when truth and love shall cover the earth—the jarring and discordant notes of humanity shall be reduced to a scale of harmony; peace, innocence, and happiness shall take the place of discord, sin and misery. And no age has been so dark with ignorance, so debased in wickedness, but there has stood out here and there some master-spirit, whose voice has been heard above the howling of the tempest, uttering the prophecy of "a good time coming." The pen of Israel's prophet, and of the Gentile philosopher, have discoursed with fervor upon the grand and mighty theme. The soft eloquence of David, Isaiah and Jeremiah, and the abstruse philosophy of Plato, of Confucius, and of Socrates, have floated down through the ages as a stream of life and hope to the nations, on the banks of which the pure and philanthropic of earth have reclined in hope. All the good of the race have seemed inspired with the spirit of such a prophecy. First, because they have seen in the interior of humanity elements of a higher and diviner life—principles God-like in their essence, positive to all opposing conditions that must eventually ultimate in the highest social condition—that the heart of man may conceive.

Nature herself is prophetic of such a period. Infinite in variety are the forms of her manifestations. On every page of this inflexible volume God speaks to man—in the descending shower, the rushing of the cataract, the glistening of a dew-drop, and the revolving of a world, the diamond's sparkle and the lightning's flash, the thunder's peal and the ocean's roar; in the hoary granite of the upheaved mountain, revealing the tombs of buried epochs—archives of the inflexible history of life's progressive developments; from the connecting links of animal and vegetable to man, the ultimate of the earth-existence, that links the earthly with the spiritual. On every page of nature's written laws as the print of an unerring pen in nature's own unerring language, speaks the Father-spirit to the understanding of his simplest child. Stupendous is the idea, and yet as true as it is incomprehensible, that each distinct form in nature is a separate thought of Deity. Man, the miniature of the great Mechanist, gives form to his thoughts in the thing which he creates. The edifice he wishes to construct first exists as a thought within his mind. He erects it in his imagination, sees all its proportions, and then labors in harmony with his thought; and the edifice, when completed, answering to his ideal, is but his thought embodied, clothed and expressed in a material form.

Every leaf, every flower, every shrub and plant, in all their varied forms of beauty and loveliness, as they exist in one of nature's three grand divisions, in their unnumbered variety, is each a separate thought of God; for no two forms are alike in all these unnumbered millions. The mind is lost in the infinite variety of God's works; but yet his Spirit that fills immensely, pervades them all—in other worlds as in this, in unnumbered systems, throughout infinite space. Yet in each separate formation throughout the infinite realms of creation, is expressed a thought of the Infinite Creator. But in all this infinite variety and seeming confusion, God reigns, and not one note of discord breaks the harmony of the whole. He sweeps the myriad keys in the mighty organ of the universe, and nature rings out her grand diapason of music, and every strain is a peal of melody; and though countless are the notes in the mighty scale, yet from all arises in unison and harmony one united chant of praise as systems sweep their eternal circuits.

"For ever singing, as they shine,  
The hand that made us is divine."

And dull must be that student in the halls of nature's lore, who can not behold for man, in whom God has individualized his own Spirit as the grand ultimate of the earth-life, and the embodiment of the highest thought of Deity, a future even upon the earth more glorious than the present.

Again, the needs of humanity are prophetic of such a day of peace. From the deepest fountain of the wants and necessities of the race originated this grand ideal; and sympathizing with these wants, the few philanthropists—the saviors of the world, standing outside in advance of earth's spell-bound millions—have caught the grand ideal, and angels, bending in sympathy over human woes, have lent their aid to bring out the proportions of the colossal picture, and are uniting with their earth-brothers in the labor that shall clothe the mighty thought conceived in visible outward garments.

The condition of the world is prophetic, for the cry of the needy and oppressed can not always arise to the ear of God in vain for redress. The millennial thought conceived cannot always remain unclothed. How much does the world need such a refreshing from God's presence! Alas, to a deplorable extent, man's land is against his brother! The present organization of the world is but a huge and hideous monster, whose palsied, shriveled limbs have no power to drag its putrid, sluggish length, along. One organ of this uncomely body is hushed into vitality, and some degree of health, only at the expense of the wasting and debility of another. Here the vital current flows in seem-

ing harmony, only as there discord and confusion reign. Or, to explain the figure, the interest of one profession is in the dis-ease and misery of the neighbor; another in the stripes and tur-moils leading to litigation; another in the credulity and igno-rance that shall engender religious strife and sectarian hostility. Instead of a realization of the prophetic vision of peace, behold a warfare where sect contends with sect, and creed clashes against creed, supported at an expense which, if appropriated therefor, would carry plenty and comfort to every poor and needy soul in the land! On the one hand, wealth, aristocracy and pride lift their mountain summits as if in defiance of the winds of ad-versity and the tempests of woe; on the other, the ghostly forms of gaunt poverty, destitution and famine meet the gaze. Here man, crushed beneath the heel of oppression; there ignorance, vice and crime stalking abroad at noonday, and both the legitimate off-spring of social wrong.

In view of these wants of humanity, and of these visions of hope to cheer it, we shall premise that the present is the com-mencement of the millennial epoch, which, by a series of progres-sive developments, shall ultimate in the realization of man's high-est prophetic vision of human achievement. The unsettled state of the human mind, the upheavings of the rubbish of old ex-ploded systems and dogmas of religion, the tendency of mind to rise above the trammels of creeds, and to refuse the chains forged by the hand of authority; to break away from all conventional-ities and inflexibilities of the schools in every department, and to maintain a free individualism, amenable to no authority save God and an enlightened conscience in matters of science or faith; the unfolding of higher principles and laws in God's only infallible volume—Nature, his elder Scripture—all this, and more, are un-mistakable signs to thousands of the purest and brightest minds, that a brighter era is about to dawn. And the communion of the inhabitants of the earth-sphere with those of the Spirit-home—a fact established on evidence that no reasoning mind has been able to controvert or successfully dispute, and acknowledged se-cretly by thousands of philosophic minds who are waiting for conditions to favor an open avowal: all this is evidence that the fearful night of darkness is broken, and a brighter day in the history of moral development has already dawned.

The text we have placed at the beginning of this discourse is a vision of the full and meridian splendor and noon-tide glory in which this dawning is to ultimate. The sounding of a trumpet is the word of command, by which the general upon the field imparts a knowledge of his will to his armed legions; and the proclamation of news is represented in Scripture by the sounding of a trumpet. The number seven is in Scripture also a complete number. It is applied to the attributes of Deity, to the days of the week, is used to represent the whole system of the law, and also of the Gospel. And it is here premised that every system of development, physical and moral, passes through six series of progression, and the seventh is the ultimate. All music is arranged upon a scale of seven, by which perfect harmony is produced in musical sounds, as all is harmony in the Divine mind, whose essence is the harmonious action of the seven at-tributes. Humanity, created in the image of these seven attri-butes, possesses also the elements and notes of harmony that are capable of being set to a scale, in such order that perfect har-mony shall be given out in unison from its various departments acting in concert, as the movements of worlds, or a well-regu-lated scale of music.

In the progress and perfection of the vegetable kingdom, it passes through this seven-series of development. First, the root; second, the trunk; third, the branches; fourth, the leaf; fifth, the flower; sixth, the fruit; seventh, the seed, which is the ulti-mate or the individualized spirit of the plant, for a continuation of the life of the vegetable kingdom. God works also through nature—the mineral, vegetable and animal kingdoms—to indi-vidualize his own spirit in the form of the angel. Man is an issue of the whole creation, a miniature universe, a child of the Infinite Parent, possessed, like him, of a body without and a spirit within, as God's spirit fills the universe; and all things we behold are his outward manifestations. God works through all nature to individualize his own spirit in the form of the angel, as he works through the vegetable kingdom to individualize the spirit of that kingdom. The lowest form of life of which we can conceive in the natural world is motion; second, organiza-tion; third, circulation; fourth, sensation; fifth, instinct; sixth, reason or intelligence; and seventh, the individualized spirit or angel as the ultimate. Progression in the Spirit-world consists also of seven grand degrees. Zoroaster and Mahomet, and all religious teachers who have had tangible light from the Spirit-land, (and many have had, according to their plane of develop-ment) speak of seven spheres, the seventh being an ultimate of all below.

The millennium is an ultimate of a series of development in the moral world, as is order, harmony and perfection in the develop-ment of the natural world. The number seven applies to the one as to the other. The progress to the period of this grand consum-mation is commensurate with seven degrees of light which breaks in from the Spirit-world, corresponding to the musical scale for the production of harmony. In the context, seven angels are represented as sounding from first to last, and under each is a distinct dispensation of light, that dispels more of the moral and spiritual darkness of the earth; and as the light becomes more distinct and brilliant, the greater is its effect upon the standing systems of error among mankind. The seven angels with their trumpets represent seven degrees or circles in the

Spirit-land, and the sounding of each trumpet represents the light that breaks in upon the world from these different spheres, or the communications coming from Spirits in different degrees of enlightenment in the Spirit-home, which begins with the lower and proceeds to the higher, as the minds of men are pre-pared to receive them. We do not, however, mean by this that all the communications are at any given period wholly con-fined to one of these spheres as their source; but in the main the principle holds good. In order to a correct idea of the sub-ject, it becomes necessary that we understand the various mat-erial expressions used as figures or correspondences to represent the effect of truth upon the errors of men as each trumpet sounds. I have time to notice but a few of these figures under each head. I shall commence with the first angel, which rep-resents communications from the lowest sphere of Spirit-life. I will first make the general remark that light in Scripture is a term corresponding to truth; and the heavenly bodies, sun, moon and stars, are used as correspondences to the truth or wisdom-principle, according to the magnitude of the light; and as heat or fire is the effect of the light; so heat or fire corresponds to love, which is the effect of truth upon the heart. The sea is a term used to represent the Gentile world, or those without the pale of any Christian church; and land represents that portion professing Christianity. The faiths of men, whatever they may be, are represented by ships; blood signifies sacrifice or cleans-ing; and water and rivers of water represent the creeds of men, or what spiritual life they have. Dying represents dying to former beliefs and sin, or a conversion to the truth.

We will now take a general survey of the subject, beginning with the first angel.

The first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth, and the third part of the trees were burnt up, and all green grass was burnt up. There is not in this much of the wisdom or truth-principle seen. Fire represents the love which the lowest Spirits have for their earth-brothers; but the commu-nications are mixed with much error, and the confusion and discrepancy is represented by the fire being mingled with hail and blood. Blood denotes that some cleansing effect has how-ever been made upon the heart. These communications came to the lowest of earth's children, who were on the same plane with the messengers, who followed their animal instincts; and as the vegetable kingdom is the food of the animal, so here the infidel philosophy and skepticism, which was all the food they had to nourish them, was destroyed by their receiving eviden-ces of a future life; and this is represented by the destruction of the food of the animal kingdom, or burning up of all trees and all green grass.

And the second angel sounded, and as it were a great moun-tain burning with fire was cast into the sea; and the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. Here we see still more of the love-principle manifested in the communication represented by a great mountain burning with fire, but nothing is yet said of the light or wisdom-principle. By its being cast into the sea rep-resents that those outside of the professed Christian Church are the ones who take heed to the communication in this stage of their progress. By a third part of the sea becoming blood, is expressed the moral cleansing effect upon the hearts of some of the recipients. By a third part of the creatures in the sea that had life dying, is expressed the giving up of whatever the-ories theological were embraced in their philosophy, which was all the spiritual life they had. The destruction of ships repre-sents nearly the same idea.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called wormwood; and a third part of the waters became wormwood; and many men died of the waters because they became bitter. Here, as the communications come from a higher source (the third sphere), the light or wisdom-prin-ciple is combined with the love-principle, expressed by the falling of a great star burning as a lamp. The messages coming from a more enlightened source, there is less discrepancy and contra-diction; and men who had looked only for perfection in the Spirit-world, now begin to heed them. As fountains and rivers are found on land, and not on the sea, the star falling upon a third part of the rivers and fountains of waters represents the partial effect of the truths revealed, upon the creeds and doc-trines of the churches. The star is called wormwood, because of its effect upon these waters to render them bitter. The waters became wormwood, and many men died of the waters because they were made bitter. Thus men in the sectarian ranks are represented as dying to their former creeds, or denouncing them; for, having seen higher light, their former creeds became bitter and gloomy, and they having no longer any relish for them, turn from them in disgust. This vision is now beginning to be realized in the present stage of the manifestations, as seen in the conversions from all ranks of sectarianism, though the most of the sounding is yet from the first and second spheres.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as a third part of them was darkened; and the day shone not for a third part of it, and the night likewise. By the sun, moon and stars is doubtless here represented the light of the mother Church, with all the lights in the various

sects borrowed therefrom, that became darkened because of the superior light, and shone no more until illuminated by the spir-itual or superior light, in comparison to which the former was darkness.

And the fifth angel sounded, and I saw a star fall from heav-en unto the earth, and to him was given the key of the bot-tomless pit. And he opened the bottomless pit, and there arose a smoke out of the bottomless pit as the smoke of a great furnace, and the sun and the air were darkened by the smoke of the pit, etc.

The bottomless pit represents ignorance, the parent of bigo-try, from which proceed persecutions, slander, fulminations, apathemas and excommunications.

A bottomless pit is an appropriate corresponding term. The deeper we descend into ignorance the more dense it becomes, and the less light dawns upon us; therefore, it is bottomless. The smoke and locusts, like scorpions with stings, wars and fightings that proceed from this pit, represent the deadly hos-tility of the Church—the anathemas, persecutions and slanders against those who go out from them and embrace the new light. But their effect is to be felt but a short period, expres-sed thus, "And they had tails like unto scorpions, and they had stings in their tails, and their power was to hurt men five months."

Under the sounding of the sixth angel, the battle between truth and error becomes more formidable, and the contention more fierce, as the full blaze of light bursts forth and shatters the legions of darkness, until the contending hosts seem to form of the world one grand battle-field, and rush on to the final onset, which is to "bring forth judgment unto victory"—"judg-ment unto truth." The earthquake mentioned under this head, doubtless represents the giving up of earthly authority and the confirmation of the civil government to the Spiritual and the Divine. There is under this trumpet, doubtless, a misplacing of the different visions seen, as they probably did not occur in the order in which they are recorded by the historian. The tenth chapter would seem to contain a vision of the ultimate accom-plished by the communications from the sixth sphere, prepara-tory to the sounding of the seventh, which declares the grand result. It is the vision of a mighty angel clothed with a cloud, a rainbow upon his head, in his hand a book of prophecy; his face like the sun, and his feet as pillars of fire—emblems that hope is triumphant over all clouds of doubt and adversity, and the truth and love-principle have prevailed. The angel places one foot upon the sea, which signifies the Gentile world, the other upon the land meaning the professed Church—illustrative that the whole world have received the baptism of the Holy Spirit and fire, or the renovating power of truth and love. And the angel lifted his hand to heaven, and swore by Him that liveth for-ever and ever that time shall be no longer—a form of speech to represent that man shall no longer bow to the earthly and temporal; that the animal nature is subdued, and he is now controlled and governed by the heavenly and the spiritual. The wolf dwells with the lamb, and the leopard lies down with the kid; or, the animal instincts are under the control of the higher and spiritual nature—the peaceful and the warlike both acting in unison, and both led by the innocence of childhood.

Thus the completion of a moral and spiritual creation ap-proaches its grand ultimate in harmony with all God's finished creations. The whole is radiant with resplendent light from the sun of righteousness. The grand thought conceived by men and angels, is clothed in visible form. Heaven is opened to men. Mind on earth, exalted in wisdom and benevolence, attracts the angels of exalted spheres. Kindred spirits, from the beatified mansions of the Spirit-home, walk with the pure in heart, com-muning with their earth-brothers. Earth is exalted to a higher sphere. The seventh angel, with the grand jubilee trumpet of freedom and peace, attended with voices in heaven, proclaims the grand ultimate, declaring victory to be for wisdom, love and im-maculate holiness. The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.

And now the Dove hath arisen above the earth, and the light of the morning sun glances from her silver wing. She circles around the lowly Laborers, sees them cheerfully commencing their daily labors—some joining with their rattling song their inner strains of harmony, others quietly working on, absorbed in deep and holy thought.

Through the few she addressed the many, for every one who labors outwardly is in sympathy with all; and when she un-furled her flag, and revealed the brilliant words, "Love for the Lowly," she did not bound the meaning; 'twas endless as the love of Him whose voice she represented.

Every tradesman, whatever his badge had been, hath listened gently to her tender voice, and with his lowly kind hath joined his "hardened hand and softened heart" into an ensign which is now streaming from her beak, as heavenward she takes her way. She saw them poor and dejected, almost hopeless; unto them she spoke, and as they listened, Hope resumed her sway, poverty was stricken down by spiritual wealth, and dejection was turned into the sweetest smiles.

As she circles around above them, a laborer casts his eye up-ward, and sees her floating in the light. He tells his kind, and every toll is dropped, and, as one by one view her, a simultane-ous shout bursts from them—a burst of heartfelt joy, that star-tles the dewy morning as though myriad larks had risen with their song and heavenward flown.—Healing of the Nations.

### AN EARNEST QUESTION TO SWEDENBORGIANIS.

THE writer sincerely desires to know the truth, and finds in Swedenborg more insight into the glorious kingdom of truth than in any other source, yet cannot rationally comprehend one point, which is not vital to his system, but which is very strongly in-sisted upon; I mean the dogma of eternal punishment of those who leave this state of existence "confirmed in evil." I wish to cite Swedenborg before himself, to know whether the Lord did indeed teach him this dogma. He expressly teaches that a thing must be rationally understood to be capable of being truly be-lieved. To rationally understand is to see in the light of Heaven, or the light within, that a thing is so. Thus with external light. By my eye I perceive the fact or truth of external objects. So by the light within I also at once perceive that I must do right; that God is perfect in goodness, wisdom, power, etc. By this I perceive that "the man can not be separated from his character," nor the character from his destiny," that all sin must, if God be good, be punished just as long as sin exists. All that I see clearly. Evil is its own hell, and good its own heaven. So if I do eternally choose to sin, I see rationally that my hell will be eternal. Rationality and freedom to choose is what makes man different from brutes. So I see clearly I shall, as long as I am human, have rationality and freedom to choose good or evil. I see clearly, then, that all human beings, so long as they exist, either in this first state or in higher states, will possess these two human faculties. I fully recognize that if I leave this sphere of existence a "bad" man, my character expresses my destiny at that moment. "Destinies are for ever proportional to attractions or affinities." I see that law. So that the question is narrowed down to this: Is it rational to suppose that the infinitely perfect Being created me with such a spiritual constitution as forever to love evil, and therefore forever to choose it and its consequent eternal hell? Is anything rational which implies, a priori, im-perfect love, or imperfect wisdom, or imperfect power in God? I quote here an extract from a noble passage in Swedenborg's "Arcana Coelestia," where he speaks of a heaven for the Gen-tiles: "In numerous instances, those who are principled in some particular doctrine [my italics], even though it be heretical, think none can be saved who are out of their own pale, or who do not believe precisely as they do. The reverse is, however, the fact; for the Lord has mercy toward the whole human race, and is desirous to save all universally, and to draw them to Himself. The mercy of the Lord is infinite, and does not suffer itself to be confined to the small number within the Church, but extends itself to all throughout the world; for they who are born out of the Church, and are thereby in ignorance as to matters of faith, are not blameable on that account, nor are they condemned for not having faith toward the Lord, because they are not aware of His existence. What considerate person can suppose the greatest part of mankind must perish eternally, because they were not born in that quarter of the world denominated Europe, which respectively contains so few? Oh, THAT THE LORD WOULD PERMIT SO GREAT A MULTITUDE OF HUMAN BEINGS TO BE BROUGHT INTO EXISTENCE, IN ORDER TO PERISH IN ETERNAL DEATH? THIS WOULD BE ALIKE CONTRARY TO THE DIVINE NATURE AND MERCY.—A. C. 1032.

Please to read these last two sentences over most attentively, and see if they are not true and rational. Now I wish to ask, Would it not be blasphemous to suppose that the infinite Creator would permit the universal whole of human beings to be called into existence, if He foresaw, or in order, that they every one should perish eternally in hell, even by their own evil natures making them eternally prefer evil to good, and thus keeping themselves by their attractive destinies forever in the delights of evil? Is that idea blasphemous or rational? Yes or no? Swedenborg clearly teaches that to suppose He permits so great a multitude as all the heathen to be called into existence, foreseeing that they would perish eternally, is irrational, and, of course, not to be believed. It is irrational, then, and not to be believed, that all mankind will perish by their own vol-ition. Well, is it then rational to suppose that, if not the whole of our Father's children, say one-half of them, will choose eter-nal death? Is that proportion rational, and therefore to be be-lieved? If that is too large a number, I earnestly desire to know if it would be rational to suppose Infinite Goodness called one-fourth, say, of the human race into existence, foreseeing that they would voluntarily perish eternally? Is that rational? Well, then, if it be clearly irrational—yes, blasphemous to In-finite Goodness—to suppose He permitted the whole human race to perish, or even one-half or one-quarter, where is the RATION-AL LIMIT to Infinite Goodness? Is it, or is it not, rational and to be believed (and of course rejoiced in), that Infinite Perfection of love, wisdom and of power permitted a SINGLE human being to be called into existence, foreseeing, or in order, that he might eternally perish? Can I think that God is perfect, if He per-mitted a single human being to be called into existence, if He foresaw that that immortal child would remain eternally in hell? Why even I, imperfect as I know myself, would indignantly blush to be supposed capable of originating such a misfortune. This dogma seems to me so utterly blasphemous, and therefore incredible, that I cannot accept it. I love truth, and sincerely and urgently beg my friend Prof. Bush, if he rationally believes this teaching of one whom we both revere so much, to explain how it may be rational to suppose God would permit one single immortal being to be called into existence in order, or foreseeing that he would perish eternally in hell, when it is irrational, in-credible, and blasphemous to suppose He would the half or whole of His creatures.

Swedenborg very often uses such expressions as these: "Those who have by an evil life, confirmed themselves in evils and falsi-ties, must remain so to eternity." That is very clear and evident.



The whole question, then, centers about the possibility of such confirmation. Is such a thing known to be a fact? Is it positively certain that man can confirm himself so in the love of evil in this life, that no means that Infinite love and wisdom can entertain can possibly make him see and feel the evil, and hate it, and thus become good during the inconceivable ages of eternity?

I do not write from any captious spirit, but with a sincere desire to know the truth, and to persuade Prof. Bush, either in the pages of the TELEGRAPH or his own journal, to reconcile with the same truth of God's perfection, His calling, or permitting to be called into existence, a single human being to perish eternally in hell.

To put this as vividly as possible before the mind, these two propositions would stand thus: "It is irrational, blasphemous, and therefore incredible, that the entire or half the human race were permitted by God to be brought into existence, if He foresaw they would perish miserably in eternal hell."

"It is rational, in harmony with the Divine nature and mercy, and therefore highly credible, that He would permit one human being to be brought into existence, though He foresaw he would perish miserably, by his own choice, in eternal hell."

The blasphemy, irrationality and incredibility depend therefore not upon any intrinsic perceptible falsehood in itself, but only on the proportion of numbers! If I am really wrong, not I only, but thousands of your readers, will most cordially thank any one who can show us our error, and thereby bring us a truth. Will not Prof. Bush, or "Calvin," or some one who rationally believes Swedenborg's dogma, try to help us up to their plane of vision?

CHAS. H. CRAGIN.

GEORGETOWN, D. C., May 15.

#### FROM THE SPIRIT WORLD.

Those lines from the immortalized Edgar A. Poe, which were published in our last issue, were submitted to one of our distinguished American poets, who made some alterations in the manuscript, which were followed by the compositor. Since their publication we have received the following note, purporting, as will be perceived, to emanate from the Spirit-author, together with the accompanying note from our esteemed correspondent, R. H. Brown, and a corrected copy of the poem, to all of which we cheerfully give place.—Ed.

MY DEAR FRIEND—

Please tell your typesetters, who evidently tried to improve my verses, that the true poetic measure is not counted on the fingers. It is the ear alone which forms its melody.

E. A. POE.

FRIEND BRITTAN—As several very palpable blunders were made in printing the Spirit verses, sent by me, and republished in the TELEGRAPH of last week, I will be much obliged to you if you will reprint them.

The last verse was completely spoiled. Not only was the measure disregarded, but even the rules of grammar violated.

The verses should read as below. I wish them printed as given by the Spirit. Yours truly, R. H. BROWN.

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 underworld 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,  
Over the dismal and night-shaded plains,  
My soul with a tempest of passion was shaken,  
And shrouded in torment like Cain's.

Then came an angel appareled in light,  
With love in her luminous eyes;  
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 voice 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.

There along with my long lost—loving-hearted—  
The angel whose name is Lenore,  
Dwelt with my spirit—and we shall be parted—  
I and the angel—nevermore.

EDGAR A. POE.

#### PLANES AND SPHERES.

MESSRS. PARTRIDGE AND BRITTAN:

In the TELEGRAPH of July 7 there is an article entitled "Aristotle on the Spherical Form of the Earth." Now Professor T. Lewis declares that all the learned (clergy) believe that Aristotle is the author of the treatise "De Caelo," wherein the spherical form of the earth is proved, and hence concludes that Aristotle should have retained that knowledge in the "Spirit-world." Right; but there are two horns to the dilemma. The learned clergy, from St. Paul downward, have learned as much of their theology from Aristotle as from the Nazarene; hence how is it that they kept that important philosophical truth from the world till the heretical Italian had the temerity to publish it? Was it for fear of the rack and dungeon? And again, how comes it that Moses, who was inspired by God, and heard the audible voice of Jehovah, did not describe the earth as a sphere, and thus enable the prophets and missionaries in early times to travel to the uttermost parts of the earth, and preach the Gospel to every creature? The rest I leave to the mediums and Professor B. Respectfully yours, BRISTOL, Pa., July 8.

M. W. HAMMOND.

Mr. Hammond's questions are pertinent; but those whom he interrogates will probably knock off the second horn from that dilemma. Moreover, they will probably have very little difficulty, by an accommodated exposition, in rounding up the ideas of Moses into the spherical form.—Ed.

#### PIC-NIC EXCURSION TO MORRISVILLE.

The several societies of Spiritualists of Philadelphia have chartered the commodious steamer MACKIN (J. Mackin, captain), and will leave Chestnut-street wharf on Monday, July 23, at 7 o'clock A. M., and Poplar-street wharf at a quarter past 7, for Osborn's Grove, some forty miles up the picturesque Delaware, returning in the evening. Music has been engaged. Addresses during the passage may be expected from distinguished gentlemen and ladies, and a lecture in the Grove after arriving. Spiritualists from abroad are cordially invited, and friends generally who can appreciate good company, and wish for a happy, healthy trip, and a day's relaxation and respite from business and city heat. Tickets only twenty-five cents for adults; children half price. By request of the committee,

PHILA., July 13, 1855.

C. H. DE WOLFE.

#### PERSONAL AND SPECIAL NOTICES.

JON PRINTING.—We have recently made such arrangements in the mechanical department of our business, that we are prepared to accommodate our friends who may want pamphlets, circulars, bills, cards, etc., executed in the best manner. Particular attention paid to music stereotyping and printing. See card on the last page.

Mr. HILL, Brooklyn, will place us under additional obligations if he will send us his card and circular—if he has one—respecting his business. By some means we mislaid that card, and at the hour it is wanted it can not be found.

Mr. G. C. STEWART, of Newark, N. J., will occupy the desk at the Stuyvesant Institute, on Sunday next, at the usual hours.

## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JULY 21, 1855.

#### TO CORRESPONDENTS.

"E. B.," of this city, has sent us a brief communication, in which he complains that Miss Seabring, the Medium, and another lady were unaccountably treated at Stuyvesant Institute on Sunday evening, the 18th inst., at the close of the addresses by Mr. Clark and Miss J. B. "E. B." expresses surprise and mortification at what he witnessed, and speaks of the conduct of certain Spiritualists in terms of animadversion. Others with the same opportunities for observation, insist that no indignity was either offered or intended; and among this latter class is the personal friend of Miss Seabring, who, if we mistake not, accompanied her to the Institute on that occasion.

If it be necessary to assign any other reason for withholding "E. B.'s" letter, from the public, we may add that most of our readers reside out of New York, and are not interested about our little misunderstandings. Moreover, if any one has acted improperly before the New York Conference of Spiritualists, or the congregation at the Institute, it seems to us that the complaint should be made to the committee who are responsible for the manner of conducting the meeting.

"SAROT REBARTS."—Since the appearance of Dr. Cragin's article, we have received numerous letters from persons who desire to obtain Carlyle's work; but we have to inform them that the last edition is exhausted, and, consequently, we cannot supply their orders.

#### THE SPIRIT OF THE PRESS.

OCCASIONALLY we have copied into these columns the false and uncharitable things that have been said of the TELEGRAPH, of Spiritualism, and of ourselves, as identified with the general faith and philosophy which have come to be distinguished by that name. But we have very rarely laid before our readers any of the good things that have been published concerning us, for the reason that they have, for the most part, been inseparably connected with much that was personal and complimentary to the conductors of this paper, who always had an aversion to blowing their own horn, especially so long as there was anybody in sight. Of late, however, several friends have labored with some degree of success to convince us that our course in this respect has not been strictly right. First, it is alleged that those who speak well of us, and who commend our enterprise to the favor and patronage of the public, are entitled to a frank and grateful acknowledgment; that they have a right to know that their kindness is duly appreciated. Well, that certainly looks reasonable. Second, it is insisted that if we only put the hard words of our contemporaries on record, our readers, who can not have access to our exchanges, are led to suppose that we are abused more and commended less, generally, than we really are; and we must confess, that looks reasonable, too. We will, therefore, introduce the testimony of several disinterested witnesses, and will then submit our case without argument.

The following are brief extracts from more extended notices:

From the *Ripon (Wis.) Herald*.

THE SPIRITUAL TELEGRAPH.—We need not tell our readers that this paper is an organ or exponent of Spiritualism—and, we judge, is the ablest publication of that stamp. Of the merits of this new faith we do not feel fully advised. We take to its roots of our nature, and we have been waiting for the past five years for something to happen which should make us a full-fledged convert to the spiritual faith; but the fact is, we begin to entertain some doubts whether we are going to get into the kingdom, even at the eleventh hour. It may be our misfortune, but we still feel like tarrying on earth, with a solid basis of terra firma under our feet, rather than 'go up' into the ethereal 'circles' and 'spheres.'

Our friend of the *Herald* makes the common mistake of supposing that to get into the kingdom of heaven he must necessarily "go up," with respect to his present locality, as though *up* were more heavenward than *down* to one who inhabits a sphere that hangs in space, and is surrounded on all sides by the same ethereal ocean. Heaven is a state rather than a place, and it can only exist where the human faculties and affections are developed and harmonized. Jesus said to his disciples, "Behold the kingdom of God is within you;" and in John's vision the heavenly city was observed to descend to man "from God out of heaven." Our good friend is at liberty to remain on *terra firma*, and is earnestly advised not to run the risk of making a balloon ascension with the expectation of getting any nearer heaven by that process. To find heaven, we must "go up"—morally and spiritually—by the harmonious unfolding of our latent powers.

From the *National Democrat, La Crosse, Wis.*

THE SPIRITUAL TELEGRAPH.—New York city, is the central organ of the Spirits and Spiritualists in this country. We go in for hearing everybody, and knowing how earthly and spiritual matters mix up. The TELEGRAPH does up things fairly and vigorously.

We feel assured that our western friend will go the right way, so long as he thus keeps his eyes and ears open, and is determined to know from personal observation how material and spiritual things coexist.

From the *Hud-on (N. Y.) Daily News*.

THE SPIRITUAL TELEGRAPH.—This paper is just entering upon its fourth volume, and for all who desire a paper advocating Spiritualism, this is just the thing; and those who desire to investigate, can in its columns always find some interesting facts.

We return the compliment, by saying that those who want the *Daily News* will probably find our friend's paper precisely the thing, in fact as well as in name.

From the *Eastern Argus, Portland, Me.*

THE SPIRITUAL TELEGRAPH, devoted to the investigation and discussion of Spiritualism, is edited with uncommon ability by S. B. Brittan. Hereupon the editor can only raise his *chapeau* in silence.

From the *Waterford (N. Y.) Sentinel*.

THE TELEGRAPH is a large and very handsomely printed sheet, and may be considered as the chief exponent of this new and singular development, which, whatever it may be, (and we are non-committal, for editors, like other folks, like to have sometimes a *small hole* to crawl out of when it becomes necessary,) has some most startling phases, which many of our readers will undoubtedly approve of. We shall quietly wait and see whether the mountain will go to Mahomet, or Mahomet to the mountain—one of the two things will undoubtedly happen; and if we do not burra with the loudest of our "independent editorial brothers," after it is settled which way the cat has jumped, we will consent to be considered as a beautiful specimen of veracity.

There is a vein of good-natured satire in the preceding paragraph which is very keen. There are many individuals—we should not wonder if some editors were found among them—who can make it convenient to crawl through very small places, and dirty places, too, in order to accomplish the selfish purpose of the hour; beings who weigh truth, humanity and heaven against "the bubble reputation," and even bribe the bystanders to kick the beam, that the latter may preponderate. As for this *Sentinel*, we have confidence that he will walk in an erect and soldierly manner, and he has our permission to apply his spiritual bayonet—which is both pointed and polished—to those who have not the courage to stand up in the present contest between truth and error.

From the *Portland (Me.) Transcript and Eclectic*.

THE SPIRITUAL TELEGRAPH.—This paper has just entered upon its fourth volume. It has been one of the best looking papers on our exchange list, and now an improvement has even been made where we had thought there was no room. It is ably edited by Prof. Brittan.

Those of our readers who may be in want of a literary and general newspaper, will most certainly find the *Transcript and Eclectic* one of the very best family papers to be found in this

or any other country. Its contents are always agreeably diversified; its conductors know how to distinguish between dignity and dullness, and the editorial contributions are at all times sprightly without being superficial.

From the *Aurora, New Lisbon, O.*

THE SPIRITUAL TELEGRAPH is the name of a large and beautifully printed paper, conducted with considerable ability and industry; and battles hunkerism with much vigor and in good spirit. Persons interested in the spiritual movement—foolish as it may seem to many—will be surprised at the amount of talent which is enlisted in its promulgation.

From the *Genesee Herald, Le Roy, N. Y.*

Those who become interested in the investigation, may be "surprised at the amount of talent enlisted" in Spiritualism, but they will be still more surprised at the amount of truth which the movement has evolved.

From the *Genesee Herald, Le Roy, N. Y.*

THE SPIRITUAL TELEGRAPH, is ably edited and beautifully printed, and is undoubtedly the best spiritual weekly newspaper published in the United States.

The *Herald* transcends the sphere in which we are qualified to judge, but if any one is disposed to appeal from his decision we will cheerfully second the motion and abide the issue of a future trial.

From the *Nilesburg (Ala.) Herald*.

THE SPIRITUAL TELEGRAPH, is the leading paper of the kind, and discusses the phenomena of the so-called Spirit-manifestations with much ability.

The TELEGRAPH will at least try to do that, and leave its contemporaries to judge of its success.

From the *Elkhorn (Wis.) Reporter*.

THE SPIRITUAL TELEGRAPH, published by Partridge and Brittan, has just entered on its fourth volume. Its fame is already established, and it has a wide and constantly increasing circulation. In typographical appearance it is one of the most beautiful papers that we meet with.

If the TELEGRAPH has made any reputation we call the *Reporter* to witness the fact that it has not been by advocating popular customs and superstitions, nor yet by a cowardly concealment of a profound conviction.

From the *Indianapolis (Ind.) Weekly State Journal*.

We have lately been blessed with an exchange with the SPIRITUAL TELEGRAPH, conducted by Messrs. Partridge and Brittan, assisted by a host of ghosts, who contribute things worth reading, if not for their supernatural wisdom, at least for their total want of the common kind.

The papers formerly maintained that the ghosts communicated "nothing new," but our editorial friend at Indianapolis, who seems to be better informed than the *Tribune's* apocryphal writer on "Ghost Literature," insists that "they do contribute things worth reading," and that the peculiar excellence of their contributions consists in their originality—their wisdom, so says the editor, is not the common [the vulgar] kind." Quite right, Mr. Editor; please let your light shine for the benefit of our friends on the east side of the Park.

From the *Ashabuda (Ohio) Sentinel*.

Many of our readers feel an interest in the subject of Spiritualism; and to such the TELEGRAPH will be a welcome messenger. As we are not a "Spiritualist," we can not judge so well as some others of the value of this work; but it is conducted with ability, handsomely printed, and is the standard paper of the persuasion.

Here is another *Sentinel* who is not sleeping at his post. We addressed him by TELEGRAPH; being awake he responded in a respectful and intelligent manner, and we conclude to pass his message over the same line.

From the *New England Spiritualist*.

It must be conceded on all hands, that our contemporary, in this three years' warfare against the powers of darkness and the hosts of materialism, has "fought a good fight," and deserved well of all believers in Spirituality and immortality. Always dignified and courteous, able and discriminating, the TELEGRAPH's advocacy of Spiritualism has been such as its adversaries could "neither gainsay nor resist," and has done much toward securing for its claims a respectful attention among the more cultivated and thoughtful classes. May its prosperity and usefulness increase with its years.

We very cordially reciprocate the kind wishes of our most efficient co-worker, for future usefulness and prosperity in the cause to which our mutual labors are consecrated.

From the *Eastport (Me.) Sentinel*.

THE SPIRITUAL TELEGRAPH is ably devoted to the illustration of spiritual intercourse, and we would recommend it to all who feel desirous of investigating the wonderful modern phenomena known as Spiritualism.

*Sentinels* sometimes stop the stranger, rather abruptly, to ascertain if he has any hostile intentions; but the one stationed at Eastport, it will be perceived, does not so much as attempt to arrest our progress. On the contrary, as we pass along, bearing "the weapons of our warfare," he bows complacently, and opens the way to further conquests in the East.

From the *New Castle (Pa.) Gazette*.

THE SPIRITUAL TELEGRAPH.—Few professed religious periodicals in this country are conducted with equal ability, or with so true a Christian spirit, as the TELEGRAPH. However much men may choose to differ with the editors on the subject of modern Spiritualism, no sincere seeker after truth can read this sheet without profit; and we fearlessly say, that no candid skeptic can peruse it one year and remain an infidel; for it abounds in convincing and unanswerable arguments in favor of the being of God, and the immortality of the soul.

We respect the *Gazette* for the high attribute of moral courage which it displays, and beg the editor to accept our thanks for his disinterested and decisive testimony. He is right in saying that a candid skeptic can not long resist the facts and arguments by which the TELEGRAPH is accustomed to support the doctrine of immortality. On this point we hold the evidence in our own hands. Many persons who but three years since were utterly faithless, in this respect, now look to the future with a serene but triumphant hope; and among these are some who have not yet witnessed the tangible manifestations of spiritual presence and power. Those who ignite with pious resentment at the mere mention of our name, and become warm and eloquent in denouncing our infidelity, are respectfully requested to take this fact into consideration, and to give it the influence which its significance justly demands. Judge us by the actual results of our labors and we ask no more.

The notices from which the preceding extracts are taken, have all appeared since the commencement of the current volume. Many other journals have spoken of us favorably, but we have already far transcended the limits we had proposed to occupy in this article. We much regret having mislaid or otherwise lost a copy of the *Saratoga Republican*, which contained an extended and highly complimentary notice by Mr. Young, the editor of that paper, a portion of which we had intended to transfer to this connection. The editor of the *Republican* is comparatively a recent accession to our ranks; but he defends the claims of Spiritualism in a fearless and intelligent manner.

We venture to affirm that the spiritual movement has already accomplished a great and beneficent work for man. It has strengthened the foundations of the world's confidence in Christianity. It has established in many minds a rational belief in a revealed religion. It has quickened the mental faculties of thousands, and inspired the age with a grand and living idea. It has given a mortal blow to popular materialism, and carried conviction to multitudes that they shall live again—live for evermore, endowed with all the elements and faculties essential to their individual perfection and endless progress. Spiritualism is emphatically the angel that rolls away the stone from the door of every sepulcher, and says to the mourner, "Be comforted; thy friend is not here; he is risen!"

#### AN EVENING AT KOONS' SPIRIT ROOM.

SUNDAY evening, 27th May last, I walked some three miles through a wood over a very poor road, in the direction of what is called the Spirit-rooms of Jonathan Koons. I noticed at the foot of a hill several carriages by the road-side, and horses tied to the fence and trees; and on reaching the place, I observed from thirty to fifty men sitting on stones, logs and fences, around a dilapidated table. The men looked respectable, and their deportment and conversation bore the impress of a religious meeting. I inquired who lived there, and was informed that Jonathan Koons lived in that house (pointing to the cabin), and that (pointing to a small one near by) is the Spirits' room. I inquired what Spirits lived there, and was told that it was the room where people go in to talk with their Spirit-friends who have gone out of their earthly tabernacle. On inquiry as to what this gathering was for, I was informed that these people had come to talk with their Spirit-friends and to witness Spirit-manifestations. I was informed that I might go in—that every body was free to enter and examine the room, and to attend the circle. I selected a good "soft" stone, and sat me down, a perfect stranger, with the other disciples. I scrutinized the people closely, and listened to their conversation without joining in it. I overheard one say that Mr. Koons was in his house. In the course of half an hour a man came out, whom several persons addressed as Mr. Koons; he glanced his eyes over the congregation; presently two men drove up, who, as I subsequently learned, came from Amesville, some ten miles distant; they were entire strangers to me, and I to them; they looked around, spoke with some persons, and then with Mr. Koons, asking him whom he had there, etc., and finally asked him who I was, pointing me out to Mr. Koons. Mr. Koons observed that he had not learned my name, that I had just come, but he was impressed by Spirits to say, "This name is Charles Partridge of New York." Soon after one of these men approached me, and asked if I was Mr. Partridge from New York. I answered in the affirmative. "Charles Partridge?" "Yes," "Well," said he, "the Spirits told Mr. Koons who you were." I had not overheard their conversation, but such was the result of one of my tests as to the Spirit-origin of these manifestations.

Mr. Koons and one of his children (a medium) went into the Spirit-room alone, as is their custom before forming the public circle, to receive such instructions from the presiding Spirit (King) as he might wish to communicate. There are often more persons present desiring to obtain admittance than the room will hold. In such cases the Spirit usually directs Mr. Koons to especially invite those in who have come the longest distance, and such as can not remain there for another opportunity, usually calling the names of the parties, and leaving out the neighbors and those who can make it convenient to be present on subsequent occasions. At one of these preliminary interviews I was invited in by Mr. Koons. Immediately on closing the door, the Spirit took up the trumpet (described in my last communication), and spoke through it audibly and distinctly, saying, "Good evening, friends!" to which we responded in like manner. The Spirit then addressed me by name, and observed, in substance, that although they were strangers to me, I was not a stranger to them; they had been cognizant of my thoughts, desires and efforts in behalf of Spiritualism from the time my attention was first called to the subject. They spoke in very flattering terms of myself and others who had been bold to testify to the spiritual manifestations witnessed in the early times, and during the severer trials and opposition. They had watched the TELEGRAPH with anxious solicitude, and with eminent satisfaction. They closed in a fervent benediction and consecration to further and greater good and uses. After which this Spirit (King) said to Mr. Koons that they could not hold a public circle that evening, as he was elsewhere engaged. Mr. Koons expressed much regret at this announcement, and said he felt much embarrassed and mortified, because several persons were there who had come a long way; some from New York, Pennsylvania, Virginia, Canada, and other distant places. The Spirit said he was sorry, but he had engaged to attend a circle elsewhere (naming the place—a long distance away), and he must be there in fifteen minutes. Mr. Koons would not be satisfied with any excuses, but insisted that he (King) had agreed to preside over his circle, and meet the company who came there; and rather than be made the instrument of apology to others for the disappointment in the performances, he would abandon it altogether, etc. King said, "Wait a few moments, and I will go and see if arrangements can be made." He thereupon laid down the trumpet, and to all appearance left us, and we could get no further replies for four or five minutes, when the trumpet was again taken up, and King spoke through it, saying he had arranged the matter by deputizing a portion of his band to fill his engagement, and they would therefore hold a circle in that place, commencing the performance in fifteen minutes, but perhaps they would not be able to make so good music, or have the full complement of the manifestations. Thus ended this preliminary interview, which sufficiently indicates the character of all similar ones.

I attended three public circles in the Spirit-house of Mr. Koons, and three in the Spirit-house of Mr. John Tiptie; they are situated about three miles apart; the rooms and manifestations are very similar, although the electrical tables, so called, differ somewhat in their construction; the presiding Spirits are of the same name, King; they claim to be father and son. These rooms will seat about twenty-five or thirty persons each, and are usually full. Many times, while I was there, more persons desired to go in than the house would hold, and some of them had to remain outside. They could hear the music and the Spirits' conversation just as well, and they only had to forego being touched by Spirits and seeing them. The music is heard, under favorable circumstances, at the distance of one mile, or as far as any band of martial music can be heard. After the circle is formed, the door and window are shut, the light is usually extinguished, and almost instantaneously a tremendous blow by the large drumstick is struck on the table, when immediately the bass and tenor drums are beaten rapidly, like calling the roll on the muster-field, waking a thousand echoes. The rapid and tremendous blows on these drums are really frightful to many persons. This beating of the drums is continued five minutes or more, and when ended, King usually takes up the trumpet and salutes us with "Good evening, friends," or something like it, and often asks what particular manifestations are desired. If none are specially asked for, King often asks Mr. Koons to play on the violin, the Spirit-band playing at the same time on the drums, triangle, tambourine, harp, accordion, harmonica, etc., etc.; upon these the Spirits perform scientifically, in very quick and perfect time. They commence upon each instrument at one instant, and in full blast, and stop suddenly after sounding the full note, showing that they have some more perfect method than we have of notifying each performer of the instant to start and stop. After the introductory piece on the instruments, the Spirits often sing. I heard them sing. The Spirits spoke to us, requesting us to remain perfectly silent. Presently we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of human voices were in our small room, singing most exquisitely. I think I never heard such per-

fect harmony; each part was performed with strict attention to its relative degree of sound or force. There was none of that flopping, floundering, ranting and shrieking, which constitutes the staple of what is latterly called music; *harmony* rather than noise seemed to constitute the Spirits' song. So captivating was it, that the heartstrings seemed to relax, or to increase their tension, to accord with the heavenly harmony. It seems to me that no person could sit in that sanctuary without feeling the song of "Glory to God in the highest, peace on earth, and good will to man," spontaneously rising in the bosom, and finding expression on the lip. I don't know that the Spirits attempted to utter words with their song; if they did, they succeeded in this particular no better than modern singers. But it was hardly necessary for the Spirits to articulate, for every strain and modulation seemed pregnant with holy sentiments, and language could scarcely signify more. After this vocal performance, several pieces of quick music were performed by Spirits on the several instruments. They play faster than mortals usually do, and in most perfect time throughout. If any instrument gets out of chord, they tune it; they tuned the violin in my presence, and did it rapidly and skillfully.

Spirits reconstruct their physical bodies, or portions of them, from similar elements, apparently as those which constitute our mortal bodies. Spirits' hands and arms were reorganized in our presence, on several of these occasions; and that we might see them more distinctly they sometimes wet their hands with a weak solution of phosphorus, (which Mr. Koons prepared some time previous by their request,) which emits a light so that their hands can be almost as distinctly seen in a dark room as they could be if the room were light. At one of these circles which I attended, there were three hands which had been covered with this solution of phosphorus, and we all saw them passing swiftly around the room, over our heads, carrying the instruments, and playing upon the violin, accordion, triangle, harmonica and tambourine, and all keeping perfect time. These instruments were moved so swiftly and near the faces of the audience—our own among them,—that we felt the cool atmospheric current as distinctly as we do that produced by a fan. Several of the company in different parts of the room remarked that they not only felt this disturbance of the air, but heard it, and distinctly saw the hand and instrument pass close to their faces. Several of us requested the Spirits to place these instruments in our hands, or touch us on our heads or other parts of our bodies; and in most cases it was instantly done. I held up my hands, and requested the Spirits to beat time with the tambourine on my hands. They did so, and gave me more than I asked for, by striking my knees, hands and head in a similar manner. I have seen the tambourine players in the minstrel bands in New York; I have seen the best performers in the country; but they can not perform equal to these Spirits. The perfect time, and the rapidity with which they beat, is truly surprising.

Spirit-hands with phosphorus upon them passed around the room, opening and shutting, and exhibiting them in various ways and positions which no mortal hand could assume or occupy—demonstrating them to be veritable Spirit-hands, physically organized. The phosphorescent illumination from these hands was so distinct, that it occurred to me I could see to read by it; and I took a pamphlet from my pocket, and asked the Spirit to place the hand over it, that I might see if I could read by the light. The Spirit did so, when I at once perceived that I held the pamphlet wrong end up. I turned it, and could read. The members of the circle remarked that they could see very plainly my hands, face and the pamphlet I held, and as distinctly could see the Spirit's hand and a portion of the arm. I then put out my hands, and asked the Spirits to shake hands with me; they did so almost instantly. I then asked them to let me examine their hands; and they placed them in mine, and I looked at them and felt them until I was entirely satisfied. Others asked the same favor, and it was readily granted them. These Spirit-hands appeared to be reorganized from the same elements that our hands are; and, except that they had a kind of tremulous motion, and some of them being cold and death-like, we could not by our senses distinguish them from hands of persons living in the form.

This Spirit-hand took a pen, and we all distinctly saw it write on paper which was lying on the table; the writing was executed much more rapidly than I ever saw mortal hand perform; the paper was then handed to me by the Spirit, and I still retain it in my possession. At the close of the session the spirit of King, as is his custom, took up the trumpet and gave a short lecture through it—speaking audibly and distinctly, presenting the benefits to be derived both in time and eternity, from intercourse with Spirits, and exhorting us to be discreet and bold in speech, diligent in our investigations, faithful to the responsibilities which these privileges impose, charitable toward those who are in ignorance and error, tempering our zeal with wisdom; and finally closing with a benediction.

I am aware that these facts so much transcend the ordinary experience of mortals, that few persons can accept them as true on any amount of human testimony. I obtained the addresses of the following named persons, and hope they will excuse me for the liberty I take in referring to them in this connection, for the confirmation of my statements. They were present at some or all the circles which I attended, when these manifestations occurred: R. I. Butterfield, Cleveland, Ohio; William D. Young, Covington, Ind.; George and David Brier, Rainsville, Ind.; David Edger and daughter, Mercer Co., Pa.; S. Van Sickles, Delaware, O.; S. T. Dean, Andrew Ogg, and Geo. Walker and son, Amesville, O.; Azel Johnson, Milfield, O.; W. S. Watkins, New York; Thomas Morris and wife, Dover, O.; Dr. Geo. Carpenter, Athens, O.; Thomas White, Mount Pleasant, O. Many other persons were present, whose names I did not learn.

CHARLES PARTRIDGE.

#### INDICATIONS OF THE COMING JUDGMENT.

THE following editorial article from the last Sunday *Dispatch* sufficiently indicates the way the secular press is going, and that the opposers of Spiritualism, in and out of the church, must soon lay down their "carnal weapons," if they wish to preserve a decent reputation for candor and truth. Some may say that the writer in the *Dispatch* is severe; we think he tells the truth, and that is a rare merit when the theme involves the respective claims of popular theology and Spiritualism.

#### THE EVILS OF SPIRITUALISM.

We like to see fair play, and are firm in the belief that "pot should not call kettle black." If Spiritualism works evils, it does no more than other religious isms; but the persons and the religious press are very bitter against Spiritualism. If a believer in this new faith commits an offense, it is laid to his Spiritualism; if he runs mad, it is because of Spiritualism. In short, no matter what may happen, it is traced directly or indirectly to Spiritualism, and no opportunity to cast odium upon this new ism is allowed to pass. It is the great moral and religious bugbear of the day.

But what is to be done about it, admitting the justness of the charges brought against Spiritualism? People, at this age of the world, will investigate in spite of the blind denunciations of self-constituted moral and religious guides. While the religious press and the pulpit are pouring out vile assertions and anathemas against Spiritual



Now, who is to blame for this, if anybody? and who is going to put a stop to the evil, if it is an evil? Evidently not those wholesale denunciations, whose bigotry is only equalled by their ignorance. If Spiritualism is false, the only way under Heaven to put it down is to go into it thoroughly, probe it to the bottom, and show up its falsity in a rational and consistent light. To deny facts, or to attribute them to the devil, will not answer at all; nor will it do to stigmatize it as the cause of all the evils incident to a bad state of society. This latter trick is too old and threadbare to be of avail, and none but numskulls will resort to it. There are adulteries, seductions, thefts, murders, etc., committed in abundance by members of some one of the score or two of orthodox denominations. Why has it not occurred to parsons and sectarian editors to war against orthodoxy on the ground, they assume in fighting against Spiritualism? For no other reason than because they did not consider it for their interest to do it. The evils engendered by their own false doctrines and bad practices, they prefer to attribute to their enemies. Almost every culprit dies in the arms of modern orthodoxy—is that an argument against the church system of the day? If its own weapons were turned against the modern church, we are afraid it would suffer some, and not unjustly, for it really does more harm than good, in all its sad degeneracy.

But, again, admitting that Spiritualism is a scandalous evil, who is to blame for that state of society which engenders and fosters such an evil? Plainly, it is those who have assumed to themselves the moral and religious training of mankind. They have been at it since the days of Moses, and what has been the result? Why, according to their own showing, they have only succeeded in helping Satan, for he is carrying off the flocks in immense numbers, in spite of the efforts of the faithful, who shout in vain to frighten the sheep back into the fold. Is there not a fault, then, in orthodoxy, somewhere? Is it not effete and stupid? Are not its leaders hirelings and mercenaries? The truth is, the Church, the "fold," is too rotten to hold the sheep. It will not bear its own weight even, much less afford any kind of protection. If the modern church would put down Spiritualism, it must resort to common sense, research, and honest argument; and the moment it does this, it will cease to be the modern church. Old orthodoxy is doomed—it has been weighed in the balance and found wanting.

#### NEW YORK CONFERENCE. SESSION OF JULY 11.

DR. GRAY referred to a recent statement in the *Journal of Commerce* of a case where a man had left his wife by direction of the Spirits. Admitting this to be true, all we can say is, in substance, what the Church says when one of its ministers or members does the same thing—"He is a very poor Christian." Assuming this direction or advice to come from the Spirit-world, which he by no means believed, it imposed no obligation on any man to follow it. Inspiration is not necessarily infallible nor final. The high court of judgment and conscience, where inspiration, from whatever source, is to be weighed and considered, is alone competent to issue authoritative mandates to the individual. He thought the ancient patriarch manifested more erudition than humanity in his willingness to substitute his son for a goat by way of burnt offering. He would submit to no such dictation. But the *Journal of Commerce* man, who would commend the docility of Abraham, can not in the same breath condemn a like submission to authority in our own times. But for ourselves, we claim a higher standard. He was but uttering the united voice of the New York Spiritualists in saying, no doctrine, or mandate, or pronouncement whatever, should be received as authoritative by virtue of its origin or mode of being communicated.

MR. PARTRIDGE said in substance that since Dr. Gray had referred to an incident which occurred in their early investigation of Spiritualism, which bears on the subject under consideration, he would relate it.

Mr. P. was directed by what purported to be a Spirit of distinction to travel through our country, and finally in Europe, with certain mediums, to present spiritual phenomena to a skeptical world. He was not willing to leave his family and business on such an expedition without good reasons for doing so. The Spirit said there were good reasons, but declined to give them, saying that he would perceive them as he journeyed on. Mr. P. said he differed with the Spirit, and thought it better to stay at home and labor to convert his next-door neighbor and other skeptics in New York first; and unless the Spirit would give him reasons satisfactory to his mind that he could subvert God and humanity better to go, he should stay at home. He was not in the habit of regarding authority nor threats, but reasons which commended themselves to his judgment. He did not care to communicate with Spirits or mortals who would subjugate and use him as a tool. He must communicate with them, if at all, on the basis of acknowledged individuality, with mutual rights and responsibilities. He could not take the mere *ipse dixit* of Spirits or mortals as authority for his actions. The Spirit did not give satisfactory reasons, and he did not go. Although some of his friends at the time thought him very obstinate and presumptuous in exercising his reason and judgment as to the propriety of obeying heavenly mandates, he had never regretted the position he then took; on the contrary, he maintained it to this hour, and he thought it had saved him many fruitless journeys and much mortification.

He was sorry to find so many servile, cringing authoritarians in the spiritual ranks. He thought it was the source of nearly all the reproaches cast on Spiritualism. Various speculations and enterprises not in accordance with sound reason and judgment, have been engaged in and pursued under authority, as the parties thought, of Spirits. Rooms for spiritual meetings have been taken, and conventions called, by direction of Spirits, seemingly without any definite object on the part of Spirits or mortals. When we ask what is to be done, we are answered, "Oh, we don't know; Spirits will tell when we get there!" and when the meeting is convened, Spirits are asked what shall be done, and how the meeting shall be conducted; and thus the control of the meeting is given to a Spirit who, for aught they know, would delight to bring Spiritualism into discredit. With some people it only requires a person to shut his or her eyes and open the mouth, to be considered a medium for oracles from the highest angel. Directions are received, generally to the effect that the people keep silent and let the Spirit speak through this medium; and then the Spirits (if they be Spirits) proceed to tell what they are going to do when their auditors are developed up to their plane, so as to appreciate it; or a harangue on some outside subject—the hobby of the medium or Spirit—in which much is spoken, but to little or any purpose. In this manner much valuable time is thrown away, common sense outraged, the spiritual world belied, he thought, for he doubted whether disembodied Spirits had anything to do with it, and rational people disgusted with this pseudo-Spiritualism.

He would not say that none of these people so exercised are in any degree mediums for Spirits; but if they are, it is manifest that they are of no higher order of intellect than the persons they use, and are lacking their discretion, for they (the mediums) would keep silent if let alone.

He said authoritarianism was not an offspring of Spiritualism, but of the blind theology of our times, which denies the right to question or reason upon spiritual things. Men bring to us from their churches these relics of superstition for us to correct; and these very churches exult over and magnify the follies of Spiritualists, which are seen to result from their teachings.

He thanked God that slavery was not a doctrine of the Spirit-world; and he was sure no Spirit would subjugate man, and use him as a tool, unless it should be some despot just born into that world, who had not learned better. He had ascertained that what we call death does not change the man from a fallible to an infallible and omniscient being, but that he carries all his errors and prejudices with him, and these he would teach to mortals until he grew out of them; and so would a person in the habit of spinning out a multiplicity of words without regard to common sense or their significance, do the same thing from the Spirit-sphere. Hence it is incumbent on Spiritualists and skeptics to exercise their judgment, and discriminate between sense and nonsense, and not listen hour after hour and meeting after meeting, simply because a Spirit claims to speak, if they can't speak to edification. He wished people would leave their blind idolatry and superstitious faith in the unerring wisdom of all Spirits in the church and state where they found them, and bring and exercise that intelligent criticism and sound common sense which God has given them to govern their conduct here, and for the use of which He imposes strict accountability.

Dr. DEXTER raised the question, How are we to know when a communication is spiritual? He thinks if Spirits know anything, they know everything. Facts had been disclosed to him which he was certain were not known to any one save himself in the body; and hence he supposed they must have been revealed by the Spirit who with himself were the sole participants in the knowledge of them. But his question was, How are we to determine the spiritual origin of communications?

Mr. ORIEL thinks every case should furnish its own standard, and every man should be his own judge of the expediency, authority and origin of the communications he receives. He has no manner of doubt that Spirits do communicate; but at the same time great caution is necessary if we would be preserved from mortifying errors and false conclusions. He had learned by his intercourse with Spirits that he

had a soul—a fact which he had seriously doubted before. A revelation of this fact to him had been life from the dead—a fact which had given significance to all other facts. In the light of it, he was willing to go on and set his own house in order, and hoped others would do the same, trusting that God would take care of the tendency of Spiritualism as of all other grand public elements of human progress.

Dr. HATLOCK looked upon the apparent difficulties of spiritual investigation with entire calmness, because of the law of compensation which nature everywhere offers to all that suffer. Our enthusiastic friends, for instance, who honestly think themselves communicating with the "seventh sphere," are frequently only demonstrating the interesting fact of how much that is new and wonderful the human mind is capable while yet in the body. In their search after an apostle, they find a great truth instead. The world profits by the fact, while they are "progressing" rapidly on the solid substance of names. Now, as no man ever got to the "twelfth circle of the seventh sphere" without encountering a host of "evil spirits" by the way, and finding more devils than apostles when he arrived there, he is sure to come back after a time with a "flea in his ear," and upon due pause pick up his discarded senses, and jog along with the common herd, a wiser and a better man.

(The Doctor left us to report our own speech, which occurred at this stage of the proceedings, but we have concluded not to enlaim it. Indeed, the spirit departed with the occasion, while its form, if it had any, has already shared the oblivion of forgotten things.—Ed.)

Dr. WARNER thought if additional evidence were wanting of the necessity of a new dispensation of truth, it might be found in the conduct which had characterized the public press in its opposition to Spiritualism. To characterize that conduct in appropriate terms would involve the necessity of yielding himself up to a Satanic influence which he did not care to cultivate. The vilest epithets would have to be used. It could not, however, be concealed, that the press seizes with avidity upon the most scandalous reports of individual fanaticism, oftentimes when the whole thing might, upon the slightest inquiry, be ascertained to be a sheer fabrication, and publishes them to the world as fair representations of Spiritualism and Spiritualists; at the same time it studiously conceals the solid facts which constitute the basis of Spiritualism, and which are attested by thousands of voluntary witnesses of the most reliable character. Facts of the most stupendous character, capable of being substantiated by any amount of unquestionable evidence, tending to demonstrate the immortality of the soul and the open intercommunication of the two worlds, are constantly occurring all over the land, and being related in these conferences; and yet the press takes good care that the public shall not get the first intimation of anything of the kind. The sick are healed, the lame made to walk, the blind receive their sight, mourners are comforted, thousands upon thousands are converted to a living faith in immortality, atheists forsake their atheism and become preachers of God and eternal life; and yet these great facts, attested by clouds of witnesses, are concealed by the public press. But if some brainless fanatic or lunatic uttered common sense and common decency in the name of Spiritualism, or there is the faintest report to that effect, the matter is at once blazoned forth to the world as an instance of the legitimate effects of Spiritualism! Admitting that such instances do occur, who is in reality responsible for them? Who but those who teach the blind and unquestioning reception of the alleged spiritual communications of past ages? Who but those who bow down to the despotism of authority? Spiritualism does not so teach. Its first great practical lesson is, "Believe not every Spirit, but try the Spirits whether they be of God." Spiritualists who have not learned this lesson are still the same slaves of authority that they have been taught to be by an orthodox priesthood. They have merely transferred their allegiance from a despot in the body to a despot out of the body. This, however, is the sure precursor of entire emancipation; and this it is that exasperates our enemies. Spiritualism teaches man that he is in reality the "temple of the living God," and consequently his own priest. It calls upon him to stand erect in the God-likeness wherein he was created, and think for himself. [The speaker here related facts of his own observation, proving the presence of supra-mundane power and intelligence.] The result of his investigations has been his thorough conviction of the ability of Spirits to demonstrate their presence, and communicate their ideas to those in the form. The inhabitants of the spiritual world were shown to be imperfect men and women like ourselves, but occupying a more harmonious sphere of existence. Eternal progression implies eternal imperfection. "Is it true?" is the only question to be asked by us in relation to any proposition in moral as well as natural science. Ancient as well as modern Spiritualism is thus to be brought to the test of individual experience. The same rules are to be applied to communications from the spiritual world as are applied to those from the natural. He would receive no communication in contravention of his own reason. A truth is nothing more nor less than a truth, whether it comes from the natural or from the spiritual world; or whether it is announced by St. Paul or by a culprit upon the gallows. It is not the exclusive property of any individual nor of any age. God is the only source of all truth, and He imparts just so much of it to each of His creatures as is earnestly asked for and can be appreciated.

Adjourned.

#### LITERARY NOTICES.

REPLY TO THE REV. DR. W. P. LENT'S DISCOURSE AGAINST THE SPIRITUAL PHILOSOPHY. By Miss Elizabeth R. Torrey. Boston: Bela Marsh, 15 Franklin-street, Publisher.

In this elegantly printed pamphlet, of 32 octavo pages, we have an illustration of what a young woman can do with an old Doctor of Divinity, especially when the former has a substantial foundation of indisputable facts and principles to stand on, and a living, present inspiration to warn her heart and enlighten her mind. The writer of this review is evidently accustomed to do her own thinking, and, moreover, has the requisite time and ability to assist those doctors who need such mental, moral and spiritual stimulants to counteract the effects of a dead faith. Some of the points comprehended in this work, are disposed of in a summary manner; but then they are of such a nature as not to merit an extended argument in refutation. Miss Torrey is direct and sensible in her method of treating her pastor's objection; at the same time she writes with sufficient clearness and force to damage the pretensions of any clerical opposer of Spiritualism. This work is cordially commended to the attention of our readers.

We extract the following from the closing portion of Miss Torrey's review:

The life to come, is not a negative state, but one of positive joy and everlasting blessedness. It is a state where man will find all the sources that gave him true satisfaction here, overflowing with richer content. Friendship shall aid him in his heavenly labors. Love shall sing to him as he ascends through the spheres of light and glory. Hope shall lead him onward and upward through that unpeopled grand series of progress which shall reach through Eternity. Parents and children shall there meet, husbands and wives, brothers and sisters—all loving and tender souls that have been separated here by death, and they shall part never more.

—They sin, who tell us love can die:  
With life all other passions fly;  
All others are but vanity.

In heaven ambition can not dwell,  
Nor avarice in the vaults of hell.  
Early these passions of the earth,  
They perish where they had their birth.  
But love is indestructible!  
Its love home forever burneth:  
From heaven it came, to heaven returneth  
Too oft on earth, a troubled guest  
It here is tried and purified.  
Then hath in heaven its perfect rest:  
O! when a mother meets on high,  
The babe she lost in infancy,  
Hath she not then for pains and fears,  
The day of weep, the watchful night,  
For all her sorrows, all her tears,  
An over-payment of delight?—Sourcery.

One reason why the Spiritual manifestations of this age are looked upon with distrust—why they are spoken of with scoffs and sneers, is because men do not really believe in immortality at all. They no longer recognize the spirit that is in themselves. They think, undoubtedly, that they do believe, but their skepticism is seen in their hesitation to accept any definite view of the future life whatever. "I believe in immortality," one says; but when you question him as to the conditions and circumstances of that immortality, he has no answer to give. You yourself say, "In regard to that promised future life the Christian religion enters into no particulars." But why does it not? Because, evidently, the particulars are involved within the very idea itself. As man will live for ever, he will live for ever as man; not as another totally distinct being. And living as man, he will necessarily

be in those circumstances, and be for ever surrounded with those conditions, which the idea of man implies. Thus believing in man's immortality, we must believe in all that modern Spiritualists claim.

And why should it be thought a thing incredible, that the spiritual world should flow into the material—the living world of men? Or, that the inhabitants of the unseen world influence and guide and inspire those who yet dwell in the flesh? The most reasonable conclusion, certainly, that we can arrive at, in regard to the other world, is that there is a reciprocity of influences between that and this. Humanity is one—a body of many members; and, endowed with immortality, death can not dissolve it. The Humanity in the flesh is a part of the humanity that has passed the dark waters. It is a body that can not be dismembered. The members in eternity are in sympathy with the members that remain on earth. As St. Paul says—"Whether one member suffer all suffer with it." It is reasonable also to believe—indeed such a faith is logically imposed upon us—that we who dwell among the sorrows of our mortality, may be benefited by the ministries of our brethren departed, and they may be benefited by us.

And this thought, so abhorrent to you, was it not the leading sentiment of the Primitive Church? Was it not the opinion of the Fathers? Is it not now the devout belief of the great majority of Christians? Protestantism, I know, unwisely ignored it—denounced it as an invention of the devil; and thus extracted from religion its most attractive feature, and robbed man of his sweetest hopes. Although we do not always recognize the fact, spiritual influences are continually flowing around us, and imparting to our souls the graces and virtues of the heavenly spheres, and the elements of eternal life.

I have thus, Reverend and dear Sir, expressed my frank and honest opinion in regard to your discourse on Spiritualism; and in bringing this letter to a close, I desire to say, that unless the Church and the regular teachers of Religion adopt a more satisfactory pneumatology, and present to the earnest and inquiring heart a more definite and tangible conception of the life of the world to come, they should not be astonished if men go outside the religious organism, to obtain the satisfaction which they deny them. We want to know something more than that the immortal life is not this, or is not that. We must know what it is; and the knowledge we crave is not difficult of acquisition. If we follow our reason and the inspiration of our hearts in connection with the teachings of the Divine Word, we shall come, at last, to the glorious truth. We shall recognize the spiritual world as a living fact around us, and a glorious ministry of angels, and the communion of the saints on earth with the saints of Heaven, and shall feel the fanning of the wings of the angelic legions as they sweep by us on their errands of mercy and love, and hear the citizens of Heaven harping with their golden harps.

BOOK OF MEN, WOMEN, AND BABES. The laws of God applied to obtaining, rearing and developing the natural, healthful and beautiful in humanity; forming a compendium of baby conceptions, prize babies, species of beauty, marriage in its varied relations, conception, generation, parturition, choice of husbands, wives—temperaments for pairs, influences of climate, etc. By Dr. Forter, of New York. pp. 199. 50c. Dewitt & Davenport.

The contents of this book sufficiently redeems the promise given to the reader in its long title, the essential portion of which is quoted above. Its leading theme is of a physiological nature, relating to the reproduction, development, and general improvement of the human species. The author intersperses his own remarks with many quotations from other eminent writers, bearing on the matters discussed, though the selection of these is not always free from marks of haste, and of a rather too strong desire to make a book. He treats the general subject of the physical improvement of men, women, and babies, in much the same spirit in which a philosophic cattle breeder would treat the question of improving his flocks and herds; and some of his readers will probably find their sense of delicacy and correct taste severely shocked by his incontinent advocacy of "baby conventions" and "baby shows." With all these drawbacks, however, the book contains enough that is true and important to repay a perusal by any one who is in search of the kind of information which it professes to give.

#### FACTS AND REMARKS.

SPIRIT-CURE AND APPARITION IN 1676.—The following relation, which we condense from Mr. Glanville, is not only interesting in itself considered, but when viewed as a parallelism and confirmation of many things now alleged to be occurring. A Dutch woman named Jesh Claes, residing in Amsterdam, Holland, had, for fourteen years, been completely paralyzed in both legs, one of which was without feeling. On the 13th or 14th of October, 1676, she felt, while in bed, a hand pulling her arm three times. Being alarmed, she inquired what it could be; whereupon she was answered in these words: "Be not afraid, I come in the name of the Father, the Son, and the Holy Ghost. Your malady shall cease, and it shall be given you from God Almighty to walk again." The woman, being still alarmed, cried out for a light, when the voice answered, "There needs no light; the light shall be given you from God." "Then," continues the narrative, "a came light all over the room, and she saw a beautiful youth about ten years of age, with curled yellow hair, clothed in white to the feet, who went from the bed's head to the chimney, and a little after vanished. Hereupon did she stoop or rush something from her hip, or diffuse itself through her leg as water into her great toe, where she did find life rising up, felt it with her hand, crying out, 'Lord, give me now again my feeling, which I have not had for so many years.' Yet she continued that day (Wednesday) and the next day (Thursday) as before, till evening, at six o'clock, at which time she sat at the fire dressing the foot. Then came like a rushing noise in both of her ears, with which it was said to her, 'Stand! your going is given you again.' The woman then rose and walked, and continued afterward to enjoy the use of her limbs. This account was taken by a Dutch merchant from the woman's own lips, and printed in the Dutch language, and was attested by a sufficient number of credible witnesses to place it beyond doubt.

CONVICT CASE OF SPIRIT-INTERPOSITION.—Some two or three weeks ago a friend of the writer, Mrs. H., of this city, accidentally stumbled as she was descending a flight of stairs, and sprained her ankle so severely as to be unable to walk upon it, and there was no reasonable prospect that she would be able to use it freely under several weeks. A few days after the accident occurred, however, Mrs. Bradley of this city was told one morning by the Spirits, that Mrs. H. had sprained her ankle badly, and that she must make a liniment for her which would cure the sprain. Up to that time Mrs. H. had not heard through any external channel that any accident had happened to Mrs. H. She however proceeded to make the liniment according to directions given by the Spirits, and dispatched her husband with it to Mrs. H., from whom he received a full confirmation of the particulars of the accident as stated by the Spirits. Mrs. H. applied the liniment as directed; but the first day the ankle, instead of being improved, grew worse. She did not know, however, whether to attribute this to the action of the liniment, or to the unusual amount of exercise which she had taken during that day; but she concluded, upon the whole, to discontinue the liniment, and in its stead to bathe the limb with arnica. Soon afterward Mrs. Bradley herself came in and inquired about the limb, and without anything being said to her respecting the change of the treatment, she said, "Why, the Spirits tell me you have been bathing your ankle with arnica; they say that it is not good for you, but that you must certainly keep on using the liniment, and it will do you much good." Mrs. H. accordingly resumed the application of the liniment, and in two or three days the ankle was nearly well, whereas she had expected that two or three weeks would have elapsed before she would be able to walk on the limb without the use of a cane.

PROTRACTED TRANCE AND ATTENDING PHENOMENA.—Rev. Uriah Clark informs us of the following as among the remarkable facts in Pneumatology which came to his personal knowledge during his recent tour to the North and West. Miss Frances D., of Lansingburg, seventeen years of age, and who has been in feeble health during the last three years, fell, a few months ago, into a state almost entirely resembling physical death, in which she remained forty-five days, taking no nourishment except a little water, which was with difficulty forced down her throat with a quill. This protracted fast seemed to have no effect to diminish her flesh, nor to alter her appearance in other respects. After she returned to her normal state, she declared that she was perfectly conscious during the whole period of her prostration, and that the only thing which troubled her was the horrible apprehension that her friends might bury her while in that state, under the impression that she was dead. Near the close of her trance, and also after she had come out of it, she was known to get up in the night and write in the dark, with perfect legibility and correctness, her themes being of a highly spiritual character. She also, in one or two instances, while in this preternatural state, arose in her bed in the day time, and wrote in straight lines, apparently without the use of her natural eyes, dipping her pen in the inkstand as it required replenishing; and though an opaque screen was held before her eyes to prevent her from seeing the paper on which she wrote, she still wrote on without any apparent embarrassment. In her normal state she knew nothing of Spiritualism, and her relatives, with whom she resided, were Methodists, and of course opposed to it. She has since, through Spirit-agency, been so far restored to health as to be able to walk and ride out.

#### Original Communications.

##### THE INDIAN SPIRIT GIRL.

BROOKLYN, July 7, 1855.

MESSES. PARTRIDGE AND BRITTAN:

Dear Sirs—You having noticed in your last my communication concerning Deedie; I take the liberty of presenting you some incidents of another interview with her, which, should they be thought worthy of a place in your best of papers, you are at liberty to publish, with your own comments thereon.

Briefly, then, "Deedie" had given to each member of the circle a name taken from some object in nature that had its counterpart in the person for whom it was chosen; or, in other words, each name was a true index of the peculiar thoughts and feelings of the one it represented.

There were, "The Star," "Big Water," "Gentle Fawn," "Silent Dove," "Drooping Lily," "Full Moon," "Raindrop," and others not less beautiful, which I now forget. The fitness of all, however, was acknowledged and admired, excepting that of Raindrop's. He denied the similarity of their natures, and declared his inability to recognize himself designated by a name, unmeaning, unrecalled for raindrop; while Deedie, on the other hand, maintained that the likeness was there, nevertheless, and promised that he should discover it ere next they met; she then bade "good night," and left. The next day, while at my business, the following ideas obtruded themselves on my mind most abruptly, and were written down in little time, with less thought and no care whatever. I took them with me to the circle that evening, and was there met by Deedie and a demand from her that those lines on the Raindrop be read immediately, which was done, she while exclaiming, "me like 'em much." "me love 'em big" and the like expressions, declaring at the same time that she dictated them herself, in order to show that a little drop of rain *did* signify something.

##### THE RAINDROP.

First, with maddened torrents rushing  
Down the mountain track, and gushing,  
Gliding, rolling, plunging, leaping—  
Owning to its level creeping.  
Then, upon the sea-bed, deep,  
By ocean eddies led to sleep—  
Deep-bathing now through coral caves—  
Now, sitting high on mountain-waves!  
And now, through spiral paths, ascending  
Into clouds that low are bending,  
On it floats, to kiss the brow  
Of countless spirit-throngs! and now,  
From the bursting cloud outstreaming!  
(Mid the lightning's awful gleaming!)  
Catching sun-burnt rays, it turns  
To a diamond-drop, and burns—  
Briefly burns, with dazzling light—  
Then, to earth, in beauteous flight,  
Descends a pearl! it gems to fling  
On bosoms fair of lake and spring!  
Or, from more silent, weeping skies—  
Like falling tears from angel-eyes—  
It cometh in the gentle rain,  
To visit woodland, meadow, plain;  
To raise and cheer each fragile blade  
With birth and being veiled in shade;  
To dance and sparkle on the flower,  
And live in sunlight but an hour!  
Yours most respectfully,

G. W. HILL.

#### PRACTICAL SPIRITUALISM.

DEAR BROTHER BRITTAN:

Although this is called the "land of the free and home of the brave," in my opinion the name is not fully applicable. I should like to know where is the bravery or freedom of oppressing our brother man, either by making him a chattel (which is the case with at least one-sixth of the population of this boasted land of liberty), or by taking from those who are nominally free one-half to three-fourths of their earnings? What is the result of the present system or organization of society? The female portion of the community are still oppressed by the cruel monopoly of wealth in the hands of the few. Look at your great and overgrown capitalist rolling in wealth, which has been acquired by wringing the very life-blood out of the poor operators!

This, perhaps, is more distinctly observable in the crushing oppression of our poor down-trodden sisters who work with the needle in large cities. My heart aches, and my whole soul is bowed down in sorrow and commiseration for these poor, helpless females, who are ground down by these heartless oppressors. As much as I sympathize with the poor, down-trodden colored brothers or sisters, who are for the greater part slaves in this "land of the free," I think the iron shafts of oppression press almost as deeply the oppressed class of our own color, although they call themselves free. These things, dear brother, are to my mind sources of the greatest mental suffering. Therefore, is there not a work for us who call ourselves Spiritualists to do? Are we going to remain content in attending our circles, to receive manifestations either of a physical, moral, or spiritual character, without endeavoring to carry out in practice those glorious truths, that from time to time are communicated to us from the Spirit-world? When are we going to make one united effort to re-organize society, and by that means to raise up the low and degraded from the depths to which they have fallen?—also to remove the fetters from the chattel slave, as well as from the task-master, who in reality, in some respects, is equally enslaved with those whom he oppresses? Are we going to wait until the whole world becomes spiritualized? I fear if we do we will all go down to the grave without effecting any useful end. It is really painful to me to hear some say we are not prepared for any radical changes, and that all those improvements in society will come about when we are prepared to receive them. For my part, I repudiate such heartless sentiments. I cannot believe we are all mere machines. There is a volition or living principle within us that is struggling for the ascendancy, and if suffered to assert its proper place in our minds, it would regulate all things well. That principle in the hearts of all Spiritualists combined, if carried out in practice, would produce a wonderful physical, mental and moral change in the world. Societies would then be formed practically to improve the condition of all, without regard to color or climate. We should then be following in the footsteps of the great Nazarene, who went about doing good to the souls and bodies of men.

I am really tired of this mere speculation in Spiritualism. If we are believers in its truth, let us, in Heaven's name, make some attempts to carry it out in practice.

Thy friend and brother,

SAMUEL BARRY.

#### FACTS FROM A MEDIUM.

BLACK EARTH, Wis., May 4th, 1855.

FRIEND BRITTAN:

After being a Shaker for a little more than two years, as a medium, I have recently been controlled to speak in unknown tongues. I speak in broken English in public, with the brogue and accent of a foreigner so much so, that my acquaintances frequently take me for one. I am used to explain the philosophy of Spirit-communication, and give tests in languages. I would like to meet Dr. Dods, and have him explain to me who or what it is that controls me, if anything save what it claims to be.

In the month of March last I was in Troy, Walworth county, Wisconsin. After meeting the friends (all strangers to me), we formed a circle at the place where I stayed for the night, and soon a young lady was developed to that condition, that she was made to interpret the different languages spoken through me. She attended meeting the following evening, and did the same before the audience. She seemed perfectly herself, and it was some time before she could be convinced that others in hearing did not understand as well as herself. This was done by removing the influence, and showing her that she could understand only when the influence was upon her. Here is a question I wish to ask the skeptic: Who or what is the intelligent power that controls one person to speak, and another to interpret, a language which neither they nor any other person in the body understand?

The cause is progressing calmly but surely in Wisconsin.

Yours for the truth, etc.,

ORION B. BASELINE.

#### ANOTHER PHILANTHROPIC ASSOCIATION.

We have been favored with a call from several ladies, constituting a committee from the American Ladies' Association, whose very charitable objects are embodied in the subjoined circular. They exhibit unusual perseverance in their new enterprise, and they have our best wishes for their success in every earnest and disinterested effort to promote the interests of suffering humanity.—Ed.

##### TO THE PUBLIC.

We beg to present to the public a subject fraught with painful interest in the consciousness of every truly benevolent person of our vastly populated city. There is always much of suffering not apparent to thousands of well-meaning persons who are immersed in their own affairs so deeply, that it seems requisite some great emergency should arise to enforce upon their consideration the truth that there is a duty they owe outside of themselves. Such an emergency presented itself last winter, when, owing to the hardness of the times, immense numbers were thrown out of employ in the most inclement season of the year. Let the history of the last winter in New York be written, and it would present such a picture of privation, and suffering, and degradation, as to be suggestive to the philosopher of much for grave thought, and cause the great heart of humanity to turn with horror from the page. 'Tis true, the numerous calls that were made to alleviate the wants of the suffering poor, were ably responded to, and much was done. After all, the relief was but temporary, and nothing was substantially accomplished to lighten up for them the dark future.

In view of these facts, a few of the sisters of humanity, feeling a warm desire for the elevation of the race, have entered into a work which we trust, by the blessing of God, may result in incalculable good. While we shall feel amply rewarded for our labor of love, if by our own perseverance and united efforts, we may aid in raising the hopes and cheering the future of many a heart now despairing, yet our efforts, unaided, will avail but little. We, therefore, in good faith and trustfulness, acting in accordance with a clear sense of duty, would appeal to a generous public for sympathy and aid in an undertaking which, if properly sustained, all must be persuaded, will be attended with a happy result.

In pursuance of a design to benefit that class, we, the undersigned, do extend our countenance and support, and pledge ourselves to be active in sustaining an association for the purpose of directly assisting the American Orphan Girls of this city, by establishing a Home for them to fly to in case of need. We do recommend to the favorable notice of our fellow-citizens the Executive Committee who have enlisted in this laudable enterprise. Friends of humanity, you can advance the welfare of the worthy poor by extending your aid through this medium, and will be instrumental in saving many from going the downward road to destruction—save them from the dens of infamy which infect our city. The object of this association is to benefit them, not by charity directly applied, but that its benefits may be lasting, and the community be purged of a growing evil, by saving these poor motherless girls from straying. In connection with this, we propose to furnish a comfortable boarding-house for those who have to support themselves by their own labor. It is a lamentable fact that many of this class cannot earn enough to pay the present exorbitant rates of board in respectable boarding-houses, while many find it now difficult to obtain board at all, and are consequently exposed, in their utter helplessness, to walk into temptations. It will be the duty of this Society to aid those who are out of employment in their efforts to obtain it; while it will be expected of those who are more fortunate to pay a moderate amount of board, sufficient to cover actual cost. At eighteen years of age they can become members, and own a share in the house.

A temporary building will be obtained as soon as circumstances may be sufficiently favorable to warrant the committee in taking this step, until sufficient can be had to erect a suitable building upon ground which some able philanthropist will have an opportunity of donating to the Society. That there are many such we do not entertain a doubt.

We now leave the matter with our fellow citizens. Shall we persevere, and will you aid us? The Committee will each be provided with a book, and by calling upon you, will give all an opportunity of doing something to help forward the good time coming, by subscribing or making donations, at the office of the American Ladies' Association, 272 Bowers, where one of the Committee will always be in attendance.

Any persons who wish to become members can have an opportunity by calling at the above number; or any two or more influential gentlemen who may feel interested in this business, and may be willing to take the office of Treasurer. Please call at the office, 272 Bowers.

MRS. L. LINCOLN, 272 Bowers,  
MRS. M. TENNENBACH, 107 Bowers,  
MRS. C. NIXON, 87 Forsyth-street,  
Executive Committee.

#### ANSWER TO MR. HUME.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

I submit the following views in reply to the communication of "David Hume," in your issue of June 9th.

1st. The tendency of the human mind at present is to examine the religious dogmas our fathers received in the exercise of a confiding faith, testing these dogmas by the teachings of reason; and the tendency is to reject the alleged immortality of man, as resting on purely human and vague testimony. For these reasons there is now a necessity for evidence of immortality, as addressed to the intellect, reason, and senses of mankind; and that necessity is being met by the occurrence of a variety of physical phenomena, exhibiting the action of an invisible power, guided by self-possessed intelligence. The object and end sought, is to prove immortality as a truth, by the kind of evidence which alone will satisfy the present progressed age.

2nd. Because of man's disposition to mingle his imperfect philosophy, superstitions, etc., in his estimations and interpretations of these newly developed evidences, a necessity occurs for teaching also the nature of that immortal life, its direct connection with this life, and the law of its being in time and through eternity; and that necessity is being met by the occurrence of greatly varied teachings, as to intelligence, truthfulness, etc.

It is taught, and it is rational to suppose, that if man continues to exist



