DEVOTED SPIRITUAL INTERCOURSE.

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

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WHOLE NO. 160.

The Principles of Anture

FROM CARLYLE'S "SARTOR RESARTUS." NUMBER TWO.

"'Temptations in the wilderness!' exclaims Teufelsdröckh Have we not all to be tried with such? Not so easily can the old Adam, lodged in us by birth, be dispossessed. Our Life is compassed round with Necessity; yet is the meaning of Life itself no other than Freedom, than voluntary force; thus have wo a warfare; in the beginning, especially, a hard-fought battle. For the God-given mandate, ' Work thou in well-doing,' lies mysteriously written, in Promethean, Prophetic characters, in our hearts, and leaves us no rest, night or day, till it be deciphered and obeyed; till it burn forth, in our conduct, a visible, acted Gospel of Freedom. And as the clay-given mandate, 'Eat thou and be filled,' at the same time persuasively proclaims itself through every nerve, must there not be a confusion, a contest, before the better Influence can become the upper?

"To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish. -should be carried of the Spirit into grim solitude, and there fronting the Tempter do grimmest battle with him, defiantly setting him at naught, till he yield or fly. Name it as we choose-with or without visible Devil, whether in the natural Desert of rocks and sands, or in the populous, moral Desert of selfishness and baseness—to such temptation are we all called; unhappy if we are not, unhappy if we are but Half-men, in whom that divine handwriting has never blazed forth, all-sublights, or smoulders, in dull pain, in darkness under earthly vapors! Our Wilderness is the wide World in an Atheistic left. To me, also, entangled in the enchanted forests, demon-—of that Mountain which has no summit, or whose summit is in Heaven only! * * * *

"The Professor says, he here first got eye on the knot that had been strangling him, and straightway could unfasten it. and was free. 'A vain, interminable controversy,' writes he, 'touching what is at present called "Origin of Evil, or some into actual Endeavoring must first be put an end to. The tion of it is indispensable. In every new era, too, such So- still there, and its sacred Lamp perennially burning.' lution comes out in different terms; and ever the Solution of the last era has become obsolete, and is found unserviceable. For it is man's nature to change his Dialect from century to century; he can not help it though he would. The authentic to the general apprehension—nay, wherein he himself does Church Catechism of the present century has not yet fallen into my hands; meanwhile, for my own private behoof, I attempt to elucidate the matter so: Man's unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which with all his cunning he can not quite bury sort. We select some portions by way of finish to this farrago: under the Finite. Will the whole Finance Ministers, and Upif you consider it, for his permanent satisfaction and saturation. simply this allotment, no more and no less: God's infinite unigrumbles that it might have been of better vintage. Trv him with half of a universe, of an Omnipotence, he sets to quarreling with the proprietor of the other half, and declares himself the most maltreated of men. Always there is a black and—thyself away. spot in our sunshine-it is even, as I said, the Shadow of ourselves.

By certain valuations and averages of our own striking, we come upon some sort of average terrestrial lot; this we fancy pleasest; has not that worship originated and been generated; belongs to us by nature, and of indefeasible right. It is sim- is it not here? Feel it in thy heart, and then say whether it thanks nor complaint: only such overplus as there may be do latter whoso will, let him worry and be worried.' we account Happiness, any deficit again is Misery. Now consider that we have the valuation of our own deserts these same deserts of thine to be. Fancy that thou deservest faculty.'

o be hanged (as is most likely), thou wilt feel it happiness to halter, it will be a luxury to die in hemp.

be increased in value, not so much by increasing your Numerator as by lessening your Denominator. Nay, unless my Algebra deceive me, Unity itself divided by Zero will give Infinity. Make thy claim of wages, then, a Zero; thou hast the world under thy feet. Well did the Wisest of our time write: 'It is only with Renunciation that Life, properly speaking, can be said to begin,'

because thou art not HAPPY? Because the THOU (sweet genwas there that thou shouldst be happy! A little while ago thou hadst no right to be at all. What if thou wert born and predestined not to be happy, but to be unhappy? Art thou nothing other than a vulture then, that flyest through the universe seeking after somewhat to eat, and shrieking dolefully because carrion enough is not given thee? Close thy Byron: open

"' Es leuchtet mir ein !'[(I see a glimpse of it) cries he elsewhere; there is in man a HIGHER than love of Happiness; he can do without Happiness, and instead thereof find Blessedness! Was it not to preach forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times have spoken and suffered; bearing testimony, through life and through death, of the God-like that is in Man, and how in the God-like only duing, in true sun-splendor, but quivers dubiously amid meaner has he strength and freedom? Which God-inspired Doctrine which thou knowest to be a duty! Thy second duty will alart thou also honored to be taught; O Heavens! and proken with manifold merciful Afflictions, even till thou become con-Century; our Forty Days are long years of suffering and fast- trite, and learn it! O thank thy Destiny for these; thankfully ing: nevertheless, to these also comes an end. Yes, to me bear what yet remain; thou hadst need of them; the Self in also was given, if not victory, yet the consciousness of battle, thee needed to be Annihilated. By chronic fever paroxysms and the resolve to persevere therein while life or faculty is is Life rooting out the deep-seated chronic Disease, and triumphs over Death. On the roaring billows of Time thou art peopled, doleful of sight and of sound, it was given, after weari- not engulfed, but borne aloft into the azure of Eternity. Love est wanderings, to work out my way into the higher sun-lit | not Pleasure: love God. This is the EVERLASTING YEA, vherein all contradiction is solved, whe works it is well with him!

injuries, under thy feet, as old Greek Zeno trained thee: thou the Impediment too is in thyself; thy Condition is but the Stuff canst love the Earth while it injures thee, and even because it thou art to shape that same Ideal out of; what matters whether injures thee: for this a Greater than Zeno was needed, and such stuff be of this sort or that, so the Form thou give it be such thing, arises in every soul since the beginning of the he, too, was sent. Knowest thou that Worshin of Sorrow? world, and in every soul that would pass from idle Suffering The Temple thereof, founded some eighteen centuries ago. now lies in ruins, overgrown with jungle, the habitation of to rule and create, know this of a truth: the thing thou seekmost, in our time, have to go content with a simple, incomplete- doleful creatures; nevertheless, venture forward: in a low est is already with thee, 'here or nowhere' couldst thou only enough Suppression of this controversy; to a few some Solu- crypt, arched out of falling fragments, thou findest the Altar see!

> "Without pretending to comment on which strange utterances, the Editor will only remark that there lies beside them much that is of a still more questionable character, unsuited not see his way-Nebulous disquisitions on Religion, yet not without bursts of Splendor; on the 'perennial continuance of Inspiration;' on Prophecy; that there are 'true Priests, as well as Baal Priests, in our own day;' with more of the like ing elements bind themselves into separate Firmaments; deep,

"' Cease, my much-respected Herr von Voltaire,' thus anosholstorers, and Confectioners of modern Europe undertake. in trophizes the Professor; 'shut thy sweet voice, for thy task wasteful Chaos, we have a blooming, fertile. Heaven-encomjoint-stock company, to make one Shoeblack HAPPY? They appointed thee seems finished. Sufficiently hast thou demon- passed World. can not accomplish it above an hour or two; for the Shoeblack strated this proposition-considerable or otherwise-that the has a Soul quite other than his Stomach; and would require, Mythus of the Christian Religion looks not in the eighteenth century as it did in the eighth. Alas, were thy six-and thirty it but the pitifulest infinitesimal fraction of a Product, produce quartos, and the six-and-thirty thousand other quartos and it in God's name! 'Tis the utmost thou hast in thee; out verse altogether to himself, therein to enjoy infinitely, and fill folios, and flying sheets and reams, printed before and since every wish as fast as it rose. Oceans of Hockheimer, a throat on the same subject, all needed to convince us of so little; like Ophiuchus; speak not of them; to the infinite Shoeblack But what next? Wilt thou help us to embody the divine they are as nothing. No sooner is your ocean filled than he Spirit of that Religion in a new Mythus, in a new vehicle and vesture, that our souls, otherwise too like perishing, may live? What! thou hast no faculty in that kind? Only a torch for burning, no hammer for builling? Take our thanks, then,

"' Meanwhile what are antiquated Mythuses to me? Or is the God present, felt in my own heart, a thing which Herr von "But the whim we have of Happiness is somewhat thus. Voltaire will dispute out of me, or dispute into me? To the 'Worship of Sorrow' ascribe what origin and genesis thou ple payment of our wages, of our deserts; requires neither is of God! This is Belief: all else is Opinion: for which Highest come home to the bosoms of the most Limited: what

"'Neither,' observes he elsewhere, 'shall ye tear out one another's eyes, struggling over 'Plenary Inspiration,' and such the poorest of their Pietists and Methodists.' ourselves, and what a fund of self-conceit there is in each of like; try, rather, to get a little even Partial Inspiration, each us-do you wonder that the balance should so often dip the of you for himself. One BIBLE I know, of whose Plenary Inwrong way, and many a blockhead cry: See there, what a spiration doubt is not so much as possible: nay, with my own payment! was ever a worthy gentleman so used! I tell thee, eyes I saw the God's Hand writing it; thereof all other Bibles Blockhead, it all comes of thy vanity; of what thou fanciest are but Leaves-say, in Picture-Writing-to assist the weaker

"'To me, in this our Life', says the Professor, 'which is be only shot; fancy that thou deservest to be hanged in a hair an internecine warfare with the Time-Spirit, other warfare seems questionable. Hast thou in any way a contention with "So true is it what I then said, that the Fraction of Life can thy brother, I advise thee, think well what the meaning thereof is. If thou gauge it to the botttom, it is simply this: Fellow, see! thou art taking more than thy share of Happiness in the world, something from my share, which, by the Heavens, thou shalt not; nay, I will fight thee rather.' Alas! and the whole lot to be divided is such a beggarly matter, truly a 'feast of shells,' for the substance has been spilled out; not enough to quench one Appetite, and the collective human species clutch-"I asked myself: What is this that, ever since earliest ing at them! Can we not, in all such cases, rather say: years, thou hast been fretting, and fuming, and lamenting, and 'Take it, thou too-ravenous individual; take that pitiful addi- to the jugglers of India and then to the Greeks. Why! I see self-tormenting, on account of? Say it in a word: is it not tional fraction of a share; take it with a blessing; would to on the works of the Grecian artists, they left their impress Heaven I had enough for thee!' If Fichte's Wissenschaft- there. In those caves where the priests of the ancient mytleman) is not sufficiently honored, nourished, soft-bedded, and | slehre be, 'to a certain extent, applied to Christianity,' surely lovingly cared for? Foolish soul! What Act of Legislature to a still greater extent so is this. We have here not a Whole they called them, they practiced self-magnetism. Duty of man, yet a Half Duty, namely, the Passive half; could we but do it, as we can demonstrate it.

"'But indeed Conviction, were it never so excellent, is worthless till it convert itself into Conduct. Nay, properly Conviction is not possible till then; inasmuch as all speculation is by Nature endless, formless, a vortex amid vortices only by a felt indubitable Certainty of Experience does it find any Center to revolve round, and so fashion itself into a System. Most true is it, as a wise man teaches us, that ' Doubt of any sort can not be removed except by Action.' On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: 'Do the Duty which lies nearest thee,' roudy have become clearer.

"' May we not say, however, that the hour of Spiritual Enfranchisement is even this; when your Ideal World, wherein the whole man has been dimly struggling and inexpressibly languishing to work, becomes revealed and thrown open; and Wilhelm Meister, that your 'America is here or no where. The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hamered, despicable Actual, wherein thou even now standest,here or nowhere is thy Ideal; work it out therefrom; and "'Small is it that thou canst trample the Earth, with all its working, believe, live, be free. Fool! the Ideal is in thyself. heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein

"'But it is with Man's Soul as it was with Nature : the beginning of Creation is-Light. Till the eye have vision, the whole members are in bonds. Divine moment when over the tempest-tossed Soul, as once over the wild-weltering Chaos it is spoken: 'Let there be Light!' Even to the greatest that has felt such moment, is it not miraculous and God-announcing, even as, under simpler figures, to the simplest and least. The mad primeval Discord is hushed; the rudely-jumbled, conflictsilent rock-foundations are built beneath, and the skyey Vault with its everlasting Luminaries above: instead of a dark,

"'I, too, could now say to myself: Be no longer a Chaos. but a World, or even a Worldkin. Produce! Produce! were with it, then. Up, up! Whatsoever thy hand findest to do. do it with thy whole might. Work while it is called to-day, for the Night cometh wherein no man can work.'

"Thus have we, as closely and perhaps as satisfactorily as in such circumstances might be, followed Teufelsdrockh through the various successive states and stages of Growth, Entanglement, Unbelief, and almost Reprobation, into a certain clearer state of what he himself seems to consider as Conversion 'Blame not the word,' says he; 'rejoice rather that such a word, signifying such a thing, has come to light in our Modern Era, though hidden from the wisest Ancients. The Old World knew nothing of Conversion: instead of an Ecce Homo, they had only some Choice of Hercules. It was a new-attained progress in the Moral Development of Man; hereby has the to Plato was but hallucination, and to Socrates a Chimera. is now clear and certain to your Zinzendorfs, your Wesleys. and

CHAS, H. CRAGIN.

HUMILITY.-The whole Roman language, says Wesley, even with all the improvements of the Augustian age, does not afford so much as a name for Humility; no, nor was one found in all the copious language of the Greeks, till it was made by the great Apostle.

PSYCHOMETRY.'

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The following communication, which we extract from the Sacred Circle for the current month, will doubtless be perused with interest by a large class of our readers .- ED.

This evening, at my house, the Circle of Hope assembled. Shortly after they came in I read to them a psychometrical character I had been obtaining; and then followed through the medium, as from Pythagoras, the following communication:

Psychometry! They knew and practiced it in ancient times. Even your Indians practice it, and by its means de- of Cicero. Behold that living mass of minds swayed by his tect the track of their enemy. This is preliminary, but points thology used to retire to receive the oracles of the gods, as

I see them throwing themselves at full length on the floor of the cave. I see six of them. They first stood in a circle about a shaft that looks like iron, small, not larger than three fingers; then raising their arms they fell prostrate, their heads inward, thus leaving a small circle formed by the heads. Before falling they invoked the presence of their gods.

The invocation was here given by the medium in Greek. We recognized the language, but did not obtain a translation.

They lay in that position a long time, each lifting his interior upward, trying to draw the gods down to them. By this process their brains became illuminated and their interior perceptions partially and sometimes fully opened. They were were truthful.

you discover, with amazement enough, like the Lothario in prophesied it, as you will find if you read some of the his- new form to psychologize the audience.

ed a gift of the gods, and was feared by the mass. They were taught to fear it by those who possessed it and had an interest in keeping it concealed. The ancient caves were sacred to the priests and the gods.

This was true also of the ancient Egyptians, whence in Egypt, and partly through colonies from Egypt to Greece.

Moses on the mount had the same feeling to keep the people at a distance; and the priest, in the dawn of the Christian era, thought it sacrilege for the people to enter the Holy

It was not a gift universal, but bounded by the line of mircles drawn between the priest and the people.

I inquired when the knowledge was lost?

It was plunged in the darkness of superstition and bigotry which followed in the train of consequences which necessarily attended the establishment of the Church of Rome.

But even in that, its darkest moment, I see occasionally a faint glimmer even in its own bosom. But there they were treated and fostered as miracles.

To the ignorant the priests did work miracles by the magnetic forces, and do so still. They are miracles only to those who do not understand the laws which govern them.

It was the same principle in the camp of the Israelites when they were bitten by serpents. He raised that brazen serpent for them to look upon and be cured.

I inquired. How was the cure effected? By the will of the subject. The people were brought around it in circles, and the magnetic forces had tremendous effect. The people, with one mind, were strongly willing against the poison. Hence the magnetic forces acted.

I inquired, mentally, Whence did Moses get the idea of raising the prazen serpent? It was answered:

It was a spiritual revelation to him.

Moses' brain I see very strongly and fully developed. His spirituality and veneration were large. His head was gener ally even, but there was one feature which was very strong in his character. It is embodied in that thing which says, "I say unto you," which makes the strong distinction between himself and the people. It was his self-esteem, joined with his love of approbation and determined firmness, and the superstition of the age in which he lived, that gave him such mighty power. His concentration was enormous. He could withdraw from the outer to the inner and lose sight of the external for a long time. He stood on the mount of prophecy at such moments, and his eye caught visions of the coming future. He loved power and influence, and had a peculiar way of obtaining it.

Moses magnetized his people-he psychologized them, in

had a similar manifestation of man's magnetic power. Behold the generals of Greece and Rome! See that untutored enthusiasm which but a few words to the soldiers would create with manifestations of a magnetic power of man over man. Behold, too, in the force of Napoleon Bonaparte, an illustration of the same principle. Even a movement of his hand toward the enemy, when the conflict was doubtful, seemed to beget new energies.

Take another class in a different field. Imagine yourself in the forum at Rome, listening to the soul-stirring eloquence magnetic power as the bosom of the deep is tossed by the winds of heaven-made to heave and swell with agitation and commotion. See the more mild and pathetic and elevating appeals of his eloquence calming their troubled bosoms like the sun bursting from a storm-cloud and calming its fury.

At the moment when his soul was inspired by its own energies and the inspiration of his theme, his whole system, to the vision of Spirits, evolved an immense amount of magnetic force. He should say more in ten minutes in that condition than in an hour-yea, two hours, and sometimes four hours, of his normal state.

As he warmed, he drew in the interior elements of the atmosphere, more of them, and in greater amount, and the greatest amount when most illuminated, as he calls it-most excited with his theme.

There are principles connected with this which the world knows not of. The brain, as it acts, absorbs the internal elcments of the atmosphere about it, and as it rises and swells conscious of the presence of Spirits, and thought them gods. in its action a greater and a greater amount is absorbed and Then their souls seemed to put out their feelers into the future used up in its action. Drawn in by the breath and thrown sometimes, and those feelers seemed to be so sensitive and out by the eyes and gestures, it seems to emanate from the acute as to recognize and discover the shades of approaching whole form. The speaker then seems to be a central vortex avants. Thus many of the oracles of the gods in Greece toward which the magnetic elements around him seem to drive and center. It even goes so far as to draw from the Turn next to the Roman Empire. Julian, called the Apos- brains of his audience their magnetic aura and then re-create tate, was clairvoyant, and saw his approaching fate and it and mingle it with the elements, and it is sent forth in a

Indeed, wonderfully great is the power of a harmonious "Twas thus, through the magnetic process, that some of the and illuminated mind with a fine and beautiful organism to ancients were skilled in reading the minds of others. There sway the mass. "Twas thus Patrick Henry seemed to wave was a society for that purpose among the Jews. It was prac- a magic wand over the minds before him, lash them to furv tically understood by the Magi of the East. It was consider- by his burning words and startling thoughts, then calm the tumult like the master of storms. Truly did his biographer sav he would create a storm and ride in his chariot and direct it. A chariot of magnetic fire that was.

Now take a contrast with this. Go to the veriest sink o your dark rudimental sphere, and behold there a most start Greece drew her knowledge, partly through Grecian travelers ling and sickening manifestation of that same power, acting through the lower faculties, misdirected. Behold those victims of the unrighteous influences of the society about them. See the process of destroying virtue, which may well be com pared to the viper charming the bird. Look at it in its general manifestations in society at large. When any one of you meets a stranger you are attracted or repelled, without any knowledge of his character or ever having seen him. You like or dislike at first sight. How is it you detect the congeniality of a mere stranger, except by feeling his magnetic sphere?

Ah! the spheres of men have much to do with the harmonies and discords of society and the world.

Were the laws of affinity, magnetism, and spirituality understood and obeyed, society would be recognized on its true and righteous and therefore natural basis. Minds would then move as the elements of social life among themselves-the higher rising above the lower, yet sending down its elevating influence upon them; and all grades would find their appropriate position in the great structure of universal brotherhood. But now how is it? The pure minded and the aspiring, the righteous and truthful, are surrounded by those less developed, more groveling, and less pure and elevated.

Hence I find many children, born with good organizations, but coming in contact with uncongenial and unmagnetic spirits which surround them. Thus their magnetic and spiritual forces and equilibrium are destroyed, and antagonism thus begets the like in the mind of the child. Appeals made to the lower faculties of his nature unduly stimulate them, and thus in the end seem for the time to destroy the balance of his mental faculties, his spiritual nature. And here is one of the great fountains of evil in the world, and here must be applied

'Tis sajd, "If ignorance is bliss, 'tis folly to be wise." But ignorance is the mother of error, of crime, vice, and immorality of every description. Then knowledge is the remedy. It is asked, Knowledge of what? We answer, Man's knowl-

Here, in a low tone of voice, as if speaking to myself, I said Gnothi seauton. The medium paused, repeated the expression, and added,

In knowledge, then, is the remedy for the evils of the world. Man should be schooled, not in the mythology of the ancients. not in the musty volumes of antiquity, on whose pages have other words. Hence he was their chiestain. Every age has settled the dust of ages, but in a knowledge of himself, of his origin, his nature, and his destiny, the history of progressive creation and the development of man.

This, as he advances, will unfold more and more to his mind. When politicians shall leave the beaten and dusty track of arbitrary enactments of human counsels-when they shall cease turning over the records of ancient nations for precedents, and turn instead to the great scheme of universal human life-nay, the great scheme of nature itself; and when clergymen shall cease to revere the oracles of ancient mythology and turn their attention to the Book of Life, of man's interior life, then the world will become rapidly emancipated and disenthralled from the fetters of the past. 'Tis then and only then that the division lines between religious sects will become obliterated; then the kingdom of peace, rightcousness, and brotherhood will become the kingdom of universal humanity. 'Tis then the selfish commercial interests of nations will be merged in the immortal interests of the race. 'Tis then that war will cease, and that demon who, like a monstrous million-headed giant, has waded in the blood of man for ages, will fall to rise no more. "Tis then the bright flag of universal freedom, justice, and love shall wave in calm grandeur wide o'er the world.

THE DYING BEGGAR.

Will no one give a crust of bread That I may eat and live ? In Christian land shall it be said A Christian brother humbly plead For that which none would give-That all refused to hear his cry And left him here alone to die

Will none a cup of water bring My raging thirst to slake ! 'Tis but a step to yonder spring, Yet for the ransom of a king, That step I can not take, For I'm so weak and feeble grown I can not even stand alone.

The sun shoots down its burning rays And fires my aching brain : Will no one this poor body raise, And bear it from this scorehing blaze ! Alas! I plead in vain-None seem to hear my wailing cry. But all in silence pass me by.

The little birds that o'er me fly, Nor thirst nor hunger fear; The sleeky cattle browsing nigh Have each of food a full supply While I am starving here; And all in vain for help I call. Whom God created lord of all.

The tiny flower beside me blooms. And from its feast of dew Distills its soft and sweet perfumes And every dazzling tint assumes Of red and white and blue, And lives its full allotted time While I am withering in my prime.

It is not guilt that brings me here-No blood my hand doth stain. I've made to flow no widow's tear, No orphan's wail o'er reached my ear, I've caused no brother pain. I've only sinned 'gainst man's decree In being stained with poverty.

I'm going away! My eyes grow dim; I feel that death is near. The earth around me seems to swim, I'm gently leaning now on Him Who casteth out all fear-And on this beauteous summer's day My spirit breathes itself away.

WILLIAMSBURG.

CRIME, ITS CAUSES AND PUNISHMENT,

Is a subject that might well ask the first and sincerest investigation of the legislator, the philanthropist, and the Christian. How little does society know or care, evidently, whether beautiful triumph over the destructive and terrible. Every the mass of vice and abandonment in its midst is an inherent and necessary condition—whether it is the result of an original preserve it, discovers that his fellow's life is equally valuable degree, society creates? How little do our "great and good" men and women, whose names figure in newspapers as givers of plentiful money to convert the heathen on some unmapped island, as visitors of prisons to sympathize with notorious fel- perity, through peaceful industry, strengthens the empire of ons and murderers, and as advocates of "homos for the friendless," and penitentiaries for erring childhood and youth-how little do these people know of the real causes of the great mass of crime, or care for its true eradication!

It needs but a superficial glance to see that, in this city, a rices and crimes. The adults who are, to-day, preying upon feels the heart of man at length beat in unison with her own. and blackening society with open violence, may be traced back to a childhood which society might have diverted, by proper Dreams and Visions. effort, to paths of virtue and respectability; and thousands of children just entering upon the theater of vice and crime will, for want of a true sanatory guidance at the hands of society, steadily stalk on to the most abandoned manhood. The only adds to the catalogue of crime. If he is permitted to ripen in hand. evil to manhood, society may despair of his reclamation. It is then too late-the crisis is past.

to compass the incipiency of evil-to take hold of its shoots while they are tender and susceptible of being bent; and these day, and burrow at night in holes that are fitly called "hells." Instead of police, houses of refuge, penitentiaries, and prisons, I must leave you-farewell!" and anon disappeared. for catching and caging offenders, to send them forth more vicious and hardened with each punishment, we want great haste to request his immediate presence at the residence of his vagrandizing, without home or the means of honest livelihood, of incurable disease. Her stricken form was invested with necessities shall dictate. It is the duty of society to prevent vice and crime, by removing the excuses for them; and every boy or girl wandering about our streets habitually idling, begand guardianship.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, MAY 26, 1855.

NAMES OF STREET, AND ASSOCIATION OF STREET, AND TO CORRESPONDENTS:

Editor New England Spiritualist-Please send your paper six months to Mis Betsey Johnson, McIndoes Falls, Vt., and charge this office

CIVILIZERS.

Whatever tends to divert the attention and interests of mer rom war and attract them toward peace, by displaying or developing the greater nobleness and utility of peace pursuits, is a ivilizer, in the true acceptance of that word. War, in all its appliances, is the nurse of brutishness and despotism—for a nation's or people's self-defense, against injustice or aggression. is not war in the legitimate sense of the term. Unfortunately, the human race have had most of their great shows in tilts, triumphs, and processions awarded to sword-and-plume-wearers, and have ever been habituated to regard the soldier's life and deeds as most certain of winning the admiration and applause of the world. There is little room for wonder, then, that the battle-field rather than the wheat-field, and the sword rather than the sickle, have been the choice of the ambitious and aspiring. Even woman, so gentle and peaceful in her instincts, when captivated by glitter and falsehood, has offered her sweetest smiles to the hero smeared with the blood and dust of conflict, and, as a mother, has taught her son the story of a father' glory-glory won where banners were flying, trumpets pealing, and human hearts wasting their life-streams, as brother grappled with brother, and father with son, with a ferocious courage and joy.

All aback there, on the surface of six thousand years, is but one great picture—carnage and desolation—the earth red with blood or blackened with fire, and humanity wailing everywhere over broken hearths and altars. Castles full of armor and arms, magazines piled with trophies, and cathedral walls hung with banners grasped from Saxon, Saracen, Roman, or Greek! A picture at which the humanities shudder and recoil-a picture drawn from the slaughter of myriads who knew nothing of the quarrels which drank their blood and tears in strange lands, remote from their own hearths and homes And the priest-'tis Shelley who says;

"War is the statesman's game, the priest's delight." Ay, the priest has sanctified this work—the bard sung pæans to it-the orator breathed its culogy-woman smiled on it,

and history written little else on its tablets.

But in the golden light of our age, when human life is counted of some worth beyond being whipped, chained, or killed for a feudal chief, king, or tyrant state, these priests, poets, orators, and women, and even history, grow ashamed of lapping blood as the supreme feast. Honor, greatness, and glory are no longer tenants solely of the castle and the camp, and the sword and plume are only more respectable as playthings and gazing-stocks, than the fool's cap and bells, because more dangerous in the handling. Their empire is fading out. Man is nobler this day over half of Christendom with axe, or scythe, or hammer in hand, doing honest, useful toil, than was ever lawless cavalier, periling life for his ladylove, or crusader rioting around the "Holy Sepulchre." The grain-field to-day ranks hofeen the pattie-new, and the builder of steam-engines before the forger of Damascene blades. Industry and enterprise, on peaceful errands, are bearing the palm of courage and valor—the warrior draws nearer to the murderer, and men wonder that man has been a fool, a slave, and a "beast of prey" so long.

Human passion, strong and blind, has done its work, and now human reason assumes the scepter and the throne. Invention grows less and less devilish, and the useful and man feels a value in his own life, and seeking to protect and depravity in human nature, or of education, and circumstances to him. So each, for his own sake, learns to respect his felover which society may have control, and which, in a great low-to treat him as he would be treated in return. All see the bloody cheat of a game by which lords and tyrants have used men heretofore. Each step taken to increase the home comforts, the individual independence, and the general prospeace. Civilization-most perfect wherever man enjoys his natural powers and faculties most, whether in wigwam or palace-blossoms and spreads, and flings a rich odor over the cities, hamlets, fields, and shops where war and strife are held in abomination. There, the white spire, sheltering the blessed mass of iniquity is bred from the very cradle, through slow but laltar, truly points to heaven. There, the smoke rises over gradual processes, to the certain accomplishment of the worst happy hearths. There men salute as brothers, and nature

In the summer of 1848, while on a visit to Scotland, a small village in Windham Co., Ct., We made the acquaintance of a Mr. S., who in several instances had been the recipient of spiritual impressions, communicated, generally, during the radical and certain cure for viciousness in society is the stop- hours of sleep. In the course of our interview he related the ping of its fountains. The child bred in idleness and va- following, which is worthy of record. For some time he had grancy, cast by habit or birth among the abandoned, with none visited a young dady, whom he had selected as his companion but evil examples to incite him, becomes naturally a liar, a for life. They had pledged their fidelity to each other, and the thief, a blasphemer, a drunkard, a murderer, or whatever else day on which it was proposed to legalize their union was at

We were standing on the bank of a stream, whose waters like the current of human life and love, were divided, broken What we want to reform or stay the tide of vice and crime, and interrupted by many obstacles, when he related his vision especially in a city like this, is the creation of ways and means and its fulfillment, in substance, as follows: He slept-and dreamed of walking on the bank of that stream. Suddenly the object of his love appeared walking by his side. She was ways and means are some system for the honest employment arrayed in a white flowing dress. A white handkerchief was and education of the thousands of children who, either home-folded under the chin, and tied on top of the head. Her counless or guardianless, seek, in the streets, a living through the tenance was pale as marble. She walked by his side for some distance, and, finally, extending her hand, she said, "Reuben

Several days had elapsed, when a messenger came in great public work-houses, to which every child found begging or loved one. He obeyed the summons, and found her the victim may be sent, and there cared for as his or her capacities and white appearance corresponded to his vision. He seated himself by her bedside, to watch the irregular and feeble pulsations which marked the last efforts of expiring nature. At length she held out her hand, which he reging, or thieving, is a legitimate object for society's support ceived in his own; and as the spirit went out of its fallen in comprehension and perfection, so long will our views of truth nec. D. s. | temple, there was a faint utterance from the lips of mortality, cessarily be relative.

and the attentive ear caught the last words-"Reuben, I must leave thee-farewell!"

Moral Courage.

Many persons are sadly deficient in this respect. They have some confidence in truth and goodness, but the desire to gain the world's applause is the ruling passion, which has caused many craven spirits to stifle the voice of conscience. to bury the truth and insult the majesty of virtue. The man who is thus weak and cowardly-who has not sufficient magnanimity to be free, and act as reason and conscience dictate-is a miserable being. I had rather bear the yoke of the poor African, and wear his chain, than suffer the degradation of this voluntary slavery. If you desire to know whether such a man will profess faith, you must ascertain the views of his friends. Tell me what the public will say, and I have the result. You may preach truth, but if in the general estimation it is heresy this man will not receive it. He has one evidence that he is always right—he is always with the majority. He is Catholic or Protestant, believer or skeptic, to suit the circumstances of the occasion. If he is among the Ephesians, you have only to visit the temple of Diana or the workshop of Demetrius You will be sure to find him-he will sustain the craft and worship the goddess. When at Jerusalem he has the same argument to prove the correctness of his position-the people are on his side-i. e., HE follows the multitude. If you can only determine which has the most friends, Christ or Herod, his position is at once defined. It is of little consequence to him whether the cry be, "Hosanna to the Son of David," or "Crucify him." In either case he will respond, " Amen!"

Horrors of War. War may, for aught we know, be a necessary evil in the earlier stages of human development, but it is no less terrible on that account. Look at the picture of war, with its deep shades and startling colors. Witness the fearful tragedy-the hot strife-the storm-cloud and the iron hail! There is humanity prostrate in the dust !-- grasping convulsively the instrument of death, while the current of life is gushing from the veins! Oh! it is horrible to die thus, stained with a brother? blood! The eye dilated with the excess of passion! the soul strung, and the arm nerved for the deadly contest! Let those who thus seek for glory and immortality remember the struggle is not for, but against, humanity. Their joy will be turned to mourning. The cypress will entwine the harp that is used to celebrate their triumph. The song of the victor will mingle with the requiem for the dead and the low wail of the brokenhearted! There is a more glorious victory to be wrought with implements of love. Let our name be embalmed in the mem ory of even one who loves his fellow-men, rather than on triumphal arches, reared and cemented in blood. Let the warrio claim the applause of a thoughtless multitude. We envy him not. The conqueror shall wear his wreath, and rest at last in his stately mausoleum,

"Alone in his glory!"

Life a Drama. Life has been compared to a drama, in which every one has his part assigned him. The earnest man—the true man—will final result as those of the morrow, or of the remote future. Well will it be, therefore, if we but discharge the obligations of our own time. If true to existing relations, and faithful in the observance of present duties, we shall neither live in vain nor fail of our reward. It is written that he who is faithful obeyed what undoubtedly was the voice of some kind invisible guardian. over a few things—conforms to the laws of physical nature shall so develop his higher remain and untarge his capacity, opened to our contemplation. At length the curtain falls at the close of life's first act, and the scenes are shifted; we are born and beautiful, in which the conscious soul reigns with God.

Who will be Truly Free!

Some persons are conscious they do not speak, and act, and live as they should, but they propose to do better next year, or at some future time.

"They never are, but always to be, good."

They wait for a more convenient season to achieve their mor freedom, when the work of reform should begin now.

Man is not free when he is given to vicious pleasures at corrupt desires. Ignorance is slavery, every vicious habit is chain, and the bosom heaving with the excess of passion i the dungeon of the soul. Ah, how many dwell in darkness and attempt to hobble through the world with these shackles If it be an outrage against Nature to fetter a horse, will Man endure a bondage that is more degrading? Man, thou art child of God; if even the brutes spurn their chains, be admon ished to rise, in the dignity and consciousness of thy manhood

Highly Suggestive.

Those who imagine that the Scriptures are a consecutive as "a rule of faith and practice" for all men in all ages of the world and in all the relations of life, will find some commonsense suggestions in the following paragraph from Archbishop Whately, which we extract from the Encyclopedia Britannica

Christians acknowledge that the Mosaic Dispensation came from God and that that, and also the Christian Dispensation, are contained in the volume which we call the Bible. Now any one who regards the Bible (as many Christians do) as one book, containing divine instructions without having formed any clear notions of what does and does not be long to each dispensation, will, of course, fall into the greatest confusion of thought. He will be like a man who should have received from his father at various times a great number of letters containing direc tions as to his conduct, from the time when he was a little child just able to read till he was a grown Iman; and who should lay by these letters with care and reverence, but in a confused heap, and should take up any one of them at random, and read it without reference to its date, whenever he needed his father's instructions how to act.

In the Right Direction.

It is seldom that even an editor is much nearer the absolute truth than Bro. Newton is in the subjoined paragraph, which we extract from the last number of the New England Spirit-

Absolute Truth.-Where shall we find it? All experience proves that our views of things are constantly changing as we advance in knowledge and breadth of comprehension. As with one ascending mountain-the surrounding scenery continually varies in its featureseminences, which in the valley appeared to reach to the very clouds, are soon overtopped—the eye has a wider range—what was once great to us becomes insignificant-and all things become new. They only who pitch their tent for life below the summit-who chain themselves to a creed like a horse haltered to a stake-can boast that their "views have never changed"-that they "always believed as they do now." Such only can imagine that they have arrived at "absolute truth." The absolute dwells alone with (lod; and so long as we are below him

FACTS AND REMARKS.

A SPIRITUALLY PRODUCED LETTER .- During a recent visit, for lecturing purposes, to Verplanck's Point, N. Y. (where Spiritualism has occurrence: At a circle holden in the village a few evenings previous, the table, a somewhat brilliant light was seen upon the door, and at the same time something flew from that direction, which upon examination proved to be a letter. It was addressed to the medium, and purported to have been written by the Spirit of a young man with whom man, and besides speaking of other things, answered a query to which the medium had given expression a few minutes before. At the moment this letter thus mysteriously appeared, one of the company was clutched by the back of the neck by what appeared to be a preternatural hand. They are confident that these occurrences could not under been a person present thus dishonestly disposed.

friend of the writer, was troubled with a disease, one of whose symptoms consisted of rapidly-shifting pains, which alternated principally between the stomach and the head. While thus indisposed, he called at a place in Williamsburg where a spiritual circle was being holden, and a couple of entranced mediums commenced manipulating him. The pain, almost seeming as if conscious that it was pursued, rapidly retreated from the approach of the medium's hand; and as it flew from stomach to head, and from head to stomach, the medium's hand would always follow it, and the motions between these locations were as rapid and nearly as regular as the oscillations of the pendulum of a clock. In view of this demonstration, our friend could not doubt that there was a supersensuous intelligence, or at least a magnetic sympathy, that was adequate to point out the seat and movements of the pain.

A GOOD TEST OF IDENTITY .- Mrs. G., a friend of ours, called, with her husband, some three years ago, on Mrs. Fish, for the purpose of investigating the spiritual phenomena. While seated at the table, the skirt of her dress was pulled in a peculiar twitching manner, by what purported to be the Spirit of her brother. No name was given, but she supposed that, if it was indeed her brother (as she was then skentical) it must be her brother Washington, who had become a Spirit some years previously. Unite recently we met this lady, with her husband, at a circle, where a medium, a recent acquaintance of hers, became entranced, and pulled the skirt of her dress in precisely the manner in which it had been pulled at Mrs. Fish's three years ago, seeming to intend this as a signal, and at the same time the medium exclaimed "Your brother William!" "Is it not the Spirit of my brother Washington?" said Mrs. G.; but there was no response. "Is it my brother William Lawrence ?" said she; but the medium said, "I have told you my name, and yet you do not believe!" Mrs. G. then remembered that she had a brother William who had passed into the Spirit-world very young, and concerning whom she had never spoken, even to her husband, and concerning whose existence neither the medium nor any other person present could ever have had the slightest hint. Her brother William Lawrence was never called "William," but always Lawrence," and her whole thought was upon getting a manifestation from her brother Washington. The announcement, thus contrary to all expectations, was highly convincing, from the fact that it could not have been a reflex of her own thoughts.

IMPRESSION OF DANGER VERIFIED .- One day last week, our friend Uriah Clark, being somewhat fatigued by protracted mental application, lay down upon a lounge in his study for the purpose of recruiting himself. A state of mental passivity soon ensued, when he was suddenly impressed that his little boy, who was at that moment playing in the back yard, was in danger of falling, and would fall if he did not attend not neglect his turn because he is not permitted to appear in to him. His natural reason, however, told him that this was probably the last scene. The duties of to-day are as essential to the nothing more than a fancy arising from some morbid action of the organ of cautiousness, and he neglected to rise from his position to look after the boy; but in a few moments he heard a shriek, and, running back into the yard, he found that his boy had fallen down a flight of stone steps which led from the yard to the area of the basement kitchen. Thus a severe contusion might have been saved if he had instantly

STRAINU IN NEW TONOURS .- We recently had a favorable opportunity to observe this new, or rather this revival of an old, phenomenon that he shall become a ruler over many things. It is true that The speaker (being entranced) was a man who knew no language exwhen the soul assumes the governing power, and the inward cept his own, and scarcely that. After speaking in English for some senses are quickened and exercised, a new world is gradually time, apparently as his organs were moved by spiritual impulse, he would receive a shock starting him from his seat, when he would commence speaking in another language, unknown to any person in the company, observing the most natural intenations, gesticulations, etc. We refer especially to that portion which is comprised in the epistles of the spirit, and find ourselves in the midst of an empire, vast | The fact that no person present understood what was said, is proof posevidence that it was something more than a mere goose jabber. Let any one make the experiment of jabbering nonsense in imitation of an inknown tongue, and he will not have spoken half a minute before his performance will be observed to abound with alliterations, and repeti-. tions of the same vowels and consonants in the same monotonous order of succession. There was none of this in the speech referred to: and besides, we are credibly informed that the man has on other occasions spoken in a language unknown to himself, but which was recognized and understood by a foreigner present. There is no probability that he received this from the mind of the foreigner, but still it is to us not so satisfactory a test as the other.

Convincing Personation -- At a recent social reunion of a few Spiritualists at which the writer happened to be present, a medium became entranced, and after giving other performances interesting as tests of Spirit-presence, she was observed, as she was sitting by the side of mother lady, to assume a sad countenance, and, covering her eyes with her handkerchief, to commence weeping while giving a peculiar oscillatory motion to the head. Presently the fingers of one hand, and the wrist, became distorted as if by a shrinkage of the muscles and sinews. and this hand she held up before the lady's face, as if to call her particular attention to it. The medium had never seen or heard of that lady's mother, now for many years deceased, and who for years before and full revelation of the Divine will, and altogether sufficient her death had a rheumatic contraction of the muscles of the fingers and wrist, exactly such as was here represented, and who, in thinking over her afflictions, would often sit weeping with her eyes covered and a meeting of Spiritualists is to be held at a given time, and they are inher head oscillating precisely in the manner here shown. The lady instantly recognized her mother in the picture.

AN INVISIBLE GUIDE EVER NEAR .- A young lady who is now in the family of the writer, has just returned from a stroll in the city, and relates the following incident: She started from the house of a friend in McDongal near Amity Street, intending to go to Franklin Street. She passed down McDougal to Houston Street, intending to go through the latter to Hudson Street, and follow that down to Franklin Street. But as she was in the act of turning the corner to go into Houston Street. she was arrested by an interior voice, which suddenly and distinctly seemed to say, " Don't turn out, but keep straight on through McDougal Street." She accordingly passed directly on, and when about two blocks distant, she met a lady from the country whom she very much desired to see, at whose stopping-place in the city she intended to call. but whom she would not have seen had it not been for this mysterious direction. That same lady was on her way to the residence of a third lady, a few blocks distant, whom it was important that she should see but as she was standing on the sidewalk, talking with our friend, this third lady came round the corner, and the three were brought into contact, all in consequence of the impression of our friend. Had it not been for that impression, neither of them would have seen the other, as the third lady would have been absent from her residence on the arrival of the second. This circumstance illustrates the fact that we are sometimes spiritually guided in small as well as in great matters.

CASE OF THOUGHT-READING. - An intimate friend of ours relates to us that meeting Mrs. Porter, of Bridgeport, at a circle some time ago, and observing that several others received aparently remarkable tests through her, which seemed to them highly satisfactory, he concluded to propose a test for himself. He said to her, "Suppose I should think of something, do you think you could tell me what it is !" "I don't know," said she, "what the Spirits can do, but you may try, and we'll see." Our friend then thought, and Mrs. P. spelled out, by the use of the alphabet, "h-o-r-s-e." A horse was the object thought of, and our friend At our meeting of last evening we had some very startling manifestawas highly satisfied with the test, as he gave her no clew by which she could have guessed what was in his mind.

DIGEST OF CORRESPONDENCE.

SPIRITUALISM ALL KNOCKED INTO PI .- A. R. Cooper, M.D., of Walker's Grove, Ill., writes that for the last six months he had been a dililately received a strong impulse), the writer was told of the following gent reader of spiritual works, and he found his appetite for that kind of literature increasing, when his small stock of faith in the subject met the room being darkened (or partially so), and while all were seated at with a serious accident, by which he fears that it was hopelessly damaged. The occasion of this untoward occurrence was that of a lecture and course of experiments by a certain sapient itinerant psychologist, who succeeded in subjecting a number of persons to his influence, causing them to move tables and see ghosts, despite their own efforts she was formerly acquainted. It was in the handwriting of the young to keep from doing so, and who said that he had offered one thousand dollars to the Spiritualists of Chicago, to be paid to some benevolent institution, if they would show him the moving of a table without the medium's hands being in contact with it. This offer the lecturer repeated on that occasion, but the Spiritualists had to "knock under," and our correspondent's Spiritualism "suddenly fell below par." It the circumstances, have been the result of any trick, even had there really seems to us that our friend dies too easily in this conflict, with doubt. Courage! doctor. Up and at it again, and better luck to you next time. Or if you want to have arguments against Spiritualism that Spiritual Index of the Seat of Pain. - Captain ---, an intelligent are really worthy of exercising an influence upon a mind so intelligent as your own, go to almost any intelligent Spiritualist and he will furnish you with arguments ten times as strong as those mentioned in your communication, and all of which they have met and overcome. As for the possibility of psychologizing certain persons to move tables, see ghosts, hear rappings, etc., why, it is what a large proportion of the most intelligent Spiritualists knew all about before they began even to entertain the question of spiritual intercourse. And as for that redoubtable psychological professor out there, just whisper into his ear for us that if he will come round this way, and wishes to be relieved of the burden of that thousand dollars, he may, the Spirits willing, be accommodated; but he must be perfectly fair about it, and not attempt to dictate terms and conditions of the experiment that are entirely without the sphere of laws by which the spiritual phenomena profess to be

> MIRACULOUS DEMONSTRATIONS AT LE ROY .- S. Chamberlain, of Le Roy, Genesee Co., N. Y., writing on business, incidentally mentions that there are several interesting mediums in that town, and among the rest a daughter of J. P. Mitchell, Esq., thirteen years old, through whom beautiful communications are written in French, Latin, German, and other languages. What is still more extraordinary, though we believe not unparalleled, is that when this medium is at circles, "the Spirits will often bring small articles from half to three fourths of a mile." and drop them in the midst of the circle. These articles are such as are known to have been left, by the parties, at home in a closed room bale an hour previously. Our correspondent adds: The Spirits will often request the company to leave the room for a few minutes, and will then tell us to look, when the furniture, pictures, etc., will all be re-arranged -sometimes piled up in the middle of the floor, and often very curiously. There can be no deception in these manifestations, as the room is often locked up during the time. The medium referred to often hears the Spirits speaking in an audible voice, and reports what they say.

> Tests in Marcellus, N. Y .- Mr. David D. Fish, of Marcellus, N. Y., writes that about a year ago he began to investigate the spiritual phenomena with a view to discover its fallacy, but instead of making such discovery he was soon convinced of its truth. His daughter became a writing medium, and an abundance of convincing tests have occurred through her in his own family. Sometimes his own secret thoughts are told by the Spirits, and sometimes he is told of letters being mailed to him fifteen miles distant, and at the very moment they are put into the post-office. A small portion of the contents of the enveloped letter was also in one instance given. The spiritual communication forwarded us by our correspondent, as given through the uneducated little clairvoyant girl ten years old, is remarkable considering its mediumship, but is of such a nature as to be interesting principally to those who received it.

REJECTED BOOKS OF THE NEW TESTAMENT .- Mr. J. H. Sweet, of Euclid, Cuyhoga Co., Ohio, writes us concerning the successful inroads which Spiritualism is making upon "old fogyism" in that place. They have a good circle, which meets two or three times a week, and so eager. are people to attend it, that they find it almost impossible to have a private sitting. Mr. S. wishes to be informed where "the books of the New Testament, which were not published," may be procured, as he desires to have the "whole story," and does "not believe in doing things by halves." We answer, that a collection of ancient Christian epistles, pretended gospels, etc., is extant, and is on sale in this city for the small sum of fifty cents a copy (we think), in paper covers, and for which sum, together with the amount of postage (from twelve to fifteen cents), we can forward him a copy. What is more, we can, in all Christian faith, recommend a large portion of that book to the perusal of all those who wish to know the truth and make it their practical guide. of St. Clement, St. Barnabas, St. Ignatius, St. Polycarp, and the three books of visions, commands, and similitudes, generally called "The Shepherd of Hermas," because the main contents of the books were revealed or shown to Hermas by an angel, who appeared in the habit of a shepherd. The other books for the most part show strong internal evidence of forgery, either by the enemies of Christianity or by some very weak and ignorant friends, and some of them are sufficiently silly. We would, however, recommend their being examined by those who are curious in such matters.

It is perhaps proper to add that the epistles above referred to, together with the Shepherd of Hermas, were publicly read in all the churches for the first three centuries, not, however, as being quite equally important with the apostolic writings themselves. The other books appear to have been but little known, and received the countenance only of promisenous churches and individuals here and there, these being mostly of the Gnostic and other heretical sects. The volume in which all these ancient productions are now contained, is known as the "Apocryphal New Testament."

NEW YORK CONFERENCE. SESSION OF MAY 16, 1855

Mr. PARTRIDGE spoke of the necessity of preserving our meetings from all innovations upon the original idea of their institution. Their grand object is to illustrate modern Spiritualism, and nothing else. Those who come here as inquirers expect to hear the speakers who occupy our platform, on that subject. They see in the public papers that vited to attend. They go, and perchance hear themselves reduced to "mathematical point," and find it necessary to leave to escape logical annihilation.: This large class of our fellow-men, to reach whom is the specific object of our public meetings, can not fail to go away disappointed if not disgusted, when they find themselves sold through our neglect to preserve intact the purity of our original design. Those who occupy our platform as speakers, either for or against the cause we advocate, should possess one essential qualification at least, and that is-some personal knowledge of the facts they would defend or oppose. He thinks those who are pecuniarily responsible for the occupancy of the hall, are also morally responsible for the carrying out of its legitimate purpose. To do this, two things should be insisted on: 1st. All addresses should be on some phase at least of the subject which calls us together. 2d. The maintenance of due order and decorum. There should be no external approbation or disapprobation manifested No interruptions and cross-questioning of speakers. Our meetings are well known to consist of those who hold every variety of opinion on the various disputed topics of the day. We meet here united only as Spiritualists, and for the promotion of Spiritualism among men. To this end the exercise of calm reason and Christian charity, from whence flows true order as a spontaneity, is an absolute necessity. This will preserve us, and commend the cause we love to all mon. It is the only organization we need. After a three years' trial of liberty, he should object decidedly to the slavery of forms. The principles of order or of disorder in any public meeting are not in the chair of its presiding officer, they are in the hearts of the individuals who compose it. Mr. Partridge read extracts from recent letters, showing the progress of Spiritualism, and also the following letter : MESSES. PARTRIDGE AND BRITTAN:

I am one of a party of gentlemen who meet regularly every Saturday evening for the purpose of holding communication with Spirits. We hold our meetings in the office of Mr. A. H. Frank, over his Sash and Blind manufactory, situated at the corner of Oak and Clinton Streets. tions. The table, a very heavy one, was moved about the room, rocked to and fro, and finally was raised into the air, where it floated like a

feather for several seconds, and all without the contact of mortal hands. The door was locked by one of the company, and the key taken out and laid upon the table. The Spirits were then requested to open the door, and in a few minutes the key was seen to rise from the table and move slowly (in the air) toward the door; when there it was inserted into the keyhole, the bolt thrown back, and the door thrown open; and lastly, but not least, the steam engine below was put in motion and run nearly three minutes, by the watch, after we were enabled to get down Respectfully yours, etc.,

P. S.-There was certainly no steam in the boilers, for the reason that there had been no fire under them for three days.

He thinks the skeptic, however ingenious, must use more credulity

to get around facts like these than the believer. Mr. CLARK read the following extract from a letter he had received

on his way to the Conference: * * * "I have been all the morning thinking of you and of them. [Mr. C., and his deceased brother George and wife, Ella.] Some tide of heavenly love, some strong and Spirit-influence seems to absorb my soul and thrill along the chords of my being, until the feeling is so blissful it is almost painful. I long for a gentle and loving Spirit to come and sit down beside me, and look into my eyes, and gaze into my soul, and fill me with the fullness of a joy less tremulous, less painful, more calm, subdued, and heavenly than these earthly emotions. I can not say-who can !-but the Spirit of my dear, young wife, with her shining white symar (see Byron's "Giaour"), her golden hair, her large, lustrous eyes, her rich lips, and rosy, dimpled cheeks is near me now and longing-oh, God knows how much-to speak to me as I am to her. I can not say but George and Ella are here with her too. I almost think they are, for I have turned to my scrap-hook and just now read over what I have written about them both, and my soul is full and my eyes are moist, and I feel as though a thrill of more than earthly music were flying along this 'harp of a thousand strings,' which keeps 'in tune so long.' Oh, how I wish I could look in their Spirit-eyes and drink in their light and joy! What transcendent, what blissful emotions! How I wish sometimes that some gentle hand would tear away the vail and let me see face to face. But who would see and live! Yet, might it not be that we would see in the soft, subdued, and gentle twilight of early spring or luxuriant summer, when the day has gone down and the darkness has drawn near, and the sable goddess of night has set her starry watchers at the gate of heaven, and when all the air is sweet with the breath of flowers and the whispering

> Bend softly down, bend softly down, Ye starry skies, to me,
> That I may see those Spirit-eyes,
> If Spirit-eyes they be!
> There must be hearts in yon blue realm
> That throb with fearful bliss:
> They can not be so doll and cold,
> So pulseless as in this!

voices of angels coming from those serene depths to love us?

"Talk of being a Spiritualist! Yes, I am one, in a genuine sense o the term. No soul yearns more for deep, earnest spiritual affections and affinities than mine. I long, oh, God knows how much I long for the pure and blessed state that alone can be called spiritual, when I shall live above the low, dark, murky atmosphere of such a world as this-live in the enjoyment of a calm, heavenly frame of mind, so calm, it shall bring images and picturings which may prove living things; yea, voices and presences like flocks of gathering angels communing with me and being communed with again. Sometimes I think such blessed ones are near me, and then I listen to hear their voices, strain my eyes on vacancy, or close them and gaze inwardly on the atmosphere of the land of dreams. But, alas! I see only phantoms, and hear nothing but the beating, beating, BEATING of the muffled drum to the funeral march :

'Our hearts, like muffled drums, are beating Funeral marches to the grave?'

I am not excluded from enlarging the utmost powers of my soul, and amplifying to the utmost extent my faith to see and know all that pure Christian Spiritualism, as you say yours is, teaches. I see no reason to doubt that at this moment the dear ones whose names I have mentioned, and thousands of others, the memory of whom and whose presence haunt my soul in those hours of silence and loneliness we all have, are near me, near me now, and at this moment knowing all my thoughts and desires, and loving with such a love as young and blessed hearts realize when all the earth is not so boundless as their affections But we are too material, too gross. It seems as though I had never felt as I have for a few weeks past. I have never seen so much what a pure life is or ought to be. I have never had such strange spiritual intuitions and insights bursting on my soul; never realized so much of the grandeur of Jesus and the religion he taught. Alas! that it is so, and yet it is; that which passes for religion now, with all the sects and denominations, is a sheer, unhallowed mockery, a libel on God and the name of worship. Destitute of any deep, realizing sense of what religion is, such people go to church on Sunday or lounge at home, filled with sin, surfeit and feasting, while the rottenness of mere worldly, introducing it at the aperture. This was a sacrifice offered to the selfish, deadly feeling ereeps through their souls and ossifies their very Spirit, for Spirits are supposed by the Indians to be as fond of tobacheart-strings. Jesus Christ, I had almost said, with a lash of scorpions, should be come to day, would whip such from his temples. Oh, my what I am weekly and daily d realize of the mockery of religious pretensions!

I now believe all you reasonably claim to believe; perhaps can see all you claim to see, or will by-and-by. I rejoice to hear you disdain all affinity and affection for that kind of Spiritualism which would deride the Bible and Christianity. If I understand you, and you me. I do not see that we are far apart in principle and affection, though we stand not on the same platform of mode. The Spirits have not yet deigned to visit my mortal vision. How soon they will, I can not tell. God knows, when they do come, if I can see and hear them as you pro fess to do, I will fold them gladly to my soul, and with a purer, more hallowed, yet not less thrilling cestacy of feeling than in other days I have the beings of a youthful love."

Mr. Poole said he had been a Spiritualist about a year and a half; had spoken in public but very little, and did so now with great reluc tance, but from a sense of duty. He thinks he has discovered a method of aiding the Spirits in communicating with us, by entrancing the mediums through the common magnetic processes. His practice is, to apply the usual method, until all external consciousness is apparently gone, and then ask a Spirit to assume control of the entranced subject He thinks truth, free from error, may be secured in this way, because in the complete trance state we have the double advantage of perfect imperviousness to mundane impression and absolute Spirit-control. Under such conditions a mistake can't get in edgeways. Guarded thus beyond the possibility of error, he had been forced to change many of his previous opinions, and among them was his idea of the origin of dreams. He had supposed, in common with many Spiritualists, that they were impressions from the love and wisdom of our Spirit-friends. This is all a mistake. The Spirits have told him that God has retained that mode of intercourse with mortals from all subordinate intelligences to himself. He alone inspires dreams! He recommends that prior to entrancing a subject we should pray to God to direct and regulate the communications. This had been carnestly suggested by Spirits. Adjourned. R. T. HALLOCK.

PERSONAL AND SPECIAL NOTICES.

Free Lecture and Exhibition. The Editor of the TELEGRAPH, at the solicitation of a number of friends, will deliver a Lecture on the facts and laws of Spiritualism, at Stuyvesant Institute, on Thursday evening, May 24th, commencing at eight o'clock, at the close of which he will publicly exhibit his collection of Spirit-Writings and Drawings, which will be presented in such a manner as to be distinctly seen from all parts of the Hall. The doors will be open to the public free, but a collection will be taken up, which,

it is hoped, will be sufficient to cover the expenses.

Westward Bound.

Mr. Charles Partridge left this city on Saturday evening last, for Cincinnati, St. Louis, and other western cities, by the way of Philadelphia and Pittsburg. He will be absent about one month; will probably spend a week at the Spirit-room of Jonathan Koons, and return by Cleveland and Buffalo.

At Stuyresant Institute.

Rev. T. J. Smith, who for five years last past has unflinchingly and ably defended the claims of Spiritualism at the West, will occupy the desk at Stuyvesant Institute on Sunday next, morning and evening, at the usual hours.

Lecture at Brooklyn.

Dr. G. T. Dexter will occupy the desk at the Brooklyn Institute on Sunday afternoon next. Exercises commence at three o'clock. Seats

Original Communications.

THE INDIANS AND THE SPIRITS. MR. EDITOR:

The history and tradition of the-different races of mankind furnish abundant evidence of intercourse with the Spiritworld, and much that has hitherto been imputed to the credulity and superstition of an age of ignorance and barbarism, or to the knavery of a more enlightened priesthood, has its counterpart in the startling manifestations of the present day. 'A collection of what is known or recorded in relation to this matter, of the different nations, would be a curious as well as a valuable and interesting addition to the literature of Spiritualism-though it would be a work of much labor and re

These thoughts frequently occur to me when in reading his tory, biography, or the observations of travelers I find som striking analogy to the great phenomena of our times. Th following account of a "manifestation" which I have recently come across in my reading, is of this description. It is taken from a well-written narrative of captivity among the Indians by Alexander Henry, who was made a captive at the massa cre of the garrison at Mackinac, during the French and In dian war of 1754 and '59, and may be found in a book of In dian captivities, compiled by Samuel G. Drake. The scene took place at the Sault Ste Marie, where a message had jus been received from Sir William Johnson, inviting the Indians to Fort Niagara to conclude a peace.

The occasion was one of two much magnitude not to call for more han human knowledge and discretion, and preparations were accord

ingly made for solemnly invoking and consulting the GREAT TURTLE. For invoking and consulting the Great Turtle the first thing to be done was the building of a large house or wigwam, within which was placed a species of tent, for the use of the priest and reception of the banks of silvery streams did I wander, where goldfish were Spirit. The tent was formed of moose skins, hung over a frame-work of wood. Five poles, or rather pillars, of five different species of timber, about ten feet in height and eight inches in diameter, were set in circle of about four feet in diameter. The holes made to receive them were about two feet deep, and the pillars being set, the holes were filled up again with the earth which had been dug out. At top, the pillars were bound together by a circular hoop or girder. Over the whole of this edifice were spread the moose skins, covering it at top and around the sides, and made fast with thongs of the same, except on one side part was left unfastened, to admit of the entrance of the priest.

The ceremonies did not commence but with the approach of night. To give light within the house, several fires were kindled around the tent. Nearly the whole village assembled in the house, and myself among the rest. It was not long before the priest appeared, almost in a state of nakedness. As he approached the tent, the skins were lifted up, as much as was necessary to allow of his creeping under them on his hands and knees. His head was scarcely inside when the edifice. massy as it has been described, began to shake; and the skins were no sooner let fall than the sounds of numerous voices were heard beneath them, some yelling, some barking as dogs, some howling like wolves, and in this horrible concert were mingled screams and sobs, as of despair, anguish, and the sharpest pain. Articulate speech was also uttered, as if from human lips, but in a tongue unknown to any of the udience. After some time, these confused and frightful noises were neceeded by a perfect silence, and now a voice, not heard before, seemed to manifest the arrival of a new character in the tent. This was a low and feeble voice, resembling the cry of a young puppy. The sound was no sooner distinguished than all the Indians clapped their hands for joy, exclaiming that this was the chief Spirit, the Tun-TLE, the Spirit that never lied! Other voices, which they had diseriminated from time to time, they had previously hissed, as recognizng them to belong to evil and lying Spirits which deceive mankind. New sounds came from the tent. During the space of half an hour succession of songs were heard, in which a diversity of voices met the ear. From his first entrance, till these songs were finished, we heard nothing in the proper voice of the priest; but now he addressed the multitude, declaring the presence of the GREAT TURTLE, and the Spirit's readiness to answer such questions as should be proposed. The questions were to come from the Chief of the village, who was silent, owever, till after he had put a large quantity of tobacco into the tent, co as themselves. The tobacco accepted, he desired the priest to inquire whether or not the English were preparing to make war upon number of English troops. These questions having been put by the priest, the tent instantly shook, and for some seconds after it continued to rock so violently that I expected to see it leveled with the ground. All this was a prelude, as I supposed, to the answers to be given, but a terrific ery announced with sufficient intelligibility the departure of the TURTLE. A quarter of an hour claused in silence, and I waited impatiently to discover what was to be the next incident in this scene

of imposture. It consisted in the return of the Spirit whose voice was again heard, and who now delivered a continued speech. The language of the GREAT TURTLE, like that which we had heard before, was wholly unintelligible to every ear-that of the priest exceptednd it was therefore not till the latter gave us an interpretation, which did not commence before the Spirit had finished, that we learned the ourport of this extraordinary communication. The Spirit, as we were now informed by the priest, had, during his

hort absence, crossed Lake Huron, and even proceeded as far as Fort Ningara, which is at the head of Lake Ontario, and thence to Montreal At Fort Niagara he had seen no great number of soldiers, but on decending the St. Lawrence as low as Montreal, he had found the river covered with boats, and the boats filled with soldiers, in number like the leaves of the trees. He had met them on their way up the river, oming to make war upon the Indians. The Chief had a third quesion to propose, and the Spirit, without a fresh journey to Fort Niagara, was able to give an instant and most favorable answer. "If," said the Chief, "the Indians visit Sir William Johnson, will they be received as friends!" "Sir William Johnson," said the Spirit (and after the Spirit he priest), " will fill their canoes with presents, with blankets, kettles. guns, gunpowder, and shot, and large barrels of rum, such as the stoutest of the Indians will not be able to lift, and every man will return in safety to his family." At this the transport was universal, and amid the clapping of hands a hundred voices exclaimed, "I will go! I will go too !"

The questions of public interest being resolved, individuals were now permitted to seize the opportunity of inquiring into the condition of heir absent friends, and of the fate of such as were sick. Amid the thus began : general inquisitiveness, I yielded to my own anxiety for the future, and having first, like the rest, made my offering of tobacco, I inquired whether or not I should ever revisit my native country ! The question being put by the priest, the tent shook as usual, after which I received this answer: "That I should take courage, and fear no danger, for that nothing would happen to hurt me, and that I should in the end reach my friends and country in safety."

The GREAT TURTLE continued to be consulted till near midnight, when all the crowd dispersed to their respective lodges. I was on the watch, through the scene I have described, to detect the particular contrivances by which the fraud was carried on, but such was the skill lisplayed in the performance, or such my deficiency of penetration,

The result of the expedition confirmed in every particular the Spirit's declarations, and sustained his previous reputation as "the Spirit that never lied." A note attached to this account by the writer, informs us that M. de Champlain has left an account of a similar exhibition to the one described, which rale de la Nouvelle France," livre iv. This took place in the fancies of speculators concerning Him. year 1609, and was performed among a party of warriors,

witnessed another among the Christinaux. In each case the outline is the same, though the details are somewhat different. A belief in the interposition of Spirits is quite common among animosities, tyrannies, and wars. the Western Indians, but from the fact that we learn of so few manifestations. I am led to infer that much more depends upon the state or condition of the mediums, than upon the machinery or surrounding circumstances. BEAVER DAM, Wis., April 23, 1855.

THE PALACE: AN ALLEGORY.

by the one, health is preserved and invigorated—by the other. virtue (which is the health of the mind) is kept alive, cherpainful when we make use of it only as the means of health, so reading is apt to grow burthensome when we apply ourselves to it only for our improvement in virtue. For this reason, the virtue we gather from a fable or an allegory is like the health we get by hunting, etc., as we are engaged in an agreeable pursuit that draws us on with pleasure, and makes us insensible of the fatigues that accompany it."

Such are the words of a distinguished author, who flourished about the beginning of the last century; and although from cruelty to animals, yet with such an opinion before us. pondering on what I had seen and heard. one may be perhaps forgiven for perpetrating the following, as there may be instruction in it for some.

One day, when walking in the calm solitude of an antique wood, my soul was transported by some unseen power to the enchanted land of thought. There, in rustic liberty and simplicity did I roam through beautiful gardens, where fresh blooming flowers of variegated hues were singing their per fume-hymns of gladness and of joy; and along the shaded leaping up playfully to catch the ripples that sparkled in the sunshine; while in the overhanging boughs the shrill-gorged choristers of air were merrily vieing with each other in flinging forth their heavenly strains—and the leaves, kissed by the spicy breezes, rustled out sweet choruses. On, on I went and at every step the flood of melody ecstatic poured more violently through my enraptured soul, and wherever I turned my path lay among bushes whose blossoms were composed of rubies and diamonds, blended most exquisitely, and emitting an unearthly radiance. Alas! how can feeble man attempt a description. Why, oh! why can we not transform the ears of others into eyes, that by some yet undiscovered telegraph of sympathy they may see the reflection of such scenes upon the mental mirror, and enjoy them without having recourse to the cruelty of tearing and distorting, by painting in earthly language! However, earth and its associations were soon for gotten in the delight which everywhere surrounded me; a length I arrived at the summit of a high hill, from which could be perceived in the distance what appeared to be a beautiful palace, whose gigantic proportions were of the most perfect symmetry, and whose materials were of a dazzling brightness yet of harmonizing colors. Curiosity (that constant attend ant on us in strange lands) tempted me to approach. I did so, and saw myriads of beings scattered around it; some were also engaged working upon it. As I drew nearer, the palace appeared only partly finished, and had lost much of its beauty and brightness; approaching still nearer, I was astonished at seeing unnumbered groups of human beings, from some of which came sounds that broke indistinctly upon my ears, yet from them I could glean that hot and angry discussions were going on-some upon the architect, his nature, character, and qualifications; others, concerning the plan upon which the palace was being raised; others, finding fault with what their predecessors had done toward increasing its splendor; others as to what was the purpose or end for which this great building was being erected. Some groups were composed of sedate advisers, who were proposing-some this, some that-as being the best means for pushing on the magnificent work-but there their labor ended. Others (alas! that I must say) were engaged in cruel and unnatural wars, and upon their visages was written an unrelenting and never-to-be-satisfied selfishness ves, and they desired to deprive their fellow-creatures of those rights, concerning which they themselves had agreed, as being true and just. And then did I perceive a thickly peopled mass, which, like a huge ocean, was rolling in wild and foaming bil lows : each was striving to rain his fellow, to tear him to pieces the desires of a self-created demon that dwelt within each gate. He will become more and more interested, and more without any other motive apparently than that of pandering to breast, and manifested its delight in expressions of savage satisfaction, which spoke their own falseness. Countless were those groups, the ravings, cruelties, distortions, fanaticisms and barbarisms of which human language can not adequately describe. To have an idea of them, each eye must see for it self. Fired with such a sight, I lifted up my eyes, and beheld those who were engaged working upon the palace; their solemn silence (that which sometimes speaks more sublimely and more significantly than the most noble and most expressive eloquence), told me of their earnestness and per severance in hastening on the glorious day when its glittering spires should have reached into the glories of universal

Then, turning on one side, to enjoy again some of the sweet of that fairy-land, before I had proceeded far, a being of noble and majestic mien met me. He was arrayed in glory; and by the diadem of light with which he was crowned, my soul spirit to its home in the spheres." told me that he was Reason. He addressed me, and offered to explain what I had seen; and upon my yielding atteution

"Yonder palace is Human Progression, planned by the great Unknown and Incomprehensible; its foundations are in into far-off immensity, and to it there will be no end. It is and their constant employment will be to beautify and adorn

it. Myriads yet unborn will glory in the grand achievements of those whom you saw earnestly endeavoring to raise the palace in height, and beauty, and grandeur; and they will receive their reward in an eternal inner joy and unutterable harmony. Go, thou pilgrim of earth, and take a lesson from those groups thou fellow-creatures are now divided, socially, politically, theo logically, and philosophically; and they are wasting the precious, irrevocable time and opportunities with which they, as men, are endowed.

"What fruitless discussions! what useless undertakings! what absurdities! Man can never find out or fathom the Great may be seen in Charlevoix's "Histoire et Description Gene- Unknown and Eternal Cause of all things; therefore, reject the

"What is done can not be undone; therefore it is absurd to composed of Algonquins, Montagnes, and Hurons. Carver find fault with, or to grieve for, such things

"What is to come will come, in spite of all the ravings and talkings of man, which do nothing but engender evil passions

"Go, therefore, and instead of mingling in those divisions (which have so long and so greatly retarded the advent of truth, love, wisdom, holiness, beauty, virtue, and peace), follow humbly, silently, and sincerely the dictates of thine own inmost soul, which will teach thee all that is 'true, beautiful, and good' for thee to know. Search into thyself, and thou shalt find unthought-of treasures. 'Man, know thyself.' Help "Reading is to the mind what exercise is to the body: as the weary. Reach out thy hands of sympathy and benevolence to thy misled and wandering brethren, be they 'black, white, or red.' Care not for the jeers of scotlers, nor for the laughter ished, and confirmed. But as exercise becomes tedious and of the worldly-minded, whose idol is gold, for they will find to their eternal cost that they did thee wrong in days gone by.

"And last, but not least, think for thyself; for thought is the mighty lever destined to overturn all tyrannies, and wrongs, and errors."

Thus did he finish; and bending upon me a smile (in which I read all that was cheering and affectionate, lovely and loving), was about to bathe.

Earth appeared to me again; and with a soul filled with we can not coincide with him as to the pleasure to be derived higher aspirations I silently wended my homeward path, deeply Bellevue, O., April 30th, 1855.

A SPIRIT TO ROBERT OWEN.

PITTSBURG, May 1, 1855. This evening Mrs. French and myself were speaking of Mr. Robert Owen, and his preliminary meeting called for to-day, wondering whether it had come off as anticipated, and wishing we could have something in reference to it, when Mrs. F. became entranced, and the Spirit of Cobbett spoke, in substance as follows:

"Yes, my friends, they have had their meeting to-day, and all the Spirits of the reformers of past ages were there. Elevated Spirits are all interested in man's progression. Spirits from the Charity, the Love, and the Wisdom spheres were present, making the conditions harmonious. With delight they beheld the concentrated feelings and thoughts of men of superior talent and intellect, and in their midst one, past the meridian of life, whose physical being would indicate that his earth-life had nearly closed, but who is still strong as in the vigor of youth, yet more beautifully unfolded in his spiritual being, enabling him with giant grasp to lay hold of the implements within his reach for man's development and ultimate happiness. Not satisfied with present conditions, his soul longs for the time when man shall be united to man in a common brotherhood. Having taken the preliminary steps, ie is enabled by superior wisdom to present to man the means whereby he may become happy, and live in a state of harmony with nature and God. The approaching convention be referred to with pleasurable emotions. Although few, comparatively, will give heed to the doctrines set forth at this meeting, yet the effect will be widely felt, and in future life they will change the face of the world's history, and cause casion, for Spiritualism is doing its work of reform in the hearts of men all over the world, and as truth after truth is presented, darkness and superstition flee away. Man is the creature, to a certain degree, of circumstances. Educational prejudices have enslaved the majority of minds. Still, despite all the force of education and circumstances, we now and then behold a man or a woman of giant mind and power to chisel a pathway through society, leaving behind them an impress that neither time nor prejudice can erase from the world's history. These have all not only left their impression. but done their work of reform. The present generation have not only the example of past reformers, but they still have the aid of these reformers from their advanced state of development. These all came to the help of the Lord against the mighty power—the power of false teachings and false positions which has so long enslaved a world. This mighty power has not a true life has been planted on the earth-sphere, and as the advocates of the inner life become fearless, and free from all prejudices, and by a life of usefulness unfurl the banner to the breeze, we shall see the passing stranger stop to investihappy every step he takes, and uniting with a sympathizing and harmonious band, his name will be enrolled in the book of life with those of his redeemed fellow-men, and he will become a co-worker in this labor of love, which aims at man's entire redemption, and the time when harmony and righteousness shall cover the earth as the waters do the great deep. Tell friend Owen that his mission is not yet ended. It shall continue to the termination of his earth-life, to recommence he can so readily comprehend an idea when advanced. Tell him that he has the attendance of many, many Spirit-friends, who love to be near him to impress, to comfort, to cheer, and to raise his spirit above the things of earth. They will prepare him, and when his earthly mission is ended, bear his

HEALING BY SPIRITUAL AGENCIES.

As the subject of examining and treating diseases through Spiritual means, or, as it is sometimes called, medical clairvoyance, is enlisting public attention, I venture to advance some ideas I have obtained from my spiritual directors and observation. To treat the subject properthe unfathomable depths of His infinitude; its top will reach ly, we should have a correct knowledge of the matter, and as men are progressive beings, they may yet learn much of the nature and philosnow, and ever will be, the dwelling-place of the human family, ophy of disease. We owe a duty to each other to give and receive such instructions as will benefit mankind. I feel the want of ability to write on so important a subject, yet as all seem silent, some one must break the ice. In order to rightly understand disease, we should understand what man is. Man, in the rudimental condition, is a compound of two existences, a mind and a body, which are connected together by proper affinity. Mind is the ultimate of matter, or matter in a more refined state. It exists throughout the body, in every nerve, vein, and two weeks, and two cases went without seventeen days, and appeared than those general surmises which will be naturally entertained by hast seen; for they are the sects and classes into which thy through it, so long as the body is in a healthy state. If any part of the told me to fear not, that they could supply them with food, and that system becomes diseased or deranged, the mind loses its affinity in proportion to the degree of the disease or derangement; and when the body is diseased to that degree that the mind loses its affinity for the a seeing condition, and compelled me to describe the mode of doing it. body, it will leave the body, assume its natural shape or form, and take a new spiritual body.

The office of the body is to organize and give growth to the mind. The mind is developed by study, observation, etc.; the body, by exercise. And as the development of the mind depends much upon the more than it naturally combines. Hence the laying on of the hands healthy condition of the body, it is very essential to understand what would be better in all cases if the medium could do so. is necessary to keep the body in a healthy state. When the body is healthy, the mind has greater power for development; when unhealthy.

the mind is compelled to use much of its power to aid and help the body. The body and the mind depend upon each other for support: The mind acts more upon the body than the body upon the mind; hence, when the body is diseased the mind turns its attention to the disease. The mind does not become diseased, but the disease of the body has a tendency to derange the mind. I will not dwell upon this part of the subject, as it was another point I wish to call atten-

The mind, as I said before, is nicely connected with the refined matter of the body, and this connection is kept up as long as the body remains in a suitable condition. To do this, nature has adapted to, and supplied to the body and mind for their use, a vital fluid, which I will denominate spiritual essence. This essence exists in the form of electricity and magnetism, which is, by nature, positive and negative, or hot and cold.

The spiritual essence is composed of elements very much refined These elements exist in vegetable and mineral; in vegetable they are more gross than animal, in mineral more gross than vegetable. These elements, when in mineral, by certain process, become so refined as to be capable of giving life to vegetation; and in vegetation, so refined as to give life to animal. This essence does not contain so great a variety of elements in mineral as in vegetable, neither so great a variety n vegetable as animal.

In the animal body the quality and quantity of the elements forming disappeared in the goldenly-crimson flood in which evening the spiritual essence differ, yet when due proportions of each kind are properly combined, the tendency is to keep up an equilibrium in this essence, so as to cause a proper distribution of it throughout the system. If by any means the equilibrium is destroyed disease folows. Now, the spiritual essence is composed of many elements, and by violating nature's laws we are liable to neutralize or destroy some one or more of these elements, and if some one or more be destroyed the equilibrium is destroyed, and the remaining elements collect in separate parcels according to their affinity. To illustrate, we will take quantity of soft soap, and by adding the oil of vitriol, we find the potash neutralized, and the oil will collect by itself and the water by tself, and the substances may be restored to soap by restoring the potash to its proper condition, and allowing it to act upon the oil and water.

If by any means some one or more of these elements are destroyed, the others will separate, and some of them will collect and form a disease; for instance, if a certain portion of these elements collect under favorable condition in some localities they will attract and create such matter as will form a cancer, and this cancer can not be cured until the necessary elements be restored, and if these elements are restored, nature forms an equilibrium, counteracts the process, and the collected particles of matter forming the cancer are separated and carried off, providing the system is not too far gone for nature to net. The same rule applies to all similar diseases, as scrofula, swellings, tumors, etc. When an equilibrium is in any destroyed, some disease will follow. If the essence is so separated as to send the positive to the surface of the body and the negative to the inner part, it produces a positive disease, generally such are called fevers, and if nature tries to restore an equilibrium, if some elements are wanting, the positive may rush to the inner part of the system and the negative to the surface; then chills follow. This we will call the negative or cold disease. Properly speaking, there are but two diseases-a positive and negative disease-and but one cause for both. These two diseases are developed in a great variety of forms and cause many symptoms. To properly treat a disease, we should learn what elements are destroyed or deranged, and restore them if in our power. As mineral and vegetable matter contains the required elements, we might be led to seek such mineral or vegetable medicines as possess the necessary elements, but in so doing we have two great will stand as an epoch in the history of man that shall ever difficulties to surmount, one is that this essence in nineral or vegetable is more gross than that in the body, and would not be suitable, only under certain circumstances; in most cases it would not be good. The other is, that these medicines are liable to possess elements which (by their grossness) would be liable to produce bad results. There is no virtue in medicines or blisters, only in the magnetism or electricity many noble souls to rejoice at the impetus given on this oc- they contain, and to produce a healing or healthy influence upon the body they should at least be as refined as that of the body. From the foregoing facts (if facts they are), if medicines of any kind

are required, the utmost care should be used. Spirits passing from this to the Spirit-world are liable to retain their earthly notions. In such cases their prescriptions for disease would be liable to error as when in the earthly form; much judgment is necessary. Often it is that I have seen very wonderful results produced as to cure of disease by spirits prescribing through mediums, but I give no credit to the medicine, but that the result was produced by the medium through Spiritagency, in supplying the medicine with the required elements. If the medicine prepared by a medium is not used for some time it loses its virtue and is of no benefit. Remarkable cures are effected by patent nedicines when the inventor makes and gives them, but after they nave been in the drug-store for some time, or when the same are manuactured by other persons, no such result is produced. As we are liable to err in giving medicines, the most correct way is

to use a good healing medicine for these reasons. The Spirit that controls, if he is well developed, can see just what ails the patient, ascertain what elements are wanting, and where they are to be applied to only been caused to tremble before the genial rays of light the best advantage, and inform the medium, and so influence him or and truth divine, but has been made to reel and totter, and al- her so as to supply whatever is necessary to restore harmony; and as ready are the sandy foundations crumbling. The standard of this is more refined in spirits than animal, and more refined in animal than vegetable or mineral, there are two decided advantages gained by this way of treatment; one is in the quality, and the other is, only the necessary elements are supplied. It is not necessary for the medium to know what elements are required; but he should know what the disease is, and influence for that disease; and spirits will take care of the rest.

My experience has been very extensive in a great variety of forms and upon many hundred patients; and, by way of illustration, I wil give you some modes of operating. If I have a case of dysentery, I take a tumbler partly full of water, and magnetize it in my hands for from five to fifteen minutes; having upon my mind that I am to supply the necessary elements to replace those deranged or destroyed The patient drinks it, and almost invariably I have found one trial sufficient to perfect a cure in the worst of cases. For worms, the same. except to supply that which is necessary to expel them. I use water in many cases of internal diseases. When the disease is scated in the with renewed vigor after his Spirit-birth, and continue until liver, heart, kidneys, lungs, spinal marrow, or any portion of the body, the world of mankind shall have become one common brother- I am influenced to see the disease and its nature. I then place my hand hood. We are glad that he is so easily impressed, and that quired elements. In cases of cancers, scrofula, and finally all diseases where the bad matter forms and collects in the system, I influence with a view of restoring such elements as the case requires. Probably there are but a few, if any, mediums who can supply or furnish the required aid in all cases. Sometimes a medium is called on by Spirits, or a patient to operate, when wonderful results are produced, and the medium may be a very weakly person; and the same medium will fail in other cases of an apparently simple nature, when another medium can supply what is wanted, and cure at once. When a medium has a patient possessed with a combination of diseases, he may supply part of the elements, and effect a partial cure; and to remedy the defect, the medium should call other mediums to aid. In my own case I am compelled, in extreme cases, to call to my assistance Mrs. Atwood (who is a superior clairvoyant and medium), and have even called others, and find by so doing that it could not be got along with without.

There are other principles connected with healing very important in heir nature, and should be thoroughly understood by mediums. Some of them will be found better described and explained than I can do it, in an article on Philosophy of Spirit Healing, by E Sprague, Esq., dated Amsterdam, N. Y., August 31, 1854, and published in the Tens-GRAPH in August last.

I have had several cases after all hopes had fled, where the patient could not take food or drink, and have gone without from two days to they could support a patient treated thus, if they took no medicines, for from thirty to sixty days. On one occasion they produced on me I will not give it, but request that different mediums write their experience upon this subject, and give their views of it.

One word on the subject of giving medicines prescribed through healing mediums. The prescription recieves its virtue from the medium

LOCKPORT, April 26, 1855.

Interesting Miscellung.

THE SEA-SHORE.

Mourn on, oh solitary sea! I love to hear thy moan, The world's lament attuned to melody, In thy undying tone; Lo! on the yielding sand I lie alone, And the white cliffs around me draw their screen And part me from the world. Let me disown For one short hour its pleasures and its spleen, And wrapt in dreamy thought some peaceful moments glean.

No voice of any living thing is near, Save the wild sea-bird's wail; That seems the cry of sorrow deep and dear, That nothing can avail; Now in the air with broad, white wing they sail, And now, descending, dot the tawny sand, Now rest upon the waves, yet still their wail Of bitter sorrow floats toward the land, Like grief which change of scene is powerless to command.

The sea approaches, with its weary heart Moaning unquietly; An earnest grief, too tranquil to depart, Speaks in that troubled sigh; Yet its glad waves seem dancing merrily, For hope from them conceals the warning tone; Gayly they rush toward the shore-to die, All their bright spray upon the bare sand thrown, While still around them wails that sad and ceaseless moan,

And thus it is in life, and in the breast Gay sparkling hopes arise-Each one in turn just shows its gleaming crest, Then falls away, and dies; On life's bare sands each cherished vision lies-

Numbered with those that will return no more: There early love-youth's dearly cherished ties-Bright dreams of fame lie perished on the shore, While the worn heart laments what grief can ne'er restore.

> Yet still the broken waves, retiring, strive Again their crests to rear, Seeking in sparkling beauty to revive, As in their first career; They strive in vain-their luster, bright and clear,

Forsakes them now, with earth all dim and stained; And thus the heart would raise its visions dear, And shape them new from fragments that remained, But finds their brightness gone, by earth's cold touch profance Long have I lingered here; the evening fair

In robe of mist draws nigh, The sinking sea sings forth its sad despair More and more distantly; Hushed is the sea-bird's melancholy cry, For night approaches with the step of age, When youth's sharp griefs are softened to a sigh, And the dim eye afar beholds the page That holds the records sad of sorrow's former rage.

And nature answers my complaining woe With her own quiet lore, Bids me observe the mist ascending slow From the deserted shore. And learn that scattered and defiled no more The fallen waves are wafted to the skies, That thus the hope I bitterly deplore, Though fast they fall before my aching eyes,

Fall but in tears on earth to heaven unstained to rise. -Ohambers' Journal.

SUSPENSION OF VITALITY.

We know not what Spiritualists will say to the following well-auticated statement adduced by a writer in the North British Review, as showing what the will may effect over the vital functions, when exerted under certain circumstances; but to us it seems a power more extraordinary than any mental or physical effort which our " modern Spiritualists," so called, have as yet been able to put forth to astonish the masses of mankind with :

"The condition of trance can be induced by suppressing the respiration and fixing the mind; and we can not convey a better idea of it | ly of a Spiritualist. Address B., at this Office. than by giving after Dr. Cheyne, of Dublin, the following account of the case of Col. Townsend, of Bath, a gentleman of a high and Christian character. Col. Townsend could die or expire when he pleased, and yet by an effort or somehow he could come to life again. He insisted so much upon our seeing the trial made that we were at last forced to comply. We all three felt his pulse first-it was clear and distinct, though small and thready; and his heart had its usual beating. He composed himself upon his back, and lay in a still position for some time; while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, until, at last, I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in the heart, nor Mr. Skrine perceive the least sign of breath on the mirror he held to his mouth. Then each of us by turns examined his arm, heart, and breath, but could not by the nicest scrutiny discover the least | Will treat all Chronic Diseases. Dr. W. has been developed as a Healing, Speaking, symptoms of life in him. We reasoned a long time about this odd appearance as well as we could; and, finding he still continued in that condition, we began to conclude that he had, indeed, carried the experiment too far; and at last we were satisfied that he was actually dead, and we were just ready to leave him. This continued about half an hour. By nine in the morning, in autumn, as we were going away, we observed some motion about the body, and upon examination found his pulse and the motion of his heart gradually returning; he began to breathe heavily and speak softly. We were all astonished to the last degree at this unexpected change, and after some further conversation with him and among ourselves we went away fully satisfied as to all the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it. In repeating this remarkable experiment on a subsequent occasion Col. Townsend actually expired."- Yates County Whig, Penn Yan, N. Y.

ANECDOTES OF HOGARTH.

A few months before this ingenious artist was seized with the malady which deprived society of one of its most distinguished ornaments, he proposed to his matchless pencil the work he had entitled a Tail Piece-the first idea of which is said to have been started in company while the convivial glass was circulating round his own table.

"My next undertaking," said Hogarth, "shall be the End of all Things."

"If that is the case," replied one of his friends, "your business will be finished, for there will be an end to the painter."

"There will be so," answered Hogarth, sighing heavily, "and there fore the sooner my work is done the better."

Accordingly he began the next day, and continued his design with a diligence that seemed to indicate an apprehension he should not live till he completed it. This, however, he did in the most ingenious manner. by grouping every thing which denotes the end of all things-a broken bottle, an old broom worn to the stump, the butt end of an old fire-lock, a cracked bell, a bow unstrung, crown tumbling in pieces. towers in ruins, the sign-post of a tavern called the World's End tumbling, the moon in her wane, the map of the globe burning, a gibbet falling, the body gone, and the chains which held it falling down, Phœbus and his horses dead in the clouds, a vessel wrecked, Time with his hour-glass and scythe broken, a tobacco pipe in his mouth, the last whist of smoke going out, a play-book open with "Excunt omnes" stamped in the corner, an empty purse, and a statue of bankruptev taken out against nature.

"So far so good," cried llogarth; "nothing remains but this," taking his pencil in a sort of prophetic fury, and dashing off the similitude of a painter's pallet broken; "finis," exclaimed Hogarth, "the deed is

It is a remarkable and well-known fact that he never again took the pallet in hand. It is a circumstance less known, perhaps, that he died n about a year after he had finished this extraordinary tail piece. Anecdotes of English Artists.

How JULIA DEAN WAS COURTED .- It seems there was a slight tinge of romance attending the wooing and marrying of this young actress. According to the New York Courier, Miss Dean, two years ago, played an engagement in Charleston, S. C., from which she realized \$6.000. and was complimented by some of her admirers with a splendid head ornament valued at \$1,500. Among the committee of presentation was one Dr. Hayne, son of Senator Hayne. Dr. Hayne then became personally acquainted with Miss Dean, and a mutual feeling of admiration was awakened, which has resulted in the marriage. Dr. Hayne was twenty-six years old. He is not a man of wealth. His mother, on his coming of age, gave him something to speculate with; but his speculations did not turn out well. His meeting with Julia in New Orleans was apparently accidental, as he was on his way to Texas, and he went to Galveston in the same ship with her and her father, and put up at the same hotel. On Sunday, as Mr. Dean sat smoking his eigar on the piazza after dinner, Julia suddenly appeared before him, accompanied by Dr. Hayne, and a little drama ensued. They expressed a desire to be married, and asked his consent, which was instantly and freely given A carriage was called, and the fair Julia, accompanied by her father the captain of the steamer in which they came to Galveston, the landlord of the Fremont House, Julia's dressing-maid, and the bridegroom proceeded to the clergyman's house, where the nuptial knot was tied.

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