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VOL. V.—NO. 6.

NEW YORK, SATURDAY, JUNE 7, 1856.

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Brooklyn Conference.

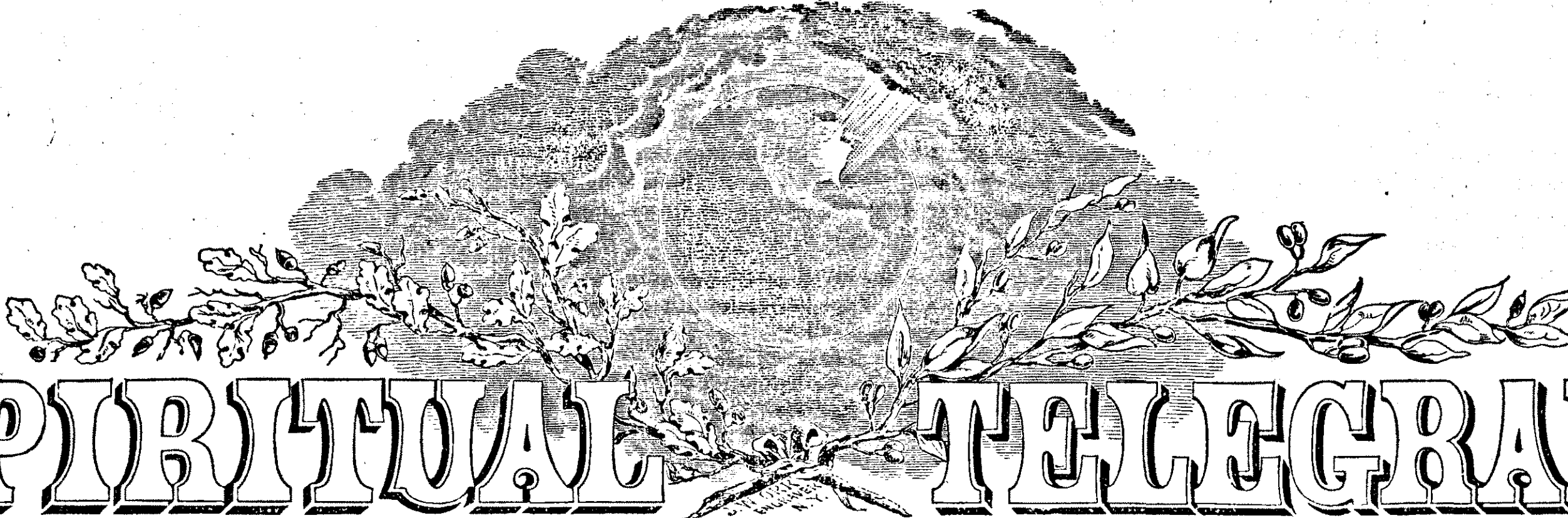
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SPIRITUAL TELEGRAPH

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VOL. V.—NO. 6.

NEW YORK, SATURDAY, JUNE 7, 1856.

WHOLE NO. 214.

The Principles of Nature.

Original.
MEDIUMS AND CIRCLES.
ANCIENT AND MODERN.

THEIR CONDITIONS, USES, AND APPROPRIATE WORK

How many kinds of mediums are there? what are their various offices and characteristics? and which is the highest and which the lowest? are questions that have presented themselves to my mind for consideration.

We are undoubtedly in the beginning of a spiritual, a new epoch in the history of human progress, so emphatically new to us that the records of the past which relate to the intercommunion of the inhabitants of the visible and invisible worlds, have hitherto been a dead letter—mere myths or senseless fables.

If the Church had really believed in the Spiritualism of the past, men would have studied its laws and comprehended its phenomena; and we should not have found ourselves (in the midst of the nineteenth century, with all its boasted, blazing light and transcendental intelligence) enveloped in a cloud of child-like ignorance as pertaining to all that is spiritual.

The history of the children of Israel represents them, when upright, as a purely spiritual people. The whole nation formed a great spiritual circle when they came out of Egypt, of six hundred thousand footmen, not to name the women and children. Moses was the leading medium. Through his instrumentality, the Spirits delivered the whole nation from a condition of abject slavery, in the most enlightened and powerful nation then upon the face of the earth.

The Israelites as a matter of necessity were on a low plane—the animal—and the manifestations were chiefly physical, and some of them of a very destructive character. At the same time they bore a relation in magnitude to the size of the circle, which I compute to have been about equal to the numbers of the pious Christian servants in the United States.*

The ten plagues were all induced through Moses' mediumship. The land was filled successively with frogs, lice, locusts, with murrain in beasts, darkness; and, finally, the first-born of every family and all the first born of cattle were slain. And when the slaves came to the Red Sea, and the Egyptians close behind them, "the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them (the Egyptians), but it gave light by night to the Israelites, so that the one came not near the other all the night."

Here was a physical, spiritual manifestation in the presence

* Why could not some medium, like Joan of Arc, be raised up, and deliver the oppressed and enslaved from their house of bondage? This would be a fine triumph for Spiritualism, and a grand demonstration of its reality.

of two armies, and for an intelligent and specific purpose—the protection of an unarmed body of people, and for the destruction of another, who were well equipped with all the habiliments and instruments of war.

And Moses stretched out his hand over the sea, and the waters were as a wall on the right and on the left; and the refugees walked on the dry land. And when their pursuers followed them, "The Lord looked unto their host out of a pillar of fire and troubled the host, and took off their chariot wheels, so that they drove them heavily. And then Moses again stretched forth his hand over the sea, and the waters returned and covered the chariots and horsemen, and all the host of Pharaoh." This was something beyond the moving of tables or the rapping, in quantity; but wherein does it differ in quality or principle?

After Moses had sung a song of victory for this great deliverance, his sister Miriam and all the women celebrated it with a religious dance; and this ever after was annually repeated at Shiloh by the virgin daughters of the nation.

Food has often been produced by supernatural means, as in the instances of the widow's barrel of meal and cruise of oil, and the four thousand at one time and the five thousand at another that Jesus fed with a few loaves and fishes. But in no case upon record do we find a parallel to the production of food for a whole people for forty years. In fact, it almost loses the character of supermundane, by being so long continued, and on so extensive a scale.

The laws by which this was effected still exist, and are as capable of producing similar results in our own day, as they ever were in any former age of the world.

"And the Lord came down in a cloud and spoke unto Moses, and took of the spirit that was upon him and gave it unto the seventy elders; and it came to pass that when the spirit rested upon them, they prophesied and did not cease."

We are not informed particularly how "the Lord" spake, whether by a voice audible to any who might have been there, or to the interior perception of Moses. But I infer the former, from the fact that all the manifestations of that day were of an external, physical character, and adapted to man in his then low animal condition.

Mankind have been in the habit of looking back upon that age and almost envying its Spiritualism as so far transcending anything that could be reasonably expected in their own day. This has arisen from the fact that even professing Christians have sunk below the moral and religious condition of the people of that dark, physical dispensation; whereas, by this time they ought to have arisen as far above them as knowledge is above ignorance, and virtue above vice.

From this cause Spiritualism has to commence with Christendom, away down on the same low plane, and in the same rudimentary form that it did with Israelitish slaves four thousand years ago, thus demonstrating that the bulk of mankind have made no progress in spiritual science in all that great lapse of time.

The true reason of which is that they have made no progress in self-denial; but are just as intent upon securing happiness by gratifying their fleshly and mental lusts as men then were.

These facts prove beyond all chance of refutation, that the moral and religious condition of the mediums determines the interior and pure, or the exterior and impure, qualities of the ministering Spirits by which they are influenced.

If the recipients of spiritual instructions are actuated by devoted love to truth for its own intrinsic merits, that is, by pure principle, trusting entirely in God for their reward, not caring how much or how long they even suffer for righteousness sake, they will most assuredly be visited by Spirit intelligences who are reaching forward and seeking the ultimate happiness, not of that particular individual or circle merely, but of the whole human race.

But the medium who is seeking his individual happiness, the pleasurable sensations experienced through the indulgence of any passion, propensity or appetite of his own nature, or of any particular sect or party, or fragmentary portion of the human family, will most assuredly be found only by, and conjoined to, Spirit beings who are on the same level of sensuality or selfishness.

The only proper motto on the banner of true progress is, "All love to the highest ideal of truth and goodness—God," all service to his creature, our brother man.

That the Israelitish mediums were on the inferior earth-plane, is evident from the murmurings and contentions that existed among them. "Miriam and Aaron spoke against Moses, and said, 'Hath the Lord indeed spoken only by Moses? hath He not spoken by us also?'" And the Lord heard it and came down in the pillar of a cloud, and stood in the door of the tabernacle, and called Aaron and Miriam and Moses, and said, "Hear now my words: If there be a prophet among you I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." (These are the simple forms of spiritual manifestation adapted to the condition of the medium.) "But my servant Moses is not so, who is faithful in all my house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; (the ministration was to his understanding;) and the similitude of the Lord shall he behold. Wherefore, then, were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them." Miriam was a leper.

This controversy among the mediums, striving who should be the greatest and which should have precedence, continued until Moses killed every one who came out of Egypt, except Caleb and Joshua. Joshua led a new generation into the promised land.

"Korah, Dathan, and Abiram, with two hundred and fifty princes of the Assembly, men of renown, gathered together against Moses and Aaron and said unto them, 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them.'" (All were mediums)

"Wherefore then lift ye up yourselves above the congregation of the Lord?"

"And Moses was very wroth, and he gathered all the congregation together and said: "If these men die the common death of all men, or if they be visited after the common visitation of all men, then the Lord hath not sent me. But if the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." And when he had given to all who believed what he said, time to run away, leaving only the unbelievers around Korah and his company, "the ground that was under them clove asunder, and the earth opened her mouth and swallowed them up, houses, people, goods and all. And all Israel fled at the cry of them, saying, lest the earth swallow us up also," thus showing their unbelief. "And there came out a fire from the Lord and consumed the two hundred and fifty men who had offered incense."

Here was a physical manifestation to some purpose. And when the millions of the Second Advent people, gathered from all the orthodox sects, predicted a conflagration of the whole earth, which would consume the wicked unbelievers, leaving behind the equally wicked believers, what was it but a great faith in Spiritualism, in its mere rudimental phase, such as in the case of Korah?

On the morrow after the earthquake, when the people had recovered from their fright, they began to complain of Moses and Aaron, saying: "Ye have killed the people of the Lord." And the Lord came and said to Moses: "Get up from among this congregation that I may consume them as in a moment. And a plague broke out among the people, and Moses took a censer and stood between the living and the dead, but before Moses could stop the plague fourteen thousand seven hundred, in addition to Korah's company, died.

But perhaps the Spiritualists of our day are not yet sufficiently developed to bring these historical facts home to their consciousness and understanding. Nevertheless "These things were written for our admonition, upon whom the ends of the world have come."

And it is at least worthy of our reflection, whether by entering a state of rapport between the visible and invisible worlds, we be not unwittingly preparing for ourselves a repetition of scenes similar in their practical effect, though somewhat different in their phenomenal aspect, to those above described.

At another time "The people spoke against God and against Moses, saying, Wherefore have you brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread. And the Lord sent fiery serpents and they bit the people, and much people of Israel died." And they kept biting the people until Moses the medium stopped them.

What security have we that by and by some powerful mediums will not rise up all over the land possessed of the same power as was Moses? Had we not better "look before we leap" too far into the unknown elements of an unknown world; and in view of the plain fact, which all true Spiritualists must admit, that the power, both physical and mental, of all worlds is as potent and present to-day as it ever was, either desist from the persistent effort to draw into our lower world so many spiritual intelligences whose very nature, from the plane they stand upon, is so diverse from our own, or otherwise immediately commence a thorough, practical, individual reformation, that will make us fit companions to associate with them by obeying every truth now in our possession? This is the only way by which to fit ourselves for those truths which such angel visitors may yet have in store for us, being like Moses "faithful in all the house" we live in.

God's messengers will have "war with Amalek from generation to generation." That is, such is the general condition of earth's inhabitants, so corrupt and untruthful are all its organizations and institutions, whether civil or religious, that a perpetual controversy must ensue from the bringing together of beings in states so perfectly the antipodes of each other.

And if there be a supreme, superintending Intelligence, who sends messengers whose states and conditions adapt them to all worlds and planets, great and small, there must needs be a perpetual effort proceeding from that Divine Fountain through all the intermediate grades of mediums, or mediators, extending down to our earth, to raise mankind up to the plane of that

divine, superintending, paternal and maternal Intelligence. Hence no soul can ever find true rest and endless peace until it finds it in the bosom of our eternal Heavenly Father and Mother, the primal fountain and source of all immortal beings.

But some will say, What have we to do with the past history of Spiritualism? We want to have our own experience, etc. All right. Yet does not the warrior acquaint himself with the history of war, the scientific man with the history of science, the farmer with agriculture? etc. Certainly. And so may Spiritualists learn much from the past.

"God's house is a house of order, and not of confusion," said one, when he was reproving and instructing the mediums. Every circle is a spiritual body or medium, and the particular mediums are members of that body. This body should have a head to govern and direct it, who should be the highest medium in the body and capable of being a father or a mother (for there should be male and female) to all the other mediums, to help and sympathize with them, and to hold communion with all the Spirits who may visit the circle; and this head should have the gift of discerning spirits so as to determine correctly whenever a Spirit arrives, whether it has come to instruct or to be instructed by the circle. It is not necessary that this should always be the same individual any more than it is that the seeing of a Spirit, or the speaking for one, should be always by the same person or medium. But every perfect circle will always have for the time being, a head, hands, feet, and every other member necessary to make a perfect body, and to preserve perfect order, that "all things may be done decently and in order," or otherwise there certainly must be confusion.

And for want of some power to regulate the mediums, those who come in as spectators, seeing so much that is senseless and foolish, report them mad, and many times not without pretty good reason.

"There are diversities of gifts, but by the same spirit;" and "there are diversities of operations, but it is the same God which worketh all in all," or it ought to be. "To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith, to another gifts of healing, to others the gifts of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man or medium severally as he will. For as the body is one and hath many members, and all the members of that one body, though being many, are one body."

This I conceive to be true doctrine, and perhaps will be useful for the help of spiritual circles where now a great deal of dissatisfaction exists in consequence of there being no wisdom-and-knowledge mediums developed, who, like Moses, can "talk mouth to mouth" with the ruling spirits, and be a guide and defense to other mediums who have visions or impressions, and who speak in dark sayings which often neither they nor the ministering Spirits themselves understand.

So far as Spirit circles are destitute of these wisdom and-knowledge mediums, they are obnoxious to the charge of "Spiritualism tending to insanity." For whenever a medium surrenders his or her powers to an invisible being, without having some one in the body to care for him or her, and determine the character of the Spirits and the quality of their communications, they do indeed expose themselves to dangers that are none the less real because of their Spirit origin.

With fervent desires for the continued increase of the great spiritual movement of our day, that the SPIRITUAL TELEGRAPH between the two worlds may be kept in good order, and devoted only to its legitimate objects, and for the over-ruling of all things by the great superintending Intelligence to the good of mankind, I close this collection of "things new and old."

F. W. EVANS.

SHAKER VILLAGE, NEW LEBANON, COL. CO., N. Y., April, 1856.

In the first attempts at the practice of physis, among the Babylonians, it was the custom to expose their sick persons to the view of passengers, in order to ascertain whether they had been afflicted with the same disease, and by what means they had been cured. From this it was afterward pretended that physis was nothing but a conjectural and experimental science, having nothing to do with known causes of disease. And this reputed origin of the science of medicine seems worthy of its present perfection!

Original.

IMMORTALITY OF THE HUMAN SPIRIT.

WHAT argument can be drawn from the constitution of nature for the existence of the human Spirit after the death of the body?

The question is one in which all alike have an equal interest, although the intensity of action varies indefinitely in different minds in investigating this momentous question of the soul's immortality. The subject is one which the wisest and purest of human spirits in all ages of the world have delighted to unfold. The noblest powers of mind have been turned invariably to investigate the hope of its own immortality. What infinitude of thought here expands to the action of the invisible intelligence! These sublime emotions awakened by the wonderful truths which the human mind has unfolded from the outward material universe; the computed but incomprehensible distances and relations of circling worlds, suns and systems, unfolded through the science of Astronomy; the geological revelations of the past history of the earth, upon the strata of which we see as it were the footprints of an Infinite Cause coming up from the time when "the earth was without a form and void," to the unfoldment of the perfect human form; the knowledge of the silent but sublime workings in the minutiae of nature which the microscope has opened to us—all, all appear as insignificant in comparison with those unspeakable emotions of wonder and awe awakened in the Spirit as it contemplates its own being, and as it strives to comprehend its own hope of immortality.

This yearning after continued existence is as much a part of the Spirit's being as any other faculty—as memory, judgment, etc., possessed by it.

There are appropriate objects upon which all the other faculties of the mind may be exercised to gratification and satisfaction; therefore we may not believe the circle of completeness is broken by the omission of the proper and natural means by which to satisfy this strongest intuition of our natures. The means in Nature are wisely and unerringly adapted to results; consequently the results will always be in true proportion to the means. Mankind possess no knowledge of a result or an effect, unless the means, or the cause were adequate thereto. This then is a self-evident axiom, that causes and effects are equal. An equilibrium of opposite forces produces rest; an inequality of opposite forces produces motion. A duality of force, then, is necessary to produce either rest or motion.

In all the departments of material existence we see the operation of these dual forces, or properties of action, producing all cognizable results; the greater or positive force still operating to produce results by its action upon the negative or lesser force; and the *modus operandi* consisting in a giving off of its superabundance by the positive force, and a receptivity of the same by the negative, until the ultimate result is an equilibrium by the attainment of the effect first contemplated. "How can we reason but from what we know?" and since we know that all material action or motion is from two opposite forces, seeking certain results as an equilibrium, we therefore conclude, analogically, that the mind is possessed of a duality of force, the natural action of which—the positive upon the negative—results in the effect called thought. It may be urged here against this idea, that there is no real analogy existing between material forces and the immaterial mind, and that natural action or law applied to one is entirely irrelevant to the other. Let us see. To the comprehension of man all causes are eternal—that is, he can not conceive of a time when like causes and conditions of action would not have produced the same effects. We know that visible material elements, or combinations thereof, acting as causes, produce certain results upon other material elements or combinations, as an axe is a means or cause in felling a tree. We also know that invisible material elements operate to produce effects upon visible material elements, as a tree prostrated by the force exerted by air in motion. We also know that invisible material elements operate to produce effects upon other and invisible material elements, as when air is rarified and expanded by the same invisible agent. In looking at the trees lying upon the ground, one felled by the axe operated upon by the human organism, the other by air moving with the requisite velocity, we find in each case that the ultimate result is the same, but that the cause necessary to this were entirely dissimilar. In the one case the causes operating to produce motion in the atmosphere might have been an unequal rarification of the air by solar heat, or the opera-

tion of electricity, or a combination of these two invisible forces. In the action of these forces upon other material elements or combinations, we can not perceive any manifestations of guiding intelligence residing inherently within them, giving them any choice in their mode of manifestation or action. But the human body using the axe as a means of felling the tree as an ultimate result, was operated and guided by an invisible intelligence possessing the power to change its modes of action or manifestation indefinitely, or to suspend them altogether. We see that for the development of the human spirit material means are necessary to a certain extent. The invisible intelligence which acts outwardly through the human body, can not so exist unless the body is in conditions to assimilate to its use other and lower forms of vegetable or animal substance. This substance thus in part becomes ultimately so refined that the invisible spirit is enabled to use it as the means of operating to produce other and visible effects upon the outer materialities of nature. May not in like manner the laws or modes of action which, under certain conditions, are only applicable to outward and visible forms of gross matter, become by the refinement of that matter capable of filling an indefinite range of control of effect over this matter in its unceasing progression of all lower forms toward an individualized intelligence?

The idea may seem a bold one, yet it may nevertheless be finally discovered to be true, that laws or causes in Nature are as capable of progression and refinement as those gross, material substances, which so faintly delineate to our perception the presence and positive force of certain invisible elements. The laws which govern matter and mind must of necessity be in unity, and differing only in actual degrees of the advancement of that substance through which they act. Thus there may be nothing incongruous in applying the laws alike to each of matter and of mind. Whenever we trace effects back to their causes, we find *invariably*, sooner or later, the existence of a force only cognizant to us through its operation upon other elements or combinations. Suppose two similar vessels to be filled, one with common air and the other with carbonic acid gas. No difference in appearance is visible to the eye; therefore we can only judge of the peculiarities of the qualities of force possessed by each, from the effect which this force produces upon *visible* forms or combinations. Thus, if into one vessel we place a lighted taper, or anything possessed of animal life, we see the operation of the force existent in the gas; it extinguishes the light and produces death in the animal. If we reverse the mode, placing the light or the animal in the other vessel, we see contrary results—the taper continues to burn, the animal to exist. We can not, therefore, deny the existence of a force or an element, because it is to us at all times invisible, and of which we are only sometimes sensible through its operation to produce effects upon outward visible forms or combinations. Since, then, we find that *all* visible effects may be traced up to causes or forces, which to us still remain invisible, we may logically conclude that *all invisible elements or forces ultimate to outward visible effects*. Here then we see the completeness of the circle.

The human spirit possesses intelligence capable of indefinite progression and enlargement; at least we have no logical ground for placing a limit to its powers, and we find that with the increase of the spirit's intelligence, and the constant development of all its other powers and faculties, the *hope of immortality* increases in a corresponding ratio; and being a part of the spirit's nature, must of necessity be ultimately gratified with the possession of that immortality, which is its appropriate sphere, for the more glorious unfolding of the capacities of that invisible intelligence of whose existence we are not only sensible by outward visible effects, but by internal individual realization, even when no outward action is apparent.

I have not yet found anything in the constitution of Nature, whether in matter or in mind, which leads me to believe in the limited existence of the individualized human spirit. I can not conclude that the highest intelligence of the earth-development, capable of analyzing and controlling all manifestation of force beneath its own intelligence, possessing the active faculty of hope in a continued existence, to be only capable of duration while in connection with its material tenement, without denying the existence of a great First Cause, inherently possessing the attributes of wisdom and justice; and this denial, all of invisible elements or forces, perceptible through outward visible results, forbids me to make. By what logic can it be

demonstrated that that force possessing intelligence and individuality, itself invisible, and yet conscious of existence and identity, is necessarily dependent upon outward visible combinations of material elements for its continuation? S. D. H.

MANCHESTER, N. H.

THE MENTAL TELEGRAPH.

BROTHER BRITTAN:

I observe in the third Number of the current volume of the *SPIRITUAL TELEGRAPH* that Samuel Poole has an article on the above subject, whose heading implies that this matter has before been treated, somewhat recently, in your columns. Not remembering anything of the kind very lately, I am not aware of the argument, *pro* or *con*. which may have been used in reference to this subject. Having, however, made this sort of telegraph a subject of thought somewhat for several years past, I will, with your permission, venture a few suggestions which may not be altogether irrelevant or unprofitable.

Samuel Poole, I observe, thinks that if there is any such thing as "mental telegraphing," it must be done *exclusively* by Spirits, who carry the thoughts of the parties from one locality to another. He argues that "the elements of *will-power* can not reach a finite being except through the Infinite;" that therefore, as I infer, there can be no such union between two mortals as would enable them to transmit their thoughts freely to each other; and yet, strange to say, he admits—nay, contends—that "the man of Nazareth had that power." If so, then why not other men? Are others different in *nature* from him? No; only different in *development*. Then, whenever other men become developed on the Christ-plane, do they need Spirits to "carry" their thoughts for them? Can they not send them direct, and on the same principle, too, as the "Man of Nazareth" had the ability to do? I do not see why not.

I like the idea of your correspondent much, in reference to the "unity with God and man," of which he speaks; for I think, though he uses similar terms, he does not intend the cant of the old-school ideas on this subject. And if he does not, then he means a *real and a substantive union*—union of the soul's essence with the all-pervading spirit-substance of the universe which, evidently, is the substantive being of the Infinite. This, of course, implies a harmony of state, a union of affection, a blending of wills, a complete submission of the finite to the Infinite. And is this impossible in all others save "the Man of Nazareth?" I can not see it so. The ability of Jesus was but prophetic of the coming capacities of each human soul. The blending of his Spirit with that of the Infinite only foretold the coming union of the myriads to whom he was the great *Exemplar Man* of the globe, including, of course, its spiritual worlds. So much, then, in reference to the thought of another.

I now come to my own thought of the *Mental Telegraph*. I think Spirits may, and sometimes do, carry our thoughts for us, and this is one method of mental telegraphing. Another is, by direct transmission of thought from one mind to another. As the world now is, this can very seldom happen. The very few cases in which it does happen are those where the most intimate sympathy exists between the parties who telegraph mentally with each other, and where the telegraphing is occasioned by some circumstance which creates very intense excitement with one of the parties. A case in point: Some years ago, a lady in Providence, R. I., felt a severe shock one day while in the midst of her work. Her husband was a sea captain, and was then on a voyage up the Mississippi river. The shock was so powerful as to greatly agitate her, and gave the thought distinctly that an accident had befallen her companion. Her family thought it a whim, but she insisted on the reality of the accident—she felt it and she knew it. The time was noted, and when the captain returned, some months after, notes were compared. The result showed, that while under full sail up the river his vessel struck a snag and sunk with its whole cargo, giving the crew barely time to get into their boat *at precisely the time* the lady in question felt the shock of which I speak, and through that got the idea of an accident some thousands of miles away. Now these parties were very truly united—their Spirits were perfectly blended. I never knew two souls quite so harmonious as theirs. They seemed to have only one heart and one life. Add to this the violent agitation created in the captain's Spirit by the sudden and unexpected accident named, and we have all the conditions and causes requisite to a result such as I have named. Evidently

the waves of feeling, sympathy, spirit, having their center in his organism, and being put in motion by so powerful a cause, broke over all ordinary barriers, and sought their way infallibly to the only object with whose being they could absolutely blend. It is perfectly natural, of course, to suppose these waves would carry along with them, through the etherial medium, a daguerreotype of the state of the soul-center from which they started.

Now I see *no need* of Spirits to produce *such* a result as the above. These two souls thus *en rapport* with each other, with such a conducting medium between them and such a cause for projecting a spirit-wave, which in its way is but another name for thought, are sufficient to account for the thing rationally without resort to intermediate personal intelligences who act as a sort of *Mercury* to carry dispatches. Nothing in the universe is done without the *need* of its being done, and no method of doing it is adopted without the need of that method.

The above gives a clue to the philosophy of nature respecting the Mental Telegraph as a *practical* thing. I have said, as the world *now* is very few cases can happen on this principle. And why? Simply because the *conditions* are neither known nor complied with. But can they be known and complied with? This question demands a somewhat elaborate answer—one which shall unfold to some extent, a new philosophy of mind and of matter. I propose with your consent, Bro. Brittan, to make it the subject of another and a separate article for the *SPIRITUAL TELEGRAPH*.

BOSTON, May 19, 1856.

S. C. HEWITT.

Original.

A SPIRITUAL REVERIE.

BY JOHN F. COLES.

THE midnight hour draws near, and the spangled curtains of the celestial world are gently drawn aside as I sit, silent and alone, with no mortal presence to mar or disturb the sweet communion which is softly stealing over my soul, and *bathing* my senses in rapturous delights which only angel-visitants can bring. And while I sit in patient watchfulness and listen to the faint echoes of celestial breathings which permeate the quiet atmosphere, I seem to see the dim outlines of angelic forms assuming airy shapes which float in soft and easy gracefulness before my eager, outstretched vision. In playful dalliance they circle round about my head and scatter their perfumed thoughts upon my brow as though they strove to hold communion with my soul and would woo my spirit to their warm embraces. One form seraphic, most beautiful and bright where all are most divinely fair, with outstretched hand and witching smile of love invites me to ascend and join the angelic host. Gladly I go and leave the earth behind, while my freed soul like a bird escaped from bondage floats joyously upon the perfumed ether, and with instinctive reachings follows the fair and brilliant escort as they wend their noiseless way to brighter spheres above. Up, up we go, while earth's dense atmosphere rolls back in somber folds, and the fierce winds which rend the upper air suspend their loud, discordant shrieks, and the frowning clouds whose distant murmurings bespeak the coming thunder are hushed in silence as we, like summer's softest zephyrs, float onward toward the starry dome. And now the earth is lost to view, while from above and all around are gathering the innumerable hosts of Heaven to welcome to their blest abodes the humble stranger from the realms below.

And now we near the Holy City, and behold its pearly gates thrown widely open to admit the peerless throng whose tuneful songs fill all the air with melody divine. On, on they go, that matchless host, and as they pass the brilliant portals and tread the golden streets they turn and kindly beckon me, with love's alluring smiles, to enter in and claim my rightful heritage. I am lost in wonder as I pause and gaze upon the gorgeous scene. I am dazzled with the radiant light and every sense is ravished. That bright seraphic band has entered Heaven. My loving guide, serenely beautiful and divinely pure, drops a crystal tear on my throbbing brow and leaves me to myself. I am alone without the walls of Heaven. But still the gate is open and I am invited to enter. One little step and I am safe, and all that I have dreamed of Paradise is mine. Forward! But ere my uplifted foot could pass the threshold, the pearly gate swung sharp on its golden hinges and shut me out, while standing forth upon its crowning arch, in letters burning like the flaming sun, I read:—"TOBACCO CHEWERS NEVER ENTER HERE."



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

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JUNE 7, 1856.

IDEAS OF LIFE.

NUMBER FOUR.

FINALLY, what is the true idea of life? This is a question of great interest and magnitude, but for the purposes of this article it must be very briefly answered. Those who are acquainted with the philosophy of motion know very well, that if two or more opposite equal forces are brought to bear on the same object the body thus acted upon will preserve its position. But if these forces be *unequal*, if one is stronger than another by any appreciable degree, the body will of necessity be moved out of its place. Thus the planets pursue their courses, and the sublime order of the Universe is secured by opposite forces acting in equilibrium. A similar law governs the human world and all objects that are subject to the action of *moral forces*. Man is not controlled by a single impulse; there are opposite forces in his constitution, and these must be nicely balanced to preserve the essential rectitude of his life. When this condition is wanting the moral equilibrium is disturbed, and there can be no true happiness for man. Paul discovered that when "the law of his members" obtained a temporary advantage, he was forced out of his moral orbit and led into captivity. Thus in proportion as any one of these general elements in human nature acquires an undue ascendancy over the man, it determines his moral inclination, influences all his thoughts and deeds, and in some sense fixes his earthly destiny. The existing customs of society, our imperfect system of education, which at most aims to develop only a single class of faculties—those which shall qualify the individual for his particular avocation—and indeed our whole manner of life—all contribute to aggravate these evils. Such is the imperfect life we lead and such are its mournful issues.

What then, I repeat, is the true idea of life? What, but the harmonious blending of all the elements of the common humanity? Reader, be persuaded to exercise all your faculties, discipline and develop the whole man, physical, intellectual and spiritual. Harmonize the moral forces of human nature, and you will harmonize the outward life. Oh, live! not for any one, but for all the great interests of time and eternity. Thus pursue the even tenor of your way, and you will secure your own happiness and be useful to the world. Such a life would realize the prayer of the Master for the establishment of a divine kingdom, wherein man like a sweet-toned lyre, swept by every wind of life, would fill earth with the music of Heaven.

If the inhabitants of the celestial Paradise are above all moral imperfections, and beyond the reach of temptation, they can present no sublimer spectacle for the contemplation of men or Angels than the revelation of a perfect Manhood on earth. When a poor mortal on the shores of time can stand like a mountain in his firmness; when the wildest elements of ungovernable and delirious passion surround him, as the mantle of the tempest covers the thunder-smitten pinnacle, we need look no further for a revelation of the grandest moral sublimity. This immortal strength and divine elevation are surely attainable. God rules the world, and if his spirit is incarnated in his rational offspring, you shall command the powers of the world, and they shall obey. The RACE as one grand MAN shall yet rise up out of the great sea of its infirmities; its feet shall stand on the everlasting Rock, while the sun-lit brow, towering far up into the moral heavens, shall serenely smile above the storm; Man shall magnetize the elements of strife and discord, and they shall be still and sleep to wake no more.

Then shall the reign of Truth commence on earth
And, starting fresh as from a second birth,
Man, in the sunshine of the world's new spring
Shall walk transparent like some holy thing.

It is said, many have dared to die for the Truth; but he who has courage to live truly is nobler than all.

MISCELLANEOUS SPIRITUAL EXPERIENCES.

A Visit and Curious Advice from a Spirit.

MR. LEWIS JENNINGS, formerly of Southold, L. I., some years since was separated from his wife, she having been removed to the inner life. For several days he was deeply dejected and his friends were apprehensive that he might be insane. Mr. Jennings was profoundly impressed that he should soon have a personal interview with his deceased companion. One night, about three weeks after her departure for the Sunny Land—while in his room and in bed—he was conscious that the unpleasant excitement of his mind and nervous system was greatly subdued. A tranquil feeling seemed to pervade his whole being. He felt for the first time that he was prepared for the interview, when his wife suddenly appeared to him. Seating herself on the side of his bed she conversed with him freely respecting his situation, telling him not to allow his mind to dwell on their separation; that their earthly relations had been interrupted for wise purposes, and that, in this world at least, she could no longer be to him a constant companion. In the course of the interview she referred him to a lady residing in Southold, whom he did not remember ever to have seen, and told him to marry her.

On the following morning Mr. Jennings found himself in a calm and agreeable frame of mind. The gloom that had veiled his spirit had been totally dissipated, and he felt light-hearted and cheerful. Subsequently he addressed the lady referred to, and without having seen her made proposals of marriage, which were promptly rejected. A few days after, while Jennings was conversing with his uncle, Mr. James Richmond, he remarked that he was still sure of securing his object; and then, with some reluctance and with a feeling of unusual solemnity, he related the spiritual experience already described. Mr. Jennings married this same lady some eight or ten years since, and the union has been productive of much happiness.

Cured by Spiritual Agency.

While the writer was in Coldwater, Mich., last January, a Mr. Isaac S. Vaughn, a man of middle age and apparently of vigorous constitution, came to his rooms and related several instances of spiritual agency in which he had been employed as the medium. For five years Mr. Vaughn was seriously diseased, having suffered intensely in consequence of an enormous enlargement of the liver and spleen. During all that time he had been able to labor but very little. But V. declared that the Spirits had cured him perfectly, and he certainly looked as if he might find agreeable pastime in facing all the storms this side of the Arctic Circle. The Spirits had also cured Mrs. Vaughn of a dangerous erysipelas, the time occupied in the process being only three or four hours.

Jefferson Ballou, of Madison, Branch county, Mich., had been suffering for some time from chills and fever, when purging and vomiting supervened, accompanied with severe cramps in the stomach. The condition of the patient was a critical one, and although Mr. and Mrs. Ballou had been most strenuously opposed to Spiritualism they were willing, in this emergency, to "try the Spirits." Mr. Vaughn was sent for and promptly obeyed the summons. On entering the room he was controlled to kneel by the bed-side of the sick man, and to place his hands on him. Immediately the medium lost sensation and consciousness; he remained in this state of insensibility some fifteen minutes, and when he returned to his outward relations the patient was free from all pain. On the following day Ballou was up and out of doors. This fact was related to the writer by Mr. Vaughn, and an intelligent gentleman who was sitting by at the time assured us that he had heard the statement in stronger terms from Mr. Ballou's own lips.

At another time the same medium was invited to visit Mr. Ballou's daughter, who was prostrated by a violent fever. The invisible powers laid the medium's hand on the face of the little sufferer. In a few minutes the fever left the child and returned no more.

Spiritual Telegraphic Dispatch.

Miss H. Hatch, of Franklin county, O., while engaged in an epistolary correspondence with a friend was one day influenced by a Spirit, purporting to be a deceased sister whom she supposed to be still living in the body, as she had but recently parted from her when she was in good health. The absent sister had some time before started for California, accompanied by her parents and other friends. The spiritual communication announcing her death was not credited by the sister

who was the medium, though it was clear and precise in the statement of particulars. The distance from home was specified; the time and place where the person died were mentioned; the composure with which she met her fate; the happy exchange of homes; the time that a letter would be received corroborating the facts, and other circumstances, were all embodied in the communication. Not long after all of these particulars were fully confirmed by information received through external channels.

Another Cure by Spirits.

A lady, who some time since called at our office, related the following instance of healing by Spirit-agency. Mr. Mason, of Denamora, Clinton county, N. Y., has an adopted child, a little girl that previous to her development as a medium had never learned to write. Mrs. Mason's throat had been painfully diseased for eight years, so that she could only swallow liquids. At length, quite unexpectedly, the little girl commenced writing under Spirit-influence, giving directions for a course of medical treatment, naming the remedies to be used, stating where they could be obtained, when and how the same were to be taken, etc. The directions of the Spirits were strictly followed. In a short time Mrs. M. could swallow all ordinary articles of food without difficulty, and she believed that the disease had been entirely removed.

The Indian's Summons.

About a year since while the writer was on a visit at Toronto, C. W., our friend E. V. Wilson narrated the following case of spiritual visitation: "Owonoco the brave, a chief of the Menomine Indians, came to my house one day and said: 'Copaton, me going to die; me know it; big Spirit, he tell me, me die.' I asked, When will you die? and he answered in three days." This was on the 17th of July, 1846; on the 20th—three days after—this chief actually died as he had predicted. The occurrence of this prediction and its fulfillment can be verified by a number of living witnesses.

REV. T. L. HARRIS.

MR. HARRIS arrived here on Saturday last after an absence of seven months, during which time he has traveled eight thousand miles and delivered seventeen or eighteen lectures. His health is better than when we last saw him; but he requires repose, and after speaking a few times in Philadelphia and in this city he will make his way to some quiet retreat among the hills, and there, away from the noise of the world, he will pass the warm season, in silent communion with Nature and those immortal friends who are his daily and nightly companions. We rejoice to know that there is one noble friend who has so freely and faithfully consecrated his life and all his powers to Spiritualism, who can yet be permitted to rest—even for a few days—without divorcing soul and body. We too shall rest; if never before, at least when our work on earth is done. That will be our time. It will be pleasant to rest where devotion to the right will not embarrass the struggle for subsistence; when the world's harsh discords shall smite the quivering nerves, and its feverish strife fire the heart and the brain no more.

Mr. Harris occupied the desk at Dodworth's Academy last Sunday morning and evening. The audiences were large and composed of the most intelligent classes. In the evening, especially, the Hall was densely crowded, and for an hour and a half the people were held silent and almost motionless, while the speaker peopled their minds with living ideas, clothed with a wealth of imagery which rarely characterizes the impassioned utterances of the most eloquent and inspired minds.

MISS JAY'S LECTURE IN SARATOGA.

SOME Spirit, through the mediumship of Emma Frances Jay, delivered a public lecture in St. Nicholas Hall, Saratoga Springs, on Thursday evening 22d ult., before a large and intelligent audience. We learn that the invisible angelic lecturer excited an intense interest among the people. Thomas G. Young, Esq., the enlightened and fearless Editor of the *Saratoga Republican*, has a somewhat extended notice from which we extract the following paragraphs:

Notwithstanding the great reputation of Miss Jay as a Speaking Medium, yet, from the brief notice given, and the apparent want of interest heretofore manifested upon the subject of Spiritualism by the mass of our citizens, we supposed that an audience of one hundred or one hundred and fifty persons, would be all that could be induced to attend upon this occasion. But on entering the hall about a quarter before eight o'clock, in company with Miss Jay, we were no less astonished than gratified, on finding at least five hundred persons in the

room, and the cry for sometime after, was: "still they come." What was an additional gratification, was the fact that the audience was, in a great measure, composed of our most prominent citizens—those who were eminently qualified to judge of, and appreciate the merits of the Lecture.

Miss Jay spoke for nearly two hours, holding the audience in breathless attention throughout. We will not attempt to portray either the manner of the speaker, or give a sketch of the words which fell from her lips; no pen could give an adequate or just description of either. After speaking about one hour, it was announced through the speaker, that an opportunity would be given for the audience to ask questions. A number were asked, among which were the following: "What did Jesus mean when he said, the kingdom of heaven is within you." Also, when he said, "If I do not go away the Comforter can not come." "Is evil a principle?" "Did the whole human family spring from one pair, as stated in Genesis," etc., etc. To all these, and other questions, most suitable, truthful and beautiful replies were made—replies which no human being in that or any other audience could have given. After the audience had ceased their interrogatories, the speaker closed with a few practical remarks and a most beautiful invocation to deity.

The question having been asked Miss Jay during the evening: "Can you sing?" it was noticed that at the close of the invocation, she was being influenced by another Spirit than that which had spoken through her, and, in a few moments, there burst from her lips the most beautiful strains of melody that ever fell on mortal ears. So perfectly carried away were the audience, that on the cessation of the singing, they could not repress most hearty manifestations of their approval.

Such a triumph as this achieved by Miss Jay, we have never before witnessed; and it did not end here. Though the exercises were concluded, it seemed as if the audience were rivetted to their seats, so averse did they appear to leave the hall. Large numbers gathered around Miss Jay to whom they were introduced, and some time elapsed before the hall was finally vacated. On leaving the village, for Rochester on Friday morning, Miss Jay was also visited by quite a number of our most influential citizens.

The visit of Miss Jay to this village was most opportune. She has broken the "thick-ribbed ice" of fanaticism and orthodoxy, and the way is now prepared for the uninterrupted flow of the healing Bethesda-waters of Spiritualism.

INTERESTING SPIRITUAL PHENOMENA.

WE are indebted to CAPT. A. DOUBLEDAY of the U. S. Army, who is now stationed at Fort Monroe, Old Point Comfort, Va., for the interesting facts embodied in the subjoined communication. It is common in these days to say, that persons who have such experiences are "impressed;" but had the same facts occurred in the time of the Jewish Patriarchs it would have been said that an *Angel* [messenger] of the Lord came to declare unto them that their days were numbered. Those who venture to subject the facts of the present and of former ages to a free analysis and impartial judgment have an undoubted right to decide for themselves, whether the Angel and the Lord are not as truly in the modern facts as they are in the ancient histories.

CAPT. DOUBLEDAY'S COMMUNICATION.

S. B. BRITTAN:

Inclosed I send a few of the numerous spiritual facts in my possession, confining myself for the present to those that bear on the subject of *prementism*.

I was in Cayuga county, N. Y., in the year 1841, when the following case occurred. A young man living in the country, near Auburn, had received a visit from his parents who resided in Connecticut. As they were about returning to their own home, he took leave of them with the utmost emotion, declaring he should never see them again. A day or two afterward he was employed to take a load of stoves to a neighboring village some ten miles distant. Previous to setting out he bade adieu to his wife, assuring her with many tears it was the last time they should ever meet on earth. Of course these speeches were all attributed to nervousness and low spirits. Shortly after starting some part of the wagon gave way; in endeavoring to right it the entire load came down upon him and killed him instantly.

I am sorry I can not recall the names of the parties in this affair. The fact itself is all that remains in my memory. I looked upon it at the time as a convincing proof of the superstition of the people, but on this as well as on many other subjects my views have met with a decided change. It would be easy to verify all the details if required.

The next case was related to me by Captain Walker, of the Rifles. Captain James Stuart, of the same corps, so highly distinguished in his own State of South Carolina, and in the Army for his services in Mexico, was killed in Oregon by the Rogue River Indians, about the year 1852 or '53. Three days before his death he predicted it would take place. His friends tried to persuade him it was a mere depression of spirits or delusion of the imagination, but nothing could shake his belief. The day before he fell he told Captain Walker he had had a vision of a battle with the Indians in which he found himself engaged. He then went on to describe very minutely the appearance of one of the savages whose face was highly painted and full of the utmost rage and fury. This Indian, after alternately pointing an arrow at Captain Walker and himself, as if desirous of shooting both, but uncertain which to choose, finally turned the point toward him, and immediately afterward he felt it enter his vitals. The next morning after the rela-

tion of the vision the troops came upon a fresh trail which soon brought them up to the enemy. A battle ensued, and young Stuart was killed precisely as he had predicted.

Captain McKavitt, of the 8th Infantry, is another example. He was killed at the battle of Monterey, in General Worth's division. I was present at the time and saw him fall. It was well known he had foretold his own death, and was very low-spirited previous to the battle. A moment before he was cut down, he looked up at the mountains above, (he had been marching with his eyes fixed on the ground,) and muttered: "*It is my evil destiny.*" The next moment a cannon-ball struck him to the earth, passing completely through him.

In conversation with Lieutenant Colonel Roberts of the Rifles, he stated to me that every officer of his corps killed in Mexico, appeared to anticipate his fate. I have no doubt a few inquiries would elicit a great number of similar cases to those I have mentioned.

Major Haskin of my own Regiment, the 1st Artillery, a short time before the attack on Chapultepec, told an officer he felt as if some great misfortune was about to happen to him. Shortly afterward the attack was resolved on; he was detailed on the storming party, and lost his right arm at the socket.

Dr. Isaacs, formerly of the Army, at present I believe a professor of Anatomy in the Medical College in the city of New York, told me he resided when a boy in the suburbs of the city. One cold winter's day, his family wished to send him in a cutter to attend to some business or make some purchases for them, but found him strangely unwilling to go. He was full of a presentiment of evil for which he could not account. At last he set out, accomplished his business successfully and was returning. As he approached Union Square he turned the corner and came suddenly upon a load of building poles which was approaching from the opposite direction. The sharp ends of these poles struck him in the breast, and lacerated him severely, endangering his life for a long time.

All these phenomena can be explained by the supposition that the guardian or attendant Spirits foresee the danger, and by reflecting upon it impress the mind of the person endangered.

I have many more curious facts, which I think may interest your readers. I will classify them and send them in on some future occasion.

Our friend will greatly oblige us and our readers by communicating the remaining facts, referred to in his last paragraph, and any others that may hereafter come under his observation.

SPIRITUAL STATE UNCHANGED BY DEATH.

A SUBSCRIBER in Arkansas, in a letter just received, states substantially the following: At a circle of some six or eight ladies and gentlemen, what purported to be the Spirit of a brother of one of the gentlemen (a highly respectable merchant) communicated through the medium, that his mother, who had resided in Vermont, was dead, and was present at that sitting, and would speak to him. Then followed communications from what purported to be the Spirit of his mother, giving the day in December last when she died, mentioning also her age, the names of several of the persons present at the time of her death, and the name of the clergyman who officiated at her funeral. For several weeks this Spirit continued to communicate with this gentleman at the circles. The gentleman wrote to Vermont to ascertain from his friends the facts relative to the case, and received an answer that she had been unwell but was still alive, and getting better, etc. Our correspondent asks, "How is this?"

"As the tree falls so it lies," until decomposition or some other change takes place. So if man leaves this world in an untruthful state he enters the Spirit-world in the same state, and will remain so for a time, and communications from his Spirit will be no more reliable than those coming from his own lips while he was in the natural world. *Death in itself does not change the Spirit.* The church and the world have been mistaken as to the office or power of death in respect to any essential change of the Spirit. Death never freed a man from his accustomed duplicity, and never will in itself transform such an one into a truthful and holy being. So the man who is educated up to only commercial and professional truthfulness, that is, to shuffle and prevaricate when it is thought such a course will pay best, will be as likely to communicate untruthfully from the Spirit-world. If death *did* so transform men as to obliterate their peculiarities, and especially their accustomed duplicity, many Spirits would never be able to identify themselves so as to be recognized by their friends.

But the fact that Spirits who are untruthful in communications through their own lips in the natural world, are equally untruthful in their communications from the Spirit-world, *does not* show that they will not become more truthful after they begin to realize that their duplicity is seen by other Spirits, and that they can not hide it as heretofore behind a fair physical exterior. As Spirits perceive food and raiment and other things

acquired through deception, lying, cheating and stealing, are no longer essential to their existence, they will feel absolved from the chief inducements to lie, cheat and steal. So in like manner they will gradually realize their falsities and evils, and return to native, child-like simplicity, and the sphere of divine love and truth.

There may have been another reason why the above communication was given: The person to whom it was given, or some others, might have been in the persuasion that all these so-called Spirit communications came from minds yet in physical forms; and this communication may have been given to refute that error. The age, name, and the names of persons in the neighborhood being correctly given, and yet the main thing stated being untrue, shows it to have proceeded from human intelligence somewhere, and yet not from any intellect in that circle; for no one supposed this woman was dead, neither did it come from the mind of the woman, nor her friends, nor from any mind in the natural world; hence it may have been given to prove to some skeptic that these communications came from disembodied human intelligences; and this view of the case is strengthened by the fact that our correspondent was and is somewhat skeptical on this point.

It may be said that Spirits are not justified in resorting to lies or in other words denying the truth to convince us of it. Granted, but the clergy with some few exceptions are doing the same thing. They deny that we have communicated with, heard felt and seen our Spirit friends, but require us to believe that Peter, Paul, John and others did, or be damned. They deny the testimony of living witnesses and of our own senses, and require faith in the history they have been eighteen hundred years in elaborating. It is thought right for them to pursue this course, but wrong for a Spirit to do the same or a similar thing. I presume there are many standing in pulpits in our day who will become so confirmed in the errors they teach that they will continue to trouble the world with them after they are called hence. Many of them are so sure that all communications from the invisible spheres come from the devil that they will use the same means and continue so to teach man for a long time from the Spirit-world; but they will ultimately find out they are among those who are thus communicating, and hence conclude they are not all devils.

Finally, and without approving of duplicity in man or Spirits, I say an untruthful communication is as good and sometimes better evidence of Spirit-presence (as in the above case) than truthful communications. Our correspondent (J. T.) need not be alarmed because Spirits are merely men, women and children on ascending planes from that which they occupied here. The way for each individual mortal or Spirit to get up higher is to begin to-day to cast off sectarianism, lying, cheating and deceiving, and teach only that which is true, and be diligent in well doing. Get off your neighbor's shoulders and try to lift him up if you wish to rise.

CHARLES PARTRIDGE.

Miss Jay's Western Tour.

A BRIEF note from Miss Jay, under date of Rochester, May 28, announces the fact that she was quite ill, and had consequently been obliged to disappoint the friends in Owego and Lockport. She is however hopeful and resolute, and authorized us to say that she expected to speak in Cleveland, Ohio, on Tuesday, Wednesday, Thursday and Friday (3d, 4th, 5th and 6th); in Cincinnati, Sunday 8th; in Jackson, Mich., Sunday 15th, and in Battle Creek, Mich., Sunday 22d. Miss Jay also expects to occupy at least a part of the intermediate time between her Sunday appointments in giving lectures in the above-named places.

In consequence of the delay in starting West and her recent indisposition, Miss Jay desires us to say, that she has been obliged to decline many kind invitations to visit other places along her route; also that she will discontinue her labors from and after about the middle of July, and will not resume them until the heat of the summer is over.

Our friend J. C. Wood, Esq., will please bear in mind that Miss Jay expects to arrive at Jackson on Wednesday, June 11th, about 10 o'clock, A. M. As she is a stranger in that place she will expect to meet some friend at the depot. Should the friends in Jackson desire Miss Jay to speak on Thursday and Friday evenings, they will make arrangements accordingly. Those who wish to correspond with Miss Jay, should address her at Jackson, Mich., until the 15th instant.

SOUL MUSIC IN SOLITARY PLACES.

A LATE number of the *Home Journal* has an extended and friendly notice of Mrs. Helen Rich, of St. Lawrence county, N. Y., with passages from several of her fugitive poems, which are fresh and fragrant as the wild flowers on the banks of the "Winding River." With this lady, poesy is not the acquisition of art, but a divine gift; for she sings as naturally and as sweetly as the birds. We extract what follows from the *Journal's* article:

MRS. RICH AND HER POEMS.

She lives upon the banks of the Oswegatchie or "Winding River," in a little, shy-looking valley, that nestles among the picturesque slopes of St. Lawrence county. There she works at her daily household tasks, and laughs and sings. The song of the bird in the maple-tree is not merrier, nor freer, than her spirit. She is married happily, and is a most devoted wife and mother. Her husband is a man of far more than ordinary talents and acquirements; and the happy, contented life they lead is a picture that might arouse the envy of a king. She is, we should judge, about twenty-six, a little inclined to *embonpoint*, but quick and graceful in her carriage, and we may add, a lady in her address. Instinctively she is that, in the best and truest sense of the word. Of the artificial adornments of what is called polite society in great cities, she makes no profession. She laughs at them, and that laugh of hers is enchanting. It swells out, liquid and clear, and full, as if it came up from the depths of a hundred feet of unalloyed joy. It will kill dull care for a mile around. Such is no shallow merriment, like that which barks, and sparkles, and makes grimaces among the gilded dissipations of mere artificial life, but Nature's own gladness, bubbling up from a heart that is fresh, pure, strong, and sweet with charity.

We will begin with passages from a poem (in blank verse) which appears to us to contain much of the quaint imagery and peculiar poetical fire which are found in Festus, and in the writings of Alexander Smith. The subject of the poem appears to be that of two lovers who are separated by an uncontrollable destiny.

But stay! let me but gaze within thine eyes—
I'd read my sentence there!—"Forbear!" And tears,
Each worth a hundred worlds—a crimson flood
Broke over that white cheek, like sunset clouds
Kissing a bunch of lilies.

He asks her if her words were meant to deceive him, and finally breaks forth in the following strain:

Those lips!
I'll take them prisoner for this sweet treason,
And punish thus—and thus—and thus—and thus.
Oh! what a thrill cleft the shuddering brain,
As lightning tears a mast! She stood upright,
Her eyes a midnight deepened, and flooded
With tears like summer rain. Her parted lips
White as red coral touched with snowy foam,
Trembled, and o'er the velvet of her cheek
Wave after wave of feeling—as the sea
Washes a stranded corpse—swept madly.

The next, and the last extract we shall give from this beautiful poem is a picture of the lady sadly striving to calm her breast by singing:

Hark!
Her voice arose as breaks the autumn wind
Through leafless bowers. . . . She sung,
And never misery found casement fairer
Through which to look on freedom, than her heart,
Swan-like, sought burial in a sea of music.

We think it will be difficult to select from one of the best of our female poets passages containing more of the intense fire of true poetry, and of novel, startling imagery, than we have here quoted. Had some of these figures been found in the *Life-Drama* of Alexander Smith, they would before now have been culled out as some of the brightest diamonds of song. What a fascinating truthfulness to nature is presented in the following picture, of the freshness, susceptibility, and tremulous impressibility of youth!

Then bright existence had a living heart,
And kisses lay like moonlight on the soul;
When one low word of tenderness could send
The blood careering through the purple veins,
And one light finger, laid upon our arm,
Could wake sweet discord in the Spirit's song.

What a book of truth is written in the last line of this quotation, where the conflict which love may create in a virtuous heart is described as "sweet discord!" It is precisely that; and yet any poet of less delicate discrimination would be likely to use the phrase *sweet harmony* instead. The whole passage is one of exceeding truth and beauty. The following is also a strange and captivating description of the smile of beauty:

Her smile
Broke like warm sunshine on a hill's fair side;
And when she wept it seemed the stars rained jewels
That purchased, as they fell, the hearts of men.

We should look in vain on the happiest page of Young for a more quaint and poetical description of the retreat of Summer than is found in the following lines:

Summer has fled, and losing in her flight
A few rich flowers which graced her showy train,
She left her foot-prints on the river's bank
And in the pleasant valleys. As she sped,
Close pressing on her steps the creeping frost
Crisping the upright grass, pinched in the cheeks
Of goodly fruit.

We come next to a poem entitled *Aurora Borealis*, which is full of passages of grandeur and sublimity. She compares the North to a

mighty warrior who holds his high festival in the crystal palace of the sea, with his vast armies blazing around him in shining mail. The brain is dizzy with delight in gazing on the scene:

Then I cry
Aloud in my delight, and gaze with eyes
That ache with rapture on the glorious war
Of frost and fire. Beautiful! beautiful!
As half the starry crowns of angels, piled
In dazzling ruins, is the luster shed
Around the majesty of northern skies:
Bright as the flaming sword that hung
Above the gates of Paradise.

We shall look in vain in old Marlow for a more expressive picture of the easy faith of childhood than is presented in these lines:

They who flung rose-leaves in the face of time,
And fancy that they smooth his wrinkled brow.

What a rare and beautiful thought is the following:

I knew, in days gone by, a white-browed youth,
With eyes like water which the sun had kissed.

And what a picture is here of the dying poet-child:

Stilly and faint, a star-beam sought his pillow,
A kindly zephyr lifted up the tress
That touched his forehead like a faint-tipped billow,
And 'woke upon his lip sweet thankfulness.
His little hands, like folded lilies, lying
Upon the heaving surges of his breast,
Clasped fondly blue forget-me-nots, though dying,
Dear to the heart so soon to be at rest.

The following verses on the suicide of North, a young and gifted author, are as beautiful as they are mournful and touching:

He resteth now—the lone and weary hearted!
Let gentle snowflakes kiss his mossy bed;
Self-righteous world, the desolate departed
Is safely sheltered from thy crushing tread.
Hurl thy anathemas! judging him who flung
Life from him like a curse, all unappealed!
Sneer on the lyre, too soon, alas! unstrung,
Marvel he sought his Maker's face uncalled!

Uncalled, say ye? how know ye that his pillow
Gave not bright beings to his fancy's eye?
Who beckoneth him to dare Death's darksome billow,
And seek the peace of those who early die?
Perchance the seraph voice of one who blended
The woman with the angel o'er the sea,
Came whispering, when the day's cold strife was ended—
'Beloved, Heaven is lonely without thee!'

FISHBOUGH'S MACROCOSM AND MICROCOSM.

The following communication, which were publish from the columns of Fowler and Wells' *LIFE ILLUSTRATED*, will answer many questions which are being addressed to the writer by persons who are readers of the *SPIRITUAL TELEGRAPH*:

TO THE EDITOR OF *LIFE ILLUSTRATED*: You inform me that inquiries are addressed to you from different parts of this country, and from England and Germany, as to the time when the second volume of the "Macrocosm and Microcosm, or the Universe Without and the Universe Within," may be expected to be given to the public. To those of the Press and the Public who have so kindly received the first volume of that work, I owe an apology for keeping them so long in the expectation of the issue of the second volume, and can only say that I have been compelled to defer its publication by circumstances entirely beyond my control. One advantage of the delay, however, has been the enlarging of the field of my observations and inductions, in consequence of which I trust I shall be able to make a better, more useful, and more acceptable book than I would have made had I completed its preparation two years ago. I regret to say that in view of contingencies connected with my external relations, I am unable even now to fix very definitely upon a period for the publication of my second volume; but I shall use diligent efforts to place it before the world within a year from this date at farthest, and if possible by the ensuing autumn.

Meanwhile, let it be borne in mind, that although the two volumes will be intimately connected, so as to form one work, yet each is designed to be in a sense complete of itself—the first treating on the structure, origin, cause, *modus operandi*, etc., of the Universe with reference to Man, and the second upon Man with reference to the Universe. Thus, while it would always be better for them to go together, they may be circulated and perused separately, without essentially marring the intelligibility and importance of either.

Yours truly,
WILLIAM FISHBOUGH.

WILLIAMSBURG, May 22, 1856.

BORN INTO THE SPIRIT WORLD.

MR. LEMUEL CHAPIN left the material form, May 13th, aged 55 years, at Garrettsville, Otsego county, N. Y.

Mr. Lemuel Chapin was a most exemplary man in life, a kind husband and a most affectionate father. For a long period he had been a constant sufferer; and though his pains were great, yet throughout his sickness he manifested the utmost resignation of spirit, and seemed to be perfectly obedient unto the Master's will. The funeral services took place in the Garrettsville Methodist meeting-house on Tuesday following, and the discourse by Rev. Starr Bailey was a most touching and eloquent tribute to the memory of this Christian husband and father. For a long time there will be a vacancy in that household. That voice of tenderness and that heart of parental affection will speak and move no more. But O! what a joy beyond description, that beyond there is a home—a home of love, of union, of joy, and smiles and loves.

Why linger here, where the clouds look darkly, and the tempest's shout threatens the frail bark? Hasten, ye Spirit-bands, hasten the time when the eternal years shall be ours.

Original Communications.

CORRESPONDENCE ON SPIRITUALISM.

SEYMOUR, CONN., May 10, 1856.

BROTHER BRITTAN:

If the enclosed papers are deemed of sufficient general importance, I should be pleased to have them inserted in the *TELEGRAPH*. They are portions of a correspondence which passed not long since between myself and a Congregational clergyman who was recently settled over the Congregational church in this village, but who is now preaching in Ohio. I have thought that the fairness and candor with which our reverend and Orthodox friend has seen fit to treat the subject, entitles his case to very honorable mention. There is another point to which I wish to call attention, and it is this, viz., the evident *pang* which our friend experiences in contemplating his "great change;" he "does not know" that the tender ties of consanguinity bind families in another state of being." Now it has been asked, "What good has Spiritualism done?" We answer, it has done this, if nothing more: It has taught us that in our passage "over the river" we do not sever those "tender ties of consanguinity," of which great and consoling truth, it seems our reverend friend has failed to become convinced by any of the "established means." But to the correspondence in question: I have sent only such portions of those letters as I thought would be of sufficient interest to warrant publication.

Truly yours,

J. W. STORRS.

REVEREND AND DEAR FRIEND:

In your favor of the 10th instant you speak of my sister's death. Yes, Mary has gone, but *she is not dead* according to the teachings of cold Materialism. Oh no! I feel well assured that her pure Spirit is now inhaling the blissful atmosphere of the Spirit-home. Even while I write I seem to behold her with love-lit eye and outstretched hand beckoning me upward and homeward to the better land. God grant that I may so live as to be worthy of meeting her there. I have received many beautiful and consoling messages from her since she left the form, through spiritual mediumship. Nay, start not, dear sir; "I am not mad but speak the words of truth and soberness." As I will have the candor to confess to you, I steadfastly believe; for with the evidence which I have received on the subject, it is utterly impossible for me to regard these manifestations as an *imposture* or deceit; and after all, what is there so incredible in the idea? Have we not always been taught to think that the Spirits of the departed are hovering over and around us, acting as our guardians and guides along the rugged pathway of life? and furthermore, that but a few centuries since they possessed and exercised the power of thus appearing and conversing with their friends in the body? What good reason then have we for thinking that they are never again to have and exercise that power? Why deem it a thing impossible in these "latter days"? Verily I am constrained to believe that it is the lack of a genuine *living* faith in *anything* beyond the grave, which renders the spiritual doctrine so hard of acceptance to professors, as well as to non-professors of religion.

But, sir, this subject may or may not prove distasteful to you; at any rate I will drop it for the present, simply remarking that I believe we are now beholding the first gray light which heralds the dawning of a glorious day—when the veil of the future is to be drawn aside and man, as in the days of old, shall be permitted to hold converse face to face with those who have gone before. But perhaps, sir, you will say that I am deluded. Well, then, I shall say with the poet,

"If this is a delusion, it is yet so sweet
To think the perished live in higher spheres,
And share with us our earthly hopes and fears,
That I for one will cherish the deceit,
And say to those who chide me for my faith,
Peace, for a few short years! all will be known in death!"

Truly yours,

J. W. S.

ANSWER TO THE ABOVE.

WEST ANDOVER, Ohio.

Dear Sir—Your favor of the 10th is received. . . . I am glad indeed that you speak so freely of your sister. "Mary is not dead;" this is your language, and it is truthful. She has passed into endless life; we should not speak of her as 'dead' or 'lost.' To all human appearance her soul was uncommonly pure; her trust was in him who has power to save, and I doubt not she has made a happy change. It is with no other feelings than those of *candor* and *serious* consideration that I suffer myself to speak of the spiritual manifestations. It must be a pleasing thought to you to believe—to *know*—that you have had intelligent communications from her in that world of light. I do not know of any good reason to doubt that our friends who have departed may attend us at times along the pathway of life. This I have often preached, and I certainly preach nothing but what I firmly believe. The effect of such a belief is salutary upon my own mind—the Spirit of my sainted father watching me? Then how unblameable should be all my life! I have sometimes doubted whether it was the will of God that these departed Spirits should communicate with mortals here. The possibility of such a thing I never doubt; and though I have never had any such communication or witnessed anything of the kind, if my friends, whose word I trust on other subjects, say that *they have such communications*, I have no right to reject their testimony; I do not wish to reject it or make light of it. One thing is quite certain: the time

is rapidly approaching when I shall know something of the future state. Well, let us be sure that we are prepared for the change and all will be well. My thoughts have been much on this subject of late. Sometimes I have thought the change would be desirable; but then when I think of my dependent little family my soul shrinks back at the thought of separation. I do not know that the tender ties of consanguinity bind families together in another state of being; if I could feel assured that they do, then indeed would death to me be robbed of his sharpest sting.

But, dear sir, we should have no will but to acquiesce in the Divine will, trusting our present as well as our future to him who is able and willing to give unto us all things, whatsoever is for our good. * * * * Trusting that we may be permitted to meet again, if not on earth at least in the better land, I remain, very truly yours, C.

AN INCIDENT FOR MAHAN AND OTHERS.

MR. EDITOR: NORFOLK, VA., April 30, 1855.

I present the following little incident, with the sequel: In the month of December, 1854, I was at a circle of Mrs. Haiden's, Boston, Mass., in the evening by gas light. There were present Dr. and Mrs. Haiden, two gentlemen and a lady, two Danish sailors and myself. The two Danes received a communication through the raps, in their own language! and one of them received an affectionate admonition in the Danish language, signed by his father's name. One of these Danes could not speak English; the other spoke it fluently. The latter received the communication purporting to be from his father, and he said it bore the unmistakable impress of its purported original, etc. I did not look for any communication or test myself, but I heard some light taps, or (raps) on the table under my hands, and asked mentally if there was a Spirit who wished to commune with me? Ans.—Three raps, "Yes." I then mentally asked, if it would rap, should I write down its earthly name? Ans. "Yes." I then wrote down the name of every deceased relative and friend I could think of, but to no purpose. I again mentally asked if it would rap, should I write down the name of the relationship? Ans.—Three raps, "Yes;" and it rapped at "sister," which startled me a little, for I could recollect of but one sister, whom I left alive and well at home. I asked if it was "Sarah?" Ans. "No." Then followed five raps. I took a card, with the alphabet, and received through the raps the following significant sentence: "Sister and I are glad to see you here; we often come to you to impress you." I was at a loss to account for the origin of the above. I mentally asked "A sister, yet my only sister living!" Ans.—Three raps. Mrs. H. then inquired the nature of my communication. I answered, "Claims to be a sister." She suggested that I ask for the name, whereupon there were five raps. I took the card, and received "Mary A—," and then for the first time I received the impression that it was a sister who had died at the age of some five or six hours. I asked if it was correct in the impression? Ans.—Three raps, "Yes." Subsequently I was detailing the incident to an aunt, when she remarked that I never had a sister that died so young; but that there was a half sister called Rebecca, who died at three years old. But after the communication at Mrs. Haiden's, I distinctly remembered having heard of "Mary Ann," and now it flashed across my mind that Rebecca was the person alluded to by her in the expression "Sister and I." I was since conversing with father upon the subject of Spiritualism, (he is or was skeptical) and I told him of the communication related above. He answered, "There was an infant that died when you were about nine years old, but it had never been named." I then went to the old Bible, and upon the family record read aloud, "Mary Ann Lambdin, second daughter of John S. Lambdin and Mary Ann, his wife, born and died on the same day;" and also, "Rebecca, died aged three years and four months." If the above is not a pretty good test of Spirit intercourse and identity, it is really difficult to imagine how we can prove the existence of anything that we can not see, hear, touch, taste and smell. I was a total stranger to those at the circle, and I had not thought of the two sisters for years, and I did not expect a communication at the time I received it. WM. H. LAMBDIN.

MRS. M. B. GOURLEY.

PHILADELPHIA, May 22, 1856.

TO MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—You may remember that some months since I wrote to you, urging the great importance of having those persons who are so constituted as to be the media of intercourse with our friends in the Spirit-world relieved, as much as possible, from those cares which destroy that state of their spiritual organization on which their competency to serve is dependent. How great is the disadvantage in this respect under which Spiritualism labors. More than a quarter of a century ago, agreeably to the data collected by Taylor in his *Diagnosis*, the cost of the clergy in Great Britain was *fifty-six millions of dollars*. With Spiritualists media perform a part which relieves them from clerical expense, as instead of employing clergymen to debate about the obscure and contradictory information received through books, written, translated and printed over and over again by fallible men, they are enabled to receive directly from the Spirit-world information respecting the future life, far more accurate, consistent and copious than any that the popular theology affords.

Among those media who are qualified to serve the world in the way of intellectual communications, none stand higher than Mrs. Gourley. Of the justice of this opinion I request Spiritualists themselves to judge.

I congratulate New Yorkers on the occasion of Mrs. Gourley's removal to their city, and I am confident that the illustrations of her mediumship will gratify and confirm believers and convert the unbelieving.

Your well-wisher,

ROBERT HARR.

N. B. Mrs. Gourley's residence is at 361 Sixth Avenue, above Twenty-second street.

PASSING AWAY.

BY AELFREDE.

Passing away, sighs the autumn leaf,
Weeping the course of its life so brief;
And the forest's moan,
In its under-tone
Seems to echo back, in a murmured grief,
Passing away! passing away!

Passing away! the sunset cloud
Carries the mind to death and the shroud;
For the night cometh on,
When its glory is gone,
And its splendor is brief as the human crowd
Passing away! passing away!

Passing away! the young cheek fades,
Bright eyes dim, and the cold death-shades
Gather thickly and fast;
O'er the faint-heaving breast
Rises another green mound in the glade;
Passing away! passing away!

Passing away! the sad lesson is read
In the crowded mart; by the dying bed;
The foliage that waves
O'er our new-made graves,
Brings no hope, with its life, to our eyes, earth-led—
Passing away! passing away!

Passing away! O God, must we stand
Encircled forever by Death's cold hand,
Till life doth seem
But a painful dream,
A halting march, back to the earth whence we sprang—
Passing away! passing away!

Answers the leaf: I live again,
Friends I have in the sun and the rain;
The rich warm earth
Doth grant me new birth
In a thousand bright forms upon mountain and plain—
I live again, I live again.

The cloud blazoned deep with heraldic dyes
Answers: that when to our earthly eyes
It is faded away,
And is somber and grey,
Its bosom all golden it turns to the skies,
And never dies, and never dies.

Passing away! Yes, the words are true;
Passing away from the worn to the new;
From error to truth,
From age unto youth,
To our homes in the Spirit-land, I and you
Are passing away, passing away.
Not to the earth are we passing away,
O'er inanimate earth shall the earth winds play—
The corpse to the sod,
And the Spirit to God,
Then upward and onward forever and aye:
All praise be to God; we are passing away.

FACTS IN NEW HAVEN.

GENTLEMEN:

The Spirits are never idle. The other morning going to Fairhaven, I met a little girl barefooted with a basket under her arm, looking very pale. To cheer her I gave her a cent, for which she smiled and made a courtesy, saying she had been saving cents for some time to get a pair of shoes, and that now she only wanted three cents more to have enough. I searched my pockets, and wished in my heart I had three cents, but had not one more. So I said "good morning," and left her. Moving a few steps onward, I felt an itching on one of my eye-brows. I put the fingers of my right hand to the spot, and extracted seemingly from my eye-brow a three cent piece. Smiling at my luck, yet amazed, I turned round and recalled the girl, gave her the same three-cent piece, and she received it with joy and went her way on.

Next morning, coming out of Mr. Cowes' barber shop in Chapel-street New Haven, on ascending the basement steps, a gentleman passed me going downward. On the middle of the steps he chided me for holding him. "Sir," said I, "you are holding me." We both laughed and could not move, but suddenly we were at liberty and parted, laughing heartily at the marvel, which happened in broad day-light.

On the same afternoon I made a call on a friend in Bradley-street. The lady insisted that I should remain to tea. I did so, and afterward seated myself in a rocking chair. After chatting an hour I proposed to leave; but on endeavoring to get out of my chair I found I could not. The two ladies in front of me laughed heartily to see me thus fixed to the spot. The lady of the house came to my assistance. She looked under the chair and all around, but could see no obstacle to my rising. Suddenly the unseen force left, and I sprang from the chair as easily as I sat down.

These are matters of fact which are very mysterious to me.

NEW HAVEN, April 16, 1856.

D. C. MITCHELL.

WHAT a stimulant is kindness to the stubborn or dull disposition!

BROWN'S SPIRITUAL DYNAMICS.

FRIEND PARTRIDGE:

You ask for facts proving that a Spirit in the form can move a material body, even a feather. Setting aside the fact that God is assumed to be a Spirit, and that he moves all matter by the fiat of his will, let me refer you to a statement I have heard Mr. Brittan make in our conferences, and which doubtless you recollect. He stated that upon a certain occasion, while lecturing upon Psychology, a gentleman present denied the genuineness of the phenomena; whereupon Mr. Brittan affirmed that he could prostrate a man and lay him at full length on the floor, by the exercise of his will upon him. The gentleman still doubted, and Mr. Brittan selected two subjects for his experiment, both strangers to himself, and upon his own averment he succeeded; i. e., by his volition upon the gentlemen he prostrated them in the presence of a large audience! If Mr. B.'s statement may be relied upon, what are we to infer but that Mr. Brown may be right in his estimate that Spirits in the form can do almost anything he claims for them?

I once stated in conference that if any one party could so affect another, that he could make that other see anything he desired him to see—such as snakes, storms, etc., or make him taste all kinds of liquors when nothing but water was presented to him; some other party possessing still stronger psychological powers could make an entire audience see the same things, or any conceivable thing they desired! And why not? Who shall set bounds to this power, and where short of infinity does it end?

Electricity or heat developed in some nook or corner of the universe—taking rise for instance from some spot on the mountain side or in the valley upon which the rays of the sun are acting, often from small beginnings beget storms that rake the earth from pole to pole; and what know we *certainly* of man's Spirit that will justify us in setting limits to its potency, if we concede the primary point at issue, to wit, that it can under any circumstances, either effect the mentalities, spirituality, imagination or external senses of a Spirit similar in kind to itself? I do not mean to say that I fully concur with Mr. Brown in his estimate of mortal Spirit power, but there are certainly many points in all this matter so involved in obscurity that a wise man indeed must be he, who can untie the Gordian knot; and I submit that *cutting this knot does not untie it*—that method is only allowable to a conqueror to whom the opinions of others are of little moment.

In my opinion there is but one class of facts thus demonstrate without cavil the existence of Spirits of human origin *outside* of the human form and that demonstration is where facts are communicated *not* within the knowledge, memory, or spheres of the parties testing the phenomena—*facts that are circumstantially facts*—and that are so proved to be by subsequent inquiry and research. And if any one without assumptions that violate all perceptions of good sense, can solve them or account for them, without presupposing the existence of an intelligence outside of the circle where the demonstration is made, he will destroy all faith and hope in the immortality of the human spirit, all things else to the contrary notwithstanding. WILLIAM J. YOUNG.

LETTER FROM SOUTH CAROLINA.

CHARLESTON, May 29, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Brethren—After spending some six months in this place, materially for my physical benefit, I am about to start for your city by the way of Wilmington, N. C., where I shall remain some time and lecture, if the brethren there are so inclined to hear, when any one can address me if they desire to hear of the great truths of the life in the spheres above us. What I have, give I gladly to those who have not, without stint, without money, and without price. I shall take in (perhaps Raleigh, N. C.,) Petersburg, Va., Richmond, via Washington, Baltimore and Philadelphia, and any smaller places wherever the Spirits move the people to seek for the light that cometh down from above. As I journey on I shall be most happy to give you, from time to time, the progress which our good cause is making in this land of old customs and sectarian conservatism.

There is a work—a mighty work to be done in this sunny South, but the laborers are few. Why do not some of the champions of ecclesiastical liberty direct their course where they are most needed? There is much need of energetic and candid advocates of the new dispensation all over the land, especially in this southern country. But the seeds are being planted and it is my earnest prayer that all may not fall among thorns or upon stony ground. Oh no! for I often see the trees of immortality growing, blossoming and bearing fruit many fold. I have seen the aged sire made glad, the weeping mother's tears dried up, and a brother or sister made joyously hopeful by the certainty of a loved one's happiness in the life beyond the grave. If we are the humble instruments of saving one beloved brother or sister from the darkness of materiality that weighs so many immortals down, we have commenced our progress onward and upward, through an endless cycle of advancing happiness. Yours, J. E. CHURCHILL.

AN APPARITION.

DREWSVILLE, May 17, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

It is now thirty-five years since, one morning, having kindled a fire and standing by it, I observed at the opposite side of the room a person standing, who on my observing him, came to me and with a most lovely smile took me by the hand and gave a very cordial shaking of the same, saying, "Peace be unto thee." He then passed to that part of the room where I first saw him and gradually disappeared. Here were three of the senses to testify to the truth of spiritual intercourse—that of seeing, hearing and feeling, which rendered the manifestation perfectly satisfactory to me. Respectfully yours, DAVID FISHER.

Interesting Miscellany.

"PROGRESS OF RELIGIOUS IDEAS."

MIRACLES—ANCIENT TRADITIONS—THEOLOGY.

We extract the following from the late work of Mrs. Child, which will be widely read with interest and profit. The work claims and will occupy a place in every assorted library:

No doubt, many imputed miracles were merely natural experiments or scientific phenomena disguised under religious formulas, with which they have no connection. When the lamps used for Easter were replenished with water from the river, it was believed to be miraculously converted into oil by prayers of the bishop, and because he who poured it had strong faith in the power of Christ; but it is not likely he did anything more than most housewives have done, when they wished to raise the oil in their lamps. The Gymnosophist who caused a tree to speak to Apollonius was probably a ventriloquist. Perhaps the expelled Devils, who audibly acknowledged themselves to be Jupiter or Apollo, received similar aid; in fact the idea is suggested by a remark I have quoted from Justin Martyr. When Maximus, the Platonic philosopher, caused all the lamps in the temple to blaze instantly, by a form of words, there was doubtless gas in his proceedings. The Catholics, who talked after their tongues were cut out, had parallels in modern times. The Academy of Science, in Paris, published early in the eighteenth century, an account of a girl born without a tongue, who yet talked distinctly and easily. The statement was made by an eminent physician, who had carefully examined her mouth. A similar account was attested by them concerning a boy, who had lost his tongue by an ulcer.

The existence of very pious feelings, in conjunction with intolerance, cruelty, and selfish policy, has never ceased to surprise and perplex those who have viewed it calmly from a distance. Constantine, after he had manifested such zeal for bishops, and shown the greatest reliance on the efficacy of prayer, caused the death of his own son, and his sister's husband, and her son, from the fear that they might become formidable as rivals in the empire. Constantius, who was zealous for Christianity, pursued the same course with regard to his uncle and cousins. Theodosius, the most pious of them all, was relentless in his persecution of sects that differed in the slightest degree from the established church; and he ordered thousands of innocent people, including women and children, to be slaughtered to gratify his resentment. From that time down to the present day, such instances abound; and it is common to explain them by the supposition of deliberate hypocrisy in religious professions. But I am convinced that piety toward God may be perfectly sincere in those who manifest great selfishness and violence toward their fellow creatures; because the two results proceed from different elements in man's nature, which must be harmoniously proportioned and combined to form a consistent religious character, but which, nevertheless, are often disproportioned, and even completely separated. Conscientiousness and reverence for the supernatural are distinct things; and either one or the other may predominate in character. I have known exceedingly conscientious and humane people who would be uneasy for days if they had struck a dog, or given a cent too little in change, or uttered an equivocation, who, nevertheless, could not be much impressed by the most solemn ceremonies of the church, or excited by the most fervent preaching. On the other hand, I have known extremely devotional people, who wept over the Bible, and could not live happily without frequent worship, who nevertheless, abused animals, and dealt hardly with the poor, without being troubled by any degree of the remorse they would have felt, if they had fallen asleep for the night without uttering a prayer. John Newton was a memorable example to the point. He wrote in strains of the most affecting piety, spent much of his time in reading of Christ and praying to him, and thankfully recorded "sweet seasons of communion with God," while he was carrying on the slave-trade on the coast of Africa. Extreme results of a similar nature occur in Italy, where devotional feelings are very strong, and moral principles generally flexible. Hired assassins will not kill their victim with a dagger whose handle is in the form of a cross. A ferocious bandit, who for a long time had rendered himself formidable to the police, was at last taken by means of his own piety. It was discovered that he had made a vow to do injury to no creature on Saturday; which the Church had taught him was the birth-day of the Virgin Mary. They attacked him on that day, and as he offered no resistance, he was taken and executed; dying with a prayer on his lips.

In all ages, such melancholy discrepancies have been greatly increased by the tendency of the priesthood to substitute theology for religion. This troubled the waters of Christianity very near the fountain. Paul was one of the greatest and best among the messengers whom God has sent to guide the human race. But he was brought up at the feet of a learned Jewish Rabbi, and of course breathed a polemical atmosphere. His whole soul was seized by the teachings of Christ; and, in his earnestness, he would fain have imparted his own faith and hope to all the world. But obstacles came in his way. Gentiles demanded a reason for his faith, and Jews insisted that he should sustain his hope by proofs brought from their prophecies and traditions. Thus he was forced into perpetual arguments, often of a metaphysical character. Christ preached a religion; Paul taught theology. Religion does not consist in *knowing*; it is a state of *feeling*. It was not the power of *doctrines* that brought the Fathers into the Church. It was a deep interior consciousness of the holiness and beauty of Christ's example, and of his pure and gentle teaching. This they wished to embody in word and deed, and sow it widely in the seed-field of ever-

lasting time. But theology encountered this devout consciousness, and piled up in its path the antecedent doctrines of the world, with subtle and totally unanswerable questions, which, nevertheless, would pertinaciously insist upon being answered. Thus the Fathers, especially the later ones, were drawn aside from religion to theology. Then followed sectarian warfare, and stormy councils; until the dominant church, aided by civil power, petrified all thought into formulas, and when hungry souls asked for bread, gave them a stone. Men who labored for this result, and exulted in its completion, were not necessarily guided by ambition or selfish policy. They were strongly impressed with the idea that to do good extensively, the church must be established; and that in order to be established, it must be one and indivisible in doctrines. In the process, errors of faith came to be regarded as more sinful than the greatest moral delinquencies. The same stringent rule was applied even to external ceremonies. All must observe Easter on the same day; and the Gregorian Chants must be the universal standard for church music. In those chants every singer must utter the same tone, in the same key. *Unison* of voices was the highest idea *theology* could attain to; but when *religion* can utter itself freely, worshippers sing a *harmony* of many different parts, and thus make music more pleasing to the ear of God, and more according to the pattern by which he created the universe.

In all forms of worship, and in all individual souls, religion diminishes in the same proportion that theology increases; for inquisitive thought always has a tendency to separate from the affections, in pursuit of mental abstractions. Intellect, in religious matters, has always proved like the horses of the Sun under the guidance of Phaeton, rushing wildly among the stars, always descending in its course, and nally shattering the chariot, and extinguishing its warm radiance in the waters of the earth. From this frequent example, some draw the inference that it is wisest and safest to receive with unquestioning faith the opinions others have established; forgetting that the warmth was chilled, and the light well nigh extinguished, in the process of *becoming* established. There is another and a better lesson which the experience ought to teach; namely that religion does not consist in *doctrines* of any kind, but in *sentiments* of reverence toward God, and of justice and benevolence toward our fellow-men. It is impossible to exaggerate the evil work theology has done in the world. What destruction of the beautiful monuments of past ages, what waste of life, what disturbance of domestic and social happiness, what perverted feelings, what blighted hearts, have always marked its baneful progress! How the flowery meadow of childhood has been blasted by its lurid fires! Alas! what a world that was for infancy to open its wondering eyes upon, when exorcisms to cast out Devils were murmured over its innocent brow! When Pagan priests poured sacrificial wine into its tender stomach, and Christian deacons forced open its reluctant mouth, to pour in more wine, that the Devil might be expelled, which they supposed had taken possession of the poor little suffering lamb! What a spiritual atmosphere that was for childhood to breathe, when zealous mothers dragged their little ones, with hot haste, to the place of martyrdom, and taught them it was sinful to be attracted by birds and butterflies on the way! When monks scourged and nearly starved a little boy to death, to test whether his father had become sufficiently holy to witness their cruelty without any remains of human emotion!

ENGLISH vs. AMERICAN GIRLS.—The English girl spends more than one half of her waking hours in physical amusements, which tend to develop, and invigorate, and ripen the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, plays, sings, jumps the rope, throws the ball, hurls the quoit, draws the bow, keeps up the shuttlecock—and all these without having it forever pressed on her mind that she is thereby wasting her time. She does this every day, until it becomes a habit which she will follow up through life. Her frame, as a natural consequence, is larger, her muscular system better developed, her nervous system in better subordination, her strength more enduring, and the whole tone of her mind healthier.

She may not know as much at the age of seventeen as does the American girl; as a general she does not; but the growth of her intellect has been stimulated by no hot-house culture, and though maturity comes later, it will proportionally last longer. Eight hours each day of mental application for girls between ten and nineteen years, or ten hours each day, as is sometimes required at school, with two hours for meals, one for religious duties, the remainder for physical exercises, are enough to break down the strongest constitution.—*English Paper.*

THE OLDEST BOOK.—A gentleman in Alabama owns a manuscript Bible which is said to be the oldest book in the United States. It was written a thousand years ago. The owner gives the following description of it: The book is strongly bound in boards of old English oak, and the leaves are fastened together by thongs. The leaves are of parchment of a most superior quality, of a fineness and smoothness little inferior to satin. The pages are all ruled with great uniformity and beauty, and written in the old German text, divided into chapters and verses. The first chapter of every book is commenced with a large capital letter, beautifully executed, and splendidly illuminated with red, blue and black inks, which still retain their vivid colors; and no two of the capital letters in the volume are alike. Some monk probably beguiled many a weary hour of his monotonous life in writing and ornamenting this rare and valuable relic.—*Maine Evangelist.*

FIVE GREAT OBJECTS OF LIFE.—Speaking of these, Sir William Temple says:—"The greatest pleasure of life is Love; the greatest treasure is Contentment; the greatest possession is Health; the greatest ease is Sleep; and the greatest medicine is a true Friend."

Personal and Special Notices.

JOHN M. SPEAR'S LEVEE.

FOUNTAIN HOUSE, BOSTON, June 1, 1856.

EDITORS OF THE SPIRITUAL TELEGRAPH:

You will oblige the undersigned and many other friends, by inserting the inclosed notice of a Complimentary Levee for the benefit of Mr. Spear, to be held at Chapman Hall, Boston, on Wednesday the 11th instant, *postponed* from the 4th, on account of the Convention at Worcester. It is also hoped that the Editors will give such a notice of the matter as may contribute to promote the object in view.

Very respectfully,

D. K. MINOR.

FROM THE NEW ENGLAND SPIRITUALIST.

A COMPLIMENTARY LEVEE TO JOHN M. SPEAR.—The friends of this devoted and philanthropic laborer in humanity's cause, propose to give a Levee for his benefit at Chapman Hall, School street, Boston, on Wednesday evening, June 11th, Mr. Ambler, Mrs. Brown of Ohio, Miss Hebee, Mr. Whiting, and other prominent speakers and mediums have been invited and are expected to be present and participate in the exercises of the evening. There will be good music in attendance, and an opportunity for Dancing, if desired, after 10 o'clock.

As the object of this occasion is the *substantial* benefit of Mr. Spear, it is to be hoped that his numerous friends in the neighboring towns and cities, and the country at large, as well as in this city, will feel it a privilege to contribute to the fund thus to be raised; and to enable those who reside too far off, or who from other cause cannot be personally present at the Levee, Mr. Bela Marsh, 15 Franklin St., will act as treasurer, and properly appropriate such sums as may be transmitted to him by mail or otherwise.

There are thousands of persons who know of the untiring and unselfish labors of Mr. Spear, in past years, for the promotion of human welfare in various ways, who are not aware of his present *constant* efforts, both at home and abroad, for the same end, in such ways as commend themselves to his judgment. But while these labors are performed as they are unostentatiously on his part, it is felt that provision for the material wants of the laborer should be made by those who have confidence in the purity of his intentions and the beneficence of the undertakings in which he is engaged. Hence this movement on the part of a few of his earthly friends, aided also by those in the Higher Life, to provide for his necessities. And who is there, knowing the man and the object, who will not contribute his mite? Tickets 50c. each.

Convention of Spiritualists.

A SPIRIT CONVENTION will be held at Farmington, Oakland Co., Michigan, the fourth Saturday and Sunday in June next. To the friends and believers in Spiritualism, and to all others, we say COME. Let us have a feast. Mediums and Spirit-lecturers are especially invited to attend. Bright Spirits say they will be there, and unfold to us the glory of their beautiful spheres. Come, come one, come all.

Farmington is situated on the Detroit and Grand River plank road, nineteen miles from Detroit. Stages leave Detroit every morning and arrive at Farmington at eleven o'clock, A. M. For the accommodation of mediums and others coming from the West on the Central Rail Road, teams will be in waiting on Friday at Wayne depot to convey them to Farmington free of charge.

NORTON LAPHAM,
CYRUS PACKARD,
BETSY PACKARD,
LUTHER NEWMAN,

FARMINGTON, May 25, 1856.

ALFRED LAPHAM,
HANNAH LAPHAM,
DANIEL BRUNSON,
MARY M. BRUNSON,
HANNAH ALDRICH,
Committee of Arrangements.

The Approaching Anniversary.

We understand that numerous independent Thinkers and Reformers, in this city and vicinity, contemplate celebrating the next anniversary of American Independence, without the aid of gunpowder or those evil spirits that are usually summoned, on such occasions, from "the vasty deep" of *hoysheds* and the dark interior realms of *demijohns*. It is expected that our good-natured friend, Dr. R. T. Hallock, will entertain the people with an oration on Liberty, and by *punching* all sorts of despots with a certain sharp stick which he is accustomed to carry about his person. The rod has been sprouting lately, and the Doctor has the tender germs in pickle.

Rev. T. L. Harris.

MR. HARRIS will occupy the desk in Sansom street Hall, Philadelphia, on Sunday next, 8th inst., and will return to this city early in the week, and will again speak at Dodworth's Academy on Saturday the 15th, morning and evening.

Lectures in Connecticut.

S. B. BRITTAN will lecture in South Manchester, on Saturday evening, 14th instant, and in the Spiritualists' Hall at Hartford, on Sunday 15th, morning and evening. He will also lecture in New London on Monday, Tuesday and Wednesday evenings, 16th, 17th and 18th. "C. A. C." will consider this announcement as an answer to his last letter.

Test-Examinations and Spirit Healing.

DR. A. G. FELLOWS, the healing clairvoyant and Spirit medium, after June the 7th, will receive visitors at 195 Bowery, from 10 A. M. to 6 P. M., and may be addressed at the office of the TELEGRAPH.

Next Sunday at Dodworth's.

S. B. BRITTAN will occupy the desk at Dodworth's Academy, Broadway, opposite 11th street, next Sunday morning at half-past 10 o'clock.

Judge Edmonds at Dodworth's.

HON. J. W. EDMONDS will speak from the desk of the Academy on Sunday evening next, at the usual hour.

A MODEST SAINT.—An exchange paper says:—"A clergyman at the South, in sending a sermon for publication in the National Preacher, observes incidentally—'I should have no objection to your obtaining for me the degree of D. D. from some Northern College. I am a very popular man at the South, and I think it would have a tendency to harmonize the North and the South.'"

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

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

ANDREW JACKSON DAVIS, whose residence is now at 137 Spring-street, in this city, will give Lectures on The Harmonial Philosophy and Phenomenal Aspects of Spiritualism wherever his services may be demanded. Letters should be addressed care of B. Lockwood, Broadway P. O.

MARY F. DAVIS also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 187 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

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

JOHN H. W. TOOMEY will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the *New England Spiritualist*, 15 Franklin-street, Boston.

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

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

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

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

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

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

REV. T. C. BENNING, of New York, among the first to investigate modern Spiritualism, will respond to the calls of those who may desire his services. He will preach upon the subject on Sundays, and lecture during the week. Address, care of Partridge & Brittan, this office.

U. CLARK having returned from his Western tour, will be happy to answer the requests of those who may desire his services in the capacity of lecturer or otherwise. Letters may be addressed to Mr. C., at the office of the TELEGRAPH.

S. C. HEWITT, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also, on its philosophy and its uses, embracing, as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin-street, Boston, Mass.

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

WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

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

CHRISTIAN SPIRITUALIST; Editor, J. H. W. Toomey; publishers and proprietors, Society for the Diffusion of Spiritual Knowledge, 553 Broadway, N. Y. Terms, \$2 per annum.

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

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

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

SPIRITUAL MESSENGER; E. Mead, M.D., Editor and publisher, No. 30 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

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

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

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

SPIRITUAL MAGAZINES.

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

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

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

THE SPIRITUAL HERALD. Publisher, H. Bailliere, 219 Regent-street, London, and 390 Broadway, New York. Price sixpence (sterling) per number.

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These preparations are designed to pioneer by a new and popular method for the growing demand of domestic Homeopathy. They embrace at present approved remedies for

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The Clinical Department of this undertaking is under the care of Dr. Curtis, late President of the Hahnemann Academy of the City of New York; practitioner of Homeopathy for the last twenty years; pupil and subsequently partner of the late Dr. H. B. Gram, the founder of this school in America.

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HENRY C. VAIL—CONSULTING AGRICULTURIST,

Formerly of Newark, N. J., has removed to Mount Vernon, Westchester county, N. Y., and with Mr. H. S. Olcott, a farmer of well-known ability, has established the Westchester Farm School, where young men are taught the practical application of such scientific truths as have a direct bearing on agriculture. A portion of the day devoted to labor on the farm, where choice fruits are now being planted, as well as the ordinary Grains and Vegetables.

CLAIRVOYANCE.

MRS. CAROLINE E. DORMAN is now at No. 32 East Twelfth-street, corner of University-place, and will make medical examinations. As I have had the most favorable opportunity to test her powers, I feel it my duty to speak in the strongest terms of her valuable services. I have never known her to fail, and I have seen many examinations. Without her knowledge or consent I publish this that persons interested in clairvoyance may call and have the benefit of her valuable powers. For this object she has consented, at my special request, to make examinations for the present for one dollar, each day from ten to twelve, and from two to four o'clock. For prescription or medical responsibility two dollars additional.

O. H. WELLINGTON, M.D.

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1,000 Large Red Dutch Currant Trees or Bushes.
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MRS. M. P. BARNES,

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A HOMEOPATHIC AND MAGNETIC PHYSICIAN, Will visit patients or prescribe at the office 134 Canal street, New York (Rooms formerly occupied by J. B. Conklin). A healing Medium in attendance from 9 to 12 and from 2 to 5 o'clock, to examine patients or describe diseases from a lock of hair or letter from the invalid. For examination and prescription, if patient is present, \$3; if absent, \$5.
Electro-Chemical and Vapor Baths.

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"THE WONDERFUL HEALING MEDIUM OF LOCKPORT, N. Y." Can now receive into his family new patients from abroad, on reasonable terms; and with the aid of Mrs. Atwood, who is a superior Medical Clairvoyant, he continues to make scientific examinations and prescriptions for diseased persons residing at any distance. Syrups prepared under Spirit-direction in all cases, if desired.
Terms—Examination, two dollars; including prescription, three dollars, if parties are present; if by letter (age and name given), from three to five dollars.

CLAIRVOYANT EXAMINATIONS AND TREATMENT.

A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection. Each letter in which the writer requires such an examination must enclose one dollar. Each prescriptions, if the medicine be furnished, one dollar additional.

INVESTIGATE AND BELIEVE!

Is the soul of man immortal? Do the Spirits of the Dead commune with and influence the living? Hundreds of persons who have visited the Rooms of Mrs. Seabring, 477 Broadway, as obstinate skeptics, now frankly answer the above questions in the affirmative. Hours 10 A.M. to 12, 2 to 5 P.M., and 7 to 10 P.M.

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Clairvoyant and Healing Physician, Office 176 Grand-street. Wonderful cures by her clairvoyant powers. Terms: Examination, including prescription, \$1. Satisfactory examinations given, remember, or no pay taken. 209 DR. HAYES, Electrician.

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PHONOGRAPHIC INSTRUCTION.

T. J. ELLINWOOD, Phonographic Teacher and Reporter, may be seen or addressed at the office of this paper. Instructions in Phonography given on reasonable terms, either in classes, in private, or through the mail.

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A few Spiritualists can obtain a pleasant residence at Mrs. J. M. Hull's, 125 Sands-street, Brooklyn. Elegant house, good neighborhood, and within three minutes walk of Roosevelt-street Ferry. Terms moderate.

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