### ILLUSTRATION SPIRITUAL INTERCOURSE. OF THE

# OF THOUGHT IS THE BEGINNING OF WISDOM."

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not mere matter. Looking at this wonderful truth through its higher faculties lying in the frontal and superior portions of the next meal. Some Spiritualists, and very many Methodists, too, witness from the interior, more than once, the beautiful opera-

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# **WHOLE NO. 207.**

Principles of Anture. THE SPIRITUALIST'S FAITH.

THE Christian delights to trace, through the maze of past events, the gradual inception and increase of his religious belief; but the Harmonial philosopher glows with generous enthusiasm as he sees along the pathway of the race, creed after creed, like our rocks and mountains, crumbling to form a soil in which the flowers of this latest and most beautiful of all religious growths may take root and spring up to enduring life. The progressionist believes that, together with the improvement of the human race, there has been a corresponding improvement in the conceptions of man's relations to his Maker, and greater preponderance of the diviner attributes of mind over the mere animal instincts; while his analogical reasoning points to a future when the realities of another life will be so generally entertained that men will endeavor to fit themselves for it while yet upon earth.

It is seemingly useless to argue that it is beneficial to have some faith ; no true philosopher can doubt this, and if this be so. he must admit that the more reasonable and exalted that faith, the better will it be for us. To entertain a faith implies the existence of such a thing as a conscience. The more pure and active greater probabilities of our being truly good. Admit that it is of any benefit to have a faith, a sense of responsibility, a controlling conscience, and we are compelled to admit the rest; for the purer the faith, the stronger are our affinities for what is pure. points of a circle, stretches from his birth to his death, preceded and succeeded by an immensity of years that swallow up computation. No God for him, no soul to live forever ! The fires of his waters of the dark river, and his sun sets in eternal night.

in barbarism, low and degraded in the scale of human being ? in common interests and a common destiny ; it sweeps away all tims ; contentions become hushed, as were the angry waves of more peaceful pursuits and less passionate strife as we approach from its present shrine in too many fashionable Christian churches; intellect. Mohammedanism was based upon the gratification of the wind that eats its way through the avenues of spiritual life, self respect. In its borders it has no place for revenge, iendouse, lust ; it appealed to love of pleasure, avarice, and thirst for do- and makes the comely exterior hide a mass of rottenness. minion, and its votaries carried sword and fire to burn out and

nevolence, spirituality, reverence and universal tolerance. As it

concedes to every man the right to follow his conscientious

promptings, and calls for the exercise of these higher faculties, it

needs no proselyting armies to devastate countries for its sake. Having no holy sepulcher, except in the kingdom within us, it

carve a path for its devotees to travel on to a religious shrine.

It strikes no blows, but wards them off, and shows the nobility

imperfect senses, which like clouded windows serve but to dis- encephalon, and the baser ones lower down and even as far as the think it incumbent upon them to wear the look of men who are tion of a Spirit influencing a medium. Let me describe it: tort the images beyond, it sees this great Spirit the gigantic dup- cerebellum. Those which take cognizance of Deity, the proba- endeavoring to count the number of pebbles on a given surface The medium sits in a passive and silent state. Suddenly a brillicate of itself. In size, form, color, and idiosyneracies, it is the bility of a spiritual existence beyond this life, and of a pure of ground before them; they prowl about the village or the city liant beam of light descends upon him from above, and blends individual magnified. Is the nation warlike ? its God is a Mars moral code, are situated at the summit of the brain, overtopping street, dirty in dress, unshaven, and gloriously lazy; they stop its golden rays with the magnetic irradiations which flow from or Jupiter. Is it avaricious ? it worships a golden calf, or the all others. By the shape of the head and development of the you as you are about loading your wagon, and force you his own organism. If you follow up this beam of light, which possessor of a city with diamond walls and gates of precious face, the phrenologist decides that one man is moral, another into long arguments about the divisibility of matter, the rises above the medium, you will discover that it is thrown out gems; the temples are made of silver, and the very streets paved vicious; this one intellectual, that idiotic. Now, for a person to nature of the centrifugal forces, and such other practical matters; by the Spirit operator above, and vou will also perceive that with gold. Is it sensual? it creates a paradise of Houris, and be a true Spiritualist it is necessary that his brain should be they tear palings from the church fence to show how much they this golden stream of light is but a projection of the Spirit opepasses an eternity in the very exquisiteness of refined bestiality. developed in the intellectual and moral regions, and small in the arc free thinkers, and never remember that they lawfully owe rator's magnetic sphere, and as it reaches him is lost in the halo Is it revengeful and marauding ! its Deity is shrouded about by animal; this is one of the most powerful recommendations that sundry debts. Away with such dreamers! they would throw of light which mantles his immortal form. Now let me ask you the horrid sulphurous fumes from a burning lake, his hands could be offered for any faith, and it shows the superiority of discredit upon any faith. Are the things of the spiritual world if this is not in perfect harmony with the theory advanced in the armed with thunderbolts, and his malicious face lighted up by our own over that of the savage, which is accompanied by a of such paramount importance to the dwellers in this, that they previous article? Are not the blended spheres of the Spirit and livid lightnings. Is it peaceful and spiritually minded ? then is large development of the back brain-the very stronghold of can demand such constant contemplation as excludes all obliga- the medium made one ?- thus establishing a link between two its God a God of Love-then does God whisper to the soul in every revengeful and murderous propensity.

every evening breeze, flash in every sparkling sunbeam, live in The faith of a true Spiritualist is not an amiable tissue every shivering leaf, call in the white splendor of each leaping spider-web morality that serves to catch a few pretty flying fancataract, and shine with ineffable glory in each traveling planet! cies for the mind to feed upon, easily swept away by the broom of Then does there go forth a great network of brotherly love that reason. It does not consist in dreamy speculations that amoun binds that nation to every other on the earth, and stretches even to nothing of practical utility; nor a listless reverie that be

to the great Father of all, the great Spirit of creation. numbs the pulses of action, and waits to be watered by shower We can always determine from the conceptions of Deity in a of light from some pitying Spirit friends. It is not a morality nation what its true character is. The Deity will be more digni- that shrinks, like a snail into its shell, whenever a good bargain the faith, so much the more delicate must the conscience be; fied and really spiritual in proportion as the nation is intellectu- taints the breeze from afar off. No, it is an abiding, sturdy morand, of course, the more urgent the appeals of conscience, the ally developed. The more a rational idea can be presented for ality that enables its possessor to say to each diabolical temptaexamination the greater agitation of thought will there be, and tion, "Get thee behind me; that makes him quick to hear the consequent tendency to improvement. Hence if we can show a cry of suffering; that causes his grateful heart to live in constan nobler ideal than the revengeful and warlike gods of the ancients, accordance with his God; that makes him realize the dignity of we cultivate the higher faculties of the mind at the expense of his mission and educate his soul here for the life hereafter. It What is man without a faith ? A poor, weak creature, ready to the baser ones, and thus gradually elevate the standard of spire and this as the standard of spire and this as the standard baser testers in alternate to either extreme to which appetite or impulse goads itual development. Now we assume that a man's conception of sores and flaunts in dirty rags; it drops the penny into the him : a being without a purpose, having relations to a mere God will be nobler as his own character is noble, and that if one trembling hand of the beggar on the side-walk, and whispers the span of time, that, like a trail spider web woven from different is degraded in intellect or morals, by giving him an idea of a kind word into his car. It picks up from the gutter, or from the pure spiritual faith to aspire to, we shall elevate him from his muddy floor of the horse-shed, the bloated form of the beastly debasement. If we foster in him a sensitive conscience, we sot, holds that shaking hand while it signs the pledge, washes and shield him from much harm, and prepare him to be a good citi- clothes the drunkard, awakens in him the voice of his half mad intellect, burn they ever so brightly in life, are quenched by the zen. We claim that the beautiful faith of the Spiritualist ap- dened soul, and tells him to be once more a true man. It sits peals to every noble faculty of man's nature; that, received in by the side of the lone widow on the cliff by the sea-shore as

Do we need proof of the excellence of having a faith, and the its purity into a mind, it will infallibly bring peace and joy to she wails and looks through her tears over the black sea for one increased refinement attained by nations under enlarged concep- that mind. It cultivates the sentiment of love, both to God who to her is dead, but whose watery grave-bed has been extions of the nature of the soul? Let us contrast our own nation and to man; it fosters a true manhood; it makes demonstrata changed for the illuminated garments of the Spirit-land. It with those tribes who have no idea of a God or of an immortality, bly certain the fact of immortality; it extinguishes all forms of goes out amongst humanity in its various forms, a living exsuch as those at the Bay of Soldania, in parts of Brazil, in Bor. tyrannical governments, and thus is most democratic in its ten- ample of its own glorious principles. In its presence war and anday and in the Caribbee Islands. Do we not find them steeped dencies; it reconciles opposing factions, uniting North and South murder cease to scowl and glare with fiend-looks upon fresh vie-

around

SPIRITUAL DYNAMICS.

would willingly consent ? What a cheerless lot !

NEW YORK, April, 1856.

tions of family, society, morality and deceney. Shall we follow worlds, bringing their minds into rapport, and making it possithe bidding of some unprincipled Spirit, and suffer the wier- ble for them to communicate with each other. The assertion is wolves of hunger and misery to creep over our thresholds and made, with confidence, that no person, who has been allowed to nestle on our hearths. But that no other unprincipled Mr. see from the interior the beautiful process of a Spirit controlling Daniels, in extreme mania for book-making, should print extracts a medium, will give any different description of it from that from my articles so as to falsify my real positions, I say that above, or for one moment doubt the correctness of the explanasuch cases as the above are seldom met with, and most emphati- tion given of the phenomenon. (See "Present Age and Inner cally deny that true Spiritualism would ever bring them into ex- Life," pp. 64, 193, with plates.)

istence, or suffer them to continue, if previously entertained. The theory of the writer respecting mental telegraphing is in Through sorrow, bereavement and reverses, our beautiful faith perfect harmony with the testimony of all clairvoyants. It is has ever proved a comfort and solace. Its guiding star shines also in harmony with all the known facts of spiritual intercourse. clear and undimmed in luster amid storms and clouds. When It affords an adequate explanation of the phenomena, and unthe Christian weeps for the dying child, we can dry the tears and til those who oppose this theory offer a better one, the writer smile away all grief, for that corpse to us is but a mass of inert will continue to affirm its truth. That Spirits yet in the form matter. The piercing clairvoyant eye peoples the atmosphere of have in a less degree the power to communicate by the same e death-chamber with seraphic forms; and joining with that means that Spirits in the spheres employ in their magnetic comthrong in songs of praise and expressions of joy, we can recog- munications, the writer firmly believes. Facts have taught him nize our dear ones. Then, too, in the cold winter nights, as we that belief, and many enlightened Spiritualists share it with him. sit by a lonely fire, and thoughts of the angels come to us, the That spirits yet in the form have this power, is one of the highwalls of our apartment are as transparent as crystal to the eye est, most satisfactory and philosophical proofs of the ability of of faith ; we gaze up, far up, into long stretches of beautiful Spirits out of the form to communicate with us ; for if the soul spirit country, where all is peace and happiness. Thus, when is immortal, all of its powers must survive with it. No one will afflictions press heavily upon us, and all the world seems cold deny that the Spirits have as much spiritual power as we have, and cheerless without, how happy-how cheerful may we be to and me t will admit that it is philosophical to suppose they have know that the dear brothers and sisters we have lost are watch- more. The writer wishes here, as in the former article, to fully ing near at hand, and ready to offer every sympathy we need. admit that Spirits can and do carry messages from one medium To be without God, without a soul, without this belief, who to another. It is sometimes done by physical means--as by the raps, or by the aid of a Pneumagraph ; but whenever it is done by mental impressions, it is done in accordance with the principles advanced in the former article.

1st. The Spirit who takes the message receives the same by mental telegraph from him who sends it. 2d. The Spirit having received it, also delivers it by a mental one published in the TELEGRAPH of the 29th ultimo. It is the telegraph to him to whom it is sent. All Spiritual communiintention of the writer to speak more particularly, in this article, cations, mundane and super-mundane, are governed by the same of mental telegraphing, as it is employed by Spirits out of the universal laws of mind, and depend upon the same philo ophy. form to convey messages to those yet in the form. The former The writer will now appeal to facts to sustain him. Since article was devoted mainly to the consideration of mental tele- fact, have been called for, such facts as are relied upon will be DETROIT, March 30. 1856.

Going up higher and higher, step by step, we find a constantly false religious organizations, retaining only what is true; it drives the sea of Galilee before the lovely presence of Jesus; frowns increasing freedom of the individual, greater equity in the laws, the money-changers from the temple, and tears the golden calf give place to smiles, and sorrow becomes joy once more. those faiths which are based upon the spiritual parts of man's and it purifies the soul from avarice-that insidious cancer of in nowise tolerates those faculties which cause a man to lose his

presence in an individual by reasoning, hopefulness, mirth, be- of immortal spirits; showing at the same time the inevita- cheerful home.

ble reward or punishment which will pursue them in the

other world as they have previously cultivated good or bad pro-

pensities, we familiarize them with the great fact of their own

life. We cause their minds to assume a reflective cast, and

but seldom accomplished by the ordinary religious teachings.

causes them to long earnestly for an age of self-guidance when

enjoyment of the pleasant things of life. I venture to assert that

undue religious training has made more skeptics and vicious men

forced compliance to customs, by extreme indulgence of the op-

posite habits whenever the restraint be removed. Now it is ex-

Its bearings upon the education of our children are most imdestroy other faiths, and introduced their own. But our own glo- portant. If, whilst their tender minds are being molded by our happy and intellectual mind ; there will be a good father, wife remain in the form. In this article, we will attempt to show rious belief, appealing to the very noblest faculties, manifests its parental teachings, we can inculcate this idea of the communion mother, daughter, brother; there will be happy faces and a that the same laws that regulate mundane spiritual communi-

The Spiritualist's faith is the most dignified of all faiths, for it

bickerings, malice, war or theft; on the contrary, where it is

BY R. H. BROWN.

THE present article is in continuation and conclusion of the graphing, as it is manifested upon earth between those who yet from time to time given through the columns of this paper.

cations, also govern super-mundane spiritual intercourse. That

DIVINITY IN MAN. But here arises a difficulty. Half-way thinkers seeing the Spirits daily impress their thoughts and wishes upon the minds GOD as a principle is in all things. This highest manifestabenefits accruing from the cultivation of the spiritual faculties, of those yet in the form, is admitted by all Spiritualists. It is tion is in man-man in the flesh and man in the ascending graunwisely force them into unnatural growths, and entirely neglect my intention herein to show that the process used for that purdations of angelized being. The loftiest archangel is the brightimmortality, and give them every incentive to lead an upright the lower ones which give proper stamina to the mind and body. pose is the same as that explained in my former article. We est unfolding of the Deific principle. God being immanent in The consequences attendant upon such proceeding have ever are told, again and again, that the Spirits who control media all things, as a principle he is omnipresent, and, being omnipresneeds no crusaders to bind on the sword of the carnal man to make them ponder deeply on religious things. This effect is been most disastrous. The moral nerves become so painfully are seldom personally present at the time. A. J. Davis, who is ent, he is as perfect in degree in an atom as in the starry worlds acute that a contact with this apparently wicked world causes just as good authority as any mere man who is not infallible can which revolve in the infinitude of space. He is in all things, Immortality is inculcated simply on authority; the child's mind their possessor to shiver with intensest pain. Unable to assimile be, says that Spirits convey impressions to us from a distance of above all things, and through all things-ever marking, ever late with those around him, the individual loses all opportunity thirty and even sixty miles. (See "Present Age and Inner Life," evolving some new manifestation in the transforming processes to benefit them by precept or example, by hiding himself away and "Philosophy of Spiritual Intercourse.") of his power. All nature is an outbirth from the reproductive

in some cave or cloistered abbey, and there, freed from the sour-Now let me ask those who do not accept the theory advanced energies of his nature, and his spirit is interfused through the ces of his moral pain, lingers out a hypochondriac sort of exist- in my article of the 29th ult, if they can tell by what means whole, forming an endless chain of linked dependencies from ence, and passes prematurely to the Sprit-world. This morality Spirits are able to impress thoughts by their volition, upon the the lowest form of animate life to the culmination of his plory is not true moral excellence; it degenerates into sickly sentiment- mind of a person yet in the form, from a distance of sixty miles? in the highest intelligence in the universe. If God is omnipresality, and gives pain not only to oneself but to every person If it is not done by the means explained in my article, pray tell ent, there can be no place or condition throughout the vast realm us how is it done? There must be something which connects of his power where he is not. This being a fundamental fact, he

Here, then, we have two extremes-the sensualist and senti- the Spirit with the medium, and which flows between them over must be in man, in all of his essences, in a finite degree. His mentalist. It is absolutely necessary that both should exist; the intervening space. All admit that the Spirits "throw an nature being pure, man partakes of that purity to a greater or tremely desirable that children should have a religious bias; if for we see that nowhere in nature is there an extreme without influence" which reaches the medium and causes him to think less degree, according to his capacity to receive and distribute to perfected soil of to-day back to primeval chaos; we see it in its we destroy the sensitiveness of their consciences we remove every a compensating opposite. Thus is it that equilibrium is main- what the Spirits will him to think. All admit that this "influ- others the divinity within. With these premises, we have the loveliness when we plant the violet and watch its gradual devel- shield from vice, and oil the way towards Ruin. The experience thrown" upon the medium con- ence thrown" upon the medium is a magnetic influence. This is basis for all after-reasoning on man's relations to his God. to his dition between the two. As we are compelled to sojourn in this in perfect agreement with the theory advanced by the writer. fellow, and his destiny. We have the ground-work for the sostill higher and more interesting manifestations when we leave into the minds of children, shows plainly that children can be world and educate our spirits for a future life, let us adapt our- Even the every-day language used by Spiritualists, when speak- lution of all social problems, and for the construction of those mere mineral and vegetable forms, and follow its dazzling course attracted to a contemplation of religious matters, and incentives selves in each world to that world-be so far material as to ing of the manifestations, is in harmony with the views expressed forms of government best adapted to the growth and unfolding avoid this moral disease, and so far spiritual that our actions in my former article. This influence, which is projected or of his nature-both physically and morally-showing that that shall tend to our advancement and elevation of character. An thrown upon the medium, is no more nor less than the magnetic construction is the best which interposes the least barrier to the extreme and continued activity of ideality and spirituality is as sphere of the controling Spirit, which darts downward in obedi development of that nature inherited from a common parent. truly a disease of the mind as the excessive culture of the malig- ence to his desire and volition, and blends with the sphere of the It is by the realization of the fact that man has a common origin, nant propensities of hatred and revenge. In a breathing, active medium with which it is in affinity-thus establishing a mental that we realize the fact that all men are "created equal," and world, where there are huge rocks to be blasted, great trees to telegraph, in the manner fully explained in the former article. that all men are brothers in the humanitarian sense of that term.

fell, oceans to navigate, fields to plow, and machines to be It is a well-known fact that Spirits must be in affinity with the One God-One Brotherhood-is the axiomatic truth underlying invented, we must exercise other faculties than marvelous- media they control, in order to manifest themselves in a satis- the whole fabric of human society; and as men come to feel this ness and spirituality. Disquisitions upon ethics are all well factory manner. The reason of this is plain and simple, if the great truth, the more they will sympathize with each other, and enough in the proper place and at the proper time; but when writer's theory is true; otherwise it can not be explained. The the less they will be disposed to quarrel and mar each other's beef and mutton are to be purchased for dinner, we would wait writer would explain this fact in accordance with his views, by happiness,

The recognition of a great fact-the fact that man is born of with royal appetites if we trusted for the organ of ideality to de- saying that the sphere of the Spirit and that of the medium, not vise the ways and means to procure them. It seems to me that being in magnetic affinity, can not blend; they are mutually God. and inherits from a common Father attributes co-existent

a man is not less a true harmonial philosopher because he rea- repellant, and so can not flow "en rapport." Thus the only link and co-eternal with himself, is the only basis of human action in lizes that he has a wife and child dependent upon his labor for of intercommunication is cut off. To use the language of the whatever condition or relation of life. God is the Universal Fasupport, and lays aside dreamy speculation long enough to be telegraph reports, "the wires are down," and no messages can be ther, and Man is the Universal Brother, made so by a common tivity of thought, it originated the idea that God is Spirit, and that these organs are grouped together in families, as it were, the stir himself like a man, and chop enough wood to pay for the sent through. It has been the great pleasure of the writer to parentage and a common destiny. Those attributes and forms

of its nature by its kindly tolerance for the feelings of others, as is not developed sufficiently to see the consecutiveness of a train Christ struck not back when he was spit upon and reviled, but of reasoning, and the forced attendance upon church ceremonies conquered by the spirit of love. See the contrast between the two; how wide the difference between Mohammedanism and Spir- they can give free range to their impulses and live more in the itualism, and how infinitely greater still if we go to Fetichism and Idolatry ! Progression ! progression is the eternal law of our existence; from lowest to highest, from bad to good, from than all the works of Paine, Volney, or Rousseau. There is a small to great, its ceaseless, silent and irresistible march bears us spirit of opposition in human nature that revenges itself for on, upward onward, to something more perfect, more Divine!

We see it in its mightiness when we seek for knowledge among the rocks of the earth's surface, as we trace the finely divided and opment into buds and fragrant flowers; and we see it in its of those families where the Spiritualist faith has been instilled through the realm of Mind! Nations dying to give birth to can be given them to be virtuous and obedient other than the more intellectual nations ; governments and just laws succeeding fear of present and future punishment. Hope and Fear someto barbarism and misrule; houses replacing huts, steam and electricity supplanting the paddled canoe and the foot messenger; and, more glorious far, the spirit being more rapidly developed, and sooner titted for its immortal home.

We can see that as this inward being became more and more freed from the trainmels of savageism, it strove to solve the problem of its nature. Recognizing the probable existence of a power in the universe superior to itself, it worshiped the howling hurricane, the blazing sun, the wide hoarse ocean, the lightning as it wildly leaped from its lair in one black cloud to the bosom of another, the crashing and rumbling thunder, all these at times; nav, less reasonably still, even stones, and blocks of wood hewn into hideous shapes by the hand of man. But the great conception was that when, on being warmed into more ac-

times procure the same result-obedience-and cur " oral philosophers are still contending as to which is the most efficacious Whatever the result obtained may be, there can be no question but that Hope is elevating, and Fear depressing to the mind, and if no other argument were ready in favor of the former this one would be potent. Apply this to Spiritualism, which cultivates Hope and Conscience, and to Orthodox Christian teaching, which appeals to fear of retribution and to conscience, and our sympathies must be enlisted on the side of the former. Certainly our children can be governed easier if the destructive combative, and other violent propensities are soothed.

> Another argument in favor of our Faith we find in the discoveries of Phrenology. Gall, or Buchanan, tell us that all intellectual manifestations are produced by organs of the brain :

# PARTRIDGE AND BRITTAN'S SPIKITUAL TELEGRAPH.

which all possess, are capable of an infinite expansion under a law which is inherent in all things, and which is a principle of the Deity himself-the law of Elernal Progression. God in man is the ever actuating cause of all thought and action. This divinity stamps his nature God-like, and he can walk forth in the open day, and commune with the Father in the spire of grass, in the corolla of the flower, in the waving harvest, in the sighing winds, in the tempest roar, in the broad expanse of stars, and, on the wings of thought, soar in his aspirations to the Infinite, and through its vast profound explore the hidden mines of thought which lie buried there.

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It is in the perversion of the God-like, or Divinity, in man that all our errors and wrongs are committed. Instead of letting the native elements of the soul seek their own, and feed on the food prepared by a common Father for his children, we cramp the free-born thought and crush out the hopes of humanity. Instead of unfettering the mind, we strive to bind the bands tighter with our superstitions and falschoods. We mock God with the cloak of hypocrisy, and then appeal to the precedents of the past for the pulliation of the wrong. Man needs no restrictions. If let alone, his nature, like water, will seek its level, and the same harmony and equilibrium which we see in external nature will pervade the whole, with one common bond of union-that bond the bond of Brotherly Love. The fraternization of the race. therefore, should be the object of the philanthropists of this age. Until this is done-until man comes to recognize the brotherbood of his kind--until a unity interlinking a diversity is formed. we have but little to expect from the one-idea-ism extant. Nothing short of one interest, one life, one cternal cementing of mutual ties, can satisfy the longings of the human heart. Its pulse-beats are for a common sympathy, not only here, but throughout the infinite spheres of an eternal life. This sympathy flows on, and flows ever from the Eternal Heart down through all. Its source is one-its overflowings many. Through the voiceless echoes of the past come the death-groans of a dying humanity. Its requiem is borne on every passing breeze, and we hear its death-rattle in every stifled thought seeking utterance. Its resurrection is approaching, however. Already is there a shaking among the dry bones of ancient superstition and wrong. When the sun of truth will bathe a world of darkness in its glorious light, then will the DIVINE ERA be inaugurated, then will God stand enrobed in majesty in his creature--Man. M. C. C. CHUBCH.

# NASHVILLE, April 2, 1856.

# DOCTOR JAMES D. ROBINSON.

The above name was as nearly unknown to your readers as he was to the majority of our own citizens ; but my desire is (for future purposes) to make it more generally known, at least, to the latter. He was a Canadian by birth, and some years ago went to Mexico as surgeon in one of the Illinois regiments, and acquitted himself with great success in that capacity.

About one year ago I made his acquaintance whilst practicing medi cine in this city ; and having made it I held on to it, for he was one of those men the more you saw of him the better you loved him, and could not help it.

He had studied Swedenborg and Davis, and could point out the truth or errors of either clearer than any man I ever read or heard. Nominally an allopath, he had no particular system, but took as all great minds ever do, "truth wherever found." He possessed the rare belong to the sphere of our outward life. Hence beautiful and faculty of demonstrating any point in philosophy by mathematical sym- spiritual things alone awaken the latent powers of the divinity to its own organism, but extends, in a greater or less degree acbols, and all his problems were founded on the axiom "that two naralled lines never meet." From him I learned what Swedenborg meant by his "discrete degrees," much clearer than any of his expounders have ever made it.

He was engaged in preparing a work on his theory of "Molecular Attraction and Aflinity," and it is the sincere regret of his friends that he did not remain here long enough to finish it. It would have created a profound sensation throughout the civilized world.

The Doctor was united to a lady whom he idolized some eight weeks ago, and on the 10th of March, about six weeks after his marriage, he left the house to procure a carriage with which to go shopping with his wife for their contemplated removal to Belleville, Ill. When in the

door. What a change for her!

SPIRITUAL TELEGRAPH. S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, APRIL 19, 1856.

THE GOSPEL OF BEAUTY. KANT observes that the pleasure inspired by the Beautiful does not depend on any idea of utility, and because it does not utilitarians have insisted that it is a worthless possession. But the simple fact that the pleasure we derive from this source does not arise from its association with any idea of mere material

uses sufficiently indicates its unselfish and spiritual nature. The vulgar conception of utility is the offspring of the grossest materialism, and in this age of the world is dishonorable to human nature. It is only because the elements of beauty and divinity do proceed from the same intelligent First Cause-FROM GOD. can not be coined into dimes, exchanged for merchandise or The speaker significantly intimated that it was not a little strange otherwise made subservient to the corporeal appetites, that it is that those teachers who have argued thus from all the forms and thus lightly esteemed. In our judgment, and doubtless in fact, the most beautiful things are the most useful, at least in a spiritual, true and immortal sense. The author just cited is right in intimating that the pleasure experienced in contemplating the ties and affections--should be referred to blind and unintelligent beautiful is not dependent on any sordid conception of the value causes. Yet these teachers were accustomed to refer innumerof things in the stock market; but it is very certain that the able facts, which display a mysterious and wonderful intelligence utility of the beautiful does depend on its power to awaken pleasurable emotions, and thus to fashion human character and

human life after its own image. In the Pacific Islands, where men are cannibals, every child inherits a life of disgusting brutality. The images impressed on the young mind vitiate the springs of life, distort the infant visage, and brutalize the deeds of manhood. No intelligent parent would ever think of sending his son to the Cannibal Islands to complete his asthetic acquirements. For has not every man an innate perception and consciousness of the effect of surround ing objects on human development! In India and other unfavored portions of the earth where the most imposing exhibitions of art consist of horrid idols whose open jaws, glaring eyes

and monstrous forms, shock the nerves of the whole civilized world, we find that the human mind and character are fashioned after such brutal ideals; so also is the religion of the people. Juggernant is the principal divinity, and the rites of his religion are

celebrated by the most obscene and loathsome exhibitions. His chief libation is human blood, and men and women are offered as one of the integral powers of the human spirit consists in its sacrifices. It is estimated that twelve hundred thousand pilgrims annually visit the principal temple of India's god. For many miles along the coast of Orissa the road is paved with the bleaching bones of millions who have perished by the way.

But we turn with pleasure from such scenes to contemplate the influence of Art in its beautiful and divine creations. In our earthly experience only such faculties and affections are called into action as correspond to the forms and circumstances which and develop the beauty of the floral world. Few persons have the remotest idea of the extent to which the Fine Arts, and all the forms of beauty, have contributed to the progress of civili.

zation. We are indebted to the masters of Grecian Art for many of the sources and means of modern growth and refinement. Those magic Isles,

# "Where burning Sappho wept and sugg."

were consecrated to all that was most glorious in Art. It was carriage he was taken with collapse of the heart, and spoke no more in in that charmed region that letters were invented ; there the the body; and in this condition his wife found him when she opened the strings of the lyre first vibrated to harmonic numbers; there Homer sang his immortal song; there lived Solon and Lycurgus, and the fathers of theatrical tragedy. A popular author has de nominated the Grecian architecture an "artistic revelation." and revelations. They will be received by raps, and not so likely (if at all) the same may be said of the sculptured forms which have never been excelled. Socrates, Plato and Aristotle, impressed their ge nius on the whole civilized world, and the impression still remain Few persons even dream of the extent to which their philoso phy has influenced the views of modern Christendom. Thus the philosophers and law-givers of ancient Greece, and her inspired

THE EDITOR'S LECTURES IN WATERVILLE. drawn from the records of modern Spiritualism. He argued, WE copy from a late number of the Ecstern Mail, published at Wacrville, Me., the subjoined report of the introductory lecture of our course, recently delivered in that place. It is a very fair synopsis, and its appearance in that journal, with the impartial editorial remarks which preceded and accompanied its publication, plainly indicate the Editor's liberality, and the independent position of his paper :

On the first evening the Lecturer commenced by exhibiting the relations of Matter and Mind, in which the necessary connection between the physical elements and the spiritual forces of the Universe was illustrated by a general reference to many natural phenomena. The Speaker said the old philosophies taught that inertia was a property of matter, and insisted that if this be true, it follows that matter can never exhibit any of the phenomena of motion, except it be acted upon by mind or spirit. The whole natural Universe, with all its mysterious processes and splendid creations, was therefore to be regarded as a stupendous Spiritual Manifestation. Every specific form in the natural world is a revelation of some intelligent design and of a wise adaptation of means to ends. By this course of reasoning, the natural theologian is irresistibly led to the conclusion that all things processes of Nature, to establish faith in the Divine existence, should now insist that phenomena which are the clearest and most direct expressions of mind-exhibiting all the human faculto Electricity, Magnetism, Od Force, and other real or imaginary

natural agents, every one of which is as destitute of a single attribute of mind as common air.

Having illustrated the idea that the whole economy of the putward Universe is one vast, complicated, and sublime spiritual nanifestation, through material substances and physical forms, and that every object in Nature points the inquiring mind to the great realms of the Unknown-the sphere of invisible and spiritual realities-Mr. Brittan proceeded to discuss the powers of the human mind. Certain modern philosophers insist that traces of all the sixty-four simple substances in Nature are to be found in the human body, which is a miniature representation of the natural Universe, while theologians declare that the spirit is a finite representation of the Infinite Mind, whose awful image i

indelibly stamped on the whole intelligent creation. It was observed that the mind governs the body, and that this fact is illus trated by all voluntary motion. If the body is composed of all natural substances, and yet subject to the mind, it follows that

> ability to control all the elements of matter, and this spiritual power can never be lost if the soul be immortal. To show that this power of mind over matter is not restricted in its exercise to the individual's own body, the Speaker referred to the phenomena

depending on Animal Magnetism, and the psychological laws, citing many curious facts from the records of his own experiments md the common experience of mankind; all of which served to illustrate his fundamental idea, that the power of the individual mind over material elements and physical conditions is not limited that is within us, even as sunlight and dew quicken the germs cording to physical and mental states, to all similar forms in being. The Lecturer next proceeded to enforce the idea that this constitutional power of the spirit over the material forms and substances of the external world can not be effected by the decomposition of the body. The attributes of the deathless constitution-the spirit-can never be destroyed or impaired by the

body which dies. The soul survives all material shocks, and not one of its faculties is ever buried or lost beneath the ruins of its earthly dwelling. Hence, after the soul's separation from its corporeal relations, it may, under suitable conditions, temporarily resume its relations to the external world, and reproduce any phenomenal exhibitions of its presence which are within the

seemingly at least, in a fair and candid manner that the ancient and modern examples both depended on the same essential laws, and that any mundane agent which will suffice to account for the current phenomena will subvert the spiritual claims of the most significant facts in the Bible.

In conclusion, Mr. Brittan contrasted the theological conception of the nature of Spirits, the Spirit-world and of death with the idea which Spiritualism inculcates on these subjects. Through out the entire lecture there was exhibited a profound respect for the principles of Christianity, and for whatever seemed to the Lecturer to be vital in religion; true, he did not entertain and exerish all the dogmas of the modern Church, and he thought it probable that the Church would not be able to accept all his ideas. IIe did not seek or desire a unity of opinion, but what liever-THE UNITY OF THE SPIRIT.

Mr. Brittan closed his lecture, which occupied two hours in the delivery, by repeating some lines which were said to have emanated from a Spirit. They were descriptive of the transition from the mortal to the immortal life, and were full of the highest elements of poetry.

FACTS FROM INDEPENDENT SOURCES.

its woe, might to-day have been bounding with joy. cially those which may be said to have their origin in a supernal latitude, and only calculated to create a thirst for further revelations, which can never be satiated this side of the grave. But the circumstances we are about to relate are so remarkable, and are so well authenticated, that we can not avoid the temptation to give them publicity ; and hoping our readers will not think that because we have gone to another by philosophers to furnish illusions unsubstantial, but at the world for information in regard to the missing steamer, we have yet same time transcending all waking experience? when the soul given up hopes of hearing from her in this, we proceed to relate the for the moment seems to revel in the aromas of the Elysian story substantially as related to us.

Among the passengers in the "Pacific" is, or was, Mr. K---- w. of this city, a gentleman who had crossed the Atlantic several times, and reality; something must have taken place, or am I dreaming still. always left in happy spirits, and always returned in excellent health. But just before leaving on his last voyage, his spirits became suddenly and successively depressed. He could not account for the feeling ; he struggled to overcome it, and his friends endeavored to rally him. But it was no use-the strange presentiment of some dreadful fatality hung over him, and weighed down his energies. Yet, important business requiring his presence in Europe at a certain time, he determined to disregard the admonitions of this inward monitor, and to hazard the voyage. Before starting, however, he made his will and placed it in the hands of a friend.

Mr. K. was engaged to be married to an estimable young lady, a daughter of one of our most respectable and highly esteemed merchants, to take place on Mr. K.'s return from his European voyage. The approach of this interesting event, it was naturally thought, tended to aggravate the aversion he had to again tempt the dangers of the reacherous 'ocean ; but the cordial good wishes he had to carry with him, and the prospect of a happy return at some time or other, somewhat relieved his mind of the burthen which weighed upon it, and he departed.

He arrived out safely, transacted his business, and wrote home preathing the kindliest feeling of attachment for his dear friends, and designated the time at which he might be expected to return. Of course his arrival was looked for with much interest, especially by the lady to whom he was engaged. But how futile are human calculations! Days and weeks have elapsed since that period, and yet a cheering word from the vessel which was to bear him homeward has not been heard to relieve the now painful anxiety respecting her.

About the time Mr. K. appointed to behome, Miss ----, his betrothed, of his pantaloons, shivering his kuife, trunk-key, etc., and, towas one night startled from her sleep by the figure of Mr. K. appearing before her! The form seemed so palpable that she was for a moment gether with a portion of the contents of the pocket, was deeply bewildered. She felt conscious it could not be her intended ; yet so buried in the fleshy part of his thigh. This unfortunate occur

# VISIT FROM A SPIRIT.

The writer was one day thinking of the calm triumph and a rene life of those enfranchised beings who have lived nobly on earth, and have been crowned with immortality in the Heavens, when, siddenly, a strange Spirit, answering to the name of the Lady Angela, come to the Sanctum and made the following communication :

### STORY OF LADY ANGELA.

I was awakened in my berth at midnight by a heavy sound, as if our vessel with all its force had struck a solid wall of adamant. The force of the recoil shook, as it seemed, the timbers from their fastenings. To use a figure drawn from the human body, it appeared as if the cartilagenous and bony systems had been rent apart. The next sensation was as if the bow of our ship plunged headlong-then total darkness. I was not afraid even then ! These words seemed whispered as if from the lips of a nalpable embodied presence : "When thou passest through was far more to be desired by the Christian and spiritual berush of water; it burst open the door of my state-room, which I had locked on retiring for the night. A cold, clammy shudder -then strangulation. I knew no more.

The next morning I seemed to myself to lie in my berth as usual. I was conscious of a mellow light with a violet ray; it seemed stealing through my half-unclosed cyclids. A sense of fragrance was diffused. The violent motion to which I had been accustomed during our passage had ceased ; and yet it seemed The subjoined article from the Boston Times furnishes two as if some soft, faintly-defined movement was taking place : in additional facts illustrative of the intercourse between Spirits and short, that the onward movement to which I had become accusmen. K----w, (Mr. Kershaw, we suppose) was an imperfect tomed had not been arrested. I saw more. There ky upon medium for impressions, but so susceptible that, had he been an my bosom a chaplet of orange flowers mingled with jessamines. understanding believer in Spiritualism he would have been I appeared to myself to have slept dreamlessly. This moment deterred from taking passage on the doomed ship. Thus his the events of the past night flashed upon my mind! The shock life would have been saved, and the gentle woman's heart that is - the awaking-the recoil-the downward plunging-the innow left to bleed and perchance to break under the weight of rush of waters-the strangulation. I drew my hand accross my

eyes. How strangely my hand felt ! Divested of its grossness THE STEAMER PACIFIC-REMARKABLE PRESENTIMENT.-We have always it seemed an instrument of living music, every nerve a reneating been averse to feeding the popular appetite for marvelons things, espe-harp-string, and the whole hand pervaded by a strange unknown attribute of self-intelligent and exquisite joy, as if it had life in itself and a capacity to receive intense pleasure.

> What can this mean, I thought. Have I passed through some terrible dream into that most perfect sleep, which is said gardens? No, I said; surely that dream was in some sort a My husband died when we had been married but a few months. He was killed in battle; I was a young mother soon after the news of his death. My child died not long after. He was from his birth delicate. I survived them both, but my spirit from that time took little interest in the world.

Surely, I thought, I am dreaming yet. This narrow berth seems enlarging and expanding. This cabin state-room dissolves in air. Am I subject to one of those singular illusions called Mesmerism ? But my mind recurréd, in this scemingly catalentic state, to those phenomena as affording a possible solution of whose residence is a short distance from the city; and the wedding was the singular appearances which I beheld, and of the unknown and continually intensifying sensations which now affected me. "Katy, Katy," a gentle voice richly modulated seemed whispering. Now I know this is a dream, I said. Edward has often called me so in dreams. I have thought in sleep before this that he was with me. But he is dead ! I am a lonely widow. In waking reality never shall I hear that voice again. This is all now.

CONVINCING PROOF OF CLAIRVOYANCE.

DURING the autumn of last year, Charles Barker, son of Mis. Caroline K. Barker, of Jackson, Mich., while on a hunting excursion, in company with a neighboring youth, was accidentally shot by his companion. The charge passed through the pocket

As he has promised me several communications respecting life in the spheres, I can promise your readers that from what I know of his mental capacity, we will have something better than the average range of such to be influenced by the mind of the medium through whom they come. He made his first attempt last night (the 26th), and gave me a full account of his feelings during the change. It is too long to copy entire, and would not interest the general reader ; but as bearing further testimony on a point which has interested me much, I will extract that part referring to it.

From the best light that I have been able to obtain from the Spiritworld I have learned that it is a "misfortune to die by violence;" that in a supposed case, should I be killed to-day by violence, and had I not so been assaulted 1 would naturally have lived here ten years longer that my spirit would be obliged to remain in what is called the "Shadow land (Davis' Intermediate : Swedenborg's Probation) ; that until ten years before I became a fully organized spirit with a lody, I should be, to all intents and purposes, an individualized spirit, could rap, write, etc., but yet not able to take that position in the spheres that my advancement entitled me to, until the said ten years had elapsed, and that until that time I would be more attracted to carth than to the Sumaworld.

In other words, that we are placed here for a purpose by the Divine law, and that no act of mine or another's can violate that law ; the purpose must be fulfilled.

His testimony is, "I had a dull consciousness. I knew what was done to recover me; yet I seemed to want to sleep without the power to tell you what I wanted.

mained in this condition until the third morning, when I became sensible of my father's presence and of other Spirit friends.

"I also became aware of the fact that my body held my spirit bound to it no longer ; but I knew, too, that my birth was premature-that had I not have excited my brain to an unusual degree that morning. I should not have left the earth until this afternoon"-that is, that he would have died naturally sixteen days later than he did by the excitement. I have some more on the subject of "Swedenborg's Hells," but this

article is too long already. Our circle meets weekly, and I will preserve his communications, and

will furnish your readers from time to time with those I think worth it. Sr. Louis, March 27, 1856, A. MILTENBERGER.

ELIAS HICKS ON "NEW OPENINGS."

At a friend's house, a few days since, while easually looking over a book containing writings of Elias Hicks, known as a as a liberal and untrammeled promulgation of truth.

ELIAS BICKS TO WILLIAM POOLE. JERICHO, L. L., 12th Mo. 7, 1823.

succeeding generations, and then he obliterated, it might not be amiss, things will be opened to a succeeding generation than (I am per- days before committing them to paper. suaded) the people of this generation will bear, this makes me unwilling to leave anything of my experience that might tend to hinder the re. Close of the Volume. ception of those new and advanced revelations. For thou seest clearly, I trust, that the writings called scriptures, and those of our primitive Friends, are the strongest bulwarks made use of by the carnally minded to put to silence new openings of truth on the minds of the faithful in the present day.

BEAUTIFUL IMAGE .-- A deaf and dumb person being asked to give his flowers yield when trampled upon."

masters in every department of the elegant arts, have for many enturies contributed to awaken an intense love of the pure and beautiful, and human nature throughout the civilized world has

been refined and ennobled. The forms of Grecian art have done more to redeem mankind from savageism than all the religons on earth, Christianity alone excepted. No man could look at the Graces every day for one year, and yet remain an awkward clown, nor would even a Barbarian think of offering human sacrifices to Venus or Apollo. Such is the relining and redeemng power of the Gospel of Beauty.

Thus every grand and beautiful object in the realms of Nature and Art-every fair and glorious creation of earth, and sea, and sky-the human form and face divine, instinct with life, passion and sentiment; or smiling in marble, or on canvas-have all a divine ministry, to inspire a love of the Perfect, and to fashion "I felt as if I was under the influence of a powerful opiate, and re- within us a divine Ideal. Thus it is that all beautiful things exert a redeeming influence on man. Surrounding objects leave their images on and within him by a law that modifies and adapts

all natures to the world in which they have their being. As the stars shine through the gloom of the solemn night, and reflect their bright forms in "the fountains of the great deep," so each ray of light, all graceful forms, every tone of gentleness and word of love, are mirrored in the mystic depths of the Spirittheir light and beauty flow back to the realm of visible existence, and dazzle the vision of mortals like the glory of transfiguration.

## A Correction.

WE are informed by Mr. L. S. Beck, who furnished us the items for an article entitled "TEST FACTS," given in our last issue, that there are two or three unimportant errors in the defaithful member of the society of Friends, and one who con- tails of the facts as there stated. It should have been stated tended zealously and faithfully for the truth, I found the annexed that the body of the little girl whose Spirit communicated, was letter, which I trust may tend to remove the vail of superstition carried to the station-house and there identified, instead of its and tradition with which not a few of the members of the Society being carried directly home from school; the person who died of Friends are blinded. It certainly will be received by many on the distant sea voyage was a lady and not a gentleman ; and

the curtain which so mysteriously fell on the night she died, was a window curtain and not a bed curtain. The essential points. Could I pen down something that might be useful to the present and tail (now corrected at Mr. Beck's request) occurred from the involving the tests, are correct as stated ; and these errors of de-But as I am looking forward in the faith that greater and brighter writer's trusting his memory with the particulars for several

impass of its inherent powers. It may act on and through the subtile elements in Nature, and by moving these put ponderable bodies in motion; it may move the air and disturb the sensational medium that pervades the auditory nerve, and thus stance.

produce the phenomena of sound. Paul refers to the "Prince of the powers of the air;" the Scriptures speak of storms being raised and subdued by spiritual agency; the ancient Greeks and other heathen nations believed that demons, or the Spirits of deto the " Pacific." parted human beings, had power to influence the natural ele-

ments, and these ideas which were common to Christian and Pagan writers are confirmed by the mysterious manifestations of the present day.

It was urged that Spirits could, without any violation of th known laws of matter and mind, place themselves in sympa thetic connection with persons in this world, and control the powers of thought and action; that, so long as this relation is preserved, the bodily and mental functions of the mortal medium may be influenced and determined by the volition of the inspiring spirit. By a course of reasoning-which is here

but briefly outlined-the Speaker furnished a broad basis for the superstructure of his philosophy, and then proceeded to fortify his position, eiting the accredited facts of human experi ence in different ages of the world. The Lecturer observed, in substance, that if his facts and philosophy did not sustain all the dogmas of the creed-men, they did, nevertheless, support all that is vital in religion. The great essential principles of inspiration, revelation and miracles (so-called) were preserved and triumph-

antly vindicated. Beside, he had found for their just claims an indestructible foundation of natural and spiritual law, against THROUGH a reliable channel, a circumstance has just come to which Materialism may hurl its shafts in vain. Why, then, our knowledge which is of so private a nature that we would should the Church oppose Spiritualism? Infidelity shows its like to have our readers help us keep the secret. Mr. and Mrs. ugly visage at the very altar, and faith grows cold and dies in -, good members of a Baptist church, residing in Waterthe Sanctuary. Modern science does not recognize the soul's street, this city, went out one afternoon not long since, leaving existence, and the masculine intellect of the country stands withtheir children at home. During their absence a table took the out the pale of the Church. The fact can not be disguised that singular notion to rock, and dance, and cut all sorts of capers, men are disposed to question all things without and within them whenever a little girl, about seven or eight years old, would for some clear and satisfactory evidence of their immortality. Yet thousands live and die without hope. Spiritualism comes the kind, were somewhat frightened, and begged of their wooden to demonstrate to the skeptical mind the great truths of immorcompanion to desist from such unseemly pranks. The table tality and revealed religion. It is triumphantly performing its seemed somewhat pacified after this request had been made, and mission, and before the startling revelations of its power, as dis- kept tolerably quiet until the parents of the children returned closed in its phenomenal manifestations, thousands are struck home. It then re-commenced its movements; and to the no dumb with amazement.

dicated a guiding intelligence ! To add to the astonishment and Mr. Brittan referred to the spiritual powers exercised by ancient perplexity, distinct rappings were also heard, which could not be seers, prophets and apostles, and introduced well-authenticated facts to prove that persons in these days do exercise similar powafterward continued, day after day and night after night. The ers. There are modern seers, before whom the most solid substances are transparent as the luminons ether, and the natural friends of the family, including several Church members, and the but without any indication of the State, whereas it may happen darkness interposes no obstacle to their researches. If this mys- Dominie himself, were invited in to help solve the mystery; that towns of the same name exist in several states. Sometimes terious power was once a divine gift, it is no less sacred now. and the last we heard of the affair was that they were continu- the names of town and State are superscribed, but the author

Our next week's issue will close the Fourth Volume of the mere record of the exercises of this faculty as to the gift itself. which claim a spiritual origin. But, reader, we would not have have now on hand a letter from Point Worthington P. O., Miss., TELEGRAPH. Those whose term of subscription will then have Vet thousands cling to the history—to the letter which killeth— you breathe a word about this. If it should get abroad that the with \$1,19 enclosed, and another from Bellevue, Mich., enclosing. expired, and who intend to favor us with a continuance of their while the living demonstration of To-day-the spirit which hath good Dominie and his church members are engaged in such \$1,00, to neither of which is the writer's name subscribed. Of patronage, are reminded of the necessity of signifying the same, power to make alive-is treated with unmeasured scorn. The diablerie it might seriously affect their reputation for Orthodoxy; course we must necessarily be in the dark as to the manner of which we hope they will do without delay. Now is a favorable Speaker reasoned in a similar manner respecting other spiritual and while you are keeping this secret, say nothing about the filling the orders conveyed in such letters; and to save future idea of forgiveness, took a pencil and wrote--" It is the sweetness which time to commence new subscriptions, and we hope by the exer- faculties and divine gifts, referring to facts recorded in the Jew- scores and hundreds of similar cases which are occurring throughtions of our friends to begin our Fifth Vol. with an increased list. ish and Christian Scriptures, and others of analogous nature, out the city and the country.

rence occasioned extreme pain and close confinement for several real seemed the apparition, that she raised herself in bed and spoke to it! That moment it vanished ; and Miss ----, relieved from agitation, months, during which the general health of the young man couawoke her sister, who was sleeping beside her, and related the circumstantly declined. At the time of the writer's visit to Jackson, in January last, his continued suffering, extreme debility, and in-But little was thought of this matter until recently, when circumstances induced a reference to the date of its happening. It proved to creasing emaciation awakened, in the minds of his friends, inbe February 7--- the very day on which the steamer "Edingburgh" saw tense anxiety for his safety.

nortions of cabin furniture, etc., which some suppose to have belonged On our return from the West we took an early opportunity to submit this distressing case to the clairvoyant inspection of Mrs.

Is it not manifest that popular materialism-represented by a Mettler, of Hartford, merely telling her that we desired an exlarge portion of the Pulpit and the Press-by laboring to deamination of a young man who had been shot. We offered no stroy the world's faith in an angelic ministry, and to steel men's intimation respecting the circumstances attending the accident, souls against all spiritual influences, is virtually digging graves the seat or the extent of the injury; nor was the existing condiand filling them with their tenants? Materialism ! thou stony- tion of the young man in any way implied or referred to. Neverhearted and iron-visaged monster! Thou dost palsy the soul theless, in the details of her diagnosis Mrs. Mettler appears to and drive men to destruction against their deepest convictions! have been remarkably correct, at the same time she was fortu-The bridal wreath withers in thy cold hand, and the brave and nate in her prescriptions. The following extract from a private beautiful quiver and expire beneath thy iron lecel ! Yet thou letter, recently received from Mrs. Clara M. Ismon (a married art an honered guest in a thousand editorial sanctums ; the pa- daughter of Mrs. Barker) discloses one fact at least (the discovery pers speak well of thee; the Bishop was present at thy baptism, of the penny) which ought to settle the question as to Mrs. Metand thou art assigned a high seat in the Sanctuary on all great tler's clairvoyance in the mind of the rational doubter, if there occasions. May Heaven frown upon thee, thou soulless fiend. be one yet remaining :

until thy very name shall perish and be remembered no more. There is yet consolation for Thee, pale mourner. That mysteious visitation contains the assurance that love is immortal, and that even death can interpose no obstacle to the union of kindred

# A Profound Secret.

You will recollect that during Mrs. Mettler's examination she discovered a substance in the leg that appeared to her like copper. But Charley has always insisted] that he had no copper in his pocket, as all his physicians have asked him particularly about that; we therefore supposed that the obstacle referred to must be steel, the bow of his trunk-key. It is now over a week since the spot above mentioned began to protrude and the flesh to be badly discolored, attended with still greater soreness. From its appearance day before vesterday we knew there must be an accumulation of matter there. Charley accordingly took a pair of embroidery scissors and made an opening, which confirmed our suspicions concerning the loss of the key, as we could plainly see through the aperture something that looked like steel quite rusty; but this morning what was our surprise to see the edge of a penny obtruding itself, and this afternoon Mother, with Charley's assistance, took t from the limb, bruised, to be sure, from the force of the charge. but not so much so as to prevent our discerning the date and all the letters. Now, my dear friend, is not this a very strong test of Mrs. Mettler's come near it. The children, never having witnessed anything of powers as a clairvoyant, to say nothing of the correct description as to where the charge entered the limb; and indeed she gave as perfect an account of his general symptoms and illness as any member of our family could have given who have cared for him for nearly six monthe. We could perceive immediately after he commenced taking the medicines, that they gave tone and renewed action to the system, and he has been continually improving since.

small astonishment and alarm of the old folks, unmistakably in-Anonymous Letters.

WE are frequently thrown into embarrassment, and put to unnecessary trouble, by receiving letters, some of which contain retraced to any visible cause. These mysterious occurrences were mittances, without any intimation of the State, county, or town in which the writer resides. Sometimes the town is mentioned The divine quality or attribute does not attach so much to the ing their frequent meetings to witness these wonderful things neglects to append his own name to his communication. We particular to write the names of the towns.

# PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

# OPPOSED TO ORGANIZATION.

WE extract, from the Spiritual Universe of the 12th instant, the following observations on the tendency of Spiritualism to individual freedom, and the opposite tendencies of certain believer to the bondage of theological forms and restrictive organizations. The Editor of the Universe never diminishes the force of what he has to say, by the excessive use of qualifying terms :

It is probably well known, by a majority of our readers, that much stress is laid, by many prominent and enlightened Spiritualists, upon the importance of providing for the religious wants of mankind ; while some are endeavoring to give the new revelation a form and a character which shall be agreeable to the spiritual tastes and habitudes of sectarian religionists. Persons thus impressed, and thus inclined, have full liberty, and an undoubted right, to make the experiment. But, according to our present convictions, a plan like that will never succeed. It would at best be only a compromise with errors of opinion which had better be exploded, and with errors of practice which have been by far too long prevalent and fashionable. If Spiritualists have no higher object in view, than to get peaceable possession of Pulpits already descerated and rendered intolerable by pride, dogmatism and intellectual stolidity, then may God have mercy on a benighted world ! And, mark it-should a majority of Spiritualists be seized with a fit of longing after the leeks and onions of theological Egypt, or become the stationary expositors of either old or new ideas, the world, in the steady march of the ages, will trample them under foot, and go on its way rejoicing. We have seen that no religious theory of the present or of the past, can answer the demands of our nature ; and, as well might we attempt to harness the whirlwind, or subdue the belchings of a volcano, as to chain down minds once made free, to a religion based upon a gigantic falsehood, and doomed, by all the common sense in the world, to

that kind of death, beyond which there is, and can be, no resurrection. We doubt-and very seriously-whether Spitualists can ever be subjected to anything like an external sectarian organization. Nor can we, from our humble plane of development, discover any good that can result from, such an organization, admitting it to be practicable. And mark it as you will, all such plans are useful-never to the masses, but only to those who aspire to be the leaders of the masses. There is always priest-craft, or some other craft at the bottom of such philanthropic undertakings. And if this grand movement is only to result in a change of masters ; if one swarm of flies are to be driven away, after being gorged by the life-blood of the world, that a new swarm of blood suckers may have a chance, then may all true friends of insulted and wronged humanity, stand aloof from it.

We are much mistaken if it be not a truth, and a truth worthy of profound consideration, that the tendency of Spiritualism is toward indicidualization. It cuts the oppressed and cheated soul loose from all this parading before the eyes of the world of all the arts of low intrigue, unreasonable restraints, casts its self-constituted mediators out of the of the secrets of the brothel, the devices of adultery, the testimony of temple where its " prayers are wont to be made." and causes it to stand before God, angels, and men, in all its nakedness, and yet in all the dignity of its heaven derived nature. It wants no mediator, and detests the interference of priests. What then ? Does it love and serve God any less" No-but it dispenses with the services of the priests; and reading the lessons of heavenly wisdom, in the wide earth, and wider heavens, it becomes its own expositor, and under God, its own redeemer.

We say of Spiritualism, that it gives man a full confidence in God, because it confirms its eternal goodness--in Truth, because it teaches its immutability -- in Immortality, because it demonstrates its reality as the result of the life that now is. And thus it supplies the great want of our common nature, and calls forth continued expressions of joy and gratitude, for a Providence so infinitely kind, and for gifts, graces and blessings so rich and so everlasting.

# Proposed Spiritual Association.

WE have received a communication from A. M. Dignowity, M. D., of Mount Harmony, near San Antonio, Texas, giving a synopsis of the plan of a proposed spiritual settlement which he has been "directed by a high circle of Spirits" to send us for publication. The communication is somewhat lengthy, and we have room only for the following statement of its main points: A suitable piece of ground, some five hundred feet square, more or less, is proposed to be selected somewhere in that region ; on the center of this a two-story octagon building is to be erected and appropriated to circles, music, dancing, lectures, a school, etc. Around this building the ground is to be neatly graded, laid out in circular forms, with macadamized carriage-roads, and planted with ornamental trees, shrubs, flowers, etc. At suitable points on this domain, dwellings are proposed to be erected, and a printing-office, work-shops, stables, etc., are proposed to be built in the corners of the square lot which are not included in the concentric circles.

Dr. Dignowity has been laboring for many years, subjecting himself to much personal sacrifice, to bring about condition that would be more harmonious than that which now obtains, and he seems sanguine in his hopes of success in this project directed from the spiritual world. He requests us to invite in his name "all Spiritualists who are so situated as to be disposed to cavil, if not indulge in ridicule in the premises, a decent able to participate in this project, to come to that locality and sense of justice compels us to say that the poems given are full of unestablish a home for themselves," etc.

# A MORAL PESTILENCE. THE Independent makes the following very just remarks on

the moral pestilence" with which our city has of late been visited. The secular press is given to much talking about morals and the injurious influence of obscene prints on the people, especially the young; but the eagerness with which they seize on a

divine's divorce-case, (which is no uncommon thing in these days) and the alluring and exciting manner of parading all the minutia of lustful devices and places of debauchery before the people, render those journals as repulsive to a refined moral taste as the prints to which they refer. The natural inference to be drawn from their practice is, that they would as soon engage in vending such prints as any other, if it would pay as well or better in the long run. But they seem to apprehend that these cases come quite as often as they can be made profitable, perceiving as they do, that the most morbid appetite would in time become surfeited with such things. If it were not for murders, burglaries, debaucheries, and clerical infidelity, it is doubtful whether nany of these papers would be sustained. Yet these very papers almost rival the infidel clergy in their pretensions to a refined moral sense that is terribly shocked at such monstrous immoralities. Brethren, sing :

> "This world is all a fleeting show For man's illusion given.'

с. р.

# We copy from the Independent :

Our city is just now visited with a moral pestilence that pervades the atmosphere and penetrates every dwelling with its contagion. A trial for divorce is proceeding in our courts, which, from the position of the parties, has gained great notoriety. An Episcopal clergyman of high standing, rector of a parish in the most fashionable section of the city, sues for a divorce from his wife on the ground of her alleged infidelity. The novelty of the case secures for it an unusual attention, while the developments of the trial from day to day reveal a scandalous state of public morals, even in high life, and stimulate a prurient curiosity. The columns of several daily newspapers are largely occupied with the disgusting details of such an investigation, and thus the poison concentrated in the court-room from the pest-houses of the city, is thence diffused every morning to the private dwelling of almost every citizen.

It may be a difficult question for an editor to decide how far the in terests of justice and of sound morality require the exposure of crime through the press. But no interest can demand, and no plea can justify impure witnesses, and the vile jests and lustful periods of lawyers professing to be gentlemen. Some teporters seem to delight in reproducing the basest scenes of this melancholy history. In particular we are surprised at the course of one of our most respectable dailies, which is ordinarily careful of its manners and its morals. The reporter of that journal, not content even with detailing the grossest features of the trial, sets these off with captions designed to make them more prominent and to provoke the reader to mark every passage of this debasing story. We are sure that the editors of that jouanal, on a moment's reflection will correct the immodesty of its reporter.

We have heard of an incident that confirms our solicitude in the matter. A Christian father who has taken the utwost pains to keep the minds of his children pure even from the police reports of the daily newspapers having a son at a rural school, he sends him the news of the day in slips cut from the morning's paper, thus avoiding what would be hurtful to good morals. What then was his surprise and pain at receiving from this lad a request for all the newspapers containing a report of Rev. Mr. Cox's suit for divorce, a part of which he had seen in a copy of the Times, which another school-boy had received from home! Imagine a company of lads pouring over the details of this case in the family newspaper!

This is but one of a thousand examples of the pernicious influence of such reports. They spread a moral pestilence over the land, and bring contagion to your door with the breath of every morning. Parents should give the greater heed lest the daily newspaper sow in the hearts of the children seeds of vice that shall hereafter yield a harvest of bitterness and woe.

### " Lyric of the Golden Age."

WE extract the following editorial notice of Mr. Harris' last Book from a late number of the New York Surday Times. As a testimony respecting the merits of the Poem, it is the more valuable as it comes from one who was confessedly prejudiced against its peculiar charms :

We confess to no little surprise on going carefully and candidly through this extraordinary intellectual production. It purports to be the inspiration, or perhaps we should say the dictation, through the Rev. Harris of the Spirits of Shelley, Keats, Byron, Coleridge, Pollol Rousseau, an East Indian Spirit denominated Indra, and a society of Spirits who inhabited, when in the flesh, some portions of Ancient Greece. Now, all this we admit, to a skeptic upon the subject of Spiritualism, seems more than slightly absurd. But however we may feel questionable ability; and whether Mr. Harris, or the distinguished shades alluded to, may rightfully claim their authorship, they are brilliant examples of a genius that would discredit no mind that has yet devoted itself to poetical development in the English language. We did not peruse the previous work put forth by Mr. Harris, the · Lyric of the Morning Land." We conceived at the time the assump-

# New-Pork Conference.

# SESSION APRIL 9.

DR. WARNER called attention to the freedom sought to be established and maintained by Spiritualists. He said he wished it to be understood that these meetings belonged to no individual, sect or party, but were free for the expression of any honest thought, either for or against the subject of modern Spiritualism, whether as respects its facts or the supposed natural deductions from them. Whereupon Mr. ROBERTS immediately availed himself of the opportunity to say : If we would only become true Spiritualists-that is, let the petty manifestations alone and plant ourselves on the Bible, we should promise of an election to the office of Judges of the world; and though it might be thought by the carnal mind that he had assumed the duties of the office rather prematurely, he had no fear the judgment he was passing upon us would or could be reversed ; for he meant to keep him-

self as wise as a serpent and as harmless as a dove, by virtue of which blessed resolve he considered himself infallible. He had often seen the Devil walk in among us, disguised in different ways. Last Sunday morning he appeared in the shape of a legal functionary of high repute who let off his "fiery darts," which, falling upon the "hay, wood and stubble," the "spirit of the flesh," (which, by the by, seems to be Bro. Roberts' rock ahead) burst out in the afternoon in a general conflagration; all of which might be easily avoided if those who attend these meetings would but let these manifestations, as they are called, alonebring a small Bible in their pockets and read it prayerfully while he expounded its meaning. This method Bro. Roberts seemed to think would act as a grand settler of all controversy.

Dr. WARNER wished to explain, that all responsibility for what is said here rest upon the speaker; and as the object of these meetings has never been very clearly defined, it will, almost of necessity, at times be perverted by those who do not enter into its spirit. He advised the exercise of true Christian forbearance when it did occur. It is the small price which we pay for freedom, and we can well afford it.

At this juncture, Dr. HALLOCK made some incomprehensible statements about modern fallacies and humbugs, which he seemed to think it was just possible might be found in quite a different direction from where they were piously reputed to exist in the greatest abundance ; to which

Mr. TOONEY made a lucid, though slightly rambling reply; the upshot of which appeared to be, that he (Brother Toohey) was "a spiritual fossil, and required to be translated"-that it would pay far better to translate him than to explore the, as yet fruitless field of physical manifestations. He asserted the original fact that we lived in the nineteenth century ; and then proceeded to lament that Spiritualism, through the misdirection of its advocates, had done so little for the world. In his virgin zeal for the cause he had hoped it would Christianize science, but it had done little or nothing as yet in that direction. He ascribed its failure to the fact of our having no admitted science of man, by way of capital, to begin business with. We had Bible haters and minister haters, but he appeared to think there was a great dearth of philosophers among us. So after kindly imparting the information that phrenology and physiology were things to be heard of in these days, Brother Toohey concluded with an iteration of the fossiliferous character of the human race and its need of a translation. What he wished it to be translated into, he did not elucidate with a clearness commensurate with the importance of the proposed change.

grave importance. A man in Brooklyn dreamed that he saw an intiit. He had seen many arguments, but no facts to sustain it as yet cheat, it is a glorious one, and will do no real harm. iect before the Conference at a future meeting in a more definite form | are, and always have been, willing to crucify their greatest benefactors for the purpose of earnest consideration.

planation of a fact, which he believed was supported by the concurrent subjects that may be presented, and receive or reject according to evitestimony of all media-that Spirits usually appear in the ordinary habili- dence.

external man. The man who while in the act of drowning in Lake Erie, was seen by his friend in Brooklyn, had evidently not yet entered the Spirit-world ; was not yet in the normal state of the Spirit ; was still on the plane of the external senses, and hence could address the external senses of his Brooklyn friend as definitely as if his dying body had stoed before him. Mr. F. then proceeded, briefly, to explain his views respecting the nature and relations of material and spiritual entities There is as much substance in the spiritual world as there is in this world; but material and spiritual entities differ by a discrete degree For this reason we can not see spiritual entities through the material organs of sense; for the same reason a Spirit while in its normal state as a Spirit, can not see material things as such. But as by magnetic or soon put an end to all discord. True Spiritualists have the Bible other processes, a man may be internalized and made to see spiritual entities by means of his interior senses, so a spiritual entity, under suita ble conditions, may, by inverse processes, be externalized, brought into relation with the material world and the material organs of sense; and in such a case it is self evident that its whole substance and form would be apparent as an external substance and form. In this way Mr. F. accounted for the external appearance of the drowning and not-vet-internalized man, as well as for the external appearance of Spirit hands, Adjourned. R. T. HALLOCK.

# CLERICAL INQUIRERS.

WE give the following extract from a letter from a clergyman as an illustration of the views and feelings of a continually increasing number of the more *liberal* minded persons of that profession, in respect to the question of an existing spiritual intercourse. Our clerical friend sends us his name, with a remittance for subscription to the TELEGRAPH; but he prefers that we should use only his initials until he shall have completed his investiga tions.

· · · · I have examined the claims of Spiritualism some, and am so far interested in it that I am anxious to know more about it. I have a sort of deep instinctive belief that it is true. I hope it is. I see nothing inconsistent in the theory ; but still it may all be delusion. I wish for more light. There have things come under my own observa tion and experience that I can not account for on any other philosophy. have read all I can find against it, and still it does not explain the

mystery. I am not yet prepared to make a public avowal of my belief in it. I wish for greater demonstration. If true, it is one of the most sublime and beautiful doctrines ever inculcated. And although it may be naught but a dazzling error, yet it seems to me that it is far preferrable to many systems that are held up every week for the comfort and consolation of mankind. It is indeed one of the finest ideas ever conceived, that man is not placed here in an entire reliance upon his own strength-a poor, forlorn wanderer, with no guide save the suggestions of his own corrupt nature-but that there is ever near him a guardian spirit whose kindly counsels attend him on his pilgrimage. The argument for such a theory seems to me to be very plausible. And who can affirm that such beings do not exist ?- that they are not one of the numberless mysteries that envelope our being? Life itself is a wonder, full of inexplicable mysteries. Our very existence is one great riddle. And who shall dare to fathom the Almighty ? Who can even explain the first principles of nature's laws! Why, then, should this new doctrine be so startling to reason ?

Of the same nature, and equally sublime, is the doctrine that the departed spirits of our friends and relatives are permitted to revisit the Mr. PARTRIDGE recited a fact which occurred some sixteen years past. | earth, and to hold communion and mingle their sympathies with the for the purpose of calling attention to a question which to him was of objects of their affections. When we think of the anguish of parting with those we love--of looking for the last time upon the face that has mate friend of his in the act of drowning, from off a vessel on Lake smiled away our woes-how gladly do we cling to the idea of their re-Erie. The vision was exceedingly vivid, containing several particulars | turning to soothe our distress, to give us words of encouragement, and not necessary to report, all of which were subsequently verified. The to lend their invisible influence to lead us away from the allurements of question is, Who or what produced it? Miles separated them, and yet vice? Such a belief, it seems to me, would soften the bitterness of sepaso clearly was the scene portrayed upon his mind as to leave but little, ration, and completely rob death of its sting. It is indeed a painful if any, doubt of its reality prior to its literal confirmation. If was thought, that the forms that have insensibly entwined themselves about awakened out of this dream by a violent shaking of a widow-shutter, as as until they have become linked to our very being, as it were, must be if by the wind, though the night was perfectly calm in this vicinity. Now torn away and wedded to the dust; that the eye which beams upon us the mode by which this vision, with all its wonderful correctness, was with tenderness unutterable must become dim in death, and the voice produced, is the important question. The most rational solution to him | which so oft has cheered us with its sweet music must falter its last fare was, that the Spirit-guardian of the drowning man produced a fuc simile well! But more chilling is the thought, that the loves and the friendof the distant scene upon the mental mirror of his friend, and, having ships, and all the other endearments that lent a charm to existence, completed it, awoke him to the external consciousness of its reality. must perish with the heart's last throb. But if you can believe that the But there are other Spiritualists who would solve the problem in a dif- love once so fond faded not with life's taper, but is still operating with terent way. In their judgment, phenomena of the class to which this ever increasing constancy and affection ; that the friend once so warm fact belongs may be explained with reference to laws which belong to and pure is still sympathizing in your joys and sorrows-cling to the the manifestation of spirit in the body. If this be so, we ought to know hope, woo it to your soul, though it be a delusion-a cheat. If it is a

Once established, it will render obsolete a vast amount of what passes I well know the odium that has always been heaped upon those great for good current spiritual evidence, and go very far, in his opinion, to minds who have made discoveries of truths new to the world, and have vitiate the integrity of the remainder. He proposed to bring the sub- had the moral courage to proclaim them. The great mass of mankind

DR. HARE'S CRITICISM AND COMPLAINT.

But the great question should be, "What is truth ?" I am not of that A gentleman, whose name the reporter did not learn, wished an ex- class to be daunted by menaces. I intend to investigate any and all Yours, etc., G. S. A.

HOPKINSON, ST. LAWRENCE CO., N. Y., March 29.

OUR FATHER WHO ART IN HEAVEN.

BY HENRY CLAY PREUSS. FATHER in Heaven ! we bow to thee, Poor humble worms of the sod, And own thee as the source of all-The only true and living God ! The countless worlds that roll through space In spheric harmonies proclaim That thou art King and Lord of all--O hallowed be thy name! Imprisoned in this dark estate, Like exile from his native home, We blindly grope through doubt and sin-O let thy Kingdom come! Against thy just and holy laws, Our proud, rebellious souls have striven ; O Father ! let thy will be done On earth as 'tis in Heaven. With earthly wants, and low desires, Our Angel-natures starved and dead, We call on thee as helpless babes---Give us this day our daily bread ! With contrite hearts and pleading sighs, We fall before thy throne .: As we forgive a brother's sin, O God! forgive our own! Let not the luring tempter's art Seduce our erring souls from thee, But save us from all evil. Lord ! In time, and in cternity. Almighty God ! to thee is due The glory of the earth and Heaven ; All praise, all faith, and holiest love, To thee alone is given ! WASHINGTON, D. C., 1856.

SPIRITUALISM IN ALBANY.

ALBANY, March 26, 1856. MESSRS. PARTRIDGE AND BRITTAN :

Seeing so many cheering words from nearly every section of our country, relative to the progress of Spiritualism-the cause to which you have so nobly devoted yourselves-and nothing from this city. I am induced to make this note of our progress, for the readers of your very valuable paper, that they may know that this staid Dutch town is not entirely beyond the beneficent influence of this modern unfolding from the other world.

To those who are now basking in the sunlight of the ninetcenth century, every evidence of the progress of humanity is easily discerned ; and to them Spiritualism speaks with a mighty voice. The vivid flashing of its heavenly light that distinguishes our time, conveys to their consciousness the knowledge that God yet lives, and is drawing his children in nearer and more conscious relations to himself. The methods which he employs to effect this end are as manifold as are the differences that distinguish one individual from another; yet they all end to the same glorious consummation.

The evidence of the progress of Spiritualism in this city is not made nanifest so much in so-called miraculous demonstrations and exciting wonders that attract and please the lovers of the marvellous, as it is by the cool and steady onward movement of the mass of minds. In all intelligent circles the subject can be discussed with a candor and good feeling that but one year ago would have been impossible; and all yield to it the involuntary homage of respect.

In January last there was effected a union between the more independent and free minds composing the Universalist society in Greene street and the Unitarian society in Division street; and, in bringing together these two societies of different creeds, it was arranged that no distinctive creed should be preached, but that they should have a pastor who, on a wider platform than either sect, would unite the whole. Happily their choice fell upon the Rev. Mr. Mayo, formerly husband of the late Sarah C. Edgarton Mayo, widely and favorably known. Mr. Mavo's sermons have the effect of pleasing not only his own congregation, but nearly all of the more intelligent non-creed and non-church affiliated citizens who have as yet heard him. Nearly all of the active. out-spoken Spiritualists of a year since, are at present pew-holders under his ministrations, and he can have no warmer friends to the philosopby of his sermons than the latter.

I have been told that Mr. Mayo is not a professed Spiritualist, but certain it is that his sentiments, from whatever source imbibed and by whatever name called, are Spiritualism, fully spoken. Be assured that a good work is being done in Albany by Mr. Mayo, and its fruits will soop be made apparent.

1 might extend this in recounting to you many pleasing and peculiar incidents that have occurred to the more favored among us in our many pleasant tete-a-tetes with our Spirit friends; but those to whom the accumulated facts already recorded have no voice, will not be benefitted by anything I can relate. Truly yours, G. R

We give this brief statement of the Doctor's plans without expressing any opinion in regard to their practicability, or respecting the probabilities of their success or failure.

### The Spirits in Syracuse.

THE Onondaya Standard, published at Syracuse, N. Y., gives the following editorial account of an evening's experience with character. From the extracts that have arrested, here and there, our the Spirits in that city, in the presence of a medium of the name attention, since that period, we certainly feel that we have reason to of Van Vleck :

A table, covered with a cloth, stood in the middle of the room, and on it were placed a guitar, banjo, violin, and stage-horn. The medium was seated at the table, and the company formed a circle around the room, which was a small one, and left but little space between the feet of the company and the table. The medium then requested some one present to tie his arms, and fasten him to the chair with cords. This was done by a gentleman present, who took some pains to make the knots as complicated as possible. The company were then seated, and the medium apparently thrown into a partial trance, and in a strange tone of voice directed the lights to be extinguished. The medium then made some remarks purporting to be dictated by the Spirits, informing the company that the Spirit which was to conduct the exercises was named Charles Ames, and that the developments must be taken for what they were worth. The Spirits promised nothing, and as they asked nothing for their labor the company ought not to find fault with the developments.

After a few moments' silence the Spirits (through the medium) requested to sing, for the purpose of harmonizing the circle. This request was complied with by singing several well-known camp meeting hymns, in which most of the persons present joined.

While the company were singing, the guitar, banjo and violin were all distinctly thrummed, but no tune was played, and the instruments were evidently floated rapidly about the room, and thrown violently down upon the table. This was repeated a great number of times, both the instruments being distinctly heard, and at times in different parts of the room, sometimes over the heads of the company, and again on a level with their knees. Several members of the company were struck on various parts of their body by the flying instruments, and the violence with which they were thrown upon the table seemed sufficient to shatter them into a thousand pieces.

This performance was continued for some time, and occasionally a faint phosphorescent light would be seen in various parts of the room, occasionally streaming out like chain lightning, and at other times remaining in one position for several seconds and even minutes. The light was plainly visible to all present, but yet not sufficiently distinct to illuminate other objects in the room.

This performance continued for some time, the company holding each others' hands. At length it was intimated that the cords would be untied, and in an incredibly short space of time the cord was thrown into the face of a gentleman, who was seated farthest from the medium. A light was then called for, and the instruments were examined by some persons who were astonished to find that they bore few marks of the severe usage they had undergone.

To carry religion, or rather the forms of it, into a cold, stiff morality on the Sabbath day, and cast the virtues of Christianity off like a loose mantle six days of the week, shows that religion is abused rather than used.

tion of its spiritual origin to be so preposterous, that we allowed ourself to be prejudiced against even a cursory glance at its substance and regret the course we adopted. The poem in that volume credited to the Spirit of Poe, if not genuine, is undoubtedly the best imitation of

his grace and style we ever remember to have seen. As to " The Lyric of the Golden Age," we do not hesitate to pronounce it superior, as a whole, to anything in the way of original poetry to be met with elsewhere at the present moment ; and while we know not exactly what to think in regard to the origin claimed for it, and are not prepared to admit that the portions attributed to Byron, Keats, etc., strike us as peculiarly like what we should consider emanations from such intelligence, the force, the sublimity, the exquisite imagery, the choice phraseology, visible throughout every page of the volume, command both our admiration and our respect. If we had the space, we should like to enter into an elaborate critical analysis of our reasons for arriving at the opinions we have so frankly expressed, but we have not. We can not drop the subject, however, without adding that Mr. Brittan's introduction is a remarkably handsome and able piece of composition. It shows the scholar, the man of taste, and the gentleman.

# Found by Spirits.

MR. DEMAS HINE, of Austerlitz, Mich., writing to the New England Spiritualist, relates the following interesting fact which, scrutinized closely, can scarcely fail to be regarded as demontrating the interference of an *ab extra* spiritual intelligence :

A Mr. Johnson, living a few miles from me, has become developed as a speaking medium, often under Indian influence. A few days since, he went into the woods and traversed backward and forward in almost every direction, in a black ash swamp, searching for timber-the snow being about one foot in depth, and almost as light as if newly fallen. After traversing the woods over, he went to several of the

neighbors. Some day or two after, he missed from his pocket a bond, calling for a deed of a certain piece of land, on which he lived. He retraced his steps to his neighbors, in search of the lost article, but gained no intelligence in regard to it. He considered it useless to

possibly gain some knowledge from an invisible source, through the rocess of writing. But this failed him, and he felt that further search would be waste of time. He stepped out of the door in order to go to our heads to unite themselves as they may. his own house ; but instead of going home, as he intended, an influence was thrown over him before he left the step by his faithful Indian guide,

and he was marched on an Indian lope, almost on a bee-line to the black ash swamp, crossing his own tracks often, but paying no attention thereto, nor halting to take thought by the way till he was suddenly

as to the external. in which cases he supposed the Spirit left the body, stopped. His hand was moved to brush away the newly fallen snow, but still remained in the life of the external senses, and in that condiand there he picked up the lost article, entirely concealed from human view; and (to use his own words) after dropping on his knees in the snow, and thanking a kind Providence, he went joyfully home.

ments of mortals. The explanation generally tendered, that they appear so the better to establish their identity, was not satisfactory to him, because Spirit children, whose identity was not in question, appeared to media dressed in the same manner.

I have carefully read and examined my communication published in Mr. Pool, had a word to say, by way of explanation of the difficulty the TELEGRAPH of Saturday, March 1, to which Dr. Hare takes excepsuggested for consideration by Mr. Partridge. Soon after he became a tion in his reply through your columns. I can not find aught therein Spiritualist, he had a strong desire to see his father, who was in the which, in my judgment, calls for such a warmth of feeling, or warrants Spirit-world. He thought it the more rational, inasmuch as he had the interpretation he gives it. Surely Dr. Hare will concede that I been seen years before by his mother. It is wish not being gratified, he and all others of his readers are free to judge for ourselves the intelliasked an explanation. His father replied (through the medium) that gence of his opinions, and may dissent therefrom without being held

his appearance to his mother was accidental, and wholly without con- as questioning his integrity. He does not claim for himself infallisciousness or volition on his part. Subsequently his father appeared to bility, and if he did, it would be freely denied by others as well as him in a dream. This, also, was declared to be a mere accident, without myself. Nor should he claim for either himself or his particular Spiritany knowledge on the part of his Spirit father, that he was seen by him. teachers, any other or higher deference than our reason can accord to From which he concludes, that God is much nearer to us than any of their opinions for their intrinsic merit. Veneration for men and for the Spirits, and uses them for his own purposes when they do not know book authority is nearly out of fashion now. The question whether a it. This did not appear to lift the subject wholly out of its original diftable is moved to and fro as requested, without any visible human ficulty.

agency, is now generally deemed within the powers of the "unlearned" Mr. FISHIBOUGH volunteered. But first he had somewhat to say (pur- intelligently to decide when witnessed. It needs no professor to anthorisuant to a request) on the philosophy of unity in diversity. There is a tatively decide this. We have now to do mainly with the intelligence philosophy underlying all apparent discord and differences of opinion, contained in the opinions of the learned who seek to enlighten others; which, if understood and appreciated, would make perfect unity among and as we find the "scientific and educated classes" generally disposed men without the least harm to the inevitable diversity of the human to ignore common sense in their attempted refutations of what is termed

family. Disunity is not inevitable, though diversity be a matter of ne- Spiritualism, I submit that it is rational for the " common minds" to cessity. No two human beings are exactly alike, nor can they ever be. feel some claims to equality of intelligent judgment hereafter.

Yet all mankind who know any thing about it unite in affirming that | The question whether Dr. Hare's criticisms of the teachings, precepts two and two make four. Notwithstanding their differences, none say etc., of Jesus, indicate a prevailing prejudice biassing his judgment and two and two make five. Now if this be true in numbers, may it not be beclouding it, is a matter of opinion about which other minds may and true in all things else? If a man does not know that two and two make do differ. It is my opinion that he is so biassed ; and I supposed that four, there is still no necessity that he should positively differ from those | if it was so, the harsh imputations of "skepticism," "infidelity," etc., who assert that two and two do make four. All that is required of him which he may have encountered heretofore, would, in some measure at is to remain neutral and passive until he obtains further light on the least, explain it. But of this I feel certain, to wit, that there are many

-very many professing Christians, who revere the Bible with entire sinsubject. In this there can be no breach of harmony. The angels of heaven, notwithstanding their almost infinite diversity of intelligence, do cerity of belief in its alleged inspiration, as honest in their opinions as not positively antagonize with each other in their belief. They may, either Dr. Hare, myself, or others who dissent from them ; and, if critiin fact, be said to believe essentially alike, so far as they have definitely cising the intelligence of opinions is to be construed as impeaching informed beliefs. Whatever proposition they do not understand, and tegrity, or suggesting bias of education, preconceived opinions, etc., is hence can not receive, they do not dispute, but hold themselves in a to be deemed offensive and calling for censure, then are Dr. Hare's neutral and receptive state until they know more about it, and the dis- opinions on religion or Christianity, as published in his book, most ob-

position to force an opinion or a truth which may be unadapted to the jectionable and offensive to a large portion of our communities. I have no desire, however, to have a controversy ; but my freedom to mind of another, is there unknown. When the kingdom of heaven is established on earth, the same law will govern us. If, said Mr. F., my think and judge opinions of others, publicly expressed, I must maintain One word as to the idea of the "vegetable giving birth to the anibrother knows a thing, and I do not, let bim tell it me. If when he

has done so I can not see it as he does, I leave it, simply claiming mal" being so new to him. The spirit of the quotations made by him of that man that he shall not attempt to force it on me, and that he in support of the geological theory, teaches the doctrine of the animal shall listen to the utterance of my views with the same candor and good | kingdom being developed from the vegetable, and the human from the Spirit with which I have listened to his. He thanked God that the animal, and surely this doctrine is expressly asserted in about all the longer he lived, the less he felt disposed for contention. He could books purporting to be from Spirit sources which exhibit any degree

unite with the Calvinist, the Catholic and the Universalist, for he found of mind and thought sufficient to arrest our attention. Does Dr. Hare truth in the divine interiors of them all, however erroneous they might believe man was a special creature of Deity, at some period in the past, retrace his steps through the woods in search of it, as a light snow had all be in their externally elaborated and humanized forms. It is not pos- after earth teemed with vegetable life and forms? If not, how does he fallen in the interval; but while at the house of his father-in-law, a sible even for a man's belief to be wrong in its interior essence and spirit, explain the geological theory as contained in the quotations published mile or more distant from the swamp, a thought occurred that he might if his heart is first right before God. Thus all religions are the same in his book? Consistency is a jewel of great price. If Dr. Hare's Spiritin essence, as all men are; and if we would have unity on earth, we friends teach-as other seemingly equally intelligent and moral Spirits

must copy the example set us by the angels in heaven, in first uniting do-the geological theory, let him catechise them some as to the basis our hearts to God, and thence to each other, and then passively leaving of their opinions, as they may enable us to comprehend the law for such ' a progression of life," from the lower or animal form up to the higher But to the question of Mr. Partridge : Were it asked whether a Spirit, or human form. If the theory is true, there must be such a law.

When Spirits say, We believe thus and so, but can not give any intelas such, could be seen by our external senses ? he would answer, No every evening. ligible reasons for their belief, I claim the liberty to think how far I But many facts are on record, (some of which were cited) where persons' can regard their judgment as worthy of my confidence. I cannot be in the body had been seen by others, though at great distances apart satisfied with the dogma, that the progressve unfolding of form from chaos to man was imperceptibly made by a series of perfecting and refining tion came en rapport with the external senses of the distant person, who degrees, as your Norfolk correspondent says. ware Avenue. к.

# LETTER FROM ILLINOIS. LINDEN, WARREN Co., ILL., Murch 29, 1856.

MESSRS PARTRIDGE AND BRITTAN :

\* \* \* In all quarters from which we hear, Spiritualism seems to be progressing. Mr. Courtney has given three lectures in Monmouth-two on Sunday last, and the faird on the Monday following. I could not attend, but from hearsay I judge his words had a telling effect. It seems he did much toward " breaking the ice ;" in other words, in leading men to use their senses instead of donning a long-face | belief in vague notions.

I would by no means coudemn a suitable respect for the opinions of others; for it is by contact the sharp points of our belief are knocked off. Still, let no man believe until he has handled the evidence, digested and assimilated it-and above all, let no man assume to say what you or I must believe, alleging antiquity as proof of the truth of his views of God's attributes and laws. Nothing so deadens the reasoning faculties as a blind adoption of tenets, never asking the "why or wherefore." If it be maintained that such and such doctrines contain the true theory of man's relation to his Maker, because they have been handed down from time immemorial, and acted upon to a good effect, if you please, does it follow that man must forever cling thereto without ever taking the thought of the true Christian " Can I not do even better ?"

Ought age to make theoretical ideas outweigh practical facts ? 1 would not discard ancient absurdities to embrace such as are more modern, and of our own day, but be wary of all, testing the truth on all points that promise to be of influence either way. Neither would I be understood as discarding the Bible in its general teachings. By no means; for any one who will carefully read the New Testament can not fail of finding at every turn some point of the great spiritual philosophy exemplified. Truly yours A. G. SMITH.

PERSONAL AND SPEGIAL NOTICES. Emma Frances Jay.

LAST Sunday Miss Jay lectured to the Spiritualists of Baltimore, (as ve suppose) and ere this paper reaches our distant subscribers, she will doubtless have returned to this city. She has two or three engagements in this State which will require her attention for a few days, after which . she will commence her western tour. The friends in the several cities and towns on the route, who may desire her to address them, should lose no time in signifying their wishes, as the necessity of meeting her appointments will render it inconvenient or impossible to make arrangenents by the way.

R. P. Ambler at the Institute.

R. P. AMBLER, who is well known as one of the ablest lecturers on Spiritualism, is expected to occupy the platform at the Stuyvesant Institute, opposite Bond street, on next Sunday morning and evening, at the usual hours.

MISS C. M. BEEBE, as we understand, is to lecture to the Spiritualists of Baltimore next Sunday, 20th instant.

### J. B. Conklin, Medium,

MR. CONKLIN returned from the West several days since, and resumed his circles last Monday, at the Rooms formerly occupied, at 134 Canalstreet, where he will remain until the first of May. Mr. Conklin's hours are from 10 to 12, from 2 to 4, and from 7 to 10 o'clock in the evening.

Mrs. Coan's Circles. MRS. W. B. COAN has returned from her tour North, and resumed sittings at 1154 Grand-street. Private sittings through the day ; Public,

Messrs. Gardner and Redman. PERSONAL 18/13 Dr. H. F. Gardner, of Boston, and G. A. Redman, one of the best test nediums in the country, are now in Washington, D. C., for the purpose. of calling the attention of the magnates to the powers and claims of the Spirits. They have Rooms at the residence of Mr. C. Laurie, 314 Dela:

in that case, would necessarily see him, hear him, and feel him, as an PHILADELPHIA, March 31, 1856.

# PARTRIDGE AND BRITTAN'S SPIRITUAL TELEGRAPH.

# Juteresting Miscellany.

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# ETERNAL JUSTICE. BY CHARLES MACKAY,

The man is thought a knave or fool, Or bigot, plotting crime, Who, for the advancement of his kind, Is wiser than his time. For him the hemlock shall distill : For him the axe be bared ; For him the gibbet shall be built ; For him the stake prepared : Him shall the scorn and wrath of men Pursue with deadly aim ; And malice, envy, spite and lies, Shall desecrate his name. But truth shall conquer at the last, For round and round we run, And ever the right comes uppermost, And ever is justice done. Pace through thy cell, old Socrates. Cheerily to and fro ; Trust to the impulse of thy soul. And let the poison flow. They may shatter to earth the lamp of clay That holds a light divine, But they can not quench the fire of thought By any such deadly wine. They can not blot thy spoken words From the memory of man, By all the poison ever brewed, Since time its course began. To-day abhorred, to-morrow adored, So round and round we run, And ever the truth comes uppermost. And ever is justice done. Plod in thy cave, gray Anchorite.

Be wiser than thy peers; Augment the range of human power. And trust to coming years. They may call thee wizard, and monk accursed. And load thee with dispraise : Thou wert born five hundred years too soon For the comfort of thy days. But not too soon for human kind : Time hath reward in store ; And the demons of our sires become The saints that we adore. The blind can see, the slave is lord ; So round and round we run, And ever the wrong is proved to be wrong. And ever is justice done.

Keep, Gallileo, to thy thought. And nerve thy soul to bear : They may gloat o'er the senseless words they wring From the pangs of thy despair : They may vail their eyes, but they can not hide The sun's meridian glow ; The heel of a priest may tread thee down. And a tyrant work thee woe; But never a truth has been destroyed : They may curse it and call it crime : Pervert and betray, or slander and slay Its teachers for a time. But the sunshine aye shall light the sky, As round and round we run ; And the truth shall ever come uppermost. And justice shall be done.

And live there now such men as these-With thoughts like the great of old? Many have died in their misery, And left their thoughts untold : And many live, and are ranked as mad, And placed in the cold world's ban. For sending their bright far-seeing souls Three conturies in the yan They toil in penury and grief, Unknown, if not maligned ; Forlorn, forlorn, bearing the scorn Of the meanest of mankind. But yet the world goes round and round, And the genial set

THE PHILOSOPHY OF SNEEZING .- A sneeze always indicates that there something wrong. It does not occur in health, unless some foreign agent irritates the membranes of the masal passages, upon which the nervous "filaments are distributed." In case of cold, or what is termed influenza, these are unduly excitable, and hence the repeated sneezings which then occur. The nose receives three sets of nervesthe nerves of smell, those of feeling, those of motion. The former communicate to the brain the odorous substance with which they come into contact, in a diffused or concentrated state; the second com municate the impressions of touch ; the third move the muscles of the nose, but the power of these muscles is very limited. When a sneeze Sundays,) from 9 A.M. to 2 P.M. On Tuesdays, Thursdays, Fridays and Saturdays from occurs, all these faculties are excited in a high degree. A grain of 7 to 9 P.M. snuff excites the olfactory nerves, which dispatch to the brain the intelligence that "snuff has attacked the nostril!" The brain instantly sends a mundate through the nerves of motion to the muscles, saying, "cast it out !" and the result is unmistakeable. So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defense. It were too feeble to accomplish this. An allied army of muscles join in the rescue, nearly one-half of the body arouses against the intruder; from the muscles of the lips to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff. During this operation, the lungs become fully inflated, the abdominal organs are pressed downward and the vail of the palate drops down to form a barrier to the escape of air through the mouth, and now all the muscles, which have relaxed for the purpose, contract simultaneously, and force the compressed air from the lungs in a torrent out through the nasal passages, with the benevolent determination to sweep away the particle of snuff which has been causing irritation therein. Such, then, is the complicated action of a sneeze; and if the first effort does not succeed, then follows a second, a third, and a fourth ; and not until victory is achieved, do the army of defenders dissolve their compact, and

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settle down into the enjoyment of peace and quietude. POPULAR LIES .- Rev. E. H. Chapin, in his lectures upon "practical life." hits off one of the popular vices of society in a very effective manner: "Lies of action are blood relations to lies of speech, and oral lies constitute a small share of the falsehood in the world. There are lies of custom and lies of fashion ; lies of padding and lies of whalebose : lies of the first water in diamonds of paste, and unblushing blushes of lies to which a shower would give quite a different complexion ; the politician's lies, who, like a circus rider, strides two horses at once : the connette lies, who, like a professor of legerdemain, keeps six plates dancing at the time ; lies in livery sandwich d between bar. gains; lies in livery behind republican coaches, in all the pomp of gold band and buttons; lies of red tape and scaling wax; lies from the cannon's mouth ; lies in the name of great principles that might make dead heroes clatter in their graves ; Malakoffs of lies, standing upon

issues false stock. O, how much better for himself and the world for man to be true, what God and unavoidable circumstances have made him-to come out and dare say I am poor, of humble birth, of humble occupation, or don't know much! What a cure this ingenuousness would be for social rottenness and financial earthquakes! How much

sweeter and purer these actual rills of capacity and possession than this great blackish river of protension, blown with bubbles, and evaporating with gas-how much better than this splendid misery, these racks five persons, \$1. and thumb-screws that belong to the inquisition of fashion, and thousands of shabby things, the shabbiest of all being those too proud to seem just what they are !'

FREE LOVE IN THE CHURCH .- A recent work by David E. Allen, D. D. Missionary of the American Board for twenty-five years, has caused considerable excitement in the East by probing an old sore, and thus showing that the Episcopalians, Presbyterians, Baptists and Congrega tionalists, allow their heathen converts to have unlimited concubinage Dr. Allen says, "He (the heathen convert) will be permitted to retain his martial connection with all his wives." "Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, according to their views of duty." The Calentta Missionary Conference, composed of all the above named sects, passed a formal resolution that heathen converts "should be allowed to keep all their wives." If the Mormons or Spiritualists thusestablished free-love, we would hear elequent denunciations from many a pulpit that is now dumb. What a dreadful thing Mormon polygamy is! How horrible it is to think of free-love Spiritualists! But then converted heathens-oh that is a very different thing, especially when they join our church. I is now our bull that has gored the neighbor's ox, and we must deal very prudently with the matter .- St. Louis Sunday Herald.

INTEREST .--- Rev. H. W. Beecher, in his last letter to the New York In dependent, thus gives his opinion upon farming upon borrowed capital, and one of the best definitions of interest that we ever read : "No blis arner than *interest* does. Of all industries, none is compa able to that of interest. It has no sound in its footsteps, but travels fast It gnaws into a man's substance with invisible teeth. It binds industry with film, as a fly is bound upon a spider's web. Debt rolls a man over MIRACULOUS ESCAPE FROM DEATH.-This has been a day of intense ex- and over, binding him hand and foot, and letting him hang upon the fatal mesh until the long-legged interest devours him. There is no crop that can afford to pay interest money on a farm. There is but one thing raised on the farm like, and that is the Canadian thistle, which swarms new a visit to her brother-in-law, who resides here. On Tuesday, the 5th plants every time you break its roots, whose blossoms are prolific, and of March, she started to walk home. It was snowing hard at the time every flower the father of a million seeds. Every leaf is an awl, every branch a spear, and every single plant is like a platoon of bayonets, Though not a Universal Panacea, is one of the most efficacious Remedies for a the and a field full of them is like an armed host. The whole plant is a Diseases which originate in an Impure State of the Blood, Derangement of the St torment and a vegetable curse. And yet a farmer had better make his cretions, and Bilicus Obstructions. Those who are troubled with unequal Circulation bed of Canada thistles, than attempt to lie at ease upon interest. Is regard to the dearth of great men in great places, at the present bouse out of the tall weeds that grew near by, and there she spent the juncture, the Louisvilie Journal thus speaks : "The days in which there A STOMACHAND BOWEL CORRECTOR. This important remedy has always proved are were giants are fast becoming legendary. The nation is cursed with small men. There is undealably a universal dearth of moral heroism. there is no carnesinsss, no intellectual elevation in the land. The

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reatment of diseases. Hours, 10 A. M. to 1 P. M. and 2 to 4 P. M. Mrs. Lorin L. Platt, No. 134 Canal-street, Spiritual and Clairvoyant for treating diseases by examination. Mrs. Bradley, Healing Medium, 94 Green-street. Mondays, Wednesdays, and Fridays, from 10 A. M., until 4 P. N.

Mrs. Harriet Porter, Clairvoyant Physician and Spirit Medium, 109 West Twenty-fourth Street, between Sixth and Seventh Avenues. Hours from 10 to 1 M., and from 2 to 5 P. M., Wednesdays and Sundays excepted. Mrs. Jennie E. Kellogg, Spirit Medium. Rooms, No. 625 Broadway, N. Y Visitors received for the investigation of Spirit Manifestations every day, (except

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citement in our quiet town, caused by a young lady of this neighborhood being lost in a snow-storm. The facts are as follows: A Miss Martha Perkins, who resides five miles from this place, was or

she started, and continued for two days. The snow was then eighteen inches deep. Her road was mostly over high rolling prairie-the snow being directly in her face. She pursued her journey with much difficulty, until within a mile of home she lost her way, and rambled abont till near sunset, when she took refuge for the night in a deep bushv ravine. There in the deep snow she constructed a very ingenious liftle first night of a camp life, without food to sustain life, or fire to warm, or any clothing except her apparel, to shelter her from the storm. The little weed house she had crected, being the only thing she had to keep her from exposure to the bleak winds and howling storm. Early next morning, she startel out in pursuit of her home, but went entirely a different course. After traveling all day, frequently through snow four feet deep, exhausted and fatigued, her feet frozen, abandoning all idea of ever reaching home, she stopped, and again built her a weed but. In this little frail tenement she resigned herself to her fate, and it came well nigh being her last resting-place upon this earth. She remained in this situation at this last named place, from Wednesday until Saturday about 12 o'clock, when she was found by a party who were in search o her. She had been out four days and a half, and four nights exposed to the merciless storm on the prairies. The weather was intensely cold During two nights of her exposure, the thermometer ranged from sev enteen to twenty degrees below zero. She said to those who found her that she never slept during the whole time, believing that if she went to sleep, she would never wake again. It is a most miraculous escape from death, and those noble spirits who searched and found her deserved great praise. To think that a young and delicate girl, not over sixteen years, could travel through a snow storm five miles, wading often waist deep in snow; lie out on the open prairie, exposed to the storm of snow and the piercing blasts of the wintry winds four days and nights, without food, fire or even a blauket, and then live, is hard to believe ; but such is the fact beyond a doubt, as at least half of our citizens, who were in search of her, can testify. Her feet were badly frozen, but it is believed that she will entirely recover, with the loss perhaps of a few of her toes .- Kansas (Iowa Point) Herald.

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country languishes vainly for the kindling thoughts of those great historic intellects that so lately were wont to quicken its mighty pulse, and to send the blood thrilling through the popular heart. It sickens beneath the debasing rule of sycophants and pretenders. We trust that the day of deliverance is near, and when it comes it will bring the abused country a release for all time."

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