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The best remittance from foreign countries is American bills, if they can be obtuned ; the second is gold, indivied in latters. Our friends abroad can have this paper es regular as those around us, by giving full address and prompt remutances, and we respectfully solicit their patronage. Small sums may be remitted in postage stamps.

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to farnish as with his address, with a request that we should mail bim a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscri-Those who have suffered their sub-cription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their Latronage, and their pecuniary support of our endeavors.

- Our cotemporaries of the Press who would like to have this paper sent to them. are reminded that the special themes to which these columns are chickly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

By This paper is not given to light reading, in the form of seductive and exciting norms : neither is it cramped by all giance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with in the organ of a rice interchange of experiences and imprint outs as connected with innificant correct phenomena, and is the vehicle of new and earnest thoughts, respec-fully started pro and con., on all subject tending to instruct and elevate mankind. It is especially earnest in the evolution of truth tending to practical reforms in the social moral, industrial, intellectual, governmental and religious departments of human life. which she did for some time, as she had done on previons occa-Hence it relies for its support on all those who are walling that truth shall prevail, and sions, and patting his cheeks and head in an affectionate manthat practical rightwoushess shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important reports of current unfoldments and the deepest, most carnest and most progressive . ner. Afterwards a large masculine hand was placed on his thoughts of the age.

look on them. Mrs. A. Lister was entranced at the plano, addressed should call out so loudly. Two bright lights parsed where she continued to sing and play Spiritual hymns entirely about inside the circle, say about eight or ten incluse above the new to all present, during all the time the light was out, about table, equally as bright as, and much resembling, what is called one hour.

Other Spirits were giving physical manifestations, such as hands, and placing them in each others', and after holding them together for a few moments, separating them and pressing them

gently back to their respective places. Mrs. Lister, Sen., had ber spectacles taken off her face, and handed to Mr. E. Lister, on the opposite side of the table. Mrs. A. Lister's head dress was taken off her head and placed in another part of the, room. Miss C. Lister complained that Spirits pinched her, when Mr. A. Lister desired they would do so to him; upon which a masculine hand rested by his knee, and with a fuger and thumb pinched his leg, until be desired they would desist.

As Mr. A. Lister was singing and playing while entranced, the right and left hands of a femenine Spirit, very soft, dellcate and cold, kept beating time on Mr. A. Lister's hands, and those of others in the circle, with the tips of the fingers and thumb, just as nearly as could be conceived as they must have done had they actually been playing on the plano. Mr. A

the fire-fly, or lightning bug, as seen on a dash night. The Spirits now, by the raps, directed us to light the lamp.

taking persons sitting at opposite sides of the table by the when we found the several parts of the cast iron store on the table, as placed there by the Spirits. They then rapped us good-night, and so closed the circle

> From yours iroly A LITTE

A NEW DISCOVERY." Borrow, January 17, 1855.

DEAR PARTRIDOE : Perhays you may have seen the accounts of an alleged "most extraordinary discovery" said to have been recently made in France. These accounts have appeared in the French and the English papers ; and lately, also, in the papers of this country. A correspondent of the Lordon Traveler (December 30, 1859, says:

"I can not let this steamship leave here and not as study you will one of the most extraordinary discoveries recently mile. Monsterr Velpeau the eminent surgeon, whose fame is as wide as the world, made the strange communication. He stated that an honorable surgeon or physician the vouched for the gentleman's theratter mamed brocco or Rocco had more the following experiment: the had placed before the face of a person, between the person's ever, and that distance of fifteen Lister desired this Spirit to rub his hands on his face and head, for twonty centimeres (3 centimere is a French measure of learning 0.393.705 inchin value) a rather brilliant object. An object on per important Make the person look fixedly at this object. In a few minutes the per-son will squint, and will soon fall into catalepsy and be spintaneously deprived of all sensibility." head, rubbing his hair and head with an energy that would It is now some twenty years since I induced a state of trance do credit to a barber shampooing, then slapping him on the and insensibility to pain. by the method here referred to ; bead in the same energetic manner, so as to be heard distinctly that is, by securing the patient's attention, which was done book on "Pathetism," published at "The Magnet Office, 185 The lid of a large cast iron urn on a stove in the room, was Fulton street, New York, 1842," in my Directory for Pathe-An experience now of more than thirty years, if the proed my belief in the Theory of Pathetism, which was announced "That the phenomena known under the name of Animal Magnetism. or Mesmerism, and, the results peculiar to Dr. J. R. Buchsman's theory of in the patient's own mind with any processes adapted for their development. The process is of no account, only in sofur is it is calculated duced. He may faze at any object, or hold any substance in his hard : there is no virtue in such objects whatver, only in so far as they secure

RECORDS OF A CIRCLE. TARRYTOWN, N. Y., January 12, 1860. Charles Partridge, Esq. : Dear Sir : The following is a by all in the room. The Spirit bird, as we term him, would by causing him to fix his eyes upon some elect. In my first record of our circle, held Wednesday evening, January 11th, occasionally twitter in unison with the music.

which you can publish if you think proper. When the members had assembled, we had not long to wait before some of brought by the Spirits and placed on the table. Then the orn tizing I said :

our Spirit friends began to manifest their presence by initiating itself was brought, and also the round flat top piece on which wood-chopping, which, as far as the sense of hearing goes, would the urn sits, and other parts of the stove that could easily be have led one to suppose that some person close by was hard at detached. The urn was passed round the circle and pressed work. Nort the readium Mar E. Lister and also the readium Mark. work. Next the medium, Mrs. E. Lister, was entranced, when against some of the members. Mr. A. Lister caught hold of she personated some one pulling a rope and coiling it up. The it when brought against him, but the Spirits seemed determined duction of the trance and insensibility to pain, has her confirm-Spirit then began to converse with us through the medium, he should not have it, when considerable physical force was

He said he had traveled considerable when in the form, but applied on both sides, but the Spirits took it from him ; some in 1843, thus : that was nothing in comparison to what he had traveled since, sheets of writing paper were carried round the circle like a in the Spirit world, having better facilities for exploring. We flash, and slapped on the heads and faces of those sitting at the Neuralogy, are ulf-induced, (or asleep.) simply transforming them conversed with this Spirit some time; he gave his name as table. The lamp also was carried around the table; and a lead John Torrington, one of the sufferers with Sir J. Franklin. pencil was thrown from the table to one corner of the room. to secure the patient's attention upon the expected results to be pro-Torriugton left the medium, and we were requested by the raps. All sitting in the circle were more or less touched and handled to put out the light. Mrs. E. Lister being somewhat timid, by the Spirits. Mr. A. Lister remarked to one of the ladies the attention of the patient." hid her face in her hands on the table, when the Spirit hand, who called out rather londly that the Spirits were pinching her, three or four times, took hold of her by the bunch of hair on that there was no necessity to make a noise, when he was im- has made a most "important scientific discovery." The corre-

the back of her head, and forcibly drew her in an upright posi- mediately seized by the nose, by what seemed to be the thank tion. The reason she feels timid, is, that she has by times the and fingers of a man's hand, and squeezed and pulled sufficigift of perceiving Spirits, and has not always nerve enough to ently to satisfy him that there was little wonder that the lady take some oratorical preparties in specking of it to the Academy of

It is manifest enough, that the French gentleman thinks he spondent of the Traveler says -

"Mons. Velpean, in announcing this new discovery, said: it is a strange phenomenon, so strange a phenomenon that I feel obliged to

FEB. 4, 1860.

Sciences. I feel obliged to draw assurance from the talents and honorable character of Mons, Broeco, who has charged me with the duty of giving his discovery useful publicity, and at the same time of assuring his right to the discovery of this remarkable phenomenon.'

" Mons. Velpeau, therefore, does not present the new system of anesthesia for a panacea, but he says to medical men ; "Use it, study it, experiment on it on useful occasions, and perhaps you may contribute to endow science with a new means of relieving suffering humanity."

The "new means" here referred to, may now be considered some twenty years old in America, so old, indeed, that this method of gavang is obsolete; for I have not practiced it, except now and then incidentally, for fifteen years. When I commenced my career as a public lecturer on Pathetism, in 1843, I induced the trance by this method on a large number of people at the same time, so that I have thus had from two to three hundred introduced at once during a single lecture. operated on the whole of my audience, including such as had "never been mesmerised." My subjects were "wide awake ?

"It must be remembered, also, that the effects I speak of in this chap-ter, are produced on subjects both in the waking and sleeping state; though, in an infinite variety of degrees, in different persons, and also by processes entirely different in producing the same effects."—*Pathetism*, Model 1812. March, 1843, page 72.

And this same idea has been set forth in different pamphlets and books which I have published on Pathetism since 1843. Thus, it will be found in my pamphlet published by Redding & Co., 1843. "Pathetism," White & Potter, Boston, 1847. "New Theory of Mind," Bela Marsh, Boston, 1851. "Book of Psychology," Stearns & Co., New York, 1853, and "Human Nature," Stearns & Co., New York, 1853. And, after the publicity given to this idea in my lectures all over the country, and these numerous books, it has seemed to me a species of deception, bordering upon fraud, when, in 1849 and 1850, precisely the same thing was proclaimed as a "new discovery," and presented to the public 'under the new-fangled names of " Electrical Psychology," "Mental Alchemy," and " Electro-Biology." And hence it was, that, when I found my experi ments imitated under these new terms and preposterous claims, made in behalf of the "ulua nerve grip," and a piece of "zinc and copper" held in the hand, I discarded these processes of operating, and I believe it has now become quite obsolete throughout the country.

And, now, while upon the subject of these alleged "new dis coveries," I ought, perhaps, to notice a more recent one, which has quite lately been proclaimed in Boston, under the name of "Electro-Phrenopathy." These new discoveries, it would seem, each one in its turn, is an old idea, joined with the ever convenient term of "Electro" and of "Electrical," and so now somebody has taken one of my old terms, which I invented, for a different purpose, some seventeen years ago, and hitching on to it mysterious term of "Electro," we now have another "new discovery," yclept "Electro-Phrenopathyl"

Now turn to my first work on Pathetism, published in 1843, (page 4, 125-161), and you will find for what purposes I invented and adopted the use of the term "Phrenopathy." It was to signify the susceptibility and influences of the human me silently drink in the sweets of this hour. Tell Rose to destroy the brains; the methods of controlling the cerebral organs, and the results produced in the mind by manipulating the different corresponding points in the body. At the same time, I have attempted to show, in all my writings on Pathetism, from first to last, that artificial excitements (whether by Pathetism or Electricity) of the mental organs cannot be relied upon, either for fixing the location of the mental organs, or for purposes of diagnosis, as some had supposed. The nervous system is a complicated machine, on which different tunes may be played, by touching the head or the toes, with electricity, or by the fingers of the human hand; and the person who depends on these experiments for his knowledge of disease and the means of cure, will find himself, by and by, following an "electrcal phenomenon," sure enough a real "will-o-the-wisp," And, yet, my old term of "Phrenopathy" is now brought before the public as a bona-fide "new discovery," and we are told that meetings have been held, and committees appointed, for raising | pare for war; in time of health, prepare for death. I should not have funds, in order to "found a school" where this "new science," of "Electro-Phrenopathy" is hereafter to be taught !!! Well ! And pray what next? LA ROY SUNDERLAND.

LETTER FROM DR. REDMAN.

NEW ORLEANS, Jul. 8, 1860.

FRIEND PARTRIDGE: Monday, the 19th of last month, found us comfortably ensconced in our new quarters, Rue Dauphine, 67, in this city, in the French partion of the town. We found it somewhat difficult to obtain proper accommodations and had exhausted our limited amount of patience, when our Spirit friends suggested the above place, where we have thus far been happily at work in the vineyard, with a fair prospect of converting our quadroon hostess and family, with the multitude. On our arrival, we found our esteemed sister, Miss Emma Hardinge, occupying the desk, at Odd Fellow's Hall, where she was pouring the oil of angel communion into the lamps of an audience unused to female oratory. Truly she is a pioneer whose reward can never be too great, and whose firmness of purpose and devotion to progress merit the admiration of every mind. She closed here on the 1st ult., and, with the hearty good will of the citizens left for Macon, Ga., on the 2d, where she will be received with open arms by the friends there, who are ever on the qui vive for pearls of wisdom, from whatever source they may drop.

As to the condition of our cause in this, the "Crescent City," it is sufficient to say, that, from the moment of our opening, there has been one grand rush en masse to obtain an interview with the Spirits. Perhaps two-thirds of our visitors are French residents, among whom the most lively interest is manifest. Being naturally an impulsive people, it is curious and amusing to witness the effect produced on their minds when any demonstration of a convincing character is given. One circle, composed entirely of the French, is noted as of more than usual interest. Of the six who composed the party, not one refused to sob aloud, and one, more corpulent than the rest, rose from his seat and thanked God for what he had seen ; while another cried, between each whimper, "Mon cher père, mon cher père! parlez moi, parlez moi!" and he did speak to the astonished son, till every glimmer of doubt had faded before conviction. "De Revue Spiritualiste," edited by Z. Piérart, Rue de la Banque, 5, Paris, is circulated here not at present seen in the programme. quite extensively, and fulfills an important mission.

my rooms last evening-Mr. Horace Edgarton and son at the table. The name of Rebecca Edgarton was given by the alphabet, and the annexed communication followed :

"My dear Mortal Husband :- So strange it is, the hours and days pass here like shadows; and what on earth seemed weeks here, are but days. Levi received mo, as my Spirit's flower drooped and fell into the casket of immortality, and by him I was conducted to our dear family, who had all assembled, waiting my entrance into our new house. There was Uncle William, in his same gaunt style, minus his crutches—and a tear-drop stood on his happy check as he received me, and bade me 'Look about.' Bet screamed with delight, and likewise bade me wel-come; but I involuntarily pushed them aside, and said: 'Dear ones, tempt me not to love you again and wake in the morning and find this tempt me not to love you again, and wake in the morning and find this a deceptive dream.' But still: they clung to me, till my Spirit melted, and I kissed them—first for you, then for our dear son, and lastly for myself. All is different here, Hornce; but I cannot explain now. Let

---___ Spirit touch become, that even investagators for the first tig, solicit, and hold their hands forth for half hours to receive what Judge D. calls a "demon-stration," The formation as organization of our Miraele Circle was deeply interesting. each member choosing from his angelic circle two represents. tives, and all under the control of one well known to the outworld. We anticipate no ordinary developments, which, if be mitted by the guardians, I will unfold to you. Thus far a have arrived at the "Gift Circle," and we are each, in the presented with a tangible token from our friends, as a tab. man and memorial of the influences shed upon us on the organized sions of our meeting. These tokens are to be known only. the members of the circle, and thus far they have awaked an interest too deep for expression. What he end will be the mains for the future to determine.

The interest in our cause, in this city, is increasing daily and at present I am unable to accommodate even one-half \mathfrak{t}_{ij} number of visitors, which amount in numbers to from filey one hundred per diem. Verily, the field is ready for the reapers here, and where could a more fruitful soil be four for from this central southern point will radiate the beams g light, which we are the instruments in the hands of Golk. producing. Our hours, from 9 A. M., till 11 P. M., are e. gaged from two to three days in advince, and the evening are frequently taken one week beforehand, mostly by Frend circles, which are more agreeable than any I have attended.

How long we shall remain here, is as yet unsettled. We are not inclined, however, to leave the work half accomplised, feeling that wherever our labors are required, and where ended, we shall receive early intimation of the fact. We know, as far as our work is concerned, that the gates of it: State of Alabama are effectually closed, not only on us, t: all who, like us, have espoused the cause of human progressiz Since I last wrote you the \$500 bill has received the signain of his excellency, the Governor, and thus the first act of in drama has closed; yet I am inclined to think, from angel with periogs, that there is something yet in store for them, which

From this city, we go up the Mississippi, stopping at Bain Allow me to present you with the result of a seance held at Rouge, Natchez, Vicksburg, Memphis, etc., etc. We ist: been cordially invited to visit the former place by a number: planters in the vicinity, who have offered their services : procuring for us all the conveniences we desire. We find it u: only practicable, but necessary to have such stanch friends : each town, as it greatly tends to allay any public feeling again: us, consequent upon our being representatives of a comparatively new truth from the North. If, however, the present excitment continues here, as it now bids fair to do, we will undout edly be detained till spring. We do not pretend to lay many plans for the future, preferring to be guided by the circle o Spirits who have the enlightenment of the people at heart; and while we fill these empty souls from the spring of our image ration, we shall continue to look up for strengh and guidane: and pray that a like amount of good may be propagated by d the disciples of our faith throughout the world.

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THE EIGHT K's .- The Hon. Henry Clay was denominated the Fight K's by a coterie of wags in Washington, during the last session of Congress. Heacquired this title thus : A gentlemansitting in the gallery of the Senate Chamber, during an interesting debate, wished to point out Mr. Clay to his friend, a foreigner, who sat beside him, withou' disturbing the house, and wrote upon a cardfor him thus, "The gentleman to the left of the speaker, in klaret kolored koat with krimson kollar, is Mr. Klay, member of Kongress from Kentucky."

papers I gave her ; she will know why.

REBECCA." Thy loving, devoted wife, Mr. E. declared he understood it all, and asked for no evidence beyond that letter to assure him of his companion's presence. He then asked Rebecca to go for his apprentice boy, who had passed into Spirit life but a few weeks before. He received the answer :

"I will go for Lem; when he comes, he will rap eight times."

A few moments elapsed, and the signal announced the presence of Lem, when the ensuing dialogue took place :

"I died at Mr. Reed's house, in Carondulet street." "What was the cause of your death ?" "I was shot."

"Will you tell me where ?"

"Do you mean the place-or the part of the body ?"

" What place ?"

"It was at Gibbon's."

" Are you happy ?"

"I do not know; I have been trying to find that out since I have been here, and I can't answer yet. I can't stay. In time of peace, prestruck him; he was too quick, and should have first known my intentions. LEM."

Mr. Edgarton informed me of the circumstances of the death of the above individual, which would be too lengthy to insert here; but, suffice it to say, his answers were strictly in accordance with the facts of the case as given above.

The physical manifestations, as presented here, are of the extraordinary character. A regular circle of progressed Spiritualists meet twice each week, and receivo evidences too formidable to be presented to the world. So common has the pail of water into a pint measure.

Yours onward, G. W. REDMAM.

CHILD BY THE SEA.

A child sat musing by the sea-The ebbing billows to and fro Leaping, laughing, plashing low, Glistening in the sun's rich glow, Sank a mirthful melody To the child beside the sea, Musing lone and dreamily.

The rocking ships upon the sea Their shadows east within the tide, Sailing, rolling, drifting wide, Reefed and strong, and tempest-tied, Seemed like toys for the childish glee of the child beside the sea, Wandering still and gloomily.

The curling spray upon the sea, Whitened and globuled 'neath the sky, Skimming, bubbling, frisking nigh, Leading beauty to the eyo, Seemed to float so merrily To the child beside the sea, Charmed and loving dreamily

The sun disported on the sea, The mora wont past, the waters rose, Dashing, plashing, rushing close, Heedless of life's joys or woos, Singing wildly, dowing free O'er the child beside the sea, Sitting pleased and dreamily.

POUR IN KNOWLEDGE GENTLY .- Plato observed, that the minded children were like bottles with very narrow months ; if you attempt? fill them too rapidly, much knowledge is wasted and little received whereas, with a small stream, they were easily filled. Those who wat make young children prodigies, act as wisely as if they would post

SPIRITUAL LYCEUM AND CONFERENCE.

UBLD EVERY TUESDAY EVEN'O, IN CLINTON HALL, EIGHTH ST., NEAR B'WAY

EIGHTY-SECOND SESSION.

Dr. HALLOCK read a letter placed in his hands by Mr. Partridge, descriptive of the effect produced upon the mind of the writer by the reports of the New York Conference as they appear in the TELEGRAPH. The letter is as follows :

WAPREGAN, Ill., Jan. 11 1860.

FRUND PARTRIDGE: I can not re"rain from expressing to you the effect produced on my mind by the debates in the New York Lycoum and Conference, and that is, that although they are very amusing to read at leisure moments, yet do they seem to use both absurd and contradictory. But no other result can well be expected where so many individuals give vent to the expressions of thought and experience. It is a hard matter to find two persons agree exactly upon all points of a proposition, when the subject is solvab'd by the ordipary rules of reason or logic, but upon a case so abstrue as the action of brings no longer clothed in the material garb of Mother Earth, and of which no one can positively know anything at all; it is ludicrons to read the conclusions arrived at by the knowing ones.

If I had not some experiences of my own, from which I derive more satisfactory results than from the hearsny evidence of others, if I were left to form my opinions of Spirit intercourse and communion solely from the reading of the debates in the Lycoma, I should soon by where I was prior to investigating the subject for myself, that is, a confirmed skeptic ; and yet I am we'l aware that all I could relate of past experience, and the best opinion I could form to elucidate its signification, would not throw an additional ray of light on the real question at issue. We can each give an opinion, but it can amount to nothing more. One declares tobacco injures the Spirit, another denies it. One declares the occupations of the departed Spirits to be in conformity with the attraction of its earth life, so that a maker of matches, or a successful whittler, will, on departing this life, have before him an eternity of whittling or match-making. Another ass rts that all our actions are the results of influences good or evil from Spirits no longer in the form, thus reducing us to more pieces of machinery to be worked upon, no'ens volens, which ever way their high and gracious majestics of the Milky-Way may choose to turn the crank. What are all these assertions good for when the proof of them is required? Which of these wise philosophers has returned from the other side of Jordan, with purchments signed and sealed, and duly authenticated, thus armed with something in the shape of au-thority that can not be denied. Much of the debates in the Lyceum seem to have for object the denial of Spirit communion, and an endeavor to account for all phenomena by some mundane disease or trickery, or the influence of one Spirit in the body on other Spirits likewise of this carth; but, if the New York philosophers think they have become so very learned in the laws of Spirit action in this and other spheres, will they be pl ased to explain clearly by what means stable dincis and kieps time to music, or by what means the raps maks intelligent replies, or indeed by what process they rap out seuinces at all. It will not do to say the aggregation of thought from those who compose the circle influences the mind of the medium, for apparently the medium has no connection with the table, and it is the inanimate matter that communicates, however necessary the presence of the medium may be. This inanimate substance, whether table or ought else. conveys thoughts to the mind, and even expresses these thoughts in language.

any of your New York philosophers favor an ignorant brother (not a philosopher), who attributes this phenomenon to the action of departed Spirits, with a clear and manly solution of the problem, one that will be convincing to any ordinary mind, that the genuine rapping is the effect of interpolation, disease or some mundane trickping is the enect of interplation, distance of some manually author, which left no ground for rational doubt, that the mis-ery. There are few of your readers but could put questions equally author, which left no ground for rational doubt, that the mis-difficult of solution. I merely ask a simple proof, that the raps are in the carth side of the circle. But it is not and the other, that the change from the transfer or there in the experience nor in that of any other known person, that not the unaided action of Spirits, free from the trammels of the earthly

Mr. Loveduy professes himself "a seeker after truth ;" to panacy, no, we consider the most if the most do we all. But it may no summer of justice. Every froth has about 19, 10 million in every fixed it is path it is no reaching it "across lots ;" there is no pitably. But it was true in every fixed it is path ; there is no reaching it she is to be approved; and this has a fixed in the second state is to be approved; and this has a fixed in the second state is to be approved; and this has a fixed in the second state is to be approved; and this has a fixed state is to be approved; and this has a fixed state is to be approved; and the second state is to be approved in the second state is to be approv man can find to no compare if "across lots j^{n} there is no present. They is the proved ; and this fact that is to be apply of ditches, and realing of walls ; she is to be apply with all similar ; that is to say, strictly the is to be apply of the strictly strictly with all similar ; that is to say, strictly with a strictly with leaping of ditches, and realing of walls; she is to be approved and provide and provide the second by her own highway, and through her own open with all similar; that is to say, strictly being proached by her own highway, and through her own open tions from Spirit, and if the general exception is leaping of ditenes, and rearing to the first own open with an annual parts of the general of the general of the door. Mr. Loveday has not thus sought the first of the New is coincident in this respect, it must be been to often allowed in the second line of this conferproached by her own mighting, which is sought the first of the New tions from opining and is see general experience. All he can know of it is the means by which Splith communication of the first of the means by which Splith communication of the means by the York Conference. The next, and these have been to him "very any time during the employment of the with ence the question with which no one of the set know of it is the means of the opposition of the set its truth through the law of justices. An include the very any time money and encourses of the first through its weekly reports, and these have been to him "very any time money, whereby he shell any time and at leisure moments"—amusing as things control to ours, whereby he shell any time for a shell an the effect of interpolation, disease," or any other mundane mr. a anomy thought no two that the cause. Now, this Conference has the right not to be misrep- designed to convey thought no two the three the "seeker for truth" same time, it is rational to the place the "seeker for truth" same time, it is rational to the place the "seeker for truth" same time, it is rational to the place the "seeker for truth" same time, it is rational to the place the "seeker for truth" same time. cause. Now, this Conference has the right not to be many same time, it is rational to happon the resented ; and Mr. Loveday, merging the "seeker for truth" same time, it is rational to happon the sector of the path orievail. Though Spirits under the sector of the path orievail. resented; and Mr. Loveday, merging the "seeker for truth" same one, is a spirit understated the in the seeker for anusement when he entered upon the path prevail. Though Spirit understated the seeker for and knowledge, direct the methan of the which alone could lead him to it in so far as the doctrine of and knowledge, direct the methan of the sector which alone could lead him to it in so far as the docume of themselves and us, yet it may just it is the third this Lycenn is concerned, found precisely what he looked for, themselves and us, yet it may just it is a contact theory is the transferred with the second second theory is the second se this Lyceum is concerned, found precisely what he looked for, inconserves and up, precisely the find anything else on that it is a contaon thoroughears, because here is a road? His question is but the phantom of his departed they transmit answers, etc. Is is the phantom of his departed they transmit answers, etc. Is is the phantom of his departed they transmit answers, etc. Is is the phantom of his departed they transmit answers, etc. Is is the phantom of his departed they transmit answers, etc. Is is the phantom of his departed they transmit answers, etc. Is is the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be the phantom of his departed they have been also be they have be they have been also be they have been also be the phantom of his departed they have been also be they have been also be they have been also be the phantom of his departed they have been also be they h amusement, returned again to plague him. It is born of mjus-tice to others, and a want of fidelity to his own proclamation wait patiently for it; but when a since the binest and not intercourse with Spirits, all that is have tice to others, and a want of fidelity to mis own programation intercourse with Spirits, all that is here of "truth-seeker;" hence it is a question for himself, and not mestion is, to have an opinion cost it is the Second rest question is to have an opinion cost it is a of "truth-seeker;" hence it is a question for minsen, and not question is, to have an opinion cost the for this Conference, its own published reports in the Semirular question is, to have an opinion cost the second the desire for information being the TELEORSPH being the witnesses. What really has been maintained is, that communication with Spirits either through the trance, or by rapping, may be changed, or interpolated so as the made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a meaning entirely different from what was sought to be made by personal in the body to char the to have a mean to be a mea to have a meaning entirely different from what was sought to be made of words or other exterior signal be given. Those who take that ground do so by what they the use of words or other exterior signal the begative state of one of the particulation of the partic

terpolation, and the actual creation of the ways and means; that is to say, he knows no difference between interfering with the raps and producing them.

Dr. HALLOCK could imagine a wide distinction. It is within I am a serker after trath, and care little for more opinion. Will his knowledge and experience, and it is also known to others, that communications through the raps have been turned aside from their original intent. Dr. Gray has many times in this Conference, cited such a case, with the conditions under which the error occurred, and a correction on the part of the spirit There are few of your readers but could put questions equally author, which left no ground for rational doubt, that the misin his experience, nor in that of any other known person, that

ETACCRAPIT ATTACT A the facts and opin-tative, they are simply an embodiment of the facts and opin-ions of individuals, for which no one is responsible but the in-dividual. In this free effort for the discovery of truth, it seemed to him the New York Conference is entitled to Mr. Toweday's aid rather than his reproof. He has an "expe-toweday's aid rather than his reproof. He has an "expe-knowledge, or expectation of the losing of the last y true. knowledge, or expectation of the last y and that is the base of the last y and the test of the last y and the test of the knowledge, or expectation of the last y and the test of the last y and the test of the secured to him the New York Conference is entitled to Mr. ported by par. manage, in the Targer Way, "Way, "W tably istened to, in turn a surface of fear from the laber hurband would me solve the base with the solve of the base of the b

Mr. PARISDER: If we have that Margaret S \$ 20 question is, to have an open more though the the desire for information being the transformer of the transfo necessity, if his hypothesis is correct. bessity, if his hypotheses is the second of the second in the body to attend they

the use of words or occurs of the parties. I the the negative state of one of the parties. I the the negative state of may transfer an income. We be given. Those who take that grand and experience. Among the suppose to be authority of abundant experience. Among the usual attendants of this Conference, as clowhere, there is a difference of opinion as to the origin of these errors, mistakes and fallacies. But throughout the entire range of the discus-sion, no Spiritualist (to his knowledge) has taken the ground that mortals can produce genuine rapping, as do Spirits. traine Spirits that they can be test mony through the Spirits that may can be interpolated; or, in other words the the raps nigy be interpoint. I us as to express our thought rather that there is a construction of the possibility of it. repeated affirmations of the possibility of its rerepeated affirmations of the productive of int restrictions of the part be from Spirits, it settics the fraction and they interpolation and they is our they is part be from Spirite, it ments they interpret and it of our one not from Spirite, then are they interpret in a state it they be making, which settles it equally as well. Be they be our the making we do know that one in the transferred way of the making, which section that one in the transferrate solutions we do know that one in the transferrate may receive inpressions from another without words: and for the transfer im-pressions from another two others which and for the transfer impressions from another which should be be lost a with this fact, there are two others which should be be lost with this fact, there are and if present whetherer or the lost eight of. One is, that trance is present whetherer or whetherer there there and the other, that the change from the traine to the horman

W. H. LOVEDAY. body.

Dr. Hallock said : If he understood the prevailing idea or cribed to spirits. In fact, they are thus ascribed from this object of this Conference, it is not to make converts, but to very necessity, viz : that mortals cannot make them. Asinquire after trath. The New York Lyccum is not a machine suming, therefore, that they are produced by Spirits, may we who, while writing, was at the same time in conversation, with for the manufacture of proselytes, and the man, therefore, who not rationally accept the explanation derived through their him on another topic. He purposely held her is conversation "falls from grace," because of it, will not have far to fall. In means, of the manner in which mistakes or errors may arise in during the writing, and though, from the fact of talking with this Lyceum it is clearly recognized that Spiritualism rests their use? Here is an explanation of the kind which will hear him upon one subject while writing upon another. For was unupon a foundation of its own laying, and not upon Conferences, re-stating. It was given in the summer of 1853, patiently doubtedly a medium, he does not think shy was entrated. whether of New York or elsewhere. But it is equally patent | spelled out letter by letter, in response to the motion of a "oldest inhabitant ;" the discovery of its laws, and the refu- as possible, of the mode by which we establish communication write it out. tation of fallacy concerning it, are efforts of a more recent date. In the prosecution of this sacred work, the astronomer can not stop to inquire whether his effort to find the law is to although it is governed by laws not like, but analogous. There sweep the solar system itself out of the faith of his neighbor; is with this force as with electricity, a positive and negative, and the same is true of Spiritualism, and those who seek to and a manifestation from it is, as the immediate cause, a result ascertain its laws. We have heard it declared, once and again, of attraction and repulsion. We usually supply the positive first by one class of thinkers, that they must renounce their or attractive, and you the negative or repellant interforce faith in Spiritualism if the expositions of certain of its profound adherents are to be credited ; and then by another, that positive and negative suppliance, as there not unfrequently they must renounce their faith in the being of God, should does, it is a source of much annoyance to us in communicating Splitualism itself turn out to be true. But what has this to you, and is also often attended with physical danger arising Conference to do with either of these proclamations? It has from erratic action of the interlocular forces." abus lant pity for that man whose truth can be annihilated by another man's error, and-nothing but pity.

worst experiences, the efforts of this Conference would send change of the positive and negative in these forces ; and this performed by Caswel, and other. White her precisely so ; explanation, coinciding as it does with many of the known Mr. Debow, was dwelling with much warmin on the will care of and the Conference he emerged. Precisely so ; explanation, coinciding as it does with many of the known Mr. Debow, was dwelling with much warmin on the will care of and this Conference mainly presumes itself to address men of facts of spiritual circles, and being, as he believes, repugnant | an overraling Provilence on that other is our pulling. some personal experience or knowledge of the facts of which to no natural law, he considers as true and satisfactory. That and on the reasons we had to be thankful to the A dight of r zivion is the victory. Holgefree op in a the exclusion and satisfactory. That is the victory, Holgefree op in a the exclusion and satisfactory. Holgefree op in a the exclusion and satisfactory is the victory is the exclusion and satisfactory is the victory is the exclusion and satisfactory. It is not an ecclesiastical council : it is is further confirmed by the fact if it he one found it care to hold it care. ", discover their law. It is not an ecclesiastical council; it us, is farther confirmed by the fact, if it be one, (and it cer- Dick Caswell none, Fil not stay Lore any longer;" and immediately settles no question by majorities ; its reports are not authori- tainly is, so far as his experience extends, and he would like to heft the congregation.

mortals can produce raps under like conditions, with those as-

with the earth sphere, or with those in the body.

"The force which we use is not ordinary earth electricity, When there occurs a transposition of this force relating to the served with a good deal of site writy, especially of a the for

It has been many times affirmed, through these physical manifestations, that the means of communication instituted by

state often occurs unconsciously, and may take place many

Mr. I. B. Davis : He orgehad an interview with a medium

The remarks of Dr. Gray with represt to trate a led to that its facts suggest much to inquire about. The "solar sys- heavy table .--- "To render what we shall say intelligible, it will many interesting observations from Mr. Kenogg. Dr. Wellingtem," as a phenomenon, is coequal with the memory of the be necessary to first give an explanation in as brief a manner | ton, and others, which must be omitted for watt of time to Adjourned. R. T. HALL JOX.

HONOR TO WHOM HONOR IS DILL-SOON after the matthe of Moore's Creek. (N. C., a day of general thanhading for the victory was appointed by the contributed authorithes, when met the approbation of all classes. At a time what people we re that is feel and recordize their dependence on a higher power, sale and the ment was in fail hacknow with the public southing the light of and sober tainking portion of the community. In these characters which had settled plators, or were furnished with the start ministrations of the graphica scruch was prealed with the F 2 rest creases observed which were continon on the Facture An these services were he'd in the church of the Had scruch a summer preached to a large and cartest congression. These These a man preached to a large and cartest congression. These These a man preached to a large and cartest congression. These These a man Kriend Loveday gives us to understand that, but for his per- Spirits, might be made subservient to error by us, through a in the battle of Monre's Crevit, and was an off with a for his party

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TELEGRAPH AND PREACHER. THE

FEB. 4 IRCA

SERMON BY HENRY WARD BEECHER.

" In whom also after that ye believed. Ye were realed in that hely spirit of premise which is the earnest of our inheritance until the redemption of the purchased possess ion, unto the praise of his glory."-Eph. i. 18, 14,

An carnest is something given beforehand, to indicate, and assure one of a greater good yet to come. It is a part of a man's wages, and a pledge of the rest. It is a part of the price paid for anything bought, and a plodge of the residue. Here, the figure is commercial. "Which is the carnest of our inheritance until the redemption of the purchased possession." It is a bounty which not only is valuable itself, but points to more value yet to come. It is used, in the New Testament, as substantially equivalent to the harvest term, first fruits ; and in some passages the two terms earnest and first-fruits are used interchangeably. The coming harvest is more advanced in some parts than in others. The owner gathers a handful of the earliest ripe grain. plucks the first yellow apple, singles out the purple cluster that is soonest ripe; and such early gatherings are, to be sure, good for what they are of themselves ; but this is as nothing compared with what they promise and prophesy. One handful of grain gives the farmer promise of vast harvests just coming forward. One apple is forerunner of ten thousand. One cluster is the first syllable of the vintuer's song, and of the vineyard's abundance the first pledge. And so, in the Word of Gol, first-fruits and earnests, or pledges, are employed to signify spiritual things : and it is declared that the work of God's Spirit in the human soul is accompanied with, signalized by, perpetaal instances of this kind : that when men have come under the power of the Divine Spirit, there are given to the continual carnests of better things to come-of their adoption, and of their final sanctification and reward.

I wish, to-day, to illustrate this general truth, that God gives to his children, in this world, intimations of that to which they are coming in the next world--first-fruits of joys, and experiences, and revelations, which they are to reap in full harvest by-and-by.

Indeed, there is not a material experience of human, life if we only knew how to interpret it, that has not its message and its teaching. As yet, we know but very little of the designed spiritual significance of physical things. They are, I suppose, in the sight of God, clothed with meaning which we are too unlettered to interpret. The whole rise. development, and flow of our domestic affections; the whole realm of our experience, technically so called; and, over and above these, the special dealings of God with us by the Holy Ghost-these, all of them, if we only understood them, have an interpretive power-They not only have reference to present work and present enjoyment, but they have a power of revealing something better yet to come. So that there is not one single joy that is more than a spark of that great orb off from which it flew ; there is not one single flower of the spirit that does not tell of that garden of spiritual flowers from which it was placked; there is not one single morsel of heavenly fruit that does not point us to that orchard above where it grew.

It is true that, in the main, all these things fall out in the natural sequence of cause and effect, and are not in any sense intercalated or miraculously sent. They were not sent in any such way as to be out ci the course of nature. Nature means what it seems to mean-material cause and effect; but this is not all. There is a more subtile meaning. Nature is organized to teach spiritual things. Human experience developed under natural influences teaches some things as much as God's revelation, although it is not so easy to be understood till after we have been put in possession of the key by the Bible; for the Bible is God's key for unlocking the natural world.

feet character will be; but we do see. on every side, that there are startings forth of every part of our nature, and that while traveling different paths, they are converging--coming nearer and nearer together.

The different parts of an army, concentrating for a common stroke, may start from various points separated many leagues from each other, around about the country, and take different routes. By andby a regiment will be seen coming out of the thicket in one direction; another regiment will be seen coming across the field in another ; the dust raised by the approaching artillery will be seen in still another direction; and the gleam of the spears of the lancers will be seen in ret another. Though these different bodies of soldiers are not within speaking distance of each other, any man standing on an elevation can discern what the design is. He sees that they are all coming together at a given spot. He says, "I see the heads of the columns, and it is easy to tell where the point of meeting is to be, and where the blow is to be struck."

Now a man's soul is compresed of many scattered forces, which are coming together from different directions. I do not say that this fully hint's God's final idea of man, but I do believe that all parts of our being--our passional nature, our affectional powers, our intellectual forces, our moral sentiments, and our will-are tending in certain lines and directions, and converging toward a certain great point of development. And there are hours in the experience of every man, in which he has, if not a distinct conception, at least a sort of a ghostly glimpse, of what the fullness of the stature of manhood is to be, when, at last, all these long drilled powers come together, and begin to act in unison in the clear air of the heavenly state. It is but a glimpse : but that is a good deal.

Yonder, on the sea, is a ship, trying to make the land. It is storm tossed and weather-beaten. It is maimed in its masts and rigging The officers have had no reckonings for ten days. During all this time the son has not shone, and the stars have not given them a point of observation. Where they are they know not, till some wind comes down upon them. They think it has come to whelm them; but behind it, the cloud opens and reveals to them the headlands under the lighthouse, and in a moment it shuts up again. It was but a glimpse of the shore that they had; but that is enough and the ship master says, "At last, after so long a time without reckoning, I see where we are." And is a glimpse good for nothing?

Now and then, after our view of the future has been shut out for days, by the cloud which our worldliness has thrown across our spiritual vision, we get, in the midst of that battle which is forever going on between our reason and our feelings-the lower part and the higher part of our mind-a moment's glimpse at that state to which we are coming, when these discordant powers shall have been wrought into harmony with each other, and we shall have been translated to a higher sphere. The prophet subsisted forty days on a little bread; and on such food a map could go eighty days.

2. There are moments of fortunate conjunction in this life, in which the body. the feelings, the intellect, all parts of our being, are in such exquisite harmony with each other, and are lifted up with such rare stimulus, that we think more, and easier, in one single

It is wonderful to conceive what is to be our state when thiss, not be an occasional, but a perpetual experience-when our spin vision shall no longer be obscured by our physical nature, and water thing of those lightning glances which make God the all-knowing Og shall be imparted to us. These glimpses of the fature state and great comfort and consolation to all those who are looking and a ing for that development of perfect manhood.

3. But there are, in connection with the occurrence of these the some facts of great significance over and above the sense of that is. life which we are coming to in the future.

When any single feeling is strong in us, and kindled to white bar the intellect perceives the truths which that feeling interprets we clearness and amazing accuracy which nothing else ever gives. T understanding, you know, is to the heart just what a glass is the man that stands behind it and looks through it. In regard to: truths which begin in the feelings, the intellect is a neve mere-For instance, all questions belonging to taste depend upon the form of taste, and the intellect only interprets that feeling. All trues justice depend upon the feeling of justice, and the intellect mereir ; terprets that feeling. All traths of Worship depend upon the fuls, of veneration, and the intellect only expresses that feeling. All trathat spring from Love and Benevolence can be expressed by the tellect only so far as it has been imbued with these feelings. Jar department of social and moral truth, the intellect knows nothing : cept what it has been taught by the feelings. When the anderse ing takes hold of the great truths of religion, it cannot discrease the till the feelings on which those truths stand are so glowing that the inject, as it were, their luminous property into the intellect. We justice has fired the intellect with truths of justice ; when benevers has fired the intellect with truths of benevolence, our understanding those truths is more accurate, more far-reaching, more certain." it can be under any other circamstances. The heart teaches the heart

A large part of the power of knowledge is located in the feeling. In the world to come our knowledge will be measured, not out by b amount of thought-power we have, but by the amount of heart-pi=> The resources of heavenly understanding are not to be measured. the resources of scientific knowledge, nor by any capacity of know physical things. Our heavenly understanding is to be in the ratio our moral sentiments, our loving affections. When we come to the supernal state to which we are tending, we may suppose that the will perceive in the proportion that the heart gives it power to the ceive; and the man that has the deepest, sweetest, and most nofeeling here, will be the furthest seeing there.

This not only gives as intimations of the future, but it also x^{-1} as hints for the present. Those men are not the highest that this the most; nor are those men the lowest that think the least. Te: are highest who feel the most, and most publy; and those are the lowest who feel the least and least nobly. The first shall be last at the last shall be first, in these matters. Philosophy and logic at 2 present time occupy the highest places in this world. They at idolized. We are given to a kind of idolatry of pure intellection We are putting it where God never meant that it should be. E will change the balance by and by, and then the heart will wear the crown on its head, and the understanding will go behind it to do :

But all the more glorious is the truth that God has 50 constructed this world and the humon soul, that the devolopment of natural life and character in this state is a perpetual prophecy of the other state to which we are coming.

1. The general result of life, in teaching men how to employ themselves, gives us glimpses of that higher life to which we are comingand only glimpses.

Men are started in this world with some two score of separate faculties, which they do not know how to use-which they certainly do not know how to use together. A voyage we are put upon, with an undisciplined crew. They are rebellions, in part ; none of them know how to work; some of them are too young; some of them are green, and all of them are to be trained before the voyage is ended.

New machinery needs to wear smooth. But what if the machinery had to grow before it could perform its functions? What if part of the wheels were mere seed-forms, and had to grow up into their different proportions and relations, before they could work together? Nay, what if each wheel and spring was a voluntary agent, and had to consent to work, instead of being coerced by physical laws? This would come nearer to what is taking place in every human soul.

See, now, what this state of mind in this world comes to. How thoroughly the mind is waked up! How it learns to co-operate in all with respect. its parts! How much it gains in breadth, force, facility ! And, above all how strange the material history is, of passions, affections, moral syntiments, intellectual forces, and the will, in various conflicts, and in a common school of discipline, uniting into one final character, and slept sweetly, and awoke in the morning, right into your mind sion of them ! I looked over the meadows across which my little to and working toward a perfect subordination and harmony? "It doth | sailed the very view which had cluded you, and now so clearly and i dling feet had passed. They had once scened to me to be be not yet oppear what we shall be "-it does not yet appear what a per- completely that no doubt or uncertainty was possible !

moment, than in days of ordinary life.

I recollect to have stood upon a bill in Amherst, where the college is, and where is spread out one of the most glorious panoramas on earth, and witnessed a scene of rare interest. The landscape below was hid from my view. I could see, here and there, the top of some mountain, but the whole vast basin was as white as milk. enveloped, as it was, in exquisite morning mists. By and by one could see great undulations in the fleecy mass. The sun was working at it, and hurling his arrows of heat into it. Soon it began to break away; and I do not know how it could have been removed so suddenly, but in a minute almost, not only did there appear great openings through it, but the whole immense ocean of mist and fog was lifted up, and I saw, all at once, the entire sweep of the valley beneath it!

Thus out of the dust and din and mist and obscurations of life there come moments when God permits us to see, in a second, farther, wider, and easier, than by the ordinary methods of logic we can see in a whole life. Do I undervalue logic when I say that it is inferior to intuition? Intuition, when at white heat, teaches a man in one single moment more than logic ever teaches him. Logic constructs the walls of thought, throws up ramparts, and lays out highways; but it never discovers. Logic merely builds, fortifics, demarks. The discovering power is intuition. There are certain times when parts of the mind lift themselves up with a kind of celestial preparation, and we see and think and feel more in a single hour than ordinarily we do in a whole year. And however useful and needful reasoning may be, as compared with these sudden insights, it is scarcely to be mentioned

Have you never had them? Have there never been times when you have thought, and thought, and grown feverish with thinking, over some problem of life, and gone to sleep careworn and troubled,

errands.

Bat, not to dwell longer upon these glimpses of coming power. will speak of the earnests of our promised possession in what. usually called Christian experience.

4. There are, in this life, we might say, hours of judgment give to us. Christ promised the apostles that they should sit up: twelve thrones, and judge the twelve tribes of Israel. We are: judge time, and earth, and life. And we sometimes, even here, ba such a view as does not, for days and years, pass from us, of wa this world is, and what its issues are.

Are there not hours in which the whole sounding world is with its joys and sorrows, with its shouts of pleasure, and its crid of anguish, seems no more to you than the tinkling of a bell? At there not hours in which all things that men pursue and which 5th have pursued, seem mean and worthless, compared with the dawit vision of higher things? Are you never, at morning, at noon as evening, lifted up above the whole flow of this life, and able " look down upon it, you say, "I behold its uses, but feel its int littleness. My soul disdains to come down and he in submission its fleeting shadows?" Do you not, in advance, sit in judge: upon earthly things, and ranked them by a golden reed read forth and put into her hand, as it were, from heaven?

I very well remember going back, after having arrived at years manhood, to the schoolhouse where I did not receive my early at 7 tion. I measured the stones which, in my childhood, it seemed that giant could not lift, and I could almost turn them over with my fer I measured the trees which seemed to loom up to the sky, wondry large, but they had shrunk, grown shorter, and outspread name I looked into the old schoolhouse, and how small the whittled beau and the dilapidated tables were, compared with my boyhood in a fields, but now but narrow ribbons, lying between the house and "

FEB. 4, 1860.

TELEGRAPH AND PREACHER. THE

And a second water. I marveled at the apparent change which had taken place in these things, and thought what a child I must have been when they seemed to me to be things of great importance. The school-ma'amob, what a being I thought she was ! and the school-master-how awestricken I was in his presence ! So looking, and wistfully remember- | can. Love is a thing first of leaves, then of blossoms, and at last of ing, I said to myself, "Well, one bubble has broken."

But when you shall stand above, and look back with celestial and clarified vision upon this world-this rickety old schoolhouse, earthit will seem smaller to you than to me that old village school.

There are times when we have glances of judgment, in which we recognize the whole worth and unworth of this world, and the eternal blessedness and glory of the world to come. These silent judgments stand up and rebuke all the things which have sway and dominion among men. By these insights we have an earnest of that which we are to have in full possession by-and-by.

5. Christians have caroests of things spiritual and invisible. Ordinarily we are under the influence of the things which are seen. In our lower life we must be under the influence of sense. But now and then, we know not how, we rise into an atmosphere in which spirit-life. God, Christ, the ransomed throng in heaven, virtue, truth, faith, and love, become more significant to us, and seem to rest down jupon us with more force than the very things which our physical senses recognize. There have been times in which, I declare to you, heaven was more real to me than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the spirits of just men made perfect in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world. I can not explain how or why they come. They may have a natural cause, though we have not philosophy enough to find it out. But there are these hours of elevation in which the invisible world is more potent and real to us than the visible world; in which our mind-power predominates over our flesh-power; in which we see through the body and discern the substance of eternal truths. Sometimes these hours last for a considerable period. Sometimes when the first fever of sickness has passed away, and left the brain in an excited state, it seems as though all heaven was standing before us in a quiet and abiding vision. Do you suppose these things mean nothing?

A mother says to a skeptical doctor, "My child has had such and such spiritual visions." The doctor feels its pulse, and said, "They are the effect of disease, or unusual excitability." Now, if he had said that unusual excitability might damage the health of the child, he would have been right; but when he said that that excitability which is favorable to the seeing of spiritual visions was a disease, he was not right. Sometimes, in such periods of excitability, the Spirit mounts above the physical form, and we see more of heaven in one hour than in our ordinary condition we see in months and years. It sometimes seems to me that the things which men see and think when they are the craziest, are the only sane things they do think and see!

There is an atmosphere of the soul as well as an atmosphere of nature. I dwelt last summer on a spot which overlooks a great variety of scenery. Hills, mountains, valleys, and forests may be seen from

ا الطور و بار المحم الا المام متواطر والمعام . المام بوري المراجع المام المعطولية المعطولية والا emotions, is the weakest when we are young, and that it grows in power with exercise and age. We have to riped in love as well as in all other things. A youth does not love as a middle aged person fruit. We sometimes connect together the manifestations of it which we see in this life, to get a large view of what it will be in the future life. In this world we occasinally see, in parents and in brothers and sisters, or experience in ourselves, that which gives us a somewhat accurate conception of the divine power of love which we shall possess in the world to come.

There is nothing which love can not do. It is the only thing that walks without touching the ground. It never grows weary. Nothing in the soul is superior to it. Let love be an active feeling there, and all the other faculties come eagerly before it, and willingly lay down their crowns and coronets at its feet. It governs without command. All other feelings open to it as flowers to the sun.

There are ten thousand things in life from which we gain some idea of what this supernal nature is. What if every soul was afficted by every other soul, as some are affected by those who have the mysterious power of sympathy, so that every chord in their nature quiver at the touch, as the chords of a piano quivers when the keys are touched? What if every soul were so royal with this spirit that each word, and look, and posture, and gesture, radiated joy and gladness upon every other soul? How blessed will be the time when there is this commerce, this freedom, this universality, of this wonderful heart-power!

How doth this divine emotion cleanse both those who exercise it, and those who receive its benefactions! By it God maintains the household. From its secret springs he nourishes the new generations of men. Even afar off from its source, it shines with power enough to guide the world, and lead men up the ways of civilization. What, then, shall be its redemptive and educating power in heaven?

7. In this world we have an earnest of the future world, as a realm of everlasting praise. I recollect the time when I used to be told that heaven would be an everlasting Sabbath; and if I had not been more afraid of hell than I was of heaven, I should have wished not to go to heaven. It was only second in rank among the places where I did not want to be; for the idea of being compelled to recite the catechism, upon penalty and forfeiture; of sitting still in a universal singing-school; of not being allowed to speak or laugh till the sun went down-such ideas as these led me to look with teror, almost, upon anything like an endless Sabbath of praise. The idea that I pictured of heaven is no more agreeable now than when I was young. But I have put away childish things. We are not to praise God as if we were so many parasites, so many courtiers, whose interest and duty it was to say grandiloquent things around the throne.

But let me express this thought in another form. Every person of ordinary endowments of mind, knows by experience that there are days when every event of our lives seems to us to have been ordered in mercy. I call them the days of gratitude—the days of thanksgiving. Sometimes weeks and months pass without bringing us such a day, and then one comes upon us all at once. As a traveler over rugged mountains and hills now and then passes through exquisite little dells, where beautiful and fragrant flowers greet him at every step, where rills gush from every rock, and every tree is full of singing birds, so that he can not but say, "Oh, that I had a tabernacle here !" so, now and then, we pass into days that are grown all over with flowers fragrant with praise. All things seem beautiful; and we have a near and touching conviction that events flow from the gift-covered right hand of God, and that they are tokens of his particular thought of us! We say, "The lines have fallen to us in pleasant places;" and there is an irrepressible desire to render thanks, and earnest longing to give back love for love received. I do not know that there is any literature for this sense of gratitude except tears, and we can only stand before God and shake, as flowers shake when the wind blows upon them, and the dew drops off! Have you never seen times when you could not praise him enough? There are some hymns which are always dear, because in singing them it seems that I am really praising God. There are a great many hymns that tell us to praise God, and that tell us about praising him; but how few hymns of uninspired writers contain the very thing itself, and burst forth in high jubilation. How little literature there is that is suited to the purposes of praise, except David's spiritual hymns and psalms, which not only pour out to God everything the soul can command, but summons the angels, the heavens, the carth, the elements, mountains and hills, trees, beasts, kings, princes, and judges, young men and maideus, old men aud children, prophets, priests, and all people, and the everlasting spheres, to praise him ! And are there not times when you long to find language with which to sufficiently praise God? Are there not those out of the church, as well as in it, who desire to praise God more than it is in their power to do? Such longings and desires are fore-tokens, hints, carnests of things yet to come. | and that is willing to take Christ as his Savior. If your lot is cast I might go on and show that there is the same experience in regard to the divine feeling of prostration before God-the divine feeling of sincerity to the Lord Jesus Christ-such, and only such, do 1 invite joy in howing before him. You have a disposition, if you are of a to sit down and partake with us of this blessed sacrament.

We know that in this world, Love, like all the other of the higher | noble nature, to how to men where you trust in them, and sympathize with them, and have a consciousness that their taste, and purity, and intellection do you good. Bowing is lifting up under such circumstances. And this disposition to how to our own spicils is but the intimation of a higher feeling which we shall experience when we stand in heaven and before God.

> I need not stop to speak of the blesselves of the liberty of the soul, and the blassedness of celf-sacrifice-of doing and suffering for others. I think every man who is not a commentator must know what Paul meant when he said, "I could wish that myself were accursed from Christ for my brother." This is the patry and extravagance of a noble and generous heart. These things I count as being also carnests of the Spirit of God.

> Beside, I believe there are whispers of God to the soul. I do not think the Holy Ghost is paraded in the Bible merely to make my the mumber three in the Godhead. I believe there is a divine, programing life-power, which comes from the bosom of the Eternal Father upon

> us. I believe that our sense of truth, our thoughts, and our experience, in this world, are influenced by the immediate touch of the mind of God upon our mind. But this is a subject so bread of itself as to require a separate treatment. I mention it in passing, only to make up the completeness of this statement.

> In view of this, I remark, in the first place, upon the little use men make of the glimpses which they get into the future. You are apt to thick that the materials for your religious instruction must be gathered out of the Bible and out of the closet. You will get a good deal out of the Bible, and you will get a good deal out of the closet ; but God does not live in the Bible, or in the closet, alone. He lives wherever you go, he lives in your soul, and his providence is manifest in your daily experience.

> The intimations which God is giving you are designed to be to you a means of grace, of instruction, of consolation, and of advancement in the divine life. Look well at what God is revealing to you every day. There is much in it which you cannot afford to cast away. You will find that the interpretation of God's Word to your soul, tands largely in the experience he is working out in you. It is not necessary that we should be able to reason upon these intimations and understand them in every particular.

> Some persons attempt to ascertain exactly to what they point. This is foolish. If I am lost in a forest, and have waited all night long to learn the points of the compass, I do not stop when morning comes to get a full view of the sun. As soon as I see a growing brightness in the East, I say to myself, "Now I know my direction : for that is easi, and that is west, and that is north, and that is south." I think there are thousands of intimations that we get, which, although we can not fully understand them, plainly indicate that they are designed of God to point out our way in this world; and that is enough. These partial views of the future, and not plenary ones, are just what we need to stimulate our hope and faith. They are transient, but they are long enough to work out God's designs in us. They come quickly, and go quickly; but if we are wise their impressions upon us will be abiding.

> You men of provision, you prophets, you seers, you that are lifted out of darkness into light that you may discern the marvelous things that belong to the children of God, have you anything in your experieuce which answers to what I have spoken? Are you able to see the future through the present?

Behold, gathered together here to day, a great congregation around this enshrouded table. Nobody lies there; it is not a coffin. And vet beneath this whitehed cloth is the broken body and the shed blood of Christ. And what power have you to discern more than the mere elements of bread and wine? Can you discern the Lord's body? But stop ! Why should you discern the body ? Through the pierced body of Christ can you discern the heart of God? Through that manifested form of Christ, incarnated for your sake, can you discern the spirit of Christ-the everlasting and the eternal spirit of love? And to-day, when you take bread for the body and wine for the spirit, can you so appropriate them as to really and truly take that which they signify? We are once more about to sit down in sweet fellowship together. A great many of our brethren of this church, however, are not here. Some recline on beds of sickness; some are driven far away in distant lands and in distant parts of our own land; some, peradventure, are wanderers, and are not with us, and a great many are with us who are not visible, but who dwell in our midst in spirit. The Church in heaven and the Church on earth are one. To-day we come, dear brethren, in sweet fellowship, to partake of the memorials that signify the matchless sacrifice, love, sufferings and redemption, which Jesus Christ wrought outfor us. I bid you all welcome. This is not an unmeaning form. It is not a ceremony repeated. It is a message of God, brief, simple, but real, to those who are able to understand it. Come, then, all of you who may come. None need come who feel that they are not sinful, for this is a mes-sage to those that are sinful. None need come who feel that they are only in a slight measure sinful, and that they can recover themselves. If there are any here who feel that only the atoning power of God can cleause them from their sins, and they can take Christ, and say, "Thou art my Savior, my soul's deliverer, and I put my trust in thee," then manifestly this message is for them. But, then, what about all these questions respecting ordinances, and divisions and sects? Let those be troubled by these things who will ; I will have none of them; and I stand to declare that the Sacrament of the Lord's Supper, as a spiritual message, is to be spiritually offered; and I offer it to every soul that is sick, that is conscious that he is sick, that feels that nought but the power of God will heal him. in other churches, you are welcome on these conditions. 1 invite you, not because you belong to this or that Church. Such as belong in

almost every part of it. There were times when a thick haze so prevailed that all the glory of hill, river, and mountain were hidden. At length would come up a storm ; a plunging rain, sweeping winds, and cleansing commotion. The storm brought light, and turmoil peace. For that past, every tree stood forth in every liniament clear against the horizon, every line and furrow and scollop of hill was distinctly visible, and the mountains not only appeared in their proper shapes, but were out so plain that forty miles seemed scarcely four; and things before quite beyond the vision were advanced almost to the very gate of the senses.

And so, in the atmosphere of the soul, God sometimes brings down the divine landscape, heavenly truths, so clearly that the soul rests upon them as upon a picture let down.

These things are not insignificant. Let men call them fantasies and imagination who choose. As if imagination could not speak truth as well as fiction ! I do not know the natural laws which govern them, but I believe that they are hints, glimpses, foreshadowings, earnests, of a coming possession.

6. The experiences of love are such sometimes, even in this life as to be an earnest, a blessed interpretation, of something more glorious yet to come. There is one thing which the New Testament is always in labor with, and which is never born, and that is, the conception of the greatness of the love of Christ to our souls. When all language is exhausted, when every one of its variations of figures and illustrations has been employed to set it forth, still it is never finished. Like music that transcends the scale of the instrument, it leaves the strain always unexpressed. The apostle, first in one key and then in another, tries all the melodies and harmonies of this divine theme; but after all, the love of Christ has never been told. The apostle declares that it is past understanding, and so it is; but there are elehunte of experience that teach us something of it; and there are moments in which we put these elements together, and get some sense 91 H.





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NEW YORK, SATURDAY, FRBUUGARY 4, 1860.

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FEB 4, 1860

THE TELEGRAPH AND PREACEER.

discoveries to make before Lear ever more ridicule Spiritualists, or suspeet them, as a body, of either us and ligher tage and ere fality, or of anistor or solin's motives. I am not going to trouble you and your madors with the details of our experience; I have seen nothing more wonderful than theas we be as other easy they have seen. All I have to my to my friends is, do not be above meetly thug spiritualism, it you, issue, by an account of a very dentitive test to which and nothing very survise and startible, do use hastily conclude that no and also has soon anything of the kind; b lievait possible that possessed Spirituations may be really sincere and definere ted, and that come of them, will be ready and well-formed houds may have intoflect as well sequently had with that oracle, will in the given, from which as how many to make their destrines, des considerable part of their literature, additional evidence of a spiritual intelligence communicating and do in take sules with the clorgy, or common caemics, in villice through that medium will be manifest, though it will be seen ying them. In short, I would be post the spiritualizes a blud, a candid consideration of their pretrasions and principles "

The Herald of Progress, A. J. Davis, Editor.

The first number of this paper is before us. We publish the Prospectus on page 400 of this number. Our numerous contributors and friends of Harmony, or of Harmonial Philosophy, will be surprised to learn that "it will be the first to fearlessly expound and undisguisedly advocate the facts and principles of Nature, Reason, and Intuition as seen in the light of the Harmonial Philosophy-and the first, also, to explain and teach the New Theology," etc. We cordially welcome all really earnest and uNOSTENTENTATIOUS helps, and we whit, in hope to be better pleased with succeeding numbers. and therefore defer remarks. They say :

* The publication of the Herald of Progress is a fixed fact-well guaranteed--with no contingencies about it. The time of commencing our regular issue, is, however, for obvious reasons, undetermined, though it will not be delayed many weeks. The length of this interval depends upon those to whom this number is sent, and the promptpass air extent of their n turns.

" We hope to make each succeeding number fully equal to this. Indeed it is but reasonable to presume that we may so sprotit by experience,' as to make future issues greatly superior in interest and value to thus our specimen number.

SPIRITUAL REGISTER.

We have received a package of the Spiritual Register, by Urish Clark, for the year 1860. It is a small pauphlet of 36 pages, price 10 cents. We have it for sale at this office. The Register seems to have been prepared with great care, and is full of valuable information to Spiritualists and the world. The Index is as follows:

Calendar, for 1860. Speak r's Almanue. Greeting. Spiritual Theory. What Spiritual'sm has done. The Soul's Authority, Living Institute, Rousion of Friends, True R form, Individual Freedom. Spiritualism and the Bible. Can Spiritualism Stand Alone? The Spiritual Dispensation. Mediums Defended. Agitation. Radicalisms, Reforms. Search the Scriptures. Angel Helpers, Great Mine". Spiritual Progress. True Marriage. Vision of Progress. Spiratoid Phory. Spiritual Intercourse. Trial and Triumph. Divine Love. Spinkers. Places of Meetings. Mediums. Journals. Publications. Schools. Spiritualists in America. Summary,

Mr. Clark sums up the number of Spiritualists as follows :

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Maine	•		50,000	Louisma	-	-		- 20,000
New Hampshir	e	-	25,000	Arkansas -		•	•	3,000
Vermont -	-							- 200,000
Rhode Island	•			Michigan -	•	•	•	80,000
Massichusetts	-	-	150,000	Indiana	•	-		- 60,000
Connecticut	+			Illinois -				
New York -	-	•	420,000	Wisconsin	-	•		- 80,000

SPIRITUALISM IN ALL MEH.

OBERSTE AND THE DEPARTMENTATION. We closed the chapter on this subject gigst in the ancient Lydian king, subjected the Delphie oracle. Λ brief history of the remarkable intercourse which Cousts sub-¹ that in the end Corsus was not much the gainer by his at tempt to use this power for his own settish ends, and to the disadvantage of others possessing equal rights, and cutiling to equal immunities with himself.

After the events we have related, Crushs offered up expense sive sacrifices to the Delphic Apollo, and presented rich gifts to his shrine, and then inquired of the oracle, through messengers sent for that purpose, whether he might auspiciously proceed to a war with the Persians. The answer was :

"By crossing Halys, Crassus will destroy a mighty empire." This very ambiguous response, which did not say what particular empire would be destroyed on the specified conditions Crossus interpreted according to his selfish wishes; and after testifying his gratitude to Apollo by additional presents to the Delphians, he sent a third time to the oracle to imprire whether his power would ever suffer diminution. The answer was:

> " When o'er the Medes a mule shall sit on high, O'er pebbly Hermus then, soft Lydian. fly; Fly with all haste; for safety scorn thy fame, Nor scruple to deserve a coward's name."

When this response was communicated to Crushy, he was more delighted than ever ; for as he could not conceive it pos sible that a mule would ever be king over the Medes, he inferred that he had nothing to fear, either for himself or his posterity. He therefore proceeded to form an alliance with the Lacedemonians, and make preparation for the war. Passing, with his army, over the river Halys into the Medean territory he began to devastate the country. He was soon met by the army of Cyrus, the Medo-Persian king, and after an indecisity engagement, deemed it prudent to retire to Sardis, and there [puncturely faithed, he would be and the wait for his allies. Here, after a battle in the open field near the city, in which the Medes were victorious, he was closely being consumed by from Arollo B. d. E. et al. besieged, and the city was soon taken, and Crossus himself that with respect to the declaration of the made prisoner.

An incident related by Herodolus, which occurred at the battle before Sardis, may here be mentioned as among the facts illustrating the character of the ancient oracles. It seems that Crosus had a son who, though in other respects highly accomplished, was unfortunately dumb. In his former days of good fortune, Crossus had made every attempt to obtain a cure for his son's infirmity, and among other things he sent to inquire of the Delphic oracle concerning his case. The 'ythiau returned this snswer ;

down from the jole, Cyrus, addressing him, subly "Crosse, what could have induced you to involve my territories and become my enony rother than my friend (" "O King," replied Creave, "it was the prevalence of your good and my evil fortune that prompted my artempter I allocked your dominion imposed and deluted by the desty of the Greeks rate. During a colloquy which then ended, the language and bearing of Cree-us so excited the miniration of Cycas, that he exclaimed, throwns, your conduct and your words mark a princely character. I desire of you, therefore, to request of me plates r and please, and pour slow ob It he instantly gratified," "Sir," replied Crossin, " you was in dome by old ge me by your permission to send these festice to the god of Greek, whom, above all others. I have becomed ; and to mquire of him whether it he big rule to delude these who have chains upon his kindness." Cyrus inquired the preasion of this implied represent; in response that us related to him the particulars of the orneular commutications he had received As he concluded his story, Cyras, on any, replied, " I will not only grant this, but whetever else yes is by require," Crusus accordingly dispatched as a Ly Hat the science to Delphi, directing them to place the factor of the deald of the temple, and ask if the daty were total of the the deception he had practiced upon Courses to the list they by his procles, to make was upon that a string of overturning his copies of which worth out its A to the first fru ts.

The messagers, arriving of D Modes (40) For your spreads ed, when the Pything rate takes an arbitrar by March plied as follows : "That to avoid the de-was impossible, even for a subjects of the 1 explated the crimes of his and so it in a standard · · .. 4 G N Apollo was desirona to have the sector of upon the descendants of Greesns, but the analy 1.1.1 the deerces of fate : that he had builty -- 1 T 12 las possible; and, to show his partiality to t ₹. <u>. .</u> the min of Sardis to be deferred the Crossee period be asser of that if the second second 1 1 17 - L captive ; wither ought he to find that we are not justified in 198 opticalizies ; for Ap 200 and 200 and a first if he made war with the Persians, a might straight south h overthrown; the real purport of which consecutions on the tot been anxious to understand, if became aim and place ther the god alluded to his empire, or to that of a good it is that, not understanding the reply which had been a set of a ordeseending to make a second inquiry, he had be a life of the cause of his own misfortune ; that he had not shall comprehended the last answer of the oracle, which related to the mule : for that this mule was Cyrus, who was is the of two pa-

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	went Onlanda
New Jersey 6,000 Iowa	26,000
Pennsylvania 40,000 Minne	90ta - • - 4,000
Delaware 3,000 Misso	ari
Mary'and 9,000 Kansa	
Virginia 10,000 Nebr.	iska 2,000
North Carolina - 5,000 Florid	
South Carolina 3.000 Texas	
Georgia 7,000 Califo	
Kentucky 11,000 Or go	
Teunesseu	Mexico 2,000
Alabama 8,000 Cuba	
Mississippi 20,000 South	America - 20,000
The Canadas 42,000	
Total number of believers	1,600,000 }
Increase during the year	160,000
Nominal believers	5,000,000
•	
Spiritualists, Eastern Continent	
Number now living supposed to recognize	e the fact of
Spirit intercourse .	15,000,000
Population of the United States -	
Ohristian communicants	5,000,000
Non-professors out of the Ark of Safety,	whom Spir-
itualism seeks to save	- 25,000,000
Entire population of the Globe -	1,000,000,000
Prolessing Christians	
Supposed to be genuine Christians	5,000,000
Of doubtful destiny, according to Orthode	
SUMMALY Whole number of Home a	
or wholly devoted to Spiritualism, about	30 reaching over 200,000
readers ; books and pamphlets, 600 ; place	ces of meetings and lectures
in America, 1,500; speakers reported, 40	8. probable number in all.
1,000; mediums reported, 303, probable	munder, 50,000 : schools, 3,
and one Collegiste Institute contemplated	+ several humanitary move
ments and associations; actual belie	vers, 1,600,000; neminal,
5,000,000.	

" Wide-ruling Lydian in thy wishes wild. Ask not to hear the accents of that child : Far better were his silence for thy peace, And sad will be the day when that shall cease."

"During the storm of the city," says Herodotus, " a Persian, meeting Crosus, was, through ignorance of his porson, about to kill him. The king, overwhelmed by his calamity, look no care to avoid the blow, or to escape death; but his damb son, when he saw the violent designs of the Persian, overcome with astonishment and terror, exclaimed aloud, "O man, do not kill Crusus.' This was the first time he had ever articulated, but he retained the faculty of speech from this ime as long as he lived." (Herod. Clio, 85.)

The city being captured, Creesus, bound in fetters, was condenned by Cyrus to be burned. As he stood creet upon the huge wooden pile to which the fire was about to be applied, he thrice pronounced alond the name of Solon. Cyrus, hearing this asked what it meant, when Crossus, being pressed to explain, mentioned the circumstance of his having, in the days of his prosperity, been visited by Solou, the sage of Greece, to whom he exhibited his wealth, asking him if he did not esteem him a happy man; when Solon replied that no man can be prononneed happy until it is seen in what manner he dies. This incident related by Crasus, caused Cyrus to reflect upon the crucity of the act he was about to perform, in putting to death a man who was his equal, when he commanded that the flames, already lighted, should be extinguished. As he was brought Alyattes, Cresus.

rents of two different nations, of whom the mother was noble and the father was mean." It is said that on hearing this reply, Crushs exculpated the oracle and acknowledged his solf at fault.

The nature of the "ambiguity" with which the and ons oracles are charged, with the reasons for the same, may be understood from this interesting story of Cruesus and the Delphie Apollo. It is evident that the main questions of Crossus, like many questions that are asked of Spirits in modern times, were dictated by supreme selfishness; and these questions were asked of a spiritual intelligence which ought not, and it seems then did not, favor the personal interests of oue man to the exclusion of others. How, then, could Crossus have been consistently answered any otherwise than enign a leally, if answered at all? The oracles, however, gspecially that relating to the mule, as explained by the Pythian, exhibit an appositeness to the events which actually happened, which forbid the supposition of guessing or imposture as involved in the affair.

It is to be remarked, also, that Apollo's acknowledgment of subjection to the laws of " Fate" (Providence) gives proof of his inferiority to the Supreme Divinity, and that he was, in some sense, a Spirit, domon or genius who presided over particular human concerns, as was taught by the aucient Christian fathers.

* See an oracular prediction of this, Herod. Chio 13, in reference to the crime of Gyges, in the murder of Candaules. Crushs was the fifth descout from ligger, the genealogy being, ligger, Ardyr, Saddyates,

TRANSLATION FROM LIVRE DES ESPRITS. BY E HAPLER JOHNSON, TIVOLI, ILI

The following translation, furnished us by the kindness of a correspondent, gives a specimen of the mode of philosophizing on the subject of Spiritualism pursued by some of our French friends :

To his HIGHNESS THE PRINCE G

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PRINCE : Your Highness has done me the honor of address ing me several questions upon the subject of Spiritism. I will endeavor to auswer as well as our present knowledge of the subject will admit, by summing up in a few words what study and observation have taught us. These questions involve the first principles of the science; and, to give more clearness to their solution, it is necessary to keep their first principles present to the mind.

Permit me, therefore, to take this matter in hand from a more elevated or elementary position, by placing as preliminaries certain fundamental propositions, which propositions will, of themselves, serve as answers to some of your questions.

1. There exist invisible beings outside of this corporal, visible world, and these constitute the world of Spirits.

2. Spirits are not distinct, separate beings, but the souls of those who have lived upon earth, or on other planets, and who have thrown off their material envelopes.

3. Spirits present all possible degrees of intellectual and moral development; consequently there exist good and bad, eulightened and ignorant, volatile, lying, cheating, and hypocritical. who seek to deceive and lead into error, as also there exist those who are superior in all things, and who only seek to do good. This distinction is a point of great importance.

4. Spirits surround us unceasingly; unknown to us they direct our thoughts and our actions, and thereby influence the events and destinies of the human family.

5. Spirits frequently attest their presence by material effects. These effects are not supernatural. They appear as such to us, because they rest upon laws outside of those known as appertaining to matter. These laws once understood, the effects at once class themselves in the category of natural phenomena.

6. It is thus that Spirits can act upon inert matter, and cause bodies to move without the aid of exterior agents. To deny the existence of unknown laws, solely because we do not understand them, would be like setting limits to the power of God, and believing that Nature has said her last word, and can teach us nothing more.

7. Every effect Las a cause. This no one disputes. It is, therefore, illogical to deny a cause, simply because to us that intelligence must have an intelligent cause. If the intelligence an instrument which the Spirit makes use of. This instru- ceiving us. Beside our guardian Spirits, there are related whit may be more in less perfect, and hence the more or less and those who were attached to us while upon earth, or compar perfect communications.

cal and material, and intelligent communications. The physical effects are produced by inferior Spirits, the elevated Spirits as little husying themselves with these as our savans would with tumbling or jugglery; their role is to instruct by reasoning.

well as from superior. They are known, like men, by their Isoguage. That of superior Spirits is always serious, noble, and full of benevolence. All trivial and inconsistent expressions, all thoughts contrary to good sense, that denote pride, incation with us. A, they only tell things when oproper acrimony, or ill will, necessarily emanate from an inferior must await their willingness, and not imagine they many Spirit.

15. Elevated Spirits teach all that is good; their morals they are not at our orders. are that of the Gospel; they preach union and charity, and never deceive. Inferior Spirits utter absurdities, falschoods, and often gross indelicacies.

16. The excellence of a medium does not consist merely in the facility of giving communications, but rather in the nature of what he receives. A good medium is he who sympathizes with good Spirits, and only receives good communications.

17. We all have a familiar Spirit, who clings to us from our birth, who guides, counsels, and protects us; this Spirit is always good.

18. Beside our familiar Spirit, there are others who are attracted to us through sympathy for our good qualities or our defects, or by former terrestrial affections. From which it follows that in all assemblages there is always a crowd of Spirits more or less good, according to circumstances.

19. Can Spirits reveal the future? Spirits know of the future only in proportion to their elevation. Those who are inferior do not even know their own futures, much less that of others. The superior Spirits know the future, but they are not always permitted to reveal it. Both in principle and by a wise Providence the future must be hidden from us; did we know it, our free will would thereby be trammeled. The certainty of success would take from us all desire for exertion, and the certainty of misfortune would discourage us; though sometimes the knowledge of the future may be useful, but of

this we are not always capable of judging; the Spirits reveal it when they think it proper, and then they have permission so to do; it is then done spontaneously, and not at our request. cause is unknown. If every effect has a cause, all effects of] It is necessary to await the occasion, and not to insist, in case of a refusal, as otherwise we expose ourselves to come in con-

its who seek our welfare through sympathy with our 136 The phiritual photomena are of two classes, the physi- character. These come willingly upon being called, or me without being called. We often have them at our objection out being aware of their presenge. It is of the e ye may a councel by the direct means of a medium, and will freque give us such without being a ked. They do it more freque. in silence and confidence, when no external influence is pro-14. Communications can emanate from inferior Spirits as to disturb. Beside, they are very product, and there is to g casion to fear any indiscretion on their part; they become lent when a pair of cars (de trop) pre-ent themselves, 7. give advice more frequently when they are in frequent error once satisfy all our demands. They wish to show t easily the

The nature of the answers depend very much upon the main ner of framing our questions. We must learn how to conserve with Spirits, as we have had to learn to converse with ear other; in all things experience is necessary. Beside, has causes the Spirit to identify itself both with us and the ndiam; the fluids or agents combine, and communications $I_{\mathcal{A}}$ come more ready. Then becomes established between the and us, real, familiar conversation, and often what they ϕ_{i} not tell one day, they will another. They become accusions, to our manner and views, and we to theirs; both are mutaal; more at ease. As to the interference of evil and deceiving Spirits, which is the point we wreck upon, experience also teaches how we may avoid these, and we can always do it. If we give them no hold upon us, they do not return, finding they only lose their time.

21. What is the utility of propagating these spiritual ideas? Spiritism being the evident, palpable proof the continue: existence, of the immortality and individuality, of the soul, becomes the destruction of materialism, that negation of all relgion, that deep sore of all social existence. The numbers of persons that have been led to more same and healthful views. are already very great, and increase daily. This alone would be a universal boon. It proves not only the existence and immortality of the soul, but also exhibits the happy or uzhappy condition of the soul, according as the life has been when on earth. Future punishments or suffering, future rewards or happiness, are no longer mere theories or subjects of doubt. These, through Spiritism, have become patented, and now placed before our eyes; and as there is no religion possible without a belief in God, and in the immortality of the soul, as also in future rewards and punishments, Spiritism restores those to belief in whom such faith had become extinct. The final result is that it becomes the most powerful auxiliary to true religious ideas. It gives religion to those who have none; it fortifies it in those who are wavering; it consoles by the certainty of a future, and causes us to receive with patience the tribulations of this life. This is why those who have penetrated these mysteries have been made happy thereby ; it is to them a light that casts aside all darkness, all agonies of doubt. They see in it a power to neutralize all doctrines subversive of social order, bringing man as it does to a sense of reciprocal order.

FEB. 4. Dray

produced is not of us, it becomes evident that it is outside tact with frivolous Spirits who amuse themselves at our exof us. pense.

8. In the phenomena of natural science we act upon inert matter, which we manipulate at our will; but in the spiritual phenomena we act upon mind, which has its own free will, and is not subject to our will. There exists, then, between ordinary and known phenomena, and spiritual phenomena, a radical difference in principle; and this is why vulgar science becomes in this case an incompetent judge.

9. Incarnated Spirit has two envelopes; the one material, which is the body, the semi-material and indestructible, which is the perisprit.* In throwing off the first, it retains the second, which constitutes a sort of body, but of essentially different properties. In its normal state it is invisible to us, but can become instantaneously visible, and even tangible. This is the cause of the phenomena of apparitions.

10. Spirits are not, as generally supposed to be, undefined, airy nothings, mere abstractions, but real, limited beings, having individual existences, who think and act of their own free will. They everywhere surround us. They people space, and transport themselves with the rapidity of thought.

11. Man can hold communication with Spirits, and receive from them direct interchange of thought, by writing, by speech, and other means, the Spirits being present with us, or coming to our call, and by certain intermediates establish a continued communication with them, as a blind person would with those who have sight.

12. Some individuals more than others are gifted with a special aptitude for transmitting communications from Spirits. These are mediums. Their role is that of interpreter; it is

* This perceptie corresponds, I think, to what we term herve Spirit.

20. Can the Spirits guide us by direct counsel in the affairs of this life?

Yes, they can, and do it willingly; their counsels come to us daily by the thoughts they suggest. Frequently we do things, and attribute the merit of our acts to ourselves, but which are in truth but the result of inspirations transmitted to us. As we are surrounded by Spirits who solicit us, some in one direction, some in another, we have always our free will to lead us in making the choice, and happy it is for us when we give the preference to the good. Beside these occult counsels, we may also receive them direct through mediums; but: this presents the case which calls for attention to the fundathing to be taken into consideration is the quality of the mediums, if you are not one yourself. A medium that has nothing but good communications, and who, by his qualifications, sympathizes only with good Spirits, is a precious being, of whom we may expect good things, provided we second him by the purity of our intentions and wishes. I may go even farther, and say that such are instruments of Providence.

The next point, of no less importance, consists in the nature of the Spirits we address, and it must not be supposed that the first comer may always guide us properly. Whoever cases where the spiritual ideas had arrested insanity in process would seek in Spirit-communication only a means of divination, and view a medium as a kind of fortune-teller, would than the thousand dai y causes. I may even say more ; it greatly deceive himself. We should consider that we have presents much less danger, as it carries with it its own correctfriends in the Spirit-world, who interest themselves in our be- live, by the direction it gives to thought, and the calm it yields hlf, more sincere and devoted than those usurping that title to the soul, and which, when rightly understood, at once act-

22. May not a belief in Spirits be dangerous to reason?

All the sciences have furnished their share to the insace mental principles of which we have already spoken. The first asylums. Must we condemn them for that? Are not all the religious beliefs there barely represented? Would it be just to condemn religion on that account? All absorbing, intellectual occupations verge toward exaltation, and may easily react upon the brain. There would be some reason in fearing a special danger on this head from Spiritism, if it were the sole cause, or even a preponderating cause of insanity. Much noise is made of two or three cases that would have attracted no attention under any other circumstances; and, moreover, no account is taken of the predisposing causes. I could cite of development. To sum up, Spiritism offers no greater danger here on earth, and who have no interest in flattering or de I tralize all external effects. Despair is a prominent cause of

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THE TELEGRAPH AND PREACHER.

And a state of the insanity, and as Spiritism causes us to see all things, even the strength to overcome despair.

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23. Is not spiritual belief the consecration of the superstitions ideas of antiquity and of the middle ages, and does it not give credence to them.

faith to be superstition? An idea is superstitious only because it is false, and ceases to be such when known to be a truth which had been denaturalized by the imagination. Therefore, to take away from these ideas their fantastic apparel, and leave only the reality, is doing the work of destroying superstition. This is the effect and final result of the science of Spiritism, which unveils what is false or true in the popular beliefs. Since a long time apparitions have been regarded verse, in which he placed the sun in the center, and represented as a superstition, but now that they have become a proven fact, and more perfectly explained, they at once enter the domain of natural phenomena. Condemn them as much as you please, you can not prevent their recurrence ; those no longer fear them who by the aid of Spiritism are enabled both to understand and explain their nature. On the contrary, they rather desire to witness this new power. When the reality is shown, and the cause explained, then the indignation pauses upon the limits of the possible and the marvelous; the absurd at once disappears. Among these marvels may be classed cabalistic practices, the virtue of omens, sacramental formulas, amulets, unlucky days, diabolic interferences, and so many other things which Spiritism, rightly understood, can show the absurdity, and prove the origin.

These, Prince, are the answers I have thought proper in order to auswer your questions, happy if they corroborate the ideas you had already formed upon a subject of such great importance. ALLAN KARDEC.

EXCERPTS OF FORMER SPIRITUALISM.

MR. PARTRIDGE.-Sir: If any facts of Spiritualism and ancient prophecy will be acceptable for your paper, I will, from time to time, copy those that I think will be interesting to your readers. A few persons are familiar with ancient history, but hundreds are totally ignorant of it, and think that the phenomena of Spiritualism are a new device of Satan to lure them. My friend, Miss E. Hardinge, writes me from the South that the TELEGRAPH is much thought of, and is doing the cause a great deal of good.

Yours, respectfully, J. J. M., 51 Greenwich-street, N. Y.

Prophets of the olden time were, and still are, reverenced as chosen vessels, commissioned by the Deity, and speaking infallible truths, as the Spirit gave them utterance. The divine Spirit has not abandoned the human soul, and man can still prophesy; and overwhelming evidence is presented to every honest and sincere inquirer after truth, that disembodied Spirits are now communicating with us, as in the days of the magi.

Ahijah, a noted prophet, lived at Shiloh. He foretold that Jeroboam, the son of Nebat, should be King over ten tribes of Israel, (1st Kings.) He wrote a part of the history of Solomon's reign.

, [According to Lucien, the souls of the good are placed in the and assumed various forms impossible for me to describe. In most painful with calmness and resignation, we acquire the elysian fields after death, to wander forever in beautiful gardens and delightful meadows, where birds continually warble, and bright suns and glittering stars forever shine. Plutarch placed this in the center of the earth. Among those who believed in the Metempsychosis, was Pythagoras. He affirmed Do not people devoid of all religion consider all religions that he had been once Euphorbus, and that his soul recollected many exploits which has been performed while it animated that Trojan's body. He often foretold events ; he lived upon the purest food, and clothed himself like the priests of Egyptian gods. He forhade his pupils to cat flesh, beans, or any impure thing. He studied astronomy and mathematics. To him the world is indebted for the demonstration of the forty-seventh proposition of the first book of Euclid. His system of the uniall the planets as moving in elliptical orbits round it, was deemed chimerical and improbable, till the philosophy of the sixteenth century proved it to be true. It is supposed that he died four hundred and ninety-seven years before Christ.

> soul was often separated from his body, and wandered in every part of the earth to explain futurity, after which it returned again and animated his frame. His wife, who was acquainted with the frequent absence of his Spirit, took advantage of one of these occasions, and burnt his body, and thus deprived the Spirit of its natural receptacle. Hermotimus received divine honors in a temple at Clasomenæ, into which it "was unlawful for woman to enter."-Pliny.

> "Mauritius, the Emperor, was warned in a vision that himself and his whole family would be killed by one Phocas. He told it to his son-in-law, Philippus. Inquiry being made if any could be found in his army of that name, there was only one, and he a notary. He therefore supposed himself scenre enough from one of so mean a fortune. Soon after this there was a mutiny in the army, upon the detention of their pay ; and in the tumult, Phocas was saluted Emperor. The army returned toward Constantinople; Mauritius fied to Chalcedon, where both he and all his relations were put to death by the command of this Phocas."

> Glaphyra, the daughter of King Archelaus, after the death of her two first husbands, (being married to a thrid, who was brother to her first husband, and who was so passionately fond of her that he left his former wife to marry Glaphyra), had a dream. She thought she saw her first husband coming towards her; he embraced her with tenderness, when she expressed her surprise at seeing him again; he addressed her thus: "Glaphyra, thou hast made good the old saying, that women are not to be trusted. Was I not the husband of thy virginity? Had we not children? How could'st thou forget our love so far as to enter into a second marriage, and a third ;

nay, to take for thy husband a man who has so shamefully crept into the place of his brother? However, for the sake of our past love, I shall free thee from thy present reproach, and make thee mine forever." Glaphyra told the dream to several of her acquaintances, and she died soon after -Josephus. The Priest Hilkiah, had a son Jeremiah, who was chosen by God, at an early age, to the prophetical work, in which, though he entered on it with reluctance, he became one of the most zealous, and one of the greatest of Prophets. He lived in the reigns of Josiah, Jchoahas, Jchoiakim, and Zedekiah. He was imprisoned ; his life was conspired against ; by order Some of the ancient philosophers maintained that every man | of the King he was thrown into a dungeon whose bottom was a mire. He was set at liberty by Ebedmeleck. He was car-

the first place it appeared like stars all united together, and bright as gold, so bright it would dazzle my eyes; at other times it would be as white as snow. I saw this strange appearance nigh me, and when it appeared a mile off at that distance it appeared twenty feet high, and white as snow. What scems strange is, at a distance it seemed so large, and when it came to me I could see it all on the crystal of my watch, as a miniature of what I saw in the heavens. I have lain on the grass, and watched it for hours; I have seen it come down in chains of gold, all waven curiously together with jewels, such as I never beheld for brightness and beauty of colors.

I see this appearance everywhere I go, and it is where I can not go now. I have seen it in the fire; I have seen it on the water, and I have seen it under the water while bathing, last summer. I dived under the water, and saw it the same. No man can hide himself from the Spirit, for it penetrates all things in this world. I have seen it go through trees, houses, or any object that came in the way. I have put my hand over Hermotimus was a famous prophet of Clasomence. His my eyes, and seen it in my hand, the same as if my hand had not been there, only smaller. I have shut my eyes, and seen it the same as with my eyes open.

> There yet is another wouder that appears nearer to me, and closer to me. This comes down and looks like a vine. I can not compare it to anything else. It is transparent, and curiously formed. The top of this vine I can not see, but almost as far up as I can see there is the face of a woman, which appears to look down on me. I have seen it when it appeared to be a man's face. These faces look as if there was a thin veil over them, and often a brightness comes over the face so that I can not see it, but still can see the vine. The thick end of this transparent vine is upward, and it tapers toward the earth, branching out in different small branches. The formation of this vine appears to be that of a ring within a ring as far up as I can see it; for the top of the vine I never saw, for it fades from the sight as a rainbow does in the cloud.

> No person can see these things except me. I did venture to tell a little of what I saw to one or two, but they showed a disposition to make fun of me. They think it all imagination, and think me a coward. I care not what they think, but I have seen things that would try their courage. All I have here related I have seen in the daytime. When I see at night, I behold beautiful lights. I have likewise been touched, and have felt arms around me, and hands laid on me. I have never been at a circle yet, and can't help thinking Spirits want to communicate with me. * * *

ISAAC JUNKINS. Yours for the truth, VERONA, WESTMORELAND CO., PA., Jan. 8, 1860.

> From "The Bohemian," an unpublished Drama. CHANT OF THE ZINGARI. BY C. M. KETELTAS. The stars bymned our glorious birth, The stars in their mystery---And sang to the children of carth, Hail ! hail to the Zingari !

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Daniel, the prophet, was of the royal House of Judah, and educated in the learning of Chaldeans. He quickly excelled all others in learning; his wisdom was superior to that of the wise men of Babylon. Daniel was truly a prophet of God, being favored with visions, and foretelling the changes of empires. His predictions are distinct, and serve as a key 'to those of Isaiah and the revelations.

had two demons or genii, the one good and the other had-Spirits which, as they supposed, presided over the actions of | ried to Egypt where he died.-Jer. men, gave private counsels, and watched over their secret thoughts. The genius of Socrates is remarkable. It informed him of many particulars, and stopped him from the commission of all crimes and impiety. These demons received honors in having altars and statues erected to them. Damagetus, a man of Rhodes, constantly inquired of oracles in the important affairs of life, and married his wife according to directions thus received. This was 670 years before Christ.

Deborah became a prophetess and judge of Israel. Elijah, the prophet, descended from heaven 930 years after his translation, and conversed with Jesus on the Mount. Elisha, the disciple of Elijah, was 'the only witness of the miraculous translation, and ere Elijah departed, his mantle fell upon Elisha, who also received the gift of prophesy.

The prophet Isaiah, was endowed with great power of mind. His writings are sublime. After prophesying for sixty years, he was sawed asunder, as the people despised his warnings.

CURIOUS VISUAL PHENOMENA.

CHARLES PARTRIDGE, Esq.: In the summer of 1857, I commenced to read your paper. I did not then believe in spiritual manifestations, but have since seen enough to convince me. In the winter of 1858, my eyes were strangely affected. They were jerking and twitching all the time. I thought at the time that this was the effect of a cold in my head. Soon I began to see something like webs before me, all interwoven, and like threads of gold. I found that my seeing powers were increasThey've a sight that is not your sight. Won from star, and from herb, and from sea, And they read by a spiritual light The book of man's destiny.

There is written life, fortune, and death, By the Sisters, the magical Three : Hold your palm, they are twining your wreath, List ! list to the Zingari !

They have drank of the Nile's rich stream, And can at their sovereign bid, Call Cheops from out his long dream Of Fame, in his Pyramid.

They have knelt to the Ibis' wing. Which Memon had charmed from heaven. And each wonderful, mystical thing— The Sphyux to their knowledge hath given.

For the words that the Zingari (cl), By the star, and the herb, and the sea. A boon for Egyptia's spell ! Which shows you futurity.

For further description, the reader is referred to Ditson's very fascinating account of Egypt, Ethiopia, Nubia, etc. ; but he is warned to beware of its witchcraft.

CHARITY -- Charity embraces the wide circle of all possible kind ness. Every good act is charity; exhortation of your fellow-man to virtuous deads is equal to almagiving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your giving water to the thirsty is charity. A man's true wealth hereafter is the good he does in this workl to his fellow-man. When he dies, threads of gold. I found that my seeing powers were increas-people will say, "What property has he left behind him?" But the ing, for every day this appearance became larger and plainer, angels will ask, "What good deeds has he sent before him?" 490

THE TELEGRAPH AND PREACHER.

DYING AND RETURNING TO LIFE, AS AN EXPERIMENT. JAMAICA, N. Y.

EDITOR SPIRITUM, TELEGRAPH : Dear Sir-Seeing the articles inserted in your paper which I left for your approval, gives me hopes that I may contribute other useful matter. 1 now send you an account of a gentleman in England who could die and recover at will :

" Colonel Townsend, a gentleman of excellent natural en dowments and of great honor and integrity, had for many years been afflioted with nephritic complaints, attended with constant vomiting, which had made his life painful and miserable during the whole time of his illness. He had observed the strictest regimen, living on the softest regetables and light animal food, drinking asses' milk daily, even in the camp-and, for common driuk, Bristol water, which the summer before his death he had drank on the spot; but, his illuess increasing and his strength decaying, he came from Bristol to Bath in a litter, iu automo, and lay at the Bell Inn. Dr. Baynard and I were called, and attended him twice a day for about the space of a week, but his vomiting continued still incessant and obstinate, against all remedies. We despaired of his recovery.

"While he was in this condition, he sent for us early one morning. We waited on him with Mr. Skine, his apothccary. We found his senses clear and his mind calm-his nurse and several servants being about him. He had made his will and settled his affairs. He told us he had sent for us, to give him some account of an old sensation he had for some time observed and feit in himself, which was, that, composing himself, he could die or expire when he pleased-and yet, by an effort or somehow, he could come to life again ; which, it seems, he had some times tried before he had sent for us. We heard this with surprise; but as it was not to be accounted for from any knows principles, we could hardly believe the fact as he related it-much less give any account of it, unless he should please to make the experiment before us, which we were unwilling he should do, lest, in his weak condition, he might carry it too far. He continued to talk very distinctly and sensibly, about a quarter of an hour, of this (to him) surprising sensation, and insisted so much upon our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first; it was distinct, though small and thready, and his heart had its usual beating. He composed himself on his healt and her is usual beating. his back, and lay in a still posture some time, while I held his right hand. Dr Baynard laid his hand on his heart, and Mr. Skine held a clean looking glass to his mouth. I found his pulse sink gradually, till at last I could not feel any, by the most exact and nice touch. Dr. Baynard could not feel the heart's motion, nor could Mr. Skine see the least indication of breath on the bright mirror. Then each of us, by turns, examized his arm, heart and breath, but could find no signs of life in him. We reasoned a long time about this odd appearaace as well as we could, and all of us judged it inexplicable and unaccountable; and finding he still continued in that condition, we began to conclude he had carried it too far-and at last we were satisfied he was actually dead, and were just ready to leave him. This continued about half an hour; it was about nine o'clock in the morning; but as we were going away, we observed some motion about the body-and, upon examination, we found his pulse and the motion of his heart returning, and he began to breathe gently and spake softly. We were astonished to the last degree at this last unexpected change; and, after some conversation with him and between ourselves, we went away, fully satisfied as to all the particulars of the fact, but confounded and puzzled-being unable to form any rational scheme to account for it. "I have narrated the facts as I saw and observed them, and shall leave the philosophical reader to make what inference he thinks fit." I have copied the above from one of my medical works, hoping it may answer some useful end, since some critical remarks have appeared respecting the improbability of Dr. Randolph being able to appear in Spirit to Mrs. Lewis. Does it not seem equally probable that his Spirit can leave his body and return at pleasure, while a man can die so that his attendant medical men actually believe him dead ? In your number of January 7th, an account is given respecting a Spirit warning a certain lord, whose name your correspondent does not seem to know. The name is Lord Lyttleton. The doctor then believed he died, in consequence of his mind being made to believe his dream would be fulfilled; for they did not then believe in apparitions.

THE CHARITABLE.

Oh, glorions souts ! where'er ye be, Who seeing haman misery, Are filled with Christ-like charity ;

Who feed the hungry, clothe the bare, Attend the sick with plous care, And thus your brothers' burdens shars,

And seeing how the souls of men Lie bruised and sore with wounds of sin, Work for their cure with tongue and pen.

In temples rich, in lordly halls, 'Nonth collage roufs, 'tween prison walls, In dons where vice the soul appals,

Yo go, unheeding blame or praise, So that from vice's slimy ways Some fallen child of God ye raise.

Firm for the truth, though scorn and shamo May hiss envenomed at your name ; Though gibbets rise, and faggots flame,

And whips may scourge, and racks may toar, A still undaunted front ye bear-Crowned with the crown of truth ye wear.

For true to your own sense of right, Ye fight through life a happy fight-God's own most true elected knight!

Toil on ! Faint not ! for you shall see In that bright future yet to be The work ye do crowned gloriously.

For, happy souls, ye work with God, And what ye lack Ho will make good In ways by you not understood.

'Tis heavenly seed that ye have sown ; It can not die, though overgrown With thorns and tares, or cast 'mongst stone.

The thorns will perish, and the tares; And still, though slow, pass on the years, And each some grains of granite wears

Till all the rock is turned to mould, And then their life the seeds unfold Till all the barvest waves in gold.

God's blessed ones ! would that I, loo, In my poor way might something do, To prove me somewhat kin to you.

"TOTAL DEPRAVITY."

MR. PARTRIDGE: As you sometimes admit communications in your columns which have no merit in themselves, (see the article in your last week's issue on "Total Depravity") but for the mere sake of being heard, I have presumed on the srength of such admission, to offer my say. I have read and re-read that article; have consulted "Webster," and an old chicographer of a century since, and I can not for the life of me, understand how there can be a positive and negative side to a totality; how there can be more or less to anything total, is a mystery I can not fathom, and I think nothing short of a Calvinistic Reverend could solve the problem.

Would your correspondent say of persons totally blind, physically, that there was a positive and negative side to their blindness, and that they were growing blinder and blinder every day? True, he might say there was the absence of light, and the presence of darkness, but what, I ask, is such negation worth ? If.E. D. H., continues to read the SPIRITUAL TELEGRAPH, which I carnestly hope he will do, I trust that with the aid of the skillful treatment administered through its columns, he may obtain more consistent views on the subject. E. K. H. POUGHKEEPSIE, N. Y., Jan. 24, 1860.

PROSPECTUS OF "THE HERALD OF PRO. GRESS."

ANDREW JACKSON DAVIS, ROITOR, ASSISTED BY AN ASSOCIATION 60 ABLE VERITERS.

Arrangements have been made for the regular appearance of a first class WEEKLY JOURSAL, under the editorial management of the above named Author.

In many respects, this publication will be entirely new and original It will be the first to fearlessly expound and undisquisedly advocts the facts and principles of Nature, Reason, and Intuition-as Exa in the light of the Harmonial Philosophy-and the fir-t, a'39, to explain and teach the New Theology, which, without subverting of neglecting the essential truths of any other system, naturally leade man into the holiest and happiest relations with the unchangeable laws of the infinite Father.

The topics to be discussed, therefore, will cover a large field of human interests. The Editor and Publishers design that informa tion-useful, reliable, and entertaining-shall. from time to time, uppear under the following heads : " Philosophy," " Physio'ozy and Health," " Tidings from the Inner Life," " Letters from the Per ple," " The Pulpit and Rostrum," " New Publications," " Labor and the Laborer," " Laws and Systems," "Oppression and the Oppresso," "Social Discords and their Remedies," " Human Rights," " Personal Items," " American and European Intelligence." " Public Meetings." " Poetry," " Miscellany," etc., etc. The articles for these, and yet other departments will be other departments, will be prepared by Correspondents and Writer chosen from among the best thinkers and reform rs in the country.

To free men from the thraddom of error and superstition ; to expose and demolish false systems of theology; to open up the pleasant way of Progress, through experience, facts, principles, reason, and faith; to fearlessly oppose every political or ecclesiastical scheme, which tends to increase the sum of human servitude and misery; to servcate with unfaltering zeal every new Measure which promises to m_1^{1} tiply the sources of human happiness; to esponse and enco rige every Cause or Invention which seems to meliorate the conditions of the unfortunate; to help the poor and despairing, by teaching them to help themselves, and to work out their own salvation from that and injustice; to probe and expose Statecraft and Churcheraft; to concentrate the power of al jult and reason b'e minds against the causes of Selfishness, Intemperance, Poverty, Crime, Slavery, and War-in a word, to avow those spiritual truths and ad orace those practical reforms which exalt both body and soal, which chasten and beautify life, which harmonize the family and fraternize the negaborhood, and which exemplify the Principles of Eternal Truth and Rightcousness-such, in brief, will be the leading aims and objects of "THE HERALD OF PROGRESS."

We appeal, then, to those who believe that a weekly publication, with this courageous and practical character, is demand d by the age. We earnestly request all such friends of our Common Humanity to subscribe for this Journal, and to influence their neighbors to act in its behalf. It will contain the latest and most reliable news up to the moment of going to press-will "Herald" the facts, develop-ments, and principles of "Progress," as they occur in the world-and work to unfold and strengthen the spirit of Universal Brotherhood.

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NEW MEETING-HOUSE IN MICHIGAN.

Υ.

I have many useful things to lay before your readers, and will strive to communicate something weekly.

THOMAS WILSON. Yours,

OFFICIAL .- The " Lew constitution" of Virginia made all the State officers elective by the people, and of course many good fellows would be chosen without much qualifications for their respective offices.

And a second second

Among these were Sheriff H., of --- county, who made himself famous for the novelty of his returns upon processes placed in his hands. On one occasion he tracked a fellow for whom he had a subpona, to a room where there was gambling going on, and being unable to get in, and not being perfectly certain that the person carrying his heaters with him whether they will or no. We had a was in the room, he made the following return : " Not found as 1 | very crowded house, and a good impression was made on the opening

off a little, he concluded to read them himself. He did very well sung for us and tendered us their services at other incetings of our till be came to a place where thewrit of Alias Capius was mentioned. in future. It is hoped that we can agree to occupy a house in union when, turning to his astonished deputy, 'Elias Capias I' says he, without contention.' So be it. Fraterna'ly thine,' O. P. DRURT. " there is no such man in the county !',

By the following note it will be seen that the people of the new village of Pokagan, Michigan, are not afraid of contamination by the contacts of persuasions in some respects antagonistic. It is to be hoped that the friendly frictions of our Baptist, Universalist and Spiritualist friends, in their common place of religious exercise, at Pokagan, may wear off the rough corners of all, and promoto among them a spirit of liberality, charity and good-will.

"Last Thursday, January 19. we dedicated a Union Meeting-house at Pokagon, which is a new village between Niles and Dowagiac, on the Michigan Central Railroad. The Baptists are secured the use of it one half the time; the other half it is free to all denominations. The Baptists dedicated it according to their forms in the morning, the Universalists in the afternoon, and the Spiritualists in the evening. Please insert this notice, that our speakers may know that here is a platform on which they can be heard.

"J. M. Peobles, of Battle Creek, was our speaker; and from all knows on." A clerk in an adjoining county, who is also a good fellow, employed a good deputy to make up the minutes for him, but, desiring to show a good deputy to make up the minutes for him, but, desiring to show a good deputy to make up the minutes for him, but, desiring to show tion, and no medianes in the neighboroood. The Baptist choir kindy " Will the Banner of Light pluss copy ?"

FEB. 4, 1860.

TELEGRAPH AND PREACHER.

How a Kind DINED -- Louis XIV could not be properly got to the dinner-table, entertained there, and removed, without a fussy world of commony, and that of a very Chinese or Ko Ton character. The ushers' Lamartine Hall, cor. Eighth Av. and 29th-st. sil-muly summoned the guard when the cloth was to be laid, and a detachment of men under arms were at once spectators and guardians at the dressing of the table. They stood by exceedingly edited, no doubt, while the appointed officers touched the royal mapkie. spoon, plane, knife, fork, and tooth-pick, with a piece of bread, which Mrs. Spence's Lectures. they subsequently swallowed. This was the "trial" against porsonity. The dishes in the kitchen were tried in the same way, and were then Providence, I Sandays of February .- Norwich | Sundays in March, carried to the table, escented by a file of men with drawn swords. As the dishes were placed on the table, the loyal officials bowed as I Willimantic, 2 Sundays of April. Boston, 3 Sundays of April. though some saintly relies were on the platter !

If there was coremony at the coming in of the meat, how much more was there at the coming in of him who has about to cat it! Unbappy writch ! what spleudid misery enveloped his multon-chop He was looked upon as very august, but decidenly hopeless thid be wish to wipe his fingers, three dakes and a prince only could present him with a drap napkin; but a dry one might be offered him Superior fracturer, will travel in the South and West this fall and at dinner, without insult, by a simple vale. Philosophical distinctions Changing his plate required as much attendant ecremony as would go to the whole crowning of a modern constitutional king; and when he asked for drink, there was thander in heaven, or something like it. The cup-beater solemly shouted the king's desire to the buffet, and the buffeters presented goblets and flashs to the emp-heaver, who carried them to the thirsty but necessarily patient monarch; and when he finally received the draught into his extended throat, all royal men present scened the better for the sight. But Louis XIV was so well used to this, and much more ceremony. But Louis XIV was so well used to this, and much more ceremony.

But Louis XIV was so well used to this, and much more ceremony. E-3^o Mrs. J. W. Currier will lecture in Oswego, N. Y., each Sun-that it interfored in nowise with the comfortable indulgence of his ap-petite. He was a very gifted eater. The rough old Duchess of Or-during her stay. Address Box 815. Lowell P. O., Mass. leans declares, in her Memoirs, that she "often saw him cat four platefuls of different soups, a whole pheasant, a partridge, a plateful of salad, mutton hashed with garlie, two good-sized slices of ham, a dish of pastry, and afterward fruit and sweetmeats!" At the end of such a ! repast as this, this "most Christian" king (very much so, indeed.) must have been in something of the condition of the young gentleman who what out to dine, and who, after taking enough for three boys of Sis size, and being invited to take more, answered that he thought he could, if they would allow him to stand !

BLIND MAN'S BUFF .-- It may not be generally known that this favorite sport of childhood is of French origin and of very high antiquity. Books at Half Price. having been introduced into England in the train of the Normon con querors. Its French name, "Colin Maillard," was that of a brave warrior, the memory of whose exploits still lives in the chronicles of the middle ages. In the year 999. Liege reckoned among its valiant chiefs i Jean Colin. He owed the name of Maillard to his chosen weapon being a mallet, where with in tight he used literally to crush his opponents. In one of those feuds, of such perpetual recurrence in those times. be encountered the Count de Louvain in a pitched battle, and. in the first onset, Colin Maillard lost both his eyes ; he ordered his esquire to take him into the thickest of the fight, and fariously brandishing his mallet, did such farial execution that victory soon declared itself for him. When Robert of France heard of these feats of arms, he lavished favors and honors upon him, and so great was the fame of the exploit. that it was commemorated in the pantomime representations that formed part of the rude dramatic performances of the age; by degrees the children learned to act it for themselves, and it took the form of the familiar sport. The blindfolded purser, as, with bandaged eyes and extended band, he gropes for a victim to pounce upon, seems in some degree to repeat the action of Colin Maillard, the tradition of which is sho traceable in our name of "Blind Man's Buff." It would seem. then, that the game is nothing less than a myth in action, having for in nucleus the historic fact of this feat of arms.

MOBANNEDAN LAW .- A certain merchant left in his last testament seventeen horses to be divided among his three sons, according to the following proportion : The first was to receive half, the second onethird. and the youngest a ninth part of the whole. But when they came to arrange about the division, it was found that, to comply with the terms of the will, without sacrificing one or more of the animais, was impossible. Puzzled in the extreme, they repaired to the endi: who, having read the will, observed that such a difficult quesion required time for deliberation, and commanded them to return after po days. When they again made their appearance, the judge said." I ave considered carefully your case, and I find that I can make such a wision of the seventeen horses among you as will give each more than strict share, and yet not one of the animals shall be injured. Are a content "." "We are, oh, judge," was the reply. "Bring forth the menteen horses, and let them be placed in the court." said the cadi, animals were brought, and the judge ordered his groom to place them horse with them. He bade the eldest broker count the horses. They are eighteen in number, oh, judge, he said. "I will now make division." observed the cadi. "You, the eldest, are entitled to half; then, nine of the horses. You, the second son, are to receive onehird: take, therefore. six : while to you, the youngest, belongs the sinth part-namely, two. Thus the seventeen horses are divided among you : you have each more than your share, and I may now take my own steel back again." "Mashaliah!" exclaimed the brothers ! with dought, . oh. Cadi, your wisdom equals that of our lord, Suleiman In Deood."

PERSONAL AND SPECIAL NOTICES.

Mr. Ambler will answer eith to lettury on Sundays and werk-day ovenings, through December at places between Bullalo and St. Louis. Address, care of J. H. Lask, Buffalo, N. Y.

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Moodus, March 14, 15.-Patnam, March 6, 7, 8.

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Lindley M. Andrews

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> Blessed be that strain of high belief, More heavenlike, more sublime. Which says that souls that part in grief. Part only for a time.

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COMMENDATORY NOTICES OF THE PRESS.

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		which many of the organs of the various religions detomation is a strong with
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6	••	Jefferson Union says : The TELEORAPH. un or its present management is ally
		conducted, and discusses and examines the various place and an and in an arrival
		with great candor ind marked ability."
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		Connective Bank Nets List (Hardord) says - The TELEARATE S a W. LIT TELES
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v		dyle that the paper ought to be a bjecth and to all suckers after truth. The pub-
		lisher says with columns are open to even sectarisms-to every out we have an ear-
	i	nest thought to utter.
		General County Herald says :- The TELEGRAPH'S COULT AND AND from the ranks
	- 1	of scientific and enaghtened minds everywhite, and the mass of miermation poli-
	- 1	lished in its pages is truly astonishing. Mr. Partridge is the visit of the but a
	5	saractous business man, and his character as such zives that and reliance of the

communications which appear in THE DIEGENER. Almost were brown to communications which appear in THE DIEGENER. Almost were strong to the strong to the strong terms of the day. Its columns embrace articles for and against Spiribulism, and therefore it is es-pecially valuable to the investigator. The Christian Inquirer says :--- The Trigonarm is the most 200 mplished and well

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THE MATOR WANTS TO SEE THEE .- A young man, a nephew, had been to sea ; and on his return, he was narrating to his uncle an adremente which he had met on board a ship.

"I was one night leaning over the taffrail, looking down into the aighty ocean." said the nephew, whom we will call William. " when by gold watch fell from my fob and immediately sunk out of sight. The vessel was going ten knots an hour; but nothing daunted, I mang over the rail, and, after a long search, found it, came up close mder the stern, and climbed back to the deck without any one knowing , and been absent."

"William." said his uncle, slightly elevating his broad brim and oppoing his over to their widest enpacity, "how fast did thee say the Sincl was going ?"

"Ten knots, uncle."

"And thee dove down into the sea, and came up with the watch. and elimbed up by the rudder chains?

ionider, and say to thee, . William, the Mayor wants to see thee !'

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