

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 249.

QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELEGRAPH, for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

QUESTIONS.

3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?
4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?
5. What is Life, and what was its origin?
6. What is Death, and what was its origin?
7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?
8. What was the origin of the first man?
9. What are man's connections with, and relations to, material nature, spiritual nature and God?
10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?
12. Is man mortal or immortal in whole or in part, and what part?
13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?
14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?
15. Wherein consists the essential difference between material substances and things and spiritual substances and things?
16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

COMETS.—M. Babinet, of the French Institute, in a paper treating of the great comet which was expected this year, but whose visit, it seems, is now postponed till 1858, makes the following remarks, of a very reassuring character, as to the notion commonly entertained of the danger of a collision between the comet and the earth: "As to the questions raised about this comet, and comets in general, many volumes might be written. But since the idea of a shock injurious to our planet has lately found admission into the work of a first-class writer, I protest explicitly against the notion of any perceptible and material shock from a comet. I am prepared to prove that if a swallow, resolved upon suicide, were to throw itself against a train of a hundred railway wagons, drawn at full speed by ten locomotives, the train in question would run a thousand times more danger than the earth would, if all the comets chronicled in astronomical annals were to rush upon it at once. What is a comet? a visible nothing."

PARTING.—The moment of parting is perhaps the first moment that we feel how dear and how useful we have been to each other. The natural reserves of the heart are broken, and the moved spirit speaks as it feels.

PERSONAL AND SPECIAL NOTICES.

Lectures by the Editor.

S. B. BRITTAN will deliver a course of Four Lectures on the essential facts, principles and issues of Spiritualism, in Owego, beginning on Thursday evening of next week, (Feb. 5th,) and continuing on each succeeding night until the course is completed.

Sunday Meetings of Spiritualists.

MR. TIFFANY will speak in Dodworth's Academy, morning and evening, at the usual hours. Conference in the afternoon at 3 o'clock. To all of these meetings the public are cordially invited.

REV. T. L. HARRIS will preach in Academy Hall, Broadway, opposite Bond-street, morning and evening, at the usual hours.

Interesting to the Spiritualists of Williamsburgh.

NEATLY furnished premises over the extensive newly erected store on Fourth-street, nearly opposite St. Mark's Church, known as the "Williamsburgh City Lecture Rooms," are about to be opened for the accommodation of an intelligent public, friendly to the cause of Moral and Intellectual Progression, where Lectures will be delivered on the deeply interesting subject of Christian Spiritualism, and other kindred topics. The first opening of the Rooms will take place on Sunday, February, 14th, and a subsequent meeting of the friends of this movement will be held at the same place on the Tuesday evening following (Feb. 17) for the purpose of organizing a society for the mutual improvement of its members, as well as for other interesting ulterior and benevolent designs.

Emma Hardinge's Entertainments.

EMMA HARDINGE begs to notify the friends who kindly patronize her entertainments, that in order to give due effect to the production of the celebrated Witches' scenes, and music of Macbeth, she will require so many rehearsals, and such additional force to her amateur corps, that she is compelled to postpone her next entertainment until Wednesday evening, February 11th, 1857, when it will positively take place at the Broadway Atheneum, 654 Broadway, at half-past 7 o'clock. Emma Hardinge deeply regrets thus disappointing her friends, and patrons, but trusts the result will justify the delay.

To Mediums, Lecturers and Believers.

MR. BERNARD FAUTH, who resides at Portsmouth, Va., writes us that in that place, and in the neighboring city of Norfolk, there are many persons who are interested to investigate the phenomena of Spiritualism, and he expresses the wish that Mr. Conklin, Mrs. Coan, or some other good test medium would visit Portsmouth. Mr. Fauth also desires "Mediums, Lecturers and Spiritualists who may pass through his place," to give him a call.

Emma Frances Jay.

MISS JAY was in St. Louis from the 18th to (probably) the 25th of January, and is by this time traveling eastward. She expects to spend the ensuing spring chiefly in New York and New England. For the information of Miss Jay, we may observe that the friends in Poughkeepsie very much desire to avail themselves of her services at the earliest convenient opportunity.

Healing the Sick.

MISS M. E. WILDMAN, 575 Broadway, treats the various forms of disease by Spiritual-magnetic action, by the use of water, to which a spiritual influence has been imparted, and by such remedial agents as the invisible physicians may prescribe.

MRS. CORA L. V. HATCH, is expected to speak in Boston, the second, third and fourth Sundays in February; after which she will return and resume her lectures in this city.

MRS. E. C. MORRIS, Spirit Medium, 34 Tillary-street, Brooklyn. Hours from 10 to 4 o'clock. Saturday and Sunday excepted.

Spiritualists' Directory.

PUBLIC LECTURERS.

MISS EMMA FRANKLIN 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 ideas 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 Philosophical-Theological and Practical Subjects. Address Mr. Brittan, at this office.

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 now in this city, and may be addressed care of this office.

WILLIAM FISHER, 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 audiences. Address, care of Partridge and Brittan, at this office.

MISS C. M. BAKER, 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.

MR. & MRS. U. CLARK, the Spiritual Lecturers, will respond to calls together, or Mr. Clark alone, to officiate at marriages and funerals, or as lecturer and healing medium. Residence, Auburn, N. Y.

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.

DR. J. E. 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.

HENRY H. TATOR, a gentleman who has for some years devoted his time and mental energies almost exclusively to literary pursuits, has commenced lecturing in illustration and defense of the facts and principles of the Spiritual Philosophy and Life. Mr. T. is a man of culture, refined in his feelings, gifted with a poetic imagination, a remarkably fine voice, and whatever other natural endowments are most essential to personal success and public usefulness. Mr. Tator has our right hand of fellowship, and may be addressed at this office.

MRS. B. F. HATCH (formerly Cora L. V. Scott), is a Trance-Speaking Medium whose poetic and philosophical discourses have attracted large audiences and given high satisfaction. Address Dr. B. F. Hatch, 49 Bleecker-street, New York.

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.

MRS. BECK, through whom Spirits speak with facility, will answer the calls of those who may desire her to lecture to them, within any convenient distance from this city. Address 333 Eighth Avenue, N. Y.

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.

MRS. M. S. NEWTON delivers lectures on themes connected with Spiritualism while in the trance state. (What is her P. O. address?)

MRS. C. M. TUTTLE, of Albion, Mich., a popular trance-speaking medium of three years' successful experience, will accept invitations to speak in places West—in Michigan, Indiana, Illinois and Ohio, and short distances East. Address, Albion, Mich.

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

S. O. HEWITT, formerly Editor of the New Era, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also, on its philosophy and its uses. He may be addressed at 15 Franklin-street, Boston, Mass.

R. P. WILSON, long known as a successful lecturer on Spiritualism in the northern part of Ohio, will receive invitations to lecture in accessible places. He may be addressed, River Styx, Ohio.

Rev. GIBSON SMITH will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post-office address South Shaftsbury, Vt.

G. C. STEWART, who generally speaks involuntarily, under spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

DR. C. P. SANDFORD, Speaking Medium and Normal Lecturer on Spiritualism, will respond to calls for public lectures. Address, Pendeville, Columbia Co., Wis.

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; Edited and published by the Society for the Diffusion of Spiritual Knowledge, 553 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. 30 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.

YORKSHIRE SPIRITUAL TELEGRAPH, a monthly periodical, published by J. Rhodes, Market Place, Keighley; and Holyoake & Co., Fleet-street, London.

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. Hoyt, 241 Broadway, New York. Terms, \$2 per annum.

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

Partridge & Brittan

KEEP CONSTANTLY ON HAND AND FOR SALE.

At the Publishers' prices, the Books comprehended in the following list, together with other Spiritual publications. Careful examination of the list, and orders at the reader's convenience are respectfully solicited.

Natty a Spirit.

Allen Putnam, Esq., Roxbury, Mass., is the author and compiler of this Narrative and Communication. The book contains an interesting narrative of the production of the Spirit's likeness by an artist on canvas through spiritual visions, communications, directions, etc. 173 pages. Price, muslin bound, 63 cents; postage, 8 cents.

Compendium of the Theological and Spiritual Writings of Swedenborg. Being a Systematic and Orderly Epitome of all his Religious Works. With an appropriate introduction. Prefaced by a full Life of the Author, with a brief view of all his Works on Science, Philosophy, and Theology. PARTRIDGE & BRITTAN, General Agents. Price, \$2; postage, 45 cents.

Buchanan's Anthropology.

Being Outlines of Lectures on the Neurological System of Anthropology, as discovered, demonstrated and taught. By Joseph R. Buchanan, M. D., in four parts. Price, \$2; postage, 25 cents.

New Testament Miracles and Modern Miracles.

The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. By J. H. Fowler. Price, 30 cents; postage, 5 cents.

The Lily Wreath

of Spiritual Communications, received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Price, 85 cents, \$1, and \$1 50, according to the style of the binding. Postage, 15 cents.

Spiritualism Explained.

By Joel Tiffany. Twelve Lectures delivered in the city of New York, entitled The Demonstration of Truth, The Sphere of Lust, The Second or Relational Sphere; Communications; Philosophy of Progression; Mediumship; Spiritual Healing; Condition of the Spirit; Organization; Individualization; What Constitutes the Spirit, etc. Price, \$1; postage, 12½ cents.

Spiritual Herald:

A London Monthly, devoted to the Exposition of the Phenomena of Spiritual Manifestations, and their application to Human Welfare. Published by H. Balliere, 219 Regent-Street, London. For sale by PARTRIDGE & BRITTAN, 342 Broadway, New York. Price 18½ cents; postage, 2½ cents.

Comte's Positive Philosophy.

Translated by Harriet Martineau. A new and elegant edition in one volume. Price, \$3 00. This work is in one splendid octavo of 838 pages, large type, elegant paper, and neatly bound in cloth. Printed verbatim from the London edition. For sale at this office.

Philosophy of Mysterious Agents,

Human and Mundane; or, the Dynamic Laws and Relations of Man. By F. Rogers. Bound; price \$1; postage, 24 cents.

Light from the Spirit-World.

Being written by the control of Spirits. Rev. Charles Hammond, Medium. Price 75 cents; postage, 10 cents.

The Boquet of Spiritual Flowers;

Received chiefly through the mediumship of Mrs. J. S. Adams. By A. B. Child. M. D. Price, 85 cents; postage, 18 cents.

The Macro

Or the Universe Without. By William Fishbough. Paper bound, price, 50 cts.; muslin, 75 cents; postage, 12 cents.

Spirit-Intercourse.

By Herman Snow, late Unitarian Minister at Montagu, Massachusetts. Price, 60 cents; postage, 10 cents.

Biography of Mrs. Samantha Mettler,

And an account of the Wonderful Cures performed by her. By Frances H. Green. Price, paper, 25 cents; muslin, 38 cents; postage, 6 cents.

Spirit-Manifestations.

Being an Exposition of Facts, principles, etc. By Rev. Adin Ballou. Price, 75 cents; postage, 10 cents.

Reply to a Discourse.

Of Rev. S. W. Lind, D.D., President Western Theological Institute, Covington, Ky. By P. E. Bland, A.M., St. Louis. Price, 15 cents; postage, 2 cents.

Beecher's Report on the Spiritual Manifestations.

To the Congregational Association of New York and Brooklyn. Price, paper, 25 cents; muslin, 38 cents; postage, 3 and 6 cents.

Review of Beecher's Report.

Review of Rev. Charles Beecher's opinion of the Spirit-Manifestations. By John S. Adams. Price, 6 cents; postage, 1 cent.

Spiritual Instructor.

Containing the Facts and Philosophy of Spiritual Intercourse. Price, 83 cents; postage, 6 cents.

The Spiritual Teacher.

By Spirits of the Sixth Circle. R. P. Ambler, medium. Price, 50 cents; postage, 7 cents.

Messages from the Superior State.

Communicated by John Murray through J. M. Spear. Price, 50 cents; postage, 8 cents.

The Great Harmonia. Vol. IV.

The Reformer. By A. J. Davis. Concerning physiological vices and virtues, and the Seven Spheres of Marriage. Price, \$1; postage, 19 cents.

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The Great Harmonia, Vol. III.

The Seer. By A. J. Davis. Price, \$1; postage, 19 cents.

A Treatise on the Peculiarities of the Bible.

Being an Exposition of the Principles involved in some of the most remarkable Facts in Revelation. By Rev. E. D. Rendell. Price, 75 cents; postage, 17 cents.

Dr. Esdaile's Natural and Mesmeric Clairvoyance.

With the Practical Application of Mesmerism in Surgery and Medicine. (English Edition.) Price, \$1 25; postage, 10 cents.

Fascination;

Or, the Philosophy of Charming. By John B. Newman, M. D. Price, 40 cents; postage, 10 cents.

Rivulet from the Ocean of Truth.

An interesting narrative of advancement of a Spirit from Darkness to Light. By John S. Adams. Price, 25 cents; postage, 5 cents.

Astounding Facts from the Spirit-World.

Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with colored diagram. Price, 63 cents; postage, 9 cents.

Philosophy of Creation.

Unfolding the laws of the Progressive Development of Nature. By Thomas Paine, through Horace G. Wood, Medium. Price 88 cents; postage, 6 cents.

The Child and The Man.

Fourth of July Oration by Dr. Hallock, with extemporaneous Speeches by S. B. Brittan and others. Price 18 cents; postage 8 cents.

The Conflict of Ages;

Or, the Great Debate on the Moral Relations of God and Man. By Edward Beecher, D.D. Price, \$1 25; postage, 23 cents.

Epitome of Spirit Intercourse.

Being a condensed view of Spiritualism in its Scriptural, Historical, Actual and Scientific Aspects. By Alfred Cridge. Price, 48 cents; postage, 6 cents.

Spirit-Ministrel.

A collection of ninety familiar Tunes and Hymns, appropriate to Meetings for Spiritual Intercourse. Paper, 25 cents; muslin, 38 cents.

Spirit-Voices—Odes.

Dictated by Spirits, for the use of Circles. By R. C. Henck, medium. Price, muslin, 38 cents; postage, 6 cents.

Elements of Animal Magnetism;

Or, Process and Application for relieving Human Suffering. By Charles Morley. Price, 12½ cents; postage, 3 cents.

Answers to Seventeen Objections

Against Spiritual Intercourse. By John S. Adams. Paper, 25 cents; muslin, 38 cents; postage, 7 cents.

Millennium Dawn:

A work on Spiritualism. By Rev. C. K. Harvey. Price, 50 cents; postage, 7 cents.

Library of Mesmerism.

By Newmax, Snell, Dr. Dodd, Williams, and others. Price, \$1 50 per volume, postage, 20 cents.

The Ministry of Angels Realized.

By A. E. Newton, Boston. Price, 15 cents; postage, 3 cents.

Spirit-Works Real, but not Miraculous.

A Lecture. By Allan Putnam. Price, 25 cents; postage, 3 cents.

The Harmonial Man:

By Andrew Jackson Davis. Price, 30 cents; postage, 6 cents.

Night Side of Nature.

Ghosts and Ghost Seers. By Catherine Crowe. Price, \$1 25; postage, 20 cents.

The Philosophy of Special Providence.

A Vision. By A. J. Davis. Price, 15 cents; postage, 3 cents.

Free Thoughts on Religion.

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Mrs. M. B. Randall's Address on Spiritualism.

Price, 6 cents; postage, 1 cent.

Evangel of the Spheres.

By D. J. Mandella. Price 30 cents; postage 6 cents.

A Synopsis of Spiritual Manifestations.

Through John S. Williams, medium. Price, 5 cents; postage, 1 cent.

Correspondence between Spiritualists in St. Louis and Rev. Dr. N. L. Rice. Price, 12 cents; postage, 3 cents.

A Letter to the Chestnut Street Congregational Church, Chelsea, Mass. By John S. Adams. Price, 15 cents; postage, 4 cents.

Elements of Spiritual Philosophy.

R. P. Ambler, medium. Price, 25 cents; postage, 4 cents.

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Isaac Post, Medium. Price, 50 cents; postage, 10 cents.

Also, Mesmerism in India.

By the same author. Price, 75 cents; postage, 13 cents.

Sorcery and Magic.

By Wright. Price, \$1 25; postage, 19 cents.

The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 50 cents; postage, 9 cents.

Religion of Manhood; or, the Age of Thought.

By Dr. J. H. Robinson. Price, 75 cents; postage, 13 cents.

Modern Spiritualism.

Its Facts and Fanaticisms; its Consistencies and Contradictions; with an Appendix. By E. W. Capron. Price, \$1; postage, 20 cents.

Bible, is it a Guide to Heaven?

By Geo. B. Smith. Price, 25 cents; postage, 3 cents.

Spiritual Experience of Mrs. Lorin L. Platt.

Price, 25 cents; postage, 3 cents.

Principles of Human Mind,

Deduced from Physical Laws. By Alfred Snell. Price, 25 cents; postage, 3 cts.

The Healing of the Nations,

Through Charles Linton, Medium, with an elaborate Introduction and Appendix by Gov. Tallmadge. Illustrated with two beautiful steel engravings. Contains 550 pages. Price, \$1 50; postage, 30 cents.

Dungeon Rock.

By Emesee. This book, of 75 pages, is written in the style of historical romance, with particular reference to High Rock, in Lynn, Mass. Price, 25 cts.; postage, 3 cts.

Science vs. Spiritualism.

A treatise on Turning Tables, etc. By Count Agenon De Gasparin. The general subject of Modern Spiritualism and its theological bearing is considered in two volumes of nearly 1000 pages. Price, \$2 50; postage, 40 cts.

PARTRIDGE & BRITTAN, Publishers.

REMITTANCES TO THE SPIRITUAL TELEGRAPH.

ENDING JANUARY 17, 1857.

Isaac G. Soreland, \$4; Mr. Hayes, 90c.; D. C. Stone, 2; Thomas Maehlin, 2; John D. Tenson, 2; T. M. Higgins, 2; David Belden, 2; Waterman Hill, 1; A. T. Robinson, 1; F. Swannell, 20; John German, 2; A. J. Curtis, 1; Harrison Anger, 3; Edwin J. Mathew, 2; A. E. Perkins, 2; J. C. Clark, 2; D. Gilchrist, 1; N. C. Folger, 5; Vernon Cole, 1; John C. Conner, 2; C. D. Spaulding, 2; William H. Riser, 1; David Bliss, 2; Mrs. Emily Bush, 2; Joseph Mann, 1 25; F. Cudworth, 1; D. Nettleton, 2; J. J. Hitchcock, 66c.; J. Bensley, 2; J. M. Miller, 4; Mrs. J. W. Wilson, 50c.; Dr. S. B. South, 50c.; David Stone, 2; William Tilton, 2; David Briggs, 2 81; James T. Clark, 1 50; A. Ross, 2; I. E. Hunt, 1; R. B. Hanney, 1; W. S. Vanue, 3; Henry Kilbarn, 1; O. S. Covell, 2; L. Barker, 3; T. S. Barrett, 5; C. Goodwin, 1; Thomas & Smith, 2; J. R. Holtsman, 1; J. P. Smith, 2; J. H. Parkman, 2; T. Goswisch, 15; S. S. Brenham, 1; S. H. Smith, 24c.; Miss Foot, 1; S. W. Corbin, 2; I. James, 105; L. Sloddaro, 2; W. P. Smith, 2; E. A. Gale, 44c.; E. Smith, 1; Gen. W. Thompson, 2; W. Waterman, 2; Robert Wilson, 2; Walter Sticer, 2; W. D. Holbrook, 8; D. & G. Marsh, 15; J. W. Westerfield, 20; H. Hard, 8; A. Dickenson, 2; S. Murry 32c.

HEALING THE SICK.

Miss M. E. Wildman, 160 Waverly Place, near Sixth Avenue, treats the various forms of disease by Spiritual magnetic action, by the use of water, to which a Spiritual influence has been imparted, and by such remedial agents as the invisible physicians may prescribe.

THE WILL POWER.

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VOL. V.—NO. 41.

NEW YORK, SATURDAY, FEBRUARY 7, 1857.

WHOLE NO. 249.

QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELEGRAPH, for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

QUESTIONS.

3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?

4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?

5. What is Life, and what was its origin?

6. What is Death, and what was its origin?

7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?

8. What was the origin of the first man?

9. What are man's connections with, and relations to, material nature, spiritual nature and God?

10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?

12. Is man mortal or immortal in whole or in part, and what part?

13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?

14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?

16. Is man physically, mentally or morally free?

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

COMETS.—M. Babinet, of the French Institute, in a paper treating of the great comet which was expected this year, but whose visit, it seems, is now postponed till 1858, makes the following remarks, of a very reassuring character, as to the notion commonly entertained of the danger of a collision between the comet and the earth: "As to the questions raised about this comet, and comets in general, many volumes might be written. But since the idea of a shock injurious to our planet has lately found admission into the work of a first-class writer, I protest explicitly against the notion of any perceptible and material shock from a comet. I am prepared to prove that if a swallow, resolved upon suicide, were to throw itself against a train of a hundred railway wagons, drawn at full speed by ten locomotives, the train in question would run a thousand times more danger than the earth would, if all the comets chronicled in astronomical annals were to rush upon it at once. What is a comet? a visible nothing."

PARTING.—The moment of parting is perhaps the first moment that we feel how dear and how useful we have been to each other. The natural reserves of the heart are broken, and the moved spirit speaks as it feels.

PERSONAL AND SPECIAL NOTICES.

Lectures by the Editor.

S. B. BRITTAN will deliver a course of Four Lectures on the essential facts, principles and issues of Spiritualism, in Owego, beginning on Thursday evening of next week, (Feb. 5th,) and continuing on each succeeding night until the course is completed.

Sunday Meetings of Spiritualists.

MR. TIFFANY will speak in Dodworth's Academy, morning and evening, at the usual hours. Conference in the afternoon at 3 o'clock. To all of these meetings the public are cordially invited.

REV. T. L. HARRIS will preach in Academy Hall, Broadway, opposite Bond-street, morning and evening, at the usual hours.

Interesting to the Spiritualists of Williamsburgh.

NEATLY furnished premises over the extensive newly erected store on Fourth-street, nearly opposite St. Mark's Church, known as the "Williamsburgh City Lecture Rooms," are about to be opened for the accommodation of an intelligent public, friendly to the cause of Moral and Intellectual Progression, where Lectures will be delivered on the deeply interesting subject of Christian Spiritualism, and other kindred topics. The first opening of the Rooms will take place on Sunday, February, 14th, and a subsequent meeting of the friends of this movement will be held at the same place on the Tuesday evening following (Feb. 17) for the purpose of organizing a society for the mutual improvement of its members, as well as for other interesting ulterior and benevolent designs.

Emma Hardinge's Entertainments.

EMMA HARDINGE begs to notify the friends who kindly patronize her entertainments, that in order to give due effect to the production of the celebrated *Witches' scenes*, and music of *Macbeth*, she will require so many rehearsals, and such additional force to her amateur corps, that she is compelled to postpone her next entertainment until Wednesday evening, February 11th, 1857, when it will positively take place at the Broadway Atheneum, 654 Broadway, at half-past 7 o'clock. Emma Hardinge deeply regrets thus disappointing her friends, and patrons, but trusts the result will justify the delay.

To Mediums, Lecturers and Believers.

MR. BERNARD FAUTH, who resides at Portsmouth, Va., writes us that in that place, and in the neighboring city of Norfolk, there are many persons who are interested to investigate the phenomena of Spiritualism, and he expresses the wish that Mr. Conklin, Mrs. Coan, or some other good test medium would visit Portsmouth. Mr. Fauth also desires "Mediums, Lecturers and Spiritualists who may pass through his place," to give him a call.

Emma Frances Jay.

MISS JAY was in St. Louis from the 18th to (probably) the 25th of January, and is by this time traveling eastward. She expects to spend the ensuing spring chiefly in New York and New England. For the information of Miss Jay, we may observe that the friends in Poughkeepsie very much desire to avail themselves of her services at the earliest convenient opportunity.

Healing the Sick.

MISS M. E. WILDMAN, 575 Broadway, treats the various forms of disease by Spiritual-magnetic action, by the use of water, to which a spiritual influence has been imparted, and by such remedial agents as the invisible physicians may prescribe.

MRS. CORA L. V. HATCH, is expected to speak in Boston, the second, third and fourth Sundays in February; after which she will return and resume her lectures in this city.

MRS. E. C. MORRIS, Spirit Medium, 34 Tillary-street, Brooklyn. Hours from 10 to 4 o'clock. Saturday and Sunday excepted.

Partridge & Brittan's Publications.

Our list embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of THE SPIRITUAL TELEGRAPH.

Postage on Books, if prepaid, is one cent per ounce; two cents per ounce if paid at the office of delivery. Persons ordering books should therefore send sufficient money to cover the price of postage.

Lyric of the Golden Age.

A poem. By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven," and "Lyric of the Morning Land." 417 pp., 12mo. This last production of the revered author possesses the most exalted merit, and the work extends to ten thousand lines. In this great poem, the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. This Lyric is transcendently rich in thought, splendid in imagery, instructive in the principles of Nature and religion, and at once commends itself as the most desirable Gift-Book of the season. Just published. Price, plain boards, \$1 50; gilt, \$2; postage, 20 cents. PARTRIDGE & BRITTAN, 342 Broadway.

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The Spiritual Telegraph.

Volume I., a few copies complete, bound in a substantial manner. Price, \$3.

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A brief Review of Rev. C. M. Butler, D.D., by Rev. S. B. Brittan. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 8 cents. If purchased for gratuitous distribution, the price will be at the rate of \$12 per 100, if 25 or more copies be ordered.

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WHOLE NO. 249.

The Principles of Nature.

PHILOSOPHICAL INVESTIGATIONS.

THE second session for philosophical investigation through the mediumship of Mrs. Dr. Hatch, was holden on Tuesday evening, January 20. Some twenty individuals were present. The intelligence communicating, had on the previous evening, suggested the propriety of preparing beforehand, the questions to be asked and answered, in order to facilitate proceedings. This, however, had not been complied with; consequently the nature of the subjects treated of was somewhat various, if not at times incongruous, necessarily rendering their investigation fragmentary and incomplete. The first question was as follows:

Q.—Will the Spirits give their opinion as to whether man is the primate or ultimate of creation?

Ans.—According to our idea, mind and matter, or Spirit and matter, are coexistent, coeval; the one existing without a manifestation through matter; the other, by the laws by which spirit is manifested, could not also exist without the spirit. Therefore the spirit, whether it be self-creative or not, is still unfolding to our vision from eternity, and men have termed it God, the intelligence, the life, the substance of external and spiritual existences. It has been supposed, from all the investigations of external knowledge and philosophy, that man as man, as a human soul, a divine being, has sprung up from the lower orders of the animal, vegetable and mineral kingdoms; that his Spirit was once the Spirit of a lion, a fish, a dove, a cabbage, or a flower, a grain of sand or a grain of gold; that it has culminated as manifested in the external form; that it is the apex of matter, and that the Spirit has culminated through this matter. This is not our idea. Why? Spirit, as manifested in matter, possesses an intelligence peculiar to that matter, that grade of existence, that life, in which it is manifested. True, two or more substances joined together in the external world may give birth to another function, another power or capacity; but never can instinct produce reason, never animal life produce a human soul. Therefore, the soul of man exists as the Spirit of Deity in miniature. The external form of man exists as the ultimate or the apex of matter, simply created or aggregated in the form of man to subserve the purpose of this divine Spirit—which is identification. Our view is that man's origin as man—not as matter—is Deity, the soul, the life of creation. Man's origin as identified man is also with Deity, outworking himself through the forms of external existence.

Q.—Will the Spirit define instinct?

A.—Instinct, as applied to the animal creations, or those creations beneath man, and perhaps which exist in man, is that intelligent, self-existent principle which renders an animal capable of adapting itself to the conditions of its existence. With man it is termed intuition, perception, the various qualities which enable the human Spirit to conceive or perceive the laws and principles of existence, without the usual mode of studying and working them out through the reason and the judgment. But

instinct in the animal creation and in the human creation—in the man and in the soul—are just as distinct principles as is the flower from the animal, or the laws which cause the germ of the flower to attract to itself particles, and thus render it capable of becoming a plant. So, just as distinct as are these, one from the other, is man distinct from the animal. Their creation and existence are dissimilar; the perfection in man is what renders it dissimilar. Therefore, instinct in the mineral, vegetable and animal creations, may be defined as the law of their existence, but in man it is the comprehension of the perfection of that law and the definition of it.

Q.—Is there any priority as to existence between animal, vegetable and mineral kingdoms and man? Which existed first?

A.—As kingdoms, manifested upon the earth, it has certainly been revealed by scientific research that the animal kingdom existed previous to man; but as principles and attributes of Deity, they are coeval. For instance: This soul or substance which gives life, vigor and power to the human organism, which gives it its perfect formation, which controls the muscles and nerves—all this is termed spirit, soul, man, an offshoot from the soul of Deity. That principle beneath man which underlies his physical formation has been working for ages in its aggregation, until the period of development in the geological formations when they became so perfected that this Spirit-substance or soul of Deity might identify itself, and thus render in man, in miniature, a manifestation of his infinite existence. Therefore each individual soul was distinct and separate in its formation when creation first began, the only difference being its identification in the external life of earth.

Q.—Then this earth, and the visible things existing upon it, are only offshoots of man?

A.—Except as man be considered as a principle, and not as an identity. We do not agree with the idea, which was expressed on one occasion, that man in his identified state creates worlds, but we do say that this Spirit of manhood identifies itself through those modes of external existence; but those modes of existence are not offshoots of that identity.

Q.—Is it necessary for matter to undergo aggregation and trituration to bring it into its present form?

A.—As far as earth is concerned, and according to the laws of development or life; as far as all planets are concerned, if those planets are inhabited; in other words, the substance of which the human body is composed, being the apex, the climax of external existence, could not have been perfected at the first period of the earth's formation, it being then a mass of fluid without any form of tangible or identified existence.

Q.—Is there any benefit to these existences that they are identified in what we term the earth-form, and if so, what?

A.—The benefit is in the fact. If you believe in a Deity, in an all-controlling, all-pervading essential principle or power, you believe that all its manifestations, all its outworkings and forms in the external and Spirit-worlds, are correct, are essential, are attributes of His mind and His soul. Therefore

the very fact of your existence proves its usefulness; the manner, the application of that existence you may sometimes doubt, but your existence you can never doubt without doubting the existence of God, and in doing so you doubt your own.

Q.—I understand you to say that the Spirit existed from all eternity but identified itself in the earth-form; what is the use of this identified form?

A.—The Spirit as a principle or attribute, like every principle is eternal. You ask if there is any use in the Spirit becoming identified. Most certainly, according to our view, as a monument of the power of Deity, as a reflection of his image, as a miniature which might unfold in perfection and beauty.

Q.—Is this of use to the individual Spirit?

A.—To the individual Spirit particularly, and to Deity generally.

Q.—If we are parts of Deity, why should manifestations take place in the earth-form?

A.—All manifestations we do not distinguish as parts of Him, but we state that all principles are His. But the necessity of the manifestations exists also with the existence.

Q.—Has matter arrived at its ultimate of progress?

A.—We can only give our opinion, judging from analogy. Since the existence of man, the earth has never produced anything beyond man, for the thousands and tens of thousands of years that he has existed upon the earth. Therefore it is very reasonable to conclude that the earth, as the earth, will never produce or become the means of manifestation of any existence higher than man in his physical and spiritual existence. But the earth also, in its progress and development, in the crystallization and sublimation of its powers, capacities and properties, may cease giving birth in the present form to human souls—may cease, in fact, to give birth to the physical form. But it will never cease to be inhabited by human souls—perhaps not in the external form, but by disembodied souls seeking for knowledge, seeking for light. Perhaps, like the lost star which has since been discovered in the form of smaller stars, it may be discovered from its present center, and destined to make for itself another, still revolving around the true center. These are all speculations; we have no means of obtaining knowledge other than what man has, except as our capacities may be a little more enlarged, and yet not more so than some upon earth. Our facilities are only the facilities of another state of existence; they may not be as high, as elevated as the facilities of some grasping mind upon earth. We give simply our ideas as far as our investigations will warrant. When we assert principles, we assert them as our convictions.

Q.—Is there any absolute progress in the human race—in the quality of manhood?

A.—Every manifestation of a principle must be simply another form of the same principle—another change.

Q.—Can the Spirit tell us whether the human family has always been numerically the same, or whether the same number of persons have always existed upon the earth as at present inhabit it?

A.—Judging from historical accounts—we have no other

means—as all things in Nature seek an equilibrium, there may not have been the same number, yet concentrated within the number that did exist may have been embryos of the same capacities of the number which now exist. It is asserted in biblical history, that man lived several hundred years—much longer than the period he now reaches. Whether that be correct or not, it will still prove the fact of equilibrium. There was, perhaps, in those years concentrated the knowledge which men now obtain in a less time. It is not the number of human souls, but the manifestations of the general law which we have on the earth. As individual souls and identified existences propagate, the earth is rendered more capable of producing and sustaining individuals than at a former period; their lives may not be so long in point of years, yet they may accomplish as much as their forefathers did in five or six hundred years. This is our idea.

Q.—Can Spirits impart knowledge to each other?

A.—As can mortals.

Q.—Is there any intercourse between progressed Spirits and those less progressed?

A.—You are all sitting in this room, each one distinct, self-existent, identified, yet none of you are on the same plane of development—none entertain in common the same ideas and opinions. You exchange words, thoughts and ideas, and equilibrium is established, and so on a general, external plane, you may be said to be in the same condition. Another company meets in the bar-room, and by the imbibing of wines and liquors, they become harmonious—an equilibrium is established, and they may be said to be on the same social plane. You can not go there, perhaps, and participate in their revels. Why? Because your mind can not enter into their enjoyments—because you are not in that plane of development. But you can tell them of their errors, give them your ideas, establish your influence, perhaps instruct, perhaps draw them from the evil of their ways. Therefore it is not locality, you perceive; it is not the form but the thought, the essential property which gives the power of exchange of ideas, of sentiments; and although you can not enter into their conversation, you still may influence them, give them your ideas in your own particular way, and thus raise them from that condition.

Q.—Could an unprogressed Spirit obtain knowledge from one highly progressed?

A.—The desire for knowledge proves that the soul is in a condition to receive it. When a man is contented with his situation, he can not change it until he desires to. He may receive principles which will give him the means of intercourse with a particular individual, though he may not be able to converse identically with him.

Q.—What is the ultimate object or use of these progressive manifestations?

A.—As we have before stated, the object of human existence is identification, progress, comprehension, as manifested in the soul of man, which is the outworking of this principle in the soul of Deity. Its ultimate destiny we can never comprehend.

Q.—Does the soul, on coming into existence, enter a prepared form, or is it the prime mover?

A.—The soul is the center or attractive principle around which aggregates the external form of the human body to subserve its purposes of identification. In other words, the soul, as a soul, creates for itself its own particular form, subjects that form to its own general purposes—creates for itself its brain, its nerves, its muscles, and this becomes identified. At no distinct period of the formation of the human body does the immortal soul enter, but it is a principle through which this form is composed or aggregated.

Q.—Then the soul of an infant ought to be as highly developed as the grown man's—it lacking only the means of giving evidence of it?

A.—Not in the least. You do not suppose that because the seed contains the germ of the flower, it ought to be as much perfected as when it grows up. It is inherent, else the man could never grow; but it is not unfolded. As a germ it is unfolded as the germ of the flower; but as the manifestation or the blossom, or the fruit, it is not.

Q.—Has the Spirit present ever seen the soul of an infant enter another world?

A.—The soul of an infant, or the conception of that soul, of that existence, becomes identified with the first process of its formation, and as it enters the Spirit-world so it unfolds, as it would have unfolded here. It is not necessary for it to see the light of the external, but the very thoughts or identified thought of its existence is also its identity, according to our view.

Q.—It has been stated by some of our clairvoyants, that the infant that does not inhale the external air does not have an identified existence.

A.—That is not our opinion. If the soul creates the external form, instead of the form creating the soul, it is not necessary for the infant to inhale the external atmosphere.

Q.—Is it as well for a Spirit to die thus young? or is this earth-life of use to it?

A.—With those who pass away it is well, and with those who remain it is useful. The great aims and objects, and the great laws which control all things, operate to each individual interest—destiny, if you may so term it.

Q.—What means has the geologist of pursuing his researches in another world?

A.—The vision of this earth—the Spirit of this earth—as manifested in his own soul.

Q.—That is, he must believe without the evidence of experiment?

A.—No; he may experiment, not perhaps with the same external substance, with the same materials, the same soil that he did here; but his Spirit, his thought, can experiment. He can trace laws, and perceive their action; he may experiment through other minds, receive their thoughts; and thus he is active. His new mode of existence, or the throwing off of the external form, does not deprive him of any of the privileges of earth.

Q.—Has this Spirit any means to demonstrate to us its actual existence?

A.—Only the means that are given through other external forms which we use—only the means which are made use of through the processes of thought, intuition and perception which embodied minds possess. It never can become a certainty; it may be a matter of faith, of belief, of aspiration, but our existence as spiritual beings can never become a certainty to you, to any mind, until you exist spiritually; in other words, until you measure spiritual existence, not by external form, weight, words or signs, but by thoughts, principles, and laws.

Q.—What are the forces which Spirits use to move inanimate objects?

A.—All the forces which you make use of in moving your external body. Some of them have been named electricity, magnetism, etc., and one Professor has given them the name of Od-force, all of which are concentrated in the human form in the manifestation of the human Spirit through that form.

Q.—The Spirit has been particular to tell us that he gives us his opinion. He has also said that Spirits pursue the same course to obtain knowledge that we do here, only perhaps they can acquire it a little more rapidly. What are we to understand by what is said? Is this a fact beyond a doubt, or is it only the opinion of the Spirit?

A.—In the one case you give us the appellation of theorists. If a geologist, chemist, philosopher, minister, or physician, should tell you that such and such things he had discovered through experiment, investigation, long and protracted research, although you never had made the experiments yourself, you would believe that they were correct, as far as he was concerned; and though many of his ideas may have been visionary, still they were the shadowing forth of the reality. If a man should state to you certain facts, or what he called facts, if you knew them to be unfounded you would pronounce them false. Now, we claim to be neither of the too. Our ideas, as we present them through this organism as individual thoughts—not individual with the Spirit who controls, but with the circle of Spirits, that circle composed of your friends—we express from the highest conviction. If you conceive them to be reasonable, accept them; if not, bid them remain where they were.

Q.—Yes, but what is reasonable! If what is reasonable to one is unreasonable to another, the whole of what you have said to-night would amount to but little by way of instructing us.

A.—Whenever we present our ideas, we endeavor to present them in an intelligible form; but even if one of you obtain the shadow of an idea, our object is accomplished. We do not pretend to give positive knowledge; we simply give the elements, and leave you to work them out.

Q.—Could the Spirit controlling the medium, without the aid of the organism of that medium, hear the questions addressed to it?

A.—Not hear; we might perceive through sympathy, the effects of the thought upon your Spirit, but we could not hear. Neither are we always able, without their assistance, to perceive even the thoughts. We perceive through those organisms which are most like our own, and thus obtain a knowledge of the thoughts of others.

Q.—In that case the Spirits of the other world receive no enjoyment from natural scenery?

A.—As much as you. The enjoyment of anything depends upon the perception of the Spirit—all your enjoyment is the perception of your Spirit. One man may see the most gorgeous scenery and not be moved. What is that? If it were the scenery, why does it not affect all alike? But it is the conception of the Spirit—the proclivity, the tendency of the ideas. Another man is in rapture with a fine horse, an elegant establishment, which perhaps you would not notice. What is that? The tendency of his taste, his appetites. Therefore our perception of objective things is like yours only in this degree: while yours are objective to you, ours is rendered objective to us through the thoughts which perceive them.

Q.—Then thoughts are substance?

A.—They are.

Q.—Then you can not perceive objective things without the aid of human organs?

A.—Not as you perceive them. We may not perceive the earth as you do, but the laws that control it.

Q.—For instance: Could the Spirit of Sir John Herschel satisfy himself as to what composed the rings of Saturn?

A.—The rings existed the same, but his conception might have been changed. Wherever there is a form, there must be a life, a Spirit to that form. External form is only the effect, which your Spirit can perceive. You do not perceive the Spirit of a plant, only the effect of the Spirit. But your Spirit when withdrawn from the external form, obtains knowledge with the spiritual senses—perceives the spirit of things. Is it less real? Certainly not—the difference is only in degree.

Q.—Could Sir John Herschel measure one of the spots on the sun, and communicate the result to those in the form?

A.—If he had the organism he could. He measured, through the telescope subserving his purpose, the elements of the external. With those same desires, his Spirit renders spirit-substances subject to his control, and thus he could measure the spots on the sun; they, like all other objective things, must have a like existence—a material existence.

Q.—Could he convey satisfactorily to us what his idea was in the spiritual form?

A.—You may not have the same facilities for forming the same ideas; but he could convey his ideas as we convey our ideas of Spirit life. You have no means of proving them.

Q.—Could he compare his present experience with his former?

A.—Spirits do not forget their past life.

Q.—Could he be brought to our next meeting?

A.—The idea which we convey of him—the association of knowledge that we have of him—is not individual, neither are we associated with him as an individual, any more than you are when you read his productions. Personally, we do not think he could—he not being in our plane, nor your plane, nor the plane of the medium.

PHILOSOPHICAL AND SPIRITUAL.

MOUNT JOY, PA., January 19, 1857.

FRIEND BRITAN:

I feel thankful for the weekly telegraphic dispatches, which contain much of interest, and I am edified by observing the scintillations, struck from the rock of ages, with the philosophic hammer of analysis.

The insuperable difficulties surrounding us, we find ample causes for the great diversity of sentiments advanced; and since philosophers are not yet agreed on the classification of natural science, so as to form well-defined limits to each peculiar group of objects presented for examination, it is not strange that there should be greater diversity in metaphysics. Viewing the subject from the stand-point taken, and considering the endless speculations put forth, on the nature of "God and Man" throughout all time, I might well be silent. Nevertheless while the Sun shines, and there are numerous points which reflect his rays, perchance some point, even in this, may aid in promoting light and knowledge.

I shall not attempt to define either "God or Man;" but exclaim, blessed be God for a "still small voice," that speaks to us and says, "I am that I am," a definition as clear as my finite faculties can grasp of the Infinite!

In the TELEGRAPH of the 17th instant, among other things worthy of thought, I find this: "Men never can, and never will, agree upon who and what God is, while Individuality is a law of things. The only way to attain a unanimous verdict upon that subject, is to merge all human individualities into one 'Big Man.'"

I think I comprehend the writer; yet I am by no means sure that he will agree with me when I affirm, that I have actually found what he terms the "Big Man," in Jesus the Christ. In or on Him I rest; from Him I desire to learn, and take Him for my high priest, my pattern, my guide and great exemplar; in short, my all in all, and over all, blessed forever!

Though I desire to speak soberly, it may sound like religious enthusiasm to our modern philosophers. But thanks to my Spiritual experience, they (the Spirits) corroborate and strengthen my faith in the Gospel. True, I may, and perhaps do, receive mental impressions from its reading, differing from that of others, since I by no means see any necessity to change its teachings. Jesus says, (John 14,) "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you," etc.

There are many mansions in New York City. Suppose one of its inhabitants were to come to me, and give me a truthful description of its society, etc., my first inquiry would be, What society has he moved in? What are his capacities for observation? I am aware that different individuals, moving in as many different circles, would give me an account corresponding to their position.

Descriptions of places are no better than pictures; and yet, suppose that twenty or more artists, equally skillful, set about delineating a mansion-house and its surroundings. Each assumes or selects his station; he faithfully draws every line as presented to his eye. We know that in a circle of 360°, each degree's variance, even on the same plane of vision, will change the angle of sight. Then a higher or lower, a further or nearer position, may be taken—all affecting the results of the picture. Thus it is easily seen that no two will be exactly alike, however truthfully drawn, of what is really seen, and the South view appears wholly different from a North one, as also the East from the West, both in outline and background. Nevertheless the mansion is a unit, a Truth, however diversified the pictures, which may each represent, a part of the Truth.

But if each artist is full of himself, and assumes to have the picture, and the others mere shadows—that he is peculiarly inspired to preside over the champions of the brush—the result is readily conceived, and too frequently seen.

Parisians are not wanting to occupy the same point of sight, and manfully enter into the spirit of their respective leaders, and long and loud is the war of words that pass from post to post, each too obstinate to yield his point. Alas, that self-love, however disguised, should breed such fruitless contentions! The philosopher coolly and deliberately passes from point to point, until he has compassed the whole field, or contents himself with a bird's-eye view from some elevated point which overlooks the valley, and ponders on all he sees. Alas for the frailties of man! His heart is grieved; he fain would bring them to see, eye to eye, and be at peace; but the mind of man must be educated, and learn that we but know in part, not as we shall know and are known.

We would, then, examine all the details of each delineation, whether by master spirits drawn, or the novitiate, contrasting them in the hope of approximating to a truthful idea of the matter in question. This I do in my studies of natural science, and see no reason to change the method in my spiritual research. As a man, I know that I "think." I attempt to embody my thoughts in words. Words are signs of ideas, but they may awaken different ideas, in the mind of another. I may further act out my thoughts in fact. To think, to say and to do, may be all founded in one, or a "trinity in a unity." Thus I can conceive of God the Father, God the Son, and God the holy Spirit. My philosophy is not startled by it, any more than that I behold in the rays emitted from the sun, those which impart light, heat and chemic action. The combination is one; the results manifold. But what are, and whence come, my thoughts? Here I pause. This to me is as mysterious as to comprehend God. Yet I know that I think; I know equally well that there is a God; this I can not avoid if I would, whether I am able or not to define the conviction.

I know that ponderous weights may be sustained in the air by means of electro-galvanism; but a study of the battery and helices does not explain the cause. It only shows me the phenomenon. The tappings of the telegraph I hear; the clock-work and connections of the wires I see; I comprehend the power which imparts magnetic attraction to the spring; but this is a mere medium of transmission. The communication received

thereby is evidence of some intelligent mind operating by its means. This communication imparts to me a knowledge not in my own mind. Hence my mind does not affect the battery, unless I interfere with, and thus confound both.

I am, therefore, free to declare that I have seen ponderable bodies moved without human contact, in my own carpeted room, where none but a few children were present. I am certain that there was no psychology, for I saw and heard the movement, as did those with me. I have had information given me through the rappings, of a thing mislaid, after all search was abandoned—telegraphing to me truthfully the precise place where I should find it, and this, too, at mid-day, when not expecting any thing of the kind. I arose, looked, and lo! I found it even so.

Thus, without the apparatus used by philosophers, I have witnessed results equally surprising. That the ability of being spiritually influenced, is recognized in Scripture, is too plain to be called in question. In what sense can two or three meet together, so that Jesus is in their midst? or he meet with us, or commune with us, or enter in and abide with us? Without this admission, there can be no faith in prayer or belief in God's providence over us. He works by means, and man is adapted to the end assigned him.

In what manner my own Spirit operates on my organism, I may not be able to explain, nor how another Spirit may possess, and exert an influence over me; but that such is the case, Orthodoxy can not deny nor gainsay, however repugnant Modern Spiritualism may seem.

As to the objective world: I would illustrate my idea by the photographic process. Any object before the lense of a Daguerrean box, brought into a focal range, is faithfully copied on the prepared surface. Thus the brain is that surface, the eye the apparatus; but neither the one nor the other sees, or constitutes vision, though it is the normal means of sight. Yet it is the impress upon the Spirit, by that chemic action of light, from the objective world by which the Spirit sees. Hence we may trace the mysteries of clairvoyance and psychometry in abnormal conditions.

I believe also in endless progression; but however wonderful the creature, it never equals the Creator. The watch that simply points out the minutes and hours upon its dial, may excite our admiration of the wisdom of its maker; the astronomical clock, giving the exact phases of the moon, tides, planetary orbs, etc., in their relative position, may increase our admiration of the greater wisdom displayed; but we need not confound the thing made with him that made it.

With respect to evil, I would say that, like darkness, it is but negative good or light; neither was created. Whether light was originally diffused and extended throughout space, and by attraction and aggregation formed the planetary worlds, I shall not attempt to explain, nor can any better be given than what we have. But I know that when we turn from the sun by the earth's revolutions, we are in darkness, yet not so much as to hide the moon and stars which still reflect his rays, unless in very dark times of clouds and storms, or willfully entering into caves of blackest night. Even so, when we turn from God or love, to self, we of necessity turn to evil and walk in darkness. This may suffice.

As to punishment: This is a result of law. The magnetic needle can not be centrally balanced so as to point north, for it also points south. The heedless mariner may mistake or willfully pervert its use. There is a law of attraction, also of repulsion. Whatever is godly will lead from good to better, ever onward and upward. "God is love." Whatever mars or does evil, leads too often from bad to worse, and a retrograde movement from light and love, toward outer darkness and endless strife. Thus a receding throughout eternity need not be stopped from lack of space. Black, dark and cheerless, it must be, indeed, beyond the warmth or light giving rays from the Sun or God. Truly there is an outer darkness.

Cold and heat are relative terms. Apply your tongue to a pump-handle when the thermometer is at 0. You will require no further proof that cold iron will blister as effectual as when heated red hot. I therefore require no material fire and brimstone, but have no cause to quarrel with the figure used.

To conclude: Admitting that Spirits, good, bad and indifferent, can and do communicate with us, I for my part know of no Spirit in whom I can have more confidence than in that of Jesus of Nazareth! Here, then, I rest on this personification of Deity, knowing that he can communicate with me, and those in unison

with Him. I avail myself of this privilege, entertaining, nevertheless, the kindest feelings toward all others, whether in the body or out of it, to do unto them as I would have them do to me.

Humble in my own estimation, when compared with this standard of man's perfection, I find enough for me to do in my own heart to purge it from self-love and vain philosophy; and I desire to learn with childlike simplicity the secret, how to be at peace with myself, my neighbor or fellow-man, and my God and gracious Redeemer. For progression in the right direction,

I am, very truly yours,

JACOB STAUFFER.

THE DEATH OF THE OLD YEAR.

BY ALFRED TENNYSON.

I.
Full knee-deep lies the winter snow,
And the wintry winds are wearily sighing;
Toll ye the church-bell sad and slow,
And tread softly and speak low,
For the old year lies a-dying.

Old Year, you must not die;
You came to us so readily,
You lived with us so steadily;
Old Year, you shall not die.

II.

He lieth still; he doth not move:
He will not see the dawn of day,
He hath no other life above.
He gave me a friend and a true, true love,
And the New-year will take 'em away.

Old year, you must not go;
So long as you have been with us,
Such joy as you have seen with us,
Old Year, you shall not go.

III.

He frothed his bumpers to the brim:
A jollier year we shall not see.
But though his eyes are waxing dim,
And though his foes speak ill of him,
He was a friend to me.

Old Year, you shall not die;
We did so laugh and cry with you,
I've half a mind to die with you,
Old Year, you must not die.

IV.

He was full of joke and jest,
But all his merry quips are o'er,
To see him die across the waste
His son and heir doth ride post haste,
But he'll be dead before.

Every one for his own,
The night is starry and cold, my friend,
And the New Year blithe and bold, my friend,
Comes up to take his own.

V.

How hard he breathes! over the snow
I heard just now the crowing cock.
The shadows flicker to and fro;
The cricket chirps; the light burns low;
'Tis nearly twelve o'clock.

Shake hands before you die.
Old Year, we'll dearly rue for you;
What is it we can do for you?
Speak out before you die.

VI.

His face is growing sharp and thin,
Alack! our friend is gone.
Close up his eyes: tie up his chin:
Step from the corpse, and let him in
That standeth there alone,

And waiteth at the door.
There's a new foot on the floor, my friend,
And a new face at the door, my friend,
A new face at the door.

A DISTINCTION.—Many years ago, when new sects in New England began to break the good old Congregational barriers, and make incursions into the sheepfold of the regular clergy, a reverend divine whom I well knew—a man at once of infinite eccentricity, good sense, and good humor—encountered one of these irregular practitioners at the house of one of his flock. They had a pretty hot discussion on their points of difference, and at length the interloper, finding more than his match at polemics, wound up by saying:

"Well, doctor, you'll at least allow that it was commanded to preach the Gospel to every crittur."

"True," rejoined the doctor, "true enough, but then I never did hear that it was commanded to every 'crittur' to preach the Gospel."



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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, FEBRUARY 7, 1857.

THE INWARD HEAVENS.

It has been well said by one of olden time, that the kingdom of Heaven is within us. While we yet inhabit this earthly tabernacle, and are under the dominion, more or less, of our external senses, we are prone to look for Heaven outside of ourselves. Our material appetites and passions relate us to their external objects of gratification; and just in the degree that we are under their sway, we place our greatest good, our Heaven, in their acquisition of these objects, and the unlimited indulgence of our appetites and passions. Ambition, the love of power, wealth, palatial residences, gaudy and expensive equipage, fine clothing and sumptuous fare, and all the paraphernalia and saturnalia that wait upon our physical appetites, have begotten everywhere the idea of an external Heaven or *Heaven as a place*, where abound golden streets, glittering cities, dazzling grounds, Elysian walks and sylvan shades. These physical and external sources of pleasure, which now so monopolize this earth, have rankly overgrown the Heavens *within* the soul, and deluded us into the belief that they are more a *place*, a locality somewhere in space and time, than a *state of the affections and thoughts*. These physical appetites and passions are the true sources of all the sensual Heavens that have prevailed in the theologies and religions of the world. In proportion as religious leaders and prophets have been under their dominion, they have projected corresponding Heavens. Witness the revels of the gods of Mythology, the sensual heavens of Mahomet, abounding with houries, the golden streets of the New Jerusalem, the pleasant hunting-grounds of the Great Spirit, the city of the Sun, the Islands of the blest, etc., etc.

But although it is true that there are spiritual and celestial Heavens external to the affections and thoughts of the angels and Spirits; yet they appear, and we come into them, not by an external road, not by "climbing up some other way," but *in and through* the good affections and thoughts of the soul—by entering in at the door of the Heart. Accordingly, we must turn back on the broad road where thousands are traveling in search of an External Heaven, and take up our pilgrimage in another direction, before we can ever truly realize the glories and beauties of the spiritual and celestial spheres. We must chasten our hearts, purify our thoughts, and humanize and universalize our affections, before we can enter into the realms of peace. There is no external road to Heaven. Our Heaven is where our affections and thoughts are. Whatever we love and adore most, *that* is our Heaven, and our greatest happiness consists in enjoying it, be it dominion, wealth, fame, houses and lands, viands or mistresses. The ruling love or lust, and consequent thought, make the man, and make also his Heaven. The man of lustful loves and base thoughts makes his heaven in the adulterous spheres, while the man of pure loves and exalted thoughts makes his Heaven with the angels. Whatever we love most, whatever our governing propensities, affections and thoughts are, infallibly determine for us our Heaven. It is as true as that twice two are four. There is no escape from it. While our souls are possessed with the love of wealth, fame, money and power, not for their divine and humanitarian uses, but for the insane gratification of our passions and appetites—while we are besotted with adulteries, fornications, gluttonies and other forms of sensuality, our Individuality is in *them*, and our Heaven is there. They inhere in the soul, and at death we surely come into their corresponding spheres. We can not enter a higher and purer Heaven any more than a fish can fly in the air. The soul of each and every man is plenary with the entire spiritual and celestial Heavens. Each man is a center of the universe, and he has *within* his heart doors, as it were, opening into all the planes of life. They are arranged in concentric order within him, and according to his life, he can open these several doors and

enter into their corresponding spheres. He can be in the one or the other of these planes of his soul, just as he orders his life. He can rise within himself from sphere to sphere, and look out from the one or the other upon their corresponding planes, and realize all their harmonies and beatitudes. The sphere of our physical appetites and passions is but next above the sphere of our bodies and all material forms and things. When we stop in the sphere of our physical appetites and passions, and pervert them from their divine uses to a mere sensuous and selfish pleasure, our Individuality swells and bloats on this plane, and we of course build the Heavens hereafter out of the materials or treasure thus collected and laid up within us. The doors above, in the mind, are closed against its stench and filth, and but wait to be re-opened when the man shall turn himself from his sensuous idols, forsake these gods of his adoration, and go up higher. Then he opens within him a new plane of life, and there builds up a diviner Individuality, and comes into sympathetic rapport with all its purer harmonies and translucent beauties. His enjoyments are then more within himself; his treasures are laid up in that heaven; a wider area and a more glorious life open to his enraptured view; a Heaven of boundless felicity is his, and he unites more and more within him the Divinity with the Humanity. While he is in the sphere of sense, and places his greatest good in the gratification of his physical appetites and passions, in worldly-mindedness, in the accumulation of wealth, in ambition, in worldly fame, in the love of dominion for the sake of self, etc., etc., he is still "of the earth earthy." He has but an earthly Individuality; and when the separation comes at death, he undergoes all the exquisite agonies, throes and convulsions of an unutterable dissection; whereas the man of a spiritual or celestial Individuality lies down in quiet, and without remorse or regret tranquilly and sweetly passes away to the kingdom of perpetual peace.

NEW THEORY OF THE RAPPINGS.

We copy the subjoined account of the mysterious sounds, recently heard in Front-street, from the *Daily Herald* of Saturday last, without any knowledge of the alleged facts, and of course *without assuming the reliability of the statements*:

THE HAUNTED HOUSE IN FRONT-STREET.

About two months since a private watchman, named Richards, while patrolling his beat in Front-street, near Dover, heard a tapping sound that caused him to pause. He looked round, and found it proceeded from the house No. 251 Front-street, one of the doors of which seemed to be slightly jarred immediately after the noise. He listened, and presently the noise became louder, and it seemed as if the door was struck on the inside smartly with a piece of metal. He was puzzled to know what caused it, and supposed that the water had been left flowing in the upper story, and was dropping on the floor inside the door. But the same noise was repeated on subsequent nights, and he found from observation during the day that his theory was incorrect.

The policeman on the same beat was notified, and he also heard the strange noises, and could not account for them. They always seemed to proceed from the door, and were loud enough to be heard across the street, and on a still night were recognized distinctly by the policeman at the corner of Dover-street, a distance of some two hundred feet.

The story of the mysterious noises soon began to spread, and every night the number of the curious inquirers increased. Questions were asked the supposed Spirit, and intelligent answer of "yes" or "no" rapped out, and in every case related to us, with remarkable accuracy. The policemen amused themselves during the small hours of the night by asking questions, and the following is a sample of the conversation that occurred.

FOURTH WARD POLICEMAN.—Spirit, I want you to rap twice if you agree to answer my questions.

Rap, rap, came twice distinctly.

POLICEMAN.—I want to know how long after our pay is due will we get the money the city owes us. Rap the number of weeks. Here six raps followed each other distinctly.

This conversation occurred ten days ago, and was immediately repeated to the other policemen, among whom it became quite a joke, and when any one asked when they would procure their pay from the city, which was for some time over due, the answer was, "O, the Spirit says we will have it at the end of six weeks." The strangest part of the story is that they were paid off last Wednesday, just six weeks after the pay was due.

A Second Ward Policeman was more curious still, and asked what number would come out first in the Pokomoke (a game in the lottery) next day. The answer was one and five; and sure enough one and five were the first drawn next day; at least so the policemen say, and they seem to be pretty well posted.

Yesterday our reporter visited the scene of these wonders, to learn from the occupants of the building how much of truth there was in the marvelous stories afloat in the neighborhood. He found No. 251 to consist of a narrow brown house, four stories high, and occupied by

H. W. Terrett, & Co., as a wholesale spirit store, that firm having occupied the building for the last eighteen years. Opposite the door from whence all the mysterious noises proceed, is a narrow staircase, and on the floor over the door is a flour bin, about ten feet long and four wide. As usual around flour bins, the rats have been very busy, and have eaten a number of holes in the floor over the noise-producing door. In several places, the holes have been tinned over, but even this did not stop the rats, as they had torn up the tin in more than one place, and it lay loose to the touch. Our reporter found the occupants of the building to be matter-of-fact people, who had a way of their own of accounting for the noises, which was, that it was caused by the rats passing over or under the loose pieces of tin, thus making the adjoining wood a sounding board which gave the peculiar rap noticed in the noises. This theory they are very anxious to make public, as they are put to no little annoyance by impertinent people asking them questions during the day. But this notion is scouted by all who heard the rappings, which they say could not be caused by rats; and then, again, rats could hardly answer questions intelligently. The rap is sometimes sharp and loud, and then faint, and is heard on every part of the door.

For two weeks past crowds of one and two hundred persons have been in the habit of assembling outside the door of the so-called haunted house to listen to the noises, and it at last became a source of serious annoyance to the occupants, as the windows were broken in and the doors rudely shaken every night by the mob. They sent for Capt. Ditchett, of the Fourth Ward Police, and requested him to take the keys some night, and make a thorough search of the premises. The captain did as requested, and distinctly heard the noises, but supposed it was caused by the rain. He requested that the flour bin be taken away, and all the holes tinned up. This the proprietors have done recently, and it is to be seen whether the noises will continue.

Subsequently to his examination of the premises, Capt. Ditchett visited the place alone last Monday night, to see if he could not detect the trick, if there was any. There was no one near, and he asked the supposititious Spirit if it would answer by the Police telegraph signals, any question he might ask, upon which four raps were distinctly given. The number four is, strange to say, the police signal for "Yes." He then asked if any one was in trouble inside and required assistance, upon which seven raps were given rapidly, which is the Police signal for "No." At this juncture he was interrupted by a gang of boys, and could not continue his investigations. Thus the matter stands at present, and we commend the Front-street ghost to all good Spirit rappers, who will no doubt make good use of him.

We have heard it slanderously intimated that there were some "old rats" among those who are accustomed to give the Police telegraph signals, but it never before entered our head to construe the implication so literally. However, the notion that rats are capable of giving instructions to policemen, and of predicting, with literal accuracy, the times and seasons when the City Fathers will pay their debts, will probably be received by the "matter-of-fact people" of Gotham in preference to any more spiritual theory of the mysterious noises. B.

A SIGNIFICANT VISION.

THE following interesting communication, descriptive of a remarkable prophetic vision and its literal verification, is from the pen of the able and esteemed Editor of the *Agitator*, published at Wellsborough, Pa.:

In January, 1852, my wife, being in indifferent health, went on a visit to her mother in a neighboring village. She took with her our only child, a little girl of sixteen months, perhaps, while I remained at home, business detaining. She was absent nearly two weeks, during which absence I occupied the house alone. One night, some three or four days after her departure, I sat up until midnight, busily engaged in writing. My sleeping room was a chamber at the head of the stairs, the door of which, for the sake of health, was usually left ajar. This night I retired somewhat fatigued with prolonged mental labor, yet without inclination to sleep. I had been in bed but a few moments, when I experienced a singular sensation, in effect something like a warning fever chill, yet without chilliness. It was as if something had touched every nerve of my body and brain, causing a quick but painless vibration. Life seemed to withdraw from the body and to concentrate in the brain. I slept, yet did not sleep; for sight and hearing became pleasurable acute. I seemed to be in the world and out of the world, inert, yet active.

I do not remember that I felt the least fear or surprise at these sensations. "If it be death," I reasoned, "it is a pleasant thing to die."

My attention was attracted soon after by the sound of footsteps upon the stairs. This I thought strange, since no living soul beside myself occupied the house, and the doors were locked. The bed faced the open door at the head of the stairs. It was a dark night, yet I distinctly saw a person standing at the room door and another person ascending the stairs. They bore some object in their hands and entered my room.

Fear slept, curiosity usurped its place, and I watched their movements narrowly. They approached the bed noiselessly, yet

not stealthily, and placing two chairs, one at the head and one at the bottom of the bedside, placed thereon a coffin (adult size), and, beside that another of much less dimensions. Curiosity still held the rein, and I beheld the scene without other emotion. The bearers placed themselves one at the head and one at the foot of the bed. The former wore a dark veil falling from the top of the head to about the waist, perfectly hiding the face. The one at the foot seemed wrapt in a dim haze, dusky yet not gloomy.

At last I asked, "What does this mean?" There was no reply. I repeated the question. At this the veiled figure pointed to the larger coffin, and said, "Your wife!" and then pointing to the smaller, "Your child!"

The words went to my heart like bolts of ice; and arousing all my energies, I sprang to my feet, dripping with cold perspiration. The paraphernalia of death—the mysterious visitors—all were gone. The scene itself was ever present, daguerreotyped ineffaceably upon my soul.

A religionist of the ultra Materialistic school, I sought to account for this visitation by hunting a superinducing cause. Strangely enough, I returned empty-handed. I could not remember that even a shadow of suspicion that death was about to gather my loved ones into the heavenly fold, had ever crossed my mind. My wife was not in good health; but this was referable to a close, home life, barren of that exercise which imparts vigor to the debilitated frame. I had grieved for it, not that I feared a fatal result, but that the capacity for enjoyment of life was thereby diminished. Reason as I would, the presence was ever with me. I feared ridicule, and confided in no one; but kept the secret locked in my heart of hearts.

In ten days my wife returned. In two days more she fell violently ill, and for several weeks lay at death's door. She partially recovered, however, and lingered until the 12th of May following, when she departed. The prophecy was being fulfilled. I sat down hopeless and despairing, denying God and immortality, and shunning the face of man.

Before I had recovered from this terrible shock, my little one fell ill, and died on the 25th of August—a little more than three months after the death of her mother.

The prophecy was fulfilled.

M. H. C.

SYRACUSE CONVENTION—OUR APOLOGY.

WE copy the following from the *Spiritual Clarion*, edited by Mr. and Mrs. U. Clark, and published by them at Auburn, in this State:

"Why did the *SPIRITUAL TELEGRAPH* neglect to publish the call of the Convention, and to make any allusion to it?" has been asked by scores who regretted the omission. We trust the *TELEGRAPH* can satisfactorily answer for itself, without revealing any designed neglect.

Certainly the *TELEGRAPH* should have noticed the Syracuse Convention, and having omitted to do so, Br. Clark, and the friends, especially in the central part of the State, have a right to know the reason. We received private notes of invitation to attend the Convention and intended to have noticed the call editorially; but S. B. B. never saw the notice said to have been forwarded for insertion in the *TELEGRAPH*, and he was himself absent from his post when the paper which should have contained the same went to press. We can only say that we regret the omission, while we rejoice to learn from Br. Clark's report, that the friends who were so fortunate as to be present had a good time and were refreshed.

The Convention was designed for a free expression and interchange of views, rather than for the transaction of business. Among the persons who entertained the public assemblies, we notice the following names: "Father Lowell," S. B. Gaylord, Mrs. Peck, Mr. and Mrs. Uriah Clark, Mrs. M. Worcester, F. Woodward, Mrs. L. A. Bulfinch, Mrs. H. P. Catlin, Ira Hitchcock, Miss C. M. Beebe, Ex-Mayor Stevens and Z. L. Beebe. A letter from A. E. Newton, the candid and able Editor of the *New England Spiritualist*, was read at the opening session. The several meetings were accompanied by appropriate vocal and instrumental music, and the spirit of harmony reigned over the people, as appears from the conclusion of the *Clarion's* report:

Notwithstanding the various phases of opinion held among Spiritualists were represented in the attendance, there was perfect concord in all the utterances of those who spoke. Not a single sentence of discord dropped. All was harmonic, blending with a common spirit of love and aspiration, and many souls were sent on their way rejoicing in the strength of a Pentecostal baptism.

Preference for Foreign Facts.

THE New York *Daily Times* of the 14th ultimo, in a notice of the late Hugh Miller, of Cromarty, Scotland, relates a remarkable vision which occurred to him in early life, and simultaneously with the loss of his father, who was master of a schooner employed among the Hebrides. We copy from the *Times*, whose editors occasionally venture to indorse spiritual experiences, provided they are imported:

One day, when Hugh had just completed his fifth year, there was a dreadful tempest, against whose fury neither Miller's craft nor those of many others were able to stand, and nothing more was ever seen of vessel, cargo or master. Hugh, in narrating this event, says his memory, "which awoke early," was always painfully impressed by a remarkable vision, occurring simultaneously with the disaster, which he describes: "Day had not wholly disappeared, but it was fast posting on to night, and a gray haze spread a neutral tint of dimness over every more distant object, but left the nearer ones comparatively distinct, when I saw at the open door, within less than a yard of my breast, as plainly as ever I saw anything, a dismembered hand and arm stretched toward me. Hand and arm were apparently those of a female; they bore a livid and sodden appearance; and directly fronting me, where the body ought to have been, there was only blank, transparent space, through which I could see the dim forms of the objects beyond. I was fearfully startled, and ran shrieking to my mother, telling what I had seen. I communicate the story (he adds) as it lies fixed in my memory, without attempting to explain it. Its coincidence, in this case, with the probable time of my father's death, seems at least curious."

The Spirits in Texas.

A CORRESPONDENT of the *Advocate*, published at Victoria Texas, relates that the Spirits advised some members of his family not to take passage on the train that evening, but declined giving any reason for imparting this advice, save that the trip would be profitless of enjoyment. He also affirms that when the train was about four miles from town, the locomotive came in contact with two planks which some desperate fellow had placed across the track. The engine was materially damaged, but no person sustained any injury.

The *Advocate's* correspondent further testifies to the polite deportment and the good deeds of the Spirits, as follows:

The Spirits are having a fine time here. They have pretty much got me to stop using tobacco, which I think is very sensible. I have been at several circles, and have come to the conclusion that the Spirits are universally polite and gentlemanly, or ladylike, according to sex; that while they are higher, purer, better than we possibly can be in this life, they are not infallible. The long and short of my investigation establishes absolutely that the Spirits of our departed friends do communicate with us; and come to teach "that to be virtuous is to be happy."

Illustrations of an Angelic Ministry.

OUR paper was about going to press when we stopped for an hour at Stuyvesant Institute to listen to the inspired utterances of Mrs. CORA L. V. HATCH. We have only time and space for this brief paragraph. A committee, composed chiefly of skeptics, proposed the following question for elucidation:

"What is Life, and what is the difference in the Life-principle as exhibited in Man, and the lower orders of creation?"

The inspiring intelligence commenced with a brief exordium which was succeeded by an impressive invocation to the great Source of life. Then followed a discourse embodying the Spirits' views of the Vital Principle in its essential attributes, its phenomenal aspects and the processes of its immortal individualization. The concluding part of this intellectual entertainment consisted of brief but pertinent answers to miscellaneous questions from the audience, in the midst of which the writer was obliged to leave. The Angel of the New Dispensation has laid his inspiring hand on Mrs. H., and fires from invisible altars burn in the pure heart, in the illuminated eye, and on the eloquent lip.

Mrs. Jennie E. Kellogg.

THIS lady still holds her Circles at 625 Broadway, and will continue to entertain those who may desire to pursue the investigation of Spiritualism in its phenomenal illustrations. Mrs. Kellogg is not merely an interesting medium for the ordinary phases of spiritual power and intelligence, but she possesses, in an unusual degree, the inspirations of genius, and only requires a practical experience commensurate with the innate capabilities of her mind to secure for her an enviable distinction in the Elegant Arts. Mrs. K's, apartments seem to be haunted by the invisible ministers of the Beautiful, who come to shape the thought and guide the hand. The refined and intelligent Spiritualist may no where else pass an hour with more pleasure and profit than at the Rooms of Mrs. Kellogg.

Friends from the West.

J. C. SMITH and Ira Porter, Editors of the *N. W. Excelsior*, a very spirited spiritual paper, published at Waukegan, Ill., have been on a visit to this city. Mr. Smith left for Chicago on Monday morning last. The Editors of the *Excelsior* are men of clear, earnest, and rational minds, and they wield the sword of the Spirit with so much vigor that the devotees of mythological theology and popular materialism, about Waukegan, are quite disposed to give them the whole field.

Our good friend, A. Miltenberger, of St. Louis, has also recently illuminated our sanctum with the light of his benevolent countenance. He is still in the city, and may be found at Dr. Wellington's Water-Cure Establishment, corner of University Place and Twelfth-street.

THE INVESTIGATING CLASS.

THIS class met again on Wednesday evening of last week, at the house of Mr. Partridge, the question for discussion being,

Is there a soul or Spirit-world, and if so, what is its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?

Dr. Weiss presented the following paper:

The solution of this question is of stupendous importance. All others dwindle into nothingness before it, especially if our condition in that world is influenced by our life in this. That our conduct here affects our state hereafter, no man ever constantly, really and sincerely doubted; and even if any professed to doubt, it was a mere profession, a mere theory, for no one ever constantly, really and sincerely acted accordingly. Our existence here is a stubborn fact; our existence elsewhere becomes evident not only from testimony but from intuition and analogy. I here apply the word "testimony" both to the living and the dead.

To come at this testimony I must again be allowed to interrogate history, theology, philosophy, poetry, art, science and even romance, as to the opinions, ideas, systems, revelations, and creeds of the various tribes and nations that have successively appeared on our globe.

In the Old Testament I find but one passage as to man's existence beyond the grave: "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."—*Dan. 12: 2-3*, etc. In the connection in which this stands, it only refers to the Jewish nation; even if it referred to a future life, it first tells us of a sleep, then of an awaking, but makes no allusion to an immediate existence or life after death. I am further told that Enoch was translated, and so was Elijah; but nothing is said as to their soul or Spirit. It is understood that they were taken away bodily.

I also read of "a woman that hath a familiar Spirit" (perhaps a medium?) through her Saul evokes Samuel who is seen "ascending out of the earth." This apparition, among other things, tells Saul: "To-morrow shalt thou and thy sons be with me."

The word "immortality" as Christ taught it and as we understand it, namely, an immediate life after death and the continuation thereof forever, is not to be found in the old and long revered record. If there is anything, they are but vague and indefinite hints as to man's continual and uninterrupted life.

From this vagueness we may safely infer that the doctrine of man's immortality was not a fundamental one among the Israelites.

Hesiod and Homer mention Hades as an abode to which the mortals of the Brazen Age descended.

The ancient Egyptians believed in the immortality of the soul. They embalmed the bodies of their distinguished men and women, and believed that their Spirits were transferred to, and shining from, the stars.

The Persians had a vague notion that Oromazius would ultimately triumph over Ariman, and that then all men would become virtuous and happy.

The Greeks and Romans believed in a future state; not only their history, theology, but their poetry, are full of imagery about it. Their Spirit-world was the Elysium or Elysian Fields where the great and good could enjoy each other's society. Their Tartarus, or Infernal regions, was close by the Elysium; there the souls of the vicious were punished. They located them in the Fortunate Isles, beyond the Pillars of Hercules. Ovid and Virgil locate them within our earth: they describe Orpheus and Æneas as being led to and from them through dark subterranean passages. Lucian's Dialogues between the dead give a fair idea of the belief the Greeks and Romans had as to an existence beyond the tomb. They not only thought that the Spirits of the departed lived, but that they conversed about, and interested themselves in, what they had done on the earth and what their friends and other mortals were doing on it.

The ancient Mexicans located their heaven in the sun. They believed the souls of the deceased could hover through the universe either as birds or ethereal beings, and in their wanderings return to earth and revisit their friends and favorite haunts. They also believed that human souls could pass into, and animate, inferior beings, which is the metempsychosis of Pythagoras and the Hindoos.

The Celtic tribes, Gauls, Britons, Germans, and Goths believed in a heaven for those that fell in war. Their priests or Druids

preached a hell of utter darkness full of reptiles and ferocious animals.

The Rabbis, probably astonished at the vagueness in the ancient Testament as to an immediate existence after death, supply the deficiency in their Talmud by an upper or heavenly, and a lower or earthly paradise. The lower is situated somewhere under the terrestrial equator. Each is divided into seven dwellings, and each of these is twelve times 10,000 miles in length and breadth. A column ascends from the lower to the upper heaven by which the souls of the blessed mount after a temporary sojourn in the former. A wall of partition divides Paradise from Hell; and this will fall when the Redeemer comes, and all Israel will be gathered together in blessedness. This proximity of Paradise and Hell suggests the idea of Elysium and Tartarus. This and the like supplements to, and alterations of, the old Testament, fired Pope Gregory IX, and two of his successors, and cart loads of Talmuds were judicially seized and condemned to the flames in the thirteenth century. Among all the Jewish patriarchs, prophets, and reformers, Christ was the first who clearly and positively asserted man's immortality and his immediate Spirit-life after death. He speaks of a Heaven, a Paradise, and a Hell; he also says that his Father's house has many mansions, and thus admits grades in another life.

Some denominations that bear his name, imagine a Heaven where reigns an eternal Sabbath, where the elect, dressed in white, contemplate God, Christ, and the Lamb. Gathered round the throne they sing hymns and praises forever, and listen to golden harps of a thousand strings. They also admit a Hell of fire and brimstone, where the wicked suffer eternal tortures.

The Episcopalians expect to see the Father, Son and Holy Ghost, face to face.

The Romanists have, beside this Heaven and Hell, a Purgatory where the Spirits of the departed must expiate their venial (trifling) sins, and their mortal sins repented of when on earth. The existence of a Purgatory was made an article of faith by the Council of Ferrara, in 1438, and confirmed in 1545 by the great Council of Trent.

The abode for the souls of still-born and unbaptised infants is yet unsettled among the Romanists and Episcopalians. The rigorists send them to Hell; the more moderate to Purgatory; the liberal to a separate place, where they neither enjoy nor suffer.

The Universalists, the forerunners of Spiritualism, believe in a Spirit life that ultimates in universal salvation and happiness. Even sinners partake of it after reformatory trials in other spheres.

The *Gannath* of the Koran are delightful gardens, where the Spirits of the followers of Mahomet revel in sensual pleasures.

The North American aborigines delight in the idea of vast ethereal hunting grounds, where after this life they can hunt and roam forever.

Philosophy asserts man's immortality, from his undying desire and aspiration for progress, perfection and happiness.

We have briefly alluded to most of the philosophical ideas and systems bearing upon man's state after death. Pantheism alone, this most favorite theme with philosophers, has not been duly mentioned.

Anaxagoras, 500 years B. C., Spinoza, in the 17th century, Schelling and other German philosophers of a more recent date, have, turn by turn, developed, revived and rejuvenated this system. With them God is to be conceived as the absolute and original Being; all other objective existences physical, mental, and spiritual, are but different manifestations thereof. In this sense St. Paul has been accused of Pantheism, when he says: "In whom we live, and move, and have our being." According to this theory, intelligence and matter are eternally acting and reacting upon, apparently individualizing, and yet for ever absorbing, each other. There is another phase of this system called Metempsychosis, or transmigration of souls.

With the Hindoos and most of the Eastern Asiatic sects, transmigration of souls is a fundamental doctrine contained in a book called *Brahma-Sutras*. This doctrine, like almost all other religious doctrines, starts with the idea that all beings derive their origin and existence from God, and are placed in the world in a degraded condition, from which all, but especially the human race, must decline into still lower degradation, or gradually rise to a higher state more accordant with their divine original, according as they listen to the vicious or virtuous suggestions of their nature. There is, however, a wide difference in the time

of this transmigrating process. Those who here give heed to their virtuous impulses, pass immediately after death into the Supreme Being, and are so identified with it, that there is no more individuality for them; those, on the contrary, who heed their vicious impulses, pass through different states of existence. Their souls go into animals and plants, from which they re-ascend to man, and so on till they live a virtuous life, and thus fit themselves to be absorbed into Deity.

This system is said to have had numerous adherents among the Egyptians. Their animal and plant worship is accounted for on the ground that they imagined an immortal soul in everything.

Pythagoras, the most renowned of the ancient philosophers, taught the doctrine of transmigration in his famous school at Crotona in Southern Italy, five centuries before Christ. He is said to have become conversant with it during his travels in Phoenecia, Asia Minor, Persia, India and Egypt.

The Pantheistic theory has had and still has more adherents than we are aware of, especially among the intelligent and educated. True, they may not admit this or that means, this or that extreme of the proportion, but the X or unknown turns out to be original, ultimate Pantheism; and as long as they start with any origin other than man and things as they are, the final answer to their inquiry will be Pantheism, Pantheism! The dreamy transcendentalism which started in Germany, thence spread to France and England, where it begat Eccelecticism, however it may beg the question and hide itself in mystic words, like a spider in her web, in order to escape Pharisaic and priestly accusation, is but another name for Pantheism. Now this overbrooding, all-pervading, and all-absorbing Moloch has occupied the human intellect long enough. The Pharisees, priests, Jesuits and designing despots of all ages and climes, have played with it for the subserviency of our race. The time has come when Spiritualism, aided by man in and out of the body, protests against this monster. Let Franklin stretch his kite from the sphere to our earth, so that Spirit can commune uninterruptedly with Intellect and Reason, and the work will be short. American Unitarianism and Universalism once formed the van in this glorious movement; but scared at the result, they halt and watch Uncle Sam's youngest religious offspring in his eccentric efforts to establish a telegraphic connection between earth and the spheres. They smile; they would be glad to see the young western Samson pull down the huge temple of superstition, hypocrisy and falsehood. They have been for years the scapegoat of all the other established sects; Spiritualism has taken their place; they feel comparatively at ease, and think of taking their seat among "the powers that be;" some of their members even begin to cavil and sneer at the young intruder. They stormed the Redan; Spiritualism must carry the Malakoff! Such has been the history of sectarianism. Judaism persecuted Christianity; Romanism persecuted Arianism of old, and Lutheranism of late; Lutheranism caviled at Calvinism; Calvinism sneered at Unitarianism and Universalism; now all together sneer at Spiritualism as their common enemy. Thus the persecuted and sneered at have, turn by turn, become the persecutors and sneerers.

We are all conversant with the ideas of the Swedish seer as to a Spirit-world and the state of man after death. His views differ little from Spiritualism, and the difference is only in the details and in his stand-point.

Poetry, criticism and romance, have at all times embodied and expressed the customs, characteristics and creeds of the national mind. The children of Abraham and Jacob oppressed for centuries under the Pharaohs, whose people their ancestor Joseph had saved from imminent ruin, became so debased that they lost sight of all human dignity and character which ought to prompt man to say with a sage of old: "*Nosce teipsum*," "know thy own powers;" with the brave leader, "Trust in God, and keep your powder dry;" and with the American poet, "Let us, then, be up and doing." In the depth of this degradation the Israelites looked for a supernatural deliverer. Observe how graphically their trusting passivity is described by their oldest poet, Job. There is a total oblivion of "We are," and an entire abandonment to Jehovah, the great "I am." Yet success after such unparalleled passivity inflated their descendants to such a degree that they considered themselves as the very center of God's love. This state of mind finds utterance through their Psalmist, who even gazes at the stars as so many lamps placed in the firmament to light the Jews during the night.

No distinct future existence is alluded to in this record of an

absolute theocracy. Their is none needed, because the receivers of such unconditional favors did not feel the want of an immediate existence after death. Rest and sleep in Abraham's bosom after their passivity here, and then a miraculous and unconditional resurrection, was all they could dream of. Self-education, personal progress, and working out their own salvation, were ideas unknown among the Israelites. All was left to Jehovah; he had done all for them and their fathers. Even to this day their descendants are looking to Jehovah for deliverance, reunion and nationality. After eighteen centuries of persecution and opprobrium, they have yet to realize their own powers, Cromwell's motto and Longfellow's "Psalm of Life." So much for a mere trusting, passive and idle creed. Hades was in the Greek mind before Hesiod and Homer sang of it.

The pleasures of Elysium had delighted the Roman mind from Numa to Augustus before they found utterance in Virgil's *Aeneid*.

Europe of the middle ages, and especially Italy, had dreamed of Hell, Purgatory and Heaven, and Jerusalem delivered, before Dante and Tasso embodied them in their immortal poems.

England had been gradually giving up Dante's "*Divina Commedia*;" she became anti-papal, skeptic, calculating and cosmopolite. Milton's "*Paradise Lost*," Hamlet's soliloquy "To be, or not to be," and Byron's "*Childe Harold*," were but the echo of those long and deeply felt ideas, and the aim at universal dominion is the result.

The French mind had been sarcastic, critical and restless. This spirit of criticism and sarcasm needed but a Voltaire to give them vent. The reign of Terror and the apotheosis of Reason were its fruits.

Germany, the land of ghosts, gnômes, hob-goblins, fairies, dreams and robber stories, found expression through Goethe's "*Faust*," and Schiller's "*Robbers*."

America, the asylum of free-thinkers and actors, whose motto have been "Go ahead," so beautifully uttered in Longfellow's "Psalm of Life," and Tom Paine's "Age of Reason."

I may be told that the "Age of Reason," was repudiated by all America. I answer, repudiating and denouncing ideas in the pulpit and yet acting upon them in public life, are two different things. Roger Williams, Dr. Channing, Universalism, Comenotism, Women's Rightism, Free-loveism, constitute a chain, the first link of which was Plymouth Rock, and the last but not least, Modern Spiritualism. Each and all of these have been and are but so many manifestations of the exercise of reason, and in this sense Tom Paine may emphatically be said to have uttered the tendency of the American mind, no matter as to when, where and how it was expressed by him and denounced by conservatism. Nay more, all these startling events and a socio-political revolution took place within two centuries, and the very country where they transpired, was turned from a vast forest into a fruitful garden.

Ancient and modern art have portrayed a Spirit-world of some kind. The Italian, Flemish, Spanish and German schools have soul-stirring pictures on this subject.

Of late, the idea of a Spirit-world has crept into the positive sciences. I have hardly read a recent astronomical and geological work that did not allude to this interesting topic. A distinguished astronomer in Europe, gazing at the Moon through his telescope, uttered some expression like this: "Who knows but she is now looking at me from that orb." Speaking of Kepler, he says; "Such a mind as his must now be pursuing those ideas dear to him on earth."

Modern romance from Wieland, Florian and Scott to Bulwer, Fichte, Dumas, George Sand and Eugene Sue, has fascinated both young and old; even the Arabian Nights have wasted the midnight lamp. The clergy, pseudo-moralists and old fogies of all colors and creeds have either denounced or ominously shaken their heads at novel reading. There has been for years, and there is now in each and all of them, a tacit expression and an unconscious recognition of a communication between the living and the dead. This is one of the secrets, and perhaps the principal one, of their fascination.

Thus supported by History, Theology, Philosophy, Poetry, Art, Science and Romance, I conclude that there is a soul or Spirit-world; not exactly such as six thousand years describe and transmit to us, for some of those heavens are actually repulsive to a well-balanced, active and liberal mind. Why the hope of a heaven of eternal rest, passivity, inertness and contemplation of the same thing, is only characteristic of the Israelites; it made and still makes Jews, but it is indeed a very poor thing to

make followers of Christ. We have but to consider man, his physical and mental capacities, his unquenchable thirst for change and progress, and we shall at once perceive that the very idea of eternal rest and contemplation is not only a contradiction but a chimera.

The Greeks and Romans, though far from the reality, conceived of a heaven much more in accordance with man's nature. Even their gods had been, or were, men; true, their Olympus, located in lofty mountains, was for the gods, while Elysium, located in low or subterranean plains, was for ordinary mortals.

Not only all tradition, but man's own intuition, affirms the existence of a soul or Spirit-world; nay more, his intuition tells him that it must be better than this; for was there ever, or is there now, a man whose earthly lot fully satisfied him? If there ever was such a one, he ought to have been preserved as a show-piece. What intelligent man, after having enjoyed one long-desired earthly gratification after another, has not said or thought, "Is this all? Oh, I expected more!" Then he looked within himself, and aspired for something higher and better. Now this reiterated looking within is intuition; in it lies the promise and reality of a world after death; and from it philosophy tried to prove man's immortality. Nations and individuals made heavens to suit themselves, or took them ready-made from their priesthods.

Prompted by this ever-looking inward, man comes to the conclusion that there is nothing here that can fully satisfy him; here analogy comes to his aid; he looks out upon nature; there seed produces root and stalk, and stalk branches; branches bring forth twigs, twigs buds, buds foliage and flowers, and flowers fruit. The worm becomes a chrysalis, and the chrysalis becomes a butterfly. Modern science tells him that series after series of animals and plants have become extinct, in order to make room for higher orders; that even hazy mists in space resolve themselves into constellations and stars. Thus all things progress for better uses and higher good. He knows that enjoyment produces desire, and that desire supposes enjoyment; hence he concludes that his higher aspirations must indicate progress to better uses and higher good.

Tradition, written and unwritten, speaks of visions, apparitions; all, or at least the majority of them, were in the shape of man, or addressed the seer in human language. The Old Dispensation, vague as to man's hereafter, calls them angels or devils, according to the side they took in that celestial war; the New Dispensation, for lack of any other, borrowed those meaningless denominations. The Greeks named them *daimones* (demons). The *daimon* of Socrates seemed to be well authenticated. The Romans termed them *genii*; Numa's visits to Egeria are well known. The guardian angels of some Christian denominations, and the apparitions and doings of the Romish saints are familiar to all of us, as well as the usage of the Quakers and Swedenborgians with regard to their departed friends. The innumerable ghosts seen, felt and touched by modern nations, are but so many facts as to a soul or Spirit-world. Even the devils seem to have shown themselves in the human form; the only difference between them and man was in the cloven foot. Everybody has heard of Balaam's ass; there the animal was evidently the medium, for the language was human.

Not only intuition, analogy, and the testimony of man in the flesh, but that of man out of the flesh, point to a soul or Spirit-world. Modern Spiritualism furnishes facts enough to fill volumes; the illiterate and lowly, now as of old, speak as man never spoke; they write as men never wrote; they heal the sick; they have intercourse with Spirits, see them and touch them as Thomas did; they believe in and testify to them as the Jews did. It was said that Christ had a devil; our D. D.'s and their adherents say it is the devil that does all this. Now if this rule of judging and deciding is to be applied to Spiritualism, why could it not be applied to similar statements and facts of old? Are a score of Jews and a few women more credible than thousands of sensible men and women in our midst? If the devil does such things now and here, why could he not have done the like then and there? We are told that the statements and facts of old were good and edifying, while those of late are bad and subversive. The facts of old have proved good and edifying to priesthods and despotisms, but they did not prove so to the Amalechites and other innocent tribes that were exterminated, nor to the Saxons, who were given the choice between the sword and the cross, nor to the Husses and Galileos, nor to

the witches and Quakers killed by the Pilgrim fathers. As to the badness and subversiveness of the late facts, their confessors can not as yet be charged with any intolerance or atrocities, and it is to be hoped that they never will, even when they take the place of all "the powers that be."

Spiritualists, convinced by unmistakable testimony from human spirits out of the flesh, believe in a soul or Spirit-world, divided into spheres and circles outside of our planet. The nearer to our earth these spheres and circles are, the more gross and impure; hence those ghosts or devils whom Spiritualism calls mischievous and bad Spirits—the more distant from earth's impurities and vapors, the more rarified and refined; hence those angels (*daimones*, *genii* and saints) whom Spiritualism considers as good and friendly Spirits. Human life here determines and defines the sphere or circle there; the grosser Spirits hover about earth's densest atmosphere, and may plague and tempt mortals. They only go onward as they improve themselves and get rid of their belittling superstitions, creeds, intolerance and vices; while the souls of the pure on earth pass rapidly through those primary circles and spheres, and aided by their more advanced Spirit relations and friends, advance to the blessed and serene abodes, where dwelleth those for whom they have affinity and sympathy. Thus Spirits may progress from circle to circle, from sphere to sphere, from planet to planet, from constellation to constellation and from star to star, learning more and more about themselves and the laws that govern the universe, increasing in love, goodness and perfection, till they become god-like in their attributes. They can revisit at will the spheres they have traversed, assist their friends here and there, and return again; but those of the lower spheres cannot advance to a higher sphere till they are fitted for it. Spirits also stand still whenever they do not avail themselves of their opportunities; but it seems this does not often occur, as their sense of right is keener, and their perceptions clearer than ours here. So the Spiritualist's heaven is a never-ending progress.

How this belief opens the vision, clears up the horizon, and widens the circle. Modern science hints at the idea; the poet delights in it; every rational sound and liberal mind at once assents to it. Strange to say, the ancient Egyptians and Mexicans, almost antipodes, entertained similar views centuries ago; also the Talmud inculcates analogous ideas as to a Spirit-world, but it was reserved to Modern Spiritualism to realize it.

As to its origin, who cares? Neither Spirit nor mortal can give any satisfactory answer. You may ascribe it to God, then ask God's origin, and so on, *ad infinitum*. Suffice it to know from unmistakable evidence for each individual, that there is a soul or Spirit-world, whose use is to intensify and perpetuate life; whose destiny is to develop intelligent beings, to teach them more, and more, not only the properties of Spirit and matter, their relations and the laws that unite and govern them, but to make them one and all as perfect as any God ever conceived of; even then there will be room for progress in the vast depths revealed by the telescope, and dimly foreshadowed in man's aspirations. Its connection and relation with the physical or natural world, are those of mutual sympathy and affection, between Spirit and Spirit, whether in or out of the flesh. Ask, I pray, what connection and relation there is between yourself and your mother, your father, your wife, your child, your brother, your sister, your friend, your home, your country! Then analyze your own ideas and feelings as to that connection and relation, and I am sure any verbal answer will be inadequate to express them. Could these ideas and feelings ever become obliterated and cease? Nay more, could they ever be altered by any state or condition, as long as the Spirit that conceived and felt them, exists? An answer to such questions is easier felt than expressed.

FROM A CORRESPONDENT.
RESPONSE TO QUESTION NO. FOUR.

First, there is a soul, there is a Spirit-world, or there is nothing. Man is not simply a material unity; he is not a duality; he is not a trinity. He is an infinity, an eternity, a universe.

The phases of his existence are numberless, and, as he runs through all

"The ringing grooves of change,"

we know of him, first, as "man" merely; next, as a "Spirit," afterward as a "soul;" then as something finer and higher than that; and so, upward by an infinite series. Nor do we present these predictions as axioms, but as propositions severally susceptible of demonstration. In this paper we have to deal only with the two most important, *viz.*, there is a Spirit-world; and man is in

every sense an immortality; and to the proofs: The inanimate frame is devoid of sensation and intellect. Sensation and intellect are something; therefore they must have passed out. But the body, in all its grossness, senselessness, and comparative uselessness, is never annihilated; neither, then, is the Spirit; in all its growth and glory.

The clay hath her everlasting rest in the great bosom of the good mother. Are, then, the intellects to be *houseless, homeless*, and extinct forever?

The strictest Ratiocination answers, "No, no!" and,

"Come away; for Life and Thought
Here no longer dwell;
But in a city glorious—
A great and distant city—have brought
A mansion incorruptible.
Would they could have stayed with us!"

Therefore the intellect, Spirit, soul, *do* survive the dissolution, and must therefore exist somewhere else.

A mere epithet is unimportant. Let us call the surviving element anything that all will understand; and let us call the "somewhere else," Spirit-world, or—anything that all will understand. Let us call *terra-firma* itself Spirit-world, *i. e.*, the base of an infinitely ascending series of worlds; and let us call man "the illuminated clod," Spirit, soul—base of an infinitely ascending series of states.

This brings us to the "Origin" of the "Soul or Spirit-world." No scheme but hath its deviser. The grander the design of the economy, the greater must have been the prerequisite Providence. The "Soul, or Spirit-world," is, in itself, an "infinite miracle of device." Its builder, therefore, must have been an infinite comprehension. Hence, its "Origin" was God.

Locality.—The man or soul is never stationary. The locality of the Spirit-world is the universe.

Theorem.—Below the line which is generally known as the "surface of the earth," (but which is, in reality, among its remotest interiors) are many *strata* and *substrata*. Still above what is generally known as the "surface of the earth," are many *strata* and *substrata*, lawfully supplied, and of gradual diversity or rarefaction. Each successive *lumina* (our own atmosphere is probably one of these) is, of course, an aggregation of the circumference. At length the spheres and circumferences of the earth and moon—which are nearest together—intersect; at length, intervolve, and thus become one great compound planet. Again the Spirit divests itself of its dross, and rises, by an irresistible gravitation upward, to a surface; or, more properly, to a zone of a sphere, whose orbit of more than sixty millions of miles diameter, seizes Venus in its mighty vortex. Again we soar, and soon the vast sphere includes Mars; and the Adamite exchanges morning compliments with the red "sons of the sword," in a world whose very diameter is more than one-hundred millions of miles! Each successive transmutation and elevation of the man, naturalizes, humanizes, *liberates* him. He is successively introduced to distinct worlds of greater and greater glory and grandeur. He attains a sphere which comprehends the whole solar system, with the Sun (our largest, most ancient, and most highly developed planet,) for a center. The Spirit then begins to be cosmopolitan, *i. e.*, rushing out from sphere to sphere, as fast as he is sufficiently organized and refined, he is introduced to new systems, to remote systems; and finally, O dare it be hoped! in the interminable rolling onward of cycles—to the universe, to God!

Is not the universe a vast, solid and unitive globe; a habitable and objective world for the Spirits of just men, indeed made perfect?

Illustration.—A balloon when flaccid, or void, rests upon the ground. Let us endow our balloon with infinite elasticity. A stated inflation will elevate it to a stated altitude; successive ratios of inflation will give it successive ratios of altitude; infinity of inflation, infinite altitude. The ever-expanding soul is, in some sense, a *balloon* of that kind. Yearning, wrestling, aspiring, unfolding; rarefying and refining the outer, intensifying and burnishing the inner, she rises forever toward the sphere of the perfect, the illimitable and the universal. B. F. WILLSON.

CAMBRIDGE, MASS., January 17, 1857.

A LITERARY ANTIQUITY.—Among the literary treasures in Durham Cathedral, England, is a book with the cover executed in needle-work by Lady Arabella Stuart, niece of Mary Queen of Scots, and granddaughter of Henry the Seventh, who died a lunatic in the Tower. She was a well-educated woman, and worked the cover to show her respect for Greek and Hebrew learning.

Interesting Miscellany.

THE TRINITY CHIMES,

A CHRISTMAS CAROL.

BY J. R. ORTON, M. D.

"The Trinity Chimes," by our excellent friend, Dr. Orton, which we copy below, was contributed to *Porter's Spirit of the Times*, and appeared in the issue of December 27th, 1856. It is a beautiful prose poem, marked by the author's usual vivacity, and evincing strong, delicate and facile powers of description. The Doctor deals a home thrust at the Church, but his blade is ingeniously covered with a soft velvet wrapper, so that the drowsy saints will be quite likely to overlook his purpose while they are entertained with the music or rendered oblivious by snuffing the incense. Perhaps by next Christmas they will wake up, and find out how "The Trinity Chimes" struck them last year.

—ED. TELEGRAPH.

It was Christmas-eve. A drapery of snow covered the ground, like the finest and whitest wool, as though in pity to shield the great earth from the pinching cold. The frost-flakes sparkled in the air like another sort of fire-fly; and the high moon, her silver face almost changed to gold, and thousands of golden stars, like soft eyes of angels looking through the night, were as brilliant as brilliant could be.

The proud city of New York formed a counterpart of glory to the canopy above. All was gay and merry. The multitudes that thronged the streets were dressed in their richest attire—silks, fine woollens, and furs—which glittered with gems and jewels, like another and lesser sky. The sleighs, like enormous sea-shells, as polished and as bright, and made warm with costly robes of many colored skins, glided swiftly over the new fallen snow; and the proud horses, with arched necks and waving manes, flew like birds to the music of their bells. The churches were blazing with light, and richly draped and decorated within; while the bells from their lofty towers, rang out their many-voiced and rejoicing peals; for it was Christmas-eve—the night of the year, the last week of the old and the precursor of the new—when the blessed SAVIOR was given to the world, and took his first sleep in a manger.

Among these merry bells, none played a livelier carol than the chimes of Trinity. The beautiful spire of this most beautiful church in America, went up so high, that, to the children on the pavement, it seemed as though the very stars were hung upon it for a diadem; and out of it went forth, over the city, a continuous modulated wave of music—the music of harmonic bells—which said, as plainly as tongue could speak, Come in here to-night, and rejoice with us, on account of the blessed SAVIOR in the manger.

The rich and the great and the well dressed passed in, and thronged those solemn but magnificent aisles, now transformed into a temple of flowers, and dazzling the eye with beauty, and a brilliancy of light, superior to that of the sun. A little ragged boy, Piplin, in a distant ragged street, also heard the invitation chimed out of Trinity steeple, and was drawn by the sweet sounds up to the grand archway which leads into the cathedral, where he was met by the door-keeper who turned him around by the shoulders, his face to the street, and told him to go away.

Piplin did not cry—he scarcely felt affronted; for he was an orphan cast loose upon the world, and used to all sorts of treatment; and he knew very well, without being told, that such splendors were not for him. But he continued to loiter about the church; for there was something in the sound of those chimes that satisfied and encouraged him; and what was very singular, as he listened to them, he neither felt hungry nor cold. That he might enjoy the luxury of hearing with the greater comfort, he leaned up against the iron fence which shuts in the the embowered grounds and marbled graves, his ragged feet resting on the carefully-swept stone of the pavement, and gazed up at the steeple. Peal, peal, peal, in soft vibrating and modulated harmony, came forth the music in a flood; and it seemed alive like the voices of angels, and seemed talking to him. Gradually he felt himself embraced in those kind silvery tones, as though they were arms, and found himself borne upward with them, until he attained an altitude as high as the top of the bell tower; when he was suddenly brought down again, by some one speaking to him.

Piplin turned his eyes from the steeple where he had been looking so intently, and discovered, standing on the walk nigh him, a gentleman with a little miss by his side, of nearly his own age, who seemed frightened as she gazed earnestly into his face. The gentleman asked him if he was not cold, and gave him a dime, and told him he had better run into some one of the cellars where there was a fire, and warm himself and get something to eat, if he was hungry. Piplin thanked the kind gentleman, whose voice sounded almost as pleasant as the bells; and in his heart he thanked the eyes of the little miss, too, for they were sweet eyes; and, turning down one of the streets leading from Broadway, he entered a warm cellar, as he had been advised. But he did not feel cold; so buying a roll, against he should find an appetite for supper, he put it in his pocket, and went out again into the great avenue of the city; for the sound of those chimes was in his ears, still charming him, and resumed his place against the churchyard fence.

But the bells had ceased ringing; and, in their stead, the great organ had opened its many mouths, and baptized the vast edifice in a sea of exulting sound, until each window, and turret and stone seemed to have found a voice, and all Trinity, from every pore, to be uttering music to the night. Piplin looked at the brilliant figures on the stained glass in the gothic windows, and they were singing too. He looked up

at the gold cross on the pinnacle of the high tower, and that also was singing, singing to the stars, while dazzling haloes surrounded it, and it seemed about to float off on a glowing amber ocean, which, he perceived, surrounded it on every side, ebbing and flowing in gentle and delicious waves, and stretching away to an extent so vast, that he could not see the end.

Piplin knew very well what the golden cross was intended to represent; and now the strain, "Jesus be merciful!" caught his ear, poured forth by the rich, strong voices of the choir in the church. He had often heard of the blessed SAVIOR in the manger, but had supposed that the manger, very likely, was of gold, as well as the cross; and though his heart was running over with love, it never had occurred to him that the CHRIST of the golden cross could be anything to him, any more than the church.

But now an immense wave of that grand harmony—organ and voices combined—flowed forth from the bosom of the great edifice, and enveloped him like a silver mist. He felt himself quiver with delight, and again was borne upward, as he had been a little while before, by the chimes, and in a moment more found himself floating like a bird upon that amber sea which surrounded the golden cross, where everything was warm, and balmy and beautiful, and robed in the drapery of peace. It was very strange, but his mother stood beside him, as in a dream, though far more comely and bright than he remembered her; and she led by the hand a little brother and sister, who had died when he was a very small boy. Though so long a time had elapsed since he had seen them, and though they now seemed like cherubs glowing with indescribable beauty, he recognized them at once. Each embraced him tenderly, and welcomed him; and what was stranger still, the rapture of this meeting was scarcely ended, when they were joined by the little miss who had regarded Piplin so compassionately a short time before, as he stood leaning against the church-yard fence, and listening to the chimes. Piplin was delighted to see her, and, without feeling at all abashed, took her by the hand, and the whole set forth to walk upon the golden fields which spread out in every direction before their feet.

Among the great pleasures of Piplin's life had been to walk upon the Battery, in a warm summer day, among the beautiful trees, and look out upon the bay. In his imagination, nothing could exceed the loveliness of this scene. The undulating motion of the water, and its hues—now blue, or green, or purple, according as the light was reflected from its surfaces—was indeed a charming sight. But Governor's island was his fairy-land. His foot had never touched its green and velvet shore, but he had gazed, and gazed, and gazed upon it, until his eyes grew dim, and his heart sick with a longing desire to visit it.

Now, as he and his new friends were gliding along without the least sort of effort, all at once he found himself at his favorite resort, upon the Battery. And yet it was not the Battery, but, as it were, its counterpart. Close by him was Castle Garden; and there was the east River, lined, upon its opposite side, by Brooklyn palaces; and there was Governor's Island; and farther to the right, stretched out New York Bay, terminating in the Narrows. And still it was not the bay, the island, or the river that he had known. The glorious firmament that overhung the scene was like molten gold; the island, concrete crystal; and the river, flowing diamonds. Still, from habit, he looked around for a Whitehall boatman; and there, sure enough, was one approaching him with a tiny skiff, the beauty of which can be only faintly indicated by comparing it to the richest pearl-shell of the seas. Piplin and his party stepped on board, and were borne at once, without the ripple of oar—for the boat seemed obedient to the will of the shining waterman—in the direction of the island.

If Piplin had been hitherto surprised, he was now astonished, at the limpid transparency of the waters, and the wonders visible in their depths. The white bottom was as plainly to be seen as though he had been looking through air; and profusely strewn among the crystal sands were pebbles of every conceivable tint and color, which he at once knew to be gems. Above these, gold and silver fish were playing among diaphanous water lilies; and the whole seemed like a vast crystalline vase, set with flowers and precious stones, on which the wealth of the world had been expended.

But their voyage to the opposite shore was a brief one. They found the landing and the wharf all in proper form, but of an improved construction and material, corresponding to the other changes he had witnessed. The soldier who ordinarily kept guard there with his musket had been replaced by a personage of noble bearing, with an olive branch in his hand, who more than realized in the mind of Piplin all he had ever been able to conceive of the splendor of an angel. This personage received them with a benignant smile; and they passed up the sweeping avenue, which shone like the clearest glass and was skirted with trees and flowers of such variety of form, and richness of color, and delicacy of odor, as to fill the breast of Piplin with rapture.

The island was now like a fairy garden, spread out before them. On reaching the eminence, Piplin discovered that the fortresses and ramparts, with their guns—the pyramids of balls—the barracks and houses for the officers—and even the church—had disappeared; and in their places were structures similar in form, but of more magnificent proportions, and architectural beauty, with clear transparent walls, like colorless quartz, and crystal colonnades and sculptured architraves, and pictured domes—houses of wisdom, of pleasure, and of rest, and palaces of peace. Trees, loaded with peerless fruit, like pendent jewels, and clinging vines, hanging with clusters of golden grapes, embowered them. The long lines of breastworks had been converted into promenades, the cannon exchanged for telescopes, and the cannon-balls for spheroid fruits and globes of celestial wine. In place of the drum and trumpet, and the roar of artillery, were the sweet songs of birds of every gay plumage, and the music of unseen but angelic bands. Piplin

roamed from bower to bower, and feasted his eyes, and reveled in the music, and ate of the delicious fruits, and drank of the nectar which distilled from the flowers, and dropped from the vines, and bubbled in the springs. He was warm. All his senses were fully fed, and he was satisfied that he was in Paradise.

And which was the happiest now—ragged Piplin, or the gay assembly congregated within the walls of Trinity? The services, meanwhile, in that proud pile, were drawing to a conclusion. Among the earliest to make their exit to the street were the benevolent gentleman who gave Piplin the dime, and his little daughter—the last of whom had slept mostly during the exercises, and was awakened with some difficulty, as they approached their close. Though she was wrapped in furs, the night was so cold, that her father drew her closely to his side; and as he leaned over her, she whispered in his ear, that she had had a very curious dream, while asleep in the church. She dreamed of being among the most beautiful scenes that mortal ever saw—water, and gardens, and fruits, and palaces, and songs—in company with the little boy who looked so cold, whom they had fallen in with just before entering the church, and who had led her, in her dream, by the hand.

By this time, they had reached the spot where they had parted from Piplin; and, on looking up, to their great surprise, there he stood, leaning against the church-yard fence, as they had left him, and gazing intently at the golden cross on the top of the spire. The moon shone full in his face, and they saw it was very handsome, but pale and lustrous, while the light auburn hair, hung in faintly glowing ringlets around it. The gentleman spoke to him, but received no answer. He put his hand upon him, and found him cold and stark.

Without waiting to call a policeman, the kind gentleman took Piplin in his arms, while his daughter followed anxiously in his steps, and bore him into the church—not into the body of the church where it was hot, but into the vestibule—and, laying him down, called loudly for a physician. The crowd had not half dispersed. Several physicians of great eminence and skill were still present; and, as the gentleman who had interested himself for Piplin was well known, and a man of wealth and standing, neither the sexton, nor anybody else, made any objection on the score of shutting up the church, or converting its sacred precinct into a hospital; and so, he soon had at his command all the assistance he desired, and half a dozen doctors set hard to work.

Piplin was carefully placed on a bed of shawls and fur robes, and chafed with the warm hand. Snow was applied to his face, and hands and feet, to extract the frost; and, by judicious treatment, taking care to infuse the warmth very gradually into his system, by-and-bye, he breathed again, and by-and-bye, was able to stand upon his feet. Then the kind gentleman called a carriage, and, instead of sending him to the station house, jumped in beside him, with his little daughter, and took him to his own warm home.

Seven years passed away after this little adventure, and the Chimes of Trinity were ringing for another Christmas-eve, and saying to the people, as before: "Come in hither, and rejoice with us, on account of the blessed SAVIOR and the manger!" At the first sound of those bells and before the crowd were admitted to the body of the church, a fair young gentleman, with a lady by his side, and accompanied by a troop of friends, had entered the great door, and now stood before the altar, where, it was plain, a solemn marriage-rite was about to be performed. Making one of the party, and filling the place of the bride's father, was the benevolent gentleman, who, on a former occasion, had rendered such timely aid to the hero of our story, now a little older and grayer than before, but still stout and hearty, and his countenance radiant with a deep, but subdued pleasure inspired by the occasion; while the bride was his little daughter, now blossomed into womanhood, beautiful as a star, and the bridegroom, Piplin. The happy pair, and all concerned, had chosen to celebrate the seventh annual return of a memorable night, in this interesting manner; and the youth and the maiden were given to each other, amid the music of the Chimes.

How many spectators were present on the occasion, beside those seen by the minister, can not be told; for the eyes of Piplin and his bride were no longer open to the fairy wonders of the invisible land. But, as the good angels rejoice with us in our hallowed joys, no doubt the good angels were there—the beautiful angel-mother, and cherub-sister and brother—as heavenly and sympathizing witnesses of Piplin's happy marriage.

FLOGGING A WITCH TO DEATH.—We find the following very singular story in the *Brownsville (Texas) Flag*. The occurrence took place a few weeks ago: "A young lady of Matamoros was taken sick, and an old lady in the neighborhood, reported to have some skill in the virtue of herbs, was solicited to visit and administer to the patient. From some cause or other the old lady failed to attend, and suspicious reports were circulated that the old lady had bewitched the young one. The authorities were petitioned to compel the attendance of the old one. Officers were sent to take her before her supposed victim, and these miserably ignorant wretches reported that they on several occasions repaired to her domicile and could not find her at home, but found instead a suspicious looking black cat. After several efforts, however, they found the old woman at home instead of her cat, and she was taken to the presence of the invalid. But herbs failing to restore the sick to health, and the the meddlesome black cat persisting in following its owner, and being by the neighbors found in the room of the invalid instead of her mistress, fixed the opinion fast in the minds of these ignorant people that the old woman and the black cat were one and the same person; that she, being a witch, could take the form of a cat and assume her own shape at will—that the invalid was a victim to her diabolical art. With these convictions, it is said, they sought out the unfortunate creature, and actually tied her up, and with thongs cruelly flogged her to death."

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