

SPiritual

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 191.

The Principles of Nature.

MISS BEEBE'S LECTURE.

On the evening of the 12th instant, Stuyvesant Institute was filled up an intelligent audience, drawn together by the announcement that Miss Beebe, a Transcendental Speaking and Writing Medium, would lecture on "The Central Indications of a Spiritual World." To the most of our New York Spiritualists the fact was unknown; and, after having been interested and delighted by the living inspirations of Gleason, the spiritual demonstrations of a Huxley, and the eloquent and philosophical discourses of a Tennyson, it required a good deal of curiosity, or a strong faith on the part of the people, to bring them out to listen to an unadorned stranger; and more than ordinary excellence of manner or of manner on her part to satisfy an audience made critical, if not exacting, by the high character of the discourses to which they had been accustomed to listen. Yet notwithstanding this, it is no exaggerated praise to say that Miss Beebe's lecture was a complete success, and highly rewarded the auditory for their close and eager attention for upward of an hour. As a defense of Spiritualism, it was most satisfactory to our friends; while, as a highly finished literary production, it was gratifying to all.

Miss Beebe is a lady apparently some twenty-three or twenty-four years of age, presenting in her appearance, with the quiet, unassuming manners which mark the woman of culture, accustomed to refined and elevated society. As a speaker, she is pleasing and impressive. She indulges in neither rancor nor declamation, gesticulates but sparingly, and seems more occupied by her subject than by herself. Her manner is that of the refined and undemonstrative lady, but rendered effective by a full, rich, musical voice, instinctively modulated to the thoughts which she would convey; and her manner is evident with thoughts, often bold and original, and always expressed in language whose rhythmic cadences are a perpetual pleasure and surprise to the cultivated ear.

No analysis of her lecture would do it full justice, or convey us an adequate idea of its scope and beauty; and we speak with no partiality, as to quote so largely from its pages as we desire; but we give a few passages, selected almost at random, as illustrative of her style and general treatment of the subject:

“HEAVEN LIES ABOVE US IN OUR INFANCY.”

If, as I believe, the natural world has ever been surrounded by a spiritual world, the undeveloped souls of men have been subject to the influences of invisible beings, there should be, even in their unconscious actions, some indications of that outer sphere—some leaning of our souls out of the palpable, sensuous world, into that world of mystery. And this is the way we may find; not alone in that which pertains directly to the religious element, but in the unconscious thought and testimony of the common action.

Prominent among the conditions necessary to the reception of those subtle impressions, are simplicity of mind and organic delicacy of nerves. Hence, we have a right to expect in childhood—in the world's childhood—and in the cradle of original natures, the indications of a spiritual existence, manifold and strong, however disguised by ignorance and fancy. And it is so. The earliest anniversaries of human thoughts are poetical—the photographs of a noble life—the scenes of deeper truths. Bible-sacred books—are the first books, not less for their superiority of thought than their priority of existence.

“Infancy, the age of tender heart and soft muscle, of susceptible mind and imperishable nerves, is the golden age—the age of heaven on earth. And he who carries his childhood's open nature farther into the rude encounter of life, shall latest part company with his celestial kindred.”

The child being an habitual dweller in the world of vision as in the world of sight, suspects not that we are less cleared than he, and makes no marvel of his wonderful gift. An all-abounding sense of life—of nothing but life—fills his being, not as a thought but as a sensation—and therefore nothing can be dead or inert to him. That over-all, or Spirit-atmosphere which closes round his soul on every side, and fills it with a quickening energy, is breathed back into everything, not by an invention or fancy, but by a necessity of nature. His little lungs could as well refuse to have the white waste of his breath as that life-element in him could refuse to reflect the invisible life around him into every visible form. He is the equal brother of the angel and the deity; and doubts not, in his simple heart, that both are creatures, like himself, endowed with a capacity to enjoy and suffer.”

WONDER.

“Wonder is another door through which the soul looks out to catch the whisperings from the dark—another indication of that mystic other-world which [is] around us] veiled from sensuous vision by its own ethereal purity.” Let us deny that the infant child of Wonder, the poor Fetish-worshiper with his amulets—say, his infinity of gods—has had his mission in developing the spiritual world. The eyes that saw multiplied gods in everything, were not quite blind to the presence of the One God which is All and in All. Say, too—for we can afford to be generous to the poor savage—that his notion of a life divine and individual in every form of clod or stone or animate being, is more religious, more true, therefore nearer the vital soul of the universe, than the idea of a cold, infinitely vast and indefinitely distant Being, who is only mechanism to a dead universe which he has set spinning with a momentum as wooden and iron as the movement of your mills and rail-cars.”

“Let science do what science can—classify facts, and by bringing together the fragmentary results of experience, combine all phenomena under their natural banners. To give names to related facts, and call their method the law of them, is all that she can do. The everlasting ‘Why’ remains where it was, pointing with mystic hand stretched from the clouds, up to the

eternal worship. The utter incapacity of science to enter the realm of that mystery, and answer the eternal query of “ whence and whether this sublime fragment of life!” is one more strong indication of the super-sensual world—of the immortal Spirit in the wheels of all this whirling rush of action.”

All things are vital—all subject to law. Religion is not an accident to be left behind in the growing experience of ages. The index-fingers that have pointed from immemorial time to a Spirit-world, are not the fingers of an idle chance—are not the heralds of a mocking lie. If, for a hundred ages, in souls of every grade, sinner and saint, the credulous and the sceptic, the element of mystery has held its own, the inincible yearning has still survived, it seems like the sublidity of one-eyed Wisdom, which borders closely on blind folly, to predict its speedy extinction. If any function of the human mind can be trusted as of certainty, or a strong faith on the part of the people, to bring them out to listen to an unadorned stranger; and more than ordinary excellence of manner or of manner on her part to satisfy an audience made critical, if not exacting, by the high character of the discourses to which they had been accustomed to listen. Yet notwithstanding this, it is no exaggerated praise to say that Miss Beebe's lecture was a complete success, and highly rewarded the auditory for their close and eager attention for upward of an hour. As a defense of Spiritualism, it was most satisfactory to our friends; while, as a highly finished literary production, it was gratifying to all.

NEXCESSITY OF THE NEW REVELATION.

The very eagerness with which the mind seeks the proof of the great Beyond, and snatches at every shred and straw that is wafted toward us from the Realm of Mystery, shows what a deep want exists for some new evidence of immortality—some palpable proof of the impalpable fact. When men devout with greediness whatever is thrown in their way—clean and unclean—the flesh of goats and the broth of abominable things—we may safely conclude that nothing hitherto has been adequate to their hunger. The famished soul will feast on what it can—only the full soul loathes the honeycomb.”

The natural consequences of the great necessity for this new revelation is the commonest tempt against it. Watering in the direction of an outlet. Men's wants are their scouring masters, inexorable as fate. The rapid influx of the whole kingdom of Unrest to the vortex of this new opening, proves where the hollowness existed, and what the common want has been.”

AN INHERITANCE FOR ALL.

With a heart open to the influence of the heaven around us, let us accept its slightest indications as gratefully as its grander revelations—rejoicing that no worldly nature can lay hands upon its green hil-slopes and beautiful woods, bright streams and meadows and gardens of sephodel, and say, “So much for this, and ‘So much shall thou give for that!’ That world is free, and bonds to the feet of all, whether they walk the highway of inspired genius, or the humbler walks of unobtrusive worth.”

We now here close our extract, with the expression of the hope that Miss Beebe will, at some future day, consent to the publication of the entire discourse. In the meantime she can do much for the cause of Spiritualism, as a public lecturer, and we invite our friends, in other towns and cities, to avail themselves of her services in this capacity.

THE HUMAN HEART.

BY G. D. STUART.

O, Colon, I am, in this matter of the heart, to my sorrow at times, too selfish—perhaps sensitive—to yield up its idols so soon. But it must be; the finest bonds of the soul can not escape that fast of time and change—estrangement from the beautiful—and the transition, cost it never so much, and be it never so painful, is an actual and an irresistible condition of our being. Content in no peaceful place, where naught but death's angel can approach ourselves or those we love, we dare the migratory path, and must joy or sorrow as fate wills. Is there no land of promise where this vagrancy shall cease—where our steps will be guided by one only aspiration, that of living within and centering all things at home? Fountains of perpetual youth, ye spring not in fabled lands; the Hydias and El Dorados are not the offspring of valleys tinted with never-waning sunshine. Your sire is not the odor that falls not faints. Serene skies, calm rivers, mountains visaged with gold—these are a mirage toward which the unresting heart is lured to suffer and die, while within our real life is concentrated all we have conceived or dreamed.

To be content; to know there is a limit to the proudest desire; to believe, as few do, that we must die; that the fulness, beauty, and glory of life are its simplicity—this gives freshness to decay, youth to age; and the heart, burdened with no phantasy from which it must dwindle in one short hour by and by, is left the conqueror of time and death. It is now right I am alone save to my own heart, and some few fond memories that there remain, like a knot of withered spring flowers, never, it may be, to be again revived. O, wild, fitfully beating, impetuous

GENTLEST THING.

Gentlest thing the human heart, Wounded by a little dart. Words no stronger than the bell Of the trembling sephodel, Shaken, when the lightest breeze Scatters up the leaves of trees; Deeds the eye can hardly see, Poisen shafts it may be, All too faint and sensitive In this rudest world to live! Yet, it doth not e'er complain, Bearing the severest pain; Drooping in the noon-tide hour, Bending like a frittered flower In the desert and alone, Such the human heart hath done;

Till with grief it falls and breaks, Of itself a martyr makes— Such of life our dearest part is, Such the gentlest thing the heart is.

Strongest thing the human heart, Mocking every lenient dart, Spurning every outward chain, Slipping down by force in vain,

Leaping with a thrash as great As its own appearing fate,

Which, as you have not farthest star,

Misfortune, none can ever mar!

Driving all that it can feel,

Sudden shock and shining steel,

Giving freedom all its might,

Through oppression's final night,

Flashing like a beacon light,

Till the dawn-down is come—

Beating louder than the drum,

When the Hoofs and the Tolls

From the mountains and the dells,

Like the tempests thunder on,

Answered by our Washington!

And the nations heave and throe,

Reeling 'neath the given blow,

Till the fortress, shivered low,

Leaves to tyrannize a bed,

Patriot blood has bollowed,

Heart of Syldy—Hampton's heart—

Millions, when they shall start!

Millions, when the dust is strown

Over scepter, over throne;

Millions, when Napoleon,

Lifting up a shrilling eye,

Charged with profound destiny—

Bids again the nations rise,

Hids them rise and follow on

Where his mighty steps have gone,

Human heart how undimmed,

Proud in light, gay mood in shade,

Conspiring in hope and thought,

Till it break its prison bars,

Homeward bounding to the stars!

SPIRIT LAND AND SPIRIT FORMS.

MR. BRITTON:

DEAR SIR.—The question is continually asked, “Where is the Spirit-land? In what form are Spirits in that land?” And some writers on Spiritualism have given geographical position to the spheres which they say compose the Spirit-land; and have led their readers to suppose that Spirits have a form which they occupy at all times, analogous to that which they occupied when on this globe. Indeed they go so far as to speak of Spirit-houses, and suppose the house not made with hands” to mean something architectural in its character, and analogous to the habitations of men in the form. They even speak of well-supplied tables at which Spirits regale themselves.

Now to the extent that spiritual communications will support these assertions, with the state or advancement of the inquirer taken into consideration, it may be far to admit their truth; for Spirits certainly do answer questions to accord with the nearest approximations to truth that the inquirer is able to conceive of. Thus, a man in the form, whose spirit is not progressed beyond the examination of mere organisms surrounding him, can conceive of no greatness or happiness other than that which would result from the occupancy of a mansion superior in extent and beauty to any he has seen, with appointments relatively beautiful, etc., and to such an inquirer a progressed Spirit might give an affirmative answer when the question relative to the habitation of Spirits represented the highest imaginative power of the questioner. To another questioner the same Spirit might give another answer, according with the advanced appreciation of the applicant, or with his power of comprehension as extended in a particular line of thought. I suppose that such circumstances may account for the different representations used by theological writers and others who are supposed to have been inspired, relative to a God in form, seated on a throne, streets paved with gold, etc., etc.

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For three years past, I have endeavored to investigate this subject, and have received many communications which, at least, present a perfect hypothesis, if not an entirely truthful description of the Spirit-land, Spirit-form, etc. That Spirits can assume partial or entire forms, or what seem to be such to our senses, is known to be true to every investigator of Spiritualism. That these partial or entire organisms can and do handle substantive matters, such as musical instruments, furniture, etc., is equally well established. But it is not known, while this is being done, if the Spirit is in a condensed or aggregated state, compared with its usual condition, or if these forms are mere segregations of material aggregated by the power of the Spirit, with which it bears any such relation as would produce such result, without itself being a part of such creation substantively. Indeed from the communications I have received, if true, I must believe that Spirits both when connected with, and separated from, their earthly forms, are, like all other rarer media, imbuing all space; and the evidences given us of their existence are mere evidences of intensity and not of quantity.

First, then, as to Spirits in the form. I have heard you relate a circumstance of the Spirit of a book-publisher in Philadelphia, still in the form, visiting you when absent from the city, and at a long distance from where your friend then was—indeed, speaking to you; and that the next day, when you met your friend many miles away, he saluted you in the same words which you heard from his Spirit the preceding day. Now, had his Spirit left his form on the previous day? or was it exercising that form as usual? If as usual, then you must suppose, either that a

portion of his Spirit visited you, accompanied by such aggregation as gave it apparent form, or that his Spirit, in other rarer media, was diffused through space, and exercised its intensity at two or more places at the same time, one being his usual form, which was, as customary, engaged in his ordinary vocations; and the other the form which you saw. On one occasion I was present at a circle held by Mr. Hume, when a physician, one of the circle, stated that he must leave to visit a patient at Jersey City—that his patient would be disappointed if he did not see him. Immediately a communication was rapported out that, by concentrating his will, he would be able to appear to that patient, without leaving the circle. The experiment was tried, and the next morning he received a note from his associate physician, that the patient was better, and had shown no signs of insanity except by inedia; the night before, that he (the person written to) had been present at his bedside at ten minutes past eight o'clock, and had left without giving his usual directions. This was the time precisely at which the communication was attempted to be made from Hume's circle; and immediately after the attempt, a communication was rapported out, “Your patient has seen you.”

You have published many such cases in your paper, and therefore, with Spirits in the form, at least, it is clearly established that they may be active in two places at one time; and it is fair to infer, if in two, then in a greater number. May this not be equally true of Spirits which have left the form? Why may they not be like other rarer media? Let us begin with some of the grosser media. Heat imbues every substance in nature; even ice is not without it. We find it exercising its intensity as in combustion, fevers, etc., but we do not know that this is really not an abstraction of its quantity, but rather a

When we take the electric... The same is true of electricity, abstracting from the quantity occupying space and all matter, but we are simply causing a development of the intensity of the mass by presenting conditions which call forth such action. The medium attraction seems to be resident in all substances, and they are therefore known to attract each other. Two logs of wood floating on a lake will attract each other, and will be found after a time, touching. The earth, as the greater mass, when compared with all other substances upon its surface, is continually exercising this quality of attraction, and so is it exercised between every particle of every mass and every other particle.

The sun exercises such attraction upon our earth as to prevent the centrifugal force from throwing it out of its orbit, and further from the sun. The earth does the same with the moon; and the moon with the sun; the sun with the stars; and the stars with the sun; the sun with the fixed stars; and the fixed stars with the sun; the sun with the planets; and the planets with the sun; the sun with the comets; and the comets with the sun; the sun with the nebulae; and the nebulae with the sun; the sun with the stars; and the stars with the sun; the sun with the fixed stars; and the fixed stars with the sun; the sun with the planets; and the planets with the sun; the sun with the comets; and the comets with the sun; the sun with the nebulae; and the nebulae with the sun; the sun with the stars; and the stars with the sun; the sun with the fixed stars; and the fixed stars with the sun; the sun with the planets; and the planets with the sun; the sun with the comets; and the comets with the sun; the sun with the nebulae; and the nebulae with the sun; the sun with the stars; and the stars with the sun; the sun with the fixed stars; and the fixed stars with the sun; 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the sun with

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

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

NEW YORK, SATURDAY, DECEMBER 29, 1855.

"MERRY CHRISTMAS."

I hold there is nothing taught but what is demonstrated. This does not rest upon an assumption that the universe had a beginning, and of course a cause. This leaves us just as much as before.

But I must bring this article to a close; and yet I would fain add a short panel note, found on the same page from which I made the extract. It is in these words: "If a thing can be eternal, its properties can be eternal also. *They are necessarily as the thing.*" Here, in this nutshell, is the whole secret of the universe. If one atom can exist eternally with its properties, why not worlds, etc. The same remarks, it appears to me, are equally applicable to organized beings. It is admitted that the microscopic monad develops into a fetus—into a child—into a man, and that without the aid of miracle. This results from the properties of the monad in the beginning. Why may not the monad owe its organization to corresponding properties of the matter which composes it? The conditions, of course, must be right in both cases. Why may not these monads be eternal? This theory gives us an agent ever present in matter, and coeternal with it, by which all beings are developed, organized and unorganized, but *nothing created*. There is no design—no chance. Necessity is the law everywhere.

Sir William believes in the eternity of matter—the primalidumens. His reason forced this upon him. How does he know this is a God? We do not tell us. Upon this subject he is asking nothing. Well, if he does not know there is a God—it has no demonstration of the fact, which is admitted, why does he talk of God's doings? He must certainly know as well of the works of a Being as he does of the Being himself. He has evidently, in my judgment, run into an absurdity, and that by the influence of theology. As a philosopher he has my highest respect; I think he has few equals.

I would say to friend Williams, he is a little charitable. I did not intend to gibble or misrepresent Sir William Hamilton's opinions; nor do I believe I did.

Respectfully, *causes & works.*

REMARKABLE VISIONS OF A CHILD.

Center Bluff, WASHINGTON Co., O., December 3, 1855.

Mrs. PARTRIDGE & BRITTON: I have a little daughter five years old, who has seen and described Spirits several times within the last few weeks. She had not thought of her being a medium till she awoke one night, declaring that she saw something. I went to her, took her up in my arms, and sat upon the side of the bed. (I had by this time lit a candle) when she turned her face around into my bosom, at the same time holding her hands over her eyes, apparently to hide from something. But she instantly threw her hands off, and declared that she saw it again. I then put her in bed with us. She lay and described Spirits and flowers that she saw for more than an hour. She appeared to us more than twenty times, to know if we could not see them. She would say, "Papa, you can see them; just look there;" at the same time pointing, as if to some invisible presence. "Mother can see them, I know; just look up in that brightest place!"

At one time she said, "There, I saw two little curly headed boys go along; they looked right at me, and laughed!" At another time she said, "I see a little girl; she has something on her hand—just looks like a little kitten!" at the same time holding up her hand in imitation of the little girl that she saw. At another time, she said she saw "a little boy and dog, and that the boy had his arms around the dog's neck." She also described several other objects, whose names she could not give—such as "sheep, lambs, geese, chickens, &c." It would be proper to state here that my grandfather was an unusually large man—large across his chest and face. He died some ten or twelve years ago. I will also state that I had an uncle who died a few months since in the State of Indiana, who, as it appears from accounts, had not shaved for some months; and I have no doubt that it was he whom she described as "the man that's got whiskers."

Once she said, "There, I saw an old woman that just looks like old Mrs. Goodnow" (a neighbor of ours) "and she has a nightcap on." I will here state that I have a mother and two aunts in the Spirit-world, either one of whom would suit this description, as they were all large women, being sisters; and as they were of the Quaker order, and wore caps, and pretty plain ones too; their appearances now-a-days would naturally suggest the idea of a nightcap. At another time, she said, "There, I see a woman; she has something in her mouth that just looks like a knife. There, mother, you say her do that way?" (at the same time drawing her hand across her throat) I will here state that I had an aunt that came to her death (some fourteen or fifteen years since) by cutting her own throat; but the child does not know to this day that there ever was such a person, to say nothing of the fact that she came to her death in that way. At another time, she said, "There comes a woman; she looks crooked!" Our grandmother died last summer, eighty-six years old, having gone for many years very crooked indeed—almost half bent.

But I have rather the most singular matter to relate yet. My wife had been suffering for several days with a swelled jaw or cheek. It was swelled so much that she could scarcely eat anything the day previous. Well, the little girl turned to her, and said, "La! mother, what's that pouring down on your cheek?" just looks like there was a woman pouring something on to your cheek. Just look around, and you can see it!" Her mother, the next day, asked her what it looked like. The child said she did not know what, but that "it looked white."

We noticed particularly, that whenever she saw the "big ones" and seemed uneasy, or afraid of them, they always would seem to disappear, and then almost instantly she would see and begin to describe flowers. She would say, "Oh, mother, what pretty flowers! I saw a tree all full of white flowers, and I saw such pretty red ones too!" At one time, she said, "The flowers just look as if they run; they come along and stop for me to look at, and then they go away!" We concluded that we would say little or nothing to her about it, in order that the manifestations might be the more convincing if we should have any more; but the child remembered it all the next day, and said to her mother, "I expect that woman was just fooling us last night; I expect it was the back of the knife that she drew across her throat."

Once when she appealed to us to know if we could not see what she was seeing, I said to her that we could not see them; that she was a medium, and that none but mediums could see them. She said she "was not a medium, and would not be one," and commenced crying. It would here be proper to state that she had seen several of the so-called mediums cutting and thrashing around in rather an unpleasant manner, which made her hate the idea of being a medium. And I will also here state, that although she had seen mediums under an influence, dancing around and answering questions by motions of the arms, she never witnessed any descriptions like those she gave. Once I said to her, "Sis, you need not be afraid; they are Spirits whom you see; Spirits will not hurt you." She asked, "What are Spirits?" I said, "they are people that have died." "Why," said she, "they are not dead!" At another time she said, "Their faces look just like silver."

Yours, PAKER LEWIS.

of the sun of Divine love and wisdom represented in Christ, was typical.

It may be objected to this view of the subject, that it attributes to the ancient Christians a knowledge of the correspondence and relations of natural and spiritual things, which it is not probable they possessed. If there is any validity in this objection, (and we think there is not,) we still contend, that the remarkable chain of coincident facts which corroborate our thesis, must be attributed to some intelligent and designing cause; and, as spirituallists, we may, of course, readily conceive of this cause in that angelic or Divine Agency which presided over the events and developments of the church, preserving the coherence, and even the coincident forms, of all true and spiritually originated revelation and institutions, that in a future day these might appear in the mutual support and confirmation of each other.

From immemorial time Christmas has been celebrated by rejoicing, congratulations, exchanges of presents, and in the mutual discharge of kindly offices between man and man—as also were celebrated the coincident festivals of the birth of Sol, by the Romans, of Osiris, by the Egyptians, etc. This custom doubtless originated before the spiritual significance of the festival was lost, and took its rise from the hearty rejoicings that were felt at the birth, into the world, of that Divine Light and Love which was destined to shine alike on all, and which in its prospective unfoldings was calculated to destroy all unkindness, bless the world with an abundance of the fruits of the Spirit, and ultimately to save all mankind into a brotherly union of affections, thoughts, and external interests.

In view of the foregoing exposition, all such of our readers as are accustomed to view things in their spiritual significance, will perceive in the phrase "*I wish you a merry Christmas,*" something more than a meaningless compliment extorted by a time-honored but insignificant custom. Our object, in these remarks, has been to restore to this phrase its long-lost life and import. We would, then, have Christmas celebrated as the *birth of the Sun—the Spiritual Sun*—as the *epiphany* of the Divine Love-sphere and Light-sphere, which, shinning forth into the human soul, meets the cold affections, expands the contracted thoughts, *regenerates* the moral and social impulses, and makes the whole interior life verdant as the vernal hills, fragrant as the summer flowers, and fruitful as the autumn fields. In the exercise of a heart-felt gladness at this *birth of the Sun—the Sun of Righteousness*, in the realization of its advent in the soul, and in the discharge of those customary offices of kindness toward your fellow-beings which typifies the impartiality of its beams forth upon the moral world, may you, dear reader, indeed enjoy a *truly and spiritually MERRY CHRISTMAS.*

THE DAVENPORTS IN NEW YORK.

These far-famed mediums for physical and other manifestations from the world of Spirits, arrived in this city last week. They have come in response to the solicitations of numerous persons in New York and vicinity, who were desirous to personally investigate the wonderful phenomena said to occur in their presence. For the present they will hold their *séances* at No. 195 Bowery, opposite Spring-street. Up to the time this paper goes to press, they have held but two sittings. At only one of these, held on the afternoon of Friday of last week, had we the pleasure of being present. At the appointed hour a party of some fifty invited guests, mostly Spiritualists, took their seats on the settee arranged on the four sides of the hall, leaving a vacant seat at the center where the *table* was placed. On the table were placed two center lamps, two trumpets, two violins, a guitar, two bells, and a tambourine. The two boys, who are apparently about fourteen and sixteen years old, took their seats at the table; their father, with a dark lantern, retired to a distant corner of the room, and extinguished the light. After the company had sat for some minutes in silence, a faint and almost inaudible murmur of the strings of the guitar was heard; these sounds gradually grew louder; a clashing movement of the instruments upon the table was then heard; then the guitar began apparently to float through the air, at first slowly, but gradually increasing in rapidity, the strings being thrummed all the while. Next the violins, one after the other, joined the guitar in the aerial excursion. These appeared to change their positions with great rapidity, now being heard near the door, now near the ceiling, now at one end of the room, and now at the opposite end, frequently clashing gently against each other, thumping loudly upon the table, and upon a desk at one end of the room, and tapping lightly upon the heads of different persons. The sounds of these discordant instruments, all being out of tune and more or less broken, as they were rapidly thrummed in their wild and irregular flight, can not easily be described, but they suggested to us the idea of a boiling whirlpool of bewildered and frightened geese croaking wildly in the midnight air.

The tambourine and bells next thumped and jingled through the air, their motions being similar to those of the musical instruments. A Spirit-hand passed round and grasped the hands and otherwise touched several persons in the circle. A couple of ladies sat together, each having a foot upon a spittoon; their feet were gently raised up, and the spittoon was thrown to the opposite side of the room. By request of a gentleman present, the mediums at the table conversed about during a portion of the time while these motions and sounds were occurring in different parts of the hall; but the acting Spirit, who gave his name as "John King," put a stop to this by speaking through the trumpet in a guttural and unearthly voice, and saying, "When there is a company present who desire to be convinced, then the boys may speak at the table."

These truly astounding manifestations continued at intervals for upward of an hour, and were brought to a close by an announcement, through the trumpet, by "John King," that there would be a circle Holden there immediately after Mr. Tiffey's lecture in the evening. Accordingly, at the appointed hour, multitudes rushed to the room, a large portion of whom, as we learn, had to be refused admittance. We have had no description of the occurrence of the evening, farther than that they were of a surprising character.

The arrival of the Davenports has produced great excitement among the multitudes of our citizens who are anxious to witness the peculiar phenomena which take place in their presence, and we have no doubt that their rooms will be thronged with inquirers during the period of their proposed sojourn among us.

Lectures on Spiritualism.

The demand from different sections of our country for lectures elucidating spiritual phenomena, is constantly increasing, and is becoming more and more earnest. To meet these appeals from our friends, the following named persons have signified their willingness to devote a portion of their time and energies:—S. B. BRITTON, JOEL TIFFEY, MISS EMMA F. JAY, MISS BENJAMIN, WILLIAM FISHINGOOD, DR. R. T. HALLOCK, DR. J. R. ORRISON, CHARLES PARTRIDGE, and others. The compensation that will be expected for lectures will range from actual expenses of the speaker, to twenty-five dollars. A record of the applications, and remunerations offered by our friends at a distance, will hereafter be kept; and whenever arrangements for a sufficient number of lectures on any one route are made to warrant a tour, notice will be given.

SPIRITUALISM IN THE CHURCHES.

NOTWITHSTANDING the universal opposition of the various Christian sects, as bodies, to the doctrine of an existing intercommunication between mortals and the Spirits of the departed, perhaps every one of those sects may be confronted with the testimonies of distinguished individuals of its own members, in favor of this very doctrine. It is well known that the Catholic Church has never disputed this doctrine, however she may disavow the current spiritual manifestations on the grounds of *legitimacy*. This doctrine was never formally repudiated by any Protestant sect, or, so far as we know, directly disavowed in any of the written creeds or confessions of faith which have served as charts to the numerous religious bodies which have sprung up since the Reformation. The views of Martin Luther upon this important subject are well known; and these did not differ essentially from those of Mahomet, nor, we believe, from those of Calvin. The Church of England, throughout its early history, was generally favorable to the idea that departed Spirits could, and frequently did, manifest their presence to mortals; and less than two hundred years ago, Rev. Joseph Glanvil, then Chaplain to the King of England, and the learned Dr. Henry More, severally wrote works on spiritual manifestations, for the express purpose of exposing the *Atheist*, and demonstrating the *immortality of the soul*. This doctrine was also held by the various dissentient churches, as may be learned from the writings of George Fox, Cotton Mather, John Wesley and others; and essentially coinciding with their testimony was that of the philanthropist Oberlin, the pious and amiable Stilling, the unpretending but Christlike George De Benneville, and the devout and self-sacrificing John Murray. These remarks are intended as prefatory to the following extracts from articles upon the same general theme, which we find in the Cincinnati *Spiritual Messenger*. The citations therein presented are commendable to the special attention of the adherents of the distinguished worthies from whose writings they are taken; and it is hoped that these citations, together with the preceding remarks, will have the effect of shaming certain of our sectarian opponents into a more respectful attention to the claims of the alleged spiritual phenomena, before condemning them.

DR. CHAMBERS' TESTIMONY.—Angels walk in sight of God. They rejoice in the beatitudes of his presence. The veil is rent off their eyes, and they see the character of a Presiding Divinity in every scene, and in every event to which the Divinity has given birth. When they see a new evolution in the history of created things, the reason they bend it so attentive an eye is, that it speaks to their understanding of some new evolution in the purposes of God; some new manifestation of his high attributes; some new and interesting steps in the history of his sublime administration.—*Dr. Chambers' Sermons*, vol. 2, p. 226. See the Sermons *passim*. Did the Spirits by the writer anticipate our day?

DR. NEANDER'S TESTIMONY.—"The Centurion heard that Christ, in compliance with the request of the Elders, was approaching his house. But the thought arose, Has this not gone too far in asking the Son of God, who has Spirits at his command, to come to thy house? Could he not have employed one of his host of ministering Spirits to accomplish it?" Christ employed spiritual agencies in the cure of his disease, though we cannot bring all the instances of his healing under this class." Little as we know of the connection between the mind and body, and they see the character of a Presiding Divinity in every scene, and in every event to which the Divinity has given birth. When they see a new evolution in the history of created things, the reason they bend it so attentive an eye is, that it speaks to their understanding of some new evolution in the purposes of God; some new manifestation of his high attributes; some new and interesting steps in the history of his sublime administration." 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PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

New-York Conference.

PHOTOGRAPHED BY GRAHAM AND ELLINWOOD.

STUYVESANT INSTITUTE, December 13.

Miss Betsey opened her meeting by reading an address on the subject of "Spiritualism a New Era, or the Second Advent," which her son was compelled to write, by a power foreign to herself.

Mr. Jones, after the lecture was finished, said that as Miss Betsey had made allusion to the time when the Millerites were looking for the consummation of all things, expecting the earth to be burnt, etc., he would make a few remarks concerning his own experience bearing upon the same subject. The Millerites, as early as the spring of 1844, confidently looked for the occurrence of some extraordinary event, and the 20th of October of that year was the last grand period which they fixed upon for the coming of the end of the world. At that time many a very extraordinary character did take place—not such as the Millerites expected to occur, but things of a spiritual nature, which were witnessed and known to but a few individuals. It is a remarkable fact, that the first circle ever formed, was formed in that year; that the first name given to it was "Circle," and that it was given from the Spirit-world. It happened to be the speaker's rare privilege to be present at that first circle, which was held on the 19th of August, in the year 1844, at a house in Jane-street, in this city, subsequent to which time it was held every week, and sometimes twice or three times each week, during a period of three years. Six or eight mediumes belonged to the circle, and among them were those who could see and converse with Spirits. When the question arose in the circle, as to whether they should keep a record of their proceedings, instructions were given them by the Spirits to do so. Mr. Jones was appointed to keep that record; and accordingly he took notes of what occurred, which extended through two large volumes, now in his possession. When the first book used for recording these minutes was nearly filled, they were recommended to revise them, and prepare them with more care, as they were but the beginning of a record of what was to happen; and they were then told that that circle was to be followed by an infinite number of circles which would be formed all over the world; and the sees in that circle, by pre-arrangement, saw them forming in every direction. When a book was prepared to contain the revised record, the circle asked what it should be called, and were directed to call it "The Records of the New Era." They were told that then was the commencement of the ushering in of a new state of things; that open intercourse was to prevail throughout the world; and that man on earth would eventually communicate with the other world, as freely as they do with each other. At that circle were witnessed some remarkable physical manifestations as have occurred since, but those who witnessed them dared not speak of them publicly. A few of the speaker's intimate friends knew of his connection with the circle referred to, and pronounced him crazy, and this connection really did him serious injury in his business. In 1847, the circle not being strongly enough linked together by interior energies to cause it to hold together longer, was broken up, and Mr. Jones was left alone, when it was impressed upon his mind that he should give some testimony to the world concerning what he had seen; and accordingly, in 1847, he published a work at his own expense, entitled "The Era of the New Church."

A distinguished clergyman of the speaker's acquaintance, who was possessed of a powerful mind and strong perceptions of truth, was many years previous to the commencement of these manifestations, gifted with a partial spiritual sight, which was opened more and more, until before his death, which took place on Christmas Day of the year 1844, he communicated with the other world; and on one occasion was given to him from a voice higher than an angel, this communication:—"This is my commandment, that ye love one another;" and he was told that this was the great commandment that was to go forth over the whole earth; that it was the foundation of all improvement. There is no other principle that will carry men to heaven. Let there be universal selflessness, and universal descretion will be the inevitable result; while if all would do good to each other, as they have opportunity, we should have been upon earth. The principle of the New Era—that to do good should be the life of every one—is showing itself in all directions. The ushering in of the spiritual manifestations was, at the time of their first announcement, and is now, considered by many as the nucleus of a new state of things, since by their communication is opened between man and the Spirit-world. The phenomena communicated with the rappings, and while passing through a great variety of changes during the short period of some nine years, they have advanced from the lower to the higher phases of manifestation, till they have arrived at what we now behold; and they are still going on, and who can tell what the result will be! Every day brings to light some new phase of the manifestations; and is now, considered by many as the nucleus of a new state of things, since by their communication is opened between man and the Spirit-world. The phenomena communicated with the rappings, and while passing through a great variety of changes during the short period of some nine years, they have advanced from the lower to the higher phases of manifestation, till they have arrived at what we now behold; and they are still going on, and who can tell what the result will be! Every day brings to light some new phase of the manifestations; and is now, considered by many as the nucleus of a new state of things, since by their communication is opened between man and the Spirit-world. The phenomena communicated with the rappings, and while passing through a great variety of changes during the short period of some nine years, they have advanced from the lower to the higher phases of manifestation, till they have arrived at what we now behold; and they are still going on, and who can tell what the result will be!

Mr. Cotes was glad to find that there was at least one who entertained views like his own respecting the analogy between occurrences which took place in the time the Millerites predicted the end of the world, and those which are now taking place. Spiritualism seems to have been born in a manager, as Christianity was eighteen hundred years ago; but it has not yet arrived at the stature of a full-grown man. It is now at the right age for "disputing with the doctors"—about twelve years old. The Christian religion, or the second dispensation, is dated from the birth of Christ, and we may with as much propriety date the third and last dispensation from the birth of Spiritualism. The Jews expected Christ was coming in great glory and power to rule over them, and he all in all on earth. They looked for a material kingdom and a material king, and they were mistaken. The Millerites made the same mistake.

The speaker was not long since, reflecting upon this subject while in a circle, when a vision passed before him. He seemed to see a plain reaching far in the distance, by the side of which he seemed to stand; and on which were innumerable spiritual beings. At the further end of the plain there seemed to be a lofty hill, on the opposite side of which human beings were busily engaged, most of them digging with shovels at the foot of it, and throwing the dirt up in such a manner as to make the hill higher. Others he perceived had left off digging, and were walking up the hill, some carrying their shovels with them. With the vision came the impression to his mind, that this long plain represented the Spirit-world, and that the hill represented the material world which separates man from that world. The human beings about the hill were anxious to find the Spirit-world, and some were digging down instead of up for that purpose; and the hill had been formed by them. Every shovelful only increased its height, and thus made more formidable the barrier intervening between them and the world which they sought. Those who were ascending the hill, had just got a glimpse of Spiritualism, but some of them could not give up their shovels, pick axes, etc., lest they might be disappointed, and wish to return and dig. Others dropped their shovels on the way. In their ascent, those who were going up rolled the dirt on the side of the hill down into the face and eyes of those who were shoveling, obliging them to leave off their work, when they too would commence ascending the hill; and he saw that the time would come when all would leave off digging down into the greater elements below, and cast forward to the hill, hill by ascending it the earth should be so displaced as to make it down so that between men and the Spirit world would intervene a barrier, and they would have uninterrupted intercourse with each other.

HALLOCK related the following, which came under his own notice previous Sunday afternoon. At the commencement of a lecture he was delivering before the Spiritualists of Philadelphia, there was a great deal of Spirit-manifestation, in the form of rapping, etc., which created a good deal of noise, and created some little disturbance in the minds of the congregation, so that at one time he was a little annoyed lest due attention would not be paid to what he was saying, and his effort would be lost if that state of things continued. But he soon forgot his concern and went on with his remarks and succeeded in entirely fastening the attention of the whole audience upon the subject he was endeavoring to present to their minds; and while, as he believed, every eye and thought in the congregation were directed to him, Mr. London—a well-known medium—then sat some distance in front of him, when the room was well lighted, rose in the air, without any human aid whatever, till the speaker saw his toe resting upon the top of the back of the seat, and he then swayed partly around from left to right. By this time the eyes and thoughts of the entire congregation were riveted with intense wonder and curiosity upon him, when he sank down to the floor. The manifestation was imperfect on the part of the floor that lifted him up, because it was declared by the Spirits that it

was their intention to do that over the congregation, and land him on the platform by the side of the speaker, which he (Dr. H.) had no doubt they would have done, had the conditions permitted; but he thought the intense curiosity of the audience was a hindrance to its successful accomplishment. Still it remained a question—how came that man up in the air in that congregation, when no human being could have lifted him up, without being instantly detected in the act? The speaker thought it a phenomenon entirely beyond the sphere of ordinary causes operating in this world; and that the fact of its occurrence in a large assembly added significance to it. Its effect instead of abstracting the attention of the audience from the lecture, tended to increase their interest in it; and," said the speaker, "I think I say that I never was in an assembly of men where so much serene joy and unsensibility existed, as was manifested there last Sunday afternoon. They felt that it was good for them to be there. I can not describe the emotions in words."

It seemed to Dr. H. that we are too apt to forget that Christianity or Christ, is the principle which brings life and immortality to light, as much now as eighteen hundred years ago. The only principle which will ever reveal life or immortality, is the Christ-principle in the human soul. The common difficulty with Christians is, they can not rid themselves of the idea that Christianity is a finished thing. They think it is something "done up brown"—something contained in a book. During the Covenant times in England, they used to chain their Bible to the pulpit, and mount guard over it, with the idea that if it were destroyed Christianity would be destroyed with it. Now it must be obvious that this paper called the Bible, is not the thing, but the history of the thing, that Christianity itself can never be finished, and that we have entered upon a new dispensation. Christians are generally of the opinion that Spiritualism is something entirely different from Christianity, but the speakers would say to them as Jesus said to the Jews: Think not these manifestations have come to destroy Christianity; they have come, not to destroy, but to fulfill—to make the Christianity of the present day infinitely more true than its most enthusiastic admirers can conceive it to be, until they are baptized into the experience whereby we have been baptized.

A lay in the audience was controlled to say: The earth and all therein is God's; yet man is his own Saviour. And how does man save himself? Hath he not had a Saviour who died on Calvary—who spilled his precious blood that all the world might be saved? Then how is man his own Saviour? By his own good work. By developing those Christ-like principles which are within him. Christ bore about him the semblance of a perfect humanity. He developed within himself the soul of man, realizing all its natural hopes, all its natural joys and all its natural traits of character, while God gave it from the beginning. Christ died because he had finished his work. He had shown man how to develop that Christ-like principle within him, and how to do good to his fellow men. What availed the blood of Christ too less, O man—to thee who art daily and hourly violating the laws of God. Think you that God would sleep from his glorious infinity to assume the position of a man, and suffer himself to be led by a band of pirates and robbers, to the summit of Calvary, and put to death? That doctrine is now being exploded, and a new dispensation has been given to the children of men.

BOOK NOTICE.

MARRIAGE AND PARENTHOOD, or, The Reproductive Element in Man, as a Means of His Elevation and Happiness. By HENRY C. WHITNEY. Second Edition, enlarged. Boston: Published by Bell, Marsh, No. 9 Franklin Street. 1853.

Of this volume it is perhaps not easy to say a well-weighted and altogether appropriate word. The subject treated is one both of such importance and peculiar delicacy, that many a merely well-meaning mind may readily do more harm than good by discussing it. As there are in man's physical constitution many chronic evils that can only be remedied by the most skilful treatment, so there are moral questions that should only be approached by those whose minds have been seven times purified in the furnace of purgation. And yet such are the very subjects that the least prepared most readily, not to say greedily, approach; so "feels rank in where angels fear to tread." Hence, when upon the most delicate relations of life have become most obstructively numerous. A few of these are by the wise and prudent, but most are in themselves mischievous which one would gladly be spared. There is often as much prurient impurity in these professed works of science as in the most popular fiction addressed directly to the baser passions. And yet until the deep-seated evil abates, we can not expect those publications, which are only its profane symptoms—not its remedies—can become less frequent or distasteful.

Society is sick, and groaning under intolerable burdens. Abuse, and not a wise and temperate use, of all the functions that can administer mortal agony, is fearfully apparent to every observer of human life in all its relations. We think there is no individual who does not know in his own immediate circle, of many who are suffering from the peculiar evils which is the design of these works to point out. Intemperance is a great and terrible destroyer of human life and happiness, and yet there is a more subtle, more universal, more insidious foe of man's truest peace and welfare. The grave holds many a secret on this subject, which if disclosed, would stirle the age with strange and unwise revelations. But Death only conceals for a time, but destroys nothing; and now when all things are being tried and brought into judgment, those evils which are pointed out, but not remedied or removed, will assume a more fearful blackness, like a cloud opposed to the clear-bluing sun.

And it is not a little significant that the most flagrant social wrongs, the most destructive abuses and pernicious habits, are brought to light and rebuked, not by the appointed censors of public morals, but by men unclad in gown and hand, or the necktie of spurious white. We have heard two sermons a week nearly all our life—some three thousand perhaps in all—but not one directly inculcating this practical, personal purity, or indicating the existence of special evils as common as an epidemic, and far more fatal to humanity. Nor have we found *Reverend*, much less *D.B.*, prelaxed or appended to the names of those authors who have ventured to discuss subjects which now press upon all reflecting minds. Hence, as we intimated above, the task is left to such as will undertake it. Of the work under consideration we are happy to say that it is not liable to the charges which are brought against many of the class to which it belongs. Externally viewed, it may be regarded as rather an able, attractive and delicate presentation of the subject it discusses. We should have been glad to see more frequent and decided appeals to that voice speaking in the silent chambers of every human spirit—to have found a fuller recognition of those divinely authoritative commands written in the innermost depths of the consciousness. An appeal to *sentiments* may ruffle the surface of those sluggish waters, but the strength of eternal principles is required to bind the monsters lurking beneath. For man will never be till he discerns a holy God, whose laws are perfect and absolute.

The special principle for which the author contends, is that every woman is the guardian of her own purity; that it is her right to command the waves of passion, and forbid their tumultuous approach; that all that is not freely given and mutually shared, is violence and profanation.

Perhaps we may be permitted to add that it is as much the duty and privilege of a true wife to inculcate and gently infuse into the mind of her husband, sentiments of just propriety and principles of conjugal order, as to rule her ordered household by the potent sway of the gentler affection; that his Spirit may be whiter than the robes he wears, and its tabernacle more pure than the polished marble that may enclose them within shining walls.

In respect to the letters in which the discussion is carried on, we can not conceal from ourselves a certain feeling of *uncertainty* that steals over us while trying to be interested in them, as though this form of expression was got up for effect. There certainly are no *sendments* upon these touching epistles. It might also, perhaps, be gently hinted that in speaking of evils against which a genuine modesty is, after all, the greatest safeguard, that quality should itself be especially illustrated.

There is about most works of this nature, a sphere that is more akin to the dissecting room than to the sanctities of home and domestic virtue. The work, however, will do good; and we should like to have a copy in the hands of many a man who quotes St. Paul, but inwardly worships at the shrine of Priapus.

PERSONAL AND SPECIAL NOTICES.

MR. TIFFANY'S lectures continue at Stuyvesant Institute, Tuesday and Friday evenings; Brooklyn Institute, Wednesday and Sunday evenings; Williamsburgh, Monday and Thursday evenings, at half-past 7 o'clock. Next Sunday.

MR. TIFFANY will speak at Williamsburgh next Sunday at half-past 10 o'clock, a. m., and 3 p. m., and at the Brooklyn Institute at half-past 7 o'clock, p. m.

Stuyvesant Institute.

DR. MATHEW will lecture in the Stuyvesant Institute, 659 Broadway on Sunday next, morning and evening.

Original Communications.

THE FUTURE STATE.

TROY, TROY CO., PRESS, December 17, 1853.

MISSISS. PARTRIDGE AND BRITTON:

I send these lines on the "Future State," which were composed by my mother who is now in the Spirit land. If you think them worthy of a corner in your paper, it would please me to see them published.

Whither, unfeated Spirits, do you fly?
To happier scenes beneath a milder sky?
Say, do you hasten to breathe immortal air
In the bright regions of some distant star,
There to rest in myriad mortal bower,
Or skin o'er fields of never-fading flowers?
Whatever faith that obscures misfortune's gloom,
That gilds the dreary passage to the tomb—
Extends the sway of universal love—
The good must reverence, and the wise approve.
To us are more exalted hopes assigned—
Enjoyments worth the immortal mind—
A bliss which virtuous souls alone can know,
A peace which virtue antedates below—
The force of devotions' passion to restrain,
To soothe the tempests of grief and pain,
Exhaling sorrow from itself to save,
Cheer penitence, progress to the grave.
Those blessed Spirits now their aid supply,
To wipe the tear from sorrows' weeping eye,
When the fond mother bends in frantic grief
O'er her lost babe, nor hopes from earth relief,
What can the sorrows of her breast control—
What calm the mighty anguish of her soul—
If doomed to think the mind and beatitudes form
Alike the victim of the insatiate worm?

Now, through the spirits of the blest is given
That such compose the court of heaven.

A future state shall see the babe deplored,

In bright cherubic excellence restored.

Nor here, perverse, a mystery deny,

When all is mystery beneath the sky.

MARILDA.

DR. DODS A SPIRITUALIST.

MESSRS. ENTRONS: I saw an article with the above caption in your last paper, stating that I was a Spiritualist, and calling me, if true, to announce it over my own signature. I grant, that it is but an act of justice and honor on my part to admit before the public, that I am a Spiritualist. You say, that "Dr. Dodds, whose work entitled 'Spirit Manifestations Examined and Explained,' and which was grappled with such eagerness by the opposers of Spiritualism, now feels compelled to admit the inadequacy of his theory of psychological hallucination to account for all the curious phenomena which claim a "Spiritual origin."

The theory advocated in my book, I grant has been extensively received by the Christian community, and indorsed by many of the ablest divines in this country who have addressed me upon the subject.

The book embodies, as your paper last summer admitted, the only plausible theory by which Spiritualism can be assailed.

The grand principle of my book I consider sound, and have never been successfully assailed. I admit throughout the book, that there are certain facts stated by Judge Edmonds and others, which, if real, my philosophy does not cover; and I there say, "Convinces me of Spiritualism, and my philosophy (that is, so far as it goes) is still true. I shall

work upon the most delicate relations of life have become most obstructively numerous. A few of these are by the wise and prudent, but most are in themselves mischievous which one would gladly be spared. There is often as much prurient impurity in these professed works of science as in the most popular fiction addressed directly to the baser passions. And yet until the deep-seated evil abates, we can not expect those publications, which are only its profane symptoms—not its remedies—can become less frequent or distasteful.

Society is sick, and groaning under intolerable burdens. Abuse, and not a wise and temperate use, of all the functions that can administer mortal agony, is fearfully apparent to every observer of human life in all its relations. We think there is no individual who does not know in his own immediate circle, of many who are suffering from the peculiar evils which is the design of these works to point out.

Intemperance is a great and terrible destroyer of human life and happiness, and yet there is a more subtle, more universal, more insidious foe of man's truest peace and welfare. The grave holds many a secret on this subject, which if disclosed, would stirle the age with strange and unwise revelations. But Death only conceals for a time, but destroys nothing; and now when all things are being tried and brought into judgment, those evils which are pointed out, but not remedied or removed, will assume a more fearful blackness, like a cloud opposed to the clear-bluing sun.

And it is not a little significant that the most flagrant social wrongs,

the most destructive abuses and pernicious habits, are brought to light and rebuked, not by the appointed censors of public morals, but by men unclad in gown and hand, or the necktie of spurious white.

We have heard two sermons a week nearly all our life—some three thousand perhaps in all—but not one directly inculcating this practical, personal purity, or indicating the existence of special evils as common as an epidemic, and far more fatal to humanity. Nor have we found *Reverend*, much less *D.B.*, prelaxed or appended to the names of those authors who have ventured to discuss subjects which now press upon all reflecting minds. Hence, as we intimated above, the task is left to such as will undertake it. Of the work under consideration we are happy to say that it is not liable to the charges which are brought against many of the class to which it belongs.

Externally viewed, it may be regarded as rather an able, attractive and delicate presentation of the subject it discusses.

We should have been glad to see more frequent and decided appeals to that voice speaking in the silent chambers of every human spirit—to have found a fuller recognition of those divinely authoritative commands written in the innermost depths of the consciousness.

An appeal to *sentiments* may ruffle the surface of those sluggish waters, but the strength of eternal principles is required to bind the monsters lurking beneath.

Myself, I feel myself fully satisfied with the book.

Sincerely yours, for ever,

JOHN BOYER DODS.

THE HOLY GHOST.

What are we to understand by what is termed, by the Orthodox, the third person in the Trinity? Is there anything in the teaching of theology, that definitely explains the origin or nature of this Spirit? It is clear, from the testimony, that such a Spirit exists, and that it is of God; but how is it that there is but one Holy Spirit, and yet that this may be manifested to every individual, is more of a mystery than we are able to solve. We suggest, however, that there are many Spirits, and one Cause. It seems probable that the investigation of modern Spiritualism is calculated to clearly demonstrate the nature of that Spirit which Christ alluded to, when he was about to take his final leave of his disciples, and go unto his spiritual home. We read that as he was about to leave, he promised to send the Holy Ghost unto his disciples; and it was to be to them a guide, a comforter, and a teacher of all truth. And we are informed in Rev. viii. 20, that that Spirit manifests itself in exclaiming, "Behold, I stand at the door, and knock." Now this Spirit must exist out of the common comprehension of man; for it is represented as being without—at the door; and in order that we may observe or comprehend the meaning of, its admonitions, it must, as a matter of fact, be intelligence; and if it is intelligence, it is mind, like unto human beings, only in a most advanced state.

As to the mode of obtaining this wisdom, knowledge, divinity, etc., we hold that it consists in the practical cultivation and investigation of truth which constitutes the new birth and regeneration, and a conformity to the requirements of which is a fulfillment of the whole duty of man. But we live in an age of numerous churches and various creeds and doctrines, all of which are in a state of antagonism to each other. And yet they would unite in casting a stern rebuke at the individual who dares to cross the boundary-line of their common creed, and attempt for a moment to penetrate the mysteries which their theology has failed to solve!

We are persuaded, however, that a little spark exists which is being rapidly developed to a flame; and its mighty power will consume the iron chains of ignorance, superstition, and prejudice, and they who are now in bonds shall be free.

R. E. BETTS.

BETHESDA RACE, OHIO, December 12, 1853.

"KING" AND KOONS ON PROGRESSION.

DEWESVILLE, N. H., July 28, 1853.

MR. JONATHAN KOONS:

Dear Brother—I have seen it stated that "King," the presiding Spirit at your Spirit room, says that he lived on this earth fourteen thousand years ago. If that is true, it seems to me that he must be able to give reliable information in regard to the progression of the race. I can more easily believe in the progression in the forms of the recipients of life, from the lowest animal, or even vegetable life, up to that of man, than I can in the progression of the intellect, mind, or wisdom and love of the race; for looking at the amount of ignorance and evil in the world at the present time, there does not appear much chance for progression. It appears to me that a very small degree of retrogression from our present state would carry us back to the savage state in less than half of fourteen thousand years. I should hope that he would be permitted to inform us whether humanity has progressed since he lived in the earthly form, and whether it continues to progress after passing into the higher spheres.

If I understand Swedenborg, he says that there have been four churches on this earth, and that they degenerated until there is no one truth left in the last Christian Church; but that there is now forming another Church called the New Jerusalem, which is the crowning and last Church; and he says that there is no alteration after the death of those who die without repentance and reformation begun here; that their ruling love remains with them to eternity; and that when they leave the earth they are drawn by the law of attraction, or affinity, to Spirits of similar loves, and being then in their delight, there can be no desire for a change; consequently they remain in their self-made hell to eternity. This is a dismal picture, but I must confess that I have not yet found anything that satisfies me that humanity has made any improvement in morals, from the remotest period to which the history of the race reaches, to the present time. I want to know what is to overcome the attraction of the law of affinity in the higher spheres, that has not done it in this. Now, dear Sir, if the spirit of "King" will, or can give us any information on this all-important subject through the SPIRITUAL TELEGRAPH or otherwise, he will oblige many inquiring minds.

MR. ANAN EVANS:

REPLY TO THE ABOVE.

MILFIELD, ATHENS CO., O., December 11, 1853.

Interesting Miscellany.

THERE IS SOMETHING GOOD IN ALL.

In the bright blue hours above us,
On the smiling earth below,
In the hearts of friends that love us,
In the thrush paths we know;
There is something sweet to cheer,
As the gentle winds caress us,
At the blooming flowers appear,
As the angel-bearings meet us,
From some spirit field of joy,
While all radiant glories greet us,
With their beautiful employ.
In the golden dawn's world without us,
In the Spirit-world within,
Every gathering round about us,
Something good for us to win,
Then let hope be bright before us,
Let my tune joy's fountain brim,
Though dark clouds may gather over us,
And our bright dreams grow dim;
From our inmost spirit feeling
There is still an angel call,
To the heart this truth revealing,
There is something good in all!

VACANT CHURCHES AND IDLE PREACHERS.

The Presbyterian Herald, published at Louisville, Kentucky, after enumerating some forty of oily vacant churches in the West belonging to the Presbyterian denomination, says:

"There seems to be either the many great churches or too few great men; as there are quite as many ministers without churches as churches without ministers. Theological Seminaries ought to educate more preachers, or the supply will not keep pace with the demand."

To the above which have been added, these less important facts that half-or two-thirds of the churches that are supplied with preachers have very slim congregations, and very many of them have scarcely strength enough to keep together. The suggestion that 'Theological Seminaries ought to educate great men' is a good one, and points directly, we think, to the root of the evil that is now depopulating the churches, but it regards preaching and people. Trustees who have charge of Seminaries should examine such doctrine as would obliquely exclude from the pursuit of Theological studies men naturally disposed to fluent, and doctrinal of common sense. Had this rule been adopted long ago, the number of able preachers, vacant churches, empty pews, and poor congregations, would not be one hundredth part as great as it is now. But Theological Seminaries, like all other public institutions, desire to make a show, as if they can do better; and hence all applicants are admitted, and the field is overrun with men too lazy to work, and incapable of making a living by their brains."

The Church might well begin to understand that we live in an age of intelligence, and that our country is populated, to a great extent, by active thinking people; and to draw these people with Church influence there must be an active, intelligent and able Ministry—men who will preach old Chalmers, and other equally great theological celebrities—men who, by their eloquence and ability, will attract people to the Church.

The majority of the preachers of the present day, exercise an influence the opposite of this, rendering the home of worship unacceptable to all, except the few who are led by a sense of religious duty to attend upon the services of the sanctuary. If the preaching of the gospel is to be instrumental in regenerating the world, it must be obvious to every observing mind that this can not be effected until vast improvements take place in the instruments employed.

Another great difficulty in the preaching of the present day is the dry formality and artificial services of the pulpit. In old times, preaching was understood to be a chancery, and reading quite another; but now, reading is substituted for preaching, and the latter is practised by perhaps one in one hundred of the pulpit occupants. A celebrated Western divine was not long since applied to for advice by a young graduate of a Theological Seminary, when the former charged him that it was one thing to *preach* and another thing to *read*; that reading fell far short of preaching; and wound up by exhorting him never to read a sermon from the pulpit.

It would be a difficult matter, we imagine, to find an example in the Bible justifying the reading of sermons as now so universally practised.

It would be vain to study the records of the history of the greatest Pentecostal excitement for a precedent: written discourses never moved the masses as they were moved on that occasion. Paul could not have subdued the people of Athens into silence as he did when he stood in the midst of Mars' hill and told them of their idolatry, had he read his discourses, nor is it at all probable that Felix would have trembled as he did under the appeal of Paul, when the latter was a prisoner at his bar, had that appeal been read, instead of spoken as it was, with surpassing eloquence and force.

In view of these facts conductors of Theological Seminaries should, in the first place, *choose* themselves, and, in the next place, *educate* their students to *preach*. The latter, too, should be impressed with the importance of understanding the world, in order to labor effectively in it. If these considerations were properly regarded, young men would not be shut up in doors, and there educated and drilled in languages, composition and theology, and hence sent out to work in a world among a people of whom every day actualities they know but little. This matter is fully understood by doctors, lawyers, and all classes of professional men, except ministers; and this exception is well calculated to force home upon the mind the Divine expressions, that the "children of this world are wiser in their generation than the children of light!"—*Cincinnati Gazette*.

Invincable Narrator.—Prof. Morse, the author of the magnetic telegraph, delivered a speech at St. John's recently, in which he gave an interesting reminiscence of his early telegraphic troubles.

"The Bill for establishing a law," he says, "was before Congress, and passed the House and was on the calendar of the Senate, but the evening of the last day had commenced with more than one hundred bills to be passed before mine could be reached. Wasted with anxiety and suspense, I consulted with one of my Senatorial friends; he thought the chance reaching it so small, that he advised me to consider it as lost. In a state I must leave you to imagine, I returned to my lodgings to make preparations for returning home the next day. My funds were reduced to a fraction of a dollar. In the morning, as I was about to sit down to breakfast, a servant announced that a young lady desired to see me in the parlor. It was the daughter of my excellent friend and college classmate, the Commissioner of Patents. She called, she said, by her father's permission, and the emergence of her own joy, to announce the passage of the telegraph bill at midnight, but the moment before the Senate's adjournment.

This was the turning-point of the telegraph invention in America. As an appropriate acknowledgement for her sympathy and kindness, a sympathy which only a woman can feel and express, I promised that the first line of telegraph from Washington to Baltimore, should be dedicated by her. To which she replied, "I will hold you for your word." In about a year from that time the line was completed, and everything being prepared, I apprised my young friend of the fact. A note from her enclosed this dispatch: "What God hath wrought!" These were the first words that passed upon the electric wires, on the first completed line in America. None could have been chosen more in accordance with my own feeling. It baptized the American Telegraph with the name of its author. It placed the crown of success and honor where it belonged.

The General, Max Branda was Giles de Laval, Lord of Laval, who was made Marshal of France in 1429, and in the reign of Charles VI, and VII, distinguished himself by his courage against the English, when they invaded France. The services that he rendered his country might have immortalized his name, had he not for ever blotted his glory by murders, impieties, and debaucheries. Maxima says that he corrupted young persons of both sexes, that he might attach them to him, and afterwards killed them for the sake of their blood for charms and incantations. At length, for some state offices against the Duke of Brittany, he was sentenced to be burned alive in a field at Nantes, in 1434. Horrific notices another Blue Beard, in the reign of Henry VI, in 1450. Speaking of the comitatu of the Duke of Suffolk to the Tower, he says: "This doing so much displeased the people, that if no political provision had not been made, great mischiefs had immediately ensued. For the Commons, in sundry places of the realm, assembled together in great quantities, and chose to elect a captain, whom they called Blue Beard; but as they had any enterprise, their leaders were apprehended, and so the matter passed without any hurt committed."

Data visitors Norway.—There is nothing that strikes a stranger more forcibly when he visits Sweden at the season of the year when the days are longest, than the absence of the night. We arrived at Stockholm from Göttingen, four hundred miles distant, in the morning, and in the afternoon went to some friends—had not taken note of time, and returned about midnight; it was as light as it is here at noon before sunset. You could see distinctly. But all was quiet in the street. It seemed as if the inhabitants were gone away, were dead, no sign of life—stores closed.

The sun goes down at Stockholm a little before tea o'clock. There is great illumination all night; as the sun passes round the earth toward the north pole, the refraction of its rays cast that you may see to read at midnight. Dr. Baird read a letter in the forest near Stockholm at midnight, without artificial light. There is a mountain at the Bothnia, where, on the 21st of June, the sun does not go down at all. Travellers go there to see it. A snowball goes up from Stockholm for the purpose of carrying those who are curious to witness the phenomenon. It occurs only one night. The sun goes down to the horizon; you can see the whole face of it, and in five minutes it begins to rise. Birds and animals take their accustomed seats at the usual hours. The birds take to the trees about seven o'clock, P. M., and stay there until the sun is up in the morning, and the people get into the habit of rising late, too.

Old Day Technic in India.—A very curious illustration of Progress in India, was furnished to me one day during my sojourn with Mr. Place. We were dining together in his bungalow when a wandering Hindu minister came along with his mandolin, and requested permission to sit upon the veranda and play for us. I was desirous of hearing some of the Indian air, and my host therefore ordered him to perform during dinner. He tuned the strings of his mandolin, extemporized a prelude which had some very familiar passages, and to my complete astonishment began singing, "Get out of the way, Old Day Tucker!"

The old man seemed to enjoy my surprise, and followed up his performance with "Oh Sunna," "Buffalo Gals," and other choice Ethiopian melodies, all of which he sang with admirable spirit and correctness. I addressed him in English but found that he did not understand a word of the language, and had no conception of the nature of the songs he had given us. He had heard some English officers sing them at Madras, and was jubilant to his memory, for both the melodies and words. It was vain to ask him for his native Indian air; he was fascinated with the spirit of our national music, and sang with a glee of delight which was very amazing. As a climax of skill, he closed with "Maidens as I see 'em," but his pronunciation of French was not quite successful. I have seen Spanish boatmen on the Isthmus of Panama, singing "Carry me back to old Virginia," and Arab boys in the streets of Alexandria, humming "Lucy Long," but I was hardly prepared to hear the same also from the lips of a Hindu in the Great Mogul.—*Sayeed Taylor's Letters*.

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