

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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

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WHOLE NO., 102.

The Principles of Nature.

"THE INTERIOR SENSE OF THE WORD."

BY W. S. COURTNEY.

The explanation of the "interior sense of the Word," as given by Swedenborg and claimed by his disciples, rests upon a scientific law—the law of correspondences. It is that science by which the inner spiritual import or significance of any natural or outward thing is determined. It is based upon the law of discrete degrees, or discrete planes of life and being. Where there is a discrete degree, as between the natural and spiritual worlds, the things of each communicate and are connected only by correspondence. The one is the analogue of the other. Natural things are but the changed mode or manner of existence of spiritual things, and stand forth on the lower plane of being the embodied types of spiritual properties and essences. The material world is the phenomenal of the spiritual world—the mere projection of the spiritual on an outward or lower plane. Natural things are the incarnation of spiritual things—the mere mode or manner in which spiritual things ultimate themselves or exist on the natural sphere, where they are said to be in their "fullness and in their power;" just, for instance, as all the fullness and power of my spirit is now in my body, which is the spirit's mode or manner of natural existence—its literal sense. Each natural thing has its exact spiritual prototype, or precise spiritual meaning, as fixed and determinate as mathematics. Accordingly, "as innocent as a lamb" is not a mere symbol or metaphor, but it is something more—it is a spiritual fact embodied on the natural plane. So, "as strong as a lion," "as cunning as a serpent," etc., are correspondential sayings, and have more meaning in them than a simple metaphorical reference or symbolization. There is another name, however, for "correspondences," namely, "representatives;" but it is only another name. Thus natural things are said to represent spiritual essences, properties, and ideas. Swedenborg uses the terms indifferently in the same sense. Thus the body represents the Spirit; a tree represents man; its leaves his intelligence, its fruit his love, etc. Correspondences or representation is analogy reduced to an exact science. It is the true analogy, existing from the creation, between the inward and the outward, and between the internal and the external; in short, between all the concentric spheres of life and being from God to the postures of his creation. Moreover, there is thus not only a spiritual meaning in all natural things, but also a celestial meaning, each having a triplicate significance:

- 1st. Its literal or external sense or mundane history.
- 2d. Its internal or spiritual sense—that significance which it bears in the spiritual heavens; and
- 3d. Its celestial sense; or that significance which it bears in the celestial heavens.

As all things originate from, and of course relate to, God, so all things in their final significance represent his divine love and wisdom, all the spheres more nearly or more remotely corresponding to him. His divine love and wisdom goes forth from the inward—passes a discrete degree into the celestial or love-heavens—becomes embodied or represented in the forms and uses and harmonies there—passes again by influx to the next discrete degree or spiritual heavens, and there becomes represented in its forms and uses; and so on, until they close in natural things, which are God's thoughts and affections ultimate. The external laws which govern and control these natural things—the ultimate thoughts and affections of God—we of this mud-circle of the universe call, in a restricted sense, science. But they are nevertheless as authentic and divine, as expressly and clearly given, as any law ever was from Mount Sinai. The science of correspondence is, therefore, the law of interpretation adopted by the Divine Wisdom, by which the spheres are known to each other throughout all the universe, and is of all general and particular application. It is not vague, arbitrary, and ambiguous, but as invariable and certain as cause and effect, of which it is but the continuous chain, passing through different discrete degrees. Hence the science of correspondence becomes the fundamental science—that science which lies at the foundation of all other sciences, enables them to pass the line between the natural and spiritual, and invests them with a substantial and everlasting glory! Its accurate study and familiarization would set the world forward ages in its knowledge of spiritual things!

By the aid of this science Swedenborg renders the "interior sense of the Word." He has told us, in twelve large volumes (Arcana Cœlestia), what the words (meaning, of course, natural things) in a part of the Bible signify in the spiritual and celestial heavens; what those words put together into sentences there mean, etc. He never pretended that those words and sentences were any thing else but natural allegories, or the history of natural things, events, occurrences, etc. The literal sense being purely mundane and natural; and it must be confessed in many places rudely so at that; but as Sweden-

borg says it perishes at the portals of heaven, where the spiritual sun alone is seen. It contains the earthly history of an exclusive and bigoted people; their superstitions, sacrifices, social polity, wars, pilgrimages, etc. It contains also many "spiritual communications" of a very high order. There is nothing strikingly peculiar in the history of this people and their religion over that of other ancient tribes and nations. The details, real or mythological, of events, occurrences, miracles, visions, etc., that make up the staple of the Old Testament, are no more remarkable than those which constitute the body of the Shaster, and the Zendavesta, the Vedas, or the Koran. I see no "ancient glory" in the book to exceed the glory of modern times—no special work of an Omnipotent finger beyond what appears in our own day.

Now I do not deny a spiritual sense to the "Word." Like all things else, it comes to us laden with a spiritual meaning. But I say that Swedenborg having brought it under a scientific law—having brought to its explanation a fundamental science of all natural and spiritual things—claim that the literal universe comes under and is governed by the same law of interpretation, and is, in fact, a literal Scripture, written from within outwardly (as is claimed for the Word), and plenary and redolent with all spiritual significance and import. The written or printed history or description of natural things and events is no more correspondential than those things themselves existing now and transpiring around us. Nature, nor the doings and sayings of man, have lost none of their internal and spiritual worth and significance by the lapse of four thousand years. Modern mountains and rivers, valleys and plains—"modern devices and architecture"—modern heroes and triumphs, have their indwelling spiritual and celestial meaning. The Ohio River is a more beautiful river than Jordan ever was, and the State of Ohio more fertile than the land of Canaan, and the stock raised there as correspondential as the Indian herds. Washington as representative as Moses, and Thomas Jefferson as representative as Aaron, the Jewish high-priest.

But it is said that the Word is all about God, etc. The same may be said of nature. It is all about God. Its uses and ends, from the least things to the greatest, correspond to his divine love, and all its varied forms and orders correspond to his divine wisdom. It is but a transcript of the Divine Mind, and if the internal sense of a single chapter or verse of it was given with as much detail as Swedenborg has given the internal sense of the first book of Moses, it would be found to be wonderfully coherent and harmonious, and expressly relating to the character, attributes, love, wisdom, etc., of its Divine Author. Every bud and blossom in the fields and by the wayside internally teaches the true theology. The science of correspondences makes nature speak of God in her ten thousand tongues around us. Each earthly thing tells of a spiritual essence or principle, and is pregnant with a revelation from heaven. It has also a scope and end and aim beyond itself—points onward to things to come, and is instinct with a prophecy of heaven. The violet beneath our feet is at once both a revelation and a prophecy. So the rivers and the mountains, the flocks and herds, the stars and suns, are all Holy Bibles to him who can read their spiritual and celestial significance.

It must be remembered that we are treating of a science which admits of no specialities, which is of universal application and operation, and which can have no exceptions. A universal scientific law can have nothing to do with miracles, or with any thing exceptional, arbitrary, or beyond and above the established order of natural and spiritual creation. There can be no natural or spiritual thing that is not under and subject to this universal law. This is a necessary truth, and flows forth from God himself into his universe.

But it is said that the "Word" is not special in the sense of mere law, or that it came to exist without law; but that it is special on account of its importance. That that speciality consists of its being all about the coming of the Lord—his birth and incarnation in the human—his states of exaltation and humiliation—his crucifixion and final glorification of the earthly human, etc. That its internal senses, from beginning to end, relate to their great events.

But this pretension is unanswerably disposed of as follows: If it be true that the God of the universe died incarnate himself on this earth, in the person of Jesus Christ, then he intended so doing from all eternity. It was part of his original design, for we can not suppose that he would afterward conceive that notion, and thus alter his mind to suit subsequent and unforeseen circumstances. If it was part of this original plan, then that incarnation was provided for in the laws of the universe. It was to come under a natural and spiritual law, and not to take place in a lawless manner, or to be above or outside of all established orders. This seems to be the most rational and tenable ground upon which to place this momentous affair. Accordingly Mr. Fernald takes this ground in his "Introduction" to the Compendium, viz.: that it took place in duo order as established from the first. Much in the same way that the first vegetable was born of the highest mineral form, the first animal born of the highest vegetable

form, and the first man born of the highest animal form. Each, as it were, existing in the prior one substantially, and under the law of progress coming out, and existing incarnated on a higher plane of natural development, and so forth. But if this was part of the established order, and provided for in the laws of the universe as avowed, then nature alone tells the whole story of it as fully and plainly as the "Word," for nature is the admitted transcript of the unalterable Divine Mind. His thoughts and affections are ultimated in nature, which everywhere fully corresponds to them. Unless, therefore, he changes his mind to suit contingencies, he always designed his incarnation, and as nature is an outbirth of the Divine Mind, he of course internally wrote it in the literal history of his universe. Hence the "Word" was no more specially dictated for that purpose, and contains no fuller account of the great phenomenon, than is to be found in the internal meaning of nature rendered by the law of correspondences. There is no escape from this conclusion. The "Word" is not outside of, above, or independent of law. It is the creature of law. It is a natural book with spiritual meanings, and to bring out those meanings it has been submitted by Swedenborg to the test of a universal science. Nature, submitted to the same test, dictated by the same author, imprinting upon it the same thoughts and affections, has a similar spiritual meaning, and no "attempt of the merely natural mind to invalidate its peculiar sacredness" will be of any avail. In saying thus much I by no means concede the "internal sense of the Word," as given by Swedenborg, to be the true internal sense, and in exact accordance with the law of correspondences as taught by him. I can not divest myself of the suspicion that much of it is bogus—the ingenious workings of the excited fancy of the expositor, in all innocence and sincerity.

Taking, therefore, the internal sense of nature to mean all that can possibly be embodied in the "Word," we have a Holy Bible, plenary with an internal sense "about God," man's regeneration (development), and his ever-increasing glory in the heavens—a Holy Bible which is of no dubious and mythological origin, which is consistent throughout, and subject to no mutations or mistranslations, and which is itself one grand "spiritual revelation." The "means of salvation" it furnishes to man are all-sufficient and efficacious to redeem him from any degree of wretchedness and "sin," if he would but accept them and live accordingly. Man is not saved alone by his faculties of reverence and devotion, marvellousness and idealism, and their numerous projected systems of "faith;" but by all the faculties of his natural and spiritual organism—by the harmonious development and exercise of every normal tendency of his being—by his comparison, causality, constructiveness, self-respect, calculation, etc.—by his genius, skill, industry, art, and by all the passion harmonies of which he is the subject. The attempts of the ages to get up an artificial and imaginary mode of saving man—some special "system of redemption," or spurious and supererogatory "means of grace" to redeem him—have proved abortive since the world began. They always will fail of their proposed end while they are outside or above natural and spiritual law, which furnish the only true science of salvation. To hope to perpetuate the old artificiality by bringing the interpretation of its "sacred writings under a scientific law, is as perilous as it is bold. Submitted to this analysis it will sink from its airy position to its proper level among natural and spiritual things.

Swedenborg must be regarded as a philosopher, and not as a religious chieftain. Whatever, then, may be found in his works, of scientific and philosophic value—whether it relate to heaven or earth, whether it concerns man's salvation here or hereafter—will endure and be of great practical advantage to the human family. He has told an immense deal about the "heavens" and the "hells." He has "traveled far and periled much;" has discovered and announced many grand laws of spiritual being, and given us the clearest idea of the spiritual economies. No one who has not got en rapport with his philosophy, and become imbued with his teachings, can at all appreciate the breadth and depth of his revelations and discoveries. But, wital, he takes many things for granted. He makes mistakes in law and fact, and these mistakes he carries into the spiritual spheres, and looks forth abroad there with a vision tainted and deluded by them. The origin and sacredness of the "Word" was never a mooted question with him. He never doubted them. He never mooted the divinity of Jesus Christ. He was a believer in ancient miracles; in the authority and supernaturalism of "the Church." He was dead set against the "infidels" and the "profane." He was credulous, and, like Cromwell, believed in the immediate personal presence of the Most High. His language is much like Cromwell's devotional exhortations: "Seek the Lord, and he will come to you;" "turn to the Lord, and he will protect you." He was an exceedingly pious old gentleman, and ascribed every thing immediately to "the Lord." Every thing out of the ordinary routine that happened to him, he ascribed to the operation of the Holy Spirit upon him. Thus, for instance,

"The Lord watched over me and protected me from their evil machinations!" "It was shown me by the Lord;" "I was led by the Lord;" "the Lord enabled me to it;" "the Lord has mercifully opened my inner sight, which is the sight of my spirit;" "it was given me by the Lord to reply to them, etc.;" "through the divine providence of the Lord I am enabled to state with certainty, etc.;" "I received illustration of these truths from the Lord while I read the Word, etc.;" "it has been mercifully granted me by the divine providence of the Lord, now for many years, to be with spirits, etc.;" Just as though I would say, "It is granted me by the Lord to write this paper; I am permitted by the Lord to print it; by the Divine Providence I was permitted to try my client's cause before a jury; it was given me by the Lord to say to the jury, etc.: the Lord guided the jury in making up their verdict, and through the merciful divine providence of the Lord I was enabled to recover my client's claim, and defeat the machinations of the wicked, etc." This pious way of talking breathes through all his "illuminated" works, and many of his followers mistake it for the literal fact! There is no question of Swedenborg's honesty! He was as sincere a man as ever lived, and truthful to the last degree. He mistook the opening of his spiritual sight or clairvoyance (a discrete degree above the ordinary natural clairvoyance) for a special gift of "the Lord" and said it was "more excellent than any miracle." Ascribing every thing directly to the Lord, he had a horror of all "self-derived intelligence," which, in his estimation, was robbing the Lord of what was truly his. His standard of good was so exalted that even ordinary good men, tried by it, would suffer by the ordeal. This inclines me to the belief, that the "devils" in the "hells," are not really so bad, when judged by ordinary earthly standards of evil, as, from his representations, we are likely to think. He describes them much as a pious, venerable old parson would describe the scenes of a dram-shop or gambling saloon—as very horrible indeed.

The continual and exclusive study of Swedenborg's works is more calculated to captivate and dress the minds of those of a high spiritual development, than any author I am acquainted with. They contain so much new and profound thought, thorough analysis, and extended investigation into spiritual things, and such minute and satisfactory details of the transmundane life, with such a simple sincerity, that he soon begets a confidence in his student, "possesses" his mind with his influence and system, moulds his thoughts, and gives cast and color to all his philosophy. He thus becomes positive and dominates the minds of his disciples, and disables them from looking out of or beyond his teachings. It was by this means I was held in the Swedenborgian delusion for four years, and I can easily imagine what a dogmatist and intolerant I would have been, if the malady had become chronic in my case. There is no slavery so hopeless as that which sinks the mind in a speculative creed. It dries up the fountains of sympathy, and withers all the generous and tolerant humanitarian feelings. The law of progress requires perpetual vigilance in keeping the mind free and always open to the influx of more and more light and truth. Infallibility is no attribute of humanity, and no man can say that he has the absolute truth on any subject that rests on inference and deduction. The revelations of science, the demonstrations of facts and figures, and the instructive, passionate, and intuitive perceptions, are alone necessary and undoubted conclusions. The exercise of reason upon these premises, may, by fair deduction, analysis, comparison, etc., raise a high degree of moral evidence, that such and such opinions are true, but it never amounts to a demonstration. These are called speculative opinions, faith, creeds, confessionals, etc., and have been the world's bane and quarrel for centuries. Lacking this scientific or intuitional certainty, they should always be left open to emendation, modification, enlargement, or repeal, as further discoveries are made, more light comes, or a brighter reason concludes. They are not "finalities," and to force them on the human mind is a tyranny we have groaned under for ages. Those opinions or hypotheses are only feelers put forth in the dark, to search for the truth, and should never be reposed in, with absolute certainty, until they become established facts, instinctive perceptions, or scientific verities. How, therefore, can Brother Fernald, with any truth or propriety, say, that "Having passed through various changes and revolutions of faith, I have come at last to be firmly established in this central truth of theology and philosophy, that Jesus Christ is truly God manifest in the flesh and glorified in the heavens!" Historical, natural, and scientific facts may have furnished Mr. Fernald the groundwork, from which he has wrought out this opinion, as they have furnished others the groundwork of other opinions; and his reason employed on these facts, may have raised in his mind a high degree of probability that it is true; but it by no means proves it. It is still an open question, even with Mr. Fernald himself. If he knew it to be true, it would then be a "fixed fact," and he never could alter his belief in it. He is not, therefore, "firmly established" in it, but still liable to pass through more "revolutions and changes." His present strong

feelings have betrayed him into this declaration, as, also, when he says, "Sure I am that our modern Spiritualists must come to this, when they will go on with a new spirit, somewhat with the ancient glory." This is the hope and the assurance of every enthusiast and sectary. They are all well assured that the world will, by and by, come round to their opinions, and that there will never be peace, and harmony, and righteousness, until it does! But the world wags on through its "revolutions and changes," paying little respect to speculative creeds, and affirming, as everlasting only, their scientific principles. And this is the way it will treat Brother Fernald and his opinions.

Mr. Fernald says that I "repudiate all the peculiar essential truths of Christianity." This is not true. I repudiate the "peculiar essential" truths of no system under heaven. Whatever is true and good—whatever is fact, science, and legitimate deduction, in the Shaster, Bible, or Koran, I accept, regardless of where it is found. I am totally indifferent what creed it advances, or what sect it comes from. But Brother Fernald's main complaint against me is, that I deny the "interior sense of the Word," as being any more significant of spiritual things than Nature. This position I have defended as above, by placing the question in a scientific light, and exhibiting the universality and immutability of the principle by which both were produced, and are to be interpreted. The consideration of the nature of good and evil and the "eternity of the hells," I will have to postpone to another paper. Meanwhile, let every man enunciate his opinions, put forth his arguments, and let them be brought to the test of a candid criticism. The conflict of views develops facts and their rationale. In an inquisition after truth, self is in no way implicated. It is an impertinence. If my positions are not tenable, the sooner they all go by the board the better for me and all the world.

PITTSBURGH, March 17, 1854.

LETTER FROM WARREN CHASE.

COLUMBUS, Ohio, March 7, 1854.

MESSES. PARTRIDGE AND BRITTON:

Since journalizing is very fashionable, it may not be improper for me to refer to my ramblings, post up my accounts, send in the footings, and make observations, etc. I devoted most of the year 1853 to traveling and lecturing on the phenomena and philosophy of spiritual intercourse; have thus far devoted all of the current year, and expect to continue in that field of labor for the next ten years, if my health permits and the necessities of my family do not compel me to engage in other business. By reference to my journal I find that during the year 1853 I visited and lectured in ten different States, delivered nearly two hundred lectures, and in more than fifty different places; peculiarly the contributions of friends exceeded my traveling expenses nearly enough to sustain my family, which is all I need or ask of "dimes and dollars." I have often been surprised in my travels to find so many and so much interest engaged in this subject at so early a time of its history. I have also often been surprised that the opposition is so utterly powerless to harm or retard the progress. In most places I have found the opposition to run into one of two extremes, both of which are powerless in contending with intellect, viz., ridicule or anger. I have found the candid and intelligent part of community in every place ready to listen and slow to condemn. I have found warm hearts and strong minds engaged in the cause in nearly every place where I have made a stop. I have seen very little of the silly and ridiculous part of Spiritualism, of which there is so much use made by the opponents from the very few cases they are able to glean out of the thousands of better and higher ones. I suppose the law of nature and correspondence is not varied in this subject more than in others, and each mind will seek that kind of food that suits its taste, especially when the table is spread with such a variety as the Spirit-world through its numerous communications, furnishes. I am glad the demand and supply is mainly of a pure and elevated kind, and tending to raise us in our earth-life to a higher plane of love, purity, and devotion. I have found it so, and every candid investigator I have conversed with says the same. I have traveled in the West and in the East; there is a difference in the condition of mind and its action in the two sections of country on this philosophy, and yet I know not which is in the front rank. In the West the opposition is less violent and oppressive, but more reckless and inconsistent, and easier defeated, and in fact often, to use a Western expression, "runs itself into the ground;" its assertions and falsehoods are often refuted in a week or month, and it then seeks to avert attention by new stories, etc. The friends and advocates, also, are less stable, less active, less devoted, and less ardent, but more numerous—often giving it a passing assent and going on with the speculations in which the West abounds in the same careless and indifferent manner as the church members do in the West, for these peculiarities do not pertain alone to Spiritualism. In the East the hearts are warmer, minds more ardent and devoted. "What shall we do," is the common question; "Let us make use of this great blessing," etc. The members less, but the zeal more. The opposition, too, is stronger and more determined, but no more likely to succeed; in fact, all the opposition combined is about as likely to succeed in putting out the sun's light and heat by about throwing a bucket of water at it. I am satisfied from my observations that the believers in spiritual intercourse number not far, in our nation, from two millions, and in two more years may outnumber all the churches combined, and certainly they have their share of the talent and intellect as well as independence.

I have given four lectures in this city. They were preceded by a course from a Mr. Wilson, and will be succeeded this week by two or three from Judge Edmonds. The friends here are highly pleased, rapidly increasing, centralizing, and organizing, and will soon need constant weekly lectures.

From this place I go Westward, and spend the remainder of this month at Cincinnati and Louisville, and the first half of April in St. Louis. After that, to the middle of May, I shall be on my way from there to my home in Wisconsin, at Ceresco, where I shall spend a month, then slowly return East.

SPIRITUAL TELEGRAPH.

S. B. BRITAN, EDITOR.

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

NEW YORK, SATURDAY, APRIL 15, 1854.

TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they desire to procure them, invariably retain a copy, so as to preclude the necessity for our returning them in case they are not published.

THE CODE OF HONOR (?)

We happened to be in the Hall of Representatives, at Washington, during the recent belligerent controversy between Messrs. Cutting and Breckenridge. We had just taken a seat which commanded the most favorable view of the parties when Mr. Cutting commenced his speech in reply to one delivered by Mr. Breckenridge on a previous occasion.

The circumstances referred to in our opening paragraph afford the occasion for a few words on the general subject of dueling. The idea that a man's honor is to be preserved or vindicated by a resort to this inhuman mode of settling a personal dispute, is certainly one of the grossest falsehoods that ever obtained credence in civilized society.

As we reached Oyster Bay late in the afternoon of Tuesday, and left at an early hour the next morning, we had but little opportunity to become familiar either with the place or the people. We were very cordially entertained, during our brief visit, by Mr. Ludlam and his amiable lady, together with the interesting circle of friends which we found at their beautiful residence.

BLACK HAWK AGAINST MORSE AND BAINE.

On Monday, the 3d inst., a fact occurred which furnishes another beautiful illustration of the ability of departed human Spirits to act as couriers. Our informant, who was a disinterested witness, was at the rooms of Messrs. Whitney and Conklin, between the hours of eleven and twelve o'clock, A. M., on the day mentioned; Mr. Conklin was in Washington, D. C., and it became necessary to notify him immediately that his child was dangerously ill.

There are several phases of murder which in our opinion are more excusable than dueling. Common assassins are for the most part men of very imperfect constitution and development, unfortunately circumstanced, and generally uneducated, except in the exercise of their physical powers.

Several States—our own among the number—have enacted laws against dueling, making it in the eye of the law, not only dishonorable, but criminal. The man who violates the deliberate judgment of the State, as expressed in this case, should be made to feel that he has outraged the moral sense of the community.

Judge Edmonds and Dr. Dexter returned from the West some days since, which fact should have been noticed before, but the omission was owing to our recent absence. We learn from the Judge that they traveled altogether over four thousand miles, delivered some fifty public discourses and about twenty lectures to select parties and private circles.

MESSRS. EDMONDS AND DEXTER.

There are many persons who are constantly inquiring for the second volume of "Spiritualism by Edmonds and Dexter," we may observe in this connection that the matter is now nearly ready for the printer, and should no unforeseen circumstance occasion further delay, the process of stereotyping will be commenced forthwith, in which case the work may be issued as soon as the first of June.

their criticisms, appearing to take it for granted that the literary editor of that journal has read the book with care and is familiar with its claims. We were sorry to find that the editors of the Philadelphia Daily Register, who are known to be gentlemen of intelligence, fell into the same error in their otherwise excellent notice, as though they had read the Tribune instead of the book.

MOVING OF THE WATERS AT OYSTER BAY.

On Tuesday evening of last week we visited Oyster Bay, L. I., having been invited by J. M. Ludlam to deliver a lecture on the facts and philosophy of Spiritualism. Our friend obtained the use of the Presbyterian church edifice on the occasion. A large and intelligent audience assembled and listened with profound attention for two hours.

At the close of the lecture we were personally introduced to several friends, who expressed a lively interest in the subject. Among the persons referred to was Vice-Chancellor McCoun, who related an interesting fact of spiritual visitation, which we are permitted to publish. The account was substantially as follows:

Martin S. Wilkins, a lawyer, who formerly resided at Westchester, N. Y., informed him that on one occasion, when he was absent from home on professional business, he was suddenly aroused at an unusual hour of the night, and saw an angelic form standing by his bedside enveloped in a strange light. The celestial visitor said to him, "Arise! your child is dying!" The strange personage vanished. Mr. Wilkins was a man of sound mind and not inclined to be superstitious; but he was so much disturbed by this circumstance that he immediately got up, called for his horse, and started for home.

As we reached Oyster Bay late in the afternoon of Tuesday, and left at an early hour the next morning, we had but little opportunity to become familiar either with the place or the people. We were very cordially entertained, during our brief visit, by Mr. Ludlam and his amiable lady, together with the interesting circle of friends which we found at their beautiful residence.

ANNIHILATION ANNIHILATED.

A brief note from William Green, Jr., Esq., of Hartford, Conn., assures us that Mr. Moses Stoddard, of Windsorville, formerly an Advent clergyman, has embraced the spiritual philosophy, and that his recent lectures on Spiritualism, delivered in Hartford, have been very favorably received. The followers of William Miller—all, at least, with whom we have conversed—entertain the idea that the wicked are to be annihilated, body, soul, and spirit, and with few exceptions we have found them to be the most determined dogmatizers in the world.

Our correspondent assures us that Mr. Stoddard is ready to lecture in other places wherever his labors may be required. The friends of Spiritualism who may desire to have public lectures in their respective neighborhoods will remember Mr. Stoddard.

GOVERNOR SEYMOUR'S VETO.

Governor Seymour has vetoed the Prohibitory Liquor Bill, framed and passed by the Legislature of this State. This action on the part of the Governor was expected by some, and doubtless hoped for by all whose business and capital are invested in the liquor traffic. But a far larger class, we believe, of our citizens were not prepared for this Executive blow, which, in an instant blighted the high hopes for good that had justly been predicated of the paramount temperance sentiment of the State—on the almost universal demand for a stringent law against the further debauching and poisoning of society with alcohol, and the strong endorsement given to the measure by both branches of the Legislature—after ample discussion.

BUFFALO DAILY AND WEEKLY REPUBLIC.

We are highly gratified to learn that C. C. BRISTOL and Mr. WELCH, late State Treasurer, have recently purchased the above-named journal, and have associated with them, in its editorial management, Mr. STEPHEN ALBRO, whose pen has more than once contributed to the interest of these columns, though his name has not accompanied his contributions. Messrs. Bristol and Albro are known to be deeply interested in the spiritual developments, and being men of generous impulses and enlightened minds, they can not be indifferent to any movement which promises to aid in liberating the world.

CARELESS CRITICISMS.

There are many journals that notice books without reading them at all, and many more that do so after a cursory examination. The opinion of an editor is not, therefore, to be taken as a certain index to the character of a book. The Tribune, in its notice of the "Epic of the Starry Heaven," intimated that that poem purported to be the work of DANTE, and suggested, what must be evident to all intelligent readers, that the production is much more like Shelley than Dante. Now it is not pretended that the author of the "Inferno" dictated a single page of the volume; nor is there any thing in the book itself from which a careful reader could derive such an impression. Nevertheless, other papers follow the Tribune in

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FACTS AND REMARKS.

CONFERENCE OF APRIL 6.—The Conference at this office, on Thursday evening of last week, was opened by S. B. BRITAN, whose principal theme of remark was liberty of conscience and of speech. He considered the truth as endowed with sufficient power to take care of itself when left free in its conflicts with the equally free powers of error, and offered this as an explanation of the course of the TELEGRAPH in frequently admitting articles whose philosophy and theology the editor could not sanction.

THE YGDASIL TREE.—All primitive nations during their native simplicity appear to have had truthful conceptions of the general constitution of nature, of the human race, of the spiritual world, and of the connections and reciprocating movements of all things; and some of those conceptions, as embodied in myths and allegories, have even been far more comprehensive and truthful than any which generally prevail on the same subject in this age of extreme individualism, isolation, and consequent superficiality.

STRAY HORSE FOUND BY SPIRITS.—Rev. C. Hammond, the well-known medium of Rochester, in writing to the *New Era* relates the following remarkable fact: In October, 1852, two young men, entire strangers to him, and residing forty miles distant, called on him desiring to have an interview with Spirits. Mr. H. took the pen and was made to write, "The gentleman is looking for a stray horse." Upon this one of the young men inquired, "Can the Spirit tell me where I can find it?" In response, Mr. H.'s hand was made to write, "Go home, and in ten days you will find your horse in a town cornering with the one in which you live. It is in a northwest direction from your residence, and twelve miles distant. Go to the town clerk's office after the first of November, and you will there find it recorded as a stray."

SPIRITUALISTS ELECTED.—A majority of the voters of the city of Camden, N. J., have shown themselves free from that silly bigotry which sometimes prompts persons to consider others as crazy, or as leagued with the devil, because they happen to be advocates of the doctrine of intercourse between the Spirits of the departed and those still dwelling in the flesh. As an evidence of this, a correspondent (P. Zieber) sends us a statement of the fact that Josiah Swan, a clairvoyant medium, was recently elected by a large majority to an office of temporary public trust in that city, and that Dr. Birdsall, also a publicly avowed Spiritualist and medium, was elected Justice of the peace.

FITS CURED BY SPIRITS.—Mr. B. W. Williams, of Deming, Hamilton Co., Va., communicates the fact that Mrs. Alice Wiles, of that village, who had long been subject to fits, and was badly, and to all appearance hopelessly, diseased, was brought under Spirit-influence and cured in the space of six days. Since the last operation by the Spirits, when she was pronounced cured by them, she has had no more fits, and she is now daily gaining strength, and looks better than she has done for many years.

MARRIED.—In Jefferson, on Sunday the 26th inst., by Rev. S. Barnes, Rev. ADONIS V. VALENTINE, formerly of Boston, Mass., to Miss ELIZA A. BIORLOW, of Akron, Ohio.

CORRECTION.—An error occurred in the article announcing the physical dissolution of Mrs. Albert B. Paine, of Randolph; it should have been Randolph, Vermont, instead of New York.

Interesting Miscellany.

THE WORKING-MEN.

The noblest men I know on earth, Are men whose hands are brown with toil. Who, back'd by no ancestral graves, Hew down the wood and till the soil.

MANIFESTATIONS IN CONNECTICUT.

It is not to be expected at this late period of spiritual communications, that any great amount of new or interesting matters can be communicated. But we wish to record some facts that have taken place here of late, which are causing much thought on the subject of Spirit-manifestations.

There had been promises from the Spirits that this year would not close and the new one commence without more manifestations of the invisible power than had been known in this place before. Accordingly, Dec. 28th, by direction, Mr. Hulm came again to this place, and we had a family circle, resulting in nothing special.

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SPIRITUALISM AT THE SOUTH.

We learn from the New Orleans Daily Delta, that Mrs. Britt, of St. Louis, Mo., has been giving a series of spiritual lectures in that city which have attracted the attention of the public.

Mrs. Britt's lectures at the Mechanics' Institute, on Spiritualism, are attracting some attention from the inquiring minds who are too self-respecting and shrewd to reject all the recent phenomena alleged to be spiritual.

Perhaps it is the introduction to a great scientific discovery. Perhaps it is a glimpse into that undiscovered country called Magnetism, the Vesucius of which has come, while the Columbus is still in the womb of the future.

At the close of Mrs. Britt's course of lectures, the association of Spiritualists in New Orleans met (Sunday, 19th ult.), and the following preamble and resolutions were unanimously adopted:

Whereas, The members of this Association have been edited and instructed by the lectures from the Spirit-world, through Mrs. Dr. Britt, and favored with the elevating songs of love, truth, and wisdom, as written through Mr. T. G. Forster, and, whereas, we believe the cause of truth, through their agency, has been advanced; therefore,

Resolved, That we recognize in Mrs. Dr. Britt a faithful expounder of the Harmonical Philosophy, a friend of true progress, and a pure philanthropist, and in her co-laborer, Mr. T. G. Forster, a writing medium of extraordinary powers.

Resolved, That Mrs. Dr. Britt and Mr. T. G. Forster have our entire confidence as media of spiritual communication, and as a lady and gentleman of the purest motives.

Resolved, That Mrs. Dr. Britt and Mr. T. G. Forster be tendered the sincere thanks of this Association, for the sacrifices they have made in coming among us, and for the able and eloquent lectures and communications with which they have favored us in the Spirit-philosophy.

Resolved, That when they shall have fulfilled their mission among us, and it shall please their Spirit-guides to direct them to other localities of usefulness, that our warmest feelings for the efforts they are making, go with them, and that we cordially recommend them, as Spirit-media, to any of our sister cities they may be directed to visit, and to the friends of progress generally.

Resolved, That a committee of three be appointed by our Sensorium to have the foregoing preamble and resolutions published in any of the journals of this city, as their judgment may direct.

CHARLES FERGUSON, 2d M.

MURDER DISCOVERED BY A DOG.—A man named Lipmann, residing at Phalsburg, France, says Galligan's Messenger, left his house a few days since on some business, and not returning at the time expected, although he had been seen by a neighbor on his road home, his family began to be seriously alarmed.

INTEMPERANCE IN EUROPE.—The following is extracted from a work by our distinguished fellow-countryman now no more—J. Pennimore Cooper.

Says Mr. Cooper: "I came to Europe under the impression that there was more drunkenness among us than in any other country, England perhaps excepted. A residence of six months in Paris changed my views entirely."

"Usually, when the fact was mentioned to Americans, they expressed surprise, declared they had never seen such a thing. They were too much amused with other sights to regard this, and then they have come abroad with different notions, and it is easier to float in the current of popular opinion than to stem it."

"Five and twenty years since, when I first visited Europe, I was astonished to see wine drunk in tumblers. I did not at first understand that half of what I had up to that time been drinking, was brandy under the name of wine."

SPIRITUAL POSSESSION.—We were much struck, while reading some desultory sketches of "Life in Abyssinia," by the strange similarity between what is considered demonic possession in that country, and the phenomena regarded as spiritual possession here.

As the unseen wind in its might would break down and overturn whatever came in its course, so this unseen power would turn, and overturn, and break down the works of man of every description that came in its course, and some might be so unhappy as to be caught in their ruins, etc.

A SECOND JOAN OF ARC.—The following is from the Paris correspondent of the Cincinnati Gazette: "A curious story is told at this moment of a second Joan of Arc who has appeared in the Turkish army. A girl named Gara, a descendant of Solyman Pacha, former Governor of Morocco, in Asia, arrived lately at the city of Adana, on her way to Constantinople."

THE CHINESE EMPEROR'S REASON FOR TAKING A WIFE.—"Absorbed day and night by the vast occupation Heaven has entrusted to me," says the emperor in a public document, "I have need of an assistant actuated by the same spirit as myself."

PROFESSOR AGASSIZ, in his lecture before the Lowell Institute, in Boston, says that the human race existed on the globe a hundred and fifty thousand years ago. This he proves by such facts and reasons as it may be difficult to reject.

ADVERTISEMENTS.

EPIC OF THE STARRY HEAVEN.

This remarkable Poem, extending to 4,000 lines, is just published at this Office. The whole was spoken by THOMAS L. HARRIS in twenty-six hours and sixteen minutes—the speaker being entranced by Spirits—in presence of many reliable witnesses.

There is much of the spirit of Shelley's pure, ethereal fancy and ever-changing imagery of expression in the "Epic of the Starry Heaven." As a mere literary work, judged by the most artistic and critical rules, the poem will bear a fiery ordeal.

The price of the Epic, plain bound in muslin, is 75 cents; full gilt, muslin \$1; morocco \$1 25. Postage 12 cents.

PRESENT AGE AND INNER LIFE.

This is the last and one of the most popular works of ANDREW JACKSON DAVIS. We can not give a better idea of the book in a small space than by copying the following table of CONTENTS:

- 1. A Survey of Human Needs, 2. Definition of Philosophy and Spiritualism, 3. The External Argument, 4. The Spiritual Congress, 5. Vision at High-Rock Cottage, 6. The Delegations and Exordia, 7. The Table of Explanation, 8. The Classification of Media, 9. The Classification of Causes, 10. Summary Explanations, 11. Revelations from Pandemonium, 12. Assertion versus Facts, 13. A Voice to the Insane, 14. Benefits of Experience, 15. Phenomena of the Spiritual Spheres.

Published by Partridge & Brittan. Price \$1; postage 23 cents.

MAMMOTH CATALOGUE.

Stearns & Co.'s Mammoth Catalogue, containing a list of more than 2,000 Books and Prints, will be sent by mail, gratis, to all who may order it. Address, Stearns & Co., Publishers, 17 Ann Street, New York.

PHONOGRAPHIC INSTRUCTION.

A thorough course of instruction in Phonography will be given by letter, through the mail, by the undersigned, for \$3.00, including instruction book and postage on instruction letters. Eight or ten instruction letters, together with the book, will be sufficient to enable a person to use Phonography for all purposes for which long-hand is used.

AN OUTLINE OF UNIVERSAL GOVERNMENT.

Being an Exposition of the Plan of the Universe; to which is annexed a Lecture by Ben. Franklin on the Spiritual Philosophy of the causes why Spirits disagree in their communications; through J. H. Tuttle, medium. Price 25 cents. Address, post paid, J. H. Tuttle, Berlinville, Erie Co., Ohio. 11 102.

MR. REYNOLDSON,

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