

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 5.

NEW YORK, SATURDAY, JUNE 2, 1855.

WHOLE NO. 161.

## The Principles of Nature.

SPIRITUALISM IN NASHVILLE, TENN.

[From the manuscript records of J. B. Ferguson.]

EXPLANATION.

In the communications, recognitions of Spirit-presence, accounts of cure of disease by Spirit-healing, &c., &c. that follow, we do not design anything more than a plain and accurate narrative. It will be found that a large amount of clear Spiritual thought and reasoning is embodied, and that the evidence of Spirit-presence is irresistible to a candid mind. We give names and dates, that any one so disposed may seek the confirmation they naturally indicate. We do not attempt a classification of the facts, for the reason that we do not feel ready, as yet, for such a work.

March 29, 1855.

For several weeks past Mrs. F. had been troubled by the appearance of a headless trunk that came to her vision, in company with an acquaintance, who always appeared upon her left, and in deep grief. She was constantly impressed that it foreshadowed an important communication, but was deterred by her fears from seeking its explanation. It seemed solemn but kind in its purposes. She sought explanation from other mediums, but only received admonition to seek for herself to those Spirit-friends who had never deceived her, and who seemed ever ready to guide and defend.

A servant of Colonel Lofton, of Mississippi, then residing in our family, was frightened terribly one night by the same trunk, as it appeared, of a man, and detailed what she saw and dreaded to Mrs. F., while knowing nothing of the vision of the latter. After frequent struggles, Mrs. F. consented to seek an explanation, when all was fully explained, and most sad and desolating events preceded by the explanation. We are not permitted further to record the events thus foreshadowed, but we cannot refrain from saying that headless trunks appearing to mediums, are by no means always objects of fear. The following general remarks were communicated on the occasion, after the medium had remained some minutes in silent and impressive prayer. From William Parker, a Spirit-relative, she first spoke:—

There is a friend present, on this occasion, that wishes to say much. We have heretofore endeavored to impress such things upon the mind of this medium as would be calculated to elevate and improve, but owing to circumstances over which we could have but little control, we have been prevented. At present I will give way to a more advanced spirit, and will, in future, refer you often. I wish his remarks to prove an impressive lesson.

Here the Spirit referred to, spoke through Mrs. F.:—

I lived here; was raised here, but did not embark upon the great ocean of life here. I know there are many more trials in your earth-life, through which we are called to pass. Time and time again, there has been vision after vision presented before the mind of this medium. She knew not the depth nor the meaning of those visions. They were sent only to attract attention to more important and weighty suggestions.

It is said that Spiritualism is dying out. I hear this utterance on all occasions. 'Tis true, there is not that advancement that should be. It is impossible to affect the mind of man, without a pure fountain. We endeavor to impress upon the minds of mediums what we wish, but owing to their wordiness of disposition, we have been unable to give those pure and elevated strains of Heavenly teaching that would always improve the mind of man. Must Spirits be blamed for this? No; we loathe their ideas. Who, then, should be blamed? The instruments through which these teachings flow out to the world. The great mass of all who approach us have their own mercenary views and ends to be accomplished. They think they are answered, but they mistake their own minds for the answer. Hence, we would impress upon every human mind the necessity of thinking of its own desires. Do you desire the pure? Seek that which alone can purify and elevate. Cast off all the grosser considerations that too often clog the way of the Spirit through the earthly form.

I look East, West, North and South. I see but few, ah! but few mediums calculated to sacrifice all earthly interests for the sake of true Spiritual intercourse. Some here, I hesitate not to say, have been retarded in their progress by questions that should never be asked. They have been carried and wafted as the wind wafts the waves of the sea. This is deeply to be regretted.

The pure ever seek the pure. Why is it, we hear many asking, are some mediums permitted to see Spirits? They are self-sacrificing persons who determine; let all things hinder, still will they seek the pure and elevating influences calculated to enliven hope. Therefore, as like seeks its like, we are permitted to come to those who have ever been true to the native instincts God has bestowed upon them. Virtue is man's birth-right. "Seek me early, and you shall find me." "Knock, and it shall be opened."

A word to you: I would call your attention to an important fact. [The fact was here given but should not be recorded.] Were their wishes gratified it would produce great confusion—very great. In bringing about these results we would bring about some troubles and trials. I could speak of the union of this Church, but it had better remain as it is. Peace, sir, ought always to be sought.

Another word: You allude too often to your persecutions. This many regret. There are many things we would like to change. It must be so if you expect the advancement of the people you serve.

Another word: Practice what you preach, and in so doing you will bring many a wanderer home! Wanderers from their God, and from that which would inspire the hope of an eternal reunion. We wish Spiritualism to progress, or we would not burden thy memory. We intend striking at the very foundation of all corruption. First, we will endeavor to do this persuasively; but in all events it will be done. Look at the whole world—at the state of your political and religious communities—confusion, strife, war, animosity pervade the whole.

We are engaged in a great elevating movement. We see many contingencies that Spirits must guard. We see much that makes us sigh, grieve and mourn over in our most cherished friends. Deplorable selfishness! degraded sensuality! Men constantly mistaking their wild infatuations for natural and religious affections. Thus they blast their aspirations and some portion of what they hope to realize in the Spirit-world. We need purity! We need virtue!! We find it in this medium; for virtue ever seeks virtue. Strive to teach all that man precipitates his own hope! He can aspire almost to a God: so high he

may be permitted to hold intercourse with angels at any time. He can converse with them. That should be his endeavor.

Do not mistake me. I do not mean that he should starve, or in any way impoverish his nature. He must eat and drink, and secure the food that will sustain animal life.

I have never before addressed you—perhaps may never more again. There is that that holds me in another direction. I see a bitter strife. I have been permitted to behold its progression. I would admonish you of its character, that you may be armed for its conflict, and secure peace. We would see you linked hand-in-hand as brothers, and onward move to the Eternal Mansions. Every evil thought is wafted to the minds of those it may injure. My name is —

Mr. Parker here concluded:

I have endeavored, this morning, to give place to a friend, to impress a lesson we have often sought to give. I have found heretofore that there was that existing in the mind of the medium that prevented the impression. Hence our approach, as she has frequently witnessed. We are often with you. We desire the onward march of the influences brought to bear upon this city. They seem now to progress slowly. But obstacles are being removed. We never come alone. O, no! There are many who accompany us to our earth-scene. Let me now say, Peace! Peace!! My Dear Cousin! Ever and ardently thine! O. F. PARKER."

Mr. Parker died in St. Louis, August 5th, 1854. He was a warm friend of the medium in life, and has given us indisputable evidence of his identity, as may be seen by our published Records. He was an honorable graduate of the Literary and Law departments of Harvard University, and every way an estimable young man.

April 6th, 1855.

It had often been observed by Mrs. Ferguson's intimate friends, and by every member of her family—those alike whose minds were not opened to spiritual light, and those who were rejoicing in its daily influx—that she could accurately describe disease, its locality and tendency, and in many instances direct the means of relief. We feel it our duty to record a few of these, and shall select such only as were connected with the higher ends of spiritual consolation, and were outside of her immediate family.

1. My father, Rev. R. F. Ferguson, aged 64, of well-proportioned physical frame, but impaired by frequent exposure in a life of active care and responsibility, had been laboring for years under chronic disease of the liver and stomach. He had used the usual remedies, and exhausted the skill of his neighbor physicians, when Mrs. F. was impressed that he would die if he did not get relief. I visited him as a filial duty and pleasure, and found her opinion the general opinion of his friends, and his own. I induced him to visit us, and brought him to Nashville, 16th March, 1855, very feeble and unusually desponding. Mrs. F. soon came under the influence of his spirit-friends, and directed that Prof. W. K. Bowling, M.D., a gentleman of high scientific attainments in his profession, Editor of the "Nashville Journal of Medicine," but not a Spiritualist, should be sent for. He came; was in much doubt as to the nature and tendency of the disease; when Mrs. F., placing her hand upon the Doctor's head, and taking the hand of the patient, entered into a minute diagnosis of the disease, and contrary to all previous opinion, stated that attention should be directed to his stomach alone, and recommended a mild tonic. The Doctor's reason was convinced of the accuracy of her observation; prescribed the remedy, and now we have the pleasure of recording an entire restoration, so far as we are able to judge. The following communication was addressed to my father, as from his Spirit-Guardians:

I look around me and view this vast creation: the expanse of Nature and Nature's God, and ask, Why is it that we are brought once more to this loved spot? We look at Nature, and see that perfection reigns there. We look at man, and behold a beautiful demonstration of divine evidence, physical and spiritual. But how imperfect are all man's desires and achievements in contrast with Nature! We have come this morning to impress many thoughts. If man would look more to Nature and the evidence of God within, and view it in all its beauty and expansion of glory, he would at once say, What am I amid this wonderful expansion of sublimity, and the calm serenity that governs the Spiritual Universe? Alas! we ask, what is man? For what was he created? Is he sustained and protected by the Creator of all? MAN! That the Maker of the Universe should be mindful of him! Has not his Creator implanted a part of his own Divinity in this bosom?

Man's Divinity rests here! Would you crush this power; this hope within? Sirs, by so doing you would seek to crush the Divinity of your God, which, fortunately, is an impossibility. Vain attempt! Fruitless, though unhappy effort!

We wished this morning to have gone on upon this subject; but circumstances around will not permit. This we regret, but we will endeavor in future to finish this communication.

Man should desire, above all things, confidence, trust, hope in the higher powers that rule the Universe!

A word to an aged father: I come to speak hope and confidence in the powers that surround thee to heal thy physical nature. We would cast from thee the noxious tracts that have hitherto deranged and injured thy form. You know not the power of seeing agencies to heal and cast off disease that might otherwise prey upon thee, and cast a shadow over thy hope. Trust us. Rely upon us for aid; for it is this alone that can restore. At last, "it is God that healeth our diseases." We have followed thee all along the journey of thy pathway; and now, as the nervous and trembling sensation of thy form brings thee to know that thy labors must be limited, thou shouldst remember it cannot bear what once was easy. This thou knowest. Be prudent and cautious, and thou wilt escape many a severe pain that would otherwise rack thee sorely. And as thy earthly vision becomes dim, let thy Spiritual eye expand and brighten, that angels and departed ones may minister every consolation.

Bright is the home of all who have labored and served to elevate and ennoble man's aspirations.

In conclusion, let me say I am often with you, and would administer comfort and consolation at your own hearthstone, could we be appreciated and could we be welcome. I would say to you, that this is a holy privilege that few appreciate. You have mediums in your own family—undeveloped it is true, but having the power of high development, I see that many often say: I wish I could know that Spiritualism is

true. It would give me new hope—new life. And then, again, I see they say within themselves, that power belonged to Christ and the Apostles. True, it did belong to those, for they lived true to the powers granted them. They lived near the departed, by whose aid they healed the sick and comforted the distressed. Why, if we were pure and true, could we not come near our departed? Our grosser nature alone hinders. Cast it off, then, and you will realize that you, too, are of God and in Him.

But it is objected, that if good Spirits come to administer to our good, may not the evil do the same, and we be tempted and led astray? I tell you that God never permitted this. It is true, man may deceive himself—may degrade himself so low, that only the low can gratify him. But purity ever seeks purity. Like ever seeks like. I tell you no undeveloped Spirit ever intrudes upon those who seek Light and Hope. But purity ever seeks purity. It is calculated to elevate man's desires. Think: had you the knowledge that some elevated friend is ever near, would man be tempted to do a mean act, one that would be offensive to himself and his friend? O, could you appreciate this, the world would cast forth a lovelier aspect. I am done. This is from a devoted and ardently affectionate son. But we never come alone."

REMARKABLE CURES!

An infant daughter of Mr. and Mrs. Bowman of this city, was born with a weeping eye. Every known remedy had been applied in vain. The grandmother, Mrs. Hagan, sought Mrs. Ferguson, who, from a desire to avoid notoriety, refused to attempt relief. Her feelings, however, were so engaged for the child, that she consented clairvoyantly to examine it. This she did alone, and at some square distance from the little invalid. She instantly saw a Spirit-friend of the family, who informed her that the child should be cured that night, without earthly aid, if she would simply announce the promise to the mother. Of course she did this, and on the following morning it was found to be entirely sound, to the joy and confidence of all concerned. It is still so, and no one could tell that it ever had a defective eye, by the closest scrutiny.

Another: A Mr. Benjamin F. Graves of Sumner county, has been in the habit of supplying us with choice articles of marketing for the past twelve months. He is a poor but honest man, of warm friendships and clear mind. He came to us in March, in the regular visits of his business, with his eyes greatly inflamed. He informed Mrs. F. that he would be compelled to desist from his occupation if he did not receive relief. He was entirely unconscious of her powers. Her sympathy was aroused for him and a large and dependent family of motherless children, when she discovered, Spiritually, his cherished wife, who desired her to tell him he should be restored before his return. She gave him the information, which he received courteously, but with the utmost incredulity. All this took place in the street, while engaged in receiving her weekly supply of marketing. After coming into my room, Mr. Graves having departed for his home, she told me her impression was never stronger, and that he would certainly be cured if her mediumship were reliable. He returned the next week entirely restored, and decidedly one of the most grateful men I ever saw. She accurately described his wife to him, and informed him that one of his daughters was a medium, which will, we trust, prove to be, true, although she never saw either. He has not ceased to make known the wonder, although Mrs. F. insisted "he should tell no man."

In each of the above cures the parties are now enjoying something of Spirit-intercourse.

April 5, 1855.

Dr. Carew, of this city, called on us to-day, much interested in some Spiritual manifestations he had recently witnessed. Contrary to all expectation, Mrs. F. came into the room, and said she was directed to give him a communication. She had been seated but a few moments, when she drew up her left arm in a peculiar, and what in her normal state would have been a very uneasy position, when she spoke as follows:

We will endeavor to present on this occasion what may be necessary. Remember, kind friends, that we are ever ready to impart hope and words of consolation. We would ever (addressing Dr. C.) speak peace to thy heart. Here advances one, whose delicate form, whose timid and sensitive nature in life caused her to shrink from society, and too often from those who were ever ready to assist her on to confidence and hope. She advances bearing the darling of her hope close to her breast. My Spirit-friends desire me to allow her to speak.

(Here the medium fell upon her knees, and gave utterance to her sobs and womanly feeling. After a few moments she continued:)

O! the peace that it speaks to my heart to say a word of consolation to those to whom we have been fondly united in life. You know not the hope it bespeaks in this bosom to speak. I come not from some far-off home. O, no! I ever linger around thy own fireside, and not unfrequently at the bedside of the afflicted and dying, where you are called to minister. We have often lingered around thy couch in the silent hours of midnight, to bid thee peace, hope, and consolation.

Delicate and frail in life, I now rest buoyant and hopeful in this bright land of true souls. I desired to live—to live with you. It was hard to part so soon—hard to think that one so young should be called away—and yet, not called away! But owing to inherited disease, and possessing a frail constitution, it was better to embark upon the great ocean of immortal life, young and pure in all my desires.

I reclined in those arms when my spirit fled. Those arms supported me in the hour of my dissolution. They too, administered to my wants and necessities in a manner that none can appreciate. The trials, difficulties, and disappointments of thy life have brought us close to thy embrace. I have often endeavored, and ardently desired to communicate to you; but there is that existing that prevented and held me back. We wished, in the first place, for you to investigate this important, this noble cause for yourself. It matters not how rich the soil; if you do not plough deep, and plant the seed of truth beneath the surface of knowledge, it will bear but little; and, perhaps, the summer sun may scorch and wither it before it arrives to perfection. It is thus, too frequently, we meet with disappointments in this all-important cause. We need men, yes, MEN. We find toys enough, but we need men, true to their nature and to their God. In order to this, we

desire all to investigate for themselves. We are ever ready to aid and develop.

We come not alone. Oh! no. Many a glad heart is ready. I would often speak words of encouragement to you, could we have the proper medium. You are susceptible to Spiritual influence. You may not be conscious of it; yet every human heart that God has created is more or less susceptible to this endowment. Live, in communion with thyself and thy God, and you will be able to impart a blessing to all His creatures.

Perhaps we could have made this communication more pointed and satisfactory, had the mind of this medium been free from other cares. But in future we will endeavor to say much. Along the pathway of thy life, I will endeavor to soothe thee—my friend! my companion! my partner! my — (here the medium fell upon her knees, overpowered with emotion, to which she seemed unable to give utterance. She arose with serene countenance, exclaiming: "I am so happy! Everything around me is so bright, but nothing further impressed. She lingers with a glowing brightness that only, to me, too well speaks the glory of her home, and the peaceful enjoyments of the mansions her pure spirit now enjoys. She still speaks, Ha! peace! Peace! Hope and Progress! to those left behind—the peace that she has in the prospect of communing with loved ones on earth. I am impressed to say further:—

It would be better on account of the progression of this medium, that you should not tell through whom you received this. Others would come and wonder why they could not be favored with a communication, and think her obstinate. This hinders her willingness.

It depends altogether on the mind, the character, or the sincerity with which men approach mediums, as to what they receive. And, sir, candor is what we need. Honesty of purpose. A desire to learn—not a desire to pry out what we ought to seek and hope for. The lack of striving to think there is nothing in it; but their own minds are ill at ease, and will be till they shall prize truth above idle curiosity or popular ridicule, huckstered by the rabble they affect to despise.

(Then addressing me she said:)

A word to you further. There is one advance I am not permitted to describe, who says for him—it would be better if he could be contented to remain. But it must be left entirely to his own discretion. There is one present, yes, more than one, who say they will accompany him. Tell him to avoid excitement of all kinds; and above all avoid those poisonous nostrums that almost, and sometimes quite, tear the spark of life from its frail tenement. He is too anxious; he is not contented with letting "well enough" alone. This we regret.

The bright form still lingers and says to you, (Dr. C.) "more at some other time."

REMARKS.

Dr. Carew lost a lovely wife and infant child some twelve months since, after a very brief but happy union with the Spirit that addressed him above. There was much in the circumstances of this union of a most touching and interesting character. She was born with but one arm and a part of one, and was wont to hold the defective arm in the strange position assumed and preserved by the medium during the address. She died in his arms as stated above. She was not, nor was he an acquaintance of Mrs. F., although she had met both once or twice. After he left, she informed us that she never experienced a more pure and happy influence than that of Mrs. Carew, and that she remained with her for the greater part of the day. She said that she delicately chided her for not giving her name to the communication as "Kitty Darling," which she informed me was distinctly impressed; but her own mind, from the strangeness of the *soubriquet*, and her opinion that her real name was Sarah or Sally, prevented. I have just been informed by a friend of Dr. C., that the above was the form of address peculiar to his manner during her life, and that her name was Catharina. What the impression made upon the Doctor was, we have not learned; but are informed by our Spirit-friends that they will bring him again whenever they see Mrs. F. willing to complete the communication. She has been most pleasantly and frequently impressed that she ought to submit to another sitting for his sake. We will see, although I have no doubt that the promise will be fulfilled, as, in an eighteen months' experience, we have never met one failure in a Spirit-promise.

April 8, 1855.

COMMUNICATION FROM DR. JOHN IRWIN.

I have neglected to record, in the order of its date, the following communication from Dr. Irwin, a physician of distinction in this city, and who died of consumption some six months since. What was remarkable in it was, that his name was written by a medium who cannot, in her normal state, write, and a part of the communication was written by her in the presence of my friend, Capt. H. H. Harrison. As neither of us entertain a shadow of doubt as to Spirit-intercourse, I requested that the remainder be spoken, and I would take it down, and thus save the medium the necessity of so strong an impression as that which enabled her to write without any knowledge of chirography. This she had done frequently in my presence, and that of scores of other witnesses, from a variety of influences, all of which were of a high order. Many of these are in the possession of some of the most worthy of our citizens. I desire also to say that the medium referred to was developed as such alone after the meeting described in my records of December 28, 1854. Any one who will turn back to these, will see a promise, of which her present development is a most felicitous fulfillment. I allude to Mrs. Lee Coleman; a woman of remarkable mind, mental independence and nobleness of heart, but whose early education was entirely neglected. Without any knowledge on our part as to who was influencing her, and we believe without any desire on hers, on the night of 26th March, 1855, while seated in her parlor with the family, she commenced writing as follows:—

I differed much with you in life, but after death I saw that you were right—that the cloud that had for centuries hang over the world was

being penetrated with rays of Spiritual Light. I was no longer duped by a promise that all would be well. I did not believe in Spiritualism during my earthly life. Would to God I had been taught it from my infancy; the fear, the doubt, the dread of my mind had then been driven away, and I would not have dreaded death as I did.

I have much more to say than the medium is prepared to bear at this time. Try to convince her it is I that speaks, and not some strange power of her own mind. She is timid under our influence. She is now unconscious of what she is doing, and I desire, for her sake, that you will read her what I shall detail, if we succeed as we hope. Tell her to remember, a few weeks previous to my death, a conversation that passed between us, and then she will know that it is I that speak through her. It was during the visit before the last I made to Nashville. We were conversing upon the subject of a future life; for then I felt, and thought, and remarked to her, that our good deeds in the world of toil and strife would balance our evil ones. She said to me, that she would like to penetrate the future, even before death, were it possible. I replied: "It is impossible." She remarked, she did not think so. Said she: "Doc., don't you believe in Spiritualism?" She will remember these words. Said I: "No. It is all humbug—an idle notion that Mr. Ferguson has got up, with which to dupe you all." I had no ill feeling to you, but felt what I said. Said she before I left, "Doc., if we never meet again on earth, and there is such a thing, will you manifest it to me?" Said I, "Don't talk so, Caroline; I'll see you again." I did see her but once more while I was permitted to stay on earth.

I desired to see her at the hour of my death; for even then was I convinced that Spirits come near us. But that privilege was denied me. I saw her the day after my remains were brought to Nashville. I knew well her feelings. She had been a sister to me. I resolved to fulfill her request, and to impress her Spiritually. I here postponed it on account of her health; but now it will be an advantage to her and also to the cause of spreading this pure, holy Light over the land. I am often with her, yet she doubts; I have communed with and impressed her deepest thoughts, still she doubts. Assure her it is I, and if possible remove her fears. I can only say now:—

O, that this glorious work may go forward, till there shall not be one human being left in darkness! May the Light which has so long been suppressed spread far and wide! It is not hard to die—lo! pass from this world of darkness and sorrow to the land of pure and glorious Light! O, there are many more friends in the Spirit-land than we leave behind! I was kindly greeted when I passed through the shades of death. Death, you call it, because upon your earth you know not how to appreciate that sleep by which we pass into the society of Spirits. We have our circles or grades here. I would love to say much more, but owing to the medium's health, I forbear. Her mind is too much engrossed to receive the impressions I desire. We come to convince men of a great and wonderful truth; but their early training places barriers between their own happiness and us. This truth has struggled long, but it will soon burst forth in all its glory. It is a work that will in time harmonize the whole universe of created intelligences. No man can stay it; but there is much to say; yet much more to do! I would say to you, Mr. Ferguson, father not in this noble cause. You are protected and guided by God. Encourage all of all conditions, for all are God's creatures.

Dr. JOHN IRWIN.

This name was plainly written by the medium. With Dr. I. I had a passing acquaintance of twelve years standing, but I did not know him characteristically. He always impressed me as a man of strong prejudices—honest purposes, good heart. The above details were all verified to the letter, and there can be no doubt that the above was expressive of his interest in this work of Spiritual enlightenment, from his own presence.

(To be Continued.)

### THE GENTLEMAN.

The following is from an address delivered by Bishop Doane, at Burlington College, New Jersey:

When you have found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cape May crystal to a diamond. You cannot make a gentleman till you have first a man. To be a gentleman it will not be sufficient to have had a grandfather.

To be a gentleman does not depend upon a tailor or the toilet. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded that the hog in England was the only gentleman, as being the only thing that did not labor!

A gentleman is just a *gentle* man; no more, no less; a diamond polished, that was first a diamond in the rough. A gentleman is gentle; a gentleman is modest; a gentleman is courteous; a gentleman is generous; a gentleman is courageous; a gentleman is slow to take offense, as being one that never gives it; a gentleman is slow to surmise evil, as being one that never thinks it; a gentleman goes armed only in consciousness of right; a gentleman subjects his appetites; a gentleman refines his tastes; a gentleman subdues his feelings; a gentleman controls his speech; a gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror though he was of England's knighthood—as when on the field of Zutphen, as he lay in his own blood, he waived the draught of cold spring water that was brought to quench his mortal thirst in favor of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians: "Whatsoever things are true, whatsoever things are just; whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

TRUE TEST OF CIVIC GREATNESS.—The glory and happiness of a city consist not in the number but the character of its population. Of all the arts in a city, the grandest is the art of forming noble specimens of humanity. The costliest productions of our manufactures are cheap, compared with a wise and good human being. A city which should practically adopt the principle that man is worth more than wealth or show, would gain an impulse that would place it at the head of cities. A city in which men should be trained worthy of the name would become the metropolis of the earth.



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

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

NEW YORK, SATURDAY, JUNE 2, 1855.

## THE LECTURE AT STUYVESANT INSTITUTE.

It is known to the readers of this paper that the Editor has taken some pains to collect a variety of Spirit-Writings and Drawings, thinking that they might gratify others as well as himself, and at the same time serve the cause as curious illustrations of what departed human Spirits are still capable of doing, even with imperfect mortal instruments. We were prompted to do this from being frequently reminded that many persons look with uncommon interest at the simplest forms of art, when they will not so much as listen to a scientific disquisition on a subject of the greatest importance. Nor were we unmindful of the fact, that the observation of the senses may contribute to enlighten the understanding, and that pictorial illustrations render any subject more attractive, not only to the young, but to most people of all ages. But the originals could not be publicly exhibited without much inconvenience, and besides they would soon be destroyed if submitted to the hands of the multitude. One day it occurred to the writer, that these curious specimens of Spirit-Art might be transferred to glass, so that by the use of suitable lenses, and an intense light, they might be so magnified and illuminated as to be seen almost equally well by hundreds at the same time.

Many friends favored our idea—few offered any objection—and the writer could certainly see no impropriety in using such illustrations of the subject as the Spirits themselves had been pleased to furnish. Perhaps some one envied and inveighed in a pious strain against "the show," but the Spirits kept about their business, and so did some men. We thought of all the Fairs, Museums, Galleries of Art, and World's Exhibitions at London, New York and Paris—how they were all designed to enlighten mankind by showing what human Spirits in the body are capable of doing. Moreover, we remembered that the most interesting scenes in the lives of Moses and Jesus had been represented by pictorial illustrations, and that these are daily exhibited in thousands of temples and in millions of Bibles. Nor did we lose sight of the fact, that even the universe itself is one vast museum, whose proprietor is God, and wherein all the forms and forces of the natural and Spiritual worlds are perpetually exhibited and illustrated by the significant and sublime picture-language of earth and seas and skies.

Various circumstances delayed our first public experiment until near the close of the lecturing season, when several attempts were made to deliver a course of illustrated lectures in the vicinity of New York. These efforts were, for the most part, unsuccessful, owing chiefly to a remarkable coincidence of motion between the writer and the natural elements. The severest storms of the season visited this latitude on the nights we selected for our lectures; and this occurred so frequently that a Pagan might have inferred that the gods were displeased with us, and had determined to thwart our purposes. Without attempting any propitiation, we kept on repeating the experiment of making new appointments, and generally with similar results. At length we received and accepted an invitation to lecture in a small village some miles from this city. There were strong indications of "a dry time," and we were ready to conclude that at last the spell of weather was fairly broken. But this was a mistake.—In fifteen minutes after starting to meet our appointment, the rain commenced falling, a dense fog gathered over land and water, and the steamboat ran a-ground on a sand-bar. At length, however, we succeeded in landing at a distance of about two miles from the hall in which we were to speak. It was past 8 o'clock in the evening, the night was dark, and the rain continued to fall, when we arrived at the place in time to learn that those who ventured out in spite of the weather, had just dispersed and gone home.

But of late we have been more fortunate. Several weeks since, a much esteemed personal friend intimated the desire of a number of ladies, that a free lecture and exhibition might be given at some convenient place in this city. It was also proposed to take up a collection at the close of the lecture, and vaguely intimated that several friends would contribute whatever might be necessary to defray all expenses. We cordially accepted the invitation, and the necessary arrangements having been completed, the lecture and exhibition were given at Stuyvesant Institute, on Thursday evening of last week, before a large and intelligent audience. The early part of the day was clear, but we of course anticipated a tempest, and were not altogether disappointed. Late in the afternoon heavy clouds darkened the western horizon, and just before the hour designated for the lecture, vivid lightnings and rain indicated that the city was about to be visited by a violent thunder-storm. But all at once the elements seemed to be staid by some strange fascination; the thunders muffled their voices, and "the powers of the air" murmured sullenly, as their cloudy chariots rolled away through the ether. The shower, doubtless, kept many persons at home, but the house was crowded in every part; some were obliged to stand and many others went away, because the crowd rendered it inconvenient for them to remain.

The lecture, which occupied about an hour and twenty minutes, was devoted to a discussion of the laws and relations of mind and matter, as illustrated by the spiritual phenomena of all ages and countries. How far the effort was adapted to promote the interest of the cause, others must judge; we can only say that the people listened with undivided attention throughout, and that our peculiar mode of illustrating the subject appeared to be regarded with a very general approbation. The interest of the occasion was further promoted, and the exercises agreeably diversified by appropriate music, for which our thanks are especially due to Messrs. Merwin and Kellogg, and the ladies who kindly assisted them.

The next morning Dr. Warner, who has most cordially seconded the ladies in their generous endeavors, called and placed in our hands a package, inscribed with certain characters, the interpretation of which occasioned no little surprise. Suffice it to say, that package contained, beside the amount necessary to defray all the expenses incidental to the lecture and exhibition, a net balance of \$150 10. Such an offering was of course quite unexpected; we had no right to expect it, but since, by the generosity of the donors, our privileges so far transcend our rights, we accept, with sentiments of grateful esteem, this substantial token of their interest in our behalf. Years and the vicissitudes of human affairs will not obliterate the memory of their kindness; and may the humblest contributor among them never want for such friends as we have found—friends whose generosity is only equalled by the delicacy which characterizes their deeds of beneficence.

## LETTER FROM MR. PARTRIDGE.

LAFAYETTE HOUSE, PHILADELPHIA,  
Sunday, 1 o'clock, P.M., May 20, 1855.

FRIEND BRITTAN: When I started yesterday on my journey to St. Louis, I did not think I should communicate with you and the friends of Spiritualism so soon; but circumstances prompt me to drop a line to you. I attended the Spiritualists' meeting in Sansom-street Hall this morning, and listened to a lecture from our friend Mr. Pardee, the Speaking Medium, whose remarks were excellent and eloquently expressed. The latter part of the discourse related to mediums and inspiration; and it was maintained that, in some sense, all persons are inspired, and are therefore mediums; but that the kind of inspiration to which we are susceptible is determined by our state, which state is in a good degree under our own control. He maintained that in order to be receptive of the superior inspiration from the invisible world, we must become in relation to that world as "little children"—that is, put ourselves in a teachable, receptive condition, and let our aspirations ascend to the Fountain of Life and Wisdom for higher and holier influences. But I will not attempt to give a synopsis. At the close of the lecture, the accompanying remarkable and important letter from Professor Robert Hare was read, which I hasten to forward to you to lay before our readers.

Tuesday Morning, May 22.  
I have concluded a contract with Professor Hare to publish his book, embodying the results of his experiments during his careful and scientific investigations of the Spiritual Manifestations. The book will be issued about the first of September. Spiritualists will be pleased to learn this fact, and the scientific classes, as well as the religious world, will be anxious to peruse the contents of this book. All who are acquainted with Dr. Hare's habits of thought, and his ability as a critical and scientific experimenter, will expect to find this a matter-of-fact book, and so far as I have heard the manuscript read, I think they will not be disappointed.

I have examined his mode of experimenting to determine whether the movements of ponderable bodies are caused by any force emanating from the medium, whether consciously or unconsciously imparted; and the result demonstrates the error of all such notions, and proves that the power, in all cases of genuine mediumship, is from the invisible world.

The work will be illustrated by diagrams showing at once the structure of Dr. Hare's instruments and the method of conducting his experiments.

In the love of labor which brings the knowledge of immortality to a depending world, I am yours,  
CHARLES PARTRIDGE.

\* The letter alluded to will be found in another column.

## REV. C. F. R. SHEHANE, A SPIRITUALIST.

REV. MR. SHEHANE, is one of the most widely known and earnestly devoted Universalist ministers of the South. He was, in his early ministry, associated with Alexander Campbell, and was universally recognised by the Campbellites as one of their ablest editors and preachers. Seeing the tendency of Mr. Campbell's cause as a retrogression into the most narrow forms of bigotry and superstition, and feeling that his professed opposition to all human creeds as standards of religious fellowship, while making a single ordinance the test of acceptance with God and fellowship with man, was a practical inconsistency, if not a deception of the public, he renounced Campbellism, and became an independent minister of a more liberal faith years ago. Since, he has been one of the most studious, laborious, and faithful public men of any country. He enjoys the esteem of the first men of all denominations in the large boundary of his self-denying missionary labors, and the veneration of his own denomination. Perchance no man of the South has done as much and endured as much to spread liberal principles as Mr. Shehane. A man of enlightened culture, of studious habits, extended reading, and heroic disposition, he has commanded the respect and love of thousands. He is called by the masses the "walking Bible," the "old war-horse," while the journals of his denomination point to him as an example of apostolic zeal and labors equal to any of their leaders. It will be seen by what follows, that he has avowed himself a Spiritualist in a letter to the editor of the "Universalist Herald," of Nottulsa, Alabama. Bro. J. Harris of New York, and Ferguson of Nashville, predicted this open avowal when they first learned that he was investigating. He will do much to spread the knowledge of the high and holy birth-right to Spiritual life, defence, and glory. May Heaven's richest blessing rest upon his sacrifices and labors.

We copy from the *Universalist Herald* of May 16th, the subjoined extract from Mr. Shehane's letter:

BRO. BROTHERS:—Since we took the parting-hand, I have traveled by railroad, stage, horse-back, and on foot, over six hundred miles, two hundred and fifty of which were in this State. The weather was dry the whole route, but the wheat, rice, and oat crops, so far, are very fine and abundant; never saw so much small grain in one year before. My trip has been so rapid that I have preached only twice on the way—once at Griffin, Ga., and once at Cornersville, Tenn.—had a pretty good hearing at both places. I am now at the good mansion of Bro. J. B. Ferguson, Nashville, Tenn., and have witnessed no table-tippings, but some of the most astounding Spirit manifestations that ever were exhibited in this lower world. Mrs. Ferguson is a speaking medium, and could you have heard her yesterday, for an hour or so, as I did, when she was in the trance state, your skepticism, in my opinion, would have vanished into thin air. No right-minded man can behold the demonstration here given, and still doubt and deride, unless he, like Bishop Beakley, is prepared to deny the existence of matter, and like Dr. Darwin, doubt Spiritual existence altogether. If it be a delusion, it is one of the most singular upon earth. It converts atheists into devout worshippers of God—infidels into Christians—and, in a word, makes man a better and happier being. Like the stone which the Eastern monarch saw in his vision, it is, as I think, destined to crush all theological and pragmatic barriers and false governments, and bring the down-trodden from the depths of despondency to the bright mansions where angelic hosts tune their harps of "lucid gold." Amen, saith my soul, the frowns and sneers of an ignorant world to the contrary notwithstanding.

I have now in my hand *The Christian Magazine* for 1848, on page 226, Bro. Ferguson, the editor, uttered the following prophetic words: "From the invisible world there will be such a manifestation of the saints that the veil of flesh and spirit will be rent away, and the connection will be permanent. The cherubim will be living creatures, and will appear upon earth. The angels of God will ascend and descend as Jacob saw them in his vision, and as Christ promised."

When Alexander Campbell, last winter, in the winter of his age and weakness, visited this city for the express purpose of putting down such things, and propping up anti-republicanism some said he would swallow Ferguson whole! To which, an excellent physician replied, "If he does, he'll have more brains in his stomach than he has in his head." All who have seen the two men, know that this is a just remark; for no unprejudiced mind can look on the lofty contour of Bro. Ferguson's head, and then deny that God has raised him up for a noble purpose. Some men, however, can readily admit that the hand of Deity conducted in their career the Washingtons, the Franklins, and the Adamsons of '76, but deny most bitterly that he has anything particularly to accomplish by the men who are making their ineradicable marks on the nineteenth century of the Christian era.

I found my aged parents and sisters in deep sorrow, on account of the death of my brother, John F. Shehane, who was brutally murdered last January by a Baptist and a Presbyterian—another proof, by the bye, that *hell-fire* does not keep wicked hands from shedding human blood. One of the murderers has fled from justice, and the other is fast running (as I am told), into insanity. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked."

## A CORRECTION.

Under the head of "Converted by a Schoolmate," we published, in our issue of May 12th, a communication bearing the signature of "Joseph W. Thomas," detailing certain Spiritual manifestations as having occurred at the house of Mr. A. H. Frank, of Buffalo. Since that time we have received the following note, by which it would appear that those "manifestations" had an existence only in the brain of some unhappy wight, who at the time could find nothing better to employ himself in than the fabrication of a witless and seemingly most aimless untruth.

BUFFALO, May 21, 1855.

MESSRS. EDITORS:

I see by a letter which appeared in your paper of May 12, that the house of A. H. Frank has, unknown to him, been made the theatre of a strange transaction, in the shape of a Spiritual miracle; and I am authorized by him to say that to the best of his knowledge no such thing ever took place. The letter, therefore, is a base fabrication; and as I suspect a person connected with my household of writing it, but do not wish to accuse him of it without proof, you will oblige me much by forwarding the manuscript to me on receipt of this.

Yours, &amp;c., JAMES D. ALISON.

At our correspondent's request, we have sought and found the manuscript of the Buffalo communication, and have mailed it to his address, with a willingness that justice should "take its course." For ourselves, however, we have no severer punishment to inflict upon the perpetrator of that article, than that of consigning him over to his own reflections. If he can persuade himself that it is either moral or gentlemanly to fabricate a falsehood in this or any other case, or that he displays any extraordinary degree of smartness by playing an unmanly trick which any stupid and unscrupulous dolt might play upon an editor who has not always at hand the means of authenticating the communications which he is constantly receiving from all parts of the country, we shall envy him not the felicity he may derive from such reflections. We will add that we have never pretended that the genuine coin of Spiritualism may not be counterfeited; but the counterfeit itself proves, if it proves anything, that there is a genuine coin in circulation of which it is the copy.

## The Discussion at Cleveland.

We have heretofore spoken of the merits of the oral discussion on Spiritualism, holden at Cleveland last winter, between President Mahan, of Oberlin College, on the one side, and Prof. Rehn, of Philadelphia, and Joel Tiffany, on the other. We have now the pleasure of announcing that a full report of this discussion has been published in pamphlet form, by Gray, Beardsley, Spear & Co., Plaindealer Office, Cleveland. It is comprised in fifty-five large, double column, closely printed pages, and is an interesting presentation of the merits of the Spiritual question, *pro* and *con*, deserving of the patronage which we hope it will receive. For sale at this office. Price 25 cents—postage 4 cts.

## Spiritualism in Nashville, Tenn.

Under this head, we commence on our first page, the publication of an interesting record of Spiritual phenomena, experiences, communications, &c., by Rev. J. B. FERGUSON. The series will be continued in each successive Number for several weeks, until completed. It is scarcely necessary to commend it to the attention of our readers, by the larger portion of whom it will no doubt be perused with deep interest.

## PROF. HARE'S LETTER TO THE CHURCH.

The subjoined letter from Professor Hare, will be read with unusual interest by Spiritualists everywhere, and with admiration by all who can appreciate the characteristic frankness of this avowal of the author's convictions. Such a communication from one so eminent for his integrity, scientific attainments and high social position, can hardly fail to create a profound sensation in the most intelligent circles.—*Ed.*

TO THE CLERGY OF THE EPISCOPAL CONVENTION.

Reverend and Dear Sirs:—Having from my youth been on friendly terms with the Clergy of the Episcopal Church, within the pale of which I was born and christened; having in fact, had among the Clergy of that Church, some excellent friends and relatives, it has been a source of regret that I have not been able to see doctrines deeply affecting the happiness of mankind, in the same light. I am, however, fully sensible of the kindness and courtesy with which I have been treated by clergymen in general, and especially by those of the Church above designated. I have always been under the belief that in no part of the globe, nor at any period of human history, has a priesthood existed as moral, as sincere and truly pious as those of my country; and among that priesthood, I believe, none have stood higher in these qualifications than such as are of the Episcopal Church.

It is happy for me that of late I have in one respect, found myself more in accordance with the Christian Clergy; I allude here, to the awakening of perfect confidence in the immortality of the soul. There was on this subject heretofore, this difference between my sentiments and those of my clerical friends, that while I hoped for a future state, I was no less skeptical respecting the evidence of witnesses who lived some thousand years ago, than of those who have in modern times alleged themselves to have witnessed supernatural manifestations. I required in the former case, no less than in the latter, intuitive proof; of the consistent testimony of independent observers having sufficient sense, knowledge and integrity to make reliable witnesses. Inapplying in the case of spiritualism, both of these tests have been afforded to me; so that I now believe in a future state no less firmly than the orthodox Christian.

Like St. Paul in the case of Christianity, I entered upon the investigation of spiritualism, with a view to refutation; but the very instruments which I contrived to accomplish that object produced the opposite effect. If human testimony is not to be taken when advanced by contemporaries known to be conscientious, truthful, and well informed, how is it to be relied on, with respect to those of whom we know nothing available, besides what their own writings mention.

I am prepared to submit a communication respecting the spirit world from my father, sanctioned by a convocation of spirits, whose approbation was manifested by means which no mortal could pervert.

The practical influence on my mind has been to make me far more happy, to remove all fear of death, and to render me more watchful as to my deportment in life. I know that my sainted parents and other relatives and friends, my children who died in infancy, are around me, witnessing every act, and exercising a limited power over my safety and my health.

Mourning for the dead now seems to be groundless, and at all events can be indulged only upon selfish considerations. But who would grieve deeply at a transient separation, even for years, from friends made happier by the change, when sure of a happy re-union ultimately?

No evidence of any important truth in science can be shown to be more unexceptionable than that which I have received of this glorious fact, that Heaven is really "at hand," and that our relatives, friends, and acquaintances who are worthy of happiness, while describing themselves as ineffably happy, are still progressing to higher felicity, and while hovering aloft and in our midst, are taking interest in our welfare with an augmented zeal or affection, so that by these means, they may be a solace to us in despite of Death.

As the Rev. Clergy of the Episcopal Church are about to meet in Philadelphia, I deem it my duty to afford them an opportunity of hearing the evidence on which I rely; and which with due effort they can have subjected to their own intuition.

Should the Clergy deem it expedient to listen to my exposition, I shall be ready to answer any queries which may be made.

I am aware that there may be considerations which may justify the Clergy in declining to hear me. I have never in my own case deemed it wise to seek abstract rights at the expense of peace of mind, and I would urge persons in certain official stations to become converts to spiritualism, lest it should by consequence unpopularity interfere with their usefulness, as in the case of Judge Edmonds, and a like objection must arise as to the conversion of clergymen, so far as to bring their con-

tions in competition with their professional vocation. Orthodox Christians are generally educated to believe not only that the revelation on which they rely, is true, but that no other can be justifiable. Hence they are evidently displeased that spiritualists should allege themselves to have come by other means to that belief in immortality, which is admitted on all sides to be the greatest comfort under the afflictions to which temporal life is liable.

There is, moreover, this discrepancy in doctrine. Agreeable to scripture, man is placed here for probation, and is liable to be eternally punished, if he prove delinquent. According to spiritualism man is placed here for progression, and when he goes to the next world, still will have the opportunity to progress, however wicked he may be when he departs this life.

It is conceived by spiritualists that if, as the orthodox allege, God be omnipotent, he can make his creatures to suit his will; if he be omniscient, he must know what they are when made; and if he be prescient, he can foresee what they will be, and consequently cannot have the smallest conceivable motive for exposing them to probation.

I foresee that it may not be deemed expedient to take any notice of this letter; but, whatever may be the result in this way, does not interfere with the propriety of my putting it in your power to avail yourselves of my offer; since I have a sanction from a higher source, the spirit of the immortal Washington, the proofs of whose communion with me, I am prepared to submit to any respectable inquirer.

I am aware that this language would a few years ago, have made me attach the idea of insanity to the author; but this cannot nevertheless in the slightest degree be deducible from it now, from the notorious fact that the same monomania is never entertained by any two persons, and in its hallucination, if it be such, there is a multitude of participants. That is to say, there are a multitude of persons of every grade, who believe that they have communicated with their spirit friends, as I have with mine; and who, like me, have believed themselves to have held communion with the spirits of some of the most distinguished men who have departed this life. A faith in the miracles of the new testament may as well be adduced as insanity, as belief in spiritual manifestations under these circumstances.

The fact that manifestations have been made and truthfully described, has been admitted by the Catholic Church, but are ascribed to Satanic Agency.

Let the doctrines of Spiritualism and those of the church in question be compared in order to determine which owes most to Satan.

The existence of a Devil being admitted, was there ever a more fertile source of diabolical intolerance, than the idea of a peculiar belief being necessary to save men's souls from hell-fire? Any temporal evil to which mortals might be subjected to coerce belief, would be as justifiable as the forcible extirpation of an incipient cancer from the body of a child unwilling to submit to the operation. If ever there was a Devil's agency, it may be seen in the auto-da-fé, the inquisition and the massacre of St. Bartholomew's day.

Of the same devilish character was the execution of Servetus by Calvin, or the persecution of the Quakers and Witches, by the Puritans.

Respectfully, your well wisher,

ROBERT HARE.

## FACTS AND REMARKS.

CHARACTERISTIC MARK OF SPIRITUAL INTERFERENCE.—Both skeptics and notivite believers in Spiritualism have been unfavorably impressed with the strange bodily agitations and contortions exhibited by mediums while professing under the Spiritual impulse. It should be known, however, that this has been a mark of genuine Spiritual Interposition in all ages of the world, and among Heathens, Jews, and Christians. Thus Saul, on approaching a company of ancient prophets, and receiving the Spiritual influence through them as "developing mediums," was impelled not only to involuntary vocal utterances, but to exhibit abnormal attitudes and motions of the bodily organs (1 Sam. xix: 20—24). Thus David, doubtless similarly influenced, was impelled to leap and dance before the ark (2 Sam. vi: 16). Thus a "great quaking" fell upon the companions of Daniel, when he was visited by an angel (Dan. x: 7). The ancient Christian bishop Irenaeus (Lib. iii: Cap. 7) says that "the obscure and perplexed style of the apostle Paul, frequent in his epistles, flowed from the rapidity of his utterances, and through the violence of the Spirit that was upon him." The ecclesiastical historian is aware that the ancient Montanists were subject to similar agitations, while under the prophetic Spirit. The Pythia of the Delphic oracle, the Sibyl of Cumæ, and other heathen prophets and prophetesses, exhibited the same phenomena while under the Spiritual affluence; and not to specify numerous other examples, the Quakers and Shakers of more modern times, took their respective names from the quakings and shakings which came upon them while under the influence of the Spirit. Inasmuch, therefore, as existing mediums exhibit these same physical signs which accompanied mediumship in ancient days, it may be inferred that the influence operating on both is the same, at least as to its potential relations; and if the ancient mediums were Spiritually impelled, so are the modern, whether all of these are equally in divine order or not.

SPIRIT APPEARANCE AND PREDICTION.—Mr. P.—, of this city, who has just returned from a visit to Boston, relates to us the following circumstances which recently occurred in the adjoining city of Charleston. Our informant has from youth been intimately acquainted with the parties herein mentioned, and received this account from the survivors: Some weeks ago, the wife of Dr. Hurd of Charleston, while lying in bed awake, with her husband who was asleep, plainly saw the door of their sleeping apartment open, and her sister who had died some three months previously, walked into the room. The sister looked upon her and told her that her husband, Dr. H., had but a short time to live; that he would, not many days hence, be taken ill while at the house of a patient, and that he would never leave that house alive. On saying this the apparition turned and passed out of the door and thus disappeared. Dr. H. was at that time in his usual health, and exhibited no symptoms of being near the terminus of his earthly career. Not long after, however, when the doctor had been absent one day for some hours, on his usual round of visits, a messenger came to inform his wife that he had been taken suddenly ill at the house of a certain patient. She immediately said to her family that it was his last sickness, and that he would not leave that house alive, and proceeding to the house indicated, she found him too ill to be removed. He died two days afterward, thus confirming the wife's impression, and verifying the prediction she had received from the Spirit of her sister.

CONVINCING IMPRESSIONS.—MRS. R. B. SMITH, of this city writes that she has recently been forced to abandon a previously-settled skepticism in respect to Spiritualism, by the occurrences in his own experience, of which the following are specimens: On the 27th of April, he received a letter from a gentleman in Albany, informing him of the illness of his (the writer's) brother, who was an esteemed friend of his. On the evening of March 3d, about eight o'clock, whilst alone in his room, our correspondent began to think seriously of his sick friend. He had the firm impression that he would never see him again, and could not banish the conviction that he was then either dead or dying, though since he had received the letter above referred to, he had heard no more from him in the exterior way. On the 5th of March our correspondent received a letter from the brother of his friend announcing the death of the latter, and that it occurred on the 3d of March, at seven o'clock in the evening, just one hour before the impression above described had become fixed in Mr. Smith's mind.

Some two weeks ago our correspondent and his parents in this city, were expecting a friend to visit them from Buffalo, according to previous promise. Orders were accordingly given that a lodging-room should be prepared for the reception of their expected guest; but these orders our correspondent countermanded as unnecessary, and he was afterward more definitely impressed that their friend could not come. He accordingly failed to come at the time fixed in his promise; and the next day after that on which he had been expected, a letter was received from him stating that on account of necessary business engagements he would be obliged to defer his visit for a week or more.

A CASE WALKING ON ITS OWN HOOK.—The *Great Falls* (N. H.) Journal, gives an account from a correspondent, of seance with the Spirits in Milton N. H., and after describing rappings, thumpings, bell-rings, and table movements of a most extraordinary kind, the writer says: "Our attention was now called to a slight rattling in one corner of the room, which was at once accounted for when we saw Brother —'s cane start from the place where it had been deposited and proceed several times round the table, touching the floor at regular intervals, as though supporting the steps of some invisible pedestrian." The cane finally returned to the corner from which it had proceeded on its mysterious stroll, and as it was being deposited in its place, the correspondent says, "I distinctly saw one of those singular appearances called Spirit-lights. We saw the faint luminous image of a human hand just quitting its hold upon the cane." They were afterwards treated to some Spirit-music on the piano, which is described to have been inimitably beautiful.

## NEW YORK CONFERENCE.

Session of May 23, 1855.

The Secretary read, by request, a published letter from Prof. Hare to the clergy of the Episcopal Church, stating his belief in modern Spiritualism, according to its agency alone, the removal of his previous doubts as to the immortality of man, and commending it to their serious consideration as affording absolute confirmation of the cherished but obviously declining faith of the church in the individual, independent life of the soul.

Mr. Odell called on a gentleman present to state his conclusion, if he had formed one, as to whether, in the manifestations of what is termed natural law, there is anything analogous to spirit? To which the gentleman said he could reply in the affirmative; and did so the more readily because he had never proclaimed himself a Spiritualist, and was therefore free. Water is said to be the symbol of truth. As an all-pervading element of force and activity, it resembles spirit. We owe our soil and the consequent production and sustenance of all vegetable and animal life to the presence of water. It has various powers. It imparts solidity to whatever it enters into combination with, as witness the diamond which is nothing but water and carbon. It is indispensable to the structure and preservation of all organic forms—decomposition in every case being simply a yielding up of their water. It plays a universal part in all the processes of nature. It is the great agent of progress, by which all changes and adaptations of the soil and its products are made subservient to the development of the human soul. A progressive vegetable cannot be unfolded from a new or undeveloped soil, nor can a superior animal perpetuate its advanced position on inferior vegetable food. Perfected organizations are the result of perfected elements or ultimates, and we owe this progress to water. It is all-potent and universal in external nature, sharing its dominion only with spirit.

The same gentleman read the following paper:

## PROOFS OF SPIRIT-EXISTENCE.

Apart from the usual Spiritual Manifestations, and not requiring a belief in the whole phase of modern Spiritualism, to establish and explain its truths.

We now propose to establish the truth, that every man in the form, has an accompanying spirit; that this spirit is the whole cause of those evidences of its residence, called life, even to the circulation of the blood.

Suppose a man in the form, standing upon a scale; and immediately after having ascertained the point at which he precisely balances the weight, we will suppose, that by the use of prussic acid, the falling of a heavy weight, or from any other causes, his life becomes suddenly extinct; we shall probably then find his weight to be precisely the same the moment after his decease, as that which we had registered while he was alive.

But, all his functions, as a man, have departed; he can neither see, feel, taste nor smell. The circulation of his blood has ceased; all the applications of nature's laws to the different parts and functions of his being are arrested, and he is a mere mass of matter, and so remains for a short time, when a new set of laws, namely, those of decomposition, may commence their operations.

Now, what has this form parted with? Certainly with nothing of material weight; but, with that which we previously called his intelligence, and which gave the dynamic property to his mass, without which indeed he is no longer a man, and which in ordinary parlance would be called *immaterial*.

The name Spirit, then, is as good a representative word for this unseen and unknown material, as any we can use; therefore, we must admit that living man has a Spirit; and we have no proof that the Spirit is not immortal. But that is not our present purpose, but merely to show that he has a Spirit, and to show also that it, and not his form, is the vehicle of all intelligence, and of all ability to follow and obey natural law.

These things are true, both of the sage and of the idiot; the body or each, after parting with the Spirit, gives no evidence of its former state, other than its gravity (weight); they have alike parted with something without weight. Admitting this true, it is evident that matter itself cannot receive education; and the question now naturally arises, if we admit the Spirit to be capable of receiving wisdom, or being a receptacle of knowledge, to be afterwards applied as wisdom, whether this Spirit, in the form, has its growth *in* *generis*; whether, by its assimilation with the form, and use of the senses which are functions arising out of its co-action with the form, it is progressed?—or, whether this progression or education is consequent upon impressions made by Spirits not in the form, but having powers, connected with Spirit, only thus educating or progressing Spirits in the form, and enabling them to act upon the form, availing of the senses as the means of developing to the observation of other Spirits in the form, the new functions consequent upon progression?

We then arrive at a new platform where we may say, that *all* action in the form is consequent upon Spirit, and that individuality is simply a representative word for the "stored-up impressions" of that individual Spirit; for if the form of itself is inert, and all intelligent action is due to the Spirit, and the Spirit receives its progression from impressions only, having the form as an organ for illustration, then is every action of man due to Spirit-influence; and the term volition is but the exercise of these impressions; not as is often supposed, an inherent independent power.

Now to those who admit the existence of a God, and believe that God to be Spirit, bearing the same relation to every particle of matter that the Spirit of man bears to his form, the ultimates of man included, there can be no difficulty in understanding how Spirits out of the form (for each such Spirit is a part of God) can impress or influence Spirits in the form. We cannot suppose any thing made from nothing, but we can suppose a growth of Spirit, by coalescence of other Spirits, invisible to our senses, as readily as we can conceive the growth of matter by the coalescence of particles not visible to us, not tangible by any amount of investigation.

Let us admit then, for the sake of argument, that *all* knowledge of truth is impression, and let us see what means may be adopted to increase this process of truth-accumulating.

There are many things enacted by the form with the assistance of the Spirit, which we cannot analyze, but which we see are consequent upon certain exercise; thus no man can leap into the water and swim from simply being told what movements he is to make; but still at some particular point of time he does make those motions, so as to be enabled to swim. He cannot analyze or describe so that another who cannot swim can avail of the impressions which gave him the proper motions. The talking and talking of a child are similar processes; the continuous effort being urged, the happy moment at last arrives when the impression is complete, and the act is performed; and it is perfectly evident that in each of these processes every endeavor, which simply makes the exercise of previous impression, produces conditions rendering a progressed impression capable of being received. Thus the artist, whose eye is continually being exercised in the observation of beautiful lines or accents of color, is continually being more and more capable of observing beauties not before seen; and his organism, by the existence of his Spirit, is gradually rendered capable of imitating such lines or accents of color.

Now it will not be argued by any, that the eye, independent of the Spirit, has even the power of sight, much less those finer discriminations, which cannot be taught by words to others.

Therefore, may we not admit that the improved perceptive powers of the artist arises from his exercise continually placing him in rapport or union with Spirits of higher and higher classes, as connected with his particular investigation, until he becomes the epitome of the progression of many Spirits, previously in the form, and which Spirits have carried with them all their previous progression, with an increased capacity for its use, but which can only be developed through other Spirits in the form, as those impressing are without such a form as can supply the organism for such developments as we recognize? Have we not sufficient proof that the Spirit is a registry of impressions which are never forgotten?

What is it that calls up what we call memory of the past? Has the form itself, or any of its parts, any other power or function than that of gravity, unless by the assistance of Spirit? Has any organ of the dead man intelligence? Can any part of the form perform the function called memory? Does not the arresting of the action of the Spirit on the form do away with memory? or at least with its development through the form? Therefore, as we know that the most minute occurrences of our childhood are often repeated to us within ourselves, do we not also know that this emanates from our spirit, which can never forget any truths, and which truths are evidenced, through our forms, by a process which defies analysis to show when or how this coalescence takes place?

Does not the ear of the musician, the eye of the painter, the hand of the artisan, improve by Spirit-impression? Is not the exercise consequent upon these vocations, like the exercise of the imagination of the poet, such as causes the involuntary coalescence of Spirit connected with these peculiar phases of development? And may not man, by ren-



dering his life one continuous prayer in the observance of nature's laws, and particularly those laws which both divine inspiration and the experience of man have proved to be necessary for his well-being, be caused to progress to a higher standard of moral happiness? And will this progression not occur most rapidly when he *avoids no sins, makes no mistakes*, registers no opinions as final but leaves himself receptive to all truths as they may occur? Is not the circulation of every drop of blood, the dynamic operation of every organ during the drawing in of a single respiration, as clearly a proof of Spirit-action, as would be the lifting of a man, without apparent attachments, into the atmosphere? Are not the laws of combustion as distinctly the act of Spirit on matter, as any that can be attributed to modern Spiritual manifestations? The words *life-principle*, and all other analogous terms, are but starting points, representing platforms in nature's progression, behind which our impressions have not before carried us, and which we have to admit without analysis.

Is it a fair answer to any question relative to Spirit-action, to talk of any development of the form as *natural consequence, life-principle, nature's law*, and a variety of other terms, in themselves meaningless in this application, and which are by many erroneously supposed to represent entire truths? May we not now admit, that a living man proves the existence of a living God?—that man has a Spirit?—that the source of this Spirit is just as capable of giving emanations superior in intelligence to the Spirit of man? And does not all nature point out the fact that such Spirits do exist?—that they do impress the Spirit in man, and progress it? And may not all this be understood without the slightest appeal to that class of things usually denominated supernatural?

Any natural law observed by man, beyond the point where he observed it before, becomes to other men supernatural; and it is only by diabolic or gradual impression that they are enabled to perceive it as natural law; for by this gradual advancement alone are they rendered susceptible to the full extent of the impression.

The world at large, and indeed but few, if any, men, knew that the world was round before the days of Copernicus; still the writer of the Book of Job was well aware of this truth, although he may have written without recognizing the full force and meaning of what he wrote; for he was evidently an inspired writer, and perhaps inspired for the use of others, and might have wrote that the full meaning of which he did not himself comprehend; for he tells us that the world hangs on nothing, that its north is frigid, that the dry land is divided by the waters, where the north becomes day, and the day becomes night, clearly indicating that the earth must revolve to produce this result, the continents being twelve hours apart. Still from the time it was written to the time of Copernicus, men had not been impressed so as to comprehend this truth; and it may be that even at this day we are not sufficiently progressed to comprehend all the beauties revealed by Job. Thus that which we have quoted of Job must have passed at least unnoted by our theologians, or by most of them, even to the present day; and after once perceiving these truths, recorded in Job, we are astonished at the fact that they remained unobserved until the time of Copernicus. Some nations, as a whole, seem to receive impressions of a particular class, beyond other nations: thus, mental philosophy in Germany has progressed more rapidly, with a greater number of individuals, than in any other country; and the consequence of this is that their language contains many thousands of words for which we have no analogous terms; and it is only as our mentality, as applied to similar subjects, shall be increased by further impression, that we have the necessity for, or will invent, corresponding words.

The Germans claim that they comprehend Shakespeare better than the English. And this may be true; just as true as that we comprehend Shakespeare better than did the English at the time he wrote; for he was evidently impressed beyond the current literature of his day; and thus such efforts as those by him and others have remained standard in literature, until men by advancement from impression shall progress beyond them; and from this cause the writings of those who have been more readily impressed by Spirits than their fellows, remain as references for all those whose impressions merely enable them to comprehend their excellences in degree. The Bible, or many parts of the Bible has this quality; and every age has given birth to commentators who have clearly defined new biblical truths, not known to those who preceded them. Writers who in their time have attacked the Bible, and whose attacks could not then be answered, may now be replied to with certainty, and thus their works perhaps imbued with impressions intended for the exercise of man to increase their susceptibility for progression, become useless, and behind the average standard of progressed mind. "Truth is mighty and must prevail."

Adjourned.

R. T. HALLOCK.

## Original Communications.

## THE LAWS OF NATURE.

BY R. H. BROWN.

*The laws of Nature are never violated.*

This will no doubt appear to many to be a very foolish and absurd assertion. The idea that the laws of Nature may be, and often are, broken, has become so interwoven with all our thoughts and conversation, that to deny the fact will be to run the risk of being set down as an ignoramus.

The writer, conscious that this false notion lies at the basis of most of the erroneous philosophy of the past and the present, and being fully impressed with the conviction that the time has arrived when it is of vital importance to discard this corner-stone of mythological theology, will venture to present a few considerations tending to show that the laws of God are not only immutable, but also incapable to being broken.

Apart from all other considerations, it is evident that to violate a law of Nature is to act in opposition to the express will of God, who is the author of the laws of Nature. A law of Nature is no more nor less than the perpetually expressed and perpetually acting will of God.

To admit, therefore, that man can violate a law of Nature, is to affirm that the creature has the power of acting in direct conflict with the will of his Creator, and by a perpetual disregard and contempt of God's immutable laws, of introducing disorder into the Divine Kingdom. If this is true, what becomes of the supremacy of the Divine Government? That God governs the universe by fixed and harmonious laws is a fact which no one denies. But to assert that men or angels can violate and override God's laws at their will and pleasure, is at once to strip God of his sovereignty, and render him dependent upon the whims and caprices of his creatures. The higher and intuitive faculties of his soul at once revolt from the idea that the everlasting Father has delegated any portion of His supreme authority, and placed himself within the reach of contingencies springing from the uncertain acts of infinitely inferior, but absolutely independent beings; broken the sceptre of the universe to pieces, and distributed the fragments among his creatures. To those who are at all accustomed to regard the divine voice of intuition which, deep within the soul of every man, in proportion as his interior perceptions are unfolded, proclaims the truth, and whispers to the listening spirit the sublime secrets of the invisible world, what has been already advanced is fully sufficient to overthrow the vain belief that Nature can be thwarted in her intentions, or her harmonic laws trampled under foot. But since all men are not accustomed to heed the teachings of intuition, it will be necessary to descend into the lower realms of demonstrative reasoning. We will therefore appeal to causality and comparison, and take their testimony in regard to the matter.

It is the law of nature that certain acts will promote health. It is *equally* the law of nature that certain other acts will destroy health and produce disease. It is the law of Nature that virtue will produce happiness. Effect follows cause. Virtue is a cause, and happiness is its effect. It is *equally* the law of nature that vice will produce misery. Vice is also a cause, and misery its effect. It is the law of nature that proper food will nourish, invigorate, and beautify the system. It is *also* the law of Nature that certain substances (called poisons) will disease, deform, and destroy the system. These propositions form the basis of our argument, and we venture to say

that not a single reader will deny their truth. Let us now advance a step farther. When a man takes proper food and exercise, and lives a virtuous life, (or in other words places himself within the scope of the laws of health and happiness,) you are accustomed to say he obeys the laws of Nature. But when a man does not take proper food or exercise—when he poisons his system by the use of intoxicating agents, and leads a vicious life, or in other words places himself within the scope of the laws of disease and misery—you are in the daily habit of saying that he violates the laws of Nature. But such language is manifestly improper; for effects follow their parent causes, as completely in the one case as in the other. It is just as much the law of Nature that poison will destroy the man's system, and vice render him miserable, as it is that proper food and exercise will make him strong and healthy, and a virtuous life render him happy. There is no more violation of the laws of Nature in the one case than in the other, or any more disobedience. The *true* distinction is this:—The one man has placed himself within the scope or sphere of influence of the laws or causes of health and happiness, and as a result he enjoys the effects of those causes, and is both healthy and happy. The other man has done exactly the reverse. He has placed himself within the relentless grasp of the laws, or causes of disease and misery; he therefore suffers the effects of those causes, which are disease and misery. Those effects, born of immutable causes, fasten on him like the fangs of a serpent. They pass over him—blind, irresistible, unfeeling as the wheels of Juggernaut, and crush him.

Neither men nor angels have any power over, or control of, the laws of Nature. They can arrange conditions, but between cause and effect no hand but that of God can intervene. It is within their power also (if free agents) to place themselves within the scope of the action of such laws or causes as they choose, and in that alone their free agency (if they possess any) consists. Whether we are free agents or not, is a question not now to be discussed without wandering from the question in hand. The writer does not believe in that absolute free agency which some contend for; but even were man as "free" as the wildest advocate of free agency assume him to be, that fact would not conflict with the positions advanced. We will therefore let the metaphysical and misty free agency question alone, as not being material to the issue.

When man acts so as to destroy his health and banish his peace of mind, he is not violating the laws of Nature, but simply existing and acting outside of the influence, and beyond the scope of the laws of health and happiness, and under the influence and within the sphere of the laws of disease and misery.

Cause and effect thus rule all things, from the least to the greatest; and the laws of Nature, fixed and immutable as the centre, are incapable of being broken or evaded. *Man has therefore never broken God's laws, and so cannot justly be punished for what he never did.*

Man has reason and also memory, which latter gives him the benefit of experience, or the recollection of past errors. There are, as we have seen, two sets of laws or causes—

First. Those of health and happiness.

Second. Those of disease and misery.

Man, guided by reason and experience, may learn within the sphere of which set of laws to live, the first or the second; and as his choice is made, so will he be either happy or miserable. His wise and loving Father in Heaven has ordained the one set of laws, and placed them about him like good angels to attract him upward and onward to where he may be crowned with eternal peace and happiness; while the others, like so many stings, just, but benevolent monitors, forever warn him when he wanders from the right path, and by rendering him miserable, seek to lead him back to the point of his unfortunate departure, from which he may once more go on his way rejoicing.

Another point remains to be considered, and then our task is ended.

*God has no other Laws but the Laws of Nature.*

A few words upon this branch of the subject will be sufficient. There has been for a long time a distinction made between the *moral law* (so called,) and the natural law.

If all that was intended by this distinction was, that some of the laws of Nature are moral laws, and some of them were physical laws, we would have nothing to say; for such a division is both useful and philosophical. But this is not all that is intended by the common and oft-repeated phrases, the "Moral Law" and the "Natural Law." It is supposed by thousands that the "ten commandments" given to Moses constitute the moral law—that these laws are more especially God's laws than any other laws—that before the publication of the ten commands or precepts of Moses, there was no duly authenticated moral law, and that had not the Decalogue been thundered from Mount Sinai, there would have been no moral law in existence.

But reason teaches the contrary.

The law of gravitation which binds the Universe of golden suns on high in one harmonious whole, is just as much the law of God as is the Mosaic precept, "Thou shalt not kill." It is said the latter was given amid thunder and lightning upon the top of a mountain, and written by the finger of God upon a piece of stone. We know that the former was spoken by the voice of the Eternal Father, when, by his Divine *Logos*, He called the Universe into being, and peopled the infinite solitudes of space with the innumerable hosts of Heaven—and it is written in letters of light all over the illimitable expanse of creation.

Again the Mosaic precept, "Thou shalt not kill," is just as much the law of Nature as is the law of cohesive attraction. It existed before Moses lived. It had its origin in the original constitution of things, and is from all eternity to all eternity. So is it with all the moral laws. They are all laws of Nature, and were instituted by the Great Author of Nature, when Nature first began to be. They have no existence independent or outside of Nature. They are but a part of the great whole, and all needs but a very slight study of cause and effect to bring them all to light.

Whoever leads a vicious or criminal life is certain to become miserable, for by so doing he has evolved the causes of misery, and must therefore suffer the effects.

To all men Nature plainly speaks these words: "Thou shalt not kill, if thou wouldst be happy;" "Thou shalt not bear false witness against thy neighbor, or covet anything that is his, if thou wouldst enjoy sweet peace of mind;" "Thou shalt not steal or commit adultery if thou wouldst escape torment."

As every moral law is a law of Nature, and is written in bold and legible characters upon the pages of creation, it needs no thunder from the skies to reveal them. They are daily revealed unto all men, whose eyes are not blinded with the mists of error and the darkness of superstition. They are no electric meteor flashing in the heavens, which have power to enlighten the reason and dissipate the clouds of ignorance. The light of knowledge and wisdom will do much more to reveal Nature's moral laws than all the thunder and lightning since the days of the deluge. It is foolish to teach mankind that the moral law was written by the Deity upon a stone, at a period away back in the remote ages of antiquity, and that *therefore* it is to be held sacred. Many will doubt the story, and should any one deny it, we will find it very hard to prove. Let us rather say to our fellow man, Bro-

ther, look here upon the broad and shining pages of Nature, and see for yourself the moral law written by the finger of God himself. Let the light of Reason and Truth pour their divine radiance upon those sacred pages, and clear away the clouds of ignorance and superstition which obscure his vision, so that he may see plainly. And when amazed he reads for himself the radiant record whose divine origin and authorship he cannot deny, he will go away full of faith, not doubting, and with his face turned upward to catch the smile of his Father in Heaven, struggle earnestly to obtain the crown of Eternal peace and happiness.

DETROIT, May 2d, 1855.

## SPIRITUAL PHENOMENA THIRTY YEARS AGO.

NEWPORT, LAWRENCE CO., PENN., May 18th, 1855.

MESSRS. PARTRIDGE &amp; BRITTON:

I take the liberty of relating to you a circumstance or phenomenon which has not yet been published, but which can be attested by many living witnesses. Although it transpired many years ago, I have seldom mentioned it, and then only to two or three members of the Erie Annual Conference, in whom I had perfect confidence, they being eminently pious men. The persons who saw and heard the things herein related, were principally of the same family, yet they were not exclusively so, for two or three strangers from different parts, of unquestionable veracity, can bear me out in all that I am about to say. I will relate the facts in the order in which they transpired.

My father, Daniel Ault, passed to the Spirit-world, March 30th, 1821, leaving a widow and five minor children, myself being about 14 years old. My mother was a pious woman of the Presbyterian order, who believed much in the operations of the Spirit, and in Spiritual phenomena, having seen much of what was called the "falling" among that people. She was appointed by law as one of two to settle the estate. About eighteen months after, having some dissatisfaction in relation to the other administrator, she went one day to a neighboring justice of the peace to commence legal proceedings, but returned without having done so. Next morning she stated to me and others that my father had appeared to her the last night in white, and had advised her to desist, as six months would not elapse before she would be with him in a higher state; she believed the vision, and although then in usual health she soon after declined; and on the 26th of May, 1823, she sent me some miles to bring a friend, and some papers which she wished to have arranged for her mind, for she said that she was assured she would die that night or next morning. The friend was not at home, and I waited till late and returned in the night; and when about eighty or one hundred rods from our house, the whole heavens suddenly appeared to be filled with the most beautiful music that ever mortal heard. I was frightened and confused for some time, when the music ceased.

On coming to the house, I found the neighbors who were watching, standing by the bed-side of my mother, very much alarmed, and weeping, and my mother reviving from a state of *coma*, and the persons present said they had thought her dead. She came to and talked much, and said that she had seen unspeakable things, and was happy, and would remain until morning. I passed out into the kitchen, and there found an elder brother, who said that he could not bear to see mother die, and had gone out to the back-yard. While there he heard the most beautiful music that he had ever heard in his life, and he said the angels had come to sing and convey her Spirit away. I had determined not to tell any one what I had heard, as I thought no person, unless they had heard the same, could believe; but I told him that I had heard it when along the road coming home, at such a place, about eighty or one hundred rods from the house, and we were both satisfied of its being the same. The next morning, May 27th, 1823, after the sun had shone in at her window, my mother sweetly passed away to the Spirit-sphere, after having bid adieu to each in the room personally.

This same elder brother, David Ault, on the evening of the first day of January following, and while in company with Nimrod Teat, of Steubenville, Jefferson County, Ohio, and several others, was walking along the road leisurely, amusing himself with a half dollar, tossing it up and catching it on the back of his hand, suddenly commenced talking, as he said, to mother, bailed her with delight and started off the road as though he was following some person. He talked for some time, and then fell down and was thought to be dead by us all. We carried him to the house of Mr. Thomas Tindall, near by, and laid him in a bed and sent for the friends. He lay for the space of three and a half hours without any apparent signs of life, when he suddenly opened his eyes and began to breathe and talk strange things as though answering some persons of whom we knew nothing. He then told us that he had seen some strange things, wonderful beyond description; and that he knew the time he had to live; and that he would not be another New Year's day in this life. He at that time was stout and hearty, about twenty-two years old, and weighed about one hundred and eighty-five pounds. He was changed from that time, commenced settling up his worldly business, and soon declined in health, showing symptoms of consumption. He made a disposition of his money and effects, and passed to the Spirit-world three days before the next New Year's day. For some weeks before he left the form, he professed to receive visits from an elder brother, previously deceased; and he told the sister that waited upon him, that brother Adam assured him of the day that he would come and take him with him. He told her and the neighbors of that day two weeks before it came, and to their great surprise it came on that day precisely. Thus I have related the facts as I know them to be.

Yours in the cause of Truth,

J. C. AULT.

## FACTS IN PHILADELPHIA.

PHILADELPHIA, MAY 2d, 1855.

MR. EDITOR:

I would like to give you a few facts in Spiritualism, which, if you think proper, you may bring before the many readers of your interesting TELEGRAPH.

A few days ago a young friend of mine (a medium) and myself were invited to the residence of a friend of ours, who, by the way, is a skeptic, in order that he might more fully test what he called the Spiritual humbug. We were seated at a table but a little while when the medium became influenced, and moving his hand rapidly over the alphabet, spelt out a lengthy communication, purporting to come from a departed missionary who once labored in the distant land of Burmah. The closing remarks in the communication were, "that he was tempted and left the service of Christ for that of a more attractive master, by which he fell; went to his maker, repeatedly told, and was forgiven." His name was unknown to us; but in order to find out whether we were deceived, I went for information to the denomination whose missionaries are laboring in Burmah, and found that this man had once been employed by the board of missions, and that the "more attractive master" to which the Spirit alluded was the *bottle*.

A week subsequent, the departed missionary came again, and wrote through the medium, "John, I am obliged to that young lady for expressing her belief in my dying a Christian. God bless her! My name in truth is."

This was foreign language to me, as I did not know of any young lady who expressed her opinion to this effect. I asked what young lady, when he gave me her name. I inquired of the young lady, and learned that she used such language to me, and that no one heard it but myself; and indeed I had forgotten it before I left the house.

At this time, too, the Spirits had promised the effort to give us raps; but failing, our skeptic friend desired that they should break his table. So the table was violently dashed about the floor; myself and the skeptic made every effort possible to save the table from being broken; but he soon found himself lying on the floor, and I was pushed away like a child, and the table broken in pieces.

A few evenings ago a few of us were again seated in a private circle, when we received another very exalted communication through the same medium. The following are the Spirit's closing remarks: "When on the earth I spent many precious and happy moments in the service of Christ, at Kidderminster and surrounding localities, and many were the garrets I ascended, and many the cellars I descended, to carry the bread of life to poor perishing souls. I am the author of many works, which by the blessing of God have been productive of good. If circumstances permit I will use mediums to add still more to the cause of God. Let us be always working. Departed from my temporal cares in the city of London, in the year sixteen hundred and ninety-one."

RICHARD BAXTER.

As to the truth of this communication we were totally ignorant. I wrote for information to the *Sunday Dispatch*, a paper published in this city, and received by it the following answer:

"Richard Baxter, the non-conformist divine, died in the city of London, Dec. 8th, 1691, and was buried in Christ Church."

The *Dispatch* is an Anti-Spiritual paper, and I feel thankful for the kindness it has done to the cause of Spiritualism.

Affectionately yours,

JOHN A. HOOPER.

## "THE SONG THAT IS HAUNTING ME."

BY ANNETTE BISHOP.

Oh, listen, my gentle mother,  
A song is haunting me;  
And but that it comes and goes so fleet  
That I cannot follow its airy feet,  
Fain would I sing it to thee.  
Far, and faint, and dreamy it falleth,  
Till I think I shall hear it no more;  
And lo! again and again it calleth,  
Calldeth me o'er and o'er.

Years ago, I remember,  
I heard it many a time,  
Under the pines that were singing low,  
And it seemed that voices chanted it slow,  
And wore it in airy rhyme.  
List! oh hear! it cometh, it nareth,  
Like the sun through silver rain,  
What should hinder the soul that heareth,  
From warbling those notes again?  
Listen! oh, gentle mother,  
To the song that is haunting me;  
Come away! come away to our beautiful land,  
Over the rainbow's glimmering band,  
That bridgeth the waters for thee;  
Oh hark! oh voice! thy mortal breathing  
Hath saddened numbers found,  
In that which seemed to happiness wreathing,  
A heaven of ravishing sound.

## PROPHECY REDUCED TO A SCIENCE.

BLOOMINGTON, May 13th, 1855.

EDITOR OF SPIRITUAL TELEGRAPH.—

The spirit of prophecy natural to Man.

What man has done intuitively, he may do scientifically—the age of miracles is indeed past. What was miracle to the infant conceptions of the races is, in the light of science and a maturer age, miracle no longer; and what was regarded by the ancients as a direct revelation from the supernatural world, is, in a deeper analysis of man's nature, seen to be a result of the operation of natural inherent powers belonging to his own soul. Prophets of the olden time were, and still are, revered as chosen vessels, specially commissioned by the Deity, and as speaking infallible truth, as the Holy Spirit gave them utterance, they prophesied. One important lesson taught by this fact is that *man can prophesy*—the divine spirit has not abandoned the human soul. Who does not remember a prophetic dream they had in childhood, or in riper years, ere materialism had wholly entombed their intuitive perception? Here is a hint to the reflecting mind that it possesses (perhaps undeveloped) the power of prophecy. Man desires to see, learn, and know the future—let this be a part of his formula, and in the use of a perfect formula and an absolute will, the future may be known with absolute certainty. He has a right thus to act, in the plenitude of his divine endowment; for thus acted the Christ of Palestine, and the Magi who found him in the manger.

We are interested in a scroll (for there is written our future history), the seals of which are not yet opened; but as all effects are the result of causes, our mind being in sympathy with these, may follow along the line of cause and effect, even into the hitherto hidden, inscrutable, and unexplored realities of coming ages! this, too, by a natural mathematical process. As is the formula, into the will, sentiment, passion, so will be the *apocalyptic vision to the result*. The power of validation is not confined to any particular past age, nor is it exclusively the gift of any specially or supernaturally chosen religious order, but it is the heritage of man, and all of an intellectual, sensitive development, may acquire the ability to exert it. This may be verified by such availing themselves of the esoteric training of some competent teacher. It may be learned as the child learns to walk, the young lady to sing, or the young man the use and power of numbers—it is but a higher expression of all other science, and rests upon the same natural basis.

My attention was particularly called to this subject about a year since, by two essays from the pen of the erudite Dr. J. S. Olcott, of Lowell, Mass., found in your very useful paper. I had hoped, and still do, to hear more from the Doctor, or others, in elucidation of this (to me) highly interesting subject; hence my apology for thus trespassing upon your time. The theme is not exterior to the sphere of Spiritual intercourse, and, perhaps, not incompatible with the general design of your valuable paper. This, however, as your judgment may decide.

Most respectfully your friend,

P. G. YOUNG.

## LETTER FROM NORWICH, CONN.

DEAR BROTHER BRITTON:

The way the current sets is shown by the straws of clerical squeamishness—in the fact of the nervousness of the clergy on the subject of SPIRITUALISM. There is evidently a concert of action among them—more apparent within a few months past—in view of the destruction, certain and utter, which threatens their air-castles, from the inflowing of a genial sunlight. The dusty cobwebs of mysticism and priestly inventions need but to be exposed—as the light of Reason and Nature will expose them—to be swept away among the rubbish of the Past, giving place to the new ideas, in harmony with the development of the present. Of this they seem fully aware. Hence the conspiracy. First one, and then another, in routine, from Sunday to Sunday, ingeniously contrives to set up somewhere along the sermon a thing they call *Spiritualism*—a thing of straw of their own invention, that can by no possibility stand alone, and then take great credit to themselves for demolishing the same. No great task, it would seem. But the real thing—that which so lately was but the "little cloud no bigger than a man's hand,"—they do not touch. They evidently dare not meddle with it. A blow struck at the true thing—a blow at real, actual, *SMITH-COR-MUSIO*, is a blow at the essential vitality of their own begot systems. A suicidal gash we cannot yet hope for. As there is no *real faith save in essential truth*, how little is there in the present religious system for the soul to rest upon! How sandy and suffocating is the dreary expanse of clerical-infidel-pietism! And the people—the many warm and genial souls who pant for life and light—how lamentably are they kept in ignorance of all the beauty and delight of free thought and investigation, by their slavish reliance upon a priesthood—an institution that stands upon History's page in no enviable light, as the universal, ever active head and front of unutterable abominations.

But let me not be understood as indulging in the record of these wholesome truths regarding the clergy, from any feeling of vindictiveness. I recognize the institution as the embodiment and impersonation of the religious sentiment common to Man, yet undeveloped and faintly struggling towards Perfection. I have no quarrel with *individuals*—only with the perverted callings, as the greatest of hindrances to the progress of the Race, everywhere and always, and more demoralizing in fact than many of those which legislative wisdom has seen fit to penalize and denounce. With *individuals* of the body my relations are certainly those of entire friendliness and esteem; and here I will venture to propound a plain question to all the clergy, individually and collectively. Would it not be well for you to *get some little knowledge* of a subject upon which you presume to teach the people who look to you for instruction, before you essay to speak? Of modern *Spiritualism* what do you know? Have you dared to investigate it? Have you dared to converse about it, even with any of its friends? Have you not, rather, from Sunday to Sunday, *dared to take the risk of uttering falsehoods*, in thus blindly and ignorantly stereotyping it as a fallacy, delusion, &c., &c.? Have you, perchance, ever read of "blind guides"? And might you not make the lesson profitable?

THE WAY THE CURRENT SETS is towards life and light. We have now swung round, I am happy to think, into the full tide of the celestial currents, and henceforth we "sail with God the seas." By scores and hundreds we count now the new accessions to the ranks of Rational Spiritualism—quite as fast and as numerous as is safe and profitable for themselves and the Cause,—and pleasing is the thought that in the remote future we may welcome even the clergy among us, happy to have escaped the galling slavery of their own set forms, to revel in the joyous sunlight of Truth and Freedom. For

—He's as far

From the enjoyment of the earth and air  
Who watches o'er the chain, as they who wear."

Let us say, with Emerson, "That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations." . . . Shall not the heart which has received so much truth, the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?"

Yours in Love and Freedom;

May 22, 1855.

S. B. BULLLEY.

(For the Spiritual Telegraph.)

## LETTER FROM J. M. KILLGORE.

CHILLICOTHE, OHIO, May 11, 1855.

BROS. PARTRIDGE &amp; BRITTON:

When I last addressed you, I was at my home, in Washington, Ark. The remarkable Spiritual experiences through which I have passed since then, would fill a volume.

Obeying an impression, whose potency I could not resist, I left Washington, my business, and all the pleasant and endearing relations of life, and set out on a visit to Bro. Koons' Spirit Room, in Athens County, in this State. At that heaven-blessed place I in due time arrived, when I ascertained to my unspeakable joy, that the many accounts of the marvelous doings of the Spirits there, so far from being exaggerated, even fail to convey a just conception of the same. It is indeed an impossibility to give an adequate idea of all the overwhelming evidence, with and without the physical manifestations, which is there presented to every honest and sincere inquirer after truth, making him *know* as well as he knows that he exists, that disembodied Spirits are now communicating with us, the children of the earth. The evidence possesses within itself peculiarities adapted to the mind of each individual investigator—peculiarities, the force and cogency of which, while they are readily perceived and felt by the person for whom they are intended, cannot be explained by him so as to cause a third party to properly understand and appreciate them.

I remained two weeks in the vicinity of Koons' Room, spending a considerable portion of my time at the room of my kind and honorable friend, old John Tippie, who, I believe, would be willing to sacrifice his every earthly possession, if it were absolutely necessary, to the promotion of the cause. God bless him! There is a great similarity in the manifestations at the two Rooms. They differ more in extent than nature.

It is needless here to give in detail what I saw and heard at either or both of these places, for it would only constitute an account similar to many you have already published. Suffice it to say, I heard the Spirits *talk and sing* through a trumpet, in an audible voice; heard them play delightful tunes upon the drum, violin, accordion, harmonicon, &c.; saw their hands, illuminated with phosphorus, plainly and distinctly; and saw writing, as it was being performed with a pencil, upon a blank sheet, by one of these visible hands, detached from any visible body.—I received a brief, affectionate, and instructive communication, written in this manner, with the signature of Wm. T. K., a dear departed brother's initials. I repeatedly shook hands with the Spirits, and had the tamborine brought by them and placed in my lap and on my head. The violin, untouched by mortal hand, like a thing of life, came and fondled upon me, as though it were a soul of unutterable ecstasy, at the same time breathing forth from its music-strings, a love-tune of touching melody.

I am now here at the "Union Circle," in Chillicothe, under Spiritual direction. I have other things to tell you, but for the present, adieu.

Yours for Love and Truth,

JAMES M. KILLGORE.

## MATTERS IN NORTHERN OHIO.

RAVENNA, O., May 21, 1855.

BRO. BRITTON.—Having never seen anything in the TELEGRAPH relative to the cause of Spiritualism in this place, I will offer a few items on the subject.

The cause has been steadily gaining ground for several years past. The friends have employed Bro's Joel Tiffany and Geo. Lockwood to lecture every other Sunday. We have the use of the Universalist church, in which to hold meetings, which are well attended. Mrs. E. J. French, of Pittsburg, visited us on the 6th, by Spirit-direction, and delivered two lectures, which were well received. She remained with us several days, relieving numerous cases of physical suffering. At a circle held one afternoon, a gentleman and his wife, members of the Methodist E. Church, attended by invitation, and were favored with sundry manifestations, one of which I will narrate. Mrs. F. said to them that she saw a little, bright, blue-eyed boy present, who seemed anxious to say something to the lady, whom he called mother. She described him very particularly; his age, the length of time he had been in the Spirit-world, and the peculiar circumstances attending his departure, some of which were unknown to all present except the father, and which were all strikingly correct, as he admitted. Mrs. F. formed many acquaintances, and seemed well pleased with her visit, as were the friends she visited; and we trust she may be sent here often.

Mr. Tiffany on Friday last closed a discussion (of ten days) at Warren Turnbull co., with a dispassionate presider by the name of Errett. It was conducted in a very gentlemanly manner on both sides. The questions were in substance "That the Spiritual manifestations of the present day are identical with those in the days of Christ?" 2d. "That the sect known as Disciples are anti-Christ in faith and practice?" I had the pleasure of listening to the debates only one day, but from the remarks of the citizens in relation to the merits of it, I came to the conclusion that the cause had not suffered by the discussion, but, on the contrary, much good had been done. Bro. Tiffany made many friends for himself, and the cause he advocates.

B.

## CONJUGALLY UNITED.

MARRIED, in the office of the *Spiritual Telegraph*, on Wednesday afternoon, May 23d, by S. B. Britton, Mr. ORSON JONSSON, of Trivoli, Ill., and MISS CAROLINE M. C. HASSLER, daughter of the late F. R. Hassler, Superintendent



