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SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, MAY 17, 1856.

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"WE'LL ALL MEET AGAIN IN THE MORNING," is the title of a new ballad, arranged for the pianoforte, which we have just received from the publisher, Horace Waters, 333 Broadway. The words, which are in a high degree pathetic, consolatory, spiritual, religious, and beautiful, were composed by Henry Clay Preuss, known to our readers as one of the poetical contributors to the TELEGRAPH. The music, which is admirably expressive of the sentiment of the poetry, was composed by Thomas Baker in one of his moments of highest inspiration. Both words and music, indeed, were produced under spiritual influence, the authors being consciously more or less in the mediative state. This sweet and whole-souled production of poet and composer deserves more than an ordinary notice. It combines power with tenderness, and the melody, though simple, affords a full scope for the vocal powers in the expression of the soul's hopeful emotions and high spiritual aspirations under the trials of life. It can not be sung and played in the family or social circle without harmonizing the feelings, consoling the affections, and uniting all hearts together in more pure and loving relations. The piece will be universally acceptable, especially to Spiritualists, and should be to all others.

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THE friends of Land Reform will please bear in mind that this body of Reformers will hold their eleventh annual session in the city of New York, on the first Wednesday in June next, and that it is desirable to have a full attendance. In localities distant, and where few Land Reformers exist, it has been proposed that they appoint some one or more persons known to them in this city to represent them there.

By order of the City Central Committee,

WM. J. YOUNG, 82 Nassau-street.

S. B. BRITTAN will lecture in the Universalist Church in the village of Southold, L. I., on the third Sunday in this month, May 18th, morning and afternoon. In the afternoon by request the Speaker will answer the objections to Spiritualism.

REV. R. P. AMBLER will lecture in the Music Hall, Boston, Theodore Parker's place of worship) on Sunday next, afternoon and evening. Mr. Ambler's lectures in this city have secured for him a high reputation as an orator, and as a moral and religious teacher.

EMMA FRANCES JAY will lecture before the Spiritualists of Troy on Sunday the 18th instant, after which she will immediately proceed on her Western tour lecturing in Rochester, Owego, Buffalo, Cleveland, Cincinnati and other places. Miss Jay will return through Canada, and on her route will visit the places to which she has been invited.

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(To be continued.)

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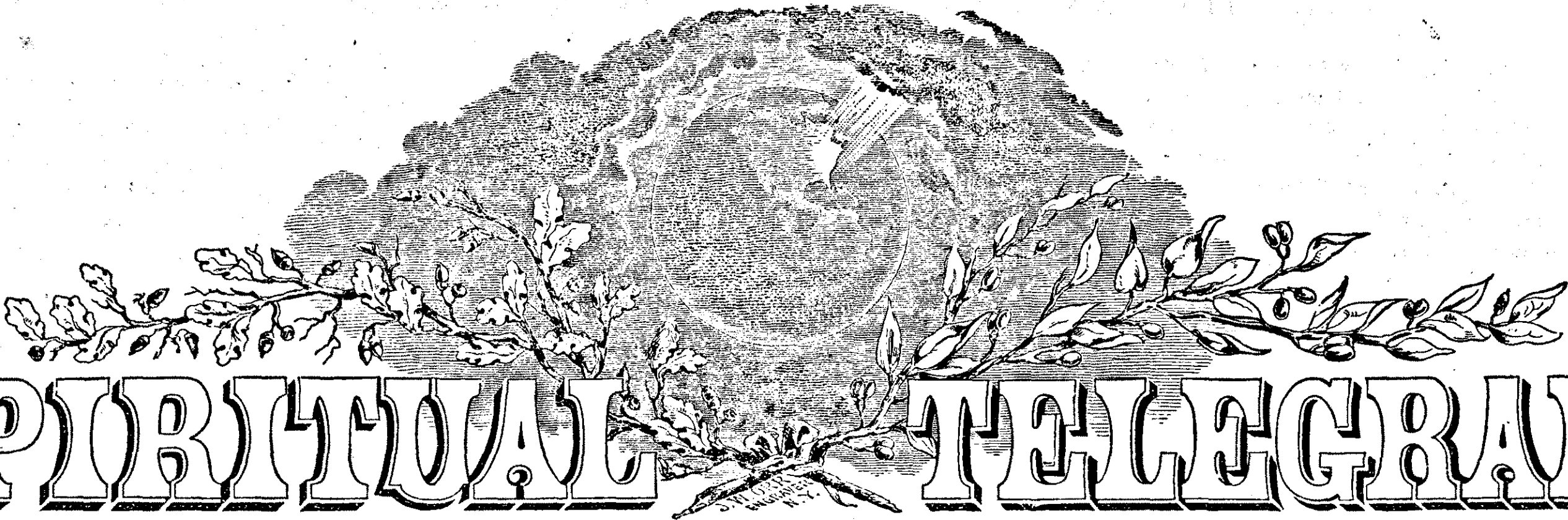
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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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NEW YORK, SATURDAY, MAY 17, 1856.

WHOLE NO. 211.

The Principles of Nature.

Original.

THE TEST;

OR, HOW I BECAME A SPIRITUALIST.

EXACTLY fourteen months ago I commenced what I may call my initiation into Spiritualism. Then, and in fact ever since the doctrine had been first promulgated, I was one of its most zealous opponents and ridiculers. I had even testified in print against it; and only in an idle moment, when I chanced to remember the record of some strange events by an acquaintance, alleged to have transpired on the occasion of his visit to a celebrated New York medium, did I, in bravado more than anything else, take a pen in hand, place it on paper, and await the action of any Spirit which, I allowed for the sole sake of argument, might be near to counsel me.

Presently I was conscious of a movement in my hand. I saw that my pen was tracing something—not letters, but a figure, which, until I had finished it and also written the explanation, I could not compare to any object then present to my mind. All the while—it might be two hours—I was anxious to owe nothing to fancy or to nervous movement; and I have no hesitation in declaring that my work was considerably retarded by my efforts to fix my hand. Of no avail, however; I continued to trace the figure, inexplicable to me during the process, and until the power that had guided my pen also directed the interpretation.

And this figure—what was it like? may and probably will be the question of the readers. I will tell them. After the explanation had been given to me, I found no difficulty whatever in the matter. The figure seemed similar to the intricate lines of a map, only the lines in my case were double, suggesting a likeness to roots. These were crossed in many places; in others they were confused. The lines sprang from what seemed a seed or germ; they terminated in the semblance of a grave. I wrote, as I have said, at the bottom of the page, and the words, were "THE CHART OF YOUR LIFE."

All this I conceived to be purely accidental, although on closer scrutiny of the "chart," I detected much that might be likened to my own career in life. The crosses in number and intricacy, answered to the troubles and afflictions I had suffered; in like manner the clear tracks were equally correct with the brighter intervals of my existence.

My obstinate disbelief in Spiritualism still unshaken, I continued the operations of writing and drawing for several days. The former now grew of the larger proportion. I was informed through such means, of private affairs—occurrences confined to my own family, and of which none else could have the remotest idea. The dates at which my father, mother, and two of my infant children had died—the places of their burial—their names—the complaints by which they had been taken off—the condition they had attained in the Spirit world—and many other par-

ticulars, of course to me of the first interest, were related. Again: the circumstances of other and living members of my family were rendered; while the gratifying (in a material point of view) news was brought to me, that a party (I will not mince matters—my own father-in-law) had recently died, leaving me, my wife, and our children rich. This was pleasurable enough. My relative, who is an immensely rich and very old gentleman, has pledged his word to do what I have described myself as informed he had already done. I may here mention that, granting the intelligence true, I had an interval of fourteen days to wait before I could properly test the fact. Every thing that happened during that interval, however, tended to flatter my belief. I wrote the questions on paper: "In what ship will this intelligence be conveyed to me? When will it leave England? and when will it arrive in New York?" I was answered "The Pacific," and the two days given were exactly those on which that magnificent steamship respectively quitted Liverpool and entered this port! These particulars were of after discovery, of course, but on referring to the list of ocean mail ships published in the papers, I ascertained that the *Pacific* was to leave Liverpool at the precise date indicated.

It was at about this period that I began to entertain some idea that Spiritualism might be true, after all. Perhaps had I been the only person in my household concerned in the phenomena, I might have still doubted. I was not however. My wife was affected like myself. To her as well as to me, the chief pleasantness of the "delusion," (as I would sometimes call it) was that our friendly Spirits (mine were writing ones exclusively; here both wrote and spoke through her) intimated to us the presence of our children and of many other once loved relatives and friends. Nor was our unseen circle composed of these alone. No; the sages, the potentates, the good and the great of bygone times came thronging around us. To me one who professed to be the Spirit of Shakspeare presented itself. The name was written first, and then a brief conversation, in pen and ink, transpired. It was to the following effect:

QUESTION. What is your desire with me?

ANSWER. My desire is that you should write a tragedy from my dictation.

Q. Why have you selected me for your agent?

A. Because you have a spirit similar to my own. You wish to benefit mankind.

Q. Is your desire that the play should be written, very urgent?

A. Very urgent.

Q. Why?

A. To show that even I have progressed in the world of Spirits. While bodily on this earth, I wrote much of kings nobles and princes. I might have had faint glimmerings that there might arise something far greater than these, though I said nothing. In the interval, that something *has* arisen.

Q. What is it?

A. The People!

Q. And of your new drama are the people to form the subject?

A. Yes. As in the sixteenth and seventeenth centuries I spoke of men as the servants of kings, I wish now, in the nineteenth, to demonstrate that kings and all chief rulers, whatever they may be called, are but the servants of men, and never more great than when most faithful to their trust.

I did as desired, and behold the result! The first act of a tragedy, the MS. of which assumed a perfect *fac simile* of the great dramatist's own, while the blank verse was such as it might be reasonably supposed he alone was master of.

I had forgotten until this moment to observe, that my wife, formerly as prone as myself to ridicule Spiritualism, had been led to credit it somewhat sooner than I had. Her mode of initiation was singular, and may be interesting in the record. Shortly after the death of her youngest child, whom she mourned in poignant anguish, her prayer had been, that if Spirits could be permitted to visit this world, the Spirit of that infant would be among the number, and that she might be rendered cognizant of its presence by a throbbing in her bosom. This she experienced soon after, very often, and at intervals greater or less; but not until the expiration of many months was communion by writing or speech arrived at; and when it was, then the language put into her mouth by what we were inclined to believe the Spirits of our two deceased children, was even more magnificent, more replete with richness of figure, than the text inspired by the imagined Spirit of Shakspeare had been.

The *Pacific* had arrived by this time. It brought letters for me, but not the letter I had been promised. Further, the communications I really did receive assured me, that in the case of my rich relative a "promise had been breathed to the ear only to be broken to the hope." The millionaire was alive, and in robust health.

This circumstance undermined my wife's faith in Spiritualism very considerably; on mine it had the effect of almost entire repudiation. Yet still our spiritual communion went on. Other promises were made, only to be broken, as the first had been; and what was a most singular phase with us at this time, was that our spiritings, oral and written, became confused. On paper, all was intricacy, where all lately had been the most perfect order. The same with speech; that had been sonorous, logical, and of peculiar grace of construction; now it was a meaningless jargon.

These moral changes, as I may account them, were accompanied by physical changes quite as noteworthy. My health and the health of my wife suffered terribly. Though reduced in body, our feeling was that of oppression produced by external obesity; every sense was disordered—sight being clouded hearing deadened, taste vitiated, smell the same, and the general feeling that of agony. I know not how better to describe

our impressions than by comparing them with what I can only identify as sensation attached to a desert, typical of the stomach, and the gradual sundering of the ribs of the earth, in relation to the head. God knows we suffered a terrible interval—more terrible from the fluctuations of our belief in Spiritualism, for we had once had firm faith in it, then been led to a total denial, and our thought had now grown to be that Spiritualism was altogether the work of the Devil. Whereas, the impression had been that it was glorified Spirits who had visited us, the belief was that fiends now encircled us. Here as in other respects, it was my wife who was the most violently affected. Her condition was afflicting indeed. For many a night has the delusion been upon her, that an army of devils has been in her apartment, ready to kill her by some horrible means; and for many a night has she, with all the divine, self-sacrificing instincts of the true woman, prayed herself, and desired me to pray also, that her life might be spared, if only for her children.

A few months passed in this agony of soul and body, and our condition in both respects improved. With returning health and cheerfulness, (both comparative of course) an entire disbelief in Spiritualism also came back, to be succeeded, in turn, by a faith as fervent as that entertained before, and more lasting. I am inclined to think, in the perfect truth of the philosophy. I can explain all that has occurred on perfectly natural rules, and to my own entire satisfaction. And it is here that I confess myself, in the truest acceptance of the word, a convert to the doctrine, as illustrated by Judge Edmonds and several other chief lights of the faith; *That there are good Spirits and bad ones; that the former, as the priesthood of God, minister on earth, and have to fight the agents of Evil; that the latter will assume the character of the former, only to mislead, and attempt to thwart their better objects, but will assuredly be beaten down if the disciple will bear with his trials for a season, and enter on his preparation for a finer intelligence, in all purity of heart, and all firmness of endeavor.*

I have spoken of the two phases succeeding that of my first belief in Spiritualism, and have indicated the conditions of physical being that accompanied them—extreme illness with one, comparative health with the other. My return, and also the return of my wife, to a trust in Spiritualism, have been associated with, it might be said, an entire renovation of the system. We never enjoyed such perfect health; our senses were never so well developed. My organization, in fact, seems altogether purified, and perhaps it may be as well for me to observe, that the simpler the diet I take, and the less over what is actually necessary, the better do I feel.

All these particulars will probably be looked upon by the opponents of Spiritualism, as arguments upon their own side. They will declare that a morbid condition of body had its due effects in a disordered condition of mind—that I should never have believed in Spiritualism if I had remained well. But opposed to the full carrying out of this line of reasoning, let it be remembered that a disbelief was contemporaneous with a weakened state, following immediately on a violent reaction, and that the sustained and strengthened faith in Spiritualism has come with a highly improved condition of physical being. Truth is never better indicated than in this manner. When Truth enters the list with Error, it is enough if, after all the shafts of the latter have been discharged, they should be hurled back from the shining crest they can not pierce, to silence and subdue the evil one.

For my second stage in Spiritualism I can well account. The adverse Spirits were with me—hence the confusion; and this let me observe on the point: no one must expect to arrive at a full knowledge of the faith until he or she has passed through the same ordeal.

The confliction of good and evil Spirits ought to be taken, I think, as a testimony in favor of the new philosophy—much more so, I may add, than an unleavened ministration ought to be. We know of nothing in the universe *all good*. Wherever we chance to look, we find bad as well as good; and it must be remembered, that all religions (the diversity of which, in form and detail, has been so often taken as an argument against any religion whatever,) bear upon Spiritualism in this one primary respect. Good and Evil—these are the two principles which are at the foundation of every religion. God and the Devil—these are the two Spirits recognized as the incarnation of the opposing powers.

Neither the Jew nor the Christian need be reminded, that in a

certain portion of the Book believed in by both, the war of the angels is cited. That event is no fable, be assured. The sanctity of heaven *has* been assailed by rebellion, at so remote a date, however, as probably no combination of figures we are acquainted with could represent. The first war of Good and Evil—of the Infinite and the Finite (for Evil is to be conquered yet) was the parent of every war that has occurred since, from the war between nations to the feuds between classes, families, and even individuals—the latter sometimes more lamentable in their results than the more ambitious warfare. Man, then, in his bodily sense, does the same work as man in the spiritual, and as those, beside, who have always been spiritual; and it is evident that the two work together—the spiritual exclusively, using those human prototypes whose desires are evil, as their unconscious though willing aids.

I might instance, if limits permitted, how in my own experience I have found this to be the case—how the effects of malignity in living creatures have shown themselves directed to an issue held in view by the more subtle and intelligent agents of evil. The same with the good. I have as often found persons with amiable instincts, not cognizant of direction though assuredly directed, helping toward effects known and designed by the unseen.

And now it may be asked by the skeptic, "What proofs have you to urge that Spiritualism is not all a deception? You have told us, with candor we allow, you had promises once held out to you, never fulfilled in the remotest tittle. Yet you still believe in the philosophy. Explain to us, if you can, the apparent contradiction."

I will do so with pleasure. In my matured faith in Spiritualism many promises have been made to me, none of which have failed in entire fulfillment. This is because my latter communion is not so subject to interruption by the agents of evil as I have described my previous ones to have been, and because by experience I know how to detect a bad Spirit when he presents himself to me. Spiritualism has grown to be my faith—the rule by which my future life must be governed here—the rule by which I hope to be rendered worthy of a better sphere when my body goes back to dust. The change has been a thrice happy change for me. With a mind early tutored in the dogmas of an established church, it was comparatively early that I began to doubt them—to speculate within myself, and to go on and on until before I had reached the age of twenty I had fallen into the horrible chaos of infidelity. Beating about there for sixteen years, Spiritualism was the first dawn of light—the first revelation of beauty, order and life that burst upon me; but, oh, how sad was the revulsion when, by the machinations of evil, I was constrained to repudiate this philosophy! And with what fervor did I hail the second, better advent of my consolation! Every succeeding day since then has confirmed me in my belief by bringing with it some new test, by affording some new illustration, all substantiative of the one magnificent fact, *that if we seek for a justification of God's ways to man—the index to the true moral government of the Universe—there is but one source we can apply ourselves to, and that is Spiritualism.*

Let it then be assailed as it may by the ignorant and hasty, the day will arrive when it will become the Alpha and Omega of belief. Counting the opposition set up against it as tenfold, the adherents to the philosophy have yet ample cause for felicitation; for what other system ever made the rapid progress Spiritualism has made? With an acknowledged existence of less than seven years, it has become a thing of organized, steady and open profession; while even the thousands of persons who affect to discredit its teachings tacitly render their consent to them by their constant attendance at the places where those teachings are given. What a triumphant result for a new doctrine! At the same moment, also—signally happy for the truth of Spiritualism—the only arguments used against it having the show of reason are those founded on its apparent irregularity of action in the novice. That, as we have shown, only tends to the consistency of the whole; but even granting our opponents their argument, what tangible, physical science, let us ask, will not show more seeming contradiction to the young beginner than this subtle one of Spiritualism? or will show so simple when attained?

NOTE.—As a guarantee of good faith, the author of this has left his name and address with the publisher. Why he does not give the former now is simply because he does not wish to be considered as solicitous of attracting public attention toward himself.

Original.

SPIRITUAL QUACKERY, AGAIN.

MR. EDITOR:

It is quite probable that the world would continue some months, and in a tolerable state of repair, too, providing I were never to refer again, in type, to my offensive little article, and the highly playful remarks by which it was editorially *pursued*; and which I beg to hope were blessed to the healing of any or all wounds that may have been inflicted upon "weak and defenseless creatures," whether they were those coveted garments divided into two compartments, or the flowing robes with which we associate a great deal of amiability and loveliness. To suppose me capable of deliberately making war upon anything in hoops, and that kind of dry goods in which the fairest portion of creation may, under ordinary circumstances, be looked for, is giving me credit, I am inclined to think, for more personal courage than I possess. It were obviously better that something of considerable magnitude were "tied about my neck," and I "cast into the depths" of that element where all scaly creatures rightfully belong, than that this startling accusation should be true! To a man so susceptible to dimity as your correspondent; to a fellow who is full of admiration points for the entire sisterhood—especially the prettier patterns—this dire charge comes with peculiar force! There are doubtless degrees of wickedness; gradations of depravity, and a finality in sin beyond which no other atrocity can reach; but the enormity now lying in a concentrated mass at my door is absolutely astounding to one of my hysterical temperament. It is a trifle more than considerably probable that my mundane prospects are under a cloud!

If my mental being is not too much disorganized—by what has occurred, for any exertion of memory, I am disposed to think that you mentioned the names of one or two or more ladies whom I have "tackled," and for which I had ought to be consigned to the "bow-wows," without the benefit of any form of religion now extant. Could I pick up the miserable fragments of my former self, I should venture the opinion that I have, at some time and place, seen the names you have wisely mentioned as among the "weak and defenseless" existences that you gallantly felt it your duty to protect; but that I had made a personal attack upon them, I was rather ignorant of until so informed by the interesting editorial amplifications of the notable 12th January.

That those ladies *exist*, I, for one, do not doubt. Indeed your simple assertion, Mr. Editor, is sufficient, in my estimation, to establish that point. I will hereafter consider them as fixed facts in the Universe; but if it be allowable, I must insist that I have never at any time singled them out as objects of attack; and now, since they are no longer myths in my consciousness, but real female entities, I beg to assure you that they are quite secure from assault by me.

I am confident that I seldom write for publication, on moral and religious subjects, without an active realization of the importance of the (supposed) truths of which I am treating. I think there are those who, knowing my habits of thinking, will do me the justice to accord me honesty of purpose as well as earnestness of expression. That which I believe to be in agreement with the principles of human progress, I do not deem it wrong to enunciate, decidedly and plainly. That I sometimes want a little of what you, Mr. Editor, have a great deal of—charity—is very true. I hope to be one of the last to claim immunity from errors of the understanding—a probability in which you will not find it difficult to believe.

The abuses to which attention was called in the article published under "Spiritual Quackery," exist in the sum of palpable and self-evident things. It seems to me that no person of ordinary perspicacity (who is disinterested) can be blind to them. There is a large representation of humanity outside of professed Spiritualism, having not only "stomachs" but all the common wants that attach to mortal beings. It is not for the upper and middle classes that human effort is so much required. They are doing very well, generally; they have food and clothing, and seldom show us faces haggard by hunger or bodies out at elbow. But if we enter the kennels of poverty; if we look into places of destitution; if we go down into cellars reeking with filth and misery, we shall find work enough for the world's professed saviors. The poor and the "common people" need the benefits of spiritual and all other kinds of gospel, as much as those able to pay the highest market price for it. I do not pretend to be guilty of a new idea in this proposition; that it has occurred to the Editor of the TELEGRAPH is quite possible.

Great numbers of shirts have been made in Boston and other cities for six-and-a-quarter cents and a sixpence each, by fair yet "weak and defenseless" creatures—the victims of an imperfect social system—who have souls with hopes, longings and aspirations equal to those who "fare sumptuously every day." If they received four times this sum, how could they keep soul and body together and buy rappings at one dollar an hour? What does the Editor propose to do in a case like this? Will he find it easier to raise the wages of these animated sewing machines to one dollar per hour, than to bring the mediumistic revenue down to fifty or twenty-five cents per sixty minutes? I have not proposed, as you should know, to reduce the standard of compensation to the daily wages of hod-carriers and servants. I repeat—you failed to "locate it by the evidence of your senses" in my first article—"let the burdens of life be equally divided." Having faith in your integrity of purpose, I will attribute this and other oversights to a hurried reading. I suspect that a more careful examination of that communication would in some measure convict your open conscience of a trifle of hastiness. With media, male and female, I have no quarrel whatever. There is not one among them that I do not heartily wish all the prosperity which legitimate employment and fair compensation can secure. I spoke against abuses; those innocent of them will not feel that they are objects of attack.

Jesus, it is to be inferred, did not chew tobacco. Tobacco is a vile weed. But many of my good friends roll the filthy narcotic under their tongues. Is any one aggrieved by this assertion? Sectarianism is my particular abhorrence; it is in opposition to the laws of social development and the principles of human brotherhood. But I have a very dear brother who is a sectarian preacher. Is my brother wounded by this statement? I consider one dollar an hour too much for spiritual sittings, but this does not prevent Mrs. Hayden from being an excellent medium and an amiable woman. Clairvoyance, acting under certain conditions, is a noble gift; yet in the majority of cases it is as uncertain as the eccentric winds. So far as my experience goes (which does not date from a recent period,) most of the clairvoyant prescriptions are as worthless and uninformative as a weary man's dreams. It is not the least possible commendation of a medicament that it professes to be of magnetic or spiritual origin. Dr. Gray's remarks on this point, in your Conference, were just and relevant. All medical men of experience and judgment know the utter worthlessness of the greater number of clairvoyant prescriptions and magnetic nostrums; as well as the mendaciousness of those who put them forth. The half has not yet been told; my "blunderbuss" is still full of facts. A lazy fellow gets a "great clairvoyant" and parades his "shingle" on the door of his last temporal refuge—I wish I could say a refuge of truth and goodness—and hopes to live without much muscular exertion.

In regard to book-writing, Mr. Editor, I can not now recall to memory or "locate" anywhere "by the evidence of my senses" the "Religion of Mankind" as being among the numerous things I have written. A gentleman of known urbanity, whose serene countenance "frowns ill become," will pardon me for believing him to be as sound in his assumptions on this point as on others relating to this mighty matter! The work I am led to suppose you refer to was published by friend Marsh, of Boston—a good man and true—and he regulates the price in consonance with his ideas of value. You have, unquestionably, the same right to judge whether it be overvalued that I have to judge of the efficacy of the present avalanche of nostrums and the compensation of media. If you, Mr. Editor, will write a book of the same number of pages for the same amount of money—I received every cent I demanded for it—I will acknowledge the force of your argument. In this connection I will only add, that I hope the publisher will not, with that criminal disregard to consequences that characterizes the doings of "J. K.," go and "injure his fellow-man" by a "gratuitous scattering" of the same in any direction whatever. The article on "Great Men and Heroes," to be found in the "Religion of Manhood," I would specially commend to all who may be of the opinion that I wish to bring "others down to the lowest condition of human servitude." I believe that the services of persons whose powers (mental or physical) we call into requisition, should have their just and appropriate reward at all times and places and under all conceivable circumstances. Who attributes to me anything different misapprehends me.

Your remarks of February 23d—indicative of palpable im-

provement in the editorial nerves—are as good as could possibly be made in such a case; but it is hard to build up a strong argument in a bad cause, as your numerous readers, who I am happy to be informed "have a fair share of common sense," will readily discover. For once your usual editorial felicity seems to have forsaken you in the exercise of the organ of comparison. You say, virtually, that the wrong does not consist in asking more than a commodity is worth, but in paying too much for it. Really I think you have started an original thought! The coal dealers who have conspired to raise the price of coal to a figure far above its value, to the dire distress of hundreds of poor families, commit no wrong; "it is not necessary for any man to squander his money in that way!" Therefore we will submit to coal conspiracies, combinations and monopolies; the wrong lies in purchasing—a truth which will carry condemnation to a great many shivering bodies who have ignorantly bought coal at ruinous prices.

Your position respecting "Reformers" is so "weak and defenseless" that considerations of friendship forbid me from trifling with its feebleness. Indeed, the legs of that argument are so short that at this distance from its paternity it will not be able to stand up, much less to toddle about.

Bear with me a little longer, while I turn reluctantly from the benign shadow of the editorial presence to "J. K.," which is not unlike descending from a certain locality to another separated from it by a single step only. It would seem apparently that our friend "J. K." is not one of the weak and defenseless creatures, as one of his arms (the right one) is quite strong, which is gratifying, and throws some light on the question at issue. It is difficult to conceive how he can attend to his daily duties with such a crushing weight of self-hatred and cankering remorse preying upon his outraged conscientiousness, in consequence of the lamentable "injuries" he has inflicted upon his "fellow-man" by "scattering his labors on the right and left gratuitously, without injury to himself and those connected with him." It must remain a subject of lasting regret that he did not sooner follow his "impressions" which, like sleepless monitors, continually appealed to his obdurate nature. His astute lucubrations, I suspect, were intended to relate in some unexplained way to my article, on the principle, perhaps, that street exhibitors treat you to a look through a brick. I trust, Mr. Editor, that you and your readers will cordially unite with me in a tearful entreaty to the once derelicted "J. K." to cease to "injure" community in the aforesaid manner. Certainly a state of society in which "unscrupulous persons" "scatter their labors gratuitously on the right and left, without injury to themselves or those depending on them," must be so deeply "injurious" to "our fellow-man" that we shudder to think of it! Is not this sublunary concern getting rather rickety? His enlightened ideas of well-digging can not fail to be valuable at this time to scientific and geologically disposed minds. With these remarks I dismiss "J. K.;" for I can not find it in my heart to "tackle" one bowed down with remorse, and over whose future existence must hang a cloud of pensive sadness—the legitimate reward of the recklessness of his past career!

I trust, Mr. Editor, that there are still common bonds of sympathy between us. Although I may have reason to complain of expressions by you employed, I will assuredly try to attribute them to an honest endeavor to guard your conceptions of right. While an apparent difference of opinion may exist, I doubt not there are other grounds upon which we may meet without conflict.

Like you I believe in the inner life. Like you I have faith in the universal element of God, breathing through and around all the varied forms of kindly Nature. Inspiration is a divine and immanent blessing, reserved for the calm and truth-coveting mind. Its still, sweet voice will speak to the spiritual wants of man. It has treasures of mental wealth to enrich earth's toiling sons and daughters. It is the "spirit of truth," ever waiting and prophetic. It never built up a "refuge of lies," nor will it. It has inconceivable power of consolation, and speaks with the tongues of knowledge. It connects man with the past and present—the dead and living. It visits the earnest yet quiet spirit of every name and condition. It heals wounded souls without quackery, blesses without parade. If it is not all this it can not meet man's needs—religion is a hollow mockery of human aspirations, revelation a priestly invention, and death an eternal sleep.

To the inner life I would humbly attempt to direct my brother

mortal. I would do my feeble best to build up a Religion with out fanaticism, and a Piety without cant. A Religion without dignity, a Revelation without certainty, a Gospel without benevolence, a Dispensation without universality, must each in turn go to add to the crumbling skeletons of past systems and the accumulated sum of human fallacy.

Yours, for reform,

J. H. ROBINSON.

SPIRIT COMMUNION.

If that eminently Divine Man, Christ, saw in all men the beautiful truth that they possessed a germinal Divinity, how great must have been his sorrow to witness the weaknesses of their nature—to see the leaning to passion, indulgence in lustful practices, feeding morbid appetites, and the apparent submergence of all that was lovely and divine in their nature. Still he doubtless knew that the multiplicity of circumstances surrounding them, influenced their whole lives to a degree almost irresistible, and how gladdened must have been his exalted, pure and creative being, to see the struggle maintained by the gem within the mortal casket. He saw that although men were bad externally, they were internally more pure, and his expansive, powerful spirit warmed their being, gladdened their hearts, and refreshed their weary souls! To day, what is more refreshing than Spirit Communion—than the opening of your own spirit to the gentle influences of your higher life! Who shall say that man is not stronger to do life's battle after his nature has been meliorated by intercourse with the interior invisible but potential world? Who shall say that man's power is not increased by acquisition from hidden sources? Who shall say that his benighted intellect is not cleared, his weary soul rested by the gentle soothing of voiceless Spirit? Shall any one say that the holy Spirit of Jesus liveth not—hath not the power it possessed when that Spirit trod the earth in worldly apparel? Every living being feels the moving of his Divine impulses when the mind and body will permit. Every humane thought, deed and action is impelled from his spirit; but to some the channel is long, and it cometh in various shapes by reason of their organization; but oh, how welcome! Shall we then condemn that Spirit communion which would seek to mingle with friends? No; when sought with true aim it opens the soul and not only benefits the seeker but the friend sought. True friendship on earth—that not sustained by external form and show—is based entirely on the communion of the two Spirits forming such friendship. Do men lose by having true earthly friends? Are they not strengthened in spirit? Can they not pass through life together better than when separated? Then is the prayer,

Oh, may Spirit friends draw near,

The faint heart and hopeless soul to cheer,

founded in truth, and when manfully realizes these, the potential truths of his existence, and cultures his nature in accordance, with the same assiduity he now studies the prices of stocks, and the appearance of his external, the embellishment of his house, and the stocking of his larder, he will unfold to a vastly superior state. He will then know that—

New and potent forces are to him given,

And thus from day to day he nears the Heaven.

MAN AND THE WORLDS.

"All worlds are thoughts, all thoughts are worlds;

In every brain there lies

Concealed the light of every star,

The scheme of all the skies.

The thinker need not look without

To find Creation's plan;

The life, the form of all the worlds,

Prefigured, dwells in man.

And all within, and all around

As voice and echo blend;

All human thoughts take shining forms

And unto outness tend.

Man in his earthly state is but

The moth in his cocoon;

Joy that the circling web of time

Must lose its tenant soon.

Man sleeps to dream; his dreams unfold

Their white celestial wings,

And bear him where the spheres of heaven

Unwind their shining rings.

O gentle Death, O gentle Dream,

How sweet your mild control;

Ye both unbar the body's gate

For the departing Soul."

—Golden Age.



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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MAY 17, 1856.

IDEAS OF LIFE.

NUMBER ONE.

WHAT is life with respect to its *modes* and *aims*? Do we live for some purpose, or for no purpose? and is human existence productive of the happiness of which human nature is susceptible? If, indeed, we are living without a definite object—if ours is but a species of vegetable or animal existence, or if we entertain only false views respecting the nature, duty and destiny of man, we can scarcely hope to realize

"Our being's end and aim."

It remains for all who would be truly happy, to acquire the divine art of "thinking right and acting well."

The importance of the present inquiry can not be rightly estimated by the standard of our individual acquirements, inasmuch as a man of great learning may be mentally inferior to one of limited attainments. The world is full of learned imbeciles; men, who while living have fairly entombed themselves in books, and dying have left a mass of lumber to perish with their bones. Every one knows that the physical development of a man does not depend on the *quantity of food* received into the stomach, but rather on the *assimilation* of suitable foreign substances. A similar law determines the growth of the mind. One may devour an author every day without increasing his intellectual vigor in the smallest possible degree. The foreign elements must be digested and appropriated by the mind, or they are, to say the least, comparatively unserviceable. To change the figure: The brain of a mere scholar is but a sponge in the mental deep, that absorbs the universal element without modifying its constituents. Thus a man may acquire a knowledge of all arts, sciences and religions, and be nothing better than a cyclopedia endowed with consciousness and locomotion; or he may learn all languages and only make a babel of himself at last. If, in short, there is any truth in the obvious analogy it is certain that the mental faculties no less than the bodily organs, are quickened and unfolded just in proportion as the mind assimilates the elements of thought, and they become a part of its own existence.

With this brief exordium, we proceed to consider the physical, intellectual and spiritual attributes and tendencies of human nature, as displayed in the prevailing views and modes of life, only one phase of the subject being comprehended in the present article. In the first or lowest idea of life man is viewed as a *physical being*. It regards the body as *the man*, in the most essential sense, perishable, earthly forms as the most substantial realities, and the physical senses as the channels and sources of the highest happiness. This idea prevails among the savage tribes and in the lowest stages of civilization, wherever human greatness is made to consist in physical superiority. The savage, whose keen sense detects the faintest trail of the enemy, whose war-whoop wakes the echoes in the most distant solitudes, and whose right arm can bend the strongest bow, is the great man of his tribe. Actuated by a similar idea the ancient nations, notwithstanding their advancement in many of the elegant arts, honored their athlete heroes while they lived and deified them after death. At the grand celebration in honor of Jupiter, which occurred once in four years, the Greeks, who had spent the preceding ten months in a course of physical discipline, were permitted to spend five days in running, leaping, wrestling, boxing, horsemanship, chariot-racing, and other exercises and accomplishments, chiefly of a physical nature, and all with a view to determine who among the competitors were most deserving of public honors. The reward bestowed on the conqueror was a wreath of wild olive, the plaudits of the multitude, and the privilege of entering his native city in a chariot drawn by four horses, the entrance being made through a breach in the walls designed to signalize his triumph. The Olympic

Games continued with slight modifications for more than one thousand years, and symmetry of form, vigor of muscle, and harmony of motion were thought to be most essential to the perfection of man. To such an extent did this idea prevail that Homer immortalized it in his deathless verse, and Ajax in defending the Grecian battle-ships against the Trojans is great chiefly in feats of physical activity and strength.*

In proportion as this idea is dominant man approximates the lower orders of animated nature, in his general characteristics and the habits of his daily life. Existence is external and sensuous. The vital fires are intense and strong, but they seem to excite the animal instincts, to ignite the combustible elements of human passion, and thus, if we may use the figure, by "the smoke of the bottomless pit," to smother the infant Reason and cloud the soul's intuitions. When the mind is obscured, the real manhood is invisible, the interior universe is a sealed book, and the Spirit a powerless embryo waiting in slumber the dawn of its conscious being. In this state man is the victim of disorderly and unconquerable impulses, and the most beautiful virtues are a daily offering at the polluted shrines of lust and power. Such an idea of life is unworthy of human nature, and withal as hazardous as it is unprofitable. The faintest image of that life—even the dim shadow of its noontide—is dark, revolting and terrible. The momentary contemplation shocks the cultivated mind. Yet mortals thus live! merely for the pleasures of sense—live as the beasts live—aye, *worse* than that; for theirs is not even the normal life of the animal kingdom. The whole nature is grossly perverted, and existence itself degenerates into a feverish dream or a wild delirium. Such an idea of life is base and repulsive; it is unworthy of human nature in its present estate, since man is a child of God, the possessor of illimitable capacities, and the heir of immortality. And is not such a life hazardous and unprofitable? Disorderly passions are sure to lead their victims astray and the tyranny of unbridled desire drives millions to desperation and ruin.

Accompanying this low idea of life and this early stage of human development, we usually find rudimental systems of government wherein Might wears the crown and wields the scepter; forms of religion inspired by fear, at the same time they deify the attribute of brute force; a faith that is forever allied to superstition; a worship in which

"Ignorance is the mother of devotion,"

and social institutions that grow out of the gregarious animal instincts and physical necessities of man. In this state the moral forces of human nature are weak; neither the inalienable rights of the individual nor the legitimate prerogatives of the government are defined or perceived, and the distinction of *meum et tuum*, like the equator, implies the existence, of an imaginary line.

But it is not alone among savages and semi barbarous nations that this external sensuous idea of life prevails at the present day. It governs the minds of a large class in our modern civilized society. If it no longer exists in the precise *form* which it assumes in Grecian and Roman history, it nevertheless remains; it takes on a form adapted to the genius of the times, which, however, is not less subversive of the highest human interests. The idea, as displayed in this commercial age, does not tend so much to perfect man, even physically, as it aims to increase his temporal possessions. Wherever this form of the idea governs human enterprise only those things are improved and perfected which will command a price in the market. The agriculturist, the manufacturer and the merchant, *can not sell themselves*, hence no judicious system of self-improvement is adopted. The tillers of the soil carefully cultivate the fruits of the earth, knowing that the best products command the highest prices; the manufacturer keeps his machinery in order because damaged wares must be sold at a sacrifice; the merchant insures his goods and the landlord repairs his dwellings, and all because the proprietors value their possessions. The modern *sine qua non* is a *strict observance of the laws of trade*; and in their implicit obedience thousands circumnavigate the world, dive into the caverns of the sea or bury themselves alive in the depths of the earth. And yet the indispensable conditions of health and life are unknown, forgotten or neglected. Day by day the physical energies of the race are dissipated by false modes of life—by an unreasonable devotion to prevailing customs, by excessive toil and unrestrained indulgence of the senses.

To stay this "tide in the affairs of men" we must rid the world of this false idea of life. It is not enough that philosophers discover the fallacy; the gilded idol of the popular mind must be thrown down. The sages of antiquity did not look so much for the elements and achievements of true human greatness in the Colosseum or beneath triumphal arches; but the multitude sought the Roman Amphitheater and the porticos and groves of Olympia for examples of human superiority. So there are wise men now who make 'mind the standard of the man,' but the people estimate temporal possessions—no matter if acquired by unscrupulous arts—above the greatest mental and moral powers and achievements.

We hear much said of man's cruelty to brutes, and yet it would even seem that most men think more of the domestic animals than of themselves. Go into the country and see how the man who entertains the physical idea of life in its commercial aspects treats himself and his horse. If the animal be a favorite his limbs are carefully bathed every morning, while the owner may not think of bathing his own oftener than once a month. The horse is not permitted to eat or to go to the water when his blood is heated by violent exercise, but the man eats and drinks freely when the physical energies are exhausted by extreme heat and protracted labor. Moreover, the animal is only allowed to partake of the kind and the quantity of food best adapted to promote health and activity, but the unreasoning owner gorges himself with all manner of crude substances which the stomach can neither assimilate nor digest. Once more, the beast will only *drink* what nature has provided—water, but the beastly man

"Puts an enemy to his lips that steals his brains away."

And thus, deliberately, and with his own hand, lights the torch which ignites and consumes the blood of his generation.

Those who answer our general description of the physical man, more especially in the commercial age of the world, are self-doomed to perpetual slavery. Life is a scene of feverish excitement and incessant toil. Ever grasping after the golden image, the more important interests of mankind are relinquished and forgotten. With but a single object in view—and such an object!—the selfish propensities are liable to acquire a dangerous ascendancy over the man. When the desire for gain becomes an inordinate passion, the claims of justice are rarely respected, life and conscience are offered at a ruinous discount and true happiness is an impossible conquest. Day after day the poor slave rises with the first beams of the morning and goes to his labor, and when he returns the evening shades darken his path. The mind may be exercised, but it is chiefly employed in selfish schemes whereby it may gild the chains it wears. There is no peace for that man. His slumbers are disturbed by the cares of business; he grasps at glittering phantoms in his dreams and wakes by the violence of his effort; he is not refreshed, but rises to renew the struggle. He has no time for recreation or repose, little opportunity for social intercourse with his friends, and not one hour for devout meditation. Evidently this is not the true idea of life. On the contrary, it violates the laws and disregards the relations of the mind and heart; it restrains the noblest faculties of the soul, and is subversive of all the great interests of Humanity.

R. P. Ambler.

This gentleman, after concluding an engagement in Baltimore where he had been lecturing on Spiritualism for several months, has been spending a few weeks in this city, lecturing on Sundays to the Spiritualists at Stuyvesant Institute and Dodworth's Hall. Mr. Ambler, we believe, is universally esteemed among Spiritualists as one of the most able and eloquent expounders of their faith, and his recent lectures in this city have been largely attended and highly appreciated. He is one of the few who took the field in the advocacy of Spiritualism, in the early stages of its unfolding, and has since been constantly employed in disseminating what he has understood to be its principles and truths. He has thus acquired the advantage of much experience, besides being possessed of rare gifts as a medium which, in the minds of the masses, invest his public labors with peculiar interest. Mr. A. concluded his series of lectures in this city last Sunday, and is now about to proceed to Boston in which city and vicinity he proposes to labor for a season. His engagement in Baltimore having terminated, he is now, as we understand, at liberty to attend to calls from other places. Our best wishes will attend him wherever he may go.

* See fifteenth Book of the Iliad.

DR. ROBINSON'S ARTICLE.

IN the thirty-seventh number of the last volume of the TELEGRAPH (date of January 12th) we gave publicity to an article from Dr. Robinson, entitled "Spiritual Quackery," which, at the time of its appearance, we regarded as both unfriendly and unjust toward a large class of persons, among whom we are happy to recognize many conscientious and self-sacrificing friends of Truth and Humanity. Dr. Robinson was not the only person who had written to the TELEGRAPH on the same general subject and in a similar spirit. Of course we were expected to give place to all these complaints, though long since satisfied that *mere fault-finding is inefficacious as a means of salvation*. But desiring to give a rational freedom and a proper expression to every phase of thought on the themes belonging to the Spiritual Movement, we selected for publication—from among the contributions of several correspondents—the article from Dr. Robinson. We made choice of the Doctor's article because it exhibited more ability than either of the others; we rejected all the rest because it was not necessary to afflict our numerous readers with several feeble and disjointed forms of the same thing. The article from Dr. R. was, in our humble opinion, altogether too general in its application, and too denunciatory in its tone to be either amiable in temper or reliable in fact. It was, therefore, calculated to elicit numerous replies from those who might be expected to feel aggrieved. We had not the space for a lengthy, personal and unprofitable correspondence, and hence the Editor took it upon himself to reply for all. If in the preparation of our article we put in more *seasoning* than usual, it should be remembered that it was served up for the palates of those who had long exhibited a preference for savory dishes.

Soon after the publication of Dr. Robinson's first article and our reply, a rejoinder was prepared and forwarded to this office, but it was received during our absence. On our return we examined the Doctor's second article and finding it unnecessarily drawn out, indirect and apparently aimless, so far as facts and principle are concerned, we deliberately came to the conclusion, that the TELEGRAPH was neither bound in justice nor courtesy to give it a place. Accordingly, we ventured to act on the suggestion offered at the beginning of the Doctor's first paragraph—we concluded to withhold it in the deep and joyful conviction that, *without it "the world would continue some months, and in a tolerable state of repair."* But our friend in a recent letter strongly urges the necessity for its immediate publication, and though we see no new signs that the world is either coming to an end or is likely to be greatly damaged in consequence of its suppression, we nevertheless prefer to be on the safe side, and so give place to the rejoinder which will be found in the present number. It seems to place the whole subject in a peculiar light which is reflected from our correspondents own mind, and wherein the claims of his former article to a familiarity with the principles of justice and humanity, may be viewed to the possible advantage.

We stated distinctly in our former reply to Dr. Robinson, that our remarks were by no means to be restricted in their application to his article alone, but were designed to apply to all the persons who had addressed us on the same subject during the preceding twelve months. Nevertheless, in his rejoinder Dr. R. proceeds upon the presumption that everything is personal to himself. If the names of other correspondents did not occur in the course of the editorial remarks accompanying the publication of the Doctor's first article, it was simply because we did not publish their communications; and the use of their names, under the circumstances, would have been uncourteous and unfair.

But we have neither time nor space for personal controversies, and hence, with these explanatory observations and this brief allusion to our friend's misapprehension, we leave the matter to Dr. Robinson and to our readers, pleased with an opportunity to reciprocate with interest the great tenderness with which the Doctor has graciously treated our "weak and defenseless" arguments "respecting Reformers; especially the arguments with "short legs," that go all the way to Leicester Hill in Massachusetts and stir up the mental elements of a distinguished inhabitant without being able to even "toddle about."

"LEARN BY HEART;" a profound expression which shows the power of love over intelligence.

PROFESSOR HARE'S BOOK.

THE San Francisco Weekly Journal has an extended and favorable notice of Prof. Hare's late extraordinary work. We extract the accompanying paragraphs, from which it will appear that our California cotemporary has a due respect for the subject generally, as well as a high appreciation of the distinguished abilities and invaluable labors of Dr. Hare:

FROM THE SAN FRANCISCO WEEKLY JOURNAL.

Prof. Hare having established the truth of Spirit communication satisfactorily to his own mind, through the use of his apparatus which prevents the medium from bringing either muscular or mental power to bear upon the manifestations, takes the depositions of Spirits in regard to the intimate connection of our earth with the Spirit-world, the peculiar phenomena termed death, the nature and conditions of the Spirit-life, and the character and requirements of the human mind, here and hereafter—and argues from thence profoundly and clearly the necessity of a religion better adapted than any at present existing in the world, to the progressive nature of man and the promotion of his happiness in time and in eternity.

"Spiritualism Scientifically Demonstrated," is one of the most remarkable productions of the day. It differs from all preceding works upon the same subject, in its novel plan of investigation, in its advantage of an advanced stage of the phenomena which it investigates, which presents more varied features for observation, and supplies the author with the experiences, researches and speculations of other men of genius and science in the same department of labor, and also in the length of time devoted to investigating the phenomena. And these considerations present stronger claims to the reading public for a careful perusal of the work than any preceding volume upon the same subject which has been issued from the press.

It should not be forgotten, that while large numbers have accepted their faith in regard to the subject from a few superficial observers of the phenomena, who term it the result of physical laws, and from this dogmatic position cast ridicule and opprobrium upon others who have believed in its spiritual origin—and while clergymen have denounced it from the pulpit as "all of the devil," forgetful that the "great First Cause acts not by partial, but by general laws," and that if Spirits of darkness have the power to make themselves heard, felt, and seen, Spirits of light, who are His ministers of good to mankind, would not be invested with less ability to return to earth and light up in the despairing human soul the glorious hope of immortality. While learned professors on the other side of the Atlantic have investigated one feature of the phenomena only (table tipping) and after this peevish examination of one of the most important questions of the age, pronounced upon all its varieties of presentation, which are as wonderful and complicated in their development as the infinite forms and degrees of mental action, ascribing all to the operation of physical laws—Prof. Hare, with an honesty of purpose worthy of his high-toned moral nature and a perseverance characteristic of his scholar-hip and genius, has devoted years to its investigation, bringing to bear upon it the observation and experiences of a long life devoted to science, to unfolding and elucidating its principles, manifest through the wide range of matter and of mind.

Agents Wanted.

THE undersigned are desirous of securing responsible, active agents and canvassers in every city and town where there are minds free enough to give heed to the current phenomena of Spiritualism. Men or women are equally suited to this work if they are but willing to engage earnestly in it. We wish them to solicit subscriptions for the SPIRITUAL TELEGRAPH and TIFFANY'S MONTHLY; also money for any books contained in our catalogue, the price and postage being there specified. Those who will serve in this capacity, are at liberty to retain, if they choose, one-fourth (25 per cent.) of the prices of our own publications as a compensation for their exertions. We do not propose to send out our publications for sale on our own account, but to furnish them to agents at the above rates for cash. The friends of the cause to which our publications are devoted can render it no better service than by coming together in their particular localities and agreeing on some one to serve as a general agent for that section, and each one resolving himself into a committee to assist in disseminating these glad tidings of great joy to all mankind. We will place the names of such agents in our list if desired. Remittances sent in pursuance of the above proposals, will be sufficient notice to the undersigned of the acceptance of the suggestion. Money may be sent to us in letters properly registered at our own risk.

We are prepared to furnish the back numbers of the present volume of this paper, and date subscriptions from the first of May, if desired. We can furnish Tiffany's Monthly from its commencement, in March last. There can scarcely be a person without friends and neighbors who would thank him kindly for inducing them at this time to commence laying up these immortal treasures.

PARTRIDGE & BRITTAN,
Spiritual Publishing House.

No. 342 Broadway.

Benefit to Mrs. French.

A COMPLIMENTARY benefit will be given at Stuyvesant Institute, on Thursday evening, May 22, to Mrs. E. J. French.

The friends of this lady, so widely known for her earnest devotion to the cause of human progress and the self-sacrificing spirit with which she had always responded to the calls made upon her by suffering humanity, deem the present a fitting time to manifest their appreciation of her worth while she is suffering from a severe and protracted illness, resulting (principally) from overtaxing her own vital powers to relieve others.

The exercises of the evening will be varied by addresses and reading by Mrs. A. J. Davis, Mrs. Uriah Clark and others. The quartette club known as the "ACCIDENTALS," who of late have sung several times to New York audiences always eliciting much applause, will contribute to the entertainment of the evening by their superior vocal powers. It is hoped that Mrs. French will have so far recovered as to be able to speak under Spirit influence on the evening named.

Tickets 25 cents. To be had at this office.

The Christian Spiritualist.

This journal has just entered upon its third annual volume, manifesting a laudable perseverance in the "good fight of faith" which it has undertaken. The *Spiritualist* is a folio sheet containing a quantity of reading matter not inferior to that given in the largest of our spiritual papers. It is published weekly by the Society for the Diffusion of Spiritual Knowledge, No. 553 Broadway, New York, at \$2 per year in advance. We see that its former editor, Rev. J. H. W. Toohey, retires from the chair with the close of the last volume, and proposes to devote himself to lecturing on the facts, philosophy, and practical applications of Spiritualism, in such places in the New England and other States as may show a demand for his services. Until the Society can fix upon a successor to Mr. Toohey, the editorial labors of the paper will, as we understand, be performed by different individuals belonging to the Association.

The Great City at the Dawn.

WORDSWORTH, in one of his finest sonnets, has given the accompanying beautiful description of a great city, as it appears at early morning, while yet the Spirit of Slumber, enthroned in the very air, sways his peaceful scepter over the multitudes:

"Earth has not anything to show more fair;
Dull would he be of soul who could pass by
A sight so touching in its majesty;
This city now doth like a garment wear
The beauty of the morning; silent, bare,
Ships, towers, domes, theaters and temples lie,
Open unto the fields, and to the sky;
All bright and glittering in the smokeless air.
Never did sun more beautifully steep
In his first splendour valley, rock, or hill;
Ne'er saw I, never felt, a calm so deep!
The river glideth at his own sweet will;
Dear God! the very houses seem asleep;
And all that mighty heart is lying still!"

Worshipping the Image.

THE following observations on the gilded image of Christ seen in the popular churches of modern Christendom, are extracted from the New York Mirror. The article is from the pen of CARLOS D. STUART, who is the author of whatever has contributed most to the interest and reputation of Colonel Fuller's *Evening Mirror*:

JESUS AND THE POOR.—There is not in the great city of New York exceeding half a dozen houses of Protestant worship wherein poor people can congregate without intrusion, and herein is a great evil.—*Liberty Register*.

The Register tells a good deal of truth. Setting aside the reasonable doubt whether the "meek and lowly Jesus" is at all worshipped in some of our so-called Protestant churches, it is a well-established fact that poor people looking into such churches for bread, get nothing but stones. What room is there for a poor wayfarer in Grace Church, and many other of our stained glass, mummified sectarian churches? The Jesus worshipped there is the Messiah the Jews expected, clothed in purple and fine linen and carrying a (real) golden scepter. The Jesus of Nazareth, appearing in any of these churches to-day, backed by all the claims he presented to the Jews, would be hooted as a lunatic and impostor. Our Scribes and Pharisees would send him "up to the Island" as a vagrant and disturber of the peace, with his "higher law," post haste—in the "Black Maria." There is no use in dodging or attempting to deny the truth. Genuine Christianity is a scarce article in our fashionable churches. It demands too much concession and reform on the part of the people who pay big premiums on pew seats. Would these people be likely to consort with fishermen disciples, or with a Saviour who ate with publicans and sinners, and only went abroad to do good? Would they listen to the story of his miracles performed now any more than they do to "spirit rappings," etc. No, they would write and cry "humbug" to them all. Christianity is a beautiful and glorious spirit, and where it is felt its fruit is seen visibly in the acts and spirit of men's lives. Gay churches and congregations, and even eloquent preachers, are not necessarily evidences of Christianity. The Pagans compassed all these on the grandest scale in old Greece and Rome.

LETTER FROM MR. HARRIS.

GALVESTON, TEXAS, April 24, 1856.

CHARLES PARTRIDGE, ESQ.:

Dear Brother—One fact is worth a thousand assumptions. In reply to those secular journals which so hastily assume that I have ceased my public labors and indeed my interest in the great cause of Spiritualism, allow me simply to state, that, since the close of my lectures in New York last October, I have delivered from two to six lectures weekly in defense, exposition and illustration of those Divine Truths now made known through spiritual manifestations. During this time I have traveled, under Interior Direction, between five and six thousand miles, from field to field of mediatorial labors, with no end in view but that of proclaiming the sublime truths of an orderly, rational and Christian Spiritualism. During the last four weeks I have visited three important localities in the State of Texas, and delivered a course of lectures in each place; beside which I have been made use of daily as a medium for the identification of the Spirits of the departed, for the demonstration of the reality of spiritual intercourse, for the instruction of inquirers, and for affording indubitable evidence of the Immortality of Man beyond the grave.

I propose to return on the 27th inst., from this place to New Orleans, at which place, when not engaged in lecturing elsewhere, I have delivered two discourses each Sunday during the winter on those great subjects of spiritual Truth which are worthy the consecration of man's highest and noblest powers. After a short time I hope to revisit the Northern States, there as here to pursue the duties of my Spiritual Calling.

I regret to see a disposition upon the part of any of the members of so important and noble a fraternity as that of the Press, to misrepresent, and to put in circulation false reports concerning the absent. You will pardon me if I trespass further upon your valuable columns; making, once for all, a reply—not to any personal denunciations, for I think that gentlemen most opposed to my sentiments courteously give me credit, almost without exception, for honest sincerity—but to those scarcely less painful statements which assure me of the abandonment of Spiritualism.

It is now about six years since my mediatorial development began. At that time, with failing health, I was unable to speak in public more than once a week. You, my dear sir, as one of the members of the Independent Christian Congregation of which I was minister, will readily recollect my enfeebled bodily condition. I attribute to development as a medium, under God, my restoration to comparative strength, health and usefulness. I consider that spiritual manifestations have been of incalculable personal benefit. I have seen, it is true, dark days—days very dark—since I became developed as a medium but in all my trials I have found, through spiritual aid, a never-failing support. So far from looking upon Spiritualism, in its true sense, as an injury, my prayer is that every man, woman and child in the world may be made a partaker of its inestimable benefits. That bad men have sought to take advantage of it, and that unwise men have tampered with it, sometimes to their own injury, we all know, but, when embraced from the sincere convictions of the heart, in a reverent, Christian Spirit, we have most ample evidences that it makes men wiser, better and happier, more useful in this world and better fitted to enter into the blissful realities of the world to come. I have seen, in my own experience, atheists converted to Christianity through spiritual manifestations; scoffers of Divine Revelation made its grateful recipients; drunkards made temperate; men consumed with the passion for gambling abandoning their unholy pursuits; confirmed libertines literally drawn from dens of infamy and made respecters of the love of chastity in thought and deed. I could, were it not for respect for the living, disclose of facts concerning reformations effected through the present spiritual manifestations worthy of being classed with the most instructive examples of a like character which have been handed down to us from the apostolic age.

It is true that one, dear not alone to me, but to all who knew her—dear for her inflexible adherence to her convictions of duty and the right, dear for her noble examples of fortitude under trial and of patience in affliction, has been taken from me to her Spirit home since these manifestations began. Let her works praise her! They shine as jewels in her eternal crown. It is not true, however, that her death was hastened through her belief in spiritual realities. Her last hours were

cheered by the visible manifestations of angelic friends. She became a medium months before her decease. I have only to regret that she did not become developed as a medium years before. I have every reason for believing that, had this taken place, the earthly sphere would still have been brightened by her presence. She has gone from the vision of the external, but the Spirit that dwelt in that visible appearance in forming the dull, cold clay with supernal loveliness, is with me still.

I am solemnly impressed that my labors in behalf of the divine unfoldings of goodness and truth which our Heavenly Father is vouchsafing to us, will never cease until "the dust returns to the dust as it was and the Spirit unto God who gave it." My external necessities, unless provided for through other channels, I have sometimes thought might force me to devote a portion of my time to material pursuits. When I state that since the close of October last I have received less for my services than a day laborer on a public road, and indeed, after deducting traveling expenses, not one cent, my friends will not blame me if I have thought of devoting a portion of my time to the pursuits of the external. A noble and generous friend was kind enough to offer me an interest in his own legal practice. Conditionally I accepted his proposition, stipulating, however, that my duties as a medium, writer and lecturer must not to be infringed upon. Finding, however, that this arrangement interferes with my spiritual usefulness in the public estimation, I am now seriously considering the propriety of its discontinuance. The noble and conscientious woman whom I have married pledged herself, with me, to a life of entire devotion to spiritual ends. Through her energetic external sphere I find that my own powers as a medium, both in the sphere of lecturing and writing, are increased. Our lives are devoted to such mediatorial labors as Divine Providence shall appoint.

You will pardon me, my friend, for this long letter. I think it is the first I have had occasion to write concerning personal affairs since the beginning of our present spiritual manifestations. I trust that it may be the last. My works must bear witness to me. With sincere respect I remain,

Fraternally yours,

THOMAS L. HARRIS.

PSYCHOMETRIC PORTRAIT.

THE following delineation of character was given by Mrs. Jennie E. Kellogg, while holding in her hand a sealed letter written by Mrs. CLARA M. ISMON, of Jackson, Mich., to whom no reference had ever been made in Mrs. Kellogg's presence. The friends of Mrs. Ismon regard this description as a striking illustration of the value of the psychometric process as a means of acquiring an accurate knowledge of human nature in its individual phases and peculiar characteristics.—Ed.

MRS. KELLOGG'S IMPRESSIONS.

I like this letter. There is a purity of sentiment and expression that is uncommon. It indicates great delicacy of feeling on account of which the writer must sometimes suffer from contact with the baser things in human life. All the fibers of this system are finely drawn and delicately woven. My impression is that there is something very ethereal about this person. The sphere is decidedly feminine. I see a peculiar light radiating from the organs of Ideality, Sublimity and Tune, which indicates remarkable activity of that portion of the brain. The light is intense but soft. The other portions of the brain are comparatively passive. The whole intellectual region is fully developed, but most of the other faculties are quiet compared with the intenser action of those above named. There is much reverence here and the spiritual powers of this person are most beautifully and vividly expressed. The light is steady, and does not seem to exhaust the vital forces of the person. Hope is large and exerts a constantly sustaining power. Conscientiousness is large, and all the moral instincts are active and strong.

If this person writes or speaks there will be nothing tame in the utterance. There is nothing monotonous here, but the language and expression are varied by every shade of feeling. There is no use of saying that she is not spiritual; the fact could not be otherwise where so much gentleness exists. This person is very well appreciated by those who are finely strung. Those who are coarsely organized can never perceive the delicate harmonies of such a nature.

This person is less than thirty years old; has an ardent temperament and strong affections. She will love with the whole

soul, if at all. She is inclined to idealize and reverence great characters, especially when their attributes are in unison with her own. There is great force of character here but the appearance does not indicate it, she is so extremely feminine. The sphere is very pleasing.

New-York Conference.

SESSION MAY 4.

DR. GRAY read an article from Sir David Brewster, and made some comments showing the absurdities to which the learned and the scientific world are driven to evade the force and significance of a Spirit-rap.

MR. BELLOWS, from Islip, L. I., related the following miraculous restoration of his daughter, about seventeen years of age, to health. She had become afflicted with several complaints to which females are subject, which seemed to combine in producing an affection of the lungs and bilious fever. Two of the most skillful physicians in his neighborhood attended her several weeks, and she constantly grew worse, and the physicians gave her up as incurable. In this extremity the family applied to Spirits through a tipping medium, so called, and they communicated to them that they could cure her if they could find a medium adapted to her case. They subsequently informed them that Dr. George H. Clapp, then residing in Boston, but since moved to Great Falls, N. H., was a proper medium, and the Spirits requested them to enclose a lock of her hair in a letter, and address it to Dr. Clapp, which the father did, but in the letter gave him no information of her case. In due course of mail the father received a letter describing her complicated complaints more perfectly and briefly than he himself could have done. This inspired confidence, and he dispatched another letter for medicine and other remedies, which were returned by express; and in two weeks his daughter was well of all her complaints, and has enjoyed good health ever since.

A singular coincidence occurred the day after his first letter to Dr. Clapp was forwarded. His child was very low and almost lifeless; her mother had occasion to step out of the room, and during her absence her child rose up in the bed, took her slippers from the mantelpiece, put them on and walked into the next room, and meeting her mother there, said, "Good morning, mother; it is just ten o'clock." Her mother was very much alarmed, and helped her back into her bed. The Spirits said this was occasioned by the influence of a company of sixteen Spirits who immediately visited her upon the receipt of the letter by Dr. Clapp; and it was afterward ascertained that Dr. Clapp was examining her case by the use of a lock of her hair at that very moment of time. He said the physicians and neighbors were much surprised at the cure.

MR. JONES related the following: In the year 1844 he went from New York to Worcester county, Mass., to see his relatives and friends, and especially a brother from Alabama who was on a visit to the old homestead. When he arrived home he found his relatives all weeping over his brother whom they believed was in a dying state, the physician despairing of his recovery. He rather peremptorily bade them all to leave the room, and leave him alone with his brother, saying to them that he wished to save his brother from the influence of their anxious spheres. The friends left the room; he took his brother's hand and put himself into a sympathetic, quiet and hopeful condition, and after their hands had been some time joined, he gave his brother a drop of brandy and water, and continued to give the same at intervals. A decided improvement in the condition of his brother was in a few hours perceptible, and in the course of one week he was well. Mr. Jones did not place much confidence in the efficacy of medicines, but thinks the value of a physician consists in the faith of the patient that he will cure them. He thought all healing power came from above.

MR. ANDREWS said that man was absolutely conscious of nothing except himself; all else is but seeming. The best evidence of Spirit existence which he had experienced consisted in a very trifling thing as most people would consider it. The Spirit of his wife claimed to communicate through a writing medium. She being accustomed to phonographic writing, had adopted a very peculiar mode of holding her pen between the first and second finger, and although the medium did not know the fact, yet she was influenced to take and write with the pen in the same peculiar manner. This fact, together with the peculiar mode of expression and the sphere which seemed to pervade the whole, satisfied him that she was present. Mr. A. seemed to have a theory of individualized Spirits and a universal Spirit which pervades the whole. Mind is everything; matter is nothing. This world is but seeming—a dream-world. Man might be psychologized to think for the time being that the floor was a vast ocean, and proceed to make all the motions of swimming. So long as the man remained in that persuasion, it was to him a reality; and death is but a psychological change from the natural to the Spiritual world. He said Spirits generally confirmed this idea by saying they create their own surroundings.

A GEM.—Kingsley says: "Did you ever remark, my friends, that the Bible says hardly anything about religion—that it never praises religious people? This is very curious. Would to God we would all remember it! The Bible speaks of a religious man only once, and of religion only twice, except when it speaks of the Jew's religion, to condemn it, and show what an empty, blind, useless thing it was. What does this Bible talk of then? It talks of God—not of religion, but of God. It tells us not to be religious, but to be godly. 'I' Jesus Christ come to you in the shape of a poor man whom nobody knew, should you know him?'"

Original Communications.

VOICES OF THE DEPARTED.

A FAIR Angel-author, whose home is heaven, has placed us under obligations for the following beautiful poetic offering to our columns. The intelligent reader will not fail to recall the dear name and to trace the soul-image of Mrs. HEMANS in the "Voices of the Departed."—Ed.

On Friday evening, April 24, the Spirit of a lady manifested her presence at the residence of Dr. H. Stone, Galveston, Texas, and caused her Spirit form to be visible to Mrs. S., who was placed, through Spirit influence, in the interior condition. The Spirit then dictated the following Poem, through Rev. T. L. Harris, and gave her signature by means of the alphabet at its close. In a few moments she controlled the hand of a writing medium, and wrote the following note, addressed to the lady who acted as amanuensis.

DEAR E.:
Please copy this for me; I desire it to be sent to my friend, Mr. Brittan.
FELICIA.

FAREWELL! farewell! 'tis a mournful sound,
By mourners breathed o'er the low green ground,
When the form we loved sleeps beneath the sod,
And the Spirit we cherished flies home to God;
'Tis a mournful sound and it thrills the breast,
And it stirs the bosom with wild unrest.

When the Beautiful fade like the garden flowers,
Lonely we sit in the rifled bowers;
Lonely we dwell in the halls of mirth,
And our joys are crushed ere they spring to birth;
And a voice is heard in each haunted spot,
And it whispers forever, "Forget us not."

That voice! ye have heard it in midnight gloom.
Hark! there is no sound in the quiet room;
Not a voice of the south wind the leaves among;
And the wood-doves brood o'er their callow young;
All things of earth and of air are still.
Hark! hear ye that whisper the spirit thrill!

Move softly, as moveth the heart in prayer;
Go where ye will, lo! thy Dead are there,
Where the wild bird dreams with a folded wing;
Where the perfumed flowers through the grass up-spring;
Where the maiden sings in her tuneful glee;
Where the sailor boy rocks on the yard o'er the sea;
Where the peasant reaps 'mid the ripened corn;
Where the hills re-echo the hunter's horn;
Where the young bride laughs; where the old man weeps;
Where the beldame crawls; where the infant leaps;
In temples no human hands have made,
Where the Hindoo kneels in the Banyan shade;
Where the grand cathedrals of sculptured stone
Are thrilled by the anthem's lofty tone,
And the worshipers kneel while their prayers arise
To the loving Father within the skies;
Wherever a human heart beats low
In the solemn hours of its unknown woe,
Wherever Man dwelleth there is no spot
Where the Spirit-forms of the Dead are not.

Ye can hear their voices the stars among,
When each orb in the heavens hath found a tongue,
And the swelling strain of the shining host
Flows in its joy from the Spirit-coast:
There are songs of love in the Spirit-spheres—
They are wafted by midnight to mortal ears.

When the jeweled flag of the Night is furled,
And the sheen of the daylight illumines the world,
There are Spirit-hymns in the morning ray;
Then a song is poured through the halls of Day,
And the birds awake, for they feel the power
Of the Angel-hymns of the morning hour;
There is not a bird but hath learned its art
From the swelling song of an Angel's heart.

Where the Poet sits in his turret dim,
And his eyes in a vision of glory swim,
'Tis a Spirit-voice that with golden key
Opens the pearly doors of Immensity:
Why kindles his soul with that strange desire?
What meaneth that whisper, "Aspire, aspire"?
Why riseth his thought from the dull cold ground
To soar through a region that hath no bound?
'Tis the Spirit who whispers the burning word
And touches the heart in its inmost chord.

Ye have seen in his revel the young man clasp
The foaming wine-cup with eager grasp.
Ye have seen him pause—did a vision pass
Between his eye and the sparkling glass,
A vision of light from beyond the stars?—
'Twas a whisper he heard through the music-bars,
A whisper that palsied his lifted hand,
A warning voice from the Spirit-land.

Ye have seen the Hero to battle ride.
Why paleth his cheek in that hour of pride?
He hath smitten his thousands, yet trembles now,
And a mortal terror is on his brow.
'Twas a voice that came from no mortal nigh,
A Spirit-whisper, "To-morrow die."

Weeping and wailing and mournful cries
Where the aged man on his death-bed lies!
Ah! do you see how his eye hath caught
The glorious vision he long hath sought?
"Hark! hush your wailing," he cries, "they come
With songs of bliss from the Spirit-home."

They have laid the Dead in the narrow cell.
Listen! how soft are the notes that swell
Like the distant tones of a Sabbath choir!
'Tis an Angel who sings to his golden lyre—
'Tis an Angel who sings, with a new found voice,
"Weep not in sorrow—rejoice, rejoice!"

SPIRITUALISM IN CARACAS, VENEZUELA.

THE article, under this title, forwarded us by our friend Driggs, is too long for insertion entire, but the following extracts present fair specimens of the occurrences at the nightly circles whose proceedings he describes.—Ed.

CIRCLE, JANUARY 5, 1856.

This evening an unknown Spirit manifested its presence by rocking the table smartly. It then saluted each member of the circle separately by moving to one, then to another, tilting it up and resting it on the breast of each, thus passing around the entire circle. On taking leave, he practised the same ceremony. Being asked if that was shaking hands with us, he answered in the affirmative, and then rocked the table as a signal for departure.

It is now the universal practice with our visitors to shake the table smartly on their appearance, and if they have any relative present, to move the table to that individual and tip it over on his breast; and to rock the table smartly when they are going away. By this sign we always know when a Spirit has come or is taking leave.

Mrs. Outlaw, who had lived an improvident life, died in Laguayra about five years ago, and was consigned to the dark sphere, made her appearance for the fourth time this evening; said she had tried to follow my advice and instructions, but, surrounded as she was with unprogressed Spirits and a thousand evil influences, and being continually watched and tormented by those in authority over her, she found it hard to throw off her earthly habits and evil propensities. I observed that this earth was the proper sphere to lay a foundation for progressing. "Yes," said she, with emphasis.

CIRCLE, JANUARY 6.

Several undeveloped Spirits from the dark sphere came to hold communion with us this evening. One said he was a Know-Nothing, and answered "No," to every question propounded to him. Two others said they came by stealth, without the knowledge of their tyrannical masters. They craved our advice and assistance, which we freely gave them, and they promised to profit by it. Another assumed to be a progressed Spirit; but having come with lies in his mouth, we challenged him, and he acknowledged he was an emissary from His Majesty of Darkness, and was sent as a spy, and to annoy us with a view to the breaking up of our circle. We sent our compliments to his Master, and defied him and all the evil Spirits to destroy our circle. We told him there was a way to escape if he desired it; he seemed to think it impossible; we told him there was nothing impossible with God; that God had more power than the Devil. We pointed out to him the only path by which he could escape, and he promised to try and avail himself of it.

CIRCLE, JANUARY 7.

My great-grandfather gave me a call this evening. There were also the grandfathers of the other members of our circle, all of the seventh sphere. They seemed very anxious for our development. Old Mr. Furlong being asked if he attended churches in the United States, he said he did. Being asked if he attended Mass at the Catholic churches in Caracas, he answered "No"—striking the table with great vehemence, hard enough to have broken it. These exalted Spirits seem perfectly aware how the followers of the Roman Church are impeded in their spiritual progress through the spheres, and these facts are confirmed by those Catholics who have come to our circle. It is not precisely the Catholic creed, but their want of tolerance and charity for other sects. All, say the Spirits, who do not love God with all their heart, and their neighbors as themselves, can not progress. God knows no religious sect by its name, but he knows his children by their lives and virtuous conduct in this sphere.

CIRCLE, JANUARY 8.

My father-in-law, Joseph Desmoues, identified himself to me this evening, the first time he ever came; says he sank into darkness for ten years; has been ten years in the second sphere, and now quite happy and progressing. We had a call from a woman who says she died in Caracas five years ago; had lived a loose life; attended the Catholic Churches; confessed her sins, and received absolution from the priest; died, and sank into darkness, where she now remains; saw a number of Catholic priests whom she knew in Caracas, as bad off as herself. She came for advice and instruction from our circle. We admonished her, and pointed out the path which would lead her to light. Two negro women also came to our circle; one said she came from Africa a slave, and died fifty years ago; did not know anything

about God; was never instructed in religion; has been in the dark sphere since her death; has been abused and tyrannized over by the chief rulers and their assistants, who glory in doing all the wrong they can; that she once saw their Great Chief, whom we call the Devil; that every one is in dread of him; that the negro race is entirely separate from the whites. We gave these poor creatures our best advice, and pointed out to them the only path to pursue to obtain their liberty and be free of their cruel masters. They appeared to appreciate the advice we gave them, and promised to try and follow it.

CIRCLE, JANUARY 9.

Last night our seeing medium had a visit from several Spirits in his bed-chamber. He recognized his former wife; also an old Quaker from the seventh sphere, and a person of distinction, with a brilliant star on his left breast.

We inquired of the old gentleman who came to our circle this evening, if the medium had actually seen the persons he supposed he had the evening previous. It was answered in the affirmative. On being asked who the Spirit was with the brilliant star, he said it was the Duke of Kent, the Queen's father. We asked if it was possible for him to manifest himself this evening to the seeing medium; he said Yes, if we would keep passive. In a few moments the medium commenced conversing with the Spirits present; we could only hear what the medium said, but he could hear and see the Spirits present distinctly, and communicated their appearance to the circle.

CIRCLE, JANUARY 10.

The American Minister and lady were present by permission. Several undeveloped Spirits appeared. Mrs. Outlaw came for the fifth time, and as usual pushed the table to me; on inquiry she said she had found great difficulty to progress in righteousness; she thought she was growing better. I advised her to persevere and she promised to do so.

Another unprogressed Spirit took possession of the table: said he had been sent to annoy us and try to break up our circle. We told him all the powers of his satanic majesty could not affect that object. He did not believe in a God or any power superior to his master, and had no desire to leave his present abode.

The seeing medium had a view of several Spirits in the room, and conversed with those inclined to converse with him. A lady, he said, leading a child by the hand, stood behind my chair, and poured the contents of a vial on my head. He could see the liquor, but I felt nothing.

CIRCLE, JANUARY 19.

The only thing of importance which came to our observation was, our seeing medium being entranced, put forth his hands and said, "Glory to God! glory to God! glory to God!—an archangel is coming!" On assuming his natural state, being asked what he saw, he said a beautiful angel descended, and all the bright Spirits which then filled the room fell on their knees; the angel passed twice round our circle, then hovered over it and disappeared.

The bright Spirits of the higher spheres have desired that we admit none of the native inhabitants to our circle, as their dark minds and superstition is unable to receive the truth as yet; that the Spirits will indicate the time when the circle is fully developed. S. DRIGGS.

FACTS IN AUGUSTA, ME.

MESSRS. PARTRIDGE AND BRITTAN:

You often call for facts, and as you have no other correspondent in this place I propose to give you a brief account of some of the manifestations that have occurred in this city within a few months past, which, if you deem them worthy of notice in your paper, you are at liberty to use as you may deem expedient.

Last fall a few Spiritualists were wont to meet once or twice per week at each other's residences, for communion with their friends through Mrs. Currier as medium, and they organized a circle which the Spirits baptized as *Samaritan Circle*. Mrs. Currier is an impressive writing, personating and healing medium. In examining the sick she has given every symptom of the disease in her own person, whether the patient is present or absent; and in making her prescriptions, her hands are made to select whatever the Spirits desire her to give as the remedy. She has often been led into the fields to select herbs, roots and bark, of the medicinal properties of which she was wholly ignorant. She will also personate most perfectly the disease with which a Spirit left the form, and their peculiarities of life, so naturally that very few persons to whom the tests are given fail to recognize the presence of their Spirit friends.

In October last we were visited by Mrs. Merrithew, of Bangor, a writing, rapping, trance, speaking and healing medium, through whom many wonderful and astonishing tests have been given, and many sick and invalids were either cured or greatly benefited by her prescriptions.

She has remained here through the winter, and has met once or twice per week with the *Samaritan Circle*, and through her Spirits have given us many very good and acceptable lectures. Many times when in the trance state she has called up people by name, and told them the name of their Spirit friends, though when she was in her natural state she was wholly ignorant of the existence or presence of the persons or Spirits of either. In writing she has also given communications with the names or initials of persons whom she did not know were present, and given them the names of their Spirit friends. One very skeptical person who was present, and whose brother had died at New Orleans with the cholera, had a perfect description given him of the spot where the body of his brother was interred in that city; and the same Spirit when speaking through the medium has given the most convincing proof of his identity to all who knew him in life.

Soon after the medium came here, the Spirit of Michael Cooler, a red

man of the St. Johns, N. B. tribe of Indians, who calls himself a *gret*, *medicine man*, requested a few members of our circle to meet, and he would tell us where there was a "quonny" water-spring—"quonny," he says, is the Indian name for healing, or medicinal. He entranced a young man, a clairvoyant medium, when we met the next day, and gave him the smell of the water, and he and two others started to find the spring, no person of our circle having any knowledge whatever of the existence of such a spring. They were told by the Spirit in what direction to go, and after having gone about half a mile the scent of the water was again given to the medium. They went a little more than two miles, and the medium said they had gone past the spring. They turned about the horse and retraced their steps some thirty or forty rods, when the medium ordered a halt. He got out of the carriage and went a few rods into a field, and said that he had found the spring.

Through the same medium and by the same Spirit, a young man who was being developed as a healing medium, was asked if he would go and cure the *Toothache* if he the Spirit would tell him where to go and what would cure it. The young man replied that he would go, but being a novice in Spiritualism, and thinking that possibly he might be sent on a fool's errand, he did not go after being told where to go and what the remedy was. The next time that he met the medium the Spirit lectured him for not fulfilling his promise. He appointed another time to go, and taking the evening, he went and rapped at the door of the house, and inquired if there was a lady there who was troubled with the *Toothache*? Being answered in the affirmative, he replied that he had been informed so, and was requested to call and give a remedy which he was informed was a sure cure for it, and if they would use it he would leave it. He was told that it should be used according to his directions, and he left without giving his name or address. After he was gone, as the remedy was to be smoked in a pipe, the people did not know but it was the invention of some fiend in human form to blow the lady's head off. They laid some of the herbs down and touched fire to them, and finding that they did not explode the lady ventured to try the pipe—and in a very few minutes the tooth which had distressed her for about two weeks, was permanently cured.

With the following certificate which you may rely upon as being strictly true in every particular, I will close.

Respectfully yours,

ISAAC H. HUNT.

The certificate, which is longer than is necessary to publish entire, is to the effect that a child of our correspondent afflicted with a singular spasmodic disease beyond the skill of physicians, and which threatened hopeless idiocy, was cured through Mrs. Merrithew's mediumship.—[Ed.]

MENTAL TELEGRAPHING AGAIN.

MR. PARTRIDGE:

Dear Sir—The subject of mental telegraphing having occupied the thoughts of the Conference for some time past, in connection with the several phases of Mesmerism, I feel it a duty to present my thoughts on the matter, in hopes that they may elicit further ideas which shall help us disentangle it from modern Spiritualism, granting to each its true and legitimate foundation.

There is one point that should be borne in mind, viz., that there is such a thing as animal magnetism as well as Spiritualism, that in its application, Spirits sometimes help mortals, and that on the other hand mortals often help Spirits; and this I conceive is the only link which gives them a relationship.

In drawing the line of distinction between what Spirits in and out of the body can do, I would say that Mesmerism is a positive will-power, or in other words, a soul subduing or charming influence, and that there is nothing in it which goes to prove a mental mundane telegraph because the operator can not duplicate his own thoughts in the mind of his subject, though he can, by changing the current of electricity and touching certain organs, produce in that subject whatever the latter has personally seen, learned or heard, and appreciated at some prior time of life. For example, the operator can not make his subject do a simple sum in arithmetic with all his power, excepting said subject had learned previously how to do it. Again as an illustration we will suppose the subject has been a frequent visitor of theaters; he can be made to believe that he is Scott, Wallack, or anybody else, and he will be likely to take the part assigned him, as well as the original; which goes to prove nothing more than that the operator, by changing the current of electricity, has put in activity the requisite organs. These effects are produced in the first stages of magnetism or charming.

We are now led to the consideration of the second stage of magnetism, which is termed clairvoyance, but which I will call semi-trance, because it is a dream state under control. The question arises, Can the soul see without the use of the natural eyes? I answer, it can. To me this is a demonstrated fact, and let those who do not believe it, see but once for themselves a person in the somnambulist state, and their prejudices must yield. There will be but little danger of their attributing the phenomena to the agency of departed Spirits. There are many facts of sleep walking working, reading, etc., which I have witnessed in my own family, where stringent measures have been taken to prevent it, such as tying the person in bed; and even then they have succeeded in getting loose, using more ingenuity than they could be supposed capable of.

The third or final condition I term the trance-absolute; and to throw light upon its nature, I would say it is believed to be within a step or two of eternity. In this condition Spirits from the other world can use the medium freely, whether the latter is thrown into that state by Spirit or mortal.

In following up this idea, we are led to ask the question, Can mortals telegraph their thoughts to each other in this world by a will-power, without the aid of Spirits? I answer, No; and those who believe differently, should produce facts, and there should be thousands of them occurring every day. Involuntarily the whole world is in motion to demonstrate the fact if it exists; for there is scarcely a time that a husband is detained over his usual hour, when his thoughts do not revert to home, and the reason he was detained would be stamped there; and so it is in almost all the loving relations of life. Now in my humble opinion, if thoughts are sometimes carried, it is done by Spirits. The elements of will-power can not reach a finite being except through the Infinite, which would produce a oneness of soul within the three. The man of Nazereth had that power and it was the unity with God and man here referred to, that produced it.

It might be well to state in this connection that there are some very good guessings drawn from the known laws of relationship, cause and effect etc., which might be misconstrued for mental telegraphing, the whole matter thus far goes to prove nothing against Spiritualism, but on the contrary, clairvoyance and somnambulism help to demonstrate the existence of the soul. * * *

SAMUEL POOLE.

Interesting Miscellany.

A NIGHT SCENE IN LONDON.

UNDER this heading, Dickens gives, in *Household Words*, the following description of what he witnessed one night outside the Whitechapel Workhouse. What a scene for the metropolis of the Christian world, and what a commentary upon the arrogant assumptions of its pseudo-philanthropists, whose charity is wasted upon imaginary evils in distant lands, while thousands are starving almost at their very doors!

"On the 5th of last November, I, conductor of this journal, accompanied by a friend well known to the public, accidentally strayed into Whitechapel. It was a miserable evening; very dark, very muddy, and raining hard. There are many woful sights in that part of London, and it has been well known to me in most of its aspects for many years. We had forgotten the mud and rain, in slowly walking along and looking about us, when we found ourselves, at eight o'clock, before the Workhouse.

"Crouched against the wall of the workhouse, in the dark street, on the muddy pavement stones, with the rain raining upon them, were five bundles of rags. They were motionless, and had no resemblance to the human form. Five great beehives covered with rags; five dead bodies taken out of graves, tied neck and heels, and covered with rags—would have looked like those five bundles upon which the rain rained down in the public street. 'What is this?' said my companion. 'What is this?' 'Some miserable people shut out of the casual ward, I think,' said I. [Mr. Dickens then describes his inquiries in the workhouse. He found that the women were shut out simply because the house was full.] We went to the ragged bundles nearest the workhouse door, and I touched it. No movements replied; I gently shook it. The rag began to be slowly stirred within, and by little and little a head was unshrouded, the head of a young woman of three or four and twenty, as I should judge, gaunt with want and foul with dirt, but not naturally ugly.

"'Tell us,' said I, stooping down, 'why are you lying here?' 'Because I can't get into the workhouse.' She spoke in a faint dull way, and had no curiosity or interest left. She looked dreamily at the black sky and the falling rain, but never looked at me or my companion. 'Were you here last night?' 'Yes; all last night, and the night afore, too.' 'Do you know any of these others?' 'I know her next but one; she was here last night, and she told me she came out of Essex. I don't know no more of her.' You were here last night, but have not been here all day?' 'No; not all day.' 'Where have you been all day?' 'About the streets.' 'What have you had to eat?' 'Nothing.' 'Come,' said I, 'think a little. You have had something to eat to day. Come, think of it.' 'No, I haven't. Nothing but such bits as I could pick up about the market. Why, look at me!' She bared her neck and covered it up again. 'If you had a shilling to get some supper and lodging, should you know where to get it?' 'Yes; I could do that.' 'For God's sake get it, then.'

I put the money into her hand, and she feebly rose and went away. She never thanked me, never looked at me, melted away into the miserable night in the strangest manner I ever saw. I have seen many strange things, but not one that has left a deeper impression on my memory than the dull impressive way in which that worn-out heap of misery took that piece of money and was lost.

One by one I spoke to all the five. In every one interest and curiosity were as extinct as in the first. They were as dull and languid. No one made any profession or complaint; no one cared to look at me; no one thanked me. When I came to the third I suppose she saw that my companion and I glanced, with a new horror upon us at the last two, who had dropped against each other in their sleep, and were lying like broken images. These were the only words that were originated among the five."

An amateur in porcelains wrote to M. Leon Gozlan, expressing himself perfectly happy, when he received this expressive and appropriate answer:

"You are happy? Then, my friend, don't stir, don't move, lest you should upset that happiness, which is a piece of Chinese porcelain balanced upon the nose of a drunken Mandarin, who is about to sneeze!"

Man,

Thou pendulum betwixt a smile and tear.

Byron.

THE PROGRESS OF SPIRITUALISM.—The Providence Journal, in the course of a somewhat lengthy notice of Prof. Hare's recent work on Spiritualism, makes the following remarks relative to the advance and present position of the belief: The importance which modern Spiritualism has attained in the United States and in Europe, exceeds that which any other philosophical or religious system, or delusion, as some prefer to call it, ever reached in so brief a period as that which has elapsed since it first came into our notice. Unlike psychology, the science of the soul, which, from its abstruse nature, only interests metaphysical or deeply religious minds, this modern Spiritualism has been seized upon by all classes. The learned and the ignorant, the Christian and the infidel, the thoughtful and the giddy, have alike been affected by it, and it is now asserted in the journals enlisted in the cause, as well as in the work before us, that the number of believers in the philosophy of Spiritualism exceeds two millions in the United States. It is also stated that no single religious sect issues so many newspapers and periodicals as this, and to show the zeal which animates the leaders, we have seen the announcement of a monthly journal, to be published in Wisconsin, an exponent of the philosophy and phenomena of Spiritualism, to make a volume of 600 pages a year, for one dollar. Publication societies have also been organized in New York, Boston, and elsewhere, and more than 200 volumes of books connected with the subject have already been issued. In England, France, Germany, Italy and Spain, the subject is attracting the attention of the learned, including the clergy and men of science; many books have been published on it in Europe, and a monthly journal has just been issued in London. When it is recollected that this has all been accomplished in about six years, it will be acknowledged that there is no parallel to it in the dissemination of any religious system which history records."

SILK MADE CHEAPER THAN COTTON.—A Paris correspondent of the London Atlas writes as follows:

"We hail with delight the announcement that a *sericon* has just made so valuable a discovery in the art of preparing silk, that this article will become cheaper and more common than cotton. This *sericon*, it appears one day having nothing else to do, began to think, which is wonderful for a *sericon*, says Alphonso Karr—that there was but one creature capable of producing silk—that there was but one description of vegetable matter, that of the mulberry tree, fitted for that creature's food, therefore the silky substance must lie not in the animal, but in the vegetable matter; so at once the *sericon* set about—"What! eating mulberries?" said the *gamin* Prince Napoleon, when the story was told at the Tuilleries. He was rebuked by a *regard supercilieux*, and the story went on—the *sericon* set about analyzing the composition of the mulberry leaf, and by boiling it to a thick paste has produced every description of silk in immense quantities. I have seen several yards of this manufacture, and although wanting a little of the gloss belonging to that spun by the worm, I can pronounce it far superior to the finest *fauvel* heretofore made. The price of the silk is five francs a pound when spun, being one hundred and twenty francs cheaper than that of the present day. This new method of producing silk will at once be adopted in all countries, as the mulberry can be grown in any country, and requires scarcely any culture.

A MAIDEN'S FIRST LOVE.—Human nature has no essence more pure—the world knows nothing more chaste—heaven has endowed the mortal heart with no feeling more holy, than the nascent affection of a young virgin's soul. The warmest language of the sunny South is too cold to shadow forth even a faint outline of that enthusiastic sentiment. And God has made the richest language poor in that same respect, because the depths of hearts that thrill with Love's emotions, are too sacred for contemplation. The musical voice of love stirs the source of the sweetest thought within the human breast, and steals into the most profound recesses of the soul, touching chords which never vibrated before, and calling into gentle calm, antonship delicious hopes till then unknown.

Yes, the light of a young maiden's love breaks dimly but beautifully upon her as the silver lustre of a star glimmers through a thickly woven bower; and the first blush that mantles her cheek, as she feels the primal influence, is faint and pure as that which a rose leaf might cast upon marble. But how rapidly does that grow stronger, and that flush deeper—until the powerful effulgence of the one irradiates every corner of her heart, and the crimson glow of the other suffuses every feature of her countenance.

SPIRITUALISM IN MASSACHUSETTS.—The Newburyport Herald says: The Spiritual Rapping phenomena are creating quite a sensation in the south part of this county. In Lynn they are said to be received, as from the Spirits of the dead, by a majority of the people of that city. At a lecture on that subject, in Marblehead, by Allen Putnam, Esq., of Roxbury, 700 persons were present, and were all that the house would hold. In Salem, this spiritual theory has been so extensively embraced by some of the most sober-minded and learned men—including quite a number of professional gentlemen—that it has become a matter of serious disturbance in religious circles; the clergy of the evangelical denominations are awakened to its prevalence and church action is sought had on the matter.—Exchange.

A COUNTRY parson had a singular peculiarity of expression, always using the phrase "I flatter myself," instead of "I believe." Having occasion to exhort his congregation during a revival, he "flattered himself" that more than one-half of them would be damned!

THE more elevated a sentiment becomes, the more there is of union and fulness in it; and it fears less inconstancy; it removes from perishable matter by its own essence and approaches God, the principle of all stability.

Spiritualists' Directory.

PUBLIC LECTURERS.

REV. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is traveling, and we can not at present indicate his Post-office address. Those who desire to secure his services, and may be pleased to address us, will have the substance of their requests made known through the TELEGRAPH, where they will doubtless arrest the attention of Mr. Harris.

MISS EMMA FRANCES JAY is a Trance Speaking Medium and vocalist of extraordinary powers, whose public efforts are everywhere received with mingled emotions of surprise and delight. The Editor of the Baltimore Republican, who has no faith in Spiritualism, in a recent notice of Miss Jay's lectures in that city, says:—Miss Jay seems to have either been in the hands of a Spirit who was perfect master of elocution, or else she has had excellent instructions in the art. Her gesticulation was graceful, frequent, and perfectly expressive of the idea conveyed. The language used was the most chaste and pure style, and seldom, if ever, excelled in the desk.

S. B. BRITTAN will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophico-Theological and Practical Subjects. All letters should be addressed to Mr. Brittan, at this office.

WILLIAM FISHBOUGH, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audience. Address, care of Partridge and Brittan, at this Office.

MRS. URIAH CLARK, who has frequently discoursed to the Spiritualists of New York, Brooklyn, Newark, and elsewhere, always to the entire satisfaction of her audiences, holds herself in readiness to answer the calls of those who may desire her services as a speaker upon the subject of Spiritualism. Address, care of PARTRIDGE & BRITTAN, this office.

MISS C. M. BEBER, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of PARTRIDGE & BRITTAN, this office.

R. P. AMBLER, one of the most eloquent and popular speakers, lectures, under Spiritual Influence, on the Principles of Modern Spiritualism in all its Relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York, and Boston. Address, Baltimore, Maryland.

ANDREW JACKSON DAVIS, now a resident of this city, is at present engaged delivering lectures on The Harmonial Philosophy (which includes the phenomenal departments of Spiritualism as he defines them), in the city of Brooklyn every Sunday afternoon.

MARY F. DAVIS also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 147 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this Office.

JOHN H. W. TOOHEY, Editor of the *Christian Spiritualist*, will respond to the calls of those who desire, his services as a lecturer on the general themes of Spiritualism. Address, Office of the *Christian Spiritualist*, No. 538 Broadway, New York.

DR. J. W. ORTON, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of PARTRIDGE & BRITTAN, this office.

MISS A. W. SPRAGUE lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address Plymouth, Vt.

A. E. NEWTON, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address No. 15 Franklin-street, Boston, Mass.

DR. R. T. HALLOCK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

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AUSTIN E. SIMMONS lectures in the trance state as he is impressed by the controlling spiritual influences. Address Woodstock, Vt.

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WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

SPIRITUAL TELEGRAPH; Editor, S. B. Brittan; publishers and proprietors, Partridge & Brittan, 342 Broadway, N. Y. Terms, \$2 per annum.

CHRISTIAN SPIRITUALIST; Editor, J. H. W. Toohey; publishers and proprietors, Society for the Diffusion of Spiritual Knowledge, 538 Broadway, N. Y. Terms, \$2 per annum.

NEW ENGLAND SPIRITUALIST; Editor and publisher, A. E. Newton, 15 Franklin street, Boston; Terms, \$2 per annum.

SPIRITUAL UNIVERSE; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

AGE OF PROGRESS; Editor and publisher, Stephen Albro, Buffalo, N. Y.; Terms, \$2 per annum.

SPIRITUAL MESSENGER; E. Mead, M.D., Editor and publisher, No. 80 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

THE TRUTH SEEKER; Editors and proprietors, A. P. Bowman, and E. B. Loudon Angola, Steuben Co., Indiana. Terms, \$1 50 per annum.

THE CRISIS; Editor, Rev. Henry Weller, La Porte, Indiana. Terms, \$2 per annum.

THE MEDIUM, conducted by J. M. Barnes and H. W. Hulbert; published at Conneaut, O. Terms, \$1 50 per annum, in advance.

SPIRITUAL MAGAZINES.

TIFFANY'S MONTHLY. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 342 Broadway, New York. Terms, \$3 per annum.

SACRED CIRCLE. Editors, Hon. J. W. Edmonds and O. G. Warren; publishers, S. A. & H. Hoyt, 241 Broadway, New York. Terms, \$2 per annum.

THE NORTH-WESTERN ORIENT. Editors, Hiram Huggins and George Haskell, M.D.; publisher, J. N. Brundage, Waukegan, Ill. Terms, \$1 50 per annum.

THE SPIRITUAL HERALD. Publisher, H. Bailliere, 219 Regent-street, London, and 290 Broadway, New York. Price sixpence (sterling) per number.

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O. H. WELLINGTON, M.D.

MRS. M. J. MABIN, M.D.

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