

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 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.

The Principles of Nature.

COMPARATIVE GRADES OF MEDIUMSHIP.

As the great sea is made up of single drops, so the family of man is composed of separate races, nations, tribes, and individuals, each acting apparently independent of the other, and yet all together going to make up a harmonious whole; and, as the spiritual world can only have an existence when springing from 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 development of the human race. Thus it is with man himself; lower races appear first, and adapt themselves to the rude conditions existing in nature, and their tastes and intellectual powers are such as proceed from the lower stratum of organs in the present human brain; and it is only after a succession of centuries have built up, piece by piece, the higher faculties, that man can look above the phenomena occurring on earth, to seek after his Maker, and feel assurance of an immortal life. Thus it is, that the spiritual races can only exist as individuals pass from this world after completing the natural development of their spiritual parts through the agency of the external body. From the time of birth until the last scene of life, this development is steadily going on, and the separate organs become mature in proportion as they are used; so that, at the moment of entrance into the other world, each individual is clothed with a Spirit-body, and possesses of intelligence more or less elevated as his habits of life have been good.

Is this premise admitted, or not? Shall we proceed to demonstrate that the very brief process of separation between the soul and body has no miraculous chemical effect on the elements of the former, to purge it of all its acquired grossness, and translate the murderer or debauchee into a cherubim? Shall we show the fallacy of believing that the human body, after resolving 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—withstanding 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 it is manifestly unreasonable to conclude that he will set aside these laws to produce a result by a miracle, when a better one could be attained, and more simply, by the regular working of these fixed laws. Hence, it is easier to believe that, besides the material body, we have an interior one underlying that, systematic process of growth, and attaining such an ultimate state as to throw off the outer one and enter upon its higher duties, than to admit the claims of the advocates for a corporeal resurrection. We conclude, therefore, from these premises, that we enter upon our Spirit-life more intellectual, more moral, more animal, as we have developed our intellect, conscience or basilar organs; and, admitting this as true, we should be capable of producing manifestations of Spirit-power through a medium, of a higher philosophical, intellectual, or physical nature as we have been high or low.

True as this is of us when we have left the form, it is equally so of us when acting as mediums while here. A man will receive more gentle and intellectual influences, as he is capable of spiritual exaltation; and, as Spirit influence is chiefly useful to aid us in educating for the future, the more he feels this exaltation in his natural condition, the more he is prepared for that future state, and the less need there is for him to be influenced by Spirits. "They who are whole need not the physician, but they who are sick." If mankind could properly realize their relations with the Spirit-world, there would be but little need for teachers to come thence.

Here, we may find an adequate reply to the "cui bono?" of the opposition. The use of Spirit manifestations and Spirit influence is to show us in every substantial way, that there is a future state; to bring to bear upon humanity powerful educational influences; and to interfere for our good, by timely warnings of danger or otherwise, whenever there is necessity for such interposition. We showed in a former article that in no case should the personality of a medium be destroyed or marred by his mediumship. We wish this point to be deeply thought upon. If the world desires a revelation from the Spirit-world at any particular time, and to procure such it is necessary to destroy the upward progress of one single individual, we insist that the revelation should not be made, for that single human spirit has divine rights which it is absolute sacrilege to disturb. No Spirit or mortal has the shadow of a divine sanction to overpower that man's spirit, and compel it to minister to his selfish desires. If a Spirit approaches a medium to control him for the production of manifestations, he should first be bound by a solemn promise to see that no hurt arrives to the medium; and that when their connexion shall have ceased, he will not have less intellectual force than before. But, on the other hand, how unreasonable is it to blame the Spirits, or the cause of Spiritualism, because some

unbalanced enthusiasts choose to indulge in extravagant lucubrations, and thus finally complete their mental imbecility as well as make Spiritualism father their ridiculous rantings! It was of Spiritualism thus deformed that I spoke, in the article to mediums, when I said that "either Spiritualism must be purged of many vital errors that now infest its domain, or be consigned to a class of adherents whose company to an upright man is little agreeable." Pure Spiritualism has none of these excrescences deforming its body, but we have not yet had a glimpse of it in all the symmetry of its proportions. The Spiritualism that is now struggling to be recognized by the human race has not passed the chrysalis state, and if it can do so much when young, what may we not expect from it in its maturity!

As yet, we have no system of philosophy which will satisfactorily 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 repetition of physical manifestations to enable some new Newton to unfold the laws of gravity, attraction, and repulsion, that govern the particles of the Spirit-world. As yet, all is confusion; explanation upon explanation is given, but it is merely piling Pelion upon Ossa. Do we ask how the raps are produced; one tells us that Spirits have the power of making a sufficiently material hand to cause concussion by actual blows; another says that a succession of fine threads of air, repeated with immense rapidity, will give us the sounds; still another says that by creating a vacuum of but a quarter of an inch next the surface of the table, the entire mass of superincumbent atmosphere will be moved to fill such vacuum, and the result will be sound. So it goes—each has his theory, but each is as yet unable to demonstrate its infallibility, and it will 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, and much confusion will be avoided. Let them disabuse themselves of the idea that the members of the spiritual family are homogeneous in mental power, and that that power is omniscient and omnipotent, and they will be prepared to converse with profit to the Spirits and themselves.

A medium is what!—the scholar to one world, the teacher of the 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; rappings and movements for the natural philosopher to study; Spirit-music for the musician; Spirit-painting for the artist; personations for the actor; forensic speaking for the orator; lights, odors, and artificial compounds for the chemist; together with all the range of the intellectual manifestations, clairvoyance, prophecy, thought-reading, speaking in different known and unknown tongues, etc., etc. To deny that these occur is simply ridiculous, for is it to deny in spite of the testimony of thousands; but it is a notorious fact that multitudes of counterfeits have been palmed off as real. We have heard a certain individual, who for months rented an office in Broadway to give spiritual manifestations, and charged an entrance fee of twenty-five cents, deny that Spirits ever communicated, and unblushingly declare that he had given his communications by judicious guessing, and made the tipplings himself. It is through such mediums that Spiritualism seems to investigators "shining through a glass darkly," and it is no wonder that many self-satisfied skeptics are made glad for this unwarranted pretext to stab and trample upon a holy and God-given faith.

If it is asked which phase of mediumship is the higher, I should at once answer, the intellectual; and the more exalted that intellect, the higher the mediumship. True, it has often been claimed by persons at the New York Conference, that the physical manifestations were the highest, because they appeal at once to the external senses, and thus arrest attention from the masses and from scientific men; but for this very reason I give preference to the intellectual manifestations. The perceptive intellect in man is not more finely developed than in many species of the animal kingdom, and we certainly can not make the perceptive powers superior to the all-comprehensive faculty of Reason, or the still higher spiritual group which allies his nature to Deity. The cultivation of the perceptive range of organs has a tendency to make men entirely materialistic in their views, when it is more powerful than the rational or moral range; hence we find the majority of our chemists, geologists, botanists, mechanics and physicians are infidelistic in their tendencies, unwilling to admit the occurrence of spiritual manifestations until they actually see them, and even then endeavoring to explain them by propping up colossal sophistries to avoid the simple and direct train of sequences that point us to a spiritual world. Now, as the mass of the people are of this unbelieving turn of mind, it is evident that a mediumship which appeals to something higher than mere perception, has more power to do good for the cause, and is really a higher phase, than the physical manifestations which can be seen by only a few. No; we must have a way of impressing these persons with the actual occurrence of the manifestations; we must touch their feelings, show them that their fathers, and mothers, and

sisters are not dead, but are really in their midst, and there is no lever to produce this movement so powerful as good intellectual manifestations. The law of mental influences is similar to that law known as "the law of the diffusion of gases," in this respect, viz., the more refined they are, the more widely they diffuse themselves. We find that it is necessary to be in close communion with the violent and criminal propensities of others, to feel their influence. 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 succession 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 impressive 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 mediumship—as 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 there 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 intuitions 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 actual worth is in direct proportion to their ability to furnish stimulus 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 soires to amuse the million, and be cast aside after the usual brief existence of seven-day wonders." AMHERST.

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

NOTE.—It will be perceived that this article is chiefly addressed to 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.

SINGULAR ANECDOTE.—Two gentlemen at St. Petersburg had contracted a bitter and irreconcilable enmity against each other. A servant of one happening to die, was buried within twenty-four hours, after the Russian custom, when the other determined to gratify his revenge upon his adversary, by accusing him of the murder of this man. To give a color to this accusation, accompanied by some of his confidential servants, he proceeded privately to disinter the corpse, with a view of inflicting marks of violence upon it. The body was removed from the coffin and held erect, that it might receive a severe flogging, when to the astonishment and dismay of the party, after a few blows had been inflicted, animation returned and the affrighted resurrection-men ran off with the utmost precipitation. The corpse soon recovered its animation, and was enabled to move off in its shroud and regain its master's habitation, which it entered, to the great terror of its respective inhabitants. At length, however, his reality becoming certain, they were reassured, and the supposed ghost communicated all that he could remember of the state he had been in, which was that his senses had not left him, although he felt so torpid as to be incapable of motion until the blows had restored him. This led to the detection of the diabolical plan against his master's life and character.

THE SPIRIT'S ATTRACTIONS.

BY JAMES E. COWEE.

Is there ought 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 traced, and which exercises a more potent influence upon our real happiness and consequent elevation? Is there one other subject which would lead us to search into and study out the secret springs of action of the whole arcana of Nature, and the moving, regulating and animating power of the universe? I throw not, and therefore I write.

"Agitation is the beginning of thought," and the elimination of thought is the beginning of wisdom. Necessity begets action, and action resolves itself into knowledge. Commotion is the order of the age, and a universal upheaving of the granite of conservative inactivity heaves here and there mighty masses, which, being warmed and enlivened by the gushing sunshine and the gentle shower, are quickened, and germs first implanted by the divine impregnating influence are quivering with life, and expanding into a fullness of beauty and luxuriance of growth only surpassed by the lavish profuseness of the Mighty Giver.

Every new thought awakens inquiry, and old forms of expression are laid aside and forgotten in the confusion ensuing. Minds who recognize no progression, and acknowledge no departure from old systems and channels of thought and action, wield a weapon ever wielded when a thought moves not consistent with their established forms—the weapon of proscription; and strong the form and noble the manhood that is able and determined to withstand the shock.

Every age brings the new and casts off the old, and every age must needs need the new, or stagnation will result. The animal nature cannot sustain itself upon what it appropriated to its wants yesterday, last week, or the preceding year; so neither can the mental or the spiritual natures of the universe; hence the casting off or rejection of the old; its life-sustaining qualities having been appropriated, its is evermore useless only to pass through other forms of a lower grade, by which others of its properties are assimilated or taken up.

Thus, what the past age required for its growth and development, we, or this age, do not, for this is one step higher than that, and consequently our wants are more refined, and the gross sustenance of the past is loathingly cast aside. We reach upward, 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 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 specialties engaging our attention, as being the development most pregnant with weal for humanity, and it is from a very limited portion of the philosophy given that I draw my thoughts and reflections upon the subject chosen.

From the atom floating so buoyant in the searching, perceptible breeze, through the ascending series of mineral, vegetable, animal, and spiritual creations, up to the most exalted and God-empowered Angel, there is one great attracting principle everlastingly acting upward, displaying different degrees of power according as matter or spirit is more or less refined. We see 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 retained in their single or compounded form. We see it most beautifully exhibited in the vegetable world, where the germ is the nucleus to which flow, in life-giving streams, the precise quantity and quality, from earth and air necessary to its growth and organization. Yet a step higher, and forms of wonderful beauty, endowed with higher attributes, and more defined characteristics, meet us in the animal world. Attraction governs all their actions, impelling 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 Universe.

The ultimate of matter, the essence of all below, is Mind or Spirit; and this is likewise subject to attraction in as much more an intensified degree than the palpable and gross, as it is more attenuated and refined. Its affinities are determined by its inherent attributes, and its natural requirements; hence, if it displays an affinity or attachment directly in opposition to its own natural wants, for a higher development in all which tends to increase its capabilities for healthful enjoyment, and for a greater expression in the good, beautiful, and true, we are warned that it is an aberration, and the current must be turned ere the ultimatum of the Spirit's destiny can be reached.

As the soul becomes more and more infiltrated with the downward flowings of truth and wisdom, so will its attractions reach further and broader, and all that is noble and god-like within the range of its mental and spiritual vision, will be unto it an ever-increasing source of joyous inspiration, and the pulsations of the divine soul will throb in central being. 'Tis upon this principle that lasting attachments for others are formed. In others we discover a congeniality, and as like flows toward like, so do affiliating Spirits. Where the tastes and attractions of the

mind are diametrically 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 reveals the fact, that, as spirit leaves its rudimentary form, so will its character, as respects its tastes, dispositions, loves and aspirations, be in the exclusively spiritual existence. If its attractions were cultivated for the dark, unholy and impure here, so will they be there; if for wisdom, and freedom from all stain of impurity here, so will they continue there; and though the dark and ignorant may in time, as we are assured, escape the thrall of their own unseemly surroundings, yet while they are thus struggling to gain the position once occupied when untainted by crime and bigotry, others will be soaring an immeasurable distance above, glistening and glowing with love and beauty eclipsing the brightest sun. Therefore, viewing the above in its true light, we are led to see how naturally the spirit must gravitate to that society and sphere of intelligences which is most congenial to its tastes and feelings. The good and bad, the pure and vicious, can not mix indifferently together, there being no attraction, no affinity, and no thing or desire in common. The pure attracts the pure, their aspirations, and hopes, and loves are centered upon one object of undivided interest, and thus are they cemented inseparably together. The gross and impure, as they can not find any harmony of feeling and congeniality of desire with the good, so they must seek such society as dwells in their darkness and grovels in their unhallovedness. How natural and how beautiful! No one is forced to associate with those very unlike himself—all enjoy all they lived for—all their natures will allow them; and then they become discontented with their situation; they have but to manifest a disposition to escape and struggle for something higher and better, and God's angels will fly to the rescue, and another lost one will be found.

What an all-powerful motive here presents itself, which must attract us toward—not the things of the animal senses—but to that which will both advance us in this sphere, and become an 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 ineffable loveliness, where the effluence of flower and Spirit and God blend together in one endless succession of rainbow scenes of joy and delight!

Listen to the calling, and hearken to the inner voice, ever speaking in silence and breathing its warnings, that safety may be insured in passing down Life's stream into Eternity's boundless ocean.

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 elements, the germ of an endless expansion, vain would be the efforts of another being, not surpassing thyself in attributes, to implant that germ within thee. Where necessity of surrendering our manhood and womanhood unto another, when we all have the divinity within us? This heaven-implanted germ, whose unfoldings, if not encumbered by a slavish subserviency to creeds and mythological dogmas, would finally become, as destined, the richest and crowning flower of the universe. And even were it so encumbered, it must in time burst its fetters, and, in the joy of its freedom, ascend and become a star in the crown of the Father.

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 messengers of God's power and love are ever ready to instruct and lead. The purer and more aspiring we live here, the more exalted will be our position there. All violation of law brings its punishment, which is a deprivation of happiness which otherwise would have been enjoyed. Then how important that we know how to live aright, that we may die or pass through the Second Birth aright, and 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 conjunction 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 astray; and when we do regain the path, the flowers adorning will be sweeter and more brilliant, the birds caroling will be more musical, and the whisperings of ariel Spirits more joyful—their eyes flashing a more glorious love-light, and their forms radiating a purer atmosphere of affection for erring mortals, while they bring sparkling gems of thought, and golden tokens 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, bedeck our pathway through earth-life if we will only gather, and in love and appreciation fondly and wisely bestow upon others.

And may our thoughts and attractions, as we tread life's flowery vale and rugged hills, be upon and for the true, beautiful and good. And when the Spirit shall ascend to a higher life and a more ennobling view of its destiny, then nought can intercept a reciprocation of the holiest and most blissful ebbs and flowings of the soul.

proofs of a future existence which he could not gainsay, and which his natural skepticism could not overcome. He said that when he had 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 in our normal conditions we may have not only our Spirit-friends in the body, but also those Spirit-friends out of the body with us, gave him inexpressible joy. Said the speaker, "Let us treat our fellow-beings by whom we are surrounded, as Spirits, and Spirits as human 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 elevate us and assist us in our upward progress."

In reply to a question asked by a gentleman in the audience, the speaker narrated the following: At a circle composed of some twenty individuals, at which he was present, while all the others sat around a table, he sat back a distance of about two feet. While thus seated his 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 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 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 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, 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, "S-y 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 summing 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 before felt the necessity of action, on the part of Spiritualists, so deeply 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 of that letter, he was more than paid for all his trouble in endeavoring 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 he 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 dissemination of spiritual truth. Said he, "We shall lose nothing by adhering to the truth, whether it be popular or unpopular, for if we lose dollars we shall gain in reputation hereafter, if we do not in this world."

A GENTLEMAN said that a nephew of his became a medium a little more than six months ago, and that it was observed by himself and others, that in the ratio that he advanced in his mediumship he improved in his studies; and from a backward and dull scholar he has now risen to a high position in his class.

Mr. COLES 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 circle composed of sixty or eighty individuals, a young man was caused, by a power foreign to himself to twist his features and body in such a manner as to appear quite unnatural, and sometimes, to his own mortification, he would be made to render himself exceedingly disagreeable to those about him, by his offensive conduct. On one occasion when he was thus singularly exercised, a lady with tears in her eyes, said she knew what was intended by the phenomenon, and that her son who was present also knew. Said she, "The Spirit of my husband, who 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 very 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 these two cases, was to show that many of the manifestations of Spirits are not comprehended, and that they are for that reason condemned as useless and simple; while, on the contrary, they are designed 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 the house of Mr. Brooks, and at the rooms of Mr. Davenport, in company with the author of that letter, at the time the circumstances therein related took place. Notwithstanding these two gentlemen had not met since 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 Parlor, a stranger approaches, and to the questions of the Sage, gives a brief history of his life, illustrating the miseries attendant on inharmonious Union—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 more. 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 the abstract, it is true; in the practical application of to-day, it is false. It is not the doctrine you should teach. Rather go to earth and teach man the laws which govern the mind, that they may know each other's

character, and not be deceived by appearances. Teach them that purity is worth all else."

"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 useless instrument; the pen of the novelist, in its wildest flights, is inadequate to convey the dimmest shadow of the beauty she awoke in me. So long had I dreamed over my ideal, that the object which represented it was mine. Shall I give a particular description? No, I will not—I can not, for they are only 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 ignorant. My knowledge was theoretical, and not in the least adapted to the demands of life. It was useless to me when most needed—rather worse than useless, for it gave me a confidence in myself which was not backed by the necessary knowledge. I knew nothing of the laws of life, or how I might arrive at the knowledge of another's character. Why I loved I knew not; I only recognized the fact. I was 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, and that it was an instinct pointing out my proper companion."

"Shall I tell you that we united our destinies? 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 affection, 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 more, but wished for show and popularity, and she told me plainly that 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 intemperance 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 of the lover. There is too much idealism about love, which becomes so 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 unsuspecting 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 so sure 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; and 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 garment, and how all its interior promptings and desires may be determined."

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; but when you ask questions 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 of the people must be sympathized with by her rulers. Hence she will not at present negotiate for peace, except on terms insultingly offensive to the Allies; while they are impelled by a public sentiment of their people to dictate such terms of peace only as are equally insultingly offensive to Russia. We, therefore, do not at present see any probable contingencies likely to check or remove the present prospects of a long, sanguinary, and eventful war.

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 expression, owing to the habitual fear of, and submission to, the power 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 simultaneous individualized demand for liberty as will find no analogy in man's experiences, except in the sudden birth and general expression of Protestantism in the United States, usually termed Knox-Noth-nism.

As before advised, I desire to instruct you in truths useful to you and humanity; and you know and appreciate the great importance of 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 earthly modes of learning, would constitute conclusive evidence of spiritual disclosures. You do not need such evidence for yourself, and it is not your mission to furnish test evidences to others; therefore I only state the foregoing general views as they may serve to enlighten without corrupting you.

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 demonstrate that he is

SPECULATION ON THE CHRIST.

The character of Christ, as so much of God as can be understood by man, is comprehended by many Christian minds; but the character of 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 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 primes, 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 the above? If Mary, from a high prayerful feeling, was under the impression 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 competent for the reception of such a Spirit? or if the Spirit be the first aggregation, would a mother under such impression, not cause such a Spirit as in its own creative power should develop such a being as was the Saviour?

Original Communications.

BROKEN MUSIC.

INSCRIBED TO HER WHO INSPIRED IT.

BY HENRY CLAY PRUSS.

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 faint 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 bind 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.

MESSES. 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 supernatural 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 low and degrading! Here was the eloquence for angels to pause and hear! Every gray hair was eloquent; the thin and fine lines of his face; the smile that would not leave him—no, not in death. Will you compare our poor seeing, hearing, speaking, to this dawning of the great light of God! The love of the beautiful, through which the Highest addresses, the reverent spirit, which, in early life, had led him to cultivate a taste for art, and especially music, now brought these as angels to his chamber. He saw the landscape from his window, and the outlook from the house where he removed, several months before his decease, was unusually fine, and felt an answering harmony. The sun, entering his room in the evening, awakened the then scarce distinct sensations of beauty and gratitude. He would go, as it were, into trances, from which he would awaken to a recognition of those around, with a smile which told that with him it was but the closing or opening of an eye which separated the rarest tints of the Inward and Outward. At times he would arouse from one of these states, and say that he heard music. Often, in the early days of this Church, has he performed to that organ; and once, in these later years, when he could scarcely reach this house, where he loved so well to worship, in the absence of the organist, he went up there to play the last strain he should ever give us. Now he heard music in his dream It told him of things soon to be realized. He was so filled with it one time, that he was sure it must proceed from the Catholic Church, which was at a short distance, and wished to be taken to the window to hear better. He sat there in rapt enjoyment; but the Church was dark, and those around knew that the music he heard was inaudible to mortal ears. The last words on his lips were words of prayer. He awakened once from this trance, and repeated Pope's Universal Prayer throughout. What had his life been but a continued offering of that 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,
Teach me more than hell to shun,
That more than Heaven pursue.

It was soon after this that he opened his eyes, and, looking on 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 Pine-street; the first thing I did was to look at the locks; I told the lady in the house, I would attend to them as soon as I got the man to work on the roof. As it was wet, she was afraid I would fall. I told her that there was no danger, and with these words on my lips I went up stairs, with the man following me. I had taken but three steps on the roof when my foot slipped. I tried to catch hold of something as my feet fell off the roof, but I had nothing to catch hold of, and no means to recover myself; so off I went. When I felt that I was going,

what was my condition? Oh, the thoughts that came to my mind at that moment! The first was death, the next my family and the Spirit-world. 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 ears, 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 uneasy about me." But Ralph said, "Yes, father, but first let me talk to you." He then drew my mind back to the building, 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. . . .

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. I 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.

St. Louis, November 8, 1855.

A. MUTENBERGER.

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.

MESSES. 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 benefited 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 seen and heard, I can speak for myself, and I "know whereof 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 not "humbug." The facts show conclusively that my disorder was clearly seen and correctly treated.

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 to leave my business at noon, and went home to "doctor" a little, intending to return to the store in the evening, or at the farthest by the next morning. The physician I employed was one whom we had tried in our family for three years, and I had great confidence in him. But all signs fail in dry weather. I got no better, but worse. This continued for two weeks. Then, seemingly in order to complete the beauty of the business, the cords of my left leg began to be affected—to contract so that the leg was crooked upward, and very soon my left foot rested immovably upon my right knee! and my left knee was drawn almost up to my chest. The cause of this interesting state of things I do not pretend to give; strange results are so constantly occurring now-a-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, and not altogether pleasant to me, however pleasant it may have been as a subject for professional study. In this condition I remained for 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 his opinion as to the expediency of my applying to Mrs. METTLER for relief, and his answer was, "Oh, humbug." Thus left to the mercy of the Sangrados and Piliplucks of the schools, I had no alternative but to try another Doctor—(this one of another "school")—and his course of treatment, though altogether different, resulted as did the first. I grew gradually worse under this scientific infliction for about six or seven weeks, if I remember right. One day this last one brought in another physician, who approaching my bedside commenced sounding my lungs. (At that time I had sunk quite low.) The only tangible result which I obtained of this operation—at least at this time—consisted in an eminently wise look considerably bestowed upon me by the learned M. D. Opinion—there was none, for me; and I naturally looked upon myself as "spoken for." (And so did my friends, for that matter.) In the beginning of July I took a new start, downward, and sank rapidly; my strength failed, and my suffering increased alarmingly. At this crisis 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 look 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, 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 the figures! WM. F. FULLER.

DISCOVERY BY CLAIRVOYANCE.

MORTIMER WADSWORTH, son of Mr. P. Wadsworth, 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 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 caused her to personify herself, so that the mother recognized her child. Mrs. A. was so affected by the report that she became cold and stiff, and it required much effort to relieve her; and her lips were largely swollen as a result. The Monday following, they went to the exact place which she described, and placed a pile-pole in the child's head. Afterward they drew him out, and found his face swollen as Mrs. A.'s. Much ridicule was cast upon her friends for consulting Mrs. A., until the child was found, to the entire confusion of the opposers. LOCKPORT, N. Y., November 12, 1855. E. S.

TO MY ABSENT BROTHER.

BY FANNY M. SCANNELL.

BROTHER, young brother!
A voice of love from my soul out-pours,
Like the breeze balmed-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 untied,
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 atheth through all its mysterious part;
But shined 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 memories 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 phenomenal 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 we can see a disembodied Spirit who may be hovering immediately around us, and therefore we have only an ideal conception of it, and that, too, of a vague and indefinite kind. And yet we intuitively speak of mind as a something. The Poet says:

'Tis mind alone that hath reality,
All forms in space are feelings that depart
Like 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, individuated in conscious selfhood, with faculties or wisdoms, and qualities or loves, inherent and unfolded, whose destiny is to eternally progress in developing these innate faculties 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 or selfhood holds communion with external things; and that mind, as an entity, has its own, though limited powers, etc., and can, as an entity, act without the cooperation 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

