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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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NEW YORK, SATURDAY, MAY 19, 1855.

WHOLE NO. 159.

The Principles of Nature.

WHAT CONSTITUTES A MEDIUM.

FRIEND S. B. BRITTAN:

In perusing the TELEGRAPH I have not met with any thing on this subject, and I therefore venture the following inquiries and suggestions. I have to congratulate you in view of the growing tendency on the part of Spiritualists to become more rational in their claims for Spirit-manifestations; and certainly I know of no class of people so willing to hear the opinions of others, and to give them that consideration which is due to the conclusions of every earnest mind.

Many persons are skeptical in regard to the source claimed for the current phenomena, but none deny the necessity of the presence of certain individuals denominated "mediums," and the existence of peculiar conditions for the accomplishment of given results. This knowledge has caused many to desire the possession of mediatorial qualities. The state of public feeling and of the cause is such as to render it essential to make some inquiries in regard to what and who are mediums? wherein do they differ from other men? and what is the influence of this mediatorial condition on the person and character of the medium? also what is the effect on those who witness the demonstrations, whether of a physical or intellectual character?

It can not have escaped the observation of every reflecting mind, that all men are more or less influenced by their fellows. Even powerful minds have been under the partial and sometimes complete control of one or more individuals; they have been influenced in their thoughts and acts by the position these minds have maintained, while others less noted for their conceived or real abilities have felt their influence and been governed by their power. Moreover, we sometimes find men acting outside of these influences, and entirely different from the usual expression of their peculiar individualities. Such phenomena are frequent, and may be witnessed in a thousand different phases, so that the effect of mind or spirit on other mind or spirit in the earthly form can not be doubted. How far we may influence each other by the position we assume, mentally, on any given subject, or how far a spirit in the body, in other words, *man as he is*, without any conscious effort on his part, may influence others we can not now establish; but it is evident that there is a community of thought among all men; that there are certain things which commend themselves to all men, and which under particular conditions find a response in the universal manhood. These facts fully prove that there exists some general medium of communication between man and man.

Now, since we know that men are improved or enlarged in their capacities for thought and ability to act by attention to those who are their superiors in any given direction, we may conclude that they receive additional strength from some foreign source. The ordinary explanation, that these results arise solely from the exercise of the faculties, the same as increase of strength in the blacksmith's arm arises from its constant use, is insufficient. The analogy must be carried still farther, so as to include the assimilation of particles necessary for such enlargement, from the source capable of supplying such material. We can not suppose that the constant employment of any faculty or instrument of mind will increase its strength contrary to all known laws in regard to waste of parts by abrasion and other causes, unless there be a source whence the elements for a continual renewal proceed. Conceiving that this is a self-evident proposition, and that it does not require elucidation by repeated examples or a long train of logical reasoning, we will pass on to the inquiry, What and who are mediums? and the suggestions arising therefrom.

By common consent the term medium has been applied to those individuals in whose presence demonstrations are made of a character differing from those which ordinarily occur among men, and which claim a spiritual origin or an influence emanating from beings formerly resident on earth, and now existing in the invisible world. When we examine these influences, the conditions under which they operate, and the effects which they produce, we find that they are all shaped, first, to some extent by the medium in almost every instance. Second—they are in a measure adapted to the wants of the persons who are the recipients of such demonstrations, and more or less in accordance with their real desire, whether to themselves clearly expressed or not well understood. Third—this occurs in a degree with every medium, from the most powerful to the most impotent—the truthfulness of the results being effected by the conditions under which they are obtained. Running on in this line of observation, we find all men acting the part of mediums according to the influences surrounding them. We can not deny the fact, that all men are mediatorial, at least in some sense. To deny this would be denying to the human race the existence of the very laws which govern their fellowship. That there is a community of thought and feeling among men, depending on the reciprocal influences which the individuals are capable of imparting or feeling, no rational mind can deny. Were it otherwise, there would be men who could not be reached, to whom no new idea could be conveyed, and upon

whom all the unfolding glories of Nature would have no effect, not even that of the commonest surprise.

Our great error lies in the belief, that *all* that claims a mediatorial influence—all that is received in circles and through the various phases of Spirit-manifestations, is from the invisible world of departed Spirits. That truths are portrayed and demonstrations made which emanate almost wholly from the world invisible, we can not doubt; but that invisible world is in us, around us, and of us, and the resulting manifestations do not necessarily flow from spiritual agencies entirely separated from ourselves. There are cases which seem to be well authenticated, instances of purely spiritual control, evidences of superior influences flowing from some source apparently outside of the ability of those engaged in receiving and transmitting them, so far as their ability has been exhibited or discovered. But we are again reminded that the person has all the natural powers necessary for the reception and transmission of such communications, the appropriate faculties being duly quickened by the superior control or influence under which they are placed. We are yet unable to decide what this quickening influence is, as separate from and superior to ourselves, but we do know that under peculiar circumstances superior results are obtained. It is distinctly our province to discover the nature and uses of these by studying them in all their phases, if we desire to perceive and appreciate the attributes of the human spirit and its destiny.

The second inquiry, Wherein do mediums differ from other men? has been answered in part in the foregoing observations; and we now have to consider the influence of the mediatorial condition, and of the knowledge received through such means on the medium and on others. So far as my observation has extended, the influences flowing through the mind of a medium assume a shape in obedience to the condition of the channel of communication, except in a very few instances where the circle's desire or the purpose of the invisible intelligence is so strong as to outweigh that of the medium; still there is ever an individuality about the communications which is stamped with or modified by some of the peculiarities of the person through whose instrumentality they are given. Notwithstanding this phase, the medium receives certain impressions of truths, quickenings of their perceptions, and increased flow of ideas which strengthen and enlighten the spirit; and even in those cases where the medium is the merest tool, these effects will be produced, just as a man who is not accustomed to music may have no desire to indulge in it, but from being placed under such circumstances as to hear it daily, will at last discover that he can listen with pleasure, and in time may feel competent to criticise a performance by the best musician. But in those instances where the medium is desirous of improving the capacity for the comprehension of truth, the progress is proportionably rapid. It is then aided by the inherent desire of its own nature, and if in a circle, perhaps uplifted by the combined powers of the individuals of which it is composed.

To regard mediumship, or the possession of mediatorial qualities as an *ultimatum*, is certainly improper and unwise; but we are to view this gift as a means of our individual elevation, and consequently of the collective benefit. Nor is it desirable that all should become mediums for particular phases of mediatorial development, since they may find opportunities through others. The great object will be secured, if by the continuous effort on their own part to elevate their spiritual condition they become wise and good. Were all men to be industrious in the exercise of their own faculties they would be continually increasing the capacity to form correct judgments and to lead a true life. The desire to judge *correctly* would lead them to a wider range of thought and a corresponding elevation of soul. Indeed, we can not regard a man as truly religious who persists in remaining in ignorance of the laws of Spirit-existence, a pure and rational religion being as much the result of intelligence as of goodness. Inasmuch as God comprehends *all good, goodness in ourselves* will only enable us to approximate the divine perfection as we become also intelligent.

Now a man who is called to witness the Spirit-manifestations of to-day, if he endeavors to observe and comprehend them, places himself in the same condition as the child under a teacher, and the results of his investigation will be strictly in the ratio of his power of observation and comprehension of truth. We may rest assured that no one will become enlightened, pure, Christian, without a continued exercise of the spirit, and that our degree of mental and moral elevation will be in proportion to our motives and aspirations. In the outward relations of life we know that if a man truly desire a certain object he will make every effort to obtain it; he will leave no opportunity unimproved whereby his perception of truths bearing upon and affecting the desired result may be increased and perfected. The history of the past furnishes thousands of examples wherein Herculean efforts have been put forth and individuals have accomplished great results. Whether we pursue the objects and interests of this life, or those of a more enduring nature, it needs but a deep desire and a resolute determination to insure success.

Let us, then, deem every manifestation in Nature—the rock, the soil, the vegetable, the animal, the man, worlds, suns, and universes—as being but the outspoken thoughts of our heavenly Father, all, all of which we should endeavor to comprehend. Has not the Creator given us powers of perception and thought, earnest desires and aspirations after the true and the perfect, to be satisfied? and shall we not be acting in strict harmony with his divine law when we strive to comprehend his creations? But how are we to understand the relations of men and of Spirits to each other and to the Father of all Spirits, if we avoid the effort to obtain knowledge, if we indulge in enervating bodily habits, or cease to aspire after heavenly wisdom? We must not forget that in order to perceive more of God, we must know more of his works and ways as revealed in the natural and spiritual worlds.

Would it not be well to bear these inquiries and suggestions in mind as we continue our researches after truth? and while we investigate outward and foreign things, and aspire toward God-like perfection, let us not forget that the nature and demands of the human spirit must be understood before we are prepared to live truly even in the sphere of our outward existence. The manifestations through mediums are calculated to increase our knowledge of human nature, and the relations of man to the world without and the world within, and I hope the subject may receive the attention which its importance obviously demands. Respectfully yours,

P. T. Y.

UNIVERSALISM AND SPIRITUALISM.

REPLY TO THE EDITOR OF THE CHRISTIAN FREEMAN.

TO REV. S. COBB:

Brother—In closing an article some time since published in the *Freeman*, "you earnestly and respectfully ask me to make a distinct statement of my new faith [in Spiritualism], wherein it is more 'sublime, living, and spiritual' than Universalism [alluding to the language of the SPIRITUAL TELEGRAPH with reference to myself]; presenting at the same time the corresponding points of Universalism in the contrast. If I will do this, it will afford you great pleasure to present my picture to your readers. It is your sincere desire to avail yourself of the most sublime and spiritual faith."

With a genuine Universalism, in its broadest, truest, eclectic sense, I have no conflict, and if you accept Universalism in this sense, you have the "more sublime, living, and spiritual faith" I recognize as taught by the higher spiritual manifestations of all ages, including the present. But the Universalism of the organized sect called Universalist, as represented by its leaders and the majority of conservative members, insisting on the enforcement of creeds, authorities, tests, books, and formula that interfere with individual freedom, and would enslave the soul to certain standards of alleged infallible judgment, is something materially different. The faith of Universalism claims to be satisfied with the revelations which were closed with the Bible, no matter how unsatisfactory those revelations may be to multitudes of minds, how many are left in doubt on the existence of God, angels, and immortality; conservative Universalism would insist on clinging to the Spirit-revelations of the Bible as the only and all-sufficient ground of faith, and would dash out all hope founded on modern manifestations claimed to be spiritual. The faith of Spiritualism embraces all the genuine revelations, doctrines, or Spirit-manifestations recorded in the Bible, and corresponding manifestations in all ages and among all nations, including the present; and permitting the broadest liberty of mind, exercising individual reason and discrimination, adducing multiplied facts and phenomena in accordance with the laws of nature, is able to afford overwhelming evidences of the reality of God, angels, and immortality. It is "more sublime" than Universalism, in opening the heavens of celestial intercourse as a reality. It is "more living," because its evidence is of present, daily demonstration, instead of being all past in the darker ages of the world. It is "more spiritual," because it appeals to the living witness within our own souls in addition to the physical demonstrations of power and intelligence apparent in various forms of Spirit-manifestations, and does not rely alone on the external, miraculous evidence of past ages. Spiritualism teaches us that God and angels, instead of retiring from our world ages since, are present still in spirit, able and willing to manifest themselves to all who are prepared, and through the media of souls harmoniously unfolded in accordance with spiritual laws, to reveal greater wonders than the world has ever yet beheld. This was the promise of Him who was the most perfect embodiment of divinity even in the human form, and those only who ignore his teachings can pronounce modern "manifestations" impossible. In addition to all the principles, doctrines, and hopes of liberal Christianity, Spiritualism recognizes an individual freedom for each human soul which forbids the exercise of bigotry, intolerance, proscription, judgment, and condemnation on account of differences which do not interfere with the legitimate freedom of others; and it repudiates all forms, creeds, sects, and societies which tend to compromise the rights and responsibilities of the individual. Universalism and all the

popular sects are built on compacts and compromises which cramp the freedom of mind and heart—which cause certain individuals to feel inordinately responsible to and for others—which force men and women into insincere conventionalisms and conformities—and which are continually resulting in social and sectarian proscription, suspicion, embroilment, and slander.

Universalism and other sectarisms seek for harmony in oneness of opinions and beliefs, and fail in a practical realization of the fact that true harmony can be found only in a oneness of the spiritual and affectional elements of human nature. They overlook the fact that each man and woman has a different organization, and must necessarily have different degrees of opinion and belief, though there is a common ground of sympathy on which all can unite. They virtually ignore the right of private judgment, and seeking to establish certain standards of authority, compel the multitude to acquiesce, or suffer denunciations. Spiritualism, accepting the teachings of nature, reason, and the Spirit-life, recognizes the most beautiful harmony in variety of opinions and beliefs; and while it embraces in its fellowship all men and women who are seeking for spiritual light and life, it makes no man or woman responsible for another's opinions or practices, though it exercises an all-encircling sympathy in communion with him whose essence is love, ever emanating in divine wisdom and truth, and ever manifest in the guardian angels whose touching messages come down to even the lowliest of humanity.

The sects, like all corporate bodies, according to the adage, are measurably "soulless," and very naturally seek to sustain their "prosperity" and "peace" at the cost of all individuals who, once within their pale, fail to conform in every particular with the popular sectarian estimate of opinion and prejudice. No man or woman can think, believe, or live according to his or her own convictions of right, truth, or duty, but is held as the common property of the sectarian compact, and must conform, or be visited with anathemas aimed to blast the highest hopes of existence.

Now Spiritualism repudiates all these soulless, irresponsible sectarian compacts which would trample on the rights of the individual conscience; and it recognizes no compromises, no councils claiming dictatorial judgment, and no organizations except those which are formed by the spontaneous inflowing of congenial souls, united by no outward forms or professions of faith, but by corresponding affinities and attractions like those believed to exist in the Spirit-life. Seeking first to unfold the individual, that each may be a law unto himself in the light of heaven, it prescribes no formula claimed to be equally adapted to all men, and allows all a liberty of thought, speech, and life in harmony with the celestial spheres.

But few of those who are regarded as Spiritualists may yet have attained the divine life of higher Spirit-teachings, and many still are far from having received the highest revelations. Each day the heavens are unfolding new light to those who in humble attitude are waiting on the ministry of angels, and seeking to develop the spiritual perceptions of their own souls.

When I assure you of an unwavering faith, yea, knowledge and demonstration, that God and his holy angels communicate to man now as in olden times, that the signs and wonders attesting Christianity may be repeated in our midst, that the Holy Spirit may still manifest itself to men, that thousands and tens of thousands of despairing mourners are being gladdened by messages from departed friends dwelling in invisible realms, and that the immortality of man is made a reality by the evidences of every household circle of to-day, my dear sir, neither you nor any other man will ask me wherein my faith is "more sublime, living, and spiritual" than the faith of a theology based on testimony closing in the Bible eighteen centuries since. I thank you for the frank and fearless invitation extended me to present "the contrast" to the many readers of the *Freeman*, who in other days were familiar with my name. But few Spiritualists expect an impartial hearing like that offered by your columns, for which you will accept my thanks and incessant prayers for the true spiritual progress of the denomination you represent. Among its ranks I still recognize many noble friends and lofty souls struggling for the highest truth and liberty, and laboring for the weal of humanity.

Yours truly,
URIAH CLARK.

WILLIAMSBURG, N. Y., April, 1855.

LETTER FROM MT. JOY, PA.

MR. BRITTAN:

As men and Spirits are variously developed, it is well to hear the sentiments of all who choose to communicate. Having been cautious in my investigations, and considering a Spirit out of the body in the same light, morally, as one in the body, I judge of what I receive or hear from the one as the other, nor can I see any criminality in it. I believe the Gospel and its teachings; I believe in the faithfulness of God's promises. My faith gives me a guarantee that needs no other man's endorsement.

But, say some, it is wicked to have any communication with

evil Spirits, and an abomination to the Lord. Alas! I am forced daily to hear evil communications from the spirits of bad men in the body; I can pity their folly, and in a hope of doing them good, reprove or admonish them. I must not of necessity do like them, nor be identified with them; though I may sit in the same pew with a very wicked man, if my heart is pure I may have heaven within me—if his heart is bad and polluted he may have hell within him. The Scripture, I take it, teaches that the "kingdom of God is within you," and the other is implied.

In the first chapter of Job, verse 6, we read: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them; and the Lord said unto Satan," etc. Thus we see that Satan gets into good company—nay, our Saviour held a conversation with the tempter. Let us but have an eye single, and pure and holy desires, and verily there is nothing to fear; for no matter to me how many evil Spirits may surround me, I know that could we see like the prophet, we might behold a host ready to defend us. As God's will is law among all his intelligences, the matter, then, which most intimately concerns myself is, if possible, to find out God's will concerning myself.

Desiring a communication to a question put as a test a week ago, the following was written under circumstances peculiarly free from liability of imposition of any kind, which to explain at length would require too much space:

"You must by no means reject Christ. He is all, above all, by all, in all things all, and all in all. He is the only one to go to in confidence and trust. What is the answer to prayer? What is the emotion that swells the heart? What causes the consciousness that all is well? What is the strange law of God's Spirit witnessing with our or your spirit that we or you are his children? Is it a real, tangible thing? or is it mysterious, and yet standing out a stern, prominent, imperious truth? What has your heart been taught by his great throbbing heart, that moves the mighty universe? What have you discovered, what have you seen, and heard, and felt, when face to face in the closet with Jehovah? Was there not mystery and truth there—an undefeatable means of transmission, yet a tangible fact of its having been transmitted? What is the consciousness of the answer to prayer? Then what is there richer, sweeter, more exalting, more ennobling than thoughts of Jesus? He is the great Master Spirit of all Spirits; he is the great God-sent, saving component of the grand mysterious trinity. To him we must go to reach God first, and then comes the third component—the Holy Spirit with power."

No name was attached to the foregoing, though I have seen what purported to have come from Paul (which I doubted) by no means as worthy of him as the above would have been.

Many persons are imposed upon by their own credulity. I exercise the liberty of proving the Spirits, as before intimated, and have in my experience had no unpleasant intercourse.

A brother of mine who was skeptical, and as to writing mediums had no manner of faith in them, at a sitting proved to be a writing medium himself; and though the writing and spelling were very defective, it proved to be an Indian, who called himself Turkey-foot—said he was shot by a white man somewhere near Lake Erie or the Maumee River. In answer to questions, it appears a fur trader taught him to write in the sand; but if the writing was bad, he gave drawings of eagles, elks, the most accurate in outline I ever beheld. I myself am good at drawing, but I could not, even with the copy before me, give the figures that life-like contour. My brother is not good at drawing, and might as well attempt to fly as to draw such figures. Thus wonderfully are the means permitted to stop every mouth and silence all opposition.

With respect to the communication herewith sent, it speaks for itself; and so long as Spirits teach me those maxims and sentiments that enlarge my charity, increase my love to God, strengthen my faith in Jesus and his gracious mission to earth, I shall hear them, though disembodied, with as much delight and confidence as those yet in the form, however eloquent and impressive, for both tend to the same object if animated or actuated by the spirit of truth and love for frail and erring man.

But we learn other things in school besides our Bible. I have a very interesting communication, rather embracing mental philosophy, given as the name thereto attached, by a certain James P. Morrison, of whom I have no knowledge; but the communication shows, to my mind, his thorough acquaintance with the human mind, besides many others on various doctrinal points.

Though for a time severely censured by some of my beloved brethren in the church, I nevertheless walk humbly before my God, delight in social worship, and find every stimulus necessary to spirituality in the church. The hymns, the word, the exhortation are all right to my mind, and so long as I have that liberty wherein Christ has set me free, I have no quarrel with the church, and regret to see the issue between many in the church and Spiritualists. Let the church but awake to its primitive spirituality and it will be found to be the appropriate place for all who seek peace and spiritual consolation.

J. STAUFFER.

CHARITY.—Great minds are charitable to their bitterest enemies, and can sympathize with the failings of their fellow-creatures. It is the narrow minded who make no allowances for the faults of others.—*Walden Herald*.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, MAY 19, 1855.

THE MYSTERY OF THE KEY.

The following practical hints respecting the observance of the Sabbath, which apparently come from the Spirit-world, will be perused with interest by our readers, whatever opinion may be entertained on the subject to which they relate :

In the month of January last, the book-keeper in our establishment, getting a little behind in his work, went one Sabbath morning to the office for the purpose of doing some writing. After kindling a fire, he went to the iron safe to get the books. He reached his hand and took the key, which hung upon a nail directly over the safe, but before he got it to the keyhole of the safe, it mysteriously left his hand. It did not seem to him as though he had dropped the key, neither did he hear it strike the floor; but supposing, of course, that he had dropped it, he stooped down to pick it up, but like a certain insect which Paddy once had to do with, when he put his hand on it, it was not there! He searched carefully for it for some time, but could not find it where it must have been if he had dropped it, as it could not have bounded beyond a circle of about four feet from the point on the floor directly under that occupied by his hand when it disappeared. He suspected that the Spirits had got the key, gave up the search, and went to Dowd's Hall to a spiritual meeting. After church he returned to the office and commenced another search for the key, thinking that the Spirits might have returned it; but his search this time was no more successful than the previous one.

On Monday morning he communicated the circumstances to the other occupants of the office, all of whom, together with some other gentlemen who were in the office at the time, commenced a thorough search for the key. They moved out the safe from its resting-place, and every thing else that could obstruct the vision, but it could nowhere be found. He waited until near evening for the Spirits to return the key, but inasmuch as it was not forthcoming, and it became necessary to get the books from the safe, a messenger was dispatched to the residence of Mr. Partridge to obtain a duplicate key, which being obtained, no further effort to find the missing key was then made.

Some months afterward the book-keeper was relating the circumstances to Stephen Dudley, Esq., of Buffalo, who was in the office, and suggested that inquiry should be made of the Spirits respecting the key, and proposed to accompany the book-keeper to a medium for this purpose. They accordingly went to the residence of Mrs. Coan, a rapping and writing medium, for the purpose of making the proposed inquiries. They seated themselves around the table in company with two or three other gentlemen who were in the room, without communicating to the medium or any one present the object of their visit. The book-keeper then called mentally on two or three Spirits, but received no response. He then asked, also mentally, for a Spirit whom he did not at first think of, and received a response by raps. He then asked the Spirit the following questions mentally, which were promptly answered by raps: "Do you know the object of my visit here?" "Yes." "Did the Spirits take the key from my hand?" "Yes." "Was the object to prevent my working on the Sabbath?" "Yes." "Is the key in the office?" "Yes." "Can I find it by searching for it?" "No." "Can any other person find it by searching for it?" "No." "Will it be found?" "Yes." "Will it be found soon?" There was no response by raps to the last question, but the hand of the medium caught the pencil, and wrote with almost the rapidity of lightning, backward and bottom upward, the following:

"Be not too anxious on that subject, for your mind will be set at rest soon," and signed the communication "FATHER." It was the book-keeper's father, who by previous answers to mental questions purported to be conversing with him. Here the matter rested for the time being.

The second Sunday after the key was taken, the book-keeper went to the office in the morning for the purpose of doing some writing, and it being very cold he attempted to kindle a fire as he is in the habit of doing every morning. He filled the grate with plenty of paper and dry pine wood, placing coal on the top, and applied a match; but though the paper and pine kindlings would burn freely for awhile, the coal would not ignite, and the fire would go out entirely before the kindlings were half consumed. He took out the coal and tried it again, but the same result followed. He then tried it a third time, but still was unsuccessful. He then went to the other grate and tried three times to build a fire in that, but met with no better success than in the first, and finally gave it up as a bad job and left the office. He went to the office the next morning and with the same materials made a good fire without any difficulty whatever. Now the question is, Who put out the fire? and was the object of extinguishing it the same as that of taking away the key?

On Saturday, April 21st, about four months after the key had disappeared, preparations were being made to take up the gas pipes in our office, and as these were going on it became necessary to remove the safe. As we were about to do this, the key was discovered lying directly under the safe, in plain sight, where it had been looked and felt for a score of times before. While the carpet had upon it a thick coat of dust, the key had none upon it, and appeared as though it had been there but a few moments. It certainly could not have been there long, as the book-keeper frequently looked under the safe when he took the books from it, to see if it had been returned. He considered each of these cases (hiding the key and putting out the fire) as a direct rebuke from the Spirits for working on the Sabbath, and has not attempted it since.

We have thus given our readers the mystery of the key; if any of them more wise than ourselves will in return give us the key of the mystery, we will consider ourselves sufficiently compensated.

Remarkable Spirit-visitation.

Dr. G. A. Lathrop, from the Pacific coast, while in our office a few days since related some remarkable facts occurring in the experience of a distinguished gentleman of his acquaintance, a man of vigorous intellectual powers and of high reputation for candor and intelligence. One day, while at work in his garden, he observed, on suddenly looking up, that a deceased friend who left the form some twenty years since was

standing by him, looking as youthful as when he last saw him in the body. This unexpected visitor, whose countenance was distinctly recognized, proceeded to inform his mundane friend that he was his guardian Spirit, and had come to warn him against entering into a contemplated business relation with a certain man who was, at the same time, represented as unworthy of his confidence. This interview lasted about half an hour, when all at once the mysterious visitor disappeared.

Subsequently this guardian came to his earthly friend on several different occasions, usually in the night. At one time the clothes were abruptly drawn from the bed, and on awaking he discovered a luminous cloud in his apartment which gradually assumed the form of his well-remembered friend, who approached and seating himself on the bedside conversed familiarly for two hours. In the course of this interview the gentleman inquired of his transmundane friend how he should know that the character of the person against whom he had been warned was such as the Spirit had represented. The latter promised to show him the past life of the man referred to, and to convince him of the correctness of his statements. Subsequently, the whole life of that man, embracing his most secret and reprehensible deeds, together with the various localities known to him, came up in remembrance before the medium; he seemed to see them, and they appeared as familiar as the scenes and incidents of his own existence.

Since that time the gentleman who was favored with this extraordinary experience has been forced to yield to the conviction that Spirits do converse with mortals. Prosecuting his inquiries through external channels, with a view either to disprove or verify his spiritual impressions, he has found already that, to a great extent at least, the picture presented to his interior vision was drawn faithfully and to the life. It is worthy of remark that this gentleman had no knowledge of the phenomena and claims of Spiritualism at the time his guardian Spirit first visited him in the garden. Other Spirits now come to him, and their visits are constantly increasing in frequency and interest.

Singular Spiritual Interview.

Mr. E. H. Rockwood, a relative of Dr. Vermilye, of the Reformed Dutch Church, related to Dr. Lathrop—from whom we received the facts—a singular instance of an interview between two spirits in the body which occurred some twenty or thirty years ago, and in connection with the death of one of the parties. The father of Dr. Vermilye had a dream or vision one night in which he saw his brother, who was then living in Ohio, die. The following morning, as he appeared somewhat depressed, his family questioned him respecting the cause, whereupon he assured them that his brother was dead, related what he had witnessed, and also a conversation which occurred in the vision between himself and the deceased. Some days after the family received a letter from Ohio announcing the death of the brother before alluded to, and stating the significant fact, that on waking from a quiet sleep just before his death, he assured his friends that he had seen his brother in New York, and he then related a conversation which occurred between them, and which in the details of time, subjects referred to, etc., corresponded precisely to the account of the same interview as given by the surviving brother.

The Christian Spiritualist.

The second volume of this journal, published at 553 Broadway, by "The Society for the Diffusion of Spiritual Knowledge," and edited by Rev. J. H. W. Tooley, was commenced on the 5th instant. It is printed on a superior quality of paper, with fair type, and presents an attractive face.

The *Spiritualist* is more miscellaneous in its character than the *Telegraph*, and on this account it is probably better adapted to the wants of a certain class of readers. It aims to treat Spiritualism in its social and theological aspects rather than in its scientific relations and bearings. Its editorials are considerably diversified both with respect to the nature of the themes discussed, and the ability displayed in their elucidation. We infer that some of the contributions to its columns are written rapidly and without much labor, probably by amateurs, to whom the editor may temporarily resign his chair, at the hazard of damaging his literary reputation. It is hardly necessary to add, that a profound and beautiful subject may be rendered more interesting and attractive by a proper literary discrimination and philosophical precision in the use of terms and ideas.

The proprietors of the *Christian Spiritualist* have freely sacrificed much time and money to promote the success of this enterprise, and to enlighten the public by furnishing to those who desire to investigate suitable rooms and mediums, at their own expense. We wish them the most abundant success in "every good word and work."

Taught by the Spirits.

Mrs. David R. Gates, of Worcester, Mass., a sister of the writer, has a little daughter eight years old, named Caroline, who is subject in various ways to the influence of Spirits. One evening in the month of April last this child was at the house of her married sister, Mrs. Sutton, when a fire broke out, which appeared to be in the direction of Mr. Sutton's mills. Mrs. S. was excited and expressed her fears, whereupon the child was made to say that the mill was in no danger, and also to indicate the direction and the distance of the fire from the property of Mr. Sutton, in all of which, as subsequently appeared, she was correct.

Caroline often informs the family that unexpected visitors are coming, when no one has any knowledge of the fact until the event verifies her prediction. The child is also controlled to write and to play on the accordion in a remarkable manner.

"The Healing of the Nations."

In our last notice of this book, by Gov. Tallmadge and the Spirits through Mr. Charles Linton, we took occasion to compare the inspired portion of the volume to the "Proverbial Philosophy" of Tupper and the Proverbs of Solomon, and briefly remarked that it would most certainly be read with a similar interest. Since then a lengthy and very favorable notice of the work has appeared in the *Providence Journal*, edited by Governor Anthony, wherein the reviewer expresses a similar judgment. The *Journal* is one of the most liberal and enlightened papers in this country, and under the editorial supervision of Mr. Anthony has constantly maintained a high literary position. Speaking of the introductory portion of the volume, the *Journal* says:

The introduction, by Gov. Tallmadge, gives a very interesting account of the rise and progress of "Modern Spiritualism," with his own views, derived from personal observation and experience, some of which are very remarkable. These statements, coming from a gentleman well known in the community for his high moral and intellectual character; as one whose life and pursuits have always been practical rather than

imaginative or theoretical, and who would be the last to be led away by delusion, are certainly worthy of examination by every searcher after knowledge.

Respecting the character and merits of this book the *Journal* has the following:

"The Healing of the Nations" is divided into chapters and paragraphs just as they were written, and consists chiefly of great philosophical truths, religious and moral precepts, aphorisms, proverbs, etc., illustrative of the creation, human life, human responsibility, the future state, the Almighty and his attributes.

A high religious sentiment pervades the volume; its moral tone is pure and elevated, and there is nothing in it that conflicts with the most refined Christian feelings. To those who have a desire to learn something of the wide-spread philosophy of the "Spiritualists," and of the experiences of a highly intelligent man who has thoroughly investigated the subject, we would commend this volume. The admirers of Tupper's "Proverbial Philosophy" will find much more to admire in "The Healing of the Nations."

"THE NEW EXISTENCE ON EARTH."

We have to acknowledge our indebtedness to the respected author, Robert Owen, for copies of his "New Existence on Earth," with an Appendix containing a Record of Spiritual Communications from February 1854, to February 1855. While we can see no reason to expect such a rapid and thorough revolution in the religious systems of the age, and the political and social conditions of the world, as our Transatlantic friend seems to anticipate, we still have an unwavering confidence in the ultimate triumph of popular freedom and universal right; and we can only speak in terms of high commendation of the benign spirit and humanitarian sentiments which not only characterize the author's publications, but have stamped their impress on the record of his life.

The following extracts will indicate the essential spirit and general import of the treatise before us:

The time for the introduction of the Millennium or Happy Life of Man approaches, and the knowledge requisite for this phase of human existence is now called for. The advanced minds of the world are full of the aspirations for a universal brotherhood—a union of the human race—a love of our neighbor as ourselves—for universal and permanent peace—for charity, kindness, and love for the human race—for peace and good-will forever among mankind—in short, for the universal system of attraction, to supersede the universal system of repulsion.

And why this aspiration and longing of superior minds at this eventful period for universal union instead of disunion? Because all things are in full preparation for it; because all of human kind would be forever benefited by this change, and because it is the ultimate natural state of man upon earth.

But the population of the world now require to know what would be the state of society under this elevated change in man's existence, from the plane of repulsion to that of attraction. This knowledge must be made general before the new state of existence can be understood—that is, before all governments, religions, classes, sects, and parties can be induced to adopt the practical measures which are necessary to obtain this greatest of all blessings—this consummation of man's utmost desires upon earth.

In this state all men will be directed, governed, and impelled to act, solely in accordance with the laws of God, as exhibited in human nature—laws which are the direct emanation from the Supreme Mind of the universe. No man will therefore presume to interfere by any of his crude laws in opposition to these all-wise laws of infinite wisdom and goodness. To abide strictly by these laws, and to promote to the utmost of our power, in practice, the happiness of man and of all that has life, will be the whole duty as well as pleasure of man, and this will be the religion of the human race. It is the essence of the Christian and of all other religions, and the only permanent religion for man, as soon as the present mis-called religions of repulsion shall quietly and peaceably die their natural death, which will speedily take place.

Do the professors of religions over the world really desire a truly good and happy state of existence for all their fellow-men, as soon as it can be attained in practice? If they do, then they will adopt the only religion that can become universal—the only religion that can exist in the millennial state—the only religion that can insure the virtue and happiness of all permanently. None are asked to give up the religions which have been forced upon them from birth, because the laws of nature do not permit them to believe or disbelieve according to their will. But all can add the true millennial or universal religion to their old superstitions; and soon the latter will die their natural death, and they will not exist in a second generation, when they will be superseded by the spirit of charity, love, and wisdom.

Do the governments of the world really desire the commencement of the millennial state of existence to make all the people good, wise, and happy? If they do, they will as speedily as practicable supersede their present irrational mode of governing, and adopt the millennial and true system of governing, or, rather, of creating goodness, wisdom, and happiness for all. They will adopt effective measures to create good conditions, in which to place all—conditions that will of necessity induce all to become charitable and kind to all, to love all, and to show that love in practice by always endeavoring to promote the happiness of all through every action of their lives. And the governments will abandon all the laws of men, and conscientiously act solely in accordance with the laws of God and nature.

Man in his undeveloped state, before his reasoning faculties have attained to the growth of rationality, has imagined that humanity had been created with the power in each individual to feel and believe as he liked, and according to his will to form himself to be a degraded or a superior man or woman; and possessing this error, he has imagined that they could make themselves to feel pain, to believe falsehood, and to make themselves imperfect, physically, mentally, and morally. It is possible for a rational being to conceive a greater compound of absurd inconsistencies and contradictions. With such notions, contrary to nature and to fact, how is it possible that man, so taught, could ever think, feel, or act rationally?

If we could create our own feelings, who would ever feel pain? If we could will our own belief or disbelief, who would ever believe a falsehood? If we could form our own characters—physical, intellectual, moral, spiritual, and practical—who would not be perfect in all these respects? None but born idiots. Yet, true it is, that the human race to this period has founded its language, religions, laws, governments, education, customs, manners, and institutions on the undoubted notion "that an has been created to feel and believe according to his individual will" when at this day over the world all are obliged to feel and believe according to local educated prejudices, in direct opposition to the most glaring universal facts; all of human kind are obliged to like and love that which is agreeable and pleasant to their created individual organization, and to dislike and hate that which is disagreeable or hateful to it; and every one is compelled to believe according to the strongest conviction made upon his mind; and any one from birth may be made to believe the greatest absurdities to be divine truths. Thus all, from north to south, from east to west, have been educated to become thoroughly irrational in thought and action, incompetent to deduce self-evident truths from the millions of living facts around them, and narrated in history—facts which, as soon as men can be educated from birth to become sane and rational, the young of the human race at ten years of age will perceive and understand, not accordingly, and attain true wisdom and happiness, and live while upon earth a life of charity, kindness, and love.

But it will now be asked, "What have these new Spiritual Manifestations to do with the introduction of the millennial state of society over the earth?" They have every thing to do with it. The superior reliable Spirits, from their past communications in this country, through advanced mediums, or mediums considerably developed, have told me on several occasions that their coming at this period was to reform, not any particular color, country, creed, or class, but all colors, countries, and creeds, and classes, including the entire population of the world. And these superior Spirits, communicating through superior mediums, with parties earnest in their inquiries after truths beneficial to mankind, have been consistent and rational to this end and purpose in this country, and most extensively so in the United States.

But it will be said that many of these communications are frivolous, many untrue, and more to us yet incomprehensible. This is readily ad-

mitted. There seems a strong affinity to exist between Spirits in the Spirit-world and similar spirits of men in this world. Like draws to like. When the inquirer earnestly desires knowledge that will be beneficial to all humanity, Spirits possessing like desires come to such inquirers, and communicate the increased knowledge which they have acquired since they left this earth or some other planet. These proceedings should be extensively made known in all directions—the communications from the inferior as well as those from the superior Spirits. It is truthful facts of all kinds from the Spirit-world which are required, to enable those who are earnestly in search of valuable truths to benefit the human race, to come, by extensive comparison of these facts, to sound rational conclusions upon this all-important subject.

Those who have honestly attended to this new mode of acquiring knowledge of the real state and condition of the Spirit-world know how difficult it is to obtain all the proper conditions for correct communications, even from Spirits evidently most desirous to give knowledge of the greatest value to all upon earth. Many learned and scientific men, and men of this world, emphatically so-called, are yet disbelievers in the truth of these spiritual communications, and they must remain in their unbelief, which does not depend upon their will, until new evidences shall make a stronger conviction upon their minds than have their present old educated convictions, which they will discover to be early imbibed prejudices. The Spirits say, "Be not anxious or troubled on this account, for we will adopt effective measures to make all believe in our direct interference for the universal benefit and ultimate happiness of all. We will prepare the way to assist mortals to introduce the pure spirit of universal charity and love, to be directed by wisdom, and thus enable them to introduce and maintain the true ultimate millennial, or permanently happy state of human existence upon earth."

My experience now in these Spirit-manifestations enables me to say with great confidence, that Spirits long retain much of their earthly opinions and character in the new state to which they are introduced after leaving their earthly form; and this circumstance should be always considered when these communications are given. And I observe that the peculiar sectarian impressions long remain with some of them, and apparently longer with some than with others. Although little appears in the British press on this subject, which is making such extraordinary progress in the United States, from north to south, and from east to west, yet from my verbal and written communications, I am induced to believe that there is in this country a quiet extensive progress making, in forming circles, discovering mediums, and obtaining spiritual communications.

The general inhabitants of Great Britain, north and south, although possessing undoubted physical courage, are of all people I have met with the most deficient in mental and moral courage. They almost all speak the language of popular prejudices, and seldom in public express their own sincere convictions. They are more fearful of public opinion of what is deemed respectable, than they are of facing the cannon's mouth. Hence the difference between the public and the private opinions of the English and Scotch. The mass of the Irish being Catholics, their opinions are of course the opinions of their priests, for the people are carefully taught not to think; while the English and Scotch are as carefully taught to think wrong or in opposition to facts, and a curious mass of inconsistency of action and confusion of mind is created between these different factions of what is called the United Kingdom of Great Britain.

In opposition to these earthly difficulties, arising from ignorance and the want of moral courage on our island, the Spirits say they will effect the reform which shall soon introduce the commencement of the millennial state of existence upon earth, and thus unite the inhabitants of both the present and future world, by elevating the character of the inhabitants of this world.

If we mistake not, it was Wordsworth who said:

"The good die first,
And they whose hearts are dry as summer dust,
Burn to the socket."

But this is not true in its application to Robert Owen, who, though now far advanced in years, still retains—in his sympathies, his hopes, and his aspirations—all the buoyancy and enthusiasm of youth. It is seldom, indeed, that we find one who has struggled so long and so earnestly against the gigantic wrongs of the world, who, having devoted a whole life to disinterested labors for mankind, finding but here and there one disposed to aid him in his efforts, or even inclined to do justice to his motives, can at last, when the powers of outer life, and thought, and action decline, still confide in the integrity of human nature, or look to the opening future, trusting that youth's high dreams are yet to be realized on earth. Time and disappointment have not soured the disposition of Mr. Owen, nor has the material skepticism which so long confined his hopes to earth, chilled the warm and generous impulses of his heart. His conversion to Spiritualism seems to have infused new life and elasticity into his whole being, and tempered life's autumn winds by the immortal sunshine.

NEW YORK CONFERENCE.

SESSION OF MAY 9, 1855.

Dr. HALLOCK remarked that an erroneous estimate of the benefits of Spiritualism prevailed, as he thought, to some extent with both its antagonists and its holiday friends. Its profound opposers contend that its manifestations are purely—that its revelations shed no light through the dusky windows of the mechanic's workshop, nor upon the congregated multitude in the Merchant's Exchange. That it is all very decent and respectable to call "slap-jacks" or Graham bread (indeed it is held to be an infallible sign of high Christian civilization and intellectual refinement so to do), but that abolition for the whole race would be preferable to the awful heresy of believing that a Christian Spirit could stop "praising God in the use of the Old Hundred" long enough to disgrace himself by *baking* them. We hear from its professed believers also, complaints of the little it has done for the advancement of human interests. It has created no grand central organization. It has installed no high-priest. It has dubbed no man "Sir Oracle." It has proclaimed no creed. It has agreed upon no form of prayer and established no church; therefore it has done nothing. But where did we learn that to bake a "slap-jack" was so mean as to merit annihilation? Of the man who washed his disciples' feet, or of the New York *Tribune*? Or where have we learned that to found a sect and create a pope was the standard by which to try the value of spiritual communion? Of him who said, "Call no man master," or of our own unconscious love of power and distinction? Those who try Spiritualism by the two-penny standard of popular dignity or of popular religion are not likely to appreciate its effect upon the individual. They have no time for the consideration of such trifles as individual development and spiritual growth. The *Tribune* man, with the "Times," the tariff, Sebastopol, Louis Napoleon, "the satanic press," and the dignity of the whole spiritual world to look after, can't be expected to notice any thing below an emperor or an editor. He has learned, to be sure, that the bare statistics of last year's wheat crop do not sustain a vital relation to hungry stomachs; but he has yet to learn that a hungry human soul can not subsist on the bare history of bread. He can see the folly of a great nation with a soil rich beyond precedent in undeveloped wealth, importing from beyond sea its common necessities; while the spiritual food—the "daily bread" which is to nourish the same people must come from Asia! It must pay a high duty and be two thousand years old at least to command itself to the great champion of American industry and freedom. Yet we have only to open our eyes to see that the soul must have its "daily bread" as well as the stomach. Think you we should have needed "Maine laws," anti-slavery societies, and the galleys in this nineteenth hundredth year of the Christian era, if the American soul could have had its daily supply of "bread which cometh," not over sea from Asia, but "down from God out of heaven?" The spiritual and the natural world bear the same relation to each other that the soul does to the body. As the latter is developed by the light and warmth of the sun in the natural heaven acting upon it through various agencies direct and intermediate, so is the soul developed to the "perfect stature of a man," by opening its doors and windows to the light and love of the spiritual heaven. That which promotes the receptivity of the soul (the medium state) for the influx of spiritual light and truth, promotes the growth of the soul. Man is a spirit in his essential manhood and must

have spiritual food or starve. Let any man who doubts this compare our own priests and theological teachers with the old Apostles. Think of Peter on the day of Pentecost, and Paul on Mar's Hill. Compare the fearless utterance of their own rich experience with the public patterings of our modern pulpits, rich only in the record of what God has done for other men. Spiritual intercourse does not ultimate in the production of "pan-cakes" or Popes. The man who exposes the evil of his heart to the genial influences of the spiritual heaven will experience a quickening of all its God-planted germs, as certainly as the farmer who plows deep to expose his acres to the broad sunlight of a summer noon.

Dr. GRAY stated his views as to the causes of decline in the outer show of interest in Spiritualism in many places where it had once flourished. To understand these we must consider the various motives which first created it. One doubtless is curiosity. Many were attracted by the novelty of the facts. They gorged themselves with wonders, and retired for a nap, like other epicures. Another class, embracing social and theological reformers sadly in want of an audience, courted Spiritualism in the hope of obtaining accessions to their party. Failing to find it convertible to their special use, their interest in it died out, as might be naturally supposed.

The value of this new dispensation is not to be found in the direction of former revelations. Theirs was manifest in the development of distinct and higher nationalities. Mahomet, as a medium, introduced various Nomadic tribes to a higher form of civilization, and out of these disjointed elements erected a nationality, respectable for its contributions to science, and vastly superior as a system of social life. The revelation through Moses also developed a Jewish nationality. It created out of the slaves of a foreign tyrant a great nation. We are not to expect results like these from modern Spiritualism. There is not the same necessity for them. Spiritualism to-day has its broadest and most enduring motive in the love of kindred. The desire to hold converse with those we love never becomes obsolete, and Spiritualism can never wane while that love endures. Its influence and its reforms are impersonal and universal. Friends and foes are alike the subjects of its attractive force. Committing itself to no creed in the church, and no party in the state, it is steadily leading both to a higher conception of liberty and a closer communion with heaven.

Mr. EVANS (a Shaker, from New Lebanon) spoke in commendation of the subject of the preceding remarks. He thinks that in proportion as the mind is open to spiritual influences it grows and expands. History affords ample proof that when Spirit vision and intercourse were neglected, the spiritual faculties ceased to grow and the Church declined. In the place of a living, personal intercourse with the Spirit-world enjoyed by Christ and the early Christians, succeeded the most external views and doctrines. Theology became petrified as intercourse with the spiritual world was denied or neglected. Its faith in a daily intercourse with heaven to obtain the "bread of life" was transferred to a wooden cross. Dead forms took the place of living realities, and a paper Gospel was substituted for personal communion with heaven. Popular Christianity bears about the same relation to the true, that a badly executed statue does to a man. It is not only without life of its own, but is a bad imitation of true life. Judged by its fruits it is a failure. Its effect upon the social condition of man is less salutary than that of Moses. Moses and Jesus were living Spiritualists. They had open intercourse with heaven. The manifestations through Moses tended to equality. They had their Sabbath of days and weeks and years, and their Sabbath of Sabbaths, during which all the inequalities that selfishness had engendered were done away, and the whole Jewish individuality became equal before God and before the law. This was keeping the Sabbath to some purpose. Herein is seen the difference between living Spiritualism and its petrified form. Yet this dispensation by virtue of its vitality, so superior in its results to wooden crosses and effete forms, was but a type and preparation for a higher form of Spiritualism—to wit, Christianity. Jesus does not abolish the law given through Moses; he adds a necessary complement. The Mosaic economy had relation to the social and temporal welfare of a single nation only. The revelation of Jesus Christ referred to the temporal and eternal interests of the race. The one embraced time only; the other eternity and the soul. Now is commenced a third spiritual movement, which is going on regularly to its destined end. All classes of men, whether they will or no, are aiding it, and are being influenced by it. It is a reopening of the spiritual heaven on a higher and more universal plane. There were doubtless in the former dispensations single instances of manifestations and mediumship equal, or perhaps superior, to any we have now. The superiority of the present epoch is in its universality. In place of the few and rare instances of Spirit-intercourse, it is now enjoyed by thousands on thousands. This Spirit-communion—living revelation—is the rock on which Christ said in his dialogue with Peter, he would build his church. Not on Peter, not on the history of a revelation to Peter, but on the receptivity of a vital intercourse between God and heaven and the individual human soul. The popular church, with but little more than the history of all this to subsist upon, can not be strong and healthy; it must finally cease to live. "The canon of Scripture is closed." No more miracles, no more personal intercourse and communion with the eternal world, no more "word of the Lord" for this church. The "meat and the drink" upon which the church of the apostolic age subsisted is all barreled up, salted down, and doled out in weekly rations to the hungry voyagers on the sea of life; who, from not having touched or tasted a green thing for the last fourteen hundred years, have inevitably become scurvy. The soul can not subsist on salt provisions exclusively. It must have "daily bread," and its "meat in due season." What clergyman, take the most advanced type of the class, does more theologically than serve up with what culinary embellishment he may the preserved experience of another age? He pretends to none of his own in heavenly realities. His college life ultimates in ability to "serve cold victuals" respectably. Many other interesting remarks were made which must be omitted for want of time.

R. T. HALLOCK.

PERSONAL AND SPECIAL NOTICES.

At Stryvenant Institute.

S. B. Brittan will lecture at the Hall of the Institute, 659 Broadway, opposite Bond Street, on Sunday next, morning and evening, at the usual hours.

Where Cancers are Cured.

A friend in Buffalo desires to obtain our advice as to what had better be done with a patient who is afflicted with cancer. In such a case we should at once apply to Dr. Samuel Gilbert, of this city, who speedily cures, without the use of the knife, all cancers that are not already incurable by every system of treatment hitherto discovered. Dr. Gilbert uses a plaster that literally kills and removes the cancer, while it rapidly heals the parts to which it had been attached.

Spiritual Manifestations.

Miss A. Seabring, tipping, rapping, writing, seeing, personating, and speaking medium, 671 Broadway, 1st floor, opposite the Metropolitan Hotel, N. Y. Miss S., assisted by two other ladies, will hold test circles daily at 10 A. M. to 12, 2 to 5, and 7 to 9 P. M., except on Monday afternoons, and Tuesday and Friday evenings, when the same parties will hold circles for the development of mediums.

Northern Tour of Mr. and Mrs. U. Clark.

Rev. Uriah Clark and lady will speak in Troy, N. Y., on Sunday next, May 20th; Waterford, Monday evening, 21st; Balston Spa, Tuesday evening, 22d; Saratoga Springs, Wednesday evening, 23d; and Glen's Falls, Thursday and Friday, 24th and 25th. They will probably spend the Sunday after in Troy again, visiting Albany and several other places before their return home to Williamsburg, within two weeks. Their week-day evening meetings, in addition to the presentation of the facts and philosophy of Spiritualism, are diversified by Mr. C.'s allowing himself to be tested in giving delineations of the inner life, and by Mrs. C.'s citations of spirit-poetry.

The Public Circle.

This work is now published for the proprietors by M. A. Curran, 134 Canal Street. Orders for the work may be addressed to him or to Mr. Conklin. The third number, bearing date of May 15th, is on our table. The proprietors have a good object, and they also have our wishes for their success in doing good. The following advertisement appears on the first page of the last issue:

"THE FREE PUBLIC CIRCLES for the investigation of Spiritual Phenomena, to support which this periodical was established, will henceforward be held by J. B. Conklin, at No. 124 Canal Street, west of Broadway, New York. Hours, from 10 to 12, and from 2 to 4 daily, Saturdays excepted. The poor, especially those who are in affliction, are earnestly invited to attend."

FACTS AND REMARKS.

PROOF IS NIGH.—Many inquirers concerning the truth of spiritual phenomena seem to demand great glowing displays of physical or mental power as the only satisfactory proofs of a spiritual agency in the case—not reflecting that the really most convincing demonstrations of spiritual interposition may come in a silent and perfectly unobtrusive way. To illustrate the latter remark, we will submit the following case, related to us by a gentleman of high distinction, and who is well known and universally respected by Spiritualists: Said gentleman was engaged in receiving, through the mediumship of Catharine Fox, a long communication, occupying several sittings, from the Spirit of John C. Calhoun. The manner of receiving the communication was this: He would silently point out the letters of the alphabet, held in a position in which the medium could not see them, and whenever he would come to a letter that was required, he would, unknown to the medium, be silently touched on the foot by an invisible power. He would then put down the letter indicated, and proceed, as before, until he had pointed out another one that was needed; and so on from the beginning to the close of the communication. Often when one letter was indicated, he had not the remotest conception of what the next would be; and not infrequently a succession of letters would come which, not knowing how to join them in words as they came, would seem totally nonsensical; but when the whole sentence was given, by going over the letters again, and drawing lines of division at the proper places, he found each letter in its proper place in some word, and that the whole formed a regular, grammatical, and beautiful sentence, consistent with the tenor of the preceding and subsequent sentences. Whose intelligence, then, arranged those letters and words in that intelligent manner? Not the medium's, of course, as she knew not what was going on. Not the gentleman's who received the communication, because to him the whole series of letters was totally unanticipated, and totally unintelligible until he afterward subjected them to a synthetic process. Whose intelligence, then, did this? Whose?

It should be added that there was no person in the room beside the gentleman himself and the medium.

EFFECTS OF CURSINGS AND BLESSINGS.—The following was recently related to us by a gentleman who had the facts from a reliable source: Many years ago there resided in the vicinity of Williamsburg, on the Newtown road, a heartless old miser, who seemed to know no other aspiration than that of getting money. In consequence of hard times or other misfortunes, a poor woman, a tenant of his, failed, in one instance, to pay her rent when it became due; and the old man, to indemnify himself, seized her spinning wheel and carried it home, and put it up in his garret. This somewhat disheartened the old lady, and of course diminished her means to earn the amount of her next quarter's rent. When her rent, therefore, was the next time demanded, she was no more able to pay it than she had been in the previous instance, and the old man now proceeded to seize her cow. This made the old lady frantic, and instead of obeying the rules of the Gospel in her treatment of an enemy, she pronounced a withering curse upon him, imprecating that as gold was his god, he might enjoy nothing but gold, and that he might "stare to death in the midst of plenty." The imprecation was observed to have a remarkable effect upon the old man, who immediately became restless, as if conscience-smitten, and by way of seeking relief from his interior anxieties he even performed some external acts of charity. His strange to say, however, his esophagus (the passage leading from the mouth to the stomach) soon began to diminish in size, and at the end of a few months it had entirely grown up, so that he could not swallow a particle of food, and he thus actually "stared to death in the midst of plenty." The old woman's curse had fixed upon him a sphere of malign magnetism, which gradually wrought upon his physical organism in the accomplishment of her will. We have heard and read of many cases similar to this, and we can not now dismiss them without noting a counter-suggestion which they afford, viz., that a mental blessing, heartily, and with a strong benevolent will-force, pronounced upon our fellow-beings, often surrounds them by a sphere of beneficent magnetism and good spirits, which may be as efficient in working out their good as the curse in the above instance appears to have been in working out an evil.

COMPLICATED CASE OF PSYCHOMETRY.—A friend orally relates to us the following: We give his own words as nearly as possible: "Calling," said he, "a few days since, on a lady friend who professes remarkable psychometric powers, but who does not wish to be publicly known as a psychometrist, I placed in her hand a letter from a friend, inclosed in an envelope, remarking, 'It is not from Miss —, as you may suppose.' She immediately said, 'No, but he stands somewhat in a paternal relation to her—has the kindest feelings toward her; is very good hearted, but not very spiritual. I should think this person had a plenty of money,' said she, with some other descriptions of character afterward recognized as truthful, but which I need not now repeat. I was a little surprised, as the letter I handed her was from a lady. 'Take the letter from the envelope,' said I, 'and examine that by itself.' She did so, without, however, unfolding it. The letter immediately dropped from her hand, as if it had been taken from her. After a moment she picked it up, and gave a very truthful delineation of the character of the writer, comparing her, as she had done the previous character, to Miss —, the lady whom I had informed her was not the author. The explanation was as follows: The parties were all three near relatives. Hence the inclination of the psychometrist to associate and compare them together. The writer of the envelope, as I afterward learned, though I was ignorant of it at the time, was the brother, who is clerk in a bank. This gave his writing the sphere of 'plenty of money.' The dropping of the letter (as above mentioned) was to prevent the commingling of spheres. These three characters were described, with their mental and affectional relations to each other, and all was truthful; and that, especially, which related to the brother, could not have been taken from my mind, as I was totally ignorant of the facts."

CASE OF INTERPRETATION.—At a special gathering of Spiritualists in Williamsburg one Sunday afternoon, not long since, Mrs. Porter, of Bridgeport, Conn., happened to be present, and among the various ways in which her extraordinary mediumship was displayed was the following: She sat down by a gentleman whom she had never seen before, took his hand, and called him by his Christian name, "Henry." On speaking this name she turned in her chair to speak to some persons who were sitting directly behind her. While she was addressing them, the gentleman, "Henry," whispered to a friend of ours sitting by his side, and said, "I am now going to propose a test: I expect a certain lady to visit my house this evening, and I want to see if Mrs. Porter can describe her, or tell me any thing about her." Not a word of this was spoken so that Mrs. P. could have heard it, even though her attention had not been turned in another direction. After she had finished her conversation with her friends behind her, she turned and immediately said, "Henry, the lady whom you expect at your house this evening will not come. Perhaps, now, you would like me to describe her." She then went on to give a minute description of the lady's person and character, which "Henry" said was most accurate. She did not come to his house that evening as expected, thus verifying Mrs. P.'s prediction.

EXTREME IMPRESSIBILITY.—A well-known merchant of this city, on recently taking into his hands several letters addressed to his clerks, was instantly impressed with their contents, and correctly told them, though not exactly word for word. After making this discovery in regard to his impressibility, he went home, and other letters were put into his hands by his wife, the contents of which he also perceived in the same way. The gentleman himself could not explain how he did this, but he said it seemed that his hand itself knew what was in the letters the moment it touched them. He also receives impressions from Spirits very readily.

PSYCHOMETRIC READING.—We have just been shown a letter in which the writer acknowledges that a completely accurate diagnosis of his idiosyncrasies and strikingly peculiar states of mind was given by our friend Rev. Uriah Clark, now of Williamsburg. Mr. Clark had no personal acquaintance with the gentleman before he commenced his interior examination, and had no external clue which could have led him to the perception of the peculiarities of his case; and it is not too much to say that if he had been left to mere guessing, there would not have been more than one chance in a thousand of his making so accurate a hit. It should be noted that Mr. Clark's diagnosis in this case was made solely from impressions received from a letter in which the writer inquired concerning his case.

NEW BOTANIC CLASS-BOOK.

The Analytical Class Book of Botany, designed for Academies and Private Students. Part I, containing the Elements of Vegetable Structure and Physiology, by Mrs. Frances H. Green. Part II, consisting of a Compendious Flora of the Northern and Middle States, by Joseph W. Condon. D. Appleton & Company, 345 and 347 Broadway; London, 16 Little Britain.

The First Part of the "Analytical Class Book" is also bound up in a volume by itself, under the title of the "Primary Class Book of Botany," for the use of common schools and seminaries; and hence, whatever is said of the one will apply equally well to the other.

The importance of introducing the study of Natural History into common schools, among the very elements of learning, or of substituting facts and principles for empty words and mere abstractions, is now very generally admitted; but, for several reasons, Botany has been completely excluded from the list. This is chiefly because the claims of the science have been almost universally misunderstood; in addition to which it may be said that the want of suitable books has been a further hindrance. The dry details and severe technicalities with which most books of this kind greatly abound, have created a general distaste for the science itself; and in despite of the universal love of flowers, which would naturally prompt one to the study of them, there are few—and they only the most zealous scholars—who could so far overcome the want of interest, and even disgust, which had been thus created, as to become thorough students of this great class of natural forms, which exerts so remarkable an influence on the world at large.

But here is a series of school-books that effectually obviates all these difficulties; and whether we regard the remarkable clearness, simplicity, and beauty of the style, the admirable execution of the numerous illustrations, or the neatness and elegance of the typographical department, we see an attractiveness which can not fail to interest and please. And all this merely on the outside of things. But if these are excellent, the interior power and spirit are doubly so. Here we are no longer overburdened with useless technicalities; for while the severest student can not say that the Science is dilated, there is a vein of familiarity and beauty running through it, which must inevitably win the reluctant from all idea of labor or constraint. While it is much fuller in its physiological teachings than any other rudimentary class-book, it is also imbued with the spirit and the power of Nature. Every now and then we lose the smell of the book, and scent the fresh breath of woods and clover fields.

There is also much originality in the method of conveying the instruction. There are twenty-nine plates of the full size of the page—a large quarto—and the group of figures collected in each of these contains either a whole subject, or a definite part of a subject, with a complete analysis at the bottom, in the form of questions, to be used in the examination of the pupil; for the plates are intended for regular exercises, the same as maps in geography. "They are, in fact, but a recapitulation of the substance of the text in another form; and thus, while they repeat the idea, they also give a pleasing variety to the lessons; and appealing from the eye to the mind, and the reverse, they awaken the most lively associations, tending to fix the impressions indelibly in the memory."

The Second Part, or Systematic portion of the "Analytical Class-Book," is a work of great originality and scientific power. The descriptions of the Natural Orders, aside from their value as demonstrations of Science, attract by their pleasing style, and bring home familiar pictures, even to the common mind. They are also illustrated by a large number of figures drawn from Nature, and well executed.

Those who have been trained in the crooked paths of analysis, that characterize our most popular school-books on this subject, will be no less surprised than delighted at the clearness, directness, and perfectness of this new way of tracing out the plant, which is further enhanced by the fullness and even beauty of the specific descriptions; and it is, beyond question, the work of a clear-seeing, free, and logical mind.

To sum up the whole matter in a few words, the writers have undeniably achieved their design to make a series of good common school-books, "which are at once so cheap and so pleasing, that they may and will be bought and used." There is already, we learn, a movement toward introducing the Primary Class Book into our grammar schools; and there is little doubt that it will be successful. This alone will be a great triumph, and in this movement let the Empire City take the lead; for nowhere in the country is Botany yet introduced as a regular and established branch of learning in the common schools. To show that this is not a mere idle speculation, and that the work is highly acceptable to the class for whom it is chiefly designed, we select the following from a number of such papers which have been voluntarily furnished by teachers in the grammar schools. It is the concluding paragraph of a testimonial given by Mr. J. O'Donnell, Principal of Ward School No. 5, and one of the Faculty of the Female Normal School, New York:

"The peculiar merits of these works will appear at a single glance. By the avoidance of unnecessary technicalities, and the use of simple language in explanation, aided by beautifully executed pictorial illustrations, the subject has been divested of its dryness, and rendered extremely interesting. The authors evidently understand the difficulties which have hitherto stood in the way to prevent Botany from becoming a popular study; and hence they have sought so to simplify it, and make it attractive, as to place it among the ordinary branches of instruction. In this they have succeeded most admirably. I am convinced that the general introduction of these works into our schools would be attended with the happiest results."

The authors of school books and scientific treatises are often wanting in correct taste and a clear perception and appreciation of the higher excellences of literary composition. In this respect, however, Mrs. Green possesses many important advantages over most writers on similar subjects, and the manner she has executed her task in the present instance merits our special admiration. Combining with an intimate knowledge of the subject remarkable powers of delineation, she not only exhibits great clearness of thought and philosophical precision in the use of terms, but her diction is warmed by her love of the beautiful, strengthened by a depth of natural feeling, and illuminated by the inspirations of genius. Mrs. Green has already acquired a literary reputation, and been admitted to a place in the front rank of American poets, and we venture to predict that the work under review will give her a position among the authors of our most popular scientific text books. We advise parents, guardians, and teachers to procure this admirable work. Our youth of both sexes will certainly accompany Mrs. Green through the flowery walks of her favorite science with as much delight as they would follow "a band of music."

THE MORNING.

BY R. P. ANBLER.

All hail to thee, bright morning hour!
Born of the sky; on radiant wing
Thou hast rest o'er the silent bower
Of Slumber, and sweet visions bring—
Visions of joy that blend with midnight dreams,
Like golden rays immersed in crystal streams.
The stars grow dim which through the night
Had watched and shone like angel-eyes,
And Earth looks up to greet the light
Which morning brings from sunlit skies;
Emblem of bliss which, in immortal day,
Shall chase the gloom of earthly night away.
How sweetly comes the rosy dawn,
All trembling o'er Earth's dewy breast,
To kiss the hills, and crown the lawn
With glory as it wakes from rest!
Lo! this is Nature's resurrection hour,
And joy thrills every leaf, and plant, and flower.
So when Earth's long, dark night is past—
Whose shadows hang in folds of gloom
Around the soul, and when the last
Deep sigh is breathed into the tomb—
Then comes a morning-light that fades no more,
Which illumined souls forever soar.
BALTIMORE, May 24, 1855.

THE PUN OF THE PIANIST.—At a large fire at a piano-forte maker's, an instrument worth two hundred guineas was burned. It was inlaid with mother-of-pearl and other costly decorations. "Dear me," said a gentleman to the proprietor, "how was it they could not contrive to save that splendid instrument?" "Why," replied the proprietor, who, being insured, could afford to joke, "the reason was, that the engines could not play upon it, I am told."

Original Communications.

SPRING.

Oh, why will you tarry so long, gentle Spring,
In the land where the orange trees grow!
Do you love the green bowers where the bright birds sing,
And the south winds are whispering low?
Oh, fair maiden, haste
To the cold northern shore,
And the beauty laid waste
By stern winter restore!

She has come, she has come from the orange bowers,
Where her love-notes the mocking-bird sings,
And you dream of green fields and sweet sunny hours,
From the incense she bears on her wings.
She calls in the morning,
And whispers at night,
And her voice is the warning
For old winter's flight.

So gently she fans the young buds on the trees,
And over them throws her warm spell,
That slowly they open their leaves to the breeze,
And verdure clothes forest and dell.
She weeps o'er the earth
In sweet April showers,
And her tears give birth
To the bright May flowers.

She loosens the chains from the springs and the fountains,
And breathes on the ice and the snow,
And streamlets run down from the sides of the mountains,
And water the valleys below.

In the meadow she treads
With her soft velvet feet,
And a green carpet spreads
Where the bright waters meet.

She kisses the flowers in her path as she flies,
With a love-kiss, that thrills through the heart,
And, smiling, they open their beautiful eyes,
And their treasures of fragrance impart.

Oh, fair to behold
Is the angel of Spring,
That paints with bright gold
On the butterfly's wing!

An artist is she of most wonderful power,
For she paints not the insect alone,
But tinges the sky, and the delicate flower,
And gives to the landscape its tone.

Oh, point on this heart,
Maid of beauty and grace,
That it may not depart
Thine own lovely face!

Lo! far in the east, what a gorgeous display
Of her most brilliant colors is seen,
When chasing the shadows, she leads in the day,
To rejoice in the light of her sheen!

Then the lark, soaring high,
Shakes the dew from her wings,
And the sweet robin sings,
Her gay carol high.

She paints in the forest with purple and red,
In the orchard with damask and white,
And throws o'er the garden an violet bed,
A profusion of coloring bright.

And see in the west
What a beautiful glow,
As the sun sinks to rest
In the ocean below!

A chorister, too, is the maiden of Spring,
But she tunes not the harp nor the lyre,
But teaches the birds of the greenwood to sing
In Nature's harmonious choir.

At the close of the day,
The hill and the vale,
Resound with the lay
Of the sweet nightingale!

There's music sublime when the deep thunders roll,
And the echoes reverberate loud!
'Tis the voice of Jehovah, that speaks to the soul
From behind the thick veil of the cloud!

Then the birds of the air,
And the beasts from the plain,
To their shelter repair,
And in silence remain.

Majestic and grand is the Spring of the year,
When on storm-clouds she rides through the sky,
And the waters descending from heaven appear
To burst from an ocean on high!

Oh, listen to the rain,
When the thunder's loud crash
Wakes the echoes again,
And the red lightnings flash!

Now hushed is the tumult—the tempest is o'er—
The rainbow in heaven is seen,
The maiden is smiling in beauty once more,
And all Nature is calm and serene.

So sweet o'er your life
Dawns eternity's day,
When its tempests and strife
Have all passed away!

Then sing to the maiden, the sweet, gentle Spring,
A song of affection and greeting,
For soon for a journey she'll plume her bright wing,
And summer come rapidly fleeting.

Now blest are the hours,
Before she departs,
And may her sweet flowers
Ever bloom in your hearts.

NEW YORK, April, 1855.

NOTE.—This little poem was written while sitting in a circle on the Monday evening previous to the terrific thunder-shower that passed over this city and vicinity about the middle of April last. Whether the two stanzas, so descriptive of that shower, may be regarded as a premonition of its coming, I am unable to say; but certain it is, that I had a distinct impression of a thunder-shower when those two stanzas were written; nor was I the only one in the circle that evening that received that impression. P. E. F.

"WHAT USE IS SPIRITUALISM?"

REMARKABLE CURE THROUGH THE AID OF SPIRITS.
The following letter, from Dr. Gilbert, will be read with a lively interest and emotions of profound gratitude by his numerous friends. Dr. G. has himself been instrumental in saving many lives, thus rolling back the tide of apprehension and sorrow from many sensitive and oppressed hearts, by his unrivaled success in treating cancerous affections; and we are happy to know that in his extremity—when mere human skill could afford no relief—the angels of heaven intervened in his behalf. For once, we think, the blessing descended on one who was never ungrateful for the smallest favor, and who would not conceal the truth in a case fraught with considerations of so sacred a nature, not even to secure the loftiest position in the gift of the world.
With such facts occurring on every hand, the interrogatory at the head of this article can only emanate from ignorance or dishonesty.—EDITOR.

I do not feel that I have any right to withhold the following facts from the public at this time, when the skeptical are asking the "use of Spiritualism." I suppose they would admit its use if they could believe, as I do, that the life of my wife was saved by the influence of Spirits. But grateful as I am

for her recovery, I can not overlook the importance of the fact that here is proof that our dearest friends can help us in cases of physical suffering, and if so, they certainly can aid our spiritual necessities.

For several weeks Mrs. Gilbert had been more or less affected with cold, causing a cough and some pain in the chest, when suddenly she was attacked with bilious pleurisy. I was familiar with the disease, and had invariably been successful in treating it. Yet in this instance no remedy seemed to have the desired effect. I had eminent counsel, but still, day by day, the fever increased; the breathing was more difficult, the pain greater, until we were all satisfied she must soon have relief, or nothing would save her.

I was in the habit of attending a circle every Friday evening, and went at this time to the rooms of Miss Jennie E. Kellogg, 625 Broadway, in hopes something might occur that would relieve our anxieties, as Dr. Rush, my wife's father, had communicated with us before.

Soon after the circle was organized, Dr. Rush came, and I (Dr. Gilbert) said I was glad to meet him—had a question on a paper which I held in my hand that I wished he would answer. The Spirit wrote, "Ask it audibly and I will try to answer it."

I then said, "Be so kind as to tell me what will cure your daughter, who is very sick."
The medium immediately wrote, "Labor, labor with all your strength on the extremities." Soon she continued, "Call Dr. Wellington and you will save her;" and soon added, "but don't touch the head." The medium soon wrote, "It may seem strange, but this is your course."

I answered that I believed him correct, and he wrote again, "Exert all your powers on the extremities, and do nothing to the head. But call Dr. Wellington once for me, dear brother in the Lord. I earnestly desire it. You will never regret it. Tell him I told you to do so."
RUSH.

I asked if the course we were pursuing was a good one, and he said, "Partially so."

I asked if she was dangerous, and he answered, "She is very dangerously sick." He continued, "I can impress him (Dr. W.) what to do in one moment."

Shall I go to-night or in the morning? He wrote, "I had rather you would go now—at once." While I was putting on my coat, the Spirit wrote that I must "wait at Dr. W.'s till he returned home."

I went immediately for Dr. W., of whom, till then, I was an entire stranger, and found that he was absent as suggested by the Spirit. We repaired immediately to my house, and almost the first words Dr. W. said on entering were, that we must take the wet cloths from the head; that we must always relieve the head by securing a circulation in the extremities. As there had been no way for him to know what Dr. Rush had communicated, I was encouraged by this agreement in the directions. Mrs. Gilbert had no expectation of any physician, and no knowledge of the water treatment, and she said she feared it would kill her at once. But the Doctor assured her most positively of its safety and efficacy in all similar cases, and expressed his belief that in one hour she would be enough relieved to sleep.

She was immediately put in a warm bath, and two persons continued to rub her for a long time, while the cold water continued to run thus gradually, reducing the temperature of the bath. She was so relieved immediately, and her cough was less severe; her pain gradually left her, and in less than one hour she slept soundly, and in a few days was out of danger. The fever yielded promptly to the treatment, and without the use of any medicine, she has been saved and restored to us.

This result so promptly attained was wholly owing to my confidence that the advice came from the Spirit of Dr. Rush. But for that I could not have consented to have tried a course so different from that we had been pursuing. Indeed, I had before no knowledge that such a person as Dr. Wellington resided in this city. My own soul is doubly gladdened by the result—first, that my wife is restored, and second, that the blessing of my heavenly Father has thus been illustrated.

SAMUEL GILBERT.

PHASES IN PHILADELPHIA SPIRITUALISM.

MESSRS. PARTRIDGE AND BRITTAN:

I notice in your paper of the 31st ult. a curious piece, under the head of "The Cause in Philadelphia." Of what the writer has to say in regard to the various phases of meeting here, I shall say but little, except as relating to one—namely, the Jefferson Hall. He asks very complacently, "Have you any drawbacks in New York?" and, as if he, with some others he alludes to, were the only persons capable of judging, he adds (alluding to the Jefferson Hall meetings): "We have." I should like to ask the writer, through the medium of your valuable paper, of which I have been a reader for the last two years, who constituted him a judge or a ruler over the acts and consciences of those brethren who have the charge of these meetings, and he should tell them they should at once close this public exhibition!

What the writer has said in regard to mediums is not worthy of notice; therefore we shall pass that by, and come to something of more importance. When I enrolled my name with the brethren who first met at the Franklin Hall, I thought very little the time had come for men, at least Spiritualists, to judge for themselves; but I had not been long among them before I found that it was not only one Pope we had to contend with, but a number of them, and that if you could not pronounce the shibboleth in the same way they did, you had no right to speak there. After remaining among these brethren for a length of time, and concluding that I would say nothing on the subject, at least for a time, I afterward met a few times with another party of the Spiritualists, who had separated themselves for conscience sake; but I found that they also had their restrictions, forbidding any one to speak but mediums, and also claimed the prerogative of judging their brother. But before I came to this point I would say that the brethren at Jefferson Hall came together as a private circle, without any of the restrictions mentioned above; but finding that there were those among them who had something to communicate, and not willing that any one should hide his light under a bushel, they, for the good of the cause, allowed the public to come in; and although some of the latter may be of the character described by the writer, viz., gigglers and mirth-seekers, I can assure you they are not all of that character. At least a few have sought and found the truth, to their great joy, in these meetings, and as there is more joy in heaven over one sinner who turns from the error of his ways, than over ninety-and-nine just persons who think they are good enough already, therefore the brethren have concluded to continue those meetings, the opinion of Brother McCurdy to the contrary notwithstanding.

But, to come to the point, I find that not only in Philadelphia, but in other places, the Spiritualists are divided into three classes. The first is composed of those who see the necessity of some united practical action. Their study is how they may benefit not only themselves, but the whole of earth's inhabitants, for all time to come; and I find, by reading the various communications in the TELEGRAPH, that there are a few of this class to be found in various parts of the Union. A second class consists of those who are devoted to mere theorizing, but the idea of putting their theory into practice never seems to enter their minds. They act as if they thought loving their neighbor as themselves consisted in pandering to the present customs of society. A third class consists of those who think that spiritual manifestations afford a pleasant way to pass the time.

Now, without finding any fault with those who occupy a different

position, I profess to belong to the first-named class, and I can assure you that the communications in the TELEGRAPH written by friend Nixon, and others of a like character, find a response in my heart. But as I am the person your Philadelphia correspondent alludes to, when he says, "One contends that the Bible is the book," I would say in reply, that I contend that when all the figures, allegories, prophecies, and parables contained in the book are understood, mankind will view it in a very different light from what they do now; and I profess, with all humility, be it spoken, to have had given me, at various times during the last ten years, by spiritual impression, an understanding of various portions of that book, which seemed very dark to my mind previous to that time, although, like Timothy, from my childhood it had been my constant study.

But before I conclude, let me refer the readers of the TELEGRAPH to the history of Solomon's Temple. It is said of it that the stones were all prepared in the mountain, and when they were brought together they fitted so well that the sound of a hammer was not heard while they were being put in their places. If history can be relied on this was a most perfect building; indeed one historian tells us that it deceived the eye of the beholder, and looked as if it were one solid stone, so perfect was the workmanship. This, I am instructed, was a type of which we are the antetype. I am also instructed that the time has come to commence this building, and that there are a great number of living stones which have been prepared in the mountain by cutting and rubbing, and when they are brought together they will fit as did the stones of Solomon's Temple. But this cutting and rubbing process seems to be but very imperfectly understood even by Spiritualists, and especially by the writer of the article we have referred to; for if he had understood how to cut his own stone, he would have found sufficient employment without interfering with his neighbors in this matter. I have been trying, for the last ten years, to be guided by the instructions of the master builder in this cutting and rubbing process, and for the information of those who may think it worthy their notice, I will mention what my instructions were. The master workman says: "Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you—good measure, pressed down, shaken together, and running over, shall men heap into your bosom." I am instructed that whosoever lives by this rule shall make a four-square stone, and that that stone will exactly fit in the true temple of God.

I have much more to say, but I am admonished that I must not be too lengthy. In conclusion, I would add, that in the Jefferson Hall, on Sunday mornings, and at other times when the opposing power is not too strong, we have communications through Brother Joslin and others, that do not fall a whit behind any thing I have either heard or read in any of the Spiritual publications. JAMES HALL.

PHILADELPHIA.

A SPIRIT SEEN.

MR. BRITTAN.

Dear Sir—Having heard it rumored about the city that Mr. Wm. James, formerly a merchant of New York City, but for several years past a resident of this place, had, since his transition from this mundane to a higher sphere, presented himself to some Sisters of Charity, who occupied a house owned by him, I thought it might not be inappropriate for me to investigate the matter and learn the facts in the case from authentic sources. In pursuance of this design, I called at the above-named house, and on inquiring of the occupants, was informed that they had just moved into the house, and that the ladies who had left the house told them that a few nights previous to their removal a young girl, living with them, on going to the chamber to retire for the night, saw a man in her room, at which she became very much alarmed, and fled with great haste to the apartments below, and told them there was a man in her room. They told her that no man could enter her room, and that she must be mistaken. She insisted upon it that she saw a man standing in her room. Some of the family went with her to the room, but found nothing unusual there, and persuaded her that it was nothing but an illusion of the imagination, and thus, in a measure, quieted her fears. During the night, unusual noises were heard, which sounded like footsteps and the opening and closing of doors. On a subsequent evening one of the sisters, on entering the chamber, saw Mr. James standing before her in the place, and in the attitude she had seen him on a former occasion when she had sent for him to come and repair a leak in the roof. His eyes were turned up to the same point in the ceiling as the former occasion. She told them she saw him so distinctly as to be able to describe his dress, and among other things, noticed that he had on shoes and white stockings. I was not willing to take second-hand testimony in regard to the matter while there was a probability that I might get it more direct. I therefore inquired of this family and learned near the locality to which the ladies had removed, and after some little difficulty found them. They received me very courteously, but were not disposed to be very communicative. I told her I had been very well acquainted with Mr. James, and felt exceedingly anxious to learn the facts from her, as an eye-witness, whether he had been able to present himself to mortal eyes since leaving the body. Her answer was—"I saw him as distinctly and looking as natural as I ever saw him while alive, and that is all I have to say about it." The Sister is a teacher and a very intelligent appearing lady, and I can hardly believe that she would allow her imagination to get the upper hand of her reason, and thus deceive her senses. It should be borne in mind that Mr. James lived and died about a mile distant, and was seldom at the house they occupied, and they must have been exceedingly sensitive to allow his death to affect their imaginations to any very great extent.

The above has been written without much reflection, but I believe it contains all the facts as near as I could get at them. Should you deem it worthy a place in your valuable paper, please correct and excuse all errors. Yours, truly, E. J.

ROCHESTER, May 8th, 1855.

THE CAUSE "DOWN EAST."

PRESQUE ISLE, AROOSTOOK CO., ME., April 1855.

MESSRS. EDITORS:

In the TELEGRAPH of March 31 I notice my letter from Augusta, of February 4; and I wish now to say that soon after writing that letter, the interest in Spiritualism in that city began to revive, and up to the time I left there, on the 20th of March, it was steadily increasing. Since writing that article I succeeded in obtaining interviews with several other mediums, and I trust the feeling I then described among mediums has been done away with. They seem to feel more interest, and also to feel the force of the injunction: "Freely give as ye have freely received." Some persons were developed as mediums during my stay there, and even among the most skeptical exist an increasing desire to witness some of the manifestations, and there is an increased willingness on the part of the mediums to gratify them. I trust my time was not entirely mispent there, and those friends who aided in establishing circles there, and discommoded themselves to gratify my desire of investigation, will ever be gratefully remembered. I trust they will go on in the glorious work of enlightening the dark places of the earth; may the Father of all reward them for their labors of love. If some of the friends who are accustomed to public speaking would visit Augusta they would find opportunity of doing much good. The field is prepared for the seed. I hope some such brother will feel it his duty to go and strengthen our friends there.

As yet I have not much to communicate respecting the cause here. Our people are just beginning to inquire about it, and we are about forming a circle. Should any thing interesting occur I will communicate it to you. Yours, fraternally, JOSEPH B. HALL.

Correction.

In the notice of the spiritual birth of William Shotwell, which appeared in our last issue, a typographical error escaped the eye of the proof-reader. The age of Mr. S. was stated to be thirty-nine, whereas it should have been eighty-nine.

A Pleasant Home.

Our spiritual friends from abroad who may have occasion to spend several days or weeks in the city will find good board, pleasant apartments, reasonable terms, and agreeable company at the residence of Mr. L. L. Platt, 762 Broadway.

Public Lectures and Conferences.

The Spiritualists in this city have removed from Doolworth's Academy, and now hold their Sunday meetings at Stuyvesant Institute, 65 Broadway, opposite Bond Street, where public lectures are delivered every Sunday morning at half-past 10 o'clock, and in the evening at 8. Conferences on Sunday afternoon and Wednesday evening.

