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ENDING MAY 15.

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MAY 8.—William Browne, Hartford, Conn., \$1.44; W. Cowles, Smithport, Pa., \$1; W. Bennett, Chesterfield, N.H., 2; J. R. Eads, South Union, Ky., 6; Daniel Parks, Bellerica, Mass., 1; H. D. Orvis, Avoca, Wis., 2; William Cook, Houlton, Me., 2; D. W. Aikins, South Hardwick, Vt., 2; William Holland, Oxford, Mich., 2; Isaac R. Hugh, Coddington, O., 1; Solomon Corey, South Malden, Mass., 1; C. S. Minor, Honesdale, Pa., 8; Jacob E. Bogardus, Coxsackie, N.Y., 2; C. Whitewood, Auburn, N.Y., 2; Abraham Bell, Port Clinton, O., 2; Thomas Wentworth, Antwerp, O., 2; J. J. Denalow, Batavia, N.Y., 2; John Burrill, West Union, Iowa, 1; Samuel E. Massey, Oxford, Ind., 2; L. S. McCoy, Frederickston, O., 1.75; A. Dunshie, Bristol, Vt., 2; Robert Eyleson, Medina, N.Y., 2; W. McDonald, Glen Falls, N.Y., 2; W. H. Shotwell, La Salle, Ill., 2; John R. Smith, Dalonega, Iowa, 2; Richard Dean, Hanchettville, Wis., 2; S. Jacobs, Bangor, Me., 4; Abijah Wells, Gibson, N.Y., 8; H. Sherman, Montrose Depot, Pa., 1; Joseph W. Robinson, Spavia, Ill., 2; George Hollister, Washington, Conn., 2; H. Robert, Fleetville, N.Y., 2; Abiah Brown, Bellville, O., 2; Alfred Sargent, Lodi P.O., O., 15; N. S. Pettit, Fredonia, N.Y., 1; John Ralph, Waukau, Wis., 1; B. B. Murgy, Grand de Tour, Ill., 2.50; Edward Bennett, Buffalo, N.Y., 2; E. C. Miller, Spring Creek, Va., 1; M. E. Wilson, Cattaraugus, N.Y., 2; Laban Burr, Charleston, Ill., 1.28; Davis Copley, Dayton, O., 8; M. Bordean, Bunker Hill, 1; D. Fellows, Amesville, O., 2; S. Hitchcock, Oneida Castle, N.Y., 2; Lyman Sebrang, Lynn, Mass., 2; William Thrasher, New Lebanon, N.Y., 2.

MAY 9.—D. S. Kimball, Sacket's Harbor, N.Y., \$2; H. Peirson, Raysville, Ind., \$1; W. H. Wells, Southold, L.I., 11; N. Beebler, Norristown, N.J., 2; C. C. Fellows, Center Sandwath, N.J., 2; J. Morville, Pine Bluff, Ark., 2; Theodore Hill, McDonough, N.Y., 1; J. S. Michener, Nottingham, Ill., 1; M. A. Townsend, New Brighton, Pa., 8; H. S. Foster, Providence, R.I., 2; Jonathan Bean, Center Montville, Me., 2; S. B. Ruggles, Morth, Mich., 1; M. J. Rowe, Bryant Pond, Me., 4; Joseph B. Hall, Presque Isle, Me., 1; S. J. Atkinson, Slaterville, R.I., 2; M. C. Southwick, Stoughton, Mass., 5; W. H. Lambden, Norfolk, Va., 2.12; John Clifton, East Boston, Mass., 2; H. C. Howell, Perth Amboy, N.J., 1; Z. Waxham, Konigsberg, Ind., 1; Elias Wild, Ridgway, N.Y., 2; William Denman, Locke, N.Y., 1; Lewis Hammond, Fredonia, N.Y., 2; A. B. Botsford, Waukegon, Ill., 18; N. B. Childs, Cantor, Ill., 2; C. Whitford, Fayetteville, Ind., 1.

MAY 10.—Stephen Sinclair, Taunton, Mass., \$12; B. Urner, Cincinnati, O., \$2; Jethro Brown, Ferry, Me., 2; Moses Merrill, Painesville, O., 1; Henry Dart, Honesville, Pa., 1; Janus Dockery, North Cannon, Mich., 2; J. Davis, White Swan, Mich., 1; J. S. Tompkins, Dobbs' Ferry, N.Y., 2; Luther Eams, Brooklyn, N.Y., 2.

MAY 12.—S. Schofflin, Tioga, Pa., \$1; George Hyatt, Buffalo, N.Y., \$4; J. S. Craiglin, Groton, Mass., 8; W. T. Richmond, New Woodstock, N.Y., 2; G. R. Williams, Oran, N.Y., 2; James Barrows, Keokuk, Iowa, 1; Seth Higgins, Palmyra, Wis., 2; Ralph Carpenter, East Pierpont, N.Y., 1; A. Jackson Champin, Antwerp, O., 28c; J. Dow, Cuttingsville, Vt., 2; Charles Holmes, Houston, Texas, 1; John Ames, Whitney Point, N.Y., 2; William Howe, North Almond, N.Y., 1; Joseph Sneder, West Pittsfield, Mass., 1.68; David Brown, Republic, O., 1; S. M. Whipple, North Adams, Mass., 2.

MAY 13.—S. G. Bigelow, Burlington, Vt., \$2; Franklin Thrope, Shelbyville, Ill., 8; Leander Smith, Jonesville, Mich., 1; D. D. R. Quimby, Homer, N.Y., 1.50; S. D. Birdall, Genesee Grove, Ill., 2; G. H. Gregg, Osborn P. O., Wis., 2; Otis Bentley, Ballston Spa, N.Y., 4; O. D. Craiglin, Joliet, Ill., 1; Beach G. Spence, Kenosha, Wis., 2; H. M. Underhill, Liberty, N.Y., 2; J. G. Webster, Hulmeville, Pa., 6; Mary Walter, Bethel, Vt., 2; R. B. Hannay, Rock Island, Texas, 1; Israel Mutter, Gorham, O., 4; Joseph Barthat, New Orleans, La., 2; W. R. Wilds, Rockton, Ill., 4; J. P. Green, Milwaukee, Ill., 2; Synthis Kingsby, St. Joseph, Mich., 2; William Barker, Easton, N.Y., 4; A. R. Miller, Attica, N.Y., 4; E. Wild, West Berkshire, Vt., 1; D. H. Sparr, South Edmonston, N.Y., 1; Mrs. W. W. Alley, Moravia, N.Y., 2; A. Brook, Marlborough, O., 2; Mrs. Orrin Hatch, Skumcuttles, N.Y., 2.

MAY 14.—A. Caldwell, Mount Meigs, Ala., \$2.25; E. Samson, Upsclanti, Ala., \$6.67; Dr. W. P. Fargo, Pennville, Pa., 2; J. L. Mansfield, Westmoreland, N.Y., 2; John Fuller, Elba, N.Y., 16; S. Michener, London Grove, Pa., 1.25; H. Hollymen, Jacksonville, Fla., 2; J. B. Mack, Brooklyn, Pa., 2; Emily P. Collins, South Bristol, N.Y., 1; Abel Lomax, Buren Junction, N.Y., 5.18; S. B. Guthrie, Stiffonia, Conn., 4; W. Coleman, North Albany, Me., 1; Robert Mackay, Aligator, La., 2; Sohn Liscom, West Brattleboro, Vt., 1; James Stott, Carbondale, Pa., 15; John W. Paulding, Victoria, Texas, 8; H. Slade, Saratoga Springs, N.Y., 2; T. W. Edgell, Port Chester, N.Y., 1; J. P. Coblentz, Lewisburgh, O., 2.

MAY 15.—A. Riker, Byron, N.Y., \$2; J. Crosby, Manchester, Iowa, \$2; W. Samson, Palestine, M.T., 2; L. S. Smith, Oswego City, N.Y., 1; N. G. Brown, Ridgway, N.Y., 8; L. H. Loudis, Wellsboro, Pa., 2; R. Banister, Rushford, N.Y., 2; W. B. Dicks, Maumee City, O., 2; W. B. Sterling, Sparta, Pa., 2; H. Butler, Wellsboro, Pa., 8; W. D. Allen, Otto, N.Y., 1.50; George Loomis, Parkerburgh, Va., 2; T. Morse, Bangor, Me., 2; Joseph Munman, Southington, Conn., 2; Overn B. Hareilton, Black Earth, Wis., 5; J. M. Pintard, Forsythe, Miss., 2; W. H. Booser, Wellington, O., 53c; R. A. Pratt, Winsted, Conn., 5; Enos Bartlett, Augusta, Me., 2; S. D. Frigo, Hamlet, 1; H. H. Paine, Grand Detour, Ill., 2; Porter Gage, Waukegan, Ill., 4; Elan Marsh, Parishville, N.Y., 10; J. M. Remalm, Portland, Ind., 5; W. H. Guernsey, Winchester, N.H., 6; A. Lewis, Alexander, N.Y., 2.

(To be continued.)

#### Tiffany's Monthly.

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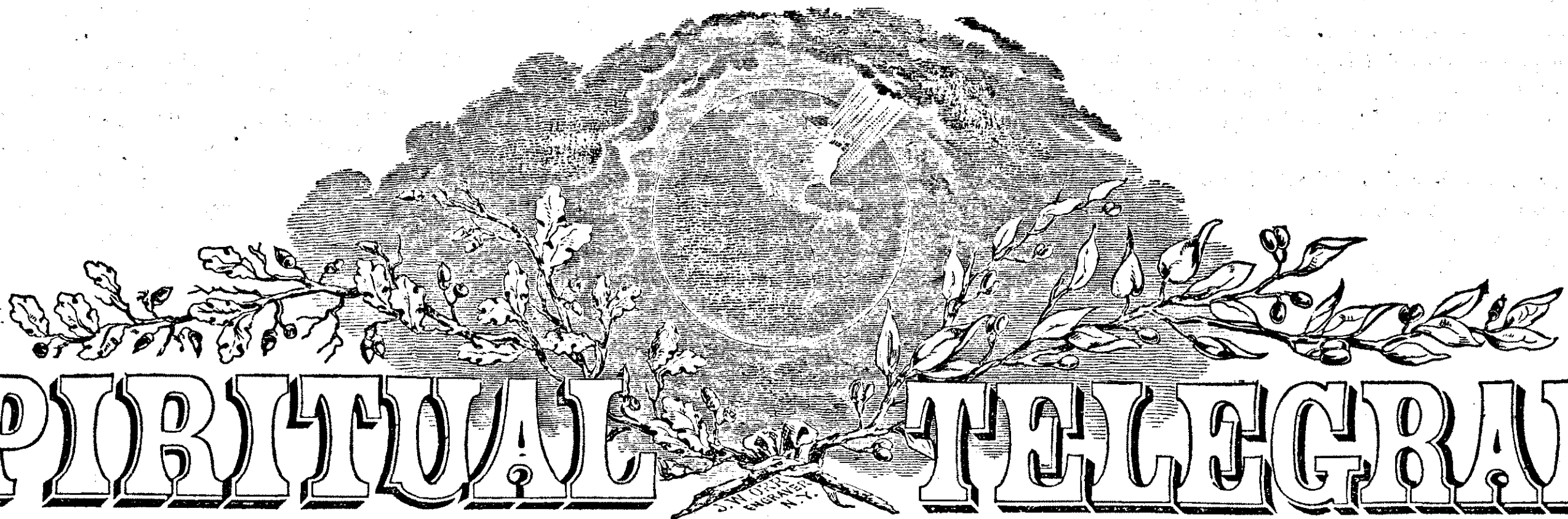
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JOEL TIFFANY.





# SPIRITUAL TELEGRAPH

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

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NEW YORK, SATURDAY, MAY 24, 1856.

WHOLE NO. 212.

## The Principles of Nature.

### SHAKER MATTERS.

"LOOK BEFORE YOU LEAP."

TO THE EDITORS OF THE SPIRITUAL TELEGRAPH:

In the TELEGRAPH of March 8th is a philippic against *Shakerism*, by William White, a seceder from a distant Shaker Society. Being in New York at about the time of its publication, I remarked to you that the article was likely to prove injurious to the public, but more especially so to Spiritualists; And with that candor and love of fair dealing by which the Editors of the TELEGRAPH have hitherto been distinguished, you observed that if it were wrong, I must correct it. I have not had time so to do till now. But I have received letters from strangers soliciting a reply to his various statements, either through the TELEGRAPH, or by letter.

At first it appeared to me that the ill-concealed feeling of animosity manifested by the writer toward his recent friends and companions, (which I was sorry to see) would, to the careful reader, be sufficient evidence that it was the product of error and spite, rather than of love and truth. Whether it arose from disappointed ambition and thwarted selfishness, I leave for his own consideration. I consider hatred to be only a chronic form of passion or anger, and that, so far as the individuals under its influence are concerned, it is unreasonable to reason with them. This has led him to state some things that are not true, and to turn truths into falsities for the public, before whom he has arraigned the family and society in which he resided, by the manner in which he has set them forth.

In all my communications to the TELEGRAPH I have carefully avoided offensive personalities, dealing only with great principles of truth, of which the writer acknowledges that we do possess some of a very "fundamental" character. His objections appear to be levelled against some of the minor rules—the minutiae, or practical working of the system of Shakerism in that particular locality where he happened to reside.

The very first principle of Shakerism is a faith or belief in the Rock of Revelations, that a permanent and never-to-be broken communication has been opened with the Spirit-world, in the direct line of Deity; a chain of many links has been let down from the highest, holiest, and truest Being in existence, to mortals upon earth, and henceforth there will be a perpetual ministration by Spirit agents or beings, through *wisdom* mediums, of absolute truth and goodness, as fast as it can be received into "earthen vessels," the constant tendency of which will be like the vital, recuperative powers of the human system, to remove all worn-out, effete matter, and to build up the system in perfect health. As a body of spiritual mediums, we claim no positive infallibility, or exception from error. But, though not impeccable, we, trusting to the curative virtue of the immaculate law of spiritual progression, hasten or "follow on to know the Lord," "if that by any means we may succeed in attaining to the (final) resurrection of the dead." This is the great desire

by which we are inspired: the formation in ourselves individually of a character in all respects like that of Jesus, who affirmed that he was "the resurrection and the life." He arose from the earth to the heaven-plane in the body.

The next and second principle is, a community of goods—the abolition of *mine and thine*.

The third and most important of all is included in the first, and is the holding of a *pure virgin life*, as the basis of all heavenly (or resurrection) *sexual union*, being fully assured that nothing short of this will give coherence or consistency to the profession of the spiritual Christianity, as exemplified in the tendency and life of its founder. The logical correctness of our positions on this subject has attracted the attention of that original, deep thinking *innovator*, A. J. Davis, who in his "Harmonia," (Vol. IV. p. 93,) after a somewhat lengthy extract from Shaker writings, says: "It is altogether useless to say that the Shakers are not, in this particular, the most consistent and praiseworthy imitators of Paul and Christ on earth."

To this principle and its consequences it does not appear that the writer of the philippic was ever genuinely converted, (notwithstanding that for several years he made a public profession thereof before many witnesses,) as he is now living a common, married life! This simple fact is a key that unlocks the secret and reveals all the mysteries of his troubles with his Shaker friends, both before and since he "went out from among them, because he (really) was not of them," and ought not to have assumed "their garb" or profession.

Thus the writer stood upon one plane and the Shakers upon another. He "walked after the flesh, and did mind the things of the flesh;" they were "walking after the Spirit, and did mind the things of the Spirit." He wished to bring them down to *his* plane, while they were striving to elevate him to the plane upon which *they* stood. And as "two can not walk together except they be agreed," at least upon *foundation principles*, a separation was inevitable as well as desirable to both parties. Each had a perfect right to their choice of the plane upon which to live. Why, then, *not* part in *peace*, both keeping truth and justice in their judgment of one another?

Let now the intelligent public consider that all the secondary rules and orders of a Shaker society are based upon, and designed to protect, its members in the practice of the three first principles of the order, as above set forth, and which are opposed not only to the spiritually benighted, but also to the selfish, lustful, tyrannical state and nature, not of William White only, but of all "the rest of mankind." Some of the rules he has named I never before heard of.

Let those who find all the happiness they desire in the present order of things in the world—having their wives and children, their houses and lands (if they happen to get them), their brothers and sisters, with all their unsubdued lusts of the flesh and of the mind, etc.,—enjoy them as well and as long as they please; and let those who are "dying daily" to that condition of things, that they may live a higher, more expanded, and a

more purely spiritual life, have the same privilege. The true Gospel is "Peace on earth, good-will to man." The wrath of man never works the righteousness of God.

I am aware that by editorial etiquette an assailed party has the right of replication in self-defense, yet I can hardly ask the space necessary to answer and rectify *all* the misrepresentations contained in the "extracts" from William White's article which in its very *animus* is false, being false even when it tells the truth.

The first position, that a "Shaker Society is governed by one man and woman," is untrue. What we term the "Ministry" is composed of four persons—two brethren and two sisters. These are the Elders of the Society. The second position, that this "supreme head appoints all subordinate heads down to the lowest station," is wrong in spirit and in fact.

If one of the four ministry or elders of the society die, the remainder consult the feelings and wishes of all the leading elders and members of the society, and then nominate a person to the place, who is not, however, considered established therein until the general union and approbation of the whole society has been obtained; and after that, unless the candidate becomes a proper "medium," and gains a spiritual gift that is evident to all, they can not obtain the continued confidence and support of the people, without which he would be as was Rehoboam when the cry was raised, "To your tents, O Israel." For it is a solemn truth—and William White in his very soul knows it to be so, and which all persons by visiting the society can prove for themselves—that a leader among this people must lead and govern as Jesus led his Apostles, by being a leader in *deed*, in every good word and work, or he can not long retain his place—being a servant of all, more humble, forbearing, patient, and long suffering than those he leads while bearing a burthen; for he receives nothing in return (except the love and union of his brethren and sisters) but his food and clothing, and that of the same quality as that of the members; nor are the ministers, elders, or any other office-bearers, exempted from manual labor.

The ministry (after taking what the Friends term the "sense of the families") nominates the elders of the different families, who are also (in each family) two brethren and two sisters; and the nomination has then to be confirmed by the approval and general consent and support of the members.

When Israel was fighting the Amalekites, so long as Moses held up his hands they prevailed; but when he was weary and his hands dropped, the Amalekites prevailed. Then the people held up his hands until the victory was gained.

Thus it is in a Shaker government; and in the face of all mankind I say that a Shaker Society and government is, so far as I know, the only one upon this earth where the ruler is in the continual choice of the people, and where "the right man is in the right place." To this point the very genius of the society continually tends, and this is one prominent cause of its remarkable success. The common forms of expression in use



imply it. Putting a person into office is putting them into "care" and "burthen," and putting them out (which generally is by the person's own request or consent) is called "releasing them."

From the very nature and construction of the Shaker Society, it is impossible that the interest of a true Shaker "burthen-bearer" should conflict with the interest of those whose servant he is, seeing that every day he is liable to be as they are. He is but a "medium" to carry out the principles of the institution, which are the very life of all its true members. I have put in the qualifying adjective "true," because we sometimes take in persons upon "trial," who, like William White, desire the benefits of the social organization, but are not converted or indoctrinated into the only principles that have ever yet produced and sustained it. They wish, like Ananias and Sapphira, to keep back part of the price of their private property—to "serve two masters," and thereby obtain the advantages of the individual as well as the associate system.

I understand that William White, previous to joining the Shaker Society, was with others engaged in an abortive attempt to found a community (including the marriage relation, private property, etc.) in England. These are the very elements which up to this time have proved the destruction of all community organizations; and it is against the rules and regulations that exclude these from a Shaker Society that his complaints are directed.

His statements are very artfully and disingenuously designed and calculated to excite the prejudice of a portion of the public against the system of Shakerism itself. He has shaped and adapted them to that end, well-knowing that from the different and antagonistic planes which the two parties occupy he could do so with comparative impunity, as nothing but personal and somewhat thorough investigation would expose the whole amount of his cunning and craft. This but a small portion of the public have the opportunity of making. It is stated of O'Connell that he once said, "Give me two hours start with a good plausible lie, and I will give any man two years with the truth to overtake me."

We have been so accustomed to this kind of going, and personally have become so perfectly indifferent to its effects, that nothing but the cause of truth and duty to the public could have induced us to notice it at all. We should not have the least objection to William White or any other parties forming a society upon the basis of our foundation principles, to be carried out by rules and regulations as much superior to ours as they can frame them. But, to say the least of it, it is a great mistake to inform the public that members of a Shaker Society "have no voice in making the rules and orders by which they are governed." This he knew he could make "plausible" to the world, from the fact that we do not vote or divide into parties as they do. Christ is not divided, and an officer in his Church needs the unanimous support of the members to sustain him or her. Those who are acquainted with the Quaker form of government will understand this. If a place is to be filled there is but one proper person to fill it; and the means exist for ascertaining that person now in the true Church as really as in the case of Saul, David or Bartholemew.

In Babylon, at a common election in either Church or State, they begin by disfranchising one-half of the population—all the females; then all slaves, poor persons or paupers are set aside; the remainder divide, perhaps, into two equal parts, and the casting vote of one man may determine the election. Thus more than two-thirds of the population may be governed by a person who is forced upon them. Is that liberty and equal rights, or is it slavery and tyranny?

The rules and orders of the Shaker Society\* have been changing ever since it was established, and will always continue to change, as the work progresses. The fact is, when a rule or order ceases to be needed it becomes obsolete and dies of itself; and the rulers no more make them than do the members, or than they do the principles they are designed to carry out. They are the result of conditions, and have mostly been given by revelations from the Spirit world. Laws are

not made for the righteous man or woman, but for the lawless and disobedient. Let the world, upon whom we depend for members, create and send us more unselfish, truthful, and would-be "pure in heart" persons, and it will free us from the greatest of all our perils—those "among false brethren;" and then many of our simple and now indispensable rules will cease to be necessary.

Still "the world does move," and until within a short time the great and most efficient charges an enemy could make against the poor Shakers, and which a gullible public "rolled under their tongue as a sweet morsel," were, first, that being witches and wizards they held spiritual communion with devils; next, that they were habituated to drunkenness; then, that they were not living in accordance with their profession in respect to a virgin life, but that they covered the crimes of their licentiousness with the murder of its fruits. Now the charge is, that we are too "pure in heart," and too careful in maintaining the integrity of our profession, "not even allowing a brother and sister to pass on the stairs," "to be together in a room with the door closed," "or ride or walk out together without the presence of a third person." It is commonly reported that the brethren and sisters live in separate houses, and that they never speak to each other, but are like monks and nuns. It is not long since I found a judge of the Supreme Court of this State under that impression. But I affirm that the Shakers of all others are the most truly social people, and that a perfect sacrifice and "crucifying the affections and lusts" of the natural man and woman, is, and ever will be, followed by a "hundred-fold increase" of affection, between the really spiritual of both sexes.

The writer says that "families who come among us are parted," etc. We have now a family just come from the world, consisting of a man, his wife, and three small children. They are all living together by themselves in a neat little cottage, built on the premises for that very purpose; for it is our custom thus to receive families from the world. They have faith in our principles, and we have faith in them that they do, and will continue to, live a chaste life. They will not be removed until they esteem it a privilege to be transferred from a small circle of love into a larger one, which will be when they have a stronger and deeper affinity for their spiritual brethren and sisters than they now have for each other. They will then gather to the body, and not before.

Of his remarks about property, I will say that in three of the families of this society, wherein all new-comers at first reside, members retain their private property entirely, as long as they choose, or deposit it in the hands of the trustees until called for, and dedicate it when they are ready.

When it is considered that love is the law that governs a Shaker community, the lachrymal, crocodile meanings about members being removed from the gathering into other families, will be properly understood.

The truth is, that the wishes and feelings of all are consulted, and that removals never take place except with the consent of the parties. And what must the thoughtful mind think of a system which, after bringing together parties from various classes and nations, utter strangers to each other, creates among them such attachment and affection as William White describes, when by merely being removed from one part of the plantation to another, within a few minutes walk, "in many, very many instances, it would seem to cost the life of those thus separated, and those not opposite sexes either."

There is no special object or design in parting (if this be parting) those who have been husbands and wives, and children, any more than other members; and so far as my experience goes, there has been no trouble either on this head or respecting property. The parties who withdraw are settled with to their satisfaction, if anywhere within the bounds of reason and justice. But we have some reason to think, from the inexact and untruthful innuendoes of the writer, that all selfishness and injustice has not yet become concentrated in the Shaker societies. During twenty-five years of my sojourn in the New Lebanon Society, there has been no difficulty respecting pecuniary matters, with any who have retired to the world. Some persons without, however, seem to think that those who leave have a right to all that a Community will give them, although, so far from having added to the common store, they have been to it a bill of expenses.

"The 'little orders' he speaks of (where correctly stated) may be paralleled in any respectable house or large hotel in New York. The manner in which they are paraded before the public shows a captious, fault finding spirit.

And now comes the very climax of his erroneous and absurd statements. For after his labored effort to convince the public that Shakers make fools of themselves, he also affirms that they make slaves of themselves. He informs us that "man should be free; but how is it with our Shaker friends? Why they are in the most wretched bondage of body and mind; rendered more deplorable, because they think they are in freedom.

I have heard that "ignorance is bliss," but did not until now understand the philosophy thereof. Not content with proving us to be slaves to ourselves, he would even rob us of the only solace left—the fond belief that we, of all earth's children, are blessed with pure freedom of soul and body. Perhaps he forgot that, "as a man thinketh, so is he."

I verily thought that the Shakers being a band of brethren and sisters, who had "clean escaped the corruptions that are in the world through lust," and its consequent discords, wars, and fightings, did own and hold their lands "in common;" that they planted orchards and vineyards, and enjoyed the fruit of them; that they loved one another with a pure heart fervently, and that these were some of the elements of freedom. So obtuse, however, are my perceptive faculties, that I am now, if possible, more confirmed than I was before in the belief, that the "heart of man is deceitful above all things, and desperately wicked;" especially when it puts "darkness for light, evil for good, and bitter for sweet."

But the Shakers, who keep the eleventh commandment, "Love one another"—do justly claim the right to be their own judges of their own happiness; and to determine for themselves whether they be free or not, and they are quite willing that all other persons, William White included, should have and enjoy the same principle. But he ought to learn to observe the twelfth commandment, "Study to be quiet, and mind his own business;" and not bring an evil report on the goodly land of promise, toward which the human race, in all their devious wanderings, for these thousands of years, have been steadily (though unconsciously) approaching, and which is now just looming in view of many anxious inquiring minds.

But the writer, continuing his charges, says that the Shakers have "neither flowers nor instrumental music." If this were true, it is not because we have any objection in principle to either, or to anything true and useful in art or science. Flowers have always more or less been cultivated in our society, for their beauty—not for "their seed," for we do not sell any.

When we shall progress to any good thing not yet in our possession, we shall have it and enjoy it. For all that is good and right in nature and in art belongs to the true Second Christian Church, the foundations of which we are now sedulously engaged in laying firm and strong, that in time to come it may bear the superstructure of "all the treasures of wisdom and knowledge," which are yet "hid in Christ," and in the womb of the future.

There are those who prate about liberty and freedom, and promise them to others, while themselves are the very slaves of their sensual desires, and their imperious, legalized lusts, though covered with "great swelling words of vanity," boasting of things not in possession, and talking of things which they do not understand. For there is no greater mistake, or folly, than to compound a licentious latitudinarianism with liberty.

True freedom must begin within the soul. It does not consist in external circumstances only. Diogenes was free in his tub. Alexander died a slave, and as a fool dieth—at the head of conquering armies in the capital of the world. But "when the truth makes a man free he is free indeed"—free from his own vile passions and evil propensities.

Perfect liberty is quite compatible with, and can only exist in, union with the most perfect order. "God is a God of order, and not of confusion"—Himself and Himself being governed by immutable laws which they have neither the power nor the will to disobey. But is God therefore a slave? If so, then is slavery to true principles better than freedom to a suicidal violation of the laws of our own being.

Spiritualists are now pretty generally aware that the Shaker fraternity have been the pioneers in modern Spiritualism; but

\* Any subscriber to, or reader of the TELEGRAPH, who will send me a letter, post paid, containing a postage stamp, shall receive post paid, "A Brief Exposition of our Rules and Orders," which will effectually refute all William White's misrepresentations respecting pecuniary matters, to the entire satisfaction of every intelligent candid person. Be particular as to the address.



they may not so generally know of the tremendous battle they have had to fight with the Orthodox Power, which was clothed with the strength of ages, and that the odium and contumely heaped so liberally upon them as a people by all classes, until recently, was honestly earned by the ultra-radical truths and unorthodox doctrines (revealed by Spirits to them) which they maintained and promulgated, regardless of fear, favor, or affection.

It should also be known that the Shakers are the only people who, as a people, extended the right hand of fellowship and a heart of sympathy, to the Spiritualists when they were young and feeble, standing between them and the Orthodox world. And the fact of the Shakers endorsing the spiritual movement has done and is doing more than any other influence to cause a larger class of influential persons to treat the matter with some degree of respect, and to lead them finally to investigate it.

Ann Lee used to say she conversed with more spirits out of than in the body; and that she possessed supernatural powers was generally conceded by persons of all ranks and classes who visited her; and while one part received her as "a good woman" another held her to be a genuine witch.

To Spiritualism it is a matter of no small moment that there are eighteen compact, united bodies of the most respected men and women in the nation—which though anomalous is nevertheless a fact—located in different States, from Maine to Kentucky, to fall back upon. When it was charged with leading to insanity, and laws to restrain it were called for by the most influential presses of the country, nothing could be done, because the Shaker Societies stood right in the way; for we gave some of the leading Spiritualists and others notice, that if any attempt of that sort should be made, they (the Spiritualists) might cite to any amount, as witnesses, the Shakers, and that we would endorse the verity of Spiritualism; so that it would have been necessary to first prove that where Spiritualism had been the longest in operation, and that among a whole people who had for half a century given themselves up to its influences the most entirely, that there it had created the greatest number of maniacs. This was and is a perfect bar to all further proceedings in that direction.

May God help the right!

Yours, for the truth,

SHAKER VILLAGE, NEW LEBANON, COL. CO., N. Y.

F. W. EVANS.

#### GENERAL LAWS.

MR. EDITOR:

An article on this subject by me was sometime since published in the SPIRITUAL TELEGRAPH. The following remarks are intended as a continuation of it.

By *general laws*, or the *laws of Nature*, is commonly meant an energy imparted to matter by God in the first instance, that enables it of itself afterward without the agency of any intelligent power foreign to itself, to produce all the effects that take place in the material world, in a uniform and undeviating manner—and of course without the immediate agency of God for the purpose.

In the animal creation we find the phenomena of physical life, sensation and instinct to exist. Can senseless, blind, and undiscerning matter be invested with the power of producing beings that shall possess and exhibit these phenomena, unaided by any intelligent power acting through it at the time to produce these beings? Take the beaver, the bee and the ant for examples. Can matter be endued with the power of producing these animals, and impart to them the wonderful instincts under which they act? Does matter possess, or can it be endued with, that intelligence, contrivance, skill and power of adaptation, which could so organize these animals as to give them these instincts and enable them to act under their direction and control? Does matter possess these qualities necessary for the formation of these animals to be endued with these wonderful powers? I think not. The supposition is manifestly absurd. Who, then, does exercise the intelligence, design, contrivance and adaptation necessary for this purpose? Evidently some intelligent being in whom they exist. And this being is God or his "ministering Spirits." The *laws of nature* or *general laws* can not do this, for they are dearly wanting in all these qualities.

Can the peculiarities in the instincts, habits, modes of life, and of supplying their wants, found in different animals be produced by the operation of *general laws* or the *laws of nature*

merely, unaided by intelligence acting at the time that they are produced? manifestly not, for the reasons before given.

Can the different parts of the animal frame, as the eye, the ear, the nose, and the palate, adapted to produce particular and distinct sensations, be produced by the operation of *general laws* merely, or the *laws of nature*, unaided by intelligence acting at the time? These are all the productions of wonderful contrivance, skill and adaptation? Do these reside in matter, or is it capable of receiving than by impartation? Clearly not. The supposition is absurd.

Can the muscles, nerves, tendons, bones, veins, and arteries, that are absolutely necessary to the existence and functions of animals, be the production of *general laws* merely, or the *laws of nature* unaided by intelligence acting at the time? Clearly not, for the reasons before given.

Can the brain, the heart, the lungs, the liver, the bladder, the intestines etc., each fulfilling its appropriate office, be the productions merely of *general laws* or *laws of nature* unaided by an intelligence acting at the time to produce them? Clearly not, and for the same reasons.

The propagation of each species of animals, depends upon a suitable organization for the purpose. Can this organization be the production of *general laws* merely, or the *laws of nature* unaided by an intelligence acting at the time to produce it? The supposition is absurd.

Can the fact of the two sexes existing in almost all the tribes of animals, adapted to each others wants, and promoting the happiness of each other, be the production of *general laws* or the *laws of nature* merely, unaided by an intelligence acting at the time produce them? Clearly not.

The preceding are all cases where intelligence, design, contrivance and adaptation are displayed—a means suited to ends and causes to effects. Can senseless matter be endued with this intelligence and the other qualities, and does it possess them? Can it by its unaided power manifest these qualities, with no wisdom acting through it at the time for this purpose? No one can rationally say that it can be done.

If matter could be endued with this self-acting power, it would prove that matter by reason of its *own nature* is capable of being made to act *intelligently*, and of producing changes in itself adequate to the effects before enumerated, and need not be endowed with a power for this purpose. For the moment you suppose matter can be made capable of acting *intelligently*, and of being endued with this self-acting power, you do away with the necessity of this power being imparted to it at all, and demonstrate that there is something in the nature of matter that makes it capable of producing these effects by means of its *original constitution*. If matter can be made capable of acting for this purpose, separate from mind, how can it be shown that mind was ever necessary to endue it with this power? If the *intelligence* which first put it in motion can afterwards be withdrawn, and the motion still continue, does it not prove that the intelligence was never necessary for the purpose? For it can be done without it. And does not this prove that matter, although entirely unintelligent, can produce intelligent effects? And if it can do this, how can it be shown that there is any intelligence existing outside of it, that controls it and makes it act in obedience to its will? And is not this in effect admitting the truth of *atheism*, or that matter in its *own nature* is capable of producing all the phenomena that take place in the material world? The operation of general laws in the sense in which they are commonly understood, is as much an admission of the truth of *atheism*, as would be the doctrine that matter by its *own nature* could produce these phenomena without being endued by an intelligent Being with power for the purpose.

Now I contend that it is necessary for this external intelligence to act upon matter *at the time the phenomena occur*, and that they can be produced in no other way. And this being the case it follows necessarily that this intelligence of God is employed either by himself or by "his ministering Spirits" in producing these phenomena, *when they occur*; and that what are called *general laws* and *laws of nature*, are not in themselves efficient, or actually producing the phenomena, but only *rules of operation*, which God has prescribed to himself and not to matter, according to which he regulates his own action upon matter in the Physical universe, and which rules he has made uniform and invariable—and that in producing these phenomena he exercises an *immediate and direct agency*.

WILLIAM S. ANDREWS.

#### A MORNING IN THE CITY.

We have risen with the earliest beam to greet a May morning. Genial May! thou fair harbinger of flowers, fragrant as were old Eden's, of fruits no less delicious than were hers, of breezes which an angel's brow might covet, of showers which seem like blessings so heavenly as to have come from fountains beyond the clouds, we love thee! With thee cometh laughing brooks, musical as nightingales embowered in green, the birds, the calm skies, forests grand as armies of archangels, the rich fields, yea, the wealth of thy coming is boundless, and thy bounty is as great.

But, alas! how scantily does he partake of thy luxurious feast who resides within the walls of a metropolis like New York! Thou dost pass the formal compliments of the day to cities, but to the country thou extendest thy hand cordially, and greetest her with many kisses of sweetest affection.

How one realizes in great towns that every tree planted by the street side is a Pastor, ordained of heaven to restore the morally sick, and to dispense spiritual health among men; that every park is an hospital, where the invalid may find restoration without funds, and without friends; while its fountain, lifting its lovely form toward God, with smiling face, is a medical college, each silvery plume in its liquid wing a graduate, prepared to administer unto all those who may require his skill and assistance! One public park is worth two dispensaries.

As we pass musingly along we observe, first, the Scavenger, who lifts the weary broom to his shoulder, and plodding toward his humble home, leaves a white street behind him as an emblem of the honest life he lives, and thousands are blessed by the labors of his hands; next the lamp-lighter approaches those artificial stars, which have shown with cheering beams the long night through, along every street, and they disappear because a greater than them all now glows in the east; so disappear the lights of ancient forms and customs when some all-radiant truth of to-day appears. Next the Rag-picker, with his coarse bag slung over his shoulder and iron hook in hand, moves with measured step from door to door, gathering what the opulent deem useless, but to him is a golden treasure. The wealth and health and glory of the morning belong to these lowly ones. Are they not blessed? Even the whoop and ring of the milkman are music, and the nerves are so becalmed and the soul is so harmonized, that one seems almost born into new life.

He who would see the body of New York,

"Its limbs and outward flourishes,"

its splendid architectural frame work, its royal streets and avenues, must rise with the dawn and saunter forth with its first rays; for then the still more attractive spirit is slumbering within its material form, then the dust and stir of business does not distract our observations, then Morpheus still sits on his throne of sleep, holds his refreshing reign, and blesses millions of loyal subjects.

O that the residents of cities would rise far earlier than is their custom! But we would not deprive them of needful repose. Let them enjoy that sleep which

"Knits up the raveled sleeve of care,

The death of each day's life, sore labor's bath,

Balm of hurt minds, Nature's second course,

Great nourisher in Life's feast."

Nevertheless, let them not forget that good old maxim because it is old—"Early to bed and early to rise;" but it is not old simply because it is true, for truth is ever young and progressive, like the gathering lustre of morn as it shines through a cloudless atmosphere in the month of May.

Let bats and owls and thievish foxes sleep the sweet morn away, but let women and men and angel-children enjoy their charms. This is the loveliest morn the young earth has ever beheld; yet, when from this hour, she shall have made her millionth circuit round the sun, such a morning as this, with all its effulgent beauty and loveliness, would be too dark, ignoble and unlovely to be endured by that harmonious race which shall then dwell in communities of light on her consecrated surface. The hum of awakening life increases. The air is being filled with heavy discordant sounds. Soon the summoning voice of the ninth hour will be heard. The mighty sail of action will then unfurl, and the vessel of metropolitan enterprise move majestically on.





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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MAY 24, 1856.

#### THE TIMES ILLUSTRATING ITS PRINCIPLES.

SOME weeks since we published a somewhat circumstantial account of the prophetic declarations of Spirits—made as early as last December through the mediumship of Mrs. Harriet Porter—respecting the loss of the *Pacific*, together with a description of certain spiritual phenomena of more recent date, which seem to have been produced by several of the officers and passengers of the ill-fated steamer. But it was objected by many secular journals that the whole thing was a gross imposition, and that the authors well deserved the severest reprobation for their unprincipled conduct. The Spiritualists were furnished with a new lesson in the catechism, beginning in manner and form as follows, and continuing in the same general style to the end of the chapter:—"Why did these impostors wait until the last hope of the safety of the *Pacific* had expired in the public mind? Why publish the prophecy at this late day, when every body presumes that the vessel is lost, and that no one will ever return to disprove the main features of this pretended prophecy?" We were questioned thus on all sides. In reply to the editor of the *Hartford Times*, who urged the inquiry in a modified and unobjectionable form, and at the same time in a dispassionate, respectful, and friendly spirit, we answered substantially, that *we did not feel authorized to publish prophetic or other statements that might have the effect to diminish the value of property, increase the rates of insurance, or otherwise jeopardize the interests of any individual in the community*, so long as we could not absolutely demonstrate to the world the correctness of our information.

But one of the very journals who would have such prophecies published in better season, and at least before time has determined the result, is beginning to be bitter and noisy in its denunciation of such malicious attempts to "injure the interests" of other people. In proof of this take the following paragraph which we copy from the *New York Daily Times* of the 9th inst.:

A Mrs. Porter, who, we presume, prophesies for a living, has been amusing herself with prophesying the destruction of the *Ericsson*, which will take place by fire, on some Friday, at 11 o'clock. This is not alone absurd but also malicious, and calculated to seriously injure the interests of all connected with the vessel in question, for there will always be found plenty of persons superstitious enough to give credence to the ravings of these fools. We have often heard of the law spoken of in connection with the Prophets, and we think that if such prophets as Mrs. Porter could be made amenable to the law it would be all the better for the community.

Those who have been careful to observe the signs of the *Times* will be very likely to suspect that the editors and proprietors make a paper "for a living," and that they will cheerfully publish *whatever is sure to pay*. But if there be aught in the publication of such prophecies that is "malicious and calculated to seriously injure the interests of all connected with the vessel in question," then it is obvious that the *Times* is alone responsible for this malice, for be it known that the *New York Daily Times* was the first paper that published the prediction respecting the destruction of the *Ericsson*. The Editor therefore justly falls under the full weight of his own fierce displeasure, and he has our permission to "digest the venom of his spleen." We are just now reminded of the following lines in the Hymn Book:

The painted hypocrites are known  
Through the disguise they wear;

and we are consoled by the reflection that the old mask and mantle are so worn and torn, that if such people desire to disguise themselves hereafter they will be forced to practice the principles of common honesty. Those of the class referred to who will resort to this course may be assured that their identity will not be suspected for some time to come.

One word more. We also remember to have "heard of the law . . . in connection with the profits," and whoever may desire to see their relations illustrated in the most forcible manner is recommended to read the *Times*.

#### IDEAS OF LIFE.

NUMBER TWO.

HAVING spoken at some length of those who make the physical development and resources of mankind the chief objects of all their endeavors, we will now introduce a less numerous class and another idea of life. We refer to scholars and men of genius, and to the idea that only the *mind* requires exercise and cultivation. This class is restricted to the more polished nations and the number in every age has been comparatively small. Yet, in a greater or less degree, those who have been most distinguished in the walks of literature and science have exercised the mental faculties to the injury of the bodily functions, and, it may be, at the expense of their spiritual welfare. Persons of this class frequently manifest a peculiar indifference to temporal possessions and personal ease. They seem willing to relinquish the world and its pleasures for solitary confinement and unremitting application. History furnishes several striking examples of men in whom the love of intellectual pursuits has exercised supreme control. When the ancient city of Syracuse was besieged and taken by the Romans, Metellus, their commander, desired to spare the life of Archimedes; but in the midst of the conflict a soldier entered his apartment and placed a sword at his throat. The great geometrician was engaged in the solution of a problem, and so intense was the application of his mind at that moment that he remained passive, unawed by the presence of danger and the near approach of death. "Hold," said he, calmly, "but for one moment, and my demonstration will be finished!" This single illustration will suffice to show that the preference for mental pursuits may be so strong as to overcome every other desire of the heart. When one can for ever bid adieu to the busy world, shut himself up in a garret and waste the energies of his body by the intense action of his mind; when he becomes unmindful of every other object and interest, negligent of friends and regardless of life itself, the ruling passion has acquired a dangerous ascendancy—it may be a fatal triumph.

Among those who are denominated men of genius and are characterized as the great men of the world, some have thus lived—not to enjoy life, but rather to sing the songs and to write the philosophy of the world. It is not a mistake to suppose that such men are usually unhappy. The undue exercise of the mental faculties disturbs the equilibrium of the man, and interrupts the harmony of all his relations. The complete balance of the physical, mental and spiritual attributes, on which the highest happiness immediately depends, rarely exists in men of genius. An excessive tendency of the vital forces to the brain, which commonly occurs in early life, leaves the body feeble and imperfectly developed, while the natural expression of the religious sentiment is restrained and perverted by the stately march of the intellect and the dominion of a subtle materialism. Such, in a greater or less degree, are the men of brilliant genius and profound erudition. If their happiness is always incomplete, it is because their development is unequal and they are never properly adjusted to the sphere of their outward relations. To this discordant blending of the elements of human nature, we must refer the strange contrarieties which often appear in the lives of such men. Many of them are not like the stars that shine through the ages; rather are they brilliant meteors that shoot suddenly through the realms of mind and disappear in a blaze; or like comets they pursue their eccentric and lonely orbits far from the sphere of common minds. A man of this description may overpower us by the momentary splendor of his transit through the world, but for all the great practical and permanent interests of life we require a steady light to guide our footsteps. A mind of great brilliancy and power, if disorderly and ungovernable, may occasion surprise and apprehension, but it affords us no pleasure to see a star of the first magnitude fall from its orbit in the mental heavens. Should one of those radiant orbs which you behold in a clear night leap from its track and rushing with the velocity of lightning through space scatter its burning elements on the world below, it would doubtless present an imposing spectacle; it might afford us more light for a little season; but we had rather see it where it belongs, and feel assured that it will move on from age to age in harmony with the Creator's laws.

It is not denied that this idea of life has done much to adorn the world and to exalt and dignify human nature. Severe mental discipline has redeemed many from the influence of ancient

superstition and the dominion of their own passions. Where this idea prevails the world is embellished by the useful and beautiful creations of art. There, too, science opens her crystal portals and rears her star-lighted dome. As the mind is developed the Universe itself is unveiled, and we discover that there is nothing hidden—that all things are forever revealed to the mind qualified to perceive and comprehend them. There is a mystical language in all things that by degrees we learn to interpret. They all speak, for God is in them—in Man, in the distant star and the wayside flower. These are his Revelations. His word is written and spoken everywhere, in all ages and in the presence of all men. It is uttered by flaming tongues from the thick cloud; it is syllabled in the viewless air, and flows in harmonic numbers in a thousand streams. We have a sacred history, too, of the creation, written in the creation itself. The mineral, vegetable, and animal kingdoms are succeeding dispensations; each separate species is a particular book, and every form in the material world is an inspired verse. We are not confined like Moses to Mount Sinai, and to a few tables of stone, but inscribed over all the rocky tablets of our everlasting hills is a clear, comprehensive history of the creation, from the hand of its Divine Author. And to this idea of life—the idea that its noblest achievements depend on the mental powers and attainments of the race—we are indebted for these discoveries, and for most of the great thoughts and illustrious deeds which illuminate the pages of history.

But after all, this is not the true idea of life. The career of the most brilliant mind may resemble a tempest or a conflagration. A life of storms is often the very cradle and nursery of Genius. Such men have but little fellowship with earth, and hence they are short-lived. Life, and feeling, and thought are too intense to be of long duration. By a species of accelerated combustion—all life is combustion—the mind soon consumes life's fuel and the corporeal fires are prematurely extinguished. The mere scholar may live on—live to fill up the measure of his years—live even after he is dead—dead to true human and religious feeling. Occasionally one is enabled to reach a proud eminence that overlooks the world; but too often in his sublime elevation he is far less human while he is scarcely more divine. If such men are polished shafts in the temple of the ages, they also resemble the marble in their coldness and insensibility. That men of great mental powers and attainments are liable to be distant, formal and cold, is implied by Pope who says, "It is the misfortune of extraordinary geniuses that their most intimate friends are more apt to admire than to love them." It must be conceded that the social circle is rarely indebted to such men for its chief attractions. Their religion, if that is at all conspicuous, is most likely to assume the form of a philosophical Deism, which is a kind of dead weight to the soul's aspirations after a living fellowship and communion with the Divine. In short, a polished intellectualism is liable to restrain and chill the warm impulses of the human heart, and its obvious tendency is to render man irreligious, unsocial and austere.

#### Rev. T. L. Harris.

We are happy to be able to announce that Bro. Harris is now in Baltimore, on his way north and will soon be in this city. He will occupy the desk at Dodworth's Academy on the first Sunday in June, and it is expected that he will lecture in the same place for several successive Sabbaths thereafter. There are many warm friends and enthusiastic admirers of Mr. Harris in this city who will welcome him with much pleasure.

#### Benefit to Mrs. French.

Our city readers will bear in mind the proposed complimentary benefit to Mrs. E. J. French, to be given at the Stuyvesant Institute, on Thursday evening, 22d inst., as announced in our last issue. The exercises of the evening will consist of readings and addresses by Mrs. Uriah Clark, Mr. and Mrs. A. J. Davis, and others; of singing by the Accidentals, etc. We hesitate not to promise an agreeable entertainment to those who may attend; and as Mrs. F.'s resources have been suspended, and her expenses increased by recent sickness from which she has not yet entirely recovered, it is hoped that her friends will esteem it a privilege to augment the proceeds of the evening as much as possible. Admittance 25 cents.

#### Medium for Tests and Communications.

MISS A. SEABRING has her rooms at 447 Broadway, where she will be pleased to receive calls from those who may desire to investigate the phenomena of Spiritualism. MISS SEABRING is an interesting medium.



## FACT IN THE LIFE OF REV. MR. TENNENT.

WE are indebted to Mr. E. R. Seely, of Port Huron, Michigan, for some leaves taken from an old religious magazine, called the "Adviser," containing a sketch of the life of Rev. Wm. Tennent, written by a personal friend of that gentleman. We have before published the account of the remarkable trance, of three days' continuance, into which Mr. Tennent once fell, and during which he was favored with beatific visions of the angel world; but we find in the sketch before us a record of a scarcely less interesting incident which has not appeared in our columns, and which we now lay before our readers.

It appears that a cunning rogue named Tom Bell, who in personal appearance very much resembled a Rev. Mr. Rowland, a friend of Mr. Tennent, appeared at a certain place in Hunterdon county, New Jersey, where Mr. Rowland was imperfectly known. Tom assumed the name of Mr. Rowland, got into the confidence of the people, and was invited to preach on the ensuing Sunday, and while there stole a fine horse, and decamped with it taking great pains to give the impression wherever he stopped, that he was the Rev. Mr. Rowland. It happened that Mr. Rowland, in company with Mr. Tennent, was at the time on a journey to Pennsylvania or Maryland. When he returned, he was arrested on charge of stealing the horse, but was acquitted on the testimony of Mr. Tennent, which proved an *alibi*. Strong appearances, however, induced certain enemies of Mr. Tennent to afterward arraign him on an accusation of perjury in giving his testimony, and the circumstantial evidence which they collected must have inevitably convicted him had it not been for the following extraordinary occurrence, which we give in the language of the account before us, commending the same to the attention of those who profess the same orthodox creed with Mr. Tennent, but who say that no spiritual manifestations can now take place. After rejecting the pressing advice of his counsel to have the trial deferred in consequence of being without witnesses, and the bell summoning him to court, it is said that

Mr. Tennent had not walked far in the street, before he met a man and his wife, who stopped him, and asked if his name was not Tennent. He answered in the affirmative, and begged to know if they had any business with him. The man replied, "You best know." He told his name, and said he was from a certain place which he mentioned in Pennsylvania or Maryland; that Messrs. Rowland, Tennent, Anderson and Stevens had lodged either at his house, or in a house wherein he and his wife had been servants (it is not now certain which) at a particular time, which he named; that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home, he and his wife waked out of a sound sleep, and each told the other a dream, which had just occurred, and which proved to be the same in substance, to wit, that he, Mr. Tennent, was at Trenton, in the greatest possible distress, and that it was in their power, and theirs only, to relieve him. Considering it as a remarkable dream only, they again went to sleep, and it was twice repeated precisely in the same manner to both of them. This made so deep an impression on their minds, that they set off, and here they were, and would know of him what they were to do. Mr. Tennent immediately went with them to the court-house, and his counsel, on examining the man and his wife, and finding their testimony to be full to the purpose, were, as they well might be, in perfect astonishment. Before the trial began, another person, of a low character, called on Mr. Tennent, and told him that he was so harrassed in conscience, for the part he had been acting in this prosecution, that he could get no rest till he had determined to come and make a full confession. He sent this man to his counsel also. Soon after, Mr. Stockton, from Princeton, appeared and added his testimony. In short, they went to trial, and notwithstanding the utmost exertions of the ablest counsel, who had been employed to aid the attorney-general against Mr. Tennent, the advocates on his side so traced every movement of the defendant on the Saturday, Sunday and Monday in question, and satisfied the jury so perfectly on the subject, that they did not hesitate honorably to acquit Mr. Tennent, by their unanimous verdict of *not guilty*, to the great confusion and mortification of his numerous opposers.

Mr. Tennent assured the writer of this, that during the whole of this business, his spirits never failed him, and that he contemplated the possibility of his suffering so infamous a punishment as standing in the pillory, without dismay, and had made preparation, and was fully determined to deliver a sermon to the people in that situation, if he should be placed in it. He went from Trenton to Philadelphia with his brother, and on his return, as he was rising the hill at the entrance of Trenton, without reflecting on what had happened, he accidentally cast his eyes on the pillory, which suddenly so filled him with horror as completely to unman him, and it was with great difficulty that he kept himself from falling from his horse. He reached the tavern door in considerable danger, was obliged to be assisted to dismount, and it was some time before he could so get the better of his fears and confusion as to proceed on his journey.

## THE QUESTION OF PROVIDENCE.

ON the cover pages of the March Number of *Tiffany's Monthly* appeared an article entitled "PROPHESIES AND FACTS CONCERNING SPIRITUALISM." Its design was to prove by the citation of independent though concurrent pre-intimations which commenced their development nearly a hundred years ago, and continued their occasional manifestations until a recent date—that an intelligent, governing Power which must be far above Spirits and Angels, had predetermined and expressly provided that this age of the world should be signalized by some stupendous spiritual unfolding. The article in question was copied by several of the spiritualistic journals, and among others by the *Spiritual Universe*, whose editor, Rev. L. S. Everett, introduces it with the following remarks:

If we mistake not, the following, taken from the cover of the first number of *Tiffany's Monthly*, is from the pen of William Fishbough, an advocate of the spiritual philosophy, who views it from a high religious plane, and who seems to incline to the Swedenborgian theory. Of the fact that all these developments take place under the fixed laws of a Supreme Intelligence we have no manner of doubt; and yet we can hardly believe that Infinity *specially* interferes in the accomplishment of designs connected with these sublunary results. Endless progression, and consequently a continuous unfolding, constitute the order of Nature, and the law by which the Infinite is governed. We live in an age—not distinguished by any other than an orderly unfolding of the general plan of Providence—but by a more comprehensive and accurate observance of those processes than usual. But a glance at the facts set forth in the following will convince any candid mind that there is an eternal hand in these grand movements of the age.

The article thus commented upon was written by the author to whom Bro. Everett ascribes it, and who promises that it shall be his endeavor always to view Spiritualism "from a high religious plane," and to follow all *truths* that may be revealed through the mediumship of SWEDENBORG or any other man, so far as he understands them, irrespective of any merely human authority which may be involved in the case. But while recognizing Bro. E.'s kind allusion in his introductory note, we feel impressed that it may be useful to submit some observations on the following points which stand prominent in his remarks:

1. It is admitted that facts such as are set forth in our article, are convincing "to any candid mind that there is an eternal hand in these grand movements of the age."
2. That, however, "all these developments take place under the fixed laws of Supreme Intelligence," and by a gradual and general progression which governs all natural unfoldings, and
3. That these laws of progression indicating a supreme intelligence, though of a *general*, are not of a *specific* character; for the writer "can hardly believe that Infinity *specially* interferes in the accomplishment of designs connected with these sublunary events."

The vague and dubious conceptions here expressed by Mr. Everett are those which are entertained by a vast multitude of minds of the present day, and the importance of their bearings upon a sound theosophy and a high spiritual and religious life is such as seems to demand some farther and more careful discussion of the general theme involved.

That an "eternal Hand" is in *some* way operative in the control of "sublunary events," is fully admitted in the hypothesis of Mr. Everett and the class of minds whom he represents. It seems to be thought, however, that God is little if anything more than the great Power which puts all the wheels of the universe in motion, somewhat as a man would turn a machine by a crank, leaving all specific ultimate results of the operation to be wrought out as they may, according to mathematical and mechanical laws eternally established, and that he provides for, and takes cognizance of, only the *general* result, without even noticing any of its specific parts. This hypothesis seems to be argued solely on the ground of the vast chasm which is supposed to exist between the Infinite God and the finite developments of this sublunary world. It is argued that he who has power and wisdom to govern inconceivable systems of material and spiritual creations has always a more important work to occupy his attention than the affairs of such insignificant creatures as we are, and that it would be incompatible with his infinite dignity to bestow any specific attention upon beings so infinitely beneath himself.

And this argument, at first blush, wears a captivating appearance of plausibility, and those who employ it imagine that they bestow far more honor on the Deity than those who view him as governing by special providences the minute as well as

the greater affairs of the human world. A more careful examination of this position, however, reveals a fact which we will mention in the only truly definitive terms, though without any conscious feeling of uncharitableness—viz., that it is virtually and practically atheistical. For in the first place, if God does not directly take cognizance of me and my moral states, acts and thoughts, and make specific as well as general provisions for my wants; if he does not directly hold me responsible for my motives and acts, and if it is impossible for me to excite either his approbation or disapprobation by any specific acts of obedience or disobedience to his laws, then *virtually* and *practically* there is no God to me. There is none with whom I have any connection; none who knows me or whom I can know; none who has any sympathy for or with whom I can sympathize; none who can recognize my worship or the service of my moral obedience, and none, consequently, whom I can either love, worship or serve. And the cold mental abstraction which some call "God," which is supposed to be enthroned in the center of the universe to keep all things in *general* motion, might as well be a spring or a weight, or a material fire, or any other unintelligent, unsympathizing force, as what it is supposed to be, so far as any power to excite our reverence or filial love is concerned.

It is maintained, however, by the supporters of the hypothesis under review, that although God in his infinitude can not *directly* notice and provide for the insignificant affairs of man in this world, he has yet in the plenitude of his fatherly love and wisdom as respects the *general mass* of sentient being, provided a long line of intelligent intermediators known as angels and Spirits, the highest individuals, or more probably *societies* of which, communicate directly with him, and the lowest with mortals; and that thus his providences *indirectly* extend to those whom he knows only in the most vague and *general* way. How is it that otherwise reasoning minds fail to notice the glaring absurdity involved in this proposition? God can not directly notice and providently govern man, because man is so incomparably *small* in respect to his *Infinitude*! But is the highest seraph—nay, the highest society or heaven of seraphs and angels—nay the whole aggregate mass of material and spiritual creations—any more than finite? And if the chasm even between the little child and God is impassable because infinite, must not the chasm between the highest seraph, or heaven of seraphs, or between the whole aggregate of created being, and the Deity, be equally impassable for the same reason? And if God, therefore, can not, or does not, directly notice and providentially govern the humblest human being on this earth simply because of the *finiteness* of the latter can he any more notice and govern the universe as a whole, seeing that the latter is equally removed from his Infinitude? The assertion, therefore, that God does not notice and govern the smallest child because of its infinite remove from himself, is equivalent to the assertion that he does not notice and govern the universe—that the universe, indeed, is without an infinite Controller, and hence without a God. The very moment we suppose that the imagined chasm existing between mortal man and Deity may be bridged over by a line of intermediate beings ascending in degrees of greatness, and the highest only communicating directly with the Divine Father, that moment we make Deity *finite*; for the Infinite can not of course, be reached by any line of ascending *finite* degrees, however extended that line may be.

I would not, of course, be understood as denying that mediatorial offices, in some sense of the term, are often performed by Spirits and angels, any more than I would deny that the whole universal system of correlative and reciprocal activities in the material as well as spiritual spheres, is connected with an equally universal system of intermediations by which the reciprocal activities are sustained. I simply deny that there can be, properly speaking, such a thing as intermediation between the Infinite and the finite. It is not proposed to discuss and define the specific nature of the mediumship of Spirits and angels at present, though it may be simply suggested, in passing, that that mediumship is very closely allied to that which exists between the inmost and the external nature of man, and serves merely to give external *form* and *tangibility* to infinite and eternal divine principles always elementally dwelling in the inmost of the soul where God himself is eternally enthroned.

But before leaving this point, we may submit the following problem to be solved by those Spiritualists who contend that



God can not providentially govern man except through the intermediate agency of angels and Spirits. It is generally admitted by Spiritualists that all angels and Spirits must have had their birth and individualization on some material earth. Now all cosmical science points to the fact that there was a time when the material earths did not exist, at least in a state rendering it possible for a human being to dwell on their surfaces. There must, therefore, have been a time when the first human being was introduced into the world; and as at that time there were, of course, no spirits or angels who had ascended from earth to the upper spheres, and who could have served as his guardians in this world and his guides through the heavens, by what agency must he have been led, provided for and spiritually elevated? If he or some one was not in the first instance brought into that immediate connection with the Divine Being which the theory under review admits that some of the higher seraphs now enjoy, then how was it possible for that connection to have ever been formed, seeing that there *could not* have been any angel before the first angel, to form it? And if a created, human being was ever directly reached, governed and influenced by God himself, then why may not God *now* and at all times directly reach, govern and influence his human creatures in the same way, according to their respective degrees of receptivity?

But the admitted proposition that God is infinite, so far from countenancing the hypothesis that he withholds his direct regards and providential control from man and his affairs, seems, as we view it, to absolutely necessitate the *opposite* conclusion. If God is infinite at all, he must be infinite in each and all of his attributes; for *infinity* can not consist of any aggregate numbers or quantities of *finities*. Now the divine attributes may all be generalized and summed up under the titles of Wisdom, Love, and Controlling Energy—the latter of course, always being subordinate to the purposes of Wisdom and Love. Now if there is any single object in existence, even the smallest animacule or atom of matter, to which the divine directing Intelligence does not extend, then the knowledge and wisdom of God has a limit before it comes to that object, and is therefore not *infinite*. If there is any being in the universe, however insignificant, to which the Love of God does not extend as fully as infinite *Love*, in the nature of things, *could* extend to such a being, then the love of God finds a boundary before embracing that object, and is therefore not *infinite*. If there is an existence in the universe, however great or small, which is not subject to all the controlling Energy an infinite Being could, in the nature of things, exercise toward that existence (in subordination of course to the impulses of his Love and the guidance of his Wisdom,) then the *Power* of God is not so great and far reaching as it might consistently be, and is therefore not *infinite*. But if, on the other hand, God is Infinite, then he must not only know all *general* conditions and movements in the universal material and spiritual creations, but a little sparrow can not fall to the ground without his notice; the very hairs of our heads must be all numbered by him, and he must know absolutely all things respecting the myriads of compartments and interior, electric movements of each and every infinitesimal atom that enters into the composition of the universal worlds. And his other attributes must be equally operative in each of these great and minute departments, according to their specific functions and the degrees of receptivity naturally pertaining to their objects.

\*In the mind of the writer, these considerations positively demonstrate the consoling truth, that so far from the attention and care of God being attracted away from us his human creatures by the magnitude of his more stupendous works, you, reader, and I, and even the humblest little child, are each the object of all the tender love, parental guidance, and providential care that it would be possible for an infinite God to bestow upon beings in our condition, even if there were no created objects in existence to attract his attention except our individual selves. I repeat that if this is not so, then the Love, Wisdom and Power of God are not so far reaching as it is possible to conceive them to be, and hence they are limited—hence God is not infinite—hence he can not properly be called God, and hence atheism is true.

The philosophy of Divine Providence of course runs out into many ramifications, and involves numerous questions concerning its laws or modes of operation of which we can not speak in this brief article. Enough has been said, however, to show that the general doctrine rests upon an impregnable basis, and to

prove that God not only "rules in the armies of heaven and among the inhabitants of the earth," but that he sustains a relation to the individual human soul, and thence to all the great interests of the outer life of man, incomparably more intimate and important than that which any spirit or angel can possibly sustain. Let the reader, then, be encouraged, by purity of heart, by humility, by a forsaking of all unholy thoughts and deeds, and by a constant prayerful aspiration, to seek the communion and guidance of the Divine Father, assured that as he progresses in the Divine life, he will grow more deeply and sweetly sensible of this communion and guidance than he ever can be of the presence and guardianship of mere spirits and angels *as such*.

I ought perhaps to say before closing this article, that in the earlier stages of my experience as a Spiritualist I was much in Mr. Everett's way of thinking on the subject of Providence—from which state of mind I have been, as I believe, *providentially* reclaimed, and that, too, by a series of wonderful spiritual experiences, for all of which, with their unspeakably valuable results, I trust I am duly thankful.

W. F.

#### Money not Received.

The proprietors of this paper (as well as those of other publications) are occasionally informed by their patrons that money has been enclosed in letters mailed and addressed to them, which never came to hand. There are two general causes for these complaints, which may as well be avoided and save much anxiety and trouble. First, letters are sometimes put into the Post-office without stamps, and sometimes the postmasters may be paid for the carriage of a letter, but forget all about it, and neglect to put on a stamp. Secondly, many of the stamps put on letters get off, or don't stick. In either case the letter stops in the office where it is deposited, one month, and is then forwarded to the dead-letter office in Washington, whence (if those employed in that office do their duty) such letters as contain money are remanded to the address of their respective writers. On the 14th and 15th of the present month, there were one hundred and sixteen letters put into the New York Post-office with the postage unpaid. Probably each of the several writers of these letters feels quite sure of having prepaid the postage, and many of them will write other letters complaining that their business has not been attended to. Each Post-office throughout the United States can make a like exhibit (in proportion to the business done) of letters *minus* stamps; which shows gross heedlessness or ignorance respecting the law requiring prepayment of postage.

The proprietors of this paper will take the risk of the carriage of money by mail in letters with postage stamps securely put on, the letters being *properly registered* by the Postmaster, and addressed to

PARTRIDGE &amp; BRITTAN,

No. 342 Broadway, New York.

### New-York Conference.

DODWORTH'S ACADEMY, SUNDAY, MAY 11.

When the writer arrived at the Hall, Dr. HALLOCK was speaking in substance as follows: When he referred to ancient spiritual phenomena, he did not do so with any recognition of authority in them more than in the phenomena we are now witnessing, because he found them contradictory in some instances as well as those of to-day, but he referred to them in corroboration of the facts of the nineteenth century. To him they were one and the same thing as to origin, reliability and purpose. He maintained that the ancients could not so fully understand the significance of the spiritual phenomena they experienced as the wiser generations of to-day, for the very obvious reason that they themselves were not so fully developed, and they had not the benefit of others' experience as we have of theirs. Man, is a fact, and his knowledge is obtained by contact with facts and not with history. Hence it was essential to a knowledge of immortality in this age of the world, that the spirits of our deceased friends should come to us and prove their identity. The clergy, said he, rely on a *history* of spiritual manifestations to convince the world of immortality, while we rely on current facts and living witnesses. Hence the immense difference in the results of the efforts made by the clergy and Spiritualists. He thought as long as the clergy continued to magnify the ancient history, and deny current phenomena and the testimony of living witnesses, their influence would diminish.

Mr. ANDREWS made some remarks relative to a letter from Mr. Bruce of Lima, South America, which had previously been read, by which it appeared that Dr. Buchanan had told the writer that Spirits continued to develop the frontal portion of their brain, but not the back portion. Mr. A. referred to a statement of a Spirit in the book entitled "Natty a Spirit." The child said, in substance "I was a child on earth but in Spirit I was transformed into a man." On the suggestion

of this and similar communications, he raised the questions, first, as to whether the Spirits of children entered the heavenly sphere in the full stature of men in mature age; second, as to the importance of a mature earth life; third, as to whether the Spirit cut off in what we call childhood, does not find it necessary to remain in the earth sphere until the benefits of a mature earthly existence are acquired? Fourth, whether it can be true that the Spirits communicating with mortals are those who were prematurely cut off from their earth life and remain in the earth sphere to perfect the basis of their spiritual structure?

Dr. YOUNG asked, What is knowledge? Man's knowledge, said he, is acquired by coming in contact with something to know. He said he could not know the contents of the Bible except by an understanding of the characters made on its pages, and then he could not know whether it was correctly translated except by a comparison with the original language in which it was written. He maintained that knowledge resulted from observation alone. Hence history in itself, whether of spiritual manifestations or anything else, could only furnish a basis of hope or faith which was a long way short of knowledge. He raised a question as to the reliability of the testimony of Spirit-seers—whether the state of Spirit seer is a proper one for testimony, and whether the testimony of clairvoyants who see physical objects and describe them correctly, are equally reliable in reference to Spirits?

Dr. GRAY wished to know by what process Dr. Buchanan determines the developments of certain faculties or portions of a Spirit's brain. He thought there was a great propensity to fry fish before they were caught. He thought if the medium and circle were deficient in faculties from which certain thoughts and actions proceed, the Spirit could not utter those thoughts nor produce those actions; and so if the medium and circle were developed in certain faculties essential to the acceptance of a certain theory, and they are in the persuasion of that theory, Spirits will be likely to confirm it to them, or they may communicate their own persuasions, through an impressible medium. His thought might be illustrated by supposing the medium to be a mirror and the circle looking into it and seeing themselves. He thought minds could impress other minds at a distance, and interpolate Spirit communications.

Mr. JONES did not consider the fact, that communications come from Spirits as of itself, entitling them to credence. He thought there were mischievous, lying Spirits, as there were such men here, and he maintained that death in itself did not change men in this respect. He thought the facts showed that some Spirits were largely developed in the back brain. He believed with Swedenborg that there were classes of Spirits in falsities and fantasies. He thought there were what might be called chains of Spirits reaching upward and downward. The medium forms one end of the chain, and Spirits one grade above or below (as the case may be) form links. They may, in any given case, reach up to God or down to the Devil. He thought that whoever undertook the examination of Spiritualism with a sectarian, prejudiced mind, would be likely to be deceived and have his errors confirmed by Spirits in their persuasion of his own falsities. There was, he said, but one mode of protection against lying Spirits, and that mode he had always adopted, which consisted in reading from the scriptures and prayer in the commencement of each session for investigation. He thinks men can inflict most excruciating pain on Spirits through mere fantasies. He had induced long and frightful dreams in persons. He concluded that all mediums who do not look to the Lord for protection are influenced by Spirits possessed by falsities and fantasies.

Dr. GRAY said he had commenced the investigation of modern Spiritualism a full believer in Swedenborg. He then stood where Mr. Jones now stands; his predilections had not been confirmed, but a long and patient investigation of stubborn facts had induced a change in his convictions. He was now free to say that he believed Swedenborg stood often times with his back to the Spirit world looking into the natural world for his facts and fantasies, and from thence comes all his supposed facts and theories, relatives to evil Spirits and devils.

Mr. TAYLOR said he was a member of Mr. Jones circle, and that reading the Bible and prayer had not protected them from lying Spirits, and repeated a long statement of a Spirit at one of these circles respecting the awful fate of a sea captain and his vessel, which proved to be entirely false.

#### Found by Spiritual Direction.

The *New England Spiritualist* gives the following account which the Editor received from the medium herself, by directions through whom the lost was found:

Some months since, a man in Hardwick, Mass., from some cause became insane, and left his home in that condition, to the great distress of his family and friends. He was a man much esteemed by his neighbors, and a very general interest was excited in his behalf. A hundred men were soon in search for him, and the search was continued for three days and nights, without success. Application was then made to the Spirits, through the mediumship of Mrs. Almida Dexter, of Ware, who had never been in the place, and knew nothing of the locality. The Spirits stated that the man was not far from home, but was concealed in a certain ledge of rocks, which was described so accurately as to be recognized by the man who made the application. This man was told to take four other men with him, and proceed directly to the spot—that they would find the object of their search, and that he would be restored to his right mind. They did as directed—the man was found precisely as described, was restored to his family, and to his reason.

BEAUTY is always a lovely flower in the path of man, that steals upon his senses like the breath of Spring.



## Original Communications.

## MUNDANE DEVELOPMENT.

NORFOLK, VA., May, 1856.

MR. EDITOR :

The question has often occurred to me, Will man while in the body, ever grow into a use of his spiritual perceptions, faculties, organs or prerogatives, so as to come into rapport with external nature, without the assistance of intervention of his more material, external helps, the senses of the body? I have always had an irresistible impression upon my mind that he will. Of course my own "irresistible" impressions, though to me a message of "glad tidings of great joy," are no evidence to those who feel no such impressions or intuitions. I yield assent to my own spiritual perceptions or intuitions on this subject, because I can find no evidence that he will *not* attain to such a plane of development, and because there is a great amount of inferential evidence in support of the affirmative side of the question. The thoughts that I here condense are merely suggestive, and while I hope they may serve to direct the attention of those to this subject, whose "spiritual perceptions" are less obstructed than mine, I wish them to be regarded only as the exposition of my *present* plane of development. I once received an impression of the most vivid character, that the art of speaking was a perverted development of the rudimental life, or a misdirection of the human faculties, which has caused the mundane spirit not only to lose sight of the more direct road or process of mental illumination, but has also perverted every other faculty from its legitimate sphere of action. This impression led me to think much upon the subject, and to frequently notice apparent confirmations of the impression, in some little incident, or expression dropped from others, many of them constituting very beautiful illustrations of the very significant fact that written and verbal language can never be made to perfectly represent the reality intended to be conveyed by the speaker or writer.

The whole array of phenomena connected with modern spiritual intercourse is, in my view, as much a proof of mundane development as of disembodied spiritual interposition, although there is little doubt that Spirits are aiding us in our progress toward an independent use of our own at present undeveloped powers. Had man existed upon the same plane of development three thousand years ago that he now occupies, I think it highly probable that he would have then enjoyed the same kind and quantity of spiritual communion vouchsafed to the nineteenth century. Spirits themselves frequently assert that mind in the body can not be approached or influenced by their efforts until it has attained to a certain degree of refinement. We must grow up to them. The clairvoyant vision is frequently developed by human manipulation, and after the subject has sufficiently grown under the influence of mundane magnetism, he discovers the ability to enter upon the superior or clear seeing plane by his own efforts, without the aid of his magnetizer. This effort, from all that I can learn, is very similar to other mental efforts, each differing only in its nature according to the particular faculty or faculties used, and these will of course depend upon the nature of the subject to be investigated, whether mathematical, metaphysical, etc. If we try to analyze our apparently normal, mental operations, we will discover that it is impossible to know whether we have, after much mental effort, solved a very perplexing problem through our own independent exertions or not. This very fact is to me strong inferential evidence that we help the Spirits and they help us, in almost every thought and action. The reliability and vividness of a spiritual impression, or vision, depend very much upon the size, activity, etc., of the phrenological development, and the state of the physical health of the medium, which is only another proof that if they were sufficiently refined and properly directed, they might receive the requisite information independent of higher aid.

There is, no doubt, a vast stride between my present Spirit position in the scale of progress, and the position occupied by a disembodied Spirit who may impress me—but no greater difference than may be shown to exist between two minds in the body; for instance, "between the organ of number as developed in the rudest savage, and in the most eminent mathematician. There is a gentleman living in this town who is totally unable to distinguish colors. I know another who can not distinguish a note in music; yet they are both endowed with large and active intellectual faculties.

Spirit communications through a writing, speaking, but especially through an impressible or clairvoyant medium, are nearly always modified by, and partake of, the peculiarities of the recipient. The most advanced clairvoyants find it impossible to determine whether they arrive at their perceptions by their own exertions, or by spiritual influence. Some of them tell me that they often find it necessary to concentrate their faculties upon a subject for hours, and sometimes days, before they get into rapport or spiritual connection with it. In many cases, after a long concentration the interior vision seems to pierce through the surrounding gloom, and they see the objects, principles, etc., upon which the attention had been immovably fixed. The very fact that a Spirit in the body can magnetize, psychologize or impress another embodied Spirit, is, in my view, strong inferential evidence that if a man has progressed into the practice of one purely spiritual function, he may still advance unto the attainment of "higher gifts."

"Animal magnetism" is a term frequently applied to those mundane efforts and effects, but it is improperly applied, for the influence is known to awaken the dormant spiritual faculties of the subject, and to completely govern the soul, often even giving it an impetus that accelerates its progress in knowledge—goodness purity and happiness. An animal would not be thus benefitted by the manipulations or mental effort of another animal. They are not sufficiently refined—have not grown up to the required plane of development. The facts of mesmer-

ism, I conceive, are purely spiritual phenomena. It seems to be Spirit affecting Spirit, intelligence affecting intelligence, and the medium used must be something having a strong affinity for mind. This I conceive can not be animal, but spiritual magnetism. The idea I have conceived of mundane development, expressed in a condensed form, is that every thing on earth, individually and collectively, with the earth itself, is eternally progressing to a higher plane, and that the time will be when men in the flesh will exist on the same mental and psychological plane that is now occupied by the first sphere of the Spirit-world surrounding the earth; and then the inhabitants of the first spiritual sphere will be correspondingly advanced, and so on, up to the purest seraph in the universe. The Spirit-world is a superstructure based upon the rudimental sphere, and its entire psychological and physical character is determined by the quality of the particles and Spirits emanating from the earths of space. What say Spirits in and out of the body? Let us have more light on this subject.

W. H. L.

## FROM THE FAR WEST.

MUSCATINE, IOWA, April 25, 1856.

MESSRS. PARTRIDGE AND BRITTAN :

I notice that you have communications on the subject of Spiritualism from nearly all sections of the Union, indicating that the good cause is progressing, and silently but surely working its way to the hearts and heads of thousands of our countrymen. Seldom, however, do I see any communications to your TELEGRAPH from this young and vigorous State of Iowa; but I trust that time will show that she has not entirely neglected her spiritual interests in the great rush that is now going on to secure worldly possessions.

Muscatine is one of the most important and flourishing points in the State, situated on the Mississippi, and its prospects for the future are good. Though there has been comparatively but little interest evinced among its inhabitants on the subject of spiritual intercourse, yet I firmly believe that it is spreading, notwithstanding the assaults it is receiving from old Church Theology. I am told that we have some three or four mediums who have become partially developed, one of whom, a little boy of ten or twelve years, has been influenced by a Spirit purporting to be his grandfather, who has spoken through him to the parents and friends of the lad.

I see frequently in the TELEGRAPH accounts of able lecturers coming West on professional tours; I wish that some of them would extend their journeys to the Mississippi River. What is most needed here at present to arouse the people to investigate the subject of Spiritualism is a course of lectures by a person qualified to illustrate the philosophy of the subject. I am confident that such an one would be amply remunerated for his trouble and expense by crowded and intelligent audiences. I judge so from the fact that a certain Professor who lectured here some time since on mesmerism and psychology, obtained a crowded house by intimating in his bills and posters that he would explain the subject of "Modern Spiritualism." But his hearers were much disappointed as his lecture and experiments failed to illustrate the subject. The experiments were very good so far as they went, but failed completely to touch the facts of the Spiritual doctrines.

Come to this place on your next Western tour, and thus be instrumental in advancing the cause in which you are enlisted.

Yours, for truth,

J. C.

## INCIDENT IN A SPIRIT-ROOM.

MESSRS. PARTRIDGE AND BRITTAN :

Sir—I have been somewhat interested in the spiritual manifestations during the past year, and have a little incident to relate, that you are at liberty to publish or throw aside as you see fit. I have been a resident of La Porte county, Ind., during the past eleven years. I have visited Davis' Spirit-Hall, at New Durham, La Porte county, during the past winter. Hon. Charles Cathcart, Ex-Member of Congress from Indiana, whose residence is one mile from the Spirit-Hall, has been very skeptical with regard to Spirit manifestations, charging the mediums with playing the instruments themselves, etc. During one of his visits to the Hall, while the instruments were being played and the tambourine was passed about the room, Mr. C. says, "Now if that is done by the Spirits, I wish they would hit me on the head with the instrument,"—which was no quicker said than done. The tambourine hit him several times as it was played, while passing about the room. Quite recently Mr. C. originated a plan for detecting and exposing the humbug. He arranged some chemical fluids in the top of his cane, so that he could ignite it, and instantaneously illuminate the room. All things arranged, he invited some of his friends to accompany him, with a request that they should be ready at a signal to be given by him, to make all the discoveries possible. All being ready, the music began to play, and Mr. C. instantly lighted the room, as bright as a torch could make it, and behold it was not the medium that was doing the work, but the drum stick was suspended in the air without any visible support, the handle turned up, and it beat the drum after the light was struck for an instant, so that all in the room saw it. Then the stick was turned and laid in the medium's lap.

Mr. Cathcart is now satisfied that it is not deception, and recalls all that he has said to that effect. Still he does not believe it is the work of Spirits yet. What he attributes it to now I am not able to say.

Very respectfully yours,

M. NEVINS.

PEOPLE who are so afraid of free discussion that they shut themselves out of its influence in a creed, are like a man who should be so pleased with a taper that he should shut himself up in a closet with it, lest the wind should extinguish it, or the sun render it unnecessary.

## REMARKABLE CURE.

CINCINNATI, O., April 28, 1856.

PARTRIDGE AND BRITTAN :

Dear Sirs—Enclosed you will please find a report of a remarkable cure, taken from the *Daily Times* of this city, which was effected by means of my clairvoyant and magnetic powers. As it is a case of much interest, I am desirous of having it inserted in the TELEGRAPH, that this much neglected means of relieving human suffering may have one more evidence of its truth and power.

Very respectfully yours,

L. L. FARNSWORTH, M. D.

MESSRS EDITORS: About one year since you are aware I devoted some time among the sick, making use of the simple but natural means of magnetism as an agent of relief. My humble efforts met with some success, which soon created such a demand upon me that I was compelled to withdraw entirely, or desert my business. About the month of June last a lady called on me, requesting me to visit her little girl, of six or seven years old, for whom she said she could get no relief from the ordinary methods of treatment. I was compelled to disappoint her, but recommended her to others, or her own efforts through magnetism. I heard no more of the case until within a few weeks past, when I was informed that the little innocent sufferer was recovering under the treatment of Dr. Farnsworth. I determined to go and satisfy myself, and I am most happy to be able to inform your readers, and especially those who are borne down with suffering and disease, that this is a remarkable cure, and should arrest the attention of every friend of humanity.

The mother has furnished me a description of the case, which accompanies these few lines, and I ask a perusal of it, and then, if better satisfaction is wanted, call at No. 175 Fourth street, Cincinnati, and see each for themselves. When such cases come to my knowledge I am reminded of the very just conclusions of the Rev. Isaac T. Hinton of the Baptist Church of St. Louis, Mo., some years since. While giving his experience before a large audience, he said: "This means (mesmerism) is the last resort, generally speaking, when in reality it should be the first. What!—blister, leech, scarify, calomelize and poison almost to death, before we resort to this gentle and soothing process? I say it is downright barbarism! I have stood by the bedside of the patient, burning with delirium with fever, and by merely placing my thumbs against those of the patient have seen them pass into a quiet slumber and free perspiration in a quarter of an hour—and is such means to be the last resort?"

J. A. HEDGES,

January 20th, 1856, Mr. Farnsworth commenced to attend the child. He found her in a low condition of health, one side was partially paralyzed, the spine laterally curved, and the abdominal region depressed and inactive—great nervous irritation of the whole system. The muscles of the limbs were much relaxed, and were incapable of sustaining her weight but for a few minutes at a time. By clairvoyant examination, Mr. Farnsworth found the mucus membrane of the stomach in an inflamed condition, which had caused loss of appetite, relaxation of the muscular system, and softening of the ligaments of the spine and consequent displacement. He adopted the nervauric form of treatment, and from the first operation the child began to improve. Her appetite, which before had been irregular and uncertain, became active and natural, and has never failed up to this date, April 14th. Contractions of the stomach which had before been frequent, and had caused acute suffering, now ceased, and all the vital organs performed their functions healthfully. The improvement has been gradual; but the most marked feature in the case is, that from the first operation there has been a steady advancement without any falling back, when before this there would be a decided improvement for a time, and then she would relapse again to a helpless condition.—*Cincinnati Daily Times*.

## MISS JAY IN POUGHKEEPSIE.

POUGHKEEPSIE, May 12, 1856.

MESSRS. PARTRIDGE AND BRITTAN :

Miss Emma Frances Jay occupied the pulpit of the Universalist church in this city yesterday afternoon and evening; and it will probably be within the truth to say that a larger congregation of intelligent citizens has seldom assembled in any church here on the Sabbath, than greeted her appearance yesterday. Indeed in the evening every nook and corner of the house—a rather spacious one—was occupied by a densely crowded audience. Miss Jay, or rather the Spirits through her, acquitted themselves with wonted success, and to the gratification even of those who were skeptical of their presence. Her themes were generic, embracing the great fundamental principles of man's nature, which were elucidated and enforced with a perspicuity and pathos that produced a deep, and as we trust a lasting, impression. It was indeed most interesting to us "who have seen and therefore know," to observe the more than curious anxiety of the people to hear this great theme of our age discussed. And we trust—we humbly and devoutly believe—that the great work of spiritual illumination and revolution in Poughkeepsie was yesterday commenced, no more to retrograde till light and truth and love shall pervade every household and heart.

SENECA.

COURTESY.—No man is a gentleman who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishment or dress can ever atone. Show me the man who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offense to any one, and I will show a gentleman by nature and practice, although he may never have worn a suit of broad-cloth, or ever have heard of a lexicon.



## Interesting Miscellany.

## THE TWO INTERPRETERS.

"The clouds are fleeting by, father,  
Look in the shining west,  
The great white clouds sail onward  
Upon the sky's blue breast.  
Look at the snowy eagle,  
His wings are tinged with red,  
And a giant dolphin follows him,  
With a crown upon his head!"

The father spake no word, but watched  
The drifting clouds roll by;  
He traced a misty vision, too,  
Upon the shining sky:  
A shadowy form, with well-known grace  
Of weary love and care,  
Above the smiling child she held,  
Shook down her floating hair.

"The clouds are changing now, father,  
Mountains rise higher and higher!  
And see where red and purple ships  
Sail in a sea of fire!"  
The father pressed the little hand  
More closely in his own,  
And watched a cloud-dream in the sky  
That he could see alone—  
Bright angels carrying far away  
A white form cold and dead;  
Two held the feet, and two bore up  
The flower-crowned drooping head.]

"See, father, see! a glory floods  
The sky, and all is bright,  
And clouds of every hue and shade  
Burn in the golden light.  
And now above an azure lake  
Rise battlements and towers,  
Where knights and ladies climb the heights,  
All bearing purple flowers."

The father looked, and with a pang  
Of love and strange alarm,  
Drew close the little eager child  
Within his sheltering arm;  
From out the clouds the mother looks  
With wistful glance below,  
She seems to think the treasure left  
On earth so long ago;  
She holds her arm out to the child,  
His cradle-song she sings;  
The last rays of the sunset gleam  
Upon her outspread wings.

Calm twilight veils the summer sky,  
The shining clouds are gone;  
In vain the merry laughing child  
Still gaily prattles on;  
In vain the bright stars, one by one,  
On the blue silence start,  
A dreary shadow rests to-night  
Upon the father's heart.

—Household Words.

**TURKISH STORY-TELLER.**—There are no theaters, or plays, or dramatic poems in Turkey, but the Medak, or story-teller, is heard with that breathless attention that the school-boy can well believe was deservedly bestowed upon the narrator of the Arabian Nights. The Medak is generally proprietor of a café, where he exhibits, standing behind a small table, with upturned cuffs and holding a delicate wand. He illustrates customs and manners, details anecdotes in history and biography; the Jew forms a constant theme for the exercise of his imitative powers, from their very imperfect pronunciation of every language. Old sayings of a rather paradoxical character form the usual subject of illustration, and give occasion for the introduction of wit and sarcasm. The most common proverbs employed as texts for expositions on these occasions are of this class:

"In a cart drawn by buffalo, you may catch a hare;" "More flies are caught by a drop of honey, than by a hog's head of vinegar;" "Though the tongue has no bones in it, it breaks many." In these representations the Medak passes from grave to gay with a happy facility, which the Frank hardly imagined the dull capability of the Moslem could master. The volatile Greek, at his strokes of pathos, bursts into tears; at his bright humor, breaks forth into laughter. The grave Armenian, incapable of high excitement, looks sad, or smiles; the phlegmatic Turk, though profoundly attentive, never condescends to alter a feature—yet all are delighted, and evince the fact by substantial proof, when the coffee-cup is passed around to collect the paras.

**CURIOUS SUPERSTITIONS.**—In Malta, whenever a violent storm occurs, the Bishop commands all the church bells to be rung for the purpose of calming it. In the interior of France the bells are rung during a storm for the purpose of averting danger from the crops. Herodotus tells us that the Thracians, more bold, used to menace the thunder-cloud with arrows, and combatted even the dread artillery of Heaven.

## PARABLES FROM KRUMMACHER.

**THE ROSE-BUD.**—A boy was standing by a rose-bush covered with buds and blooming roses; blithely and busily he looked now at a rose, now at a petal, now at a bud. His father watched him from a distance, as he stood in a shady bower; and his eye rested with fervent love and devotion on the darling of his heart.

"Is it not," said he to himself, "as though a prophetic voice were speaking to me from the rose-bush, predicting, by its buds and flowers, that paternal joys will bloom for me in the child? or what makes him so fair and so dear to me as he stands beside the blooming rose-bush?"

Thus said the father, while the son continued to gaze and to examine; for admiration of the beautiful rouses the desire of knowledge. He wished to discover how the bud is developed into a rose. He folded his arms on his breast, and looked fixedly at a bud. The father smiled.

Thus higher beings may smile when they perceive a philosopher of this world fixing his eye, aided by a microscope, on a star, or the interior construction of a glow-worm. The boy soon found out that his watching was in vain. Now he picked a bud, opened it and examined the inside with profound attention. Then his father approached.

"What are you thinking about so seriously my child?" asked he. "O father," said the little boy, "I should like to know how the bud becomes a rose; therefore I picked and opened it; but I see nothing but little leaves, shrivelled and full of wrinkles; I wish I had not broken it!"

"Never mind, my child," said the father; "Nature has given abundance. She did not only provide for our wants, but also for our pleasure and curiosity. Thou hast learned at least that it is not easy to penetrate into her mysteries."

"But I am not wiser now," said the boy.

"Perhaps not," answered the father; "but you had the sincere wish to learn. A good intention is good in itself. The success does not always depend upon man; and even if he succeeds the good intention is always the best in whatever he does."

After a little while the boy said, modestly, "Will you tell me, my dear father, how the bud becomes a flower?"

When the father answered: "My dear child, I can merely tell you in three words what happens: the bud increases in size, beauty and grace, till it reaches its perfection. Beyond that I know no more than you. Nature gives us the beautiful in perfection, but she hides the hand which produces and offers it."

Then the boy took the bud which he had picked, again in his hand, and said to his father, "If the bud makes itself so beautiful, more beautiful than anything that man can make, how is it that it can not defend itself against the feeble hand of a child? Why is it able to do so much in the one case, and so little in the other?"

"Do you think that the bud forms and makes itself, William?" asked the father, looking with serene gravity at the boy.

"Oh, to be sure," answered the boy, "the flowers have, like us, a mother and father, who bring them up and take care of them!"

"One Father of us all," replied the father, with emotion; we do not see Him, but we feel His power and His love in and around us!

Thus he spoke, and the boy's heart was touched, for his father had dropped a jewel into his soul. From henceforth he regarded the rose-bush and the flowers of the field as congenial beings, and he increased in age, wisdom and grace.

The father kept the child's saying in his heart, and related it to the affectionate mother of the boy. "How clearly is the sublimity of truths revealed to an innocent and simple mind!" said the mother.

**THE THREE GRACES OF SOCRATES.**—One day Socrates was walking with some of his disciples in the gardens of Pericles, and they spoke of art and its celestial beauty.

Then spake Alcibiades with a wanton smile, "Tell us, O Socrates? how camest thou to sculpture the Graces, and afterward to forsake the art, when thou hadst made thy master-piece? Thou shouldst also have given us the Goddess of Wisdom."

Socrates replied, "I will tell the history of my artist life; and thou, Alcibiades, mayest decide whether I should do wisely to take the chisel once more."

"In my youth I loved art with my whole soul, and visited the houses of great masters as well as the temples of the gods; for in the first I hoped to receive human instruction, and in the latter divine inspiration. With this intent I went one day to a little ancient temple on the borders of Attica; it was dedicated to the Graces. The simplicity of its exterior attracted me, and I said to myself: 'Though thou mayest find here nought for thy art—for how should a marble statue be brought here?—yet mayest thou nourish and improve a love for simplicity.' For this love, thought I, it is right that an artist should possess. Accordingly I entered.

"At the gate of the little temple, I met an old man, of kind and venerable mien. 'What seekest thou here, my son?' said he, with a gentle voice and kindly countenance. I told him that I was a follower of art, visiting the temple to gain knowledge.

"Thou hast done well, my son," replied he, "in that thou hast begun with thyself, and approachest the divine to feel its power within thee before thou dost venture to represent it. Thy striving shall not lack its reward. I will show thee what thou wouldst seek for in vain throughout all Greece—the first and most ancient images of the Graces."

"Then he showed me three square stones, rudely fashioned, and said: 'Behold these are they.'"

"I looked at him and was mute."

\* The Greeks were content at first to indicate the gods by rough blocks of square stone; even Love and the Graces were, according to Pausanias, represented by stones. —Winkelmann, History of Ancient Art.

"He smiled and said: 'Dost thou think it strange that the divine was in the heart of man before his mouth or his hand was able to express it? Then honor thou it by representing it more worthily. Now my duty calls me; I am the priest of this temple.'

"He went his way, leaving me lost in strange reflections. I returned to Athens and formed the Graces; you have seen them. I took them to the priest as a present for his temple. With timid hand I offered them to him.

"It is well, my son," said the kind old man; "thou hast accomplished thy work with industry and love. But," continued he, gravely, "tell me, art thou contented with what thou hast done?"

"Alas, no," I answered sorrowfully, "a higher image is in my soul, and I feel that my hand is not able to attain unto it."

"Then the old man laid his hand on my shoulder, and said with unutterable sweetness: 'Take, then, thy statues to the halls of the rich in Athens, and leave us these stones.'

"Behold, my son, we in our simplicity have faith; therefore the simple token sufficeth us; they have only knowledge, therefore they want the sculptured work of art. But I counsel thee, acknowledge the divine which is within thee and in every human heart, and cherish it; so wilt thou bring forth the divine within thee and without thee." Then he left me.

"I went my way with my statues, and deeply meditated on the words of the old man, who appeared to me like a divine being. And thus I stood during a whole night; over my head the starry skies, beneath my feet the veiled earth; and when the sun rose there dawned also a light in my soul. I knew the eternal love which is within me, and around me. I prayed, hastened home, laid my chisel at the feet of my statues, went forth and searched—and then I found you, my beloved ones. Are not you the most glorious images of the divine love? and shall I not live longer in such pictures than in the cold, fragile marble?"

Thus said Socrates, and looked with beaming eyes around the circle of the beloved youths. The profound and delicately-minded Plato took the right hand of his master, and gazed silently upon his countenance. The good-natured Apollodorus held his left hand weeping; Alcibiades stood still, and cast his eyes to the ground, and his countenance glowed.

The sun was setting, and they returned home in silence.

**A WARNING.**—A few weeks since, in the course of conversation with an eminent broker, who has been over forty years acquainted with the leading moneyed men in the country, we asked if he ever knew a schemer, who acquired money or position by fraud, continue successful through life, and leave a fortune at death? We walked together about three minutes in silence, when he replied, "Not one! I have seen men," he said "become rich as if by magic, and afterwards reach a high position in public estimation, not only for honor and enterprise, but even for piety, when some small circumstance, of no apparent importance, has led to investigations which resulted in disgrace and ruin." On Saturday we again conversed with him upon the subject, and he stated that since our last interview he had extended his inquiries among a large circle of acquaintances, and with one solitary exception, and that doubtful, their experience was to the same effect as his own. He then gave a brief outline of several small and big schemers and their rise and fall. Suicide, murder, arson, and perjury, he said, were common crimes with those who make haste to get rich, regardless of the means, and he added, there are not a few men who may be seen on 'Change every day, ignorantly striving for their own destruction. It is not, he said, so much the love of gold that leads many business men astray as the desire to be thought sharp or successful. He concluded that fortunes acquired without honesty generally overwhelmed their possessors with infamy.

**RECIPE FOR MAKING EVERY DAY HAPPY.**—When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves light as air will do at least for twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day; that is three-hundred and sixty-five in the course of a year; and supposing you live forty years only after you commence that course of medicine, you have made 14,600 human beings happy, at all events for a time. Now, worthy reader, is this not simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, "I would if I could."—Sidney Smith.

**WAS IT MERELY A COINCIDENCE?**—Mr. J. D. Powers, of Woodstock, Vt., states that in March, 1855, his father left the earth-sphere for a higher home. Some three hours before his exit, Mr. P., and his wife, anticipating the event, conversed upon the question of wearing mourning apparel on the occasion of the funeral, and decided that none but Mrs. P. should do so. They had two daughters, one at home, the other at Mr. Winn's, in Windsor. The latter did not know of even her grandfather's sickness, and it was concluded not to send for her. The decease occurred about ten o'clock in the evening. The next morning, the absent daughter, on rising, said to Mrs. Winn, "I had a singular dream last night. I dreamed that my grandfather was dead, and there was a funeral. I was not there. Mother dressed in mourning, but father and sister did not." The funeral took place just as she dreamed.—N. E. Spiritualist.

ALWAYS believe, that if the other side were heard, a very different account would be given of the matter.



## Spiritualists' Directory.

### PUBLIC LECTURERS.

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

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

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

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

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

MISS C. M. BREE, 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.

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

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O. H. WELLINGTON, M.D.

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