#### INTERCOURSE. IRITUAL SP DEVOTED

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

#### PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY ---- TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

### VOL. IV.-NO. 30.

### NEW YORK, SATURDAY, NOVEMBER 24, 1855.

### **WHOLE NO. 186**.

unbalanced enthusiasts choose to indulge in extravagant lucubra- sisters are not dead, but are really in their midst, and there is no tions, and thus finally complete their mental imbecility as well lever to produce this movement so powerful as good intellectual

COMPARATIVE GRADES OF MEDIUMSHIP.

Che Principles of Mature.

As the great sea is made up of single drops, so the family of man is composed of separate races, nations, tribes, and individuals, vital errors that now infest its domain, or be consigned to a class selves. We find that it is necessary to be in close communion each acting apparently independent of the other, and yet all of adherents whose company to an upright man is little agree- with the violent and criminal propensities of others, to feel their together going to make up a harmonious whole; and, as the spiritual world can only have an existence when springing from ing its body, but we have not yet had a glimpse of it in all the a material basis, we argue that in the countries beyond the grave there are as great diversities of clans, tribes, and tongues, as we see about us here.

The same law of growth as prevails in the physical world goes to substantiate this; rocks must crumble to form soils, soils must become chemically changed before plants can appear, plants must grow and die, generation after generation, before the atmosphere could support animal life, and animals, plants, pure atmosphere, and soil, are all necessary to support the first develexisting in nature, and their tastes and intellectual powers are built up, piece by piece, the higher faculties, that man can look going on, and the separate organs become mature in proportion other world, each individual is clothed with a Spirit-body, and possessed of inclinations more or less elevated as his habits of life have been good.

Is this premiss admitted, or not ? Shall we proceed to demonformer, to purge it of all its acquired grossness, and translate the fallacy of believing that the human body, after resolving fit to the Spirits and themselves. itself into carbonic acid, ammonia, and vapor, depositing its inorganic portions, and being appropriated for the uses of plants and animals a thousand times over, will still be reformed, by condensing these particles from all space-withdrawing them from the tissues of some plant or animal-and, at a distant day of reckoning, be warmed into life and appear as the former individual ? This seems unnecessary. The Creator of the universe has established certain fixed laws by which all effects are produced; and have been high or low.

able." Pure Spiritualism has none of these excrescences deformsymmetry of its proportions. The Spiritualism that is now struggling to be recognized by the human race has not passed

may we not expect from it in its maturity ! As yet, we have no system of philosophy which will satisfacorily explain the modus of producing the manifestations, and this, because the manifestations are produced by rarer media than any of our previous philosophies have studied. Hence we need a constant repitition of physical manifestations to enable some new opment of the human race. Thus is it with man himself; lower Newton to unfold the laws of gravity, attraction, and repulsion, races appear first, and adapt themselves to the rude conditions that govern the particles of the Spirit-world. As yet, all is confusion : explanation upon explanation is given, but it is merely such as proceed from the lower stratum of organs in the present piling Pelion upon Ossa. Do we ask how the raps are produced; human brain; and it is only after a succession of centuries have one tells us that Spirits have the power of making a sufficiently material hand to cause concussion by actual blows; another says above the phenomena occurring on earth, to seek after his Maker, that a succession of fine threads of air, repeated with imand feel assurance of an immortal life. Thus it is, that the mense rapidity, will give us the sounds; still another says that spiritual races can only exist as individuals pass from this world by creating a vacum of but a quarter of an inch next the after completing the natural development of their spiritual parts surface of the table, the entire mass of superincumbent through the agency of the external body. From the time of atmosphere will be moved to fill such vacuum, and the result birth until the last scene of life, this development is steadily will be sound. So it goes-each has his theory, but each is as yet unable to demonstrate its infallibility, and it will as they are used; so that, at the moment of entrance into the only be when enlarged experience in the matter shall give us power to separate the genuine from the false manifestations, that our questions will be readily answered. Let investigators have the good sense not to propound philosophical questions to

the Spirits communicating through low and ignorant mediums, strate that the very brief process of separation between the soul and much confusion will be avoided. Let them disabuse themand body has no miraculous chemical effect on the elements of the selves of the idea that the members of the spiritual family are homogeneous in mental power, and that that power is omniscient the murderer or debauchee into a cherubim ? Shall we show and omnipotent, and they will be prepared to converse with pro-

A medium is what !---the scholar to one world, the teacher of

as make Spiritualism father their ridiculous rantings! It was of manifestations. The law of mental influences is similar to that Spiritualism thus deformed that I spoke, in the article to mediums, law known as "the law of the diffusion of gases," in this respect, when I said that "either Spiritualism must be purged of many viz., the more refined they are, the more widely they diffuse theminfluence. Hence in crowds there is more quarrelling, hatred, frenzy and violence than where the individuals are apart; but the finer forces of the intellectual and moral regions, manifested in an individual, extend their wonderful influence down a succesthe chrysalis state, and if it can do so much when young, what sion of ages, acting continually as a stimulus for similar deeds

in his successors.\* Thus the example of Jesus comes down to our own time with immeasurable force, and is even prompting us to imitate his virtues. Let a man attain to that union of the excellences of the spiritual and this world, which we attribute to Jesus, and there is no need for him to be influenced; he is naturally in the very best condition to benefit his fellows; and it seems to us that the most desirable mediumship is, to be so mentally impressible as to be readily influenced for our good by kind Spirit-friends; so that if one is pursuing a wrong course of life he may be compelled to change it; if he is liable to receive severe or mortal injury by some impending accident, he may be forewarned; if a certain drug or herb will relieve his sickness he may be prompted to take it, if the foes of Spiritualism and true Religion are to be publicly met, he may have words of burning eloquence passed through his mind. Thus to go through life, powerful in one's own might, and mighty in his exalted state, is worth striving to be a medium for. What obstacles in education are too great for a Spirit thus armed !

Such a character as this, however, is the one least likely to be popularly recognized; because it is a living protest against the sin and grossness of the world—the world crucifies or stones it. With all the malignity that the fiercer organs can array against whatever they hate, this mild, angelic character is trampled in the dirt, and joy laughs wildly on their savage faces as they tear the reeking heart of their victim; but the TRUTH arises in renewed strength from its own downfalls, and ultimately triumphs over every opposition.

It is useless to urge that because this phase of mediumshipas in the case of Jesus-is crucified by the public, it is therefore capable of producing less powerful results than a mediumship

for fine physical manifestations; for such an exalted condition

serves as a beacon-light for humanity to strive to attain; they

kill the reformer, it is true, but after his presence has ceased to be

offensive to them, his noble teachings shine before them with

greater brilliancy, and the formerly despised words ring in their

ears. Thus we say, "nil de mortuis nisi bonum." The purely

material manifestations excite wonder in the crowd of observers,

but unless their is a powerful mental influence connected with

them, wonders soon pall upon the appetite, and, absorbed by the

more pressing duties of life, we find that what formerly was a

powerful stimulus to reflection becomes tame and uninteresting.

Scientific men see tables moved, sounds, lights, etc., produced, and

at once proceed to construct some materialistic theory to account

for them-unless they chance to have a good development of the

reasoning, and spiritual faculties. As mind is ever superior to

mere matter, so mental manifestations take precedence of purely

physical ones. The former last for ages, and appeal to the intu-

itions of any one reading the arguments, while the latter satisfy

the curiosity of a few observers, and are rejected by the outside

world as vagaries of the imagination. It will thus be seen, that

throughout the whole range of spiritual manifestations their ac-

tual worth is in direct proportion to their ability to furnish stim-

ulus to the higher faculties-it being their object to prove the

existence of a life beyond the grave, and not to establish a series

of cheap magical soirces to amuse the million, and be cast aside

after the usual brief existence of seven-day wonders." AMHERST.

Note.-It will be perceived that this article is chiefly addressed to

\* This subject is fully treated in Buchanan's Anthropology.

THE SPIRIT'S ATTRACTIONS. BY JAMES E. COWEE.

mind are diametrially opposite, there can be no indissoluble tie of friendship or love; and this is the distinctive line drawn between the vicious and depraved, and elevated. And it is one of the developments of the present day which

Is there aught to be studied and truly answered more momentous? Is there anything which presents itself, in the whole line of our rudimentary existence, which should be more deeply reveals the fact, that, as spirit leaves its rudimental form, so will traced, and which exercises a more potent influence upon our its character, as respects its tastes, dispositions, loves and aspirations, be in the exclusively spiritual existence. If its attractions real happiness and consequent elevation? Is there one other were cultivated for the dark, unboly and impure here, so will subject which would lead us to search into and study out the secret springs of action of the whole arcana of Nature, and the they be there; if for wisdom, and freedom from all stain of impurity here, so will they continue there; and though the dark moving, regulating and animating power of the universe? I trow and ignorant may in time, as we are assured, escape the thralnot, and therefore I write. dom of their own unseemly surroundings, yet while they are thus

"Agitation is the beginning of thought," and the elimination of thought is the beginning of wisdom. Necessity begets action, struggling to gain the position once occupied when untainted by and action resolves itself into knowledge. Commotion is the orcrime and bigotry, others will be soaring an immeasurable distance above, glistening and glowing with love and beauty eclipsder of the age, and a universal upheaving of the granite of conservative inactivity heaves here and there mighty masses, which, ing the brightest sun. Therefore, viewing the above in its true being warmed and enlivened by the gushing sunshine and the light, we are led to see how naturally the spirit must gravigentle shower, are quickened, and germs first implanted by the tate to that society and sphere of intelligences which is most divine impregnating influence are quivering with life, and ex- congenial to its tastes and feelings. The good and bad, the pure panding into a fullness of beauty and luxuriance of growth only and vicious, can not mix indiscriminately together, there being no attraction, no affinity, and no thing or desire in common. The surpassed by the lavish profuseness of the Mighty Giver.

Every new thought awakens inquiry, and old forms of exprespure attracts the pure, their aspirings, and hopes, and loves are sion are laid aside and forgotten in the confusion ensuing. Minds centered upon one object of undivided interest, and thus are they who recognize no progression, and acknowledge no departure cemented inseparably together. The gross and impure, as they from old systems and channels of thought and action, wield a can not find any harmony of feeling and congeniality of desire weapon ever wielded when a thought moves not consistent with with the good, so they must seek such society as dwells in their their established forms-the weapon of proscription ; and strong darkness and grovels in their unhallowedness. How natural and the form and noble the manhood that is able and determined to how beautiful! No one is forced to associate with those very withstand the shock.

must needs need the new, or stagnation will result. The animal ation; they have but to manifest a disposition to escape and nature cannot sustain itself upon what it appropriated to its struggle for something higher and better, and God's angels will wants yesterday, last week, or the preceding year; so neither fly to the rescue, and another lost one will be found. can the mental or the spiritual natures of the universe; hence the casting off or rejection of the old; its life-sustaining qualities attract us toward-not the things of the animal senses-but to having been appropriated, its is evermore useless only to pass that which will both advance us in this sphere, and become an through other forms of a lower grade, by which others of its proproperties are assimilated or taken up. Thus, what the past age required for its growth and develop-

unlike himself-all enjoy all they lived for-all their natures will Every age brings the new and casts off the old, and every age allow them; and then they become discontented with their situ-What an all-powerful motive here presents itself, which must

impelling power for an unending series of flights, from high to a higher, and from a bright to a brighter, and from beauty to the celestial heavens of ineffible loveliness, where the effluence of ment, we, or this age, do not, for this is one step higher than flower and Spirit and God blend together in one endless succes-

that, and consequently our wants are more refined, and the gross sion of rainbowed scenes of joy and delight ! sustenance of the past is loathingly cast aside. We reach up- Listen to the calling, and hearken to the inner voice, ever speaking in silence and breathing its warnings, that safety be insured in passing down Life's stream into Eternity's bound-

spiritual exaltation; and, as Spirit influence is chiefly useful to and God-given faith.

aid us in educating for the future, the more he feels this exaltateachers to come thence.

Spirit or mortal has the shadow of a divine sanction to overpower point us to a spiritual world. Now, as the mass of the people shroud and regain its master's habitation, which it entered, to the that man's spirit, and compel it to minister to his selfish desires. are of this unbelieving turn of mind, it is evident that a mediumit to blame the Spirits, or the cause of Spiritualism, because some their feelings, show them that their fathers, and mothers, and ical plan against his master's life and character.

he other ! Midway between the two extremes, the harmonious man blends their influence in himself, and is thus capable of conversing with either. It is such an one who is able to lead humanity to a higher life, and the more nearly mediums can approximate this condition, the more profitable their mission.

Answering to the great diversity of Spirits and mortals, we have presented almost every conceivable phase of manifestations; it is manifestly unreasonable to conclude that he will set aside rappings and movements for the natural philosopher to study these laws to produce a result by a miracle, when a better one Spirit-music for the musician; Spirit-painting for the artist could be attained, and more simply, by the regular working of personations for the actor; forensic speaking for the orator; of these fixed laws. Hence, it is easier to believe that, besides lights, odors, and artificial compounds for the chemist : together the material body, we have an interior one undergoing a system- with all the range of the intellectual manifestations, clairvovance. atic process of growth, and attaining such an ultimate state as to prophecy, thought-reading, speaking in different known and unthrow off the outer one and enter upon its higher duties, than known tongues, etc., etc. To deny that these occur is simply to admit the claims of the advocates for a corporeal resurrection. ridiculous, for is it to deny in spite of the testimony of thousands We conclude, therefore, from these premises, that we enter but it is a notorious fact that multitudes of counterfeits have been upon our Spirit-life more intellectual, more moral, more ani-palmed off as real. We have heard a certain individual, who mal, as we have developed our intellect, conscience or basilar for months rented an office in Broadway to give spiritual maniorgans; and, admitting this as true, we should be capable festations, and charged an entrance fee of twenty-five cents, deny of producing manifestations of Spirit-power through a medium, that Spirits ever communicated, and unblushingly declare that he of a higher philosophical, intellectual, or physical nature as we had given his communications by judicious guesing, and made the tippings himself. It is through such mediums that Spirit-

True as this is of us when we have left the form, it is equally ualism seems to investigators "shining through a glass darkly," so of us when acting as mediums while here. A man will and it is no wonder that many self-satisfied skeptics are made receive more gentle and intellectual influences, as he is capable of glad for this unwarranted pretext to stab and trample upon a holy

If it is asked which phase of mediumship is the higher, I tion in his natural condition, the more he is prepared for that should at once answer, the intellectual; and the more exfuture state, and the less need there is for him to be influenced alted that intellect, the higher the mediumship. True, it has by Spirits. "They who are whole need not the physician, but often been claimed by persons at the New York Conference, they who are sick." If mankind could properly realize their that the physical manifestations were the highest, because they relations with the Spirit world, there would be but little need for appeal at once to the external senses, and thus arrest attention from the masses and from scientific men; but for this very

Here, we may find an adequate reply to the "cui bono? of reason I give preference to the intellectual manifestations. The the opposition. The use of Spirit manifestations and Spirit perceptive intellect in man is not more finely developed than influence is to show us in every substantial way, that there is a in many species of the animal kingdom, and we certainly can future state; to bring to bear upon humanity powerul educa- not make the perceptive powers superior to the all-compretional influences; and to interfere for our good, by timely war- hensive faculty of Reason, or the still higher spiritual group nings of danger or otherwise, whenever there is necessity for such which allies his nature to Deity. The cultivation of the perinterposition. We showed in a former article that in no case ceptive range of organs has a tendency to make men entirely should the personality of a medium be destroyed or marred by materialistic in their views, when it is more powerful than the his mediumship. We wish this point to be deeply thought rational or moral range; hence we find the majority of our upon. If the world desires a revelation from the Spirit-world at chemists, geologists, botanists, mechanics and physicians are inany particular time, and to procure such it is necessary to de- fidelistic in their tendencies, unwilling to admit the occurrence of troy the upward progress of one single individual, we insist that spiritual manifestations until they actually see them. and even the revelation should xor be made, for that single human spirit then endeavoring to explain them by propping up colossal sophrection-men ran off with the utmost precipitation. The corpse has divine rights which it is absolute sacrilege to disturb. No istries to avoid the simple and direct train of sequences that soon recovered its animation, and was enabled to ove off in its

If a Spirit approaches a medium to control him for the produc- ship which appeals to something higher than mere perception. tion of manifestations, he should first be bound by a solemn pro- has more power to do good for the cause, and is really a higher mise to see that no hurt arrives to the medium; and that when phase, than the physical manifestations which can be seen by only their connexion shall have ceased, he will not have less intellectual a few. No; we must have a way of impressing these persons force than before. But, on the other hand, how unreasonable is with the actual occurrence of the manifestations; we must touch

ward, not content to gorge the offal others have left-not content to resign our rights into the hands of past enslaving authority, and blindly plod in their crooked paths, and imitate all less ocean.

their angularities. We thirst for the new, and the Giver plentifully bestows.

An intercourse firmly established between the inhabitants of this and the spiritual spheres, is one of the specialities engaging elements, the germ of an endless expansion, vain would be the our attention, as being the development most pregnant with efforts of another being, not surpassing thyself in attributes to weal for humanity, and it is from a very limited portion of implant that germ within thee. Where necessity of surrenderthe philosophy given that I draw my thoughts and reflections ing our manhood and womanhood unto another, when we all upon the subject chosen.

From the atom floating so buoyant in the searching, perceptible breeze, through the ascending series of mineral, vegetable, and mythological dogmas, would finally become, as destined, the animal, and spiritual creations, up to the most exalted and Godempowered Angel, there is one great attracting principle ever- so encumbered, it must in time burst its fetters, and, in the joy lastingly acting upward, displaying different degrees of power of its freedom, ascend and become a star in the crown of the according as matter or spirit is more or less refined. We see Father.

it in the law of gravitation by which worlds are governed and by which their masses adhere. We see it in the law of cohesive and chemical attraction, by which atoms of a particular element. and of different elements, are ratained in their single or com-

pounded form. We see it most beautifully exhibited in the egetable world, where the germ is the neucleus to which flow, gers of God's power and love are ever ready to instruct and lead. in life glowing streams, the precise quantity and quality, from The purer and more aspiring we live here, the more exalted will earth and air necessary to its growth and organization. Yet a be our postion there. All violation of law brings its punishment. step higher, and forms of wonderful beauty, endowed with higher | which is a deprivation of happiness which otherwise would have attributes, and more defined characteristics, meet us in the been enjoyed. Then how important that we know how to live animal world. Attraction governs all their actions, impelling aright, that we may die or pass through the Second Birth aright. them to do and be what they do and are. They form attachments, exhibit likes, and all in perfect accordance with this universally actuating principle. And yet upward, and the flower of formation, the crowning star in this unequalled galaxy of brilliants, fascinates our eye, and bids our souls drink in the harmony

flowing from this grand diapason of the Univercœlum. SINGULAR ANECDOTE. - Two gentlemen at St. Petersburg The ultimate of matter, the essence of all below, is Mind or had contracted a bitter and irreconcilable enmity against each Spirit; and this is likewise subject to attraction in as much more other. A servant of one happening to die, was buried within an intensified degree than the palpable and gross, as it is more twenty-four hours, after the Russian custom, when the other determined to gratify his revenge upon his adversary, by accusing attenuated and refined. Its affinities are determined by its inhim of the murder of this man. To give a color to this accusation, accompanied by some of his confidential servants, he pro- plays an affinity or attachment directly in opposition to its own will be sweeter and more brilliant, the birds caroling will be ceeded privately to disinter the corpse, with a view of inflicting natural wants, for a higher development in all which tends to more musical, and the whisperings of ariel Spirits more joyfulmarks of violence upon it. The body was removed from the increase its capabilities for healthful enjoyment, and for a greater their eyes flashing a more glorious love-light, and their forms expression in the good, beautiful, and true, we are warned that radiating a purer atmosphere of affection for erring mortals, coffin and held erect, that it might receive a severe flogging, when it is an aberation, and the current must be turned ere the ulti- while they bring sparkling gems of thought, and golden tokens to the astonishment and dismay of the party, after a few blows matum of the Spirit's destiny can be reached. had been inflicted, animation returned and the affrighted resur-

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As the soul becomes more and more infiltrated with the downward flowings of truth and wisdom, so will its attractions bedeck our pathway through earth-life if we will only gather, and great terror of its respective inhabitants. At length, however, reach further and broader, and all that is noble and god-like in love and appreciation fondly and wisely bestow upon others. his reality becoming certain, they were re-assured, and the sup- within the range of its mental and spiritual vision, will be unto And may our thoughts and attractions, as we tread life's posed ghost communicated all that he could remember of the it an ever-increasing source of joyous inspiration, and the pulsa- flowery vale and rugged hills, be upon and for the true, beautiful state he had been in, which was that his senses had not left him, tions of the divine soul will throb in central being. 'Tis upon and good. And when the Spirit shall ascend to a higher life although he felt so torpid as to be incapable of motion until the this principle that lasting attachments for others are formed. In and a more ennobling view of its destiny, then nought can interblows had restored him. This led to the detection of the diabol others we discover a congeniality, and as like flows toward like, cept a reciprocation of the holiest and most blissful ebbings o do affinitizing Spirits. Where the tastes and attractions of the and flowings of the soul.

Lean not upon the frail arm of a fellow-child, though, mayhaps, men have ascribed unto him virtues the Great Spirit only possesses; for surely, unless thine own spirit has within itself the have the divinity within us? This heaven-implanted germ. whose unfoldings, if not encumbered by a slavish subserviency to creeds richest and crowning flower of the universe. And even were it

Thus the Spirit is tending toward the Infinite-approximating the source of all Spirit and Wisdom; and it is our business and our privilege to hasten the consummation of our hopes of happiness, and greatness, and exaltation.

The means are within our reach. The swift-winged messenand find to our joy that we are attracted toward the fair and beautiful, which is reciprocated.

Search for knowledge, reject error, and treasure truth, though found in the Koran, or Shaster, or Bible; but above all, let Nature, and the intuitive perception of thine own soul, in coniunction with the divine gift of reason, guide, even though darling dogmas and idol creeds die from sheer neglect.

Though we may often be misled and perhaps deceived, yet if we are true to our best, most unselfish, humanity-loving and God-honoring intentions and attractions, we can never go far of Spirit-love, from the homes of the noble and the free.

I close. Bright hours are in store for all, and richest treasure of love and wisdom, gems of exceeding lustre and worth,

those readers who already admit the occurrence of spiritual manifestations, and there is, necessarily, more taken for granted than an argument to skeptics would allow. NEW YORK, November, 1855.

## PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

powers is no proof that spiritual beings can not effect this change.

Thus while allowing the atheist his material dominion. Spiritualism

will crect within and above the same space, a dominion of an importance

as much greater as eternity is to the average duration of human life,

and as the boundless regions of the fixed stars are to the habitable area

Between two philosophers, both equally learned with Comte, one may

be, like him, on atheist, the other, like Newton, a believer in God ; and

vet, as respects the whole range of positive science, would there be any

clashing? They would attribute everything to the same laws, whether

these should be ascribed to a Deity or not. The origin of the laws re-

cognized by both would, by one, be ascribed to an inscrutable God ; by

The human mind, says Comte, by its nature employs, in its progress,

three methods of philosophizing-the theological, the metaphysical,

and the positive, differing essentially from each other, and even radically

opposed. Hence, he assumes the successive existence of three modes of

contemplating the aggregate phenomena of the universe, any one of

which excludes the other. The first, "is the point of departure of the

ccond, merely a state of transition from the first to the third."

uman understanding; the third, its ullivate, fixed, definite state; the

It seems to be assumed that the intellectual progress of the human

separate object of contemplation ; or that the share that either mey

occupy at any age, to the exclusion of the others, will not depend on

the other, to inserutability without a God.

# SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

### NEW YORK, SATURDAY, NOVEMBER 24,1855

#### THE DIVINE HARMONIES.

THE relations of great thoughts and noble deeds to the realms of invisible and spiritual causation, are daily becoming more perceptible. In and through all the inherent forces and essential laws of the spiritual and natural worlds, a Divine energy is diffused, and unseen Powers speak in the inspired thoughts of living men, who sit like fixed stars enrobed in light at the celestial gates. To the inhabitant of earth the heavens are not visible at all times. Dense clouds, like frowning battle-ships, ride in the midst of the etherial ocean, and unfurl their black -banners against the sky. The shades of uncreated worlds that walk through heaven, clothed in white nebulæ, become invisible. and innumerable suns and systems disappear. In like manner the mental and moral atmosphere may be obscured; the spiritual firmament is often concealed by the darkness that is in and around us, and the Divine light is shut out from the soul. The wandering and benighted spirit can not comprehend the light. Divine ideas look like idle vagaries; inspiration passes for a species of delirium, and Angels are monsters whose voices are mistaken for ordinary thunder. Even the greatest Teacher among men was "a stumbling-block" to the whole Jewish nation, while the polished Greeks could discover no wisdom either in his simple yet sublime precepts, or his practical illustrations of a Divine life.

The universe may be regarded as a grand musical instrument, on which the Divine oratorio of the Creation-revealed in the endlesss scale of ascending forms and faculties-is improvised. To our limited comprehension, outward objects and events seem discordant, because their relations to each other, and to the ultimate designs of the Creator, are unknown, or but vaguely perceived. It requires a man of strong faith, of liberal feelings, and vast comprehensiveness, to reconcile the world's apparent discords, or to recognize the grand harmony that runs through all human experience and universal history. But Divine wisdom can regulate the scale and dispose of all events. The Universe is a LYRE, whose chords are moved by Divinity. From the beginning the world has been full of beauty and melody. It is true that successive periods and innumerable generations of men-a stately the book being inverted before opening, and not previously seen throng, moving to the great

#### " Harmony not understood—"

lived, died, and were forgotten, before our hearts beat in unison with the first strain of Deific music.

But there was harmony. A sublime order characterized the infinite variations of the Past. Our absence did not impair the effect of the performance, or diminished the interest of any The Spirits at the Tremont House. previous occasion. Our voices were not demanded in the over ture of the singing stars. The great musical drama proceeded. Millions appeared on the stage before us, and having performed their parts, retired behind the scenes. But we may presume that, to the infinite understanding, the harmony was unbroken. There was order in heaven, and on earth an uninterrupted succession of Divine manifestations. The sun shone on many forms of life and beauty; the skies were bright, and the waters were itual theory, frankly acknowledged that his name was Charles clear; flowers bloomed on the hills and in the valleys; the birds Taylor-that his former wife was named Martha, and that he carolled in all the sylvan arcades; soft perfumes and melodious sounds danced together in the cerebral halls of the Spirit ; the her, which was, however, very unsatisfactory. Many other interwinds played with the fair maiden's tresses, whilst Love played esting manifestations occurred during the evening. with her heart-strings, and heroes who were brave in battle Mr. Tiffany's Lectures.

Professor Hare's Lecture. Br special invitation from a number of distinguished gentle-

book, "Spiritualism Scientifically Demonstrated," (just published at this office,) will deliver a LECTURE in the Tabernacle on can not always travel away from each other." But if any person fied shadow or reflection of truth-an impression made upon the human Friday evening, 23d instant, in which he will, by the aid of in- that, agreeably to all his experience, the results thus attained tend to spirit. This is no mere verbal distinction : with respect to truth and genious mechanical contrivances by him invented, describe and greater and greater remoteness and inconsistency, there would be little knowledge it is a deen, important one. comfort found in the idea of a possible ultimate approximation.

therewith.

cience.

of this globe.

different periods of my life.

exterior contingencies.

before intuitive demonstration.

illustrate the processes by which he conducted his investigations and the results which he obtained. This descriptive lecture of tirely abandoned. But very different is the position of Spiritualism reciative audiences, and the subject and the speaker will, doubtless excite the same interest among the Spiritualists of New York,

and others who feel an interest in the solution of the pending question of spiritual intercourse, by means of tests which will not results contemplated by Comte belong. It superadds new facts respectadmit of deception.

#### A Lost One Found.

A COUPLE of communications have been submitted to our consideration, purporting to come from the Spirit of Miss Caroline Warren, formerly of Cold Spring, N. Y. This young lady mysteriously disappeared from the earth-sphere some fourteen or fifteen years ago. At that time she visited New York City, and was last seen aboard of a North River steamboat, on a dark rainy night, having embarked, as it was supposed, to return home. After that time her friends were unable to obtain the slightest clew whereby to trace her, until some two weeks ago, when a circle, composed of individuals who had heard of, but had never personally known her, assembled in this city, and the medium present was influenced to make the communications above referred to. They represent that in the darkness of the night, she accidentally walked off from an unguarded place, or open gangway of the boat, fell into the water, caught fast, and never rose again. We have been requested to make this statement for the information or satisfaction of the numerous friends of the

young lady, who have long been seeking to know the circumstances of her disappearance.

#### From Dr. Hare.

THE most important phenomena of Spiritualism having been admitted to take place by Dr. Bell, Prof. Mahan and others, it has been urged that no ideas can be communicated but such as exist in the minds of the mortals who are present.

This impression has, I trust, been refuted in my work, just published by Partridge & Brittan. But it may be well to state a simple fact, which of itself affords a complete refutation of that subterfuge.

I have ascertained that French may be correctly translated by a Spirit, when the page whence it may be taken is concealed from the medium and myself, no other mortal being presentby either of us.

This manifestation can only be obtained with the aid of a medium of a high order-as, for instance, Mrs. Gourlay, who assisted in its performance.

I take the opportunity of requesting the readers of my work, paragraph 621, to put equator for "ecliptic." в. н.

An interesting test was given by Mrs. French at a circle held on Sunday night at the Tremont Hotel, opposite the Crystal Palace. She was impressed to say that a Spirit named Martha represented herself as the wife of a gentleman present, whom she called Charles Taylor, and added that he did not understand her in a former communication. The gentleman alluded to (known to be a total stranger to Mrs. French and a disbeliever in the spirhad endeavored some time since to obtain a communication from

went to dwell in the courts of the Valballa. From the threshold MR. JOEL TIFFANY, of Cleveland, O., one of the earliest reof Time the illuminated seer explored the mysteries of Eternity; ceivers and advocates of Spiritualian in the West, lectured in the the philosopher, in his profound abstraction, was led away Stuyvesant Institute, this city, last Sunday, morning and eveto other worlds, and the poet sang his inspired song in Paradise. ning. The audience was large in the morning, and in the denying spiritual agency, allows no room.

drawn two lines from the same point, making a right angle, the learned should it never be recognized. Reality can neither be augmented nor lecturer said, "Suppose A sets out and pursues one of these routes, B diminished. To perceive it or not does not in the smallest degree men of this city, PROF. ROBERT HARE, author of the remarkable sults should not some the termine at certain truths; although these results should not seem to have anything to do with each other ; yet, it, and is, in its nature, independent of it. Knowledge can not be its (said he,) if they be truths, they must come together eventually ; they own foundation, or its own evidence, like truth. Knowledge is but the

Man's love of truth is the measure of his knowing powers. Those who It is upon this actual fundamental discordancy between Scriptural will possess the honest, upright purpose, of which you must be conscious impressions and the truths ascertained by experimental and intuitive will always attain to similar convictions. Without these qualifications Prof. H. was delivered in Philadelphia to overflowing and appre- investigation, that Comte builds his inference that theology is to be en- solid, sustaining convictions can in no way be attained. You will thus see the point from which all spiritual culture must proceed-from the lative to posive science. It starts from the same basis of intuition and love of the knowledge of truth, and not from the possession of it.

induction from facts. It does not controvert any of the results of posi-You have chosen your course, because you recognize in it the only tive science within the ponderable material creation, to which the one consistent with the dignity of immortal man. You must hope, you must promise yourselves, to follow out your undertaking with good reing the Spirit-world, which had so entirely escaped the researches of sults. The materials on which you have to act are not foreign elements materialists, that they entertain the highest incredulity merely upon called into existence without reference to your influence, and on which

negative grounds-merely because the facts in question have not taken you can not act. It is from the Supreme Being, the Fountain of our place within the experience of those who have investigated the laws of spiritual existence, that we know of each other. It is only in Him that ponderable matter, and one or two imponderable principles associated we can recognize each other, and influence each other. The human mind is constituted in such a manner that truth is in harmony with it.

Truth is knowable, penetrable, and transparent in its inmost recesses. Such was the ground of my incredulity, which, however, vanished Truth carries with it immediate conviction, and irresistibly compels assent to its reality ; it is impossible for doubt to contend against it. To It is admitted by Comte that we know nothing of the sources or causes of Nature's laws; that their origination is so perfectly inscrutable, as discover it, to obey it, honestly and unreservedly, and without fear or to make it idle to take up time in any scrutiny for that purpose. He equivocation, includes man's highest privilege, duty, and the whole purtreats the resort to the Deity as the cause, as a mere abstraction tendposes of his being. There is implanted in the human mind a divine iming to comfort the human mind before it has become acquainted with pulse to absolute self activity. This impulse is inseparably united with the consciousness of existence. Man can not divest himself of his intetrue science, and doomed to be laid aside with the advance of positive rest in this principle, nor disregard the hopes and comforts which it Of course his doctrine makes him avowedly a thorough ignoramus as brings with it.

The resplendently sublime and living Source of our spiritual existence to the causes of laws, or the means by which they were established, and can have no other basis but the negative argument above stated, in which no words can name, which no thoughts can compass, has designed objecting to the facts a certained in relation to the spiritual creation. that our spontaneous obedience to His infinite Will shall bring with it Hence, when the Spirits allege that by their volition they can neutral- eternal good consequences.

ize gravity, or vis inertiæ, there is nothing in positive science to confute Your life has ceased to be a series of mere mechanical actions on the this. The inability of material beings to neutralize gravitation by their physical world. You have work assigned you to do that must absolutely be doue, for i's own sake alone. That which duty demands of you, in for some three years, typing, by means of psychology, to cause some your particular situation of life, you will cheerfully do, for this is your medium to see his father, but that he had utterly failed. This seeing high and divine vocation. For this purpose truth and knowledge are medium, however, lately described this father perfectly, though constantly poured into your consciousness, and you can not refuse your attention and obedience without thereby surrendering the highest purposes of your being. To recognize it as your duty, you have understanding to perceive it-to perform it as your task, you have a measure of power placed in your possession. You must maintain, exercise, and strengthen your physical powers, for they are counted upon in our plans of reformation. Our communications have opened up to your spiritual vision bright prospects in another state-in a better state than any present to your physical eye. You ardently aspire after this better state. You cordially embrace the hope of it. You live on this hope, and on it alone you find solid satisfaction. You are brought to regard the present state as the mere means to a better, as the transition point to a higher and more perfect state; and your spiritual being flows onward, heedless of restraint or barrier, toward this future and better state of being. Your immortal spirit can not now fix its whole attention on the limited catth, which only brings food to the body ; still, it is necessary to remember that you must cultivate and develop the resources of the earth, and use and enjoy them with contented gladness, as the common possession of the race.

The intimate connection subsisting between spirit and body renders nind must necessarily be through these three stages. Moreover, it is suggested that each individual, in reviewing the progression of his mind their reciprocal action a study of the highest interest. The body can from childhood to mature age, will perceive that he was a theologian not develop itself to its designed perfection, unless its powers are in his childbood, a metaphysician in his youth, and a natural philosopher brought into proper action. The body must be educated, through proper exercise, as well as the mind. The body needs education, and the n his manhood. If this did not come from a distinguished philosopher, ime never arrives, during physical life, when this training ceases to be should pronounce it ridiculous. If allowed to be so egotistical, I must say that I am not aware that I went through these stages in the necessary. For the cultivated condition to which man attains on earth forms the first link in the chain of causes, which stretches forth through-I do not understand how any man of common sense can conceive out the realms of spiritual being. that theological, metaphysical, or experimental science can be the

These principles, when reduced to practice, will assuredly lift mai out of the harassing bondage in which he is placed by society-will secure for him ample physical subsistence, and the cordial respect and the glowing affection of his fellow-beings. The social institutions which

I became a believer in God solely from my intuitive perception of violate these fundamental conditions of human welfare are irrational tyraunical, and oppressive. Tyrannical oppression could never have he existence of a governing reason. Of course, all things were to be ascribed to that reason ultimately, but proximately to the very laws acquired its suppressing power in human society, unless the mutual illwhich this author considers as the object or basis of positive science. witt and mistrust of men, and their cowardice and feelingless baseness. He holds that our inquiries should be bounded by the inserutability had paved the way to it.

of the well-ascertained physical properties and laws of matter. Coin-We have now furnished you with indestructible convictions respecting ciding, practically, with Comte until lately, I held that inquiry should all these truths, and it is impossible for you to conceive the opposite be bounded by the inscrutability of the Divine Lawgiver, to whom You can not now fail to discover the carnestness and exactitude disthese laws owed existence. But Spiritualism has opened an avenue to played in this and in kindred communications, and you must also be asinquiry beyond the boundary thus practically admitted no less by mysured of the accuracy of the knowledge which they contain, as you are self than by Comte. Other inscrutable laws and phenomena have to of the fact of your own existence. be recognized within a region for the existence of which Comte in

## Rew-Pork Conference.

REPORTED PRONOGRAPHICALLY BY T. J. ELLINWOOD. STUYVESANT INSTITUTE, November 14.

MR. BYRNE made a few remarks at the opening of the meeting, designed to show that each molecular particle of which man is composed has intelligence connected with it, and that these particles can not be destroyed. He also described an interview he recently had at the rooms of Mrs. Kellogg, with the Spirit of a gentleman with whose peculiarities he was familiar, which peculiarities were all accurately portrayed by the medium. Many circumstances connected with the earthly existence of the Spirit, of which the medium knew nothing, were likewise disclosed. Questions as to the name the Spirit bore on earth, the manner in which he came to his death, etc., were all correctly answered. The subject of spheres, concerning which many entertain peculiar theories, the speaker could not understand, and he thought that by

some it was very much overrated. Mr. STEWART, of Newark, said that according to the teachings he had received from the Spirits, what are called spheres are but an imaginary mapping out of the different degrees of advancement to which mind attains. He loved Spiritualism because it encourages men to be independent and look within for the evidences of immortality. It is in the practical teachings of Spiritualism that we need to cultivate our Spirit natures ; hence we should hail with glad acclaim the tangible evidences which come to us from the other world, of the continued existence of our departed friends. The speaker had received the same evidences of the existence of friends who have passed into the Spirit-world, that are required to convince him of the existence of persons in the form. He said that in Newark Spiritualism was in a healthy and progressive condition. The Spiritualists there hold a weekly circle, which is so numerously attended that they expect soon to be compelled to procure more spacious apartments. Connected with this circle are two or three mediums who are partially developed. One of them, a lady, is a seeing medium. On a recent occasion she accurately described to the speaker the Spirit of his brother, and said that he died forty years ago, which was correct. Then the described his deceased grandmother, and told him she used to take him on her knee and tell him Indian stories. He did not recollect about the Indian stories, but his mother confirmed the statement of the medium in this particular. He said he had been, there were a number of striking peculiarities connected with his person. Dr. BENTON did not claim to be a medium, but he felt strongly impelled to sneak. He had been investigating the subject of Suiritualism ever since the Fox girls visited Troy in the capacity of spiritual mediums. He had seen many very convincing proofs of the reality of spiritual intercourse, though he had not witnessed many of the more startling manifestations of which he had heard and read. Ile could but rejoice that there are converts being continually made to the doctrine of Spiritualism; and what especially gratified him was, that his aged mother, notwithstanding she had been for forty-five years one of the strongest pillars of the church in Sixth-street. Troy, was at the present time at his own house, rejoicing that her deceased daughter Semantha

could come back and converse with her. When, previous to his mother's conversion to Spiritualism, the speaker attended the funeral of his brother's son, this n other-of whom he was very fond-said to him : "Henry, you know I have always been opposed to your operations in psychology, and that I have considered your magnetism and mesmerism a humbug, although by means of them you cured me of my cough and other difficulties. You know, too, that your brother George has always opposed you, and that you have been obliged

to wade through all sorts of obstacles; and now they tell me vou are looking at this Spirit business. Henry, for God's sake, for Christ's sake, for all your friends' take, for your business' take, and for your poor old mother's sake, do let this Spiritualism alone." "But," said the speaker 'knowing what I knew, and having witnessed what I had, all the mothers in Israel, and all the brothers in Christendom, could not convince me that my belief in Spiritualism was without foundation." In cepty to his mother's exhortation, he told her that she would believe in

Spiritualism in a short time herself, and that it would not be long before she would be an inhabitant of the Spirit-world, and he would receive communications from her Spirit. She drew a long sigh and said, "Henry, I see you are doomed, but I am very thankful that you are so calm about it."

Shortly after his return to New York, the speaker asked a young lady, who said she was sometimes used as a medium for writing spiritual comunications, to get one for him. Two or three days after, she brought to his office a communication addressed to Dr. Benton. It proved to be from his wife, who passed into the Spirit-world erganization and his sister, who died more recently, and it was signed C. S. He made a copy of it, and sent it to his mother at Troy. It resulted in creating among his friends there some interest in Sphitualism. Shordy after, a lady was entranced in the presence of his mother and some other friends, and made to personate her daughter Semantha, which nereased

Therefore remember this, that from the faithful performance of your his mother's interest in the subject. Not long after, he received a letter duties in the physical world, will arise to you throughout all eternity, a from her, inclosed with one from his brother, stating that she had re-

Angels have walked with men in all ages, and the apostles of evening the hall was crowded to its utmost capacity. The lec-Righteousness and Truth have been divinely strong. God was tures of Mr. T. were highly, and, so far as we can learn, univeralways above the great; He is ever beneath the humble-IS " ALL IN ALL."

#### INTERESTING MANIFESTATION IN TROY.

LAST Sabbath the writer delivered two lectures to the Spiritnalists in Troy. During the afternoon lecture a phenomenor occurred which excited much interest, and which seemed traceable alone to a spiritual origin. In describing it, we must pre-

the loops hung down in graceful curves. From each of the loops | pleasure. was suspended a cord, at the end of which was attached a wreath of evergreens entwined with artificial flowers, the lower edge of the wreath descending to a level with the lowest portion of the curves of the festoon. As the discourse was approaching its close, a well developed and interesting medium (Mrs. Bab cock) happened to cast her eye on the most beautiful of those suspended wreaths, and mentally requested that the Spirits would remove it from the wall, and place it on the speaker's head. At that moment the wreath began to shake, up and down, as though agitated by the hand of an intelligent being in response to her mental request; and the next moment Mrs. B. saw as it were a star proceed from a position directly in front of the wreath, and move upward and sidewise until it disappeared through the ventillator in the wall.

We heard no less than five persons speak of having simultaneously noticed the agitation of the wreath, and they spoke of ualism satisfactory, it can not be urged that my hesitation respecting hearing several others, (with whom we did not communicate on the evidence of revelation arose from any unwillingness to believe in a the subject,) say they noticed it. One gentleman said he at future state, or unreasonableness as to the evidence requisite to justify first thought the phenomenon must have been an illusion of belief. Manifestly, it would be inconsistent to accuse me of disbelieving his imagination, and did not dare to speak of it until he other yielding from the opposite characteristics. heard others describing it the same as he had seen it.

A skeptic will perhaps be disposed to say that this agitation of the wreath was probably produced by a current of rests on the alleged intuition of human beings who existed ages ago, air from an open window, or by a draft of the heated air in the room; but in that case the motion would have been sidewise and gentle, like that of a pendulum ; whereas it was up and down, with a rapid shake, as though it had been produced by substantial muscular force. Besides, there was no window or door open in the hall, and there was no agitation of the air produced by any other cause. Nor did the cord extend through the ceiling or the wall, so that it could have been jerked by a ported the festoon, and fully in view. Besides, if either of these rest on bygone miracles, never to be repeated, if they ever occurred, hypotheses were admissible as accounting for the occurrence, but will rest upon an intercourse with the Spirit-world which will grow the appearance of the "star" would still remain to be explained. It may be added that another lady (Mrs. Starbuck) saw a starmotion of the latter occurred.

The interest in Spiritualism among our Trojan friends, though for a time somewhat flagging, seems to be greatly reviving, and work. tion.

sally appreciated as clear, logical, and forcible efforts, and the audiences appear to have been highly edified.

next Sunday.

Miss Emma Frances Jav. By the arrival of the last steamer, we learn that Miss Jay sailed from London on the 2d instant. She returns in an American packet, and may be twenty-five or thirty days in making the pasmise that the wall of the spacious recess directly behind the sage, though it is probable she will arrive before the date of this speaker's stand, was decorated with a festoon of evergreens, number. She has been absent much longer than was anticipated, which was looped up in several places, while the portions between and her numerous friends will welcome her home with sincere

### PROFESSOR HARE'S NEW BOOK.

This new book, giving the processes and results of Professor Hare's experimental investigations of Spiritualism, is now ready for delivery, and we are able to supply all orders for it. We believe there has been but one voice among those who have thus far examined this work, and that is that it is destined to create a great sensation among those who are looking for the final and triumphant affirmative solution of the question of an existing spiritual intercourse. We give, this week, the following extract from the introductory portion of the work :

If the evidence of the truth of revelation were as adequate as represented by its votaries, my conscientious inability to believe in it would indicate an undue constitutional skepticism : whence I required more proof than the great mass of Christians, in order to produce credence.

Yet, now having found the evidence of immortality in the case of Spiritin the one case from undue, hard-hearted incredulity, and yet, in the

It may be shown that the existing system fails to give any evidence which can be subjected to the intuition of each generation successively. It and of whom we know nothing but what they say of themselves through and robbed of his inherent goodness, is to dany and to defame him. history or recorded tradition. It reposes entirely on the testimony of The Supreme Being is pledged to sustain his sou man against this infersay evidence, inadmissible in courts of justice. This species of testimony in the case of Spiritualism is contemptuously set aside. No one will believe in manifestations unless intuitively observed. Wherefore this faith in ancient witnesses, this skepticism of those of our own times, even the possible conditions of the universe, past, present, and future. when they are known to be truthful ? Spiritualism will in this respect have a great advantage, as it will

and improve with time. One of the preëminent blessings resulting from this new philosophy,

will be its bringing religion within the scope of positive science. This to see, for seeing depends on the harmony between the object without like luminosity not far from the wreath, a few moments before the word positive is employed by the learned atheist, Comte, to designate and mau's mental condition within. Man can only conceive of power science founded on observation and experiment. It will give the quietus so far as he perceives effects proceeding from it. Effects are the ex- The Cause in Philadelphia.

effects.

Professor Nichol endeavored, in the following way, to comfort his

Though, practically, this field of inqury was shut out from me as life in which your perceptive realized freedom and moral powers shall well as from Comte, theoretically, it was not excluded by my philosophy. progress and prolong their activity. Although in ascribing the universe to Mind, the unity of its design and

harmony of its phenomena led to the inference that it must be due to instructors, one Supreme Mind, there was still room for the coëxistence of any Mr. Tiffany will lecture again at the Stuyvesant, a week from number of degrees of subordinate mental agency, between that Supreme Mind and man.

> Beside those antagonists to Spiritualism, who would set aside the evidence of persons living at the present time, and who are known to be truthful, by the evidence of others who lived some thousand years since. Spiritualists are assailed by such as admit their facts, but explain them differently. Thus the Roman Catholic Church has admitted the nanifestations to indicate an invisible physical and rational nower which can not be attributed to human agency. But instead of ascribing them to Spirits, good or bad, of mortals who have passed the por tal of death, they consider them the work of Old Nick.

If this personage ever did influence the acts of any sect, manifestly t must have been in those instances in which alleged religious error has been made the ground for persecution, from the time of the extin pation and spoliation of the Midianites, Canaanites, and others. down to that of the extirpation of the Albigenses, the auto da fé inquisition, massacre of St. Bartholomew, fires of Smithfield, roasting of Servetus, and the persecution of the Quakers and witches.

#### SPIRITUALISM IN IRELAND.

Br the steamer PACIFIC, which arrived last week, we received letter from Mr. John Scott of Belfast, Ireland, enclosing the price of a year's subscription to the TELEGRAPH, and also a communication which he had received, purporting to emanate from certain worthies in the Spirit-world. We transfer said communication to our columns, as exemplifying the spiritual light and privileges with which some of the more progressed and liberal minds in the Emerald Isle are beginning to be favored :

BELFAST, October 23, 1855. LOVED BRETHREN-You must be spoken to in your own language this is the only channel through which our information can descend upon you. The primary and principal purpose displayed by the Supreme Being, in the origination of humanity, is the communication of Himself to the formed spirit. Therefore, there is no fabrication so

disgusting to the Supreme Being as the horrid calumny of man's original depravity, because there is none so subversive of his infinite perfections. To affirm that the Supreme Being permitted his son man to be polluted

propagandists, who were interested to give it importance, or on partial hal fiction. In every age, man in his ignorance has heaped error upon human narrators or compilers. It has been erected on a species of hear error, and has trembled before the phantoms which he toiled to fabricate; but the present obscurities will evidently become clear, and the unknown will be made known. Man shall be ultimately able to follow out the consequences flowing from existing causes, and to discover all

From nothing there never could arise anything. To nothing Omnipotence could not unite anything whatever. The self-stultified visionwag in another apartment, but it hung upon the nail which sup- always be supported by the intuition of its actual votaries. It will not arise who suppose that eternal reality flowed forth from nothingness, have never yet learned to read the Book of Nature. The universe reveals the Supreme Being, reveals His power, wisdom and goodness. But it can only reveal these attributes to those possessed of kindred

qualities. Man can only see beyond him what he is internally prepared

to the cold, cheerless view of our being's end and aim presented in this pressions of power, and power is therefore the producing cause of such

the cause in that city may be regarded as in a healthful condi-Christian auditors against the apparent incompatibility of the pheno-become the sunrise of the human spirit. Trath will then be the creed, in that city are accustomed to listen attentively, but they do their own W. r. | mens of the sidereal creation with the language of Scripture : Having and goodness the worship of man. Truth has been, is, and shall be, thinking.

We are, loved brethren, your progressed fellow-beings and constant JOHN MILTON, THOMAS REID. JOHN LOCKE. ROBERT BURNS. WILLIAM SHAKESPERE, DUGALD STEWART.

#### PERSONAL AND SPECIAL NOTICES, Professor Hare's Great Work on Spiritualism.

This long-looked-for work, which is likely to create a profound senation throughout the scientific and religious world, will be out on the 20th or 22d, and for sale by Samuel Barry, at his Periodical and Spiritual Book Store, No. 221 Arch-street, above Sixth. Philadelphia. where all A. J. Davis's works, together with those by Judge Ednonds; The Healing of the Nations, by Tallmadge and Linton; Rev. T. L. Harris' Epic of the Starry Heavens and Lyric of the Morning Land, may be found. Also, all other books on the subject of Spiritualism. The work by Professor Hare is, in a word, an affirmative and final answer to the universal queries : Is there a Spirit World ? Is man immortal? Can the disembodied Spirit hold intercourse with its friend source, which had had the effect to brace him up against every opposion earth? During Dr. Hare's undisturbed occupancy of the chair of science in the University of Pennsylvania, for near half a century, not festations alone, he would ruin his business. "Well," said he, "let my one word has been breathed either against his integrity as a witness, or his ability as a scientific investigator. Wherever Science has reared and consecrated her halls, there his name has long been familiarly time; and he was satisfied that there is much good in Spiritualism, known and universally respected. The world has another prominent evidence of his sterling integrity and unflinching devotion to the cause often been asked, "What good is to come out of Spiritualism ?" In reof truth, that he should avow before the world this great but unpopular Tru'h. Like Harvey and Coperaicus, he willingly sacrifices self for ence, persons have been brought from Deism and Atheism into a knowthe truth, and leaves it to after ages to make the award due to his freedom and magnanimity.

Old men, trembling over the verge of the grave, take to your souls this evidence from one who is ripe in learning and in years, that, like I can believe in Spiritualism, and I will testity to its truths. I am bound him, you may be cheered in life's declining years. Mourner, receive here the balm for all thy wounds, and know that the lost one can be whole."

found and affectionately communed with. Skeptick, behold Science answering thy long and earnest prayer, in the very kind of evidences so long and so honestly sought for. Caudidly consider, and henceforth be five years of age, has, for a year past, been so susceptible as to be able, a wiser and a happier man.

#### Mrs. Mary F. Davis

WILL lecture on "The Ministry of Angels," at three o'clock. on Sunday next (Nov. 25th) at the Brooklyn Institute. This discourse is pect him home, the child would sometimes say, "My father is coming designed to demonstrate, by an appeal to evidences both ancient and modern, the truth of Spiritual Intercourse.

#### Lectures in Troy.

MR. JOEL TIFFANT will lecture in Troy next Sunday, afternoon and evening, in the hall occupied by the Spiritualists.

Lectures in Philadelphia. MR. P. D. MOORE, of Newark, N. J., will lecture in the Sansom-street

Hall, Philadelphia, next Sunday, morning and evening.

### Joel Tiffany in Williamsburgh.

MR. JOEL TIFFANY will lecture in the Williamsburgh Spiritual Assembly Rooms, corner Fourth and South Third-street, on Tuesday, Wednesday and Thursday evenings, the 20th, 21st and 22nd, at half past seven o'clock.

At Stuyvesant Institute.

MR. AUSTIN E. SIMMONS, of Vermont-an interesting and forcible speaking medium-will lecture in the Institute next Sunday, morning elevates, refines, and purifies the spiritual nature of all who come to a and evening, at the usual hours.

Sunday last to large assemblies. In the evening the large Hall was Spiritualism has enabled them to rid themselves, yet all can testify The world is on a pilgrimage toward truth, and knowledge will soon crowded with a most intelligent audience. The friends of Spiritualism that they have been elevated through its infinence, and that it has

ceived an excellent and comforting communicat on from her daughter. She acknowledged her belief in the reality of spiritual intercourse, and urged him to send her some more communications. His brother, who when he first read the one previously sent to his mother, shrugged his shoulders, and said in his letter. "Send us some more communications : we all rather like to read them."

Dr. BENTON said that, a few evenings previous, two mediums were present at a small gathering at his house, when his father, who had been dead forty-three years, manifested his presence. He always comes drumming. He was a drum-major when he died, a fact of which the mediums knew nothing. Among the tunes that he drummed was "Hail Columbia." During the evening he gave many other proofs of his identity. On the same evening an aged aunt of the wife of the speaker manifested her presence. She also gave strong proofs of her identity. She asked for snuff, of which she used to be very fond, and alluded to the fact of her having been blind when on earth ; "but," said she. " I can see now in the Spirit-world." The communications received contained many facts which the mediums could have known nothing about. The speaker had received evidences of the reality of Spiritualism from this tion. He had frequently been told that if he did not let spiritual manibusiness be ruined then!" He said he was fully convinced that he could hold fast to all his Christian principles, and be a Spiritualist at the same which will shine brighter and brighter every day of our lives. He had ply to which he referred to the many cases in which, through its influledge of the truth ; and to the great number of remarkable cures which have been wrought through its agency. Suid he, "I am not crazy-not

at all. I feel perfectly free, and I feel happier than I ever did before. to shine, because I believe I live in a glorious light which envelops the

A GENTLEMAN, in illustration of the adage, " children and fools speak the truth," related the following: A child of S. L. Moore, who is but

by impression, and in his normal state, to announce the approach of individuals. While his father was doing business a number of miles from his residence, and while absent, and when the mother did not exto-night." At other times when the mother was expecting the father. and had received letters from him to inform her that he would be at home on a certain night, at the time appointed for his arrival the child would say, "Father will not be here to-night." Invariably these declarations of the child proved true. It is thought by his friends, that although his condition at the time he manifests this extraordinary power, is perfectly normal, he receives assistance from departed Spirits. This child possesses a good organization, which is healthful, both physically and mentally. His mother, some two months ago, passed into the Spirit-world. One evening since that time, without having been engaged in any conversation calculated to remind him of his deceased parent, he enthusiastically exclaimed to his aunt, "there is mother now." The object of the speaker in relating these facts was to show that we are ourselves Spirits, and that under favorable conditions we may have, in our own family-circles, evidence of spiritual intercourse. In his view, the greatest good that arises from Spiritualism. is that it knowledge of it, bringing them into communion with that which is higher and beiter. It makes them better generally; and though many THE Editor of the TELEGRAPH lectured in Sansom-street Hall on of them may not be able to point to any particular habit of which

created in them a stronger love for the true and good, and a deeper feeling of charity toward their fellow-beings. The speaker had received

### PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

proofs of a future existence which he could not gainsay, and which his character, and not be deceived by appearances. Teach them that purity natural skepticism could not overcome. He said that when he had is worth all else."

been carried at mid-day, round a room where twenty persons were present; when he had been lifted about in his seat by an invisible power; when sounds were made on his chair, announcing facts of which he had at the time no knowledge, but which on inquiry he found to be true, giving him evidence of the existence of a beloved, departed mother-a faith in a future existence was created within him, and the thought, that the novelist, in its wildest flights, is inadequate to convey the dimmest beings; but the moment we subordinate our reason, we become as the sectarians and Pagans, who blindly submit to authority. Let us aim to commune with those Spirits, whether in or out of the body, who will | ignorant. My knowledge was theoretical, and not in the least adaptelevate us and assist us in our upward progress."

speaker narrated the following : At a circle composed of some twenty was not backed by the necessary knowledge. I knew nothing of the individuals, at which he was present, while all the others sat around a laws of life, or how I might arrive at the knowledge of another's chartable, he sat back a distance of about two feet. While thus seated his acter. Why I loved I knew not; I only recognized the fact. I was chair was pushed. He supposed this was done by some one near him, and remarked, "I see I am in the way, I will move back." The others said, "No, you are not in the way," and all denied having touched his chair. His chair then moved forward a foot or more, in such a way and that it was an instinct pointing out my proper companion. that he knew no person came in contact with it. He then looked for the machinery by which it was moved, but could discover none On the same occasion he was carried around the room, and distinct raps were produced on his chair. He had for two years desired to be handled by Spirits, and at length, when he least expected it, he was made to feel a Spirit-form as distinctly as he ever felt a human form. Dr. WELLINGTON felt impressed to relate the following incident, to show that it is not necessary that the normal condition should be in the more, but wished for show and popularity, and she told me plainly that least affected, in order that we may communicate with the Spirit-world. The day previous, the remains of a little child were interred. Her father, about two weeks before her death, gave her a little box containing a set of toy cups and saucers. She received them with a look of gratitude, and thanking her father, said, "I will not break any of these, but I will keep them to put over my grave at Greenwood." The speaker believed that the nearness of angelic Spirits to that child, impressed her with the idea that she was soon to leave this world, and he believed that the time would yet come when our Spirit-friends will communicate with us to our entire satisfaction, while we are in full possession of all our faculties. An acquaintance of Dr. W., and a man of judgment and intelligence, who is now in the Spirit-world, was, during his life in the form, strongly opposed to spiritual manifestations. During his last illness. his disease was of such a nature that he could not rest in any position and he prayed that he might have a few moments' repose. After his of the lover. There is too much ideality about love, which becomes so death, one of his dearest friends was visited by a medium, in company with the speaker and one or two others. Soon after they met, communications were given them by means of raps. and in other ways, purporting to come from the Spirit of the sick man above referred to, among which was the following. "I am rested now." "And," said the speaker, "God be thanked for the rest that he enjoys, and for the proofs of his identity which these words afforded his friend 4, who were anxious to know of his condition in the Spirit-world." The Spirit made other communications, identifying himself still further. In one he said, "Say nothing about it ;" which was a characteristic expression of his, which he used not more than ten days before his death.

A STRANGER remarked upon the importance of Spiritualists living in accordance with their professions, and as becomes their faith ; so that they may not be sumbling blocks to the world.

Mr. WATERS, of Troy, related a fact which appeared in the report of the previous Conference as given by Dr. HALLOCK. He said that in Troy Spiritualism was advancing all the time. At that place there is a growing sympathy for the cause. Among the Spiritualists there, are found some of the best people of Troy. The speaker said he never ment, and how all its interior promptings and desires may be deterbefore felt the necessity of action, on the part of Spiritualists, so deeply mined." as he did at the present time. A few days previous he received a letter from a Presbyterian family living in Connecticut, who had, through his instrumentality, been induced to investigate spiritual manifestations. The whole family, and especially the younger members of it, now look upon the subject very favorably. Their letter contained such expressions of joy as he had never before read. He felt that by the receipt to interest those persons in the all-important subject of Spiritualism; and he thought it the duty of every Spiritualist to testify in its favor at all times, and under all circumstances.

Mr. WATERS was the first to advocate Spiritualism in Troy, and by doing so, for truth's sake, he lost cast among his fellow-men for the time being; but be now felt that for this he had been more than compensated; for those friends that once forsook him, now love him more than ever before, and thank him for having been so faithful in the disworld."

"While in this state of mind, I saw several that seemed the personification of my dreams, and one the very ideal. In her I saw all my fancy had adored. Ah, how beautiful she appeared! Poets might strive in vain; the pencil would be a uscless instrument; the pen of in our normal conditions we may have not only our Spirit-friends in shadow of the beauty she awoke in me. So long had I dreamed over the body, but also those Spirit-friends out of the body with us, gave my ideal, that the object which represented it was mine. Shall I give him inexpressible joy. Said the speaker, "Let us treat our fellow- a particular description? No, I will not-I can not, for they are on y beings by whom we are surrounded, as Spirits, and Spirits as human for the lover! Ah, why did not the angels who weep in heaven for the ignorance of man, come down, and by some means make me sensible of the gulf on whose fearful brink I stood? With all my learning I was ed to the demands of life. It was uscless to me when most needed-In reply to a question asked by a gentleman in the audience, the lather worse than useless, for it gave me a confidence in myself which led on by the blind instinct of a misdirected love. I had heard of affinity and attraction of spirit, but it served only to involve me more inextricably, for I supposed, if attracted, I should follow that attraction,

> "Shall I tell you that we united our destines? Nay, you know that already. \* \* \* I was totally unacquainted with the being who now revealed herself to me. I loved her not, but hated her for her selfishness and affectation, and for the deception she had played me. My angel was not an angel. My ideal had faded into a low actual. How, then, our minds antagonized ! She feared the wide, wide world no she sold herself for my wealth. May the great God blot from my memory the few years-long ages they seemed-during which I suffered the penalties of my ignorance of the laws of the relations of mind.

> "This is wrong," said the Sage. "You yield entirely too much to your feelings. Be calm, and use your reason. Misfortunes are necessary to an undeveloped life. If you were ignorant then, you can inform yourself now, in the truth; and here are better opportunities for uniting congenial minds than earth affords. If a few years are lost, remedy the fault by intenser application. You are only one in millions who have suffered in a similar manner. In fact, you have given a perfect description of earthly marriage, where each deceives the other into a belief that they are what they are not; and after union, the two unhappy beings find each other not the ones they loved, but some stranger, who has, by some unaccountable means, slipped in and taken the place exalted that it is not realized by the actual."

> "This is the great cause of my grief-because so many are going to the banquet of woe with garlands of roses on their brows, all unsuspicious of the sufferings they are to endure. And there is no remedy !" "Yes, a remedy is near. They must be instructed. Laws are seldom violated willfully, but almost always through ignorance. They must be made to see the right, and to recognize the grand difference between animal instinct and angelic love. Where the spirit leads, go Magnets have not surer attractions than affinities of soul."

"Go! But what shall I teach?"

"Not free love, as now understood ; it is not practicable for the age, and its tendency, until mankind became more pure, would be pernicious. But teach how mutual attractions may be recognized and preserved. Free love is for man only when he becomes an angel. Teach the world that marriage is above animal instinct ; an eternal relation of the souls of two immortals; that death changes not the relations that congenial minds hold to each other, rather strengthening the ties of affection; teach how the soul may be read beneath its exterior gar-

#### A SPIRIT ON THE WAR.

Q. WILL the Spirit give me his opinion, as an opinion, of the prospects, at present, of the war in Europe?

A. There is nothing I can teach you that is valuable for you or humanity to learn, which I would not willingly labor to make known of that letter, he was more than paid for all his trouble in endeavoring but when you ask questious relating to the future, I fear to gratify you even with opinions, lest you become enslaved with a curiosity to know things which the future alone can disclose with certainty. A great and mighty contest seems occurring in Europe, the issue of which may not now seem doubtful; but still it depends on contingencies, all of which we can not foresee. Hence our reluctance to express even an opinion which embraces the future. The fall of Sebastopol will naturally, when you consider the mental state of Europe, create in Russia an intense desire for vengeance to repair their disgrace, and this feeling semination of spiritual truth. Said he, "We shall lose nothing by ad- of the people must be sympathized with by her rulers. Henc she will hering to the truth, whether it be popular or unpopular, for if we lose not at present negotiate for peace, except on terms insultingly offendollars we shall gain in reputation hereafter, if we do not in this sive to the Allies; while they are impeded by a public sentiment of their people to dictate such terms of peace only as are equally insult-A GENILEMAN said that a nephew of his became a medium a little ingly offensive to Russia. We, therefore, do not at present see any The progressed development of the human brain, physically, is true of Europe as of America-not perhaps to the same extent; but it has been as absolutely subject to progression; and the great characteristic, at this time, of the public mind of the masses there, is an intuitive aspiration for a higher civil and religious liberty for all. Many, very many, are scarcely conscious of this feeling yet. It has no outburst caused, by a power foreign to himself to twist his features and body in expression, owing to the habitual fear of, and submission to, the power such a mauner as to appear quite unnatural, and sometimes, to his own of force, in the presence of large standing armies, to punish its first appearance. But circumstances are fast operating to remove this repressing military power to other scenes and duties, and equally to invoke in a large part of Europe such an almost universal and simultancous individualized demand for liberty as will find no analogy in who was present also knew. Said she, "The Spirit of my husband, who man's experiences, except in the sudden birth and general expression of Protestant jealousy of Roman Catholicism, which so late y possessed the public mind in the United States, usually termed Know-Nothingism. As before advised. I desire to instruct you in truths useful to you and humanity ; and you know and appreciate the great importance of dream \* \* \* \* It told him of things soon to be realized. the subject matter of which you have already received preliminary explanations and teachings. I can see that it is better for you to say naught about others, and I do not gratify your wishes to know of events and details already matters of fact, which if told in advance of spiritual disclosures. You do not need such evidence for yourself, and it is not your mission to furnish test evidences for others; therefore I only state the foregoing general views as they may corve to enlighten without corrupting you.

### Original Communications.

BROKEN MUSIC.

INSCRIBED TO HER WHO INSPIRED IT. BY HENRY CLAY PREUSS. THE beautiful form of Spring-time Is laid in its narrow bed, And the winds are raving wildly For the Summer that's cold and dead I feel that my circle of life With the Summer sadly closes, For the hopes that clustered round it Have perished with the roses ! -I did not deem to wake again My harp to earthly numbers, For the fire was out within my soul, And I longed for the silent slumbers. But a glow comes richly o'er me, Like the breeze of an Eastern clime, And the buried forms start up again Which died with the Summer time. The bloom of the flowers, Lady, May never come back to me, But fain would I weave a garland Of sweet Summer thoughts for thee. O frail, too frail, is the temple

For the fire that glows within, And bright, too bright. is the captive For its prison of sorrow and sin. To the soul that feels the Immortal This life is a terrible thing; And rough is the storm of its trials To the bird of the delicate wing. But I know that many bright hours Will bud in the future for thee, And the sunshine that follows the shadows, By contrast, still brighter shall be. I know that the spirits of Angels Have come from their beautiful spheres, To guard and to guide thee, sweet Sister, Through this valley of darkness and tears. Oh ! rare are the gems of the Spirit Which Heaven entrusts to thy keeping, And rich is the harvest to garner When the time shall arrive for the reaping. And oh ! 'tis the prayer of the minstrel,

Whose harp will soon die out in sighs-That thou mayest live out the angel

Which gleams through those beautiful eyes!

BEAUTIFUL SPIRITUAL EXPERIENCE. WASHINGTON, October 28, 1855.

MESSRS. PARTRIDGE AND BRITTAN : THE following account of a beautiful "Spirit Manifestation," I copy

from a published discourse of "Rev. M. D. Conway of the Unitarian Church in this city," "On the Life and Character of the Honorable William Crauch, LL. D., lately deceased. It shows clearly the power of a pure and elevated spirit to perceive and realize the positive existences and harmonies of Spirit-life, while yet retained and living in the physical body. Yours in the truth, E. M. JOSLIN.

"I have never been so struck with this supersensual power, as when in his presence; for, though he had nearly passed from intercourse with us, he had for the five senses gained other five. I see now before me that silent, immortal old man---the pure light whitening his brow and hair--his foot upon all that was not "humbug." The facts show conclusively that my disorder was low and degrading ! Here was the eloquence for angels to clearly seen and correctly treated. pause and hear! Every gray hair was eloquent; the thin and

that moment! The first was death, the next my family and the Spiritworld. Next came the blow, and all was lost. For a time I knew nothing; all was dead to me-all forgotten. As it were, I awoke (after eight hours his son Ralph says). The first one that met my view was my dear boy-my Ralph, kneeling by my side. He smiled and laid his hand upon my head and said, "Dear father, be calm." I asked him what had happened-he gave no answer, but laid his hand over my eyes and said "Rest;" and so I did for a short time, when I again awoke. I felt so much refreshed that I could see that I did not dream. I asked Ralph how he came there. He said, "Look, father." He pointed to a group of friends who were standing by, amongst whom I saw my mother and my children. I was amazed; I was surprised. I was confused and cried, " Eliza, do wake me !" Anne (his first wife) came and said, "You are awake, so behold your condition. You are dead, and may as well know it at once. Ralph then placed his hands over my cars, and I saw my mother lead Anne away." Then, at the request of Ralph, I rested again, or slept, or something, I knew not what. When I again awoke, I said, "Now I feel better; I must go home, or they will feel uncasy about me." But Ralph said, "Yes, father, but first let me talk to you." He then drew my mind back to the build ng, and showed me my condition on the roof; then the fall-all came to me at once. Then I asked, "Is this my Spirit ?" He replied, "Yes, father ; look at yourself." Then for the first time were my thoughts drawn to myself. I looked at my hands; they were white and soft; my garments were light and airy; my hair was like the softest silk. He brought me a glass, and I saw no trace of care or pain in my eyes. All wrinkles had gone ; I saw at once that I was a freed Spirit. \* \* \* \* As we went, I found that we floated rather than walked amid the sweet perfume of the air. \* \* \* \*

what was my condition? Oh, the thoughts that came to my mind at

We then came to you ; it was not until then that I fully realized my condition. I tried to console your grief, but you were deaf to my small voice. I then saw my mangled body. You laid yourself across it, and said, "Edwin, why is this ?" (this fact occurred sixteen hours after the fall.) Your grief was so violent that I could not help sympathizing with you until yesterday (about five days) so much that I could not taste any of the joys of the Spirit-life. 1 left you, and found my home in the spheres.

All of the above was written when none except the family were present, none of whom knew any of the particulars of the accident ; but upon diligent inquiry, all have been found correct. Many other items of his business have been communicated, although unknown to all. He stated a contract with a painter; gave his name, and the price agreed on, which on inquiry proved entirely correct.

Now here is not one fact, nor two facts, but a legion of facts, communicated while all present were entirely ignorant of them; and had Dr. Bell been present, his doubts had been removed. Yet I can not see that his testimony would have been any better than any one of the members of the family, whom I know to be pure if there is any purity on the earth.

Sr. Louis, November 8, 1855. A. MULTENBERGER.

EXTRAORDINARY CURE BY MRS. METTLER. In our issue of August 25th, we noticed, under the head of HOURS AT MRS. METTLER'S ROOMS, the case of a Mr. Fuller, of whose second examination by Mrs. M., as also the condition of the patient at that time, we were a witness. Some days since Mr. Fuller published, over his own name, the history of his case, which we copy from the Hartford Times .---- ED.

THE "NEW POWER" IN MEDICINE.

MESSRS. EDITORS : I have been thinking for some time of stating the facts in my case publicly, and the more I think of it the more I am convinced that it is a case that ought in justice to all concerned (but particularly to the afflicted who may be benefitted through my experience) to be made known ; and therefore I will, with your permission, narrate it as briefly as possible. This, it is proper to premise, I do of my own voluntary free will, and on my own account. Having scen and heard, I can speak for myself, and I "know where of I affirm." Others must answer for themselves. This much I can say-the agencies employed in my restoration, whatever else they may or may not be, are most certainly

As long ago as the middle of last March, I found myself indisposed. and from day to day got no better ; one day soon after, I was compelled fine lines of his face; the smile that would not leave him-no, to leave my business at noon, and went home to "doctor" a little, innot in death. Will you compare our poor seeing, hearing, tending to return to the store in the evening, or at the farthest by the speaking, to this dawning of the great light of God! The love next morning. The physician I employed was one whom we had tried of the Beautiful, through which the Highest addresses, the reve- in our family for three years, and I had great confidence in him. But of the benuthin, through which he righted induces in the rest spirit, which, in early life, had led him to cultivate a taste for art, and especially music, now brought these as angels to his for art, and especially music, now brought these as angels to his probable contingencies likely to check or remove the present pros- chamber. He saw the landscape from his window, and the out- so that the leg was crooked upward, and very soon my left foot resting look from the house where he removed, several months before immovably upon my right knee! and my left knee was drawn almost his decease, was unusually fine, and felt an answering harmony. up to my chest. The cause of this interesting state of things I do not we can see a disembodied Spirit who may be hovering immediately pretend to give; strange results are so constantly occurring now-a- around us, and therefore we have only an ideal conception of it. and days that I will not affirm that all this was not a natural production. and in no wise attributable to medicine. It was a queer thing, though, go, as it were, into trances, from which he would awaken to a and not altogether pleasant to me, however pleasant it may have been recognition of those around, with a smile which told that with as a subject for professional study. In this condition I remained for him it was but the closing or opening of an eye which sepa- seven weeks !--suffering intensely and getting but little sleep, night or day, during all that time being kept awake nearly all night from pain. After this protracted and abundantly fair trial of my Doctor, I changed him and got another--not, however, before I had asked of the first one music. Often, in the early days of this Church, has he perform- his opinion as to the expediency of my applying to MRS. METTLER for relief, and his answer was, " Oh, humbug." Thus left to the merey of scarcely reach this house, where he loved so well to worship, in the Sangrados and Pillpukios of the schools, I had no alternative but to the absence of the organist, he went up there to play the last try another doctor-(this one of another "school")-and his course of strain he should ever give us. Now he heard music in his gradually worse under this scientific infliction for about six or seven weeks, if I remember aright. One day this last one brought in another earthly modes of learning, would constitute couclusive evidence of in rapt enjoyment; but the Church was dark, and those around Onision there exists a function of the state o Opinion—there was none, for me ; and I naturally looked upon myself knew that the music he heard was inaudible to mortal ears. as "spoken for." (And so did my friends, for that matter.) In the be- or selfbood holds communion with external things; and that mind, as The last words on his lips were words of prayer. He awakened ginning of July I took a new start, downward, and sank rapidly ; my once from this trance, and repeated Pope's Universal Prayer strength failed, and my suffering increased alarmingly. At this crisis throughout. What had his life been but a continued offering of my friend, Mr. C. G. Arnold, interceded to save me, and induced me to try the Clairvoyant powers of MRS. METTLER. Not being able myself to stir from my bed, my wife took a lock of hair to Mrs. M., for examination. I here wish to state, distinctly, that I was a total stranger to Mrs. M., who had never seen or heard of me, so far as I know and believe. Her examination was correct in every particular. I took her prescriptions, and immediately began to mend! That leg began to assume its natural position ; my pains abated, and I was able to sleep all night, It was soon after this that he opened his eyes, and, looking on regularly. After following her treatment for TEN OR TWELVE DAYS, I was up, and practising in gymnastics, upon my crutches !! Suffice it to say, in three weeks' time from her first examination of my case (when I lay at death's door,) I was able to ride out and call upon Mrs. M., for the first time, in person ! You may imagine my feelings of gratitude in coming in the presence of one who had been made instrumental in saving my life. I am now well. I will only add, that I have been informed that my other Doctor said that "my case was one he could not reach," and that I "could not live through the month of August." It is now October; I have no idea of dying yet, and must believe there was some mistake in decay and death does not involve a duration of time depending on its WM. P. FULLER. the figures l

TO MY ABSENT BROTHER, BY FANNY M. SCANNEL. BROTHER, young brother ! A voice of love from my soul out-pours, Like the breeze balm-scented by Indian shores, Bearing off the sweet odors of wood and vale To breathe to the ocean its fragrant tale-Communing together. Whither, oh ! whither. In that far land may thy footsteps stray, Where the treasures of earth are unclosed to-day ? What dangers may threaten thy youth untried, By the forest lone or the rolling tide, What death-stroke whither?

Were we not born Beneath one roof, in that sad sweet land, Where Nature is marred by Oppression's hand ? Were we not watched by the same fond care Which a mother only is blest to share, In the dawn of Life's morn?

Never, oh ! never Have after years all the lovely light Which clingeth to childhood, so fresh and bright As the young pure soul from the hands of God, Springeth up to the skies like a flower untrod By some virgin river.

Time can not sever The deep affections that twine and cling Around the heart in its early spring ; The leaves and blossoms may fall apace, But the tendrils still hold to their clasping place, Wreathed on for ever.

In the world, care-haunted, Little trace we may show of the living heart, That acteth through ail its mysterious part; But shrined within lie the gems and gold, And silence keeps watch like some genius of old, O'er a palace enchanted.

And thou, my brother, Doth little reck of the love that lies In my soul's deep chambers where mortal eyes Have never wandered. The ONE above Knoweth only how strong is this sinless love, And like to no other.

And shall it be fated That years may pass on their destined way Still onward to meet the accounting day, And yet in our fortunes and fates apart I shall hear not of thee, though my sickening heart May have wearily waited ?

Or worse-thou mayst wander Through devious paths to the glittering goal Which hath tempted in distance thy youthful soul, And the hearts of thy kindred may throb with shame, To hear thou hast bartered a stainless name For guilt and its splendor.

Pause yet, while the power To pause is thine, and remember Him In the light of whose glory all else is dim. Look up! he has made thee the heir of heaven : Little less than the angels, thou wert but given To earth for an hour.

If dangers beset thee. Heavenward still be thy glance directed, And the prayer of thy heart will be never rejected He who for love gave his life to win The loved from the bondage of death and of sin, He cannot forget thee !

And I---oh ! never Will thy name be aught than a spell to make The gushing mem'ries of old awake ; And when later friends from thy path depart With me, thou'lt have more than a sister's heart To welcome thee ever.

WHAT IS MIND?

WE speak of mind as a something in itself, and we recognize as a reality, that different minds may and do widely differ in character. We find, also, that much of that difference may be learned by an examination of the phrenological organization of the brain, and we thence infer that the character of the mind depends much on the relations of different parts of the brain to other parts, as to quantity, refinement, and position. But we can not see mind as an organized entity any more than that, too, of a vague and indefinite kind. And yet we intuitively speak of mind as a something. The Poet says:

others, that in the ratio that he advanced in his mediumship he im- pects of a long, sanguinary, and eventful war. proved in his studies; and from a backward and dull scholar he has now risen to a high position in his class.

Mr Colles observed, that although spiritual manifestations are often grotesque and disagreeable, they almost always have a meaning; and to illustrate this position he narrated the following : At the meetings of a cir:le composed of sixty or eighty individuals, a young man was mortification, he would be made to render himself exceedingly disagreeable to those about him, by his offensive conduct. On one occasion when he was this singularly exercised, a lady with tears in her eyes said she knew what was intended by the phenomenon, and that her son was a circus rider, said that if we would come to this circle to night, he would manifest himself through some medium, and nothing could have been done by the Spirit to more fully convince us of his identity than have these actions of this young man, in imitation of the feats performed by my husband while he was a circus rider."

The speaker was acquainted with another medium who, for two or three months, was frequently caused to make wry faces when at circles, which wounded his pride and mortified him very much. Some who saw him thus exercised, said he was controlled by a low Spirit. In his natural state his face was inexpressive; but since he was thus operated upon, he has been made to take part in dramatic representations, and to express the different passions-hope, fear, love, hate, despair, etc., in a manner that would do credit to our best theatrical performers. His face is now very expressive, instead of being expressionless, as it was formerly ; hence the contortions of his features were evidently caused by the attempts on the part of Spirits, to get control of them for the purpose of representing the different passions. The object of the speaker, in referring to those two cases, was to show that many of the manifestations of Spirits are not comprehended, and that they are for that reason con- strate that he is demned as useless and simple ; while, on the contrary, they are design ed to subserve a good purpose.

By request, Mr. Coles recapitulated the facts contained in the latter on the first page of the last number of the TELEGRAPH, he having been at with the author of that letter, at the time the circumstances therein resince they saw each other at Buffalo, the accounts they gave of the manifestations they witnessed there, were substantially the same.

#### "SCENES IN THE SPIRIT WORLD."

In a recent issue, we gave some specimens of the style and contents of the interesting little volume bearing the above title, written by Hudson Tuttle, medium, and just published by us. The subjoined extracts are from the same book. The price of this work is fifty cents. Postage, seven cents.

#### CHAPTER VII.

THE UNHAPPY MARRIAGE. While the Society are engaged in conversation in the Portico, a stranger approache and to the questions of the Sage, gives a brief hisfory of his life, illustrating the miseries attendant on inharmonious Unions-The Philosopher points out to him the sphere in which he must labor.

"But ah, great Sage, what shall I teach? I can not approve the

doctrines of free love as commonly understood, and yet I feel that there should be freedom in love. As soon as love is confined, it is love no the above? If Mary, from a high prayerful feeling, was under the immore. But if freedom is given, I fear the consequences."

"Earth is not yet prepared for the doctrine of which you speak. It will be true for them when they become as the angels in purity. In tent for the reception of such a Spirit ? or if the Spirit be the first agthe abstract, it is true; in the practical application of to-day, it is false. gregation, would a mother under such impression, not coalesce such a man the laws which govern the mind, that they may know each other's the Saviour ?

The above are believed to be spiritual impressions on the mind of one who is constrained to believe that many opinions of natural laws, their action, etc., now entertained by him, have been impressed by Spirit-action in such a manner as to demon-A MEDIUM.

#### SPECULATION ON THE CHRIST.

THE character of Christ, as so much of God as can be understood by nan, is comprehended by many Christian minds ; but the character of the house of Mr. Brooks, and at the rooms of Mr. Davenport, in company Christ as developed in Jesus of Nazareth, and the cause of so much of the Divine Spirit being aggregated in that particular form, is not so well lated took place. Notwithstanding these two gentlemen had not met comprehended. May not this hypothesis be maintained in the absence of more exact knowledge? Mary, the mother of Jesus, was impressed that she should give birth to a son of such quality as we now understand by the Christ. Such impression may have affected the mother, and consequently the child, precisely as thousands of impressions have changed the form during its conception and growth. If the Spirit of Mary was illuminated by impression, would it not cause such aggregation of primates, and in such relative proportions as would fit the child for developing a well balanced Spirit? and is not this balance always in proportion to the elevation of the mother? Why not affect the whole figuration as well as part? How often do we find deformed children with deformed minds. Is not the very variety to be observed throughout the whole human family, due to the impression received by the parent at the time of gestation? Is not this more reasonable than to suppose Jesus of Nazareth to have been in form and quality like other beings, receiving a Spirit unlike that of other beings? Does not God use his own laws at all times alike for like purposes ? and why should this well known law not have been availed of in the case

referred to? Is there any harm to arise from the exercise of the human mind in endeavoring to comprehend even so abstruse a proposition as pression that she should give birth to the promised Christ, would it not have tended to the production of such a form as would be most compe-

The sun, entering his room in the evening, awakened the then scarce distinct sensations of beauty and gratitude. He would

rated the rarest tints of the Inworld and Outworld. At times he would arouse from one of these states, and say that he heard ed on that organ; and once, in these later years, when he could

Ho was so filled with it one time, that he was sure it must pro- physician, who approaching my bedside commenced sounding my lungs. ceed from the Catholic Church, which was at a short distance, and (At that time I had sunk quite low.) The only tangible result which I wished to be taken to the window to hear better. He sat there obtained of this operation-at least at this time-consisted in an emthat prayer? and like his life, his voice had a calm emphasis, as he repeated the third verse :

What conscience dictates to be done, Or warns me do not to do. This teach me, more than hell to shun. That more than Heaven pursue,

his family gathered around with recognition and tenderness, he closed them on the earth forever.

#### THE LATE EDWIN TANNER.

THE accidental death (so called) of Mr. Tanner has resulted in several tests so germane to the cause so lately pushed with the hypothesis "that no facts were communicated that are not found in the minds of the circle present," that I have pushed into the private circle to obtain them.

Mr. Tanner and his amiable lady have been for some time among those who know the truth, " that Spirits can and do communicate" with kindred in the body, and of course we expect more from those than the indifferent; for if a man change in naught he must be interested there as well as here. However, I will let him tell his own story through Mrs. T., a writing medium, and the best that we have had developed amongst us. She is indeed an estimable lady, with that purity through whom the truth can flow. September 20th, he writes :

I left you, dear Eliza, and my family, in the morning. I went to work on the roof. As it was wet, she was afraid I would fall. I told largely swollen as a result. The Monday following, they went to the had long been developed so that she could enter the

up stairs, with the man following me. I had taken but three steps on head. Afterward they drew him out, and found his face swollen as the roof when my foot slipped. I tried to catch hold of something as Mrs. A's. Much ridicule was cast upon her friends for consulting Mrs. Spirit-friends who had gone before. With a loving clasp of the hand, It is not the doctrine you should teach. Rather go to earth and teach Spirit as in its own creative power should develop such a being as was my feet fell off the roof, but I had nothing to catch hold of, and no A., until the child was found, to the entire confusion of the opposers. means to recover myself; so off I went. When I felt that I was going. LOCKPORT, N. Y., November 12, 1855.

#### DISCOVERY BY CLAIRVOYANCE.

MORTIMER WADAMS, son of Mr. P. Wadams, was missed October 19th, in the evening, at Lockport, N. Y. Alarm was given, and search was made. During that night Mrs. J. G. Atwood, a clairvoyant medium, was affected with the conviction that a child was lost, though she had no personal knowledge of it. The next morning she said a little boy ject was drowned. In the afternoon the mother, with company, came to Mrs. Atwood for her to make clairvoyant examination of the fact. Mr. and Mrs. Atwood both saw the child drowned and in the canal, and told the

spot where he lay. The child took possession of Mrs. Atwood, and HOUGH. caused her to personify himself, so that the mother recognized her Pine-street ; the first thing I did was to look at the locks ; I told the child. Mrs. A. was so affected by the rapport that she became cold and lady in the house, I would attend to them as soon as I got the man to stiff, and it required much effort to relieve her; and her lips were teach who are "pure in heart." Though young in years, her Spirit

her that there was no danger, and with these words on my lips I went exact place which she descr bed, and placed a pike-pole in the child's

'Tis mind alone that hath reality. All forms in space are seeings that depart Ltke evening vapors.

And when we soberly consider the subject, we may find reason for accepting the Poet's statement as the truth. If, as is with but few exceptions believed, we are immortal identities-children of one Father, the Source and Fountain of Life, whom we term God, and as such are emanations of Deity, individu ilized in conscious self hood, with faculties or wisdoms, and qualities or loves, inberent and unfolded, whose destiny is to eternally progress in developing these innate fuculties and qualities, and thus to advance nearer to the Source of our being-what is it in us which possesses these qualities and faculties, which thus constitutes our identity !

I believe the general sentiment is, that the soul exists in contradistinction to the organized physical or Spirit-form in which it dwells, and the organs and instrumentalities it uses in giving utterance to its loves and wisdoms. Hence, I submit that the immortal life-principle within us constitutes our identity or selfhood, and that mind, organized mind, is a material entity, however refined through which that identity an entity, has its own, though limited powers, etc., and can, as an entity, act without the coöperation of the interior life-principle or soul as a directing power. How else can you account for the fact that with one a memory of good deeds done to others at personal sacrifice, brings joy in his meditations, while with another the memory of selfish passions gratified in disregard of a sense of right, gives gratification in calling the same up? The inherent loves of the soul could find sympathy with the first, and memory would be exercised by it; but not so of the last. The mind in that case could only get sympathy in the animal passions, for it can not be imagined that the soul, as an emanation from God, partaking in a finite degree of the nature of his love and wisdom, could harmonize or take part in the memory of past deeds of selfishness willfully done. But in many cases the mind does so, and hence it may be inferred that it is an entity, distinct in itself, from the soul, and as such capable of individualized action.

If this inference is assented to, the question occurs, whether the mind, as an organized entity, is not material, and as such, subject to the law of decay and death as an entity, the same as all other living organized forms destitute of the immortal life-principle individualized? And in considering this, the further question arises, whether its liability to refinement, harmonious organization, etc. Let me request the sober onsideration of this subject by your Spiritualist readers, and invite expositions thereof. When we get clearer ideas of the nature of the human mind, we may be able to comprehend better the teachings of Jesus and his apostles, wherein the fact of Immortality is for the first time taught as a fact, and as beginning with him; as well as the cause why the spirituel teachings before him were sllent on this important sub-

#### BORN INTO THE SPIRIT WORLD.

AT Nashua, N. H., September 15, MARY JANE, wife of SEABURY D.

Through months of painful illness and suffering, she taught those who watched over her, patience, calmness, hope, as only those can

" Spheres unseen by tear dimmed mortal eyes," And bring to those who remained in the body, glad tidings from and a cheerful "Good bye, good bye!" she passed from the earth-life E. S. to be with the blessed.

### PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

# Interesting Miscellany.

120

HYMN TO THE SETTING SUN. THE following beautiful lines are the production of the late and much lamented Robert Gilallan, and appeared originally in the Glasgow Uniand silicious shells. The Atlantic basin is a vast trough, bounded on versity Album : one side by America, and on the other side by Africa, and rising out of

Sun of the firmament! planet of wonderment! Now thy far journey of day it is done ; Still art thou parting bright-shedding immortal light Down on thy throne of night-Hail ! setting sun !

. Slow thou depart'st away-far from the realms of day. Lingering in pity on summer's loved bowers, Thy last ray is streaming-thy farewell tint gleaming ; Yet soon thou'lt return to refreshen the flowers.

Thy parting brings sadness ; yet nations in gladness Are waiting to worship thee—fountain of light! Where'er thy footsteps be, there do we beauty see : Thou kindliest day in the dwelling of night.

Where sleeps the thunder, there dost thou wander : Down 'neath the ocean deep, there dost thou stray ; Kissing the stars at morn-high in the air upborne. Skirting creation's far verge on thy way !

Grandeur and glory-they travel before thee, Brightness and majesty walk in thy train ! Darkness it flics from thee, clouds may not rise to thee, When thou awakest from ocean again.

All own thy influence-kindly thou dost dispense Blessings o'er nature, where'er its bounds be ; Afric's lone desert, it blooms at thy presence ; And Lapland is turned into summer by thee !

Time can not conquer thee ; age can not alter thee ; Years have no power to limit thy sway ; Strength and sublimity--still they attend on thee, Pilgrim of ages, but not of decay !

Sun of the firmament! planet of wonderment ! Now thy far journey of day it is done ; Still art thou parting bright-shedding immortal light Down on thy throne of night--Hail! setting sun !

#### FOREIGN AID TO PROF. MAHAN.

PROF. ANDERSON, who has long been in danger of disruption from his extreme inflation, has recently published in England a pompous manifesto against Spiritualism, to which our venerable friend, Robert Owen, replied in the subjoined letter addresed to the editor of the London morning Advertizer :

#### LETTER FROM MR. OWEN.

Sin : The public is much indebted to you for giving so much space in your paper to the subject of Spiritual Manifestations, because it is. and will become daily more and more, of essential importance to the progress and well-being of the race, and it is of lasting interest to every one to have it ascertained whether these new manifestations are a delus ion or a reality. If false, the sooner the falschood can be discovered and exposed the better for the cause of truth and progress ; but if true, their immediate and future benefit to the human race is and will prove far beyond all present human calculations, their whole tendency being to terminate ignorance, sin, and misery.

These preliminary observations have been caused by your paper of Saturday last being just put into my hands, in which I have read Mr. Anderson's letter headed, "What Spirit-rapping is. Letter from Mr Anderson."

The public, and Spiritualism, if true, are both indebted to Mr. Anderson for so openly, boldly, and honestly opposing that which he deems to be false and injurious; and when men shall be trained to be rational, no one will ever be blamed for their convictions, whether true or false.

From this letter, and an appeal to the London public by a placard, which has also been just sent to me, I am obliged to conclude that, from continued irritation of mind in America and in this country, his clever conjuring mind has been perverted from its usual propriety, and that, upon this subject, he has become a monomaniae.

. I am obliged to come to this conclusion from reading his letter and placard, in which I find nothing but a misrepresentation of facts. Having had the most favourable opportunity of being behind the scene

in these matters ; having received communications on this subject from most reliable quarters, and having lived in the same house with more mediums than one, I am prepared to state, from my own knowledge-1. That the rappings are not produced by any mechanical means.

2. That, as on every subject, there may be designing impostors, there re innumerable proofs that there are mediums, and perhaps these num

THE BASIN OF THE ATLANTIC .-- Modern science has made many dis-SPIRITUAL CLAIRVOYANCE. coveries in relation to the ocean, its depths and its beds or basins. Ac-MRS. LORIN L. PLATT would respectfully announce that she has taken rooms a No. 134 Canal, where she offers her services to the public in the examination and cording to Mr. Charles R. Webb, who recently made a tour through the United States and Canada, the vast weed-meadows of the Atlantic.

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P. M., and from 7 to 9 P. M. No sittings on Sundays, nor after 2 on Mondays and Vednesdays.

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its waters be drawn off, as to expose this great chasm, which separates Will hold circles for Spiritual Intercourse and the Examination of Diseases daily, from continents and extends from the Arctic to the Antarctic, it would 9 to 12 AM, and 2 to 5 r.M. No sittings on Sabbath. Residence 424 Broomest. 184-4 MRS. HAYWARD, Clairvoyant for the treatment of diseases-residence 147 Propresent a scene rugged and grand beyond description. The very ribs of the solid earth would be brought to light, and we should behold at peet-street, Brooklyn. 180 4w one view, in the mighty cradle of the ocean, the sad remains of a thous-MISS A. SEABRING, Tipping, Writing, Seeing, Personating and Speaking medium

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is nine miles. The deepest part of the North Atlantic is probably some Fourth Avenue, near East 25th-st. Hours from 10 to 4. where between the Bermudas and Grand Rapids. The waters of the

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believes the slanders of his evious contemporaries.

mile.

there will be enough to believe them. Plato's method was far better A good life will not long suffer from false accusations.

this trough are mountains higher than the loftiest Himalayahs, from

peak to peak, of which huge whales hold their course with the same

precision with which eagles pass from crag to crag; valleys deeper

than any trodden by the foot of man, within whose oozy folds the great

waters lie in perpetual repose. Depths have been sounded in the At-

Another modern writer, speaking of this great basin says, that could

Gulf of Mexico are held in the basin whose greatest depth is about a

How TO TREAT SLANDER .- Plato, hearing that certain persons had as

serted that he was a very bad man, replied-" I shall take care to so

live that nobody will believe them." And Plato did so live. Over

two thousand years have passed by since he lived, yet Plato is an hon-

ored name wherever learing and virtue are held in esteem. Nobody

Slander can not live, if let alone. It loves opposition, and thrives

lantic greater than any mountain above the elevation of its surface.

AN INCIDENT IN THE CRIMEA .--- A private soldier in the allied army re lates the following :

"In the heat of the battle, a young Russian officer made himself con spicuous, and appeared indifferent to danger. He was young, tall, handsome, and indeed beautiful. Twice I had my rifly raised to shoot him but my heart smote me, and I turned in another direction. In an hour I saw him again, but, O, how changed ! His checks, which had been flushed with the heat of the strife, were now deadly pale. He lay, or half reclined, on the edge of a hillock, and held the miniature likeness of a pretty young lady in his hand, which had been tied to his neck by small gold chain. His eyes were fixed upon it, but they were fixed in death. I can not tell you what my feelings were. Indeed I can not venture. It would unman me."

PROSY Coleridge, during one of his interminable table talks, suid to Lamb, "Charley, did you ever hear me preach ?" "I never heard you do anything else," was the prompt and witty reply of Lamb, which has remained a favorite by-word to the present day.

The Spiritualists of New York have secured the Lecture Room in the Stuyvesa:

nstitute, 659 Broadway, (opposite Bond-street) where meetings are regularly held on

Sundays and on each succeeding Wednesday evening. The exercises consist of a

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meetings are all FREE to the public.

ber many thousands, who are not impostors, and who have no wish to impose on others, but who possess characters for mind, talent, and integrity not inferior to Mr. Anderson, or any one named in his letter.

3. That, although there are many persons of imaginary temperament who may believe in the truth of these spiritual manifestations, there are also, hundreds and thousands who possess sounds discriminating minds, equally competent with Mr. Anderson to investigate this subject, through compelled from irresistible evidence to come to conclusions in all respects the reverse of those stated to be at present Mr. Anderson's creed upon this now becoming all-important subject

Again am I compelled, by a knowledge of facis, to differ from Mr Anderson as to the baneficial or injurious results to society from this new ism, as he terms it. My conviction is that, from all I have read and know of the subject, it is preëminently calculated to make the population of the world far wiser, better, and happier than are all other isms united.

And as to the real number of lunatics in America from spiritual manifestations, how egregiously must Mr. Anderson have been imposed upon; for, from the most authentic sources of information, it would be difficult to find 7 cases, instead of 7,500, of lunacy. originating solely from spiritual investigation, although among the millions who are investigating a subject so new and strange to old-advocated prejudices, there will be many weak as well as strong minds.

I can not suppose Mr. Anderson can long continue in his present state of mind on this subject; he must proceed ultimately with honest and sincere mind, to acquire truthful knowledge on this subject; and he will be converted; for truth, when allowed to grapple with error, is sure to prevail.

In the mean time, however, it would be unfortunate, in one point of view, that he should be converted to the truth. While the excitement can be maintained, his house will be nightly well filled ; and that it may be so, because truth will be the ultimate gainer, is the wish of his friendly opponent.

SEVENOAKS, October, 23, 1855.

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BATHOS EXEMPLIFIED .- Some two years ago, in describing a catastrophe that happened, we believe, in the waters of the Isthmus, an ambitions journalist spoke of the hapless victims, who were by the sad accident, "plunged at once into eternity, and the waters of Virgin Bay "-thereby presenting a remarkable instance, and in a double sense, of what is termed "Bathos."

The Newark (N. J.) Advertiser, gathers from its classical repository, the following free translation of a line or two of Ovid, as justifying fully the journalist above alluded to. Ovid is of course authority whom no one dares laugh at. In describing the fate of Phaton-the young gentleman who undertook a morning drive one day, without his papa's permission, the poet thus indulged :

" Whereat the ruler of the sphere Hurls the poised thunders from his dexter ear, With which the helpless charioteer he At once out of existence and his bor," ioteer he knocks

In one of our Mississippi exchanges, received yesterday, we have still another instance of the same "getting down stairs." The article describes a church meeting held in one of our inland towns, and the return there of a reverend gentleman who formerly had been pastor, but had been absent many years. It alludes to the pang of sadness he must have felt at "seeing pews occupied by strangers, which had once been filled by loved friends who had since passed away-some of them to the grave, and some to foreign parts."

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