

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 200.

The Principles of Nature.

ANCIENT AND MODERN SPIRITUALISM.
BY REV. JAMES RICHARDSON, JR.

And behold there appeared unto them Moses and Elias talking with him.—MATT. 17 : 3

The disciples of Jesus beheld Moses and Elias talking with their Master. This purports to be the statement of a fact—a fact just as much to be relied on as the statement that the Saviour preached the Sermon on the Mount—that he healed all manner of diseases among the people, or any other account in the Gospel record. The whole story of this wonderful event is as follows: "And Jesus said unto his disciples, Verily I say unto you, there be some that stand here that shall not taste of death till they have seen the kingdom of God come with power." And to give them some signs and indications of the coming of this spiritual kingdom—of his connection with the spiritual world, and the great prophets and teachers of old, now inhabiting it—he takes with him Peter and James and John—these alone—three friends peculiarly endowed, more intimate with Jesus, and doubtless more advanced in spiritual things than the rest of his disciples—and leads them up into a high mountain, apart by themselves, up into the purer, more ethereal and spiritual air—nearer, as it were, to the heavenly world—on the serene heights where, far from the noise and tumult of the world, with no fear of human intrusion, in the solitude of nature and of God, he might not only hold more uninterrupted communion with beings from those radiant spheres on high, but where he might exhibit to these three chosen friends something of the wonders and the glories of immortal and spiritual land. And we read that he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light; or in another and more graphic description, "his raiment became shining, exceeding white as snow;" so that no potter's earth can white them; and there appeared unto them "Moses and Elias, and they were talking with Jesus." Another account adds, "who appeared in glory and spoke of his decease, which he should accomplish at Jerusalem."

Such, with certain variations and additions of the different biographers of Jesus, is a statement of what I can not but regard as a most marvelous phenomenon—a most wonderful and striking event in the life of Jesus—a fact so peculiar that, had it occurred and been recorded in the present material age—an age so universally and utterly skeptical in regard to spiritual manifestations—it would hardly have gained any credence save among the simplest minds. For nothing could be more out of the common course of events—more preternatural, strange and marvelous—than the occurrence of such a phenomenon as this. Two ancient prophets—the great lights and mightiest teachers of the Hebrew nation—Spirits that long centuries ago had passed away from earth—not only manifest themselves to Jesus, but are seen even by three of his chosen friends and disciples, conversing with their Master as with a well-known and beloved friend.

Such is one of the greatest wonders, the most striking and peculiar events of which we have any account in the Gospel record, and which may be properly classified under the general term of miracle, by which I understand some marvelous spiritual phenomenon—some work wrought through the influence of a mysterious invisible agency. In this materialistic age, indeed not only are the facts of such phenomena being called in question, but even the possibility of such a thing as a miracle is doubted by very many people, tacitly, perhaps, but still I think quite universally; while there are not a few men, distinguished by a grand courage and a singular intellectual boldness, who very publicly deny and reject every account of miracles whatsoever. Of this wholesale rejection of the miraculous, Prof. Strauss of Germany, and Parker of America, are very famous instances. Both of them are noted for very extensive learning, illustrious scholarship, and exalted moral and religious character. Indeed all the various theories of miracles that are commonly held among us, practically deny the spiritual origin of these phenomena. The most common theory of Christian miracles—that which is most in vogue among the great herd of unthinking theologians is, if I mistake not, that these various wonderful works were wrought, and the strikingly marvelous events that occurred in the life of Jesus took place, in opposition to the laws of nature, as a sign of his authority and a proof of his divine mission, without any intelligence in regard to the cause and mode of operation on the part of Jesus himself. Of course he was supposed by this theory to be but a blind, unconscious medium of an almighty power, and these miracles are to be regarded as no evidence of any spiritual insight or divine and spiritual force in the Saviour. Another theory seeks to explain these wonders by referring them to common material causes, and thus endeavors to do away with all that is mysterious and miraculous, and therefore with all that is spiritual in them; while a third and most modern view of the subject rejects the facts and denies the possibility of miracles altogether. Such is the view adopted, especially by the friends and followers of Strauss and Parker; and regarding miracles as events taking place, and events performed, in direct opposition to Nature and in violation of her laws, I, too, should say that a miracle was an utter impossibility. But I see no sort of necessity of regarding these occurrences as a violation or contravention of the laws of Nature. To suppose that God would act in violation of his own laws—would set them aside under any circumstances whatever—would be to suppose that such laws were inadequate, imperfect, and not the wisest and best. Any change in the modes of divine

action, or interruption of the divine laws by the omniscient, all-wise Law-giver, would be an act of condemnation passed upon such modes and laws, and a denial of the omniscience and perfection of the great Creator—of him who is the same yesterday, to-day and forever—with whom is no variableness nor even shadow of turning. But I see no sort of necessity of regarding the Christian miracles as violations or contraventions of the laws of Nature or of the regular, intelligent, all-wise and all-perfect modes of divine action. To my mind these miracles have a spiritual origin. Shall I who dwell in a humble spot of this little insignificant orb, a mere speck and point as it were among these systems and firmaments, and systems of firmaments, that make perhaps but a corner of a still mightier universe—shall I undertake to set limits to the divine laws, to number them and count them all over on my fingers, as though I were omniscient? It may be replied that the laws of Deity—the divine modes of action—are everywhere similar and identical; that from one we may learn all, as Newton from the fall of an apple deduced the gravitation of worlds; but it was the great Newton himself, that paragon of learning and wisdom, the very monarch of his times in the realm of science, who declared at the close of his long and brilliant career: "I have but gathered a few pebbles on the sea-shore, while the great ocean of truth lay all unexplored before me." And even were the laws of the outward material universe perfectly clear and explicable to us—could we read through the book of external nature as easily as a child's primer even, still there remains this unexplored, mysterious Spirit-world; still how little do we know of invisible and spiritual things of the laws of the soul—of the relation of the visible to the invisible, and of the unseen world of Spirits to this! And I believe, dear friends, that the various Christian miracles have a spiritual origin; that they depend for their manifestation on unknown and spiritual laws; that they are indicative of spiritual influences and spiritual agency; manifest a knowledge of interior and spiritual causes, and prove a spiritual elevation and spiritual communion on the part of the Saviour; and that they are not the mere signs of outward authority, or proofs of a commission from on high, given only to impress and convince the world. And yet, evincing as they do, a wonderful spiritual exaltation and a marvelous insight into the mysterious causes of things, as well as a sublime connection with the spiritual world and a communication with spiritual beings, they necessarily do impress us with the extraordinary character of the nature, qualifications and gifts of Jesus, increase an interest in the teachings of the Saviour, and thus give an additional power and authority to his words. In regard to some of these miraculous facts, as I am aware, it is comparatively an easy matter to resist the idea of their spiritual origin, and perhaps by some exercise of ingenuity to find a material cause for such effects; but in such instances as those related in the passage from which our text is taken, as must be obvious to all, it is utterly impossible, as spiritual presence forms the very staple and substance of the narrative; and recourse therefore is had by the anti-spiritual theorists to the supposition either of hallucination or deception on the part of the disciples.

But this position, assuming as it does the ultra impossibility of miracle, and involving a rejection of the facts of the Gospel narrative, can never fully content the minds of the unlearned and unsophisticated, who require a plain and simple faith. And with all my respect for the intellectual power and moral character of Prof. Strauss and his distinguished American follower, Mr. Parker, I know of no literary work so utterly unsatisfactory as the great work, especially of the former, on the Miracles of the Gospel Record. By the system of *reductio ad nullum* there employed, in explaining away the facts of the miracles, and reducing them to myths and non-entities, not only every event in the life of Jesus, with his every word and teaching, might be nullified and done away with, but no record of history or biography, whether ancient or modern, would stand the test of such destructive criticism and analysis; and it would tend in the end to the utter discredit of all historical accounts—to an entire annihilation of all faith in human testimony. I fully believe, therefore, not only in the Christian miracles as manifestations and evidences of spiritual agency, but look upon them as holding a most important place in the Gospel economy. Indeed, of all the various facts in the life of Jesus, I know of none of higher importance or of greater significance. They open to me the spiritual world; they impress me with the sense of a spiritual presence; they teach me a belief in invisible and spiritual agencies, as no other events recorded in the Gospel can do. Especially is this the case in the marvelous account from which our text is derived.

This text necessarily suggests to us the questions here, first, what does this passage reveal to us in regard to the spiritual world and the connection of Jesus? secondly, of what use and benefit are such revelations to the world? These questions we shall endeavor to answer as fully and clearly as our present brief limits will allow. In regard to the spiritual world and its relation to Jesus, the text teaches, first, that men still live after the phenomenon called death has taken place; that Spirits still exist after they have departed from the body; that death, therefore, so far from being an annihilation of being, the end of existence, or even a decay and dissolution of the man, is but the new birth of the soul, its birth into a higher world, its entrance into a brighter and more radiant sphere of life and light and glory. It gives no foundation even for the glowing and disgusting (to me, I must confess, dear friends) doctrine, that the spirit sleeps with the decaying body in the damp and dismal

grave, in the fearful charnel house of the tomb till the resurrection day. For it presents to us the Spirits of Moses and Elias, whose decaying bodies had been committed to the earth, and whose ethereal portion had passed to the invisible and heavenly world centuries on centuries before. We must either believe this or deny the truth and reliability of the Christian Scriptures; for in the words of the record, "there appeared unto the disciples Moses and Elias;" and this great and delightful truth, that the Spirit still lives in the Spirit's home, adorned with new beauty (for in the language of the Gospel narrator it is said they "appeared in glory") is recognized as a well known and undoubted fact, and is spoken of as naturally and as simply as any occurrence of common life, without any exhibition of wonder or surprise in regard to the matter.

Again: This passage teaches us that the souls of the departed are possessed of bodies as much as when on earth, for more ethereal bodies, doubtless, and that they were seen of Peter and James and John, to whom they "appeared in glory;" "that there is," therefore, in the words of the Apostle Paul, "a natural body and there is a spiritual body;" and that the Spirits of those who have long since passed from the earth are not only able to make their presence felt by those who still remain in this lower world, but that they can and do manifest themselves personally to their brethren who are still dwelling in the flesh. And we further learn that the spiritual world is near to Jesus, and was around him; that he had his conversation in heaven while yet on earth; and that not infrequently, in the words of the Gospel, "angels came and ministered unto him."

We are taught, moreover, by this passage under consideration, that the inhabitants of the world of Spirits are still human beings; that they feel the same; act, speak, converse, and are the same in most respects as when on earth; or in other words, that they are natural and familiar, and that they are thus recognized as the same beings; for we find Moses and Elias, so many long ages after their departure from the earth, still known and recognized as Moses and Elias—associating familiarly with Jesus, and still cognizant of events, and alluding to the scenes of earth. For they spoke of the decease of Jesus, and that it should take place at Jerusalem; and this, as well as their own presence with Jesus, proves that the Spirits of the departed still retain their interest in the affairs of the humble planet where they had their first birth—still are attached to their earthly home, to their friends, and their former countrymen. The disciples Peter, James and John, not only saw these ancient and illustrious prophets and guides of the Hebrew fathers, but it is recorded that they appeared unto them *talking* with Jesus. There are those little verses, as it would seem, in the Christian Scriptures, who regard the doctrine of spiritual communications, that is now beginning to awaken a fresh attention of mankind, and the communion of mortals with the souls of the departed, as a wholly new and strange doctrine, opposed to the teachings of the Bible and of the Gospel record, and who therefore turn away from it in abhorrence, and denounce, in no measured terms, not only those who profess to believe it, but even those who take the liberty, to which they have an inborn right, of giving their attention and thought to a subject so sublime, and of investigating phenomena more striking and marvelous than any that have arrested the minds of men for centuries. But we learn from the text that the blessed Jesus held communication with the Spirits of the departed. "And, behold there appeared Moses and Elias talking with him;" and this is by no means the only passage in the Gospel that illustrates the doctrine of spiritual intercourse and communion on the part of the Saviour, with the spiritual world. And not only to Jesus himself did Spirits thus manifest themselves and hold communication, but they appeared also to certain of his disciples, and they also listened to the words of Spirit guests. So far, then, as Jesus himself and those of his disciples are concerned, the fact of spiritual intercourse is unquestionable. To doubt it or deny it, would be to doubt or deny the Gospel record. On them was shed the splendors of the invisible and heavenly world. For His face did shine as the sun, and His raiment was white as the light, and angels from their bright abodes of ecstatic joy and beauty, who before in seraphic choirs had sung the blessings of his advent, came to minister unto him; and the Saviour promised that his disciples also should enjoy communion with the world of Spirits. If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." O what a delightful hope! what a blessed promise to that little band of hated and persecuted ones, as they came to the martyr's death, "Yet a little while, and the world seeth me." I will not leave you comfortless; I will come to you. "Yet a little while and the world shall see me no more; but ye shall see me. And again—precious promise! comforting thought!—"For where two or three are gathered together in my name, there am I in the midst of them." Certainly, to his friends then present, and to his disciples generally, this opening of the heavenly world, this revelation of spiritual glory, had its uses and its benefits, else why did Jesus thus take them with him as witnesses of this sublime and marvelous exhibition! What assurance must it have given to their faith. What strength and joy to their trusting love of their humble and persecuted Master, that although hated and condemned by Chief Priest, Elder, Scribe, and Pharisee, he was beloved by the great saints and prophets of the Just!—that though despised by the proud lordlings of earth, he was yet so beloved by the purest and loftiest Spirits of the heavenly world!

What a blessed comfort and consolation to them in their future labors, trials and sufferings to remember those sweet, encouraging words: "I will not leave you comfortless—I will come to you." And it was doubtless through a faith in such spiritual influences that they should be enabled to remove mountains, and nothing should be impossible to them, Jesus promises his followers, "the works that I do shall ye do also, and greater works than these shall ye do, for I go to my Father." We have thus, my friends, considered the Gospel doctrine of spiritual manifestations, of the connection of the spiritual world with this, and the communication of Jesus and his disciples with that world. We learn from the life and teachings of the Saviour the great and blessed truths of the nearness of the spiritual world; of the fact that the Spirits of the departed are still cognizant of human affairs; that they made themselves visible to Jesus and his disciples; that they conversed with him, and that he promised his friends and followers that he would still be present with them, and make himself manifest to them after his departure from earth; and so full, clear and explicit are the teachings of the Master upon this point, as to admit of no sort of question on the part of any candid mind. We must either admit the facts and statements of the Gospel narrative, or else regard the disciples as the subjects of hallucination, and accuse the biographers of the Saviour of willful and intentional deception.

But I should do myself, as well as my subject, injustice, did I not say a few words to you in conclusion, in regard to the newly-awakened faith—a faith so universal in early times and in the days of the primitive church—in spiritual presence and spiritual communion; its influence, uses and benefits to mankind. In the first place, we can not but regard the reviving belief in the nearness of the spiritual world, and in the ministry of angels, that is now engrossing to so great an extent the attention and thought of the most refined and exalted as well as reflecting and scientific minds of the nation and of the world everywhere, as tending to mental and spiritual elevation. Could the mass of mankind, now so engrossed in earthly cares and labors—unwise and unsatisfactory, albeit—so wholly eaten up by worldliness, avarice and sensuality, come to feel the nearness and reality of the spiritual world, its radiant portals unfolding themselves to their quickened and purified vision, and gaze upon their ethereal splendors, they could not but be powerfully impressed with the conviction of the transitory and perishable nature of worldly gain and riches, of earthly possessions and honors, and all the various paltry and ephemeral objects of human ambition, for whose attainment they are now wearing out their lives and debasing and deadening their immortal souls—they would inevitably become more spiritual and more elevated, more powerful, more loving, more harmonious, and truly happy. And I fear there never was a period in human history when such influences were more needed; when mankind were more wholly absorbed in material, and therefore perishable, interests as now they are; and when there was so little love of spiritual theory, so little concern in the sublime unfoldings of the future, and in the things of the spiritual and eternal world.

Again: This doctrine of spiritual presence and spiritual communion has had a blessed use in awakening the minds of men from an utter disbelief in God and the soul; and already, thanks to our heavenly Father, thousands upon thousands of blank infidels in this our own land, and in other parts of the world, have been led, through this new movement, from a cold and gloomy atheism to a living, joyful faith in the existence of the soul, the being of a God, and the glories and blessedness of an immortal life. This, even if there were no other benefit derived from the newly-awakened faith in the spiritual world, is a vast and almost incalculable good.

Again: There are a large number throughout Christendom doubtless who have no faith whatever in their own individual immortality hereafter; who believe that their Spirits will be absorbed at death into the infinite Spirit; and many of them have already been turned by the reward of this glorious doctrine of spiritual presence from this cold, unsatisfying faith. There are those, too, of all sects and churches who have had no hope whatever that they should meet and recognize the beloved ones of their soul in the future life, or that the departed Spirits were at all cognizant of the home and friends they had left behind. O how many times, dear friends, has the sorrowing, despairing question come to me from such, "Can you believe that I ever shall see and know my child, my brother, my friend in another world—that I ever shall be united to them again?" And often and often, too, the cold and bitter saying falls upon my ears, "O I can not, I will not believe that the pure Spirits of another world can still have an interest in the scenes and inhabitants of this dark and wretched earth." To how many such as these, among the most intelligent, refined and cultivated people of the land, has the reality of the Gospel teachings of spiritual presence and communion brought new light and life and joy.

You, my dear friends, have been blessed by Providence with a more enlightened, humane and liberal faith than is enjoyed by the vast majority of mankind, or even by the vast majority of your countrymen. Think, then, of the gloom, the misery, the horror that must be theirs who have been trained in the fearful belief that the great mass of mankind have been elected from all eternity to perpetual damnation and unutterable woe in the future, and that they and their loved ones may be—most probably are—of this number! Think of their suffering, their agony of mind, as they hear the professed minister of the Gospel at the hour of death and burial, as well as in the pulpit! O how often have I listened to such utterances, teaching them that God had

snatched away their little ones from their arms, in wrath and vengeance, as a judgment on their sins and their want of repentance, and that the offspring of the ungodly and unregenerate—those who did not conform to their wills and teachings, and belong to their church—the children of the unbaptised and unregenerate, should suffer the torments of the damned forever and ever! When you reflect, dear friends, that still over the length and breadth of this whole country—and how much more in other lands!—such are the horrible doctrines quite generally taught, and such are the religious sentiments in which the vast majority of mankind are trained, can you wonder that men are greeting everywhere with enthusiastic delight and an elevated joy, above what words can tell, anything that can reveal to their minds the great truth of the nearness of the spiritual world, the ministry of angels, the presence and communion of the dearly loved ones who have gone before them to the blessed, glorious life of the future in that radiant land where is fullness of joy and pleasures forevermore; that they rejoice to believe they are still around them, still with them, still breathing messages of love and tenderness into their loving hearts; that the bereaved mother, the lonely and loving one, can hear from her loved and departed ones the precious words of the Saviour, "I will not leave you comfortless—I will come to you."

THE SPIRITS IN WILBRAHAM, MASS.

MESSRS. PARTRIDGE AND BRITTAN: Not many evenings since I accepted an invitation to attend a "Circle" that met at the house of Dr. Glover, in this village. The exercises of the evening commenced with music—playing on the piano, accompanied by several voices. After sitting a while, a few of the company were exercised apparently by some foreign influence, made visible by various motions of the head and arms. The "afflatus" was evidently upon them; but the "god of the lyre and the silver bow" has learned to be more gentle in his treatment of his vates than he was wont to be in ancient days. There was no wild rolling of the eyes, no disheveled hair, no struggling to throw off the influence of the "god," but a calm and thoughtful expression of countenance. Presently one of those thus influenced arose and proceeded to address us very much in such a strain as is often heard in prayer meetings of the different religious sects. The matter of his discourse was unexceptionable. At the close of his discourse he remarked, "This is the first time that I have ever spoken in these circles, but I may come again and speak more at length if I can control the medium. You wish to know my name—no less than three have already mentally asked the question. Well, as will give it to you. When in the form they used to call me "Edward." After a short pause some one asked, "Did you formerly live in this place?" "Yes, I used to walk up and down this street." "Will you give your other name?—for we do not recognize you by the name of Edward alone." "Hyde" was given in a distinct tone. "Ah, yes," exclaimed one or two voices, "we recollect now." It was the name of a Methodist minister, once the steward of the Literary Institution in this place, who died nearly twenty-four years ago, and who was now, if we can believe it, manifesting himself through the speaker by suggesting the thoughts and words of his discourse. It is proper to state that the medium, who is not a resident of this town, knew nothing of Mr. H.

Again, another medium—a gentleman—was "rappell" by a Spirit calling himself "Byron." "Bring the Bible," was uttered through the medium. It was brought. "Turn to the sixth chapter of the Revelations." The chapter was found. "Please read." This request was complied with; and when the reader had uttered the words of the eighth verse, "And I looked and behold a pale horse, and his name that sat on him was Death, etc."—"There, that will do," said the medium, and he rose to his feet. After a few preliminary remarks he commenced delivering himself in poetic numbers, which for strength and sublimity of expression were equal to anything that Byron ever wrote. Death, the mighty conqueror, was personified, who, in "thoughts that breathed and words that burned," detailed his "doings" since the commencement of his career on the earth. I said to the medium, after the circle broke up, "I wish you would give me that poem in writing." "I would," he replied, "if I knew what it was." He declared himself to have been wholly unconscious of what he had uttered; and yet, *mea justice*, he had delivered a poem that any one who has ever written in the English language might well be proud of. I have been informed by others who have heard him, that many of his utterances are of the same elevated character.

Appropos of this medium, whose name is William Hume: any one having but little acquaintance with him, can not but discover that he is an unlettered person. Not only is he unacquainted with any other language than his own, but his knowledge of that is quite imperfect. Some time since, three pieces of writing were handed to me with a request to translate them, said to have come from his pen while in a state of trance. One was in Latin verse, with the name of Camoens, the celebrated Portuguese poet, signed to it. The versification was correct—the thoughts and style of a modern cast. The other pieces were Greek poetry, signed "Theognis," the name of a poet who flourished between five and six hundred years before Christ. The measure of both was accurate, and the style of thought resembling that of the ancient Greek writers. Subsequently the medium gave a correct translation of the Greek pieces in elegant English verse, which I have seen and read. I have also seen several manuscripts from the pen of Mr.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, FEBRUARY 30, 1856

THE INDIVIDUAL AND THE STATE.

Man existed before the government. From the beginning there were laws and principles written in the human mind and heart, or developed in the constitution of things, which he was bound to observe.

Max existed before the government. From the beginning there were laws and principles written in the human mind and heart, or developed in the constitution of things, which he was bound to observe.

There is a higher power. The soul was created in the divine image; therefore, render unto God that which is due to him.

While we would enforce the duty of a rational submission, we would claim the privilege of virtuous independence. The individual may submit, from the nature of circumstances, to that which is unjust to himself, but he can not be compelled to give his influence to strengthen the hands of the oppressor.

On a question of right and wrong an enlightened and true man must have a better standard of judgment than the vote of the majority. There is a higher power than the government—before this we bow.

The time has come when nations, as well as individuals, should learn that there is a better way to redress a wrong than to commit another of equal or greater magnitude.

The Editor down East.

MR. BRITTAN will lecture in the Hall occupied by the Spiritualists in Hartford, Conn., on Sunday, March 2d, afternoon and evening, at the usual hours.

THE KOONS IN NEW YORK.

For some three weeks Mr. Jonathan Koons, his son and daughter, have been in New York, holding nightly circles for spiritual manifestations, at Jackson's Hotel, in Spring-street, opposite Clinton Market.

Mr. Partridge, Mr. Brittan, and the different attachés of this office, have repeatedly been present at the séances of the Koons since their arrival here, and the developments observed by them have been uniformly confirmatory of the above representations.

On Tuesday evening, February 19th, we had the pleasure of meeting with some twenty-five or thirty intelligent ladies and gentlemen at the rooms of the Koons. At the appointed hour the company seated themselves in the form of a semi-circle, with a table, surrounded by a somewhat fantastically constructed apparatus, occupying the vacant segment.

All things being arranged, the light was extinguished; a spiritual song was sung, to which an accompaniment was played by Mr. Koons on the violin. Soon afterward the bottle containing the phosphorus became illuminated, and a small globular light was seen to move rapidly to and fro, and up and down, in the room.

A tambourine was then taken from the table and moved up and down, hither and thither through the room, and beaten with unexpressed skill to the music of the violin.

After repeating and diversifying performances such as the foregoing, for about an hour, the Spirit announced through the horn that he must depart, and the séance closed.

THE TWO STREAMS.

At no great distance are two streams. The sluggish waters of the one scarcely exhibit any motion. Being constantly filled with the grossest impurities, many offensive and hurtful vapors are generated along its banks.

The other stream glides along like a laughing child at play. The waters are clear as crystal. Like the creatures of a joyous intelligence, they dance to the notes of their own wild song.

Human life has been compared to a stream. If the springs of existence be pure and elevated, the stream will, unless it imbibe impurities by the way, be transparent and beautiful.

MORAL.—In beginning to reform the world, it is important to commence where human life has its origin.

PROGRESSIVE IDEAS FROM THE PULPIT.

WE have received a hand-omely printed copy of a discourse delivered on the occasion of the funeral of Mrs. Mariette L. Thompson, late of Danby, Vt., by Rev. J. P. Walker.

BRIEF EXTRACTS FROM MR. WALKER'S DISCOURSE.

As we have seen, mind is competent to apprehend some Truths intuitively. Of others it can sometimes attain momentary glimpses, which on account of their indistinctness, we can not retain long enough to put them into such tangible forms as shall hereafter serve as prompts to our recollections.

And what, in the last analysis, is bodily power, but the direct action of mind on matter. It is, therefore, conceivable that mind should operate on one kind or one quantity of matter, as another. We do not know that muscle and nerve and bone are the only forms of matter mind can act on—nor that two hundred pounds is the fixed amount of weight mind can raise against the law of gravity.

SPIRITUALISM IN SAN FRANCISCO.

THE San Francisco Herald of January 6, contains the following account of manifestations which had recently occurred in that city:

A few nights since, between the hours of 7 and 10 o'clock, a strange scene was being enacted in a house on Sutter-street, not far from the northeast corner of that street and Kearny.

The Assassin's Argument.

A FLORENCE correspondent of the New Orleans Delta states that a Mr. Hume, a Spiritualist from New York, (doubtless Daniel D.) is in that city, and that his presence and the exhibitions of the spiritual phenomena had occasioned much excitement.

The Golden Age.

THE Woman's Advocate in a cautious notice of Harris' "Lyric of the Golden Age" acknowledges its superior merits in the following language:

QUESTION ABOUT REORGANIZATION.

Editors SPIRITUAL TELEGRAPH: "Extended Friends"—The "Voice to Mankind," third part of A. J. Davis' invaluable book, "Divine Revelations of Nature," proposes a very suggestive plan to reorganize and improve society.

Several of my friends wish to know if any steps of the above kind have been taken, and if so what their prospects are.

Our correspondent will bear in mind that in developing a supply of the fundamental necessities of mankind, several distinct and consecutive operations are necessary.

Now in the cyclic revolutions of the ages we are brought again to a spiritual spring-time—a transition period midway between the winter of old, effete, and decaying institutions both in church and state, and a new and higher cycle of the developments of Divine Love and Wisdom.

Miss Jay's Lectures.

THE recent lectures of Miss EMMA FRANCES JAY, delivered in the Music Hall, Boston, and in other places East, appear to have excited much interest among Spiritualists and other intellectual people who were, from time to time, among her delighted auditors.

The last New England Spiritualist devotes about three columns to a synopsis of two of Miss Jay's lectures.

An Inquiry answered.

J. HOPKINS, of Scotchburgh, Livingston county, N. Y., writes us requesting an explanation of the fact, that after being a tipping medium for some eight months, the power of moving the table was entirely suspended, and all communication between himself and the Spirits thus cut off.

Overcome by Trifles.

How strangely are we conquered by little things! The man who stood firm under the great calamity—braving the stormy elements like some great rock in the midst of the troubled sea; now, in an unguarded moment, bows low beneath the slightest breath of misfortune.

A Poul Slander Refuted.

A BRIEF paragraph respecting a charitable Institution in Broome-street, of which Mrs. L. A. Lincoln is the responsible head, appeared last week in the miscellaneous department of our paper, and was credited to the Providence Tribune.

PERSONAL AND SPECIAL NOTICES.

Movements of Bro. Harris. Rev. T. L. Harris, after delivering a course of twenty-one lectures in New Orleans, on the subject of the "Facts and Philosophy of Modern Spiritualism, in its various branches," left that city on the 5th instant, designing to lecture in Mobile, Ala.; Augusta and Griffin, Ga.; and Charleston, S. C., previous to his return to New Orleans.

Philadelphia.

Miss EMMA F. JAY will lecture in Sansom-street Hall, Philadelphia, next Sunday.

Electro-Medicated Vapor Baths.

The other day we made a trial, under the direction of our gentlemanly friend, Mr. Calbertson, of the bath which he prepares and administers at the Rooms of Mrs. French, 44 Broadway.

Hume, said by him to have been dictated by Spirits, and strongly characteristic, in style, of the persons whose names are signed to them. One is an elaborate treatise on the Antiquity of Coins.

But enough of this. Will any of the theories broached to explain these phenomena, aside from that which assigns their origin to beings in another state, satisfactorily account for them?

FROM PROFESSOR HARE.

Is the New York Tribune, of the 6th instant, a critic does great injustice to a medium to whom I was greatly indebted for assistance in my investigation of Spiritualism, in supposing her to be wanting in patience or amenity.

Is not religion of value? For what do the people of Great Britain pay more than forty or fifty millions of dollars annually to their clergy? Is it not for the sake of religion? Since the coming of Christ and of Mohammed, has not religion been one of the primary objects of human contention?

But according to Warburton (an English bishop) and Whately, Archbishop of Dublin, the Pentateuch does not give any account of another world; and in the Gospel we find that, according to Christ, the other world is in the same cavity with hell, where all who "seek the good things of this life" are, like Dives, to be boiled to celerity in the fire.

One mourner tells me that if it be true, she would value it more than a thousand words, especially as connected with the idea that an intellectual child, of whom she had been recently deprived, shall still be her companion, and may communicate with her.

Those who swallow the scriptural canons, yet strain at spiritual goals, and who can believe anything which is said to have happened two thousand years ago, who credit a witness of whom they know nothing, provided he has been long enough among the dead—may dispute the truth of all this; but that is what I am prepared to expect.

Before I became a Spiritualist, I counted with uneasiness the years as they rolled away; and although hoping for a future state, I felt a gloomy doubt as to what that state could be; but now I feel impatient rather that time should fly faster; and I only wish to live in order to make others partake of the gratification which has been imparted to me.

Mr. Brittan will be pleased to receive subscriptions to the TELEGRAPH and orders for Spiritual books wherever he may travel. All books so ordered will be forwarded free of postage.

MACHINE IN THE HUMAN FRAME.—Very few, even mechanics, are aware how much machinery there is in their own bodies. Not only are there hinges and joints in the bones but there are valves in the vessels, a forcing pump in the heart and other curiosities.

Original Communications.

IMPLORA PACE.

The fresh and dewy night hath come in glory,
Beautiful, and roscum, and most fair,

The day, with its innumerable voices
And mightily overplus of garish life,

To me the darkness brings no benediction,
Pouring quiet on the pulse and brain;

I nest— a black cloud, self-involved and c'reling—
Holeth me in its reddened, heated breast;

I nest— a black cloud, self-involved and c'reling—
Holeth me in its reddened, heated breast;

The spirit freed shall rise to its eternal
Home, and be no more the body's guest,

HEALING THE SICK.

The following communication is entitled to the fullest confidence of the reader, and goes far to support the claims of Mr. and Mrs. Atwood, and to commend their treatment to general favor.

Mr. Editor—For the benefit of the afflicted permit me to say before the readers of the TELEGRAPH some facts concerning the case of my brother, Bainbridge H. Hoop, of Elizabethtown, Essex Co., N. Y.

He had, from a child, been delicate, and suffered from occasional sickness of the liver and stomach, but grew up without seeming seriously injured in health until he was sixteen years of age.

During the summer of 1851, his health failed rapidly. His stomach became diseased. He could take but little of the plainest food, and that seemed to be but little digested.

He watched the progress of other patients. Every case was not like his own—of long standing and slow to cure—but some were instantaneously healed.

The first number (for March 1856) of this proposed new Monthly Magazine, devoted to the illustration of spiritual science, and edited and owned by JOEL TIFFANY, is now in type, and will be issued in a few days.

SHAKER LIBERALITY.

To THE EDITOR OF THE TELEGRAPH:
An article under this head, which appeared in the Tribune of the 6th instant, written by "A Listener" to the lecture on Shakerism, delivered in the Tabernacle on the 31st ultimo, charges—not directly, but by implication—the Shakers with prohibiting the reading, in either their schools or families, of nearly every book that illustrates a "scientific principle."

This is not the fact—and the city of New York is welcome to do as the New York Legislature did in 1849, namely: appoint a committee to investigate this very subject. Since the publication of the Report of the said Committee, I have not often seen this charge preferred.

The cultivation and unfolding of the mental and spiritual natures, and the formation of a perfect moral and religious character, have ever been, and still continue to be, the first objects in a Shaker society.

Contrast this with a learned, scientific community, like some cities I know of, thousands of whose members are so physically degraded that they have poor food in still poorer quantities—so mentally debased that they "hate knowledge," and as to spiritualities,—it is not to be named.

We are quite willing that science should help us to raise our corn and potatoes, and cook them, too, after they are raised,—to build our houses and furnish them, to make our machinery, and, in fine, do every thing that is useful.

The Society of New Lebanon is composed of eight independent families, each one being in itself a perfect community, with numbers varying from thirty to one hundred and fifty; and, as speculations are not allowed as a means of acquiring wealth, they are by no means so rich as it is generally supposed.

The school of the Society has gradually improved, as the spiritual and material conditions of the Society have advanced. It has been pronounced by the County School Superintendent as the best organized and conducted school in the county of Columbia.

The following are a part of the numerous scientific works that are in common use: Lardner's Lectures on Science and Art, complete; Comstock's, Parker's, and Youman's Natural Philosophy and Chemistry; Appleton's Mechanical Dictionary, and other scientific works; histories of England, the United States, &c.; a miscellaneous assortment of scientific, historical, and moral works, too numerous and tedious to mention; together with Bibles, Testaments, and other religious works and school books in abundance.

I, last summer, went to the Tabernacle to hear H. W. Beecher lecture on "Patriotism." It was very warm weather, and the house was crowded, but not the least provision was made for ventilation.

On examining the Schools at Waterbury, a model worthy the imitation of the best society was presented. A full and excellent library of the most approved books was found, and a thorough education for the business men is there imparted, by teachers competent for the task.

SHAKER VILLAGE, NEW LEBANON, COL. CO., N. Y., February 11, 1856.

A WORD OF CRITICISM.

Most of the skeptical minds converted to a belief in man's immortality from a patient investigation of "spiritual manifestations," the philosophy of Spirit teachings, etc., seem to think the whole world must be almost instantaneously converted also; and many of these new converts manifest a zeal in attaining this result, which often smacks largely of extreme intolerance and dogmatic prejudice, if not bigotry itself.

One of the strong features in the spiritual philosophy is, that we take with us to the Spirit-life our mental prejudices and conceptions of truth and error, and that we have there the great work to accomplish of unlearning our errors. And, as I understand it, this is no small work to do, and should take us not to pin our faith too strongly on the speculations of our "sainted" relatives who communicate with us.

MANIFESTATIONS IN CARACAS, S. A.

PERMIT me to give you a New-Year's call. I sent a spiritual messenger out here in November, to ascertain the state of the cholera, before embarking on my voyage. On his report that the cholera had ceased, I came out with full faith, and the report was verified.

At the first circle I ever attended, I received a communication from my sister Susan, who died an infant before I should return here. This was through the medium of Miss Kate Fox, at the Society Rooms, last summer. She promised to be here within half an hour after the circle should be formed.

The information and happiness I have already derived from Spiritualism surpasses all conception, and I would not exchange it for all the gold of California. This information I have received from a long line of my ancestors for a thousand years in England, comprising twenty-eight generations, having then before me face to face; for though invisible to my sight their real presence was undoubted.

Our little circle meets every night. The four members of which it is comprised are progressing in their development. My Spirit-friends repeatedly said, when I was in New York, that they would develop me as a writing medium. This I hardly believed.

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A REMARKABLE AND SIGNIFICANT VISION.

DURING a short visit at Portland, Me., lately, I received a number of unusual communications in the form of pictorial visions—more than I had obtained before for a twelvemonth. This was owing to two causes: The high character of the winds which composed the circles, and the superior purity and high electric condition of the atmosphere.

The scene opened with a battle-field of the ancient time, where men and horses were engaged in deadly combat. The earth was strewn with the dead and dying, and literally red with blood. The air seemed rent with the groans of the wounded, and the ferocious imprecations of the combatants.

Industry had taken the place of war and slaughter. The mass of the people were engaged in useful, productive industry, while there reigned over them a great number of kings, emperors, nobles, popes, bishops, and other potentates seemed to be to get the products of the people's labor for their own selfish indulgence.

The kings and priests continued to exercise their sway much to their own advantage, but to the injury of the people, until there appeared certain philosophers who ventured to study nature and unfold her hidden secrets. These men seemed to annoy the rulers, who greatly feared the new intelligence these men unfolded; so they were speedily silenced.

The people continued to be influenced by the philosophers until they cast their old rulers entirely aside. Now they found themselves in a new difficulty, for they were without leaders and knew not which way to proceed. Many were disposed to return to the kings and priests again.

At this crisis the dark clouds which had hitherto hung hovering over the heads of the people, began to break away, and a mild, pleasant light was shed down upon the people, while bright beings from a higher sphere brought down messages written upon scrolls, which the people received privately, hiding them beneath their garments, and reading them by themselves, it not being popular or fashionable to read or receive them openly.

At this point Mr. Wade addressed him, and desired to know if he could not assemble there thirty persons together, and unite in a communication that should convince the citizens of St. Louis of the reality of spiritual intercourse, by containing such a volume of tests as should confound skepticism? He replied out: "All very fine to talk about, but your fellow-citizens would believe that it came from us about as much as from a hen's-foot marrow-bone. Good night."

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publications has just been opened, with a full assortment of all works heretofore published, both for and against the subject; and in connection therewith is a reading-room, to be kept open at all hours for the special accommodation of inquirers, and for a place where circles can meet and pursue their investigations.

A FUNNY SPIRIT.

AFTER the accident at the Gasconade bridge last November, some of us were much interested in seeking communications with the departed, some thirty in number, and the most of whom were personally known to us.

QUEST. I. Do you have clothing there? He replied, "As to clothing, Charley, we have that for a desire; friends clothe us till we understand the laws of particles sufficiently to clothe ourselves."

QUEST. II. Do you have animals in the Spirit-world? "I have not seen any animal but myself since I left St. Louis."

QUEST. III. How do you get along without your regular glasses? "I am astonished at the wonderful manner I get along without seeing my whistle, and not getting dry in the least on account of it."

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FORMATIVE POWERS OF SPIRITS.

MR. EDITOR:—I would suggest a few thoughts, or "impressions," in relation to the interesting subject of the power of Spirits, to attract physical atoms that exist in "solution" in the atmosphere, and thereby form hands, etc., tangible to the perceptions of our external senses.

The human organism daily evaporates a considerable quantity of "material" into the surrounding atmosphere. That the atmosphere contains, and daily acts as the conductor of, invisible particles, may be readily inferred from very numerous phenomena which are not seen by the casual observer.

The suggestion I now wish to lay before "circles" is, that any number of healthy persons may, by frequently meeting in a small room, sufficiently tight, present the Spirits with the required "elements" and conditions for the formation of hands, faces, etc.; and to our friend who writes from Lavaca, Texas, inquiring the meaning of the "black hand" seen at his house, I would suggest that some one of his former "negro" acquaintances was at the moment enjoying the bliss offered by the opportunity, to convey some evidence not only of immortality in general, but of the progressive immortality of "negroes" in particular.

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Interesting Miscellany.

A GENUINE POEM.

Who shall judge a man from nature? Who shall know him by his dress? Panpers may be fit for prince's... Princes fit for something less. Crumpled shirt and dirty jacket... May beclothe the golden one...

Man upraised above his fellows? Oh! forgets his fellows then? Masters—rulers—lords, remember... That your nearest hands are men—Men of labor, men of feeling...

Telling hands alone are builders Of a nation's wealth and fame; Titled laziness is pensioned. Fed and fattened on the same...

THE BEGGAR BOY AND HIS ANGEL.

A miserably clad beggar boy was found frozen to death on Wednesday night, (January 21.) He was found by a butcher on his way to market... A friend who told me this said the boy came to his kitchen for nuts...

As the beggar-boy came up the Avenue, and passed Willard's Hotel, to saw his many guests happy in the warmth and comforts of wealth. He stopped on the pavement, and begged for money...

"Yes, my boy," whispered his Angel. "Heaven is on high, and you will one day reach its mansions of blessedness, where the depth of present wretches will be but entrance an eternity of joy..."

The Guardian Angel whispered him to rise and hurry homeward—not to go to sleep, on the porch of his life. To all these motions and promptings, the boy murmured his prayer:

"Now I lay me down to sleep, I pray the Lord—my soul to keep; And if I die—before awake, I pray the Lord—my soul to take."

To him the future was all unknown, but he well knew the Messengers of the Highest would soon be at his side. And, as the pulse of the boy was fluttering, he listened if, perhaps, some belated citizen would come speedily, and yet reanimate the dying child.

was no ear to hear, and, poor dog! he did what he could by licking the hands and face of his young master. Sniffily came a Messenger from the Throne of God, bringing with him robes of light, and stood before the boy...

He will give the Philosophy of Christianity in its adaptation to the redemption and salvation of the human race... He will teach the method of truly translating the HEAVEN and REAL into the PERCEPTIBLE and IDEAL...

A GREAT INVENTION! PATENT PERILOUS LIFTER!—It seems that Yankee ingenuity has not, as yet, by any means been exhausted. One of our contemporaries gives the following interesting description of the very latest discovery...

FONETICISM was asked by a courier at Versailles, what difference there was between a clock and a woman? He instantly replied, "A clock serves to point out the hours—a woman to make us forget them."

TO THE PATRONS OF THE PAPER. TERMS OF THE SPIRITUAL TELEGRAPH. One Year, in advance, \$3 00 Six Months, " " 2 00 To City Subscribers, if delivered, 2 50 Ten Copies for One Year, if delivered, 15 00

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These Fluids are divided into classes adapted to the diseases specified under each number, and are especially or combinationally safe and certain cures for all the diseases named under the respective heads, many of which have for ages baffled the skill of the greatest, among which are St. Vitus' Dance, The Hysteria, Neuralgia, Rheumatism in all its varied forms, Locked Jaw, Epilepsy, or Falling Sickness, Paralytic Nervous and Sick Headache, Dyspepsia, Diseases of the Kidneys and Liver, Dropsy, Irregularities of the Female System, Tetter, and all Cutaneous Diseases, Chills and Fever, Cramp, Colic, Cholera-morbus, Cholera Asiatica, Influenza, and all Acute Pains and Nervous Diseases...

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SOUTH ROYALTON, VT. Dr. Charles Hammett, Clairvoyant, Writing, and Psychometric Medium, No. 19 Elm-street.

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CLAIRVOYANCE. MRS. CATHERINE E. DEBONIS is now at No. 32 East Twelfth-street, corner of University-street, and will make medical examinations...

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